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What I Saw in Rome By ELDRIDGE B. HATCHER

I saw people kissing the big toe of the statue of Peter.

But let me go back. I had already visited many of the cathedrals of Europe and from them had gained a new idea of the vast part played by the Catholic Church during the centuries. I began to wonder if I did not need to readjust my opinion of that institution, now that I was seeing it at close quarters. Possibly it had elements of value and service to mankind that I had overlooked. Possibly it was sloughing off some of its dark excrescences and looming into purer and more spiritual proportions.

With such interrogation points in my mind I landed in Rome. It is true that in some Catholic cathedrals in France and in Italy I had listened to services by the church dignitaries that had sounded largely like the hollow shell of religiosity, but I entered Rome with open eye and ear. Of course, I went to Saint Peter's Cathedral, that immense spectacle of architectural splendor. There I walked in its vast interior with its paintings and carvings and mosaics dazzling the eye from walls and ceilings, when I saw a person approach the dark bronze statue of "Saint Peter," take a handkerchief and gently brush the big toe and then kiss it! Oh, I had in my earlier days heard of people kissing the said portion of Peter's pedal extremity, but I had heard nothing of it in recent years, and the matter had settled somewhat into the realm of fiction in my thoughts. But on this occasion it suddenly broke into reality, and I stood there and watched.

It was not an exceptional case, but it represented a custom. I saw one person after another solemnly approach the figure in a kind of reverential manner and go through the strange performance. My amazement increased as I saw one of the priests—or members of one of the holy orders—with his robe and special hat, follow the example of the rest. One little woman could barely, by stretching upon tiptoe, lift her lips to the coveted toe. Of course the toe was flattened by such multitudinous rubbings and osculations.

As I stood there in that central shrine of Catholicism—in Rome, next door to the Vatican—I felt that that silent procession to that bronze toe was a stupendous indictment of Roman Catholicism and one that ought to startle Christendom. I thought of Peter in the house of Cornelius, when certain persons bowed before him, becoming horrified and forbidding such worship, reminding them that he was human like themselves, and I could imagine that Peter, if he should speak concerning such toe-kissing, would speak in words of thunder that would shake the church of Rome to its foundations.

I saw another sight. As I was walking along the big plaza in front of the Vatican I saw a taxi drive up and a silent figure step forth. He was old and thin and bent and clad in black official robes. He did not wait for his gentleman companion to alight or settle with the chauffeur. His face and step seemed set towards the great cathedral doors up yonder at the head of the steps. His face and movement said to me strongly that he had only one thought, and that was to get inside the cathedral. He was feeble and moved with difficulty, but his lips were compressed, and he seemed conscious of nothing except his purpose to get into that sacred place. I guessed that he had come a great distance, possibly from his parish in some distant country, now to fulfill a long-growing aspiration.

I determined to watch him—not with a coldly

curious eye. I was profoundly interested. I wanted to see the magnet that was drawing that feeble dignitary with such a powerful pull. He kept ascending the porticos steps, mindful of nothing around him. On through the doors he slowly but persistently pushed his way, almost as if he feared he might die before reaching his destination. I noticed that as he pressed into the vast interior he headed straight for a certain place. He had no eye for high marble columns, wonderful statuary, or gorgeous paintings. It was that shrine yonder in one of the side walls towards which he moved. I could not describe all the gilded paraphernalia within that inclosure. There are many such shrines along the walls, each one in honor of some noted Catholic saint—little miniature chapels with altar lights, etc., etc., and usually with a statue or picture of the special saint.

In front of each of these shrines are usually one or more "stands" where persons may kneel facing the shrine, with a place for the knees and a place for the elbows, as the devotee kneels and rests his face in his hands or gazes upon the shrine with its representation of the saint.

This aged priest made for that "stand." He almost threw himself upon it, and there upon his

(Turn to page 4.)

CO-OPERATIVE PROGRAM AXIOMS

By O. E. BRYAN

1. Take care of the Co-operative Program, and it will take care of the causes.
2. No one has done his best for the Co-operative Program if he has money left to designate to causes sharing in the program.
3. The Co-operative Program is worthy of the largest gifts of our richest Baptists.
4. The reason that the Co-operative Program is not larger is that there are so many Baptists who do not co-operate.
5. The Co-operative Program deserves the constant and undivided support of all the leaders of all the causes sharing in the program.
6. The Co-operative Program represents the major causes that have been approved by the Southern Baptist Convention and the State Convention.
7. The division of the funds in the Co-operative Program has been approved by the Southern Baptist Convention and the State Conventions as the most equitable division for all of the causes.
8. The great masses of Baptists nearly always do right when they vote on a question after counsel and general discussion with all the facts before them.
9. The Co-operative Program has no place for the trumpet-sounding Baptists who give to be seen of men.
10. If one is for the Co-operative Program with all of his heart, he will stand for it without saying "but," "yet," "however," "nevertheless." Such words express doubt.
11. The Co-operative Program has no place for the brother whose vision is so small that he can see but one cause in the program.
12. The Co-operative Program is in accord with the scriptural plan of giving in a regular, systematic and proportionate way.

"Stewardship"

By MRS. IDELLA HILL

As Southern Baptists, we are very much behind in our finances. Debts are piling up; receipts have fallen off. Retrenchment has been necessary both at home and abroad. We have put on special campaigns, but with only partial success. Many S. O. S. calls are sent out, but comparatively few heed them. Something is wrong! Yes, something will continue to be wrong until we come back to God's own way for carrying on his work; until we wake up to the realization that we are God's stewards, and that our first consideration, our paramount duty, is the promotion of the kingdom of God.

In every period or dispensation God has given some special revelation of his will as a test to man. We are living in the dispensation of grace. Christ is calling out of all nations and peoples, and all who stop to study the question agree that our stewardship of the gospel is the special revelation of the will of God for this dispensation, and is the test Christ is giving his disciples upon which our future reward will be based. It is a solemn responsibility to hold in trust the Bread of Life, but it is one that no one can evade who claims redemption through His blood. "Ye are not your own." Ye have been redeemed at infinite cost. Certainly, then, if He owns us He has the right to assign to us our task, and He has done so.

Stewardship is the trust that God commits to us, to use all that we have and are for the promotion of His kingdom. The promotion of this kingdom requires money, and we are to consider what God expects of his stewards in regard to their possessions. Stewardship implies trust; for a steward is a trustee, one in charge of affairs, or possessions not his own. He is to administer these affairs, not in his own interest, but in the interest of and in accordance with the will of the owner. To all of us, God has intrusted some of the material things of this world to use during the time we stay here. We are not the owners; this belongs to God. We bring nothing into this world, and it is very certain that we cannot carry anything with us when we go. "The earth is Jehovah's and the fullness thereof; the world and they that dwell therein." "The silver is mine, and the gold is mine, saith the Lord of hosts." It is a solemn thing to handle trust funds, especially when they belong to God, and to know that sooner or later we will hear Him say: "Render an account of thy stewardship."

We as Baptists have zealously declared the Bible to be our only rule of faith and practice, but in the matter of giving we have resorted to our own plans, adopted our own proportions. The Bible plan has been ignored, and we have not listened to the law of the Lord. Let God say by what financial plan He would have His work carried on; and when He speaks, let all be silent and ready to learn. In the morning of creation, when God spoke to man directly, He taught him that a definite portion of his increase was to be given back to him. Thus the law of the tithe was established.

There are some who claim to believe that the law of the tithe is not binding upon us now; they say that tithing was part of the Mosaic law, binding only upon the Jews; that since Christ made us free from the yoke of the law, we are under no obligations to keep it. Tithing was not originally a Jewish institution, but was practiced hundreds of years before Moses, and by other nations besides the Jews. Indeed, the custom seems to have been universal.

(Turn to page 4.)

Editorial

Emerson defined beautiful behaviour as the finest of the fine arts."

One thing some merchants in Nashville's Arcade learned is that the gospel of Jesus Christ is of vastly more importance than "pizness."

Prohibition must be successful indeed of late, for the wet dailies have failed to give us any damning testimony against it during the last several days.

"Elocution is the method used in America for putting to death" is the definition given by an English schoolboy. It didn't quite get us, but we've had more than one close call.

One thing we just cannot understand is, why does our Governor seem so sympathetic with bootleggers and moonshiners? Almost every week the papers report pardons granted them.

Of the 275 Americans, whose lives are insured for as much as one million dollars each, 25 live in the South. But that lacks a lot of being the number of Southerners who value their lives at more than \$1,000,000!

Now that the Salvation Army has gained the day in Nashville, maybe our great and pompous mayor will recall the famous speech he made during the Billy Sunday revival and seek to clean up the dirty places in our capital's side streets.

According to a reliable exchange, the legislature of Peru, S. A., has passed a bill making the teaching of Romanism in the public schools compulsory. Yet the Catholics would have us in the United States believe they do not want a State Church!

They can make all the fuss about Senator Heflin of Alabama they want to, but it remains true that he is the one man in the whole Senate who has nerve enough to try to save the Democratic party from Raskobism, which to us spells Rum and Romanism.

One reason so many presidents have come from the ranks of the poor may be found in the fact that the lad, who could sit for eight hours a day on an old-fashioned schoolhouse bench, developed the powers that make it possible for him to stick to the President's chair.

Vanderbilt University, like some of the modernistic theological institutions of the North, seems to be having a hard time to get preachers to attend its theological school. We have heard of their paying as high as \$50 per month to get our preachers out there. Well, so does evil always have money to do its work.

Editor McConnell of the Baptist Standard has made big use of a letter he received from a brother in another state relative to the Service-Annuity Plan that was discontinued at Memphis. Other papers have copied this letter. We regret that all those in connection with that letter cannot be given to the brotherhood. It is indeed interesting.

We have just received announcement of the annual meeting of editors of religious publications which is to be held in Buck Hill Falls, Pa., in this month. But when we looked at the hotel rates and saw "One person in room without bath, \$7.00 per day," "Two persons in double room with bath, \$16 to 21 per day," we just "gave up the ghost." There must be some rich religious editors up North.

An illustration of intellectual sensibility is found in the recent announcement of the National Sunday School Union that an expurgated copy of the Bible is ready for distribution. This new Bible is produced by leaving out of it all "offensive" matters that deal with the sex life of the Biblical characters. And just think! While they are cutting the word of God to pieces in order to remove the story of Joseph and Potiphar's wife, the whole world is

reeking with the vile sex stories of the day's magazines and the movies! A strange place to start cleaning up!

"Jesus never had a hard word for the penitent sinner, but he always denounced the self-righteous sinners."—O. E. Bryan. We preachers ought all to remember these words. Instead of denouncing the vulgar dancers, petty gamblers and others so severely, we should be gentle with them and seek to win them to Christ. But we should denounce with all our might the self-righteous and pious hypocrites who parade themselves as paragons of virtue and good church membership while being directly responsible for the conduct of the places that teach our children how to sin these ways.

The wets continue to circulate their blatant falsehoods about the alleged curse of prohibition. The W. C. T. U., through Mrs. Grace Robins, our Tennessee vice president, continues to jolt their falsehoods with the truth. One of their latest charges is that prohibition has greatly increased the number of deaths from alcoholic poisoning. Mrs. Robins shows that no less than 20,000 people are alive today who would have been dead had we not had our eighteenth amendment and the Volstead law. She further shows that the only states where there has been no appreciable decline in the number of deaths from alcoholism are wet states like New York, Maryland and Montana where the officers evidently do not try to enforce the law.

T. B. RAY FOREIGN SECRETARY

Announcement has just come of the election of T. B. Ray to head the Foreign Mission Board. A full statement will be given next week, coming from President R. E. Gaines of the Board. Dr. Ray has served the board for eighteen months as acting secretary and has been connected with it for twenty-three years. He knows the work, has had much practical experience and will carry on without a hitch.

HOW THE BATTLE GOES

Reader No. 1: "We've got a good editor if he wasn't so hot-headed."

Reader No. 2: "You are a good editor, but you are too tame."

Now what are we going to do about it?

Member No. 1: "We've got a good pastor, but he is afraid to preach against sin."

Member No. 2: "Our pastor is very fine, but he is too hard on sinners."

Now what is the pastor going to do about it?

Answer to both: Do the best possible under the circumstances and seek to please God rather than men.

RELIGIOUS MOCKERY

Kentucky has a law on her statute books against "religious mockery." That is as it should be under certain limitations. Recently two men of Whitesburg community made a bet. Whoever lost was to submit to being immersed in the river by the other. During the mock baptismal service an honest sheriff came along, arrested the lucky man, took him before a justice who fined him \$18 for making a mockery of a religious rite. That poor man's mockery of baptism was not half so inexcusable as the blasphemous tirades we have heard some preachers turn loose on immersion which they characterize as "ducking 'em under," "sousing the poor dunces," etc. But then they get by with it under the guise of "religious freedom."

IT CAN'T BE HELPED

Some of our brethren wonder why we rewrite their reports of special services. We are compelled to do it because of limited space. Many times these reports would fill five or six pages unless they were rewritten. Furthermore, it is against the policy of the paper to publish long and fulsome flatteries of evangelists and other workers. We believe "by their fruits ye shall know them" and the report of what is done constitutes real news. Our "News Bulletin" is for such material as its name indicates. We appreciate the gracious things brethren write about one another, but such is not news. The edi-

tor does the very best he knows to make a good paper and to give every one a chance who sends us news. If we have failed at any time, it is because of our conception of duty and religious journalism and not because of any unwillingness to give praise where praise is due.

SUBSCRIBERS

Will do a special favor if they will write us immediately and let us know of people who claim to have subscribed but do not receive the paper. Mistakes are bound to occur. The other day a man told us that he subscribed two years ago for the paper but had never received it. We asked him if he had notified the office and he replied, "No, I didn't know what to do about it." If he had ordered a bill of goods from Sears, Roebuck & Co., and they had not remitted, he would have known.

Your subscription is purely a business matter. When you pay two dollars to the paper you are entitled to 51 copies of the paper, one each week save the last week of the year. Good business should prompt you to notify us if your paper does not come. We have absolutely no other way. You will not embarrass anybody by writing about the mistake; on the other hand you will greatly please us. And if some one has not written, then for the sake of our good name and the cause of your paper, let somebody else write.

"BROTHER BUCK" IS LEAVING

Paris and Henry County are sorely grieved over the resignation of J. H. Buchanan of First Church, Paris, to accept the call of First Church, Eldorado, Ark. He will leave about the last of this month to assume his new duties. The resignation came after much serious thought and after he had served the Paris church for nearly ten years, with the exception of a few months spent in Meridian, Miss. He goes to one of the strongest churches in Arkansas.

"Brother Buck," as he is affectionately called throughout Henry County, has done a splendid work in our midst. Under his ministry the church at Paris has spread out, served in many ways the other churches of the county and assisted in planting another church in Paris. The retiring pastor is said to know more men of the county by their Christian names than any politician, and he is a favorite with the countrymen as well as the people of the town. We see him leave with deep regret. The editor honors him and has loved him since seminary days.

To the Arkansas brotherhood we commend him as a fine pastor, a wise denominational counsellor, and a loyal friend.

YES, IT'S FREE!

"Salvation is free!" declared a preacher in his sermon not long since. "Yes," we replied in our heart, "thank God, it's free."

Then the mind jumped back across the years to the time when the Lord came in regenerating power in the person of the Holy Spirit. It was in a cotton patch on an uncle's farm in Arkansas. We were picking cotton for 30 cents per hundred pounds and, by dint of hard labor, could pull out 100 pounds per day at that time.

Suppose some one had said to the country boy the night before at the protracted meeting, "Salvation will cost you ten dollars." That would have meant that he must pick 3,300 pounds of cotton. Thirty-three days would have been required and, counting out Sunday and bad days, it would have taken at least forty days of work. But the cotton was all picked out before that time!

If the preacher had done what Roman Catholic priests do every day, according to reports, we should have been doomed to heart-breaking disappointment, for ten dollars to our childish mind was larger than \$1,000 dollars is today, hard as that amount would be to earn. But he had no authority to make any such declaration and, being true to the revelation in the book, he declared that Christ is ready and waiting to give eternal life to all who will accept. Out there in the cotton field we accepted His promise, fully surrendered to do His will and experienced one of the miraculous things of life, the new birth.

It is free, in so far as the reception of it is concerned, but we have lived long enough to real-

ize how expensive a luxury it becomes if we measure expenses by the world's gauge. It cost us our dreams of a lucrative profession and its consequent worldly honors and pleasures. It cost us the gratification of many sensual desires and worldly ambitions. It cost us hours of loneliness while in school, for we had to play the part of a "back number" because we neither could nor desired to have part in the many worldly social events of the campus.

It has cost us hours of grief because of sermons we felt compelled to deliver against sin and worldly amusements. It has cost us bitter regrets when some erstwhile friend spurned our affection because we denounced his sin and sordidness. It is costing dearly today when, in the desire to defend the sacred faith of our fathers, to stand between the masses and them who would safeguard the classes, to speak against the breakdown in our denominational doctrines and morale, to cry aloud and spare not when the heretics would sow down our Southland with their seductive and destructive doctrines—in short, to obey the Master when he commanded, "Feed my sheep."

But the balance sheet is always in my favor. Whatever it may cost, the man who accepts that precious free gift is always the richer. He may wonder at times if it is too precious, if it is too costly in worldly things; but when he sits down, alone with his soul and God, he begins to look over the eternal ledger and follow the finger of God as he points out the items in the account, his soul glows with joy, for in this life he is receiving the hundredfold returns on his investment and ahead of him is the crown of life!

Looking After Our Students

We have received copies of some of the literature prepared by Secretary Frank Leavell of the Department of Student Work in the Sunday School Board. Among these are a bulletin board poster, a "cap and gown" leaflet and other matters. The poster contains the extract from the church covenant about uniting with churches in places to which one goes. The leaflet contains a number of practical and forceful reasons for joining the church in the college town.

This is a splendid piece of work and ought to be utilized by every pastor near to a college community and every pastor who has a member go to college. It is our conviction that our churches, with some few exceptions, do not pay enough attention to the young people who go to college. This lack of interest is not due to indifference, but rather to carelessness. It is a lot easier for us to criticize the college youths for dancing and playing cards and gambling and carrying on midnight revels than it is for us to make a constructive effort to enlist them in Christian activities.

Let every one of us bear in mind that the devil is on the job. Fortunately for the editor, when he entered his first college community as a seventeen-year-old lad, he had an older sister to be his good angel. While she did not live in the same house with him, yet she was able to protect him from dangers which his inexperienced eyes could not see. But he remembers full well how the church members failed in those days to protect him. Not once did a Christian home open to him and his kind with some protecting social event. Not once did some kindly man invite him and his kind to their homes for a Sunday dinner or to go out in the country for a ride. Not once did the sweet, Christian young women of the churches seek to break through our timidity and backwardness and enlist us in Christian activities.

But the devil's crowd was not backward! At the door of the pool room was a smiling face and a hearty hand shake. Down the street in the house, where questionable amusements were winked at by the law, were people who did not care how awkward and backward the country boy might be. Around the corner was the dirty theater and at the ticket window was a pretty face and an enticing smile, while inside was music and laughter and things that made a fellow forget that he was homesick and lonely. Across the way from the boarding house or the dormitory was a brightly lighted home with two evenings each week given

over to dancing and drinking of spiked punch. And elsewhere one could always find rollicking fellows and laughing girls, who knew how to add excitement to excitement by putting up pennies or nickles on the games of cards that were played.

Yes, we remember quite well how busy the devil's crowd was in those days. Even in the dormitory his ambassadors lived, and one could always receive a welcome from their ranks. It has not changed today. Instead of the old-fashioned theater, wherein the law would allow no woman to wear a dress above her knees, now exists the corrupt movies and the daring burlesque with their nude womanhood. Instead of the old-fashioned poolroom with its occasional small bet on a game is the open and flagrant gambling on everything from matching pennies to big bets on ball games. Instead of the few girls who would dare slip out at night for an escapade against the rules of the college, we now have absolutely no protection, and the stories of conduct on some campuses are enough to make one's blood turn to ice. Some of our boys are killed or poisoned by bootleggers, some of our girls are smoking themselves into embeciles and the barriers of restraint and parental control of another age are sneered at on every hand.

What are our college churches doing about it? Are they seeking to provide such a wholesome spiritual service in their meeting houses that the college students continue to attend church services after they leave home? Are they giving musical programs that draw these cultured youths or are they allowing some mechanical choir, devoid of musical culture, to tear their nerves to tatters with awful renditions of anthems and solos which no lover of music could endure without pain? Are the churches providing preachers who love the Lord, believe the Bible and preach the doctrines of our faith, or are they allowing the devil to dictate the policies of the pulpit, thus giving our college youths low-grade imitations of the lectures on science, ethics and philosophy which they hear every week in the classrooms?

Are our churches providing wholesome amusements for these lads and lassies from the country and the small towns, or are they allowing the morbid or sensuous members and the unsaved of the town to furnish all such? Is any one seeking to plan an evening's amusement for these young people, that will be free from the sensuous and the vulgar, or are our B. Y. P. U. socials turned into dances and kissing parties?

We present this matter with vigor in order to cause both comment and action. Mr. Leavell and his helpers are doing all they can to promote work through our college churches that will save our young church members from depreciating in religious value while away from home. We challenge the college churches to aid him in the work. So far only First Church of Knoxville has announced through our columns any kind of interest in the stream of youth that has just poured into our college communities. Surely all others are not indifferent! They have not thought seriously about it. Write Mr. Leavell for information about the work, plans for enlisting and utilizing the college youths in your churches and then get them and save them from degenerating spiritually while they have been placed by circumstances under your care.

With the memories of the lonely hours when we first went to college still fresh in mind; with the pictures of the seductions of Satan's crowd still before us; with the longing for comradeship and fellowship not to be forgotten; with sympathy and anxiety for our young people today; with dread fear gripping the heart when we recount the many dangers that now dog their every step through college—with these things before us, we plead the cause of the godly parents of the college youths and ask our churches not to fail them.

"We want something good for our children to read," parents are saying, and a teacher in Wauka Academy answered the request by recommending "When the West Was Young." From now on we will send the book free to any boy or girl or parents who will send us three new subscriptions. Tell your young people about it and help us grow while helping them find wholesome entertainment.

WHY WON'T THEY DO IT?

We have just received an article from one of our missionaries, we presume for publication. It contains enough copy to cover three full pages of the Baptist and Reflector or thereabouts. To be sure it is a splendid treatise and must have caused hours of hard labor. It is but a sample of the many articles of its kind that come in multigraphed form to the desk of every editor in the South.

We cannot print it because we do not have room and because our people do not want to worry through an article of the kind. We repeat once more, **Our people want news, not lectures.** We have made appeal after appeal to various servants of the denomination for news about their work, but always the lectures come to our desk.

The other morning President W. W. Hamilton of the Bible Institute thrilled the pastors of the Nashville churches with stories of the work of students in that institution. He told of the conversion of a Catholic who became a missionary worker and who is now leading in the great work among half a million French-speaking people of Louisiana. He told other thrilling stories of the sacrificial work of the students in the Institute, and ere he had finished every preacher in the room was gripped and enlisted. That one talk did more for the cause of the Bible Institute than any lecture this able man could have presented on "Why Should Southern Baptists Help the Institute?"

Our people read with delight the stories of the work that is being done, but repeated investigations prove conclusively that very few of them ever read the lectures about why we should do the work. Preachers know that they may pound the desk and cry aloud about the negligence of their people, but they never get anything done until they have inspired their people with stories of what is before them and how it is being done by others.

We take advantage of this long thesis from our beloved missionary in order once more to beg our denominational servants to save their ink and paper when they get an inspiration to write a long thesis about the "Whys and Wherefores" of their work and, instead, to send us stories of the actual work and its results in the lives of the people.

One thrilling story of the conversion of a heathen lad and his rise to leadership on the mission fields will get ten times as many dollars for foreign missions as ten essays on the need for the work. One story of the conversion of a Catholic priest or a Catholic lad, his training in the Bible Institute and his actual conquests on the field will do more to enlist supporters for the Bible Institute than an article from the pen of every professor in it on the needs of the school.

News is what our people read these days. Stories are the order of the day. Every missionary can send us thrilling stories, at least one per month, from each field. If no missionary has the story-writing "knack," send the facts and somebody at home will make a story. Let Tennesseans on the mission fields, in our colleges and seminaries, send us stories for the Baptist and Reflector, missionaries from other states send them to their papers, and we will be done with duplications and with long, multigraphed articles, most of which go immediately into the wastebasket.

FIRST THINGS FIRST

Any denominational worker who places a departmental publication ahead of the state paper is either a dangerous enthusiast or else a destructive worker. Nothing is so important as the religious newspaper, owned and directed by the whole denomination and edited in favor of all departments of our organized life. Let nobody put anything before it. Until the Baptist and Reflector is in your home, don't put another publication there. When it is there, follow it with departmental publications and your mental horizon will expand in the right proportions.

What do you suppose the Lord thinks of a church member who thinks more of his lodge than he thinks of his church, who attends his lodge more regularly than he attends his church, and who keeps his lodge dues paid up but pays little or nothing to his church?—Baptist Advance.

We had rather not print our thoughts.

MY FIRST IMPRESSIONS OF MONTEZUMA COLLEGE

By J. C. Dance, Head of Bible Department

On September 11th, late in the afternoon, we drove up the picturesque canyon to "Beautiful Montezuma." Just as we rounded a point at the mouth of the canyon the whole view of the college buildings suddenly burst upon our vision, with the main building standing out on a little table land well up the side of the mountain and in bold relief.

My first impression was one of "mountain beauty and majestic solitude," for it was during vacation time. On our arrival at the main building, I was directed to the president's office. There for the first time I met President Provence. After a brief greeting Mrs. Dance and I were conducted to the large dormitory kitchen where we were introduced to Mrs. Provence.

My impression now changed from physical vision to spiritual service. Here were these accomplished people coming from service in a great institution in our largest Baptist state to direct the fortunes of a struggling little college out on the frontier of Southern Baptist territory. What had been the challenge that had turned them this way?

After some conversation with Mr. and Mrs. Provence and a few days taking inventory of the possibilities of the school, I am thoroughly convinced that the Southern Baptist Convention could not have done a better missionary turn with the same amount of money than it did in underwriting the New Mexico Baptist work for the next few years. My impression deepened as I meditated upon this awful responsibility, though glorious opportunity of Baptists. I saw here a working educational plant capable, with a small outlay of money, of ministering to the physical, the mental, the social, and the spiritual needs of hundreds of young people every year. And how much New Mexico, the Southland, and the world need educated and consecrated young people today! How dire is the need for the gospel right here in this territory among the Indians, the Mexicans and other lost people in New Mexico! And to be of the greatest service here one should receive his preparation near this mission field. If a young man and a young woman desire to be successful in the professions or in business, where could they find a country with more promise than this great Southwestern empire? Educated here in Montezuma College, they will have made already some important adjustments in the matter of customs, language, and point of view, at the time of graduation. And what is true in the professional and business world is applicable in a greater degree in the realm of religious service.

What will Baptists do with this extraordinary opportunity? Will not some man or woman, or group of men and women whom God has blessed with great wealth, find it in their hearts to endow this institution? Will not some consecrated wealthy Baptist spend a few dollars to come to Montezuma to learn first hand the opportunities and the needs here? My deep impression is that God has planted Montezuma College here in this strategic position for His own purpose and glory. We cannot fail if we work with God.

My further impression is that this is God's appointed time for Baptists to guarantee the permanency of Montezuma College. This is a new era in the history of the institution. The convention at Memphis did a noble thing in coming to its relief. By the action of the convention the dear school has been justified in her right to a place in our love, our prayers, and our sacrificial offerings. It seems to me that we as Baptists cannot afford to dally with a God-given task.

My prayer is that Southern Baptists will see in Montezuma College the distinctive challenge of a great missionary as well as a great educational opportunity. The spirit of the school has always been sacrificial and missionary. My impression is that this spirit is becoming deeper and more manifest.

Now a word as to the administration. It seems to me that the board was wise in its selection of a president. Mr. and Mrs. Provence have a broad experience in directing the financial affairs of large educational institutions. They are tireless workers; they are missionary at heart; they have great faith;

and above all they feel that God has led them here to do this specific work. With the prayers and gifts of the Baptists of New Mexico and of the South, and the co-operation of a loyal faculty and board of trustees, they will succeed. These are some of my first impressions of Montezuma College.

"STEWARDSHIP"

(From page 1.)

To suppose that so many people and nations all hit upon the tenth is out of the question; and the only reasonable conclusion is that they all got it from a common source. It was part of God's moral law originally revealed to man. As such, it was obeyed by Abram, who had just come out of the idolatry of Chaldea, when he paid tithes to Melchizedek, priest of the Most High God, and the most nearly perfect Old Testament type of Christ. This was five hundred years before the Jewish law was given. It must be remembered also that three hundred years before Sinai Jacob vowed: "Of all thou givest me, I will surely give the tenth to thee." Hence, since Abram and the other patriarchs, the Jews, and even the ancient heathen nations, all gave the tenth, rather than some other portion, it must have been recognized as the law of God for all time. Binding five hundred years before the Jews, binding upon the Jews, it must be binding now, since this law has never been repealed.

Jesus abrogated none of the great fundamental laws. "I came not to destroy, but to fulfill the law." "Not one jot or tittle of the law shall pass away till all be fulfilled." The kingdom of God cannot be established by raising money, but it can never be extended without raising money. Our giving is not for His benefit, but for ours. The tithe is our test. Some say that money is the acid test; for if the Christian steward is faithful in the administration of his possessions, he is usually found faithful in all things. This was true in the Jewish dispensation. When Israel was bringing in their tithes and offerings, it indicated that their hearts were turned to God and his blessings rested upon them. When they failed to pay the tithe, it indicated that they had forgotten Jehovah, and gone after other gods, and his curse fell upon them. "Bring ye the whole tithe," said God, the Father. "If ye love me, ye will keep my commandments," said God, the Son.

Humboldt, Tenn.

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WHAT I SAW IN ROME

(From page 1.)

knees, with his head buried in his hands, before that particular saint, he remained. He seemed wrapped and lost in his silent devotion. Which of the saints he was worshipping I know not, but the sight of people of all classes in the Cathedrals of Europe bowing in such worship—each before his particular favorite saint—and especially the sight of this old dignitary, brought home to me as never before the fact that the worship of the Catholic Church seems largely the worship of saints rather than of God.

But yet another scene greeted my eyes. My guide-book mentioned the "Holy Stairs" as one of the sights of Rome. They were the steps, so I was told, up which Martin Luther climbed, a part of the way on his knees and the rest upright on his feet.

I approached the sacred edifice and as I entered the door there, rising before me, was an exceedingly long flight of stairs—about twelve or fifteen feet wide. But I saw something else that transfixed me in the doorway. People were on that stairway on their knees. Yonder about one-third of the way up the long flight was a woman. She was on her knees and was lifting one knee to the step above her and then the other knee, and there, for a while, she remained. As she climbed she lifted herself slowly and with difficulty, but all the time her face was turned with a sort of passionate and almost rapturous longing toward the distant top of the stairs. After reaching each step ahead of her she paused and kept gazing and gazing toward the top. She seemed to dread being in too big a hurry on those blessed steps. If she reached that sacred objective at the top, it must be only after a long and patient climb.

There were people on the steps at various stages. There before me at the bottom was a young mother with two little children. She knelt on the floor step and indicated to the children that they must do the same. The little ones obeyed, but understood it not and looked here and there with listless and uninterested expressions. After a while the mother lifted herself on her knees to the next step and the children followed.

Of course I was impressed with the earnestness and persistence and devotion of these people in their efforts to be religious. They put to the blush many of us Protestants in our careless and indifferent religious exercises.

But as I looked upon these silent, straining climbers I felt only sympathy and sorrow for them and a sort of admiration for their earnest devotion. But my thoughts were mainly of the great world institution—the Roman Catholic Church—which was training its millions of obedient subjects to regard such ceremonies as acts of worship. How hostile it all seemed to all that Christ and the apostles taught regarding the worship of God in spirit and in truth. It seemed a degradation of worship and of human beings. I had known that such things were being practiced by Catholics, but I had known it in a sort of vague, superficial way. But now I saw these things enacted right before my eyes, and they burnt themselves into my very soul.

Suppose the Catholic Church should throw the weight of its tremendous influence towards teaching its millions of adherents to worship not saints nor any human beings, but God alone; not through images, but through Christ and Christ alone! The Catholic Church, in all these contrivances, is at least giving recognition to that universal yearning of the human soul for worship. What is Protestant Christendom doing in this regard? What are Southern Baptists doing? We are multiplying rattling machineries with vast organizations. We are erecting fabulous buildings and feeding the eagerness of our people for statistics and credits. But real, genuine spiritual worship, both private and public, is not receiving the attention from us that it deserves. Here is the storm center of our needs. When we get the hearts of Southern Baptists opened up in habitual communion with God, we will have opened up the fountain from which will flow the streams of ever form of religious activity.

Blue Mountain, Miss.

Why Should I Work?

SUNDAY SCHOOL LESSON, OCTOBER 20

Scriptures

Lesson Text: Gen. 2:15; Ex. 20:9; Neh. 6:3; John 5:17, 9:4; Acts 20:33-35; 2 Thess. 3:6; 12; Eph. 5:28.

Devotional Reading: Psalm 8:1-9.

Golden Text: 2 Thess. 3:10.

Introduction: A look into a dictionary of quotations from almost any author will reveal the fact that many of the finest expressions ever penned by our great men have been about work. It is fitting indeed that we should have a lesson on the subject at a time when it seems that the hosts of the earth are bent on securing their pleasures and sustenance without putting forth any toil. We no longer have poets to write for us "The Village Blacksmith" and such tributes to the toiler. Instead the Wall Street gambler is idealized, and he who can pile up a fortune out of the labor of others is the hero of our dreams, our songs and our text books. God's word is very clear both in its command for us to labor and in its praise of the laborer who does honest work. We examine some of its finest passages in this study.

I. GOD ORDAINED WORK. (Genesis 2:15.)

If there ever was a man who had no real need to work that man was Adam. So-called scientists tell us that in primitive times man did not work, but spent his time hunting, fishing and fighting. They ignore the divine truth, and the slowly unfolding records of the ancient past prove that man has always been a worker. One of our great men has said: "The name 'work' given to God's creative acts, ennobles all work." Surely we must accept his statement. Jesus said: "My Father worketh, . . . and I work." We have fallen far short of the ideal of God when we feel that it is ignoble and servile to have to toil with our hands.

God made man and set him in the midst of the garden to dress and keep it. Even so did he place every one of us in the world to conquer it and improve it.

II. WORK EARNS REST. (Exodus 20:9.)

Ruskin says that man is born for three great things—labor and sorrow and joy. Did one ever see a man who had not experienced these three? But they are not the all of life, for every one who has labored has a divine right to rest. Science has long since proved that man does best in that country where a rigid observance of a Sabbath is demanded. We may not admit it, but our nation is what it is largely because our Puritan forefathers implanted rigid ideas of Sabbath observance in our land in its very beginning.

But let us never forget that the commandment says: "Six days shalt thou labor." A loafer is a parasite in human society. Work is the most honorable thing we can do, and he who works diligently and honestly will never suffer want. In order for one to deserve rest he must first have worked. It is time that we should be paying more attention in our land both to the requirement that all labor and also to that which demands rest. The industrial invasion of our fair state is rapidly turning our Sunday into just another day to pile its profits into the coffers of the corporations that enslave labor.

III. PERSISTENT LABOR. (Nehemiah 6:3.)

The words of Nehemiah, found in this text, contain a striking example for us. Are our pastors free from guilt when they neglect the work to which God has called them in order to attend numerous civic and fraternal and social functions? Are they guileless when they allow the desire for gain to lure them into secular business, speculation, and entertainments while they neglect their churches and their God-given tasks as bishops? What about the Sunday school teacher who turns away from her opportunity in order to dance, play cards and engage in other worldly amusements for the sake of social popularity? Or the church members who forsake the assembling of themselves together on Sunday for the sake of picnics, visits to the country, entertaining friends and other things?

IV. JESUS WORKED. (John 5:17.)

"My Father worketh even until now." What a striking statement that is, and how much it means! God did not cease from His labors when He had finished the initial creative acts, as some foolish people would have us believe. What is going on in this vast universe, we can only guess from the discoveries and theories of astronomers, but we know that changes are taking place. Perhaps new worlds are being framed out of the infinite expanse. At least one matchless creation is in process, for God in Christ is building the mansions mentioned in John 14:1.

"And I work"—go on working. John 9:4 says: "We must work the works of him that sent me while it is day." Jesus came to establish a kingdom of righteousness and justice in the midst of a sin-cursed world. That mighty task has not been finished, and He is still working at it. We do not see Him in it, but we can feel his presence while countless examples of his divine intervention in our work may be produced. Are the servants greater than their Lord? Are we better than He? If not, then we must be busy about the Father's business and continue our labors until the night cometh when our work is done.

V. WORKING IN ORDER TO WORK.

(Acts 20:33-35.)

Our very finest lesson today is found in these words which tell us of Paul's physical labors put forth in order that he might not be indebted to others while he preached the gospel. We know a little woman who has touched the lives of countless men and women through the youths whom she has inspired to become Christian workers by her consecrated church life. For more than thirty years now she has given not less than one full working day each week to the ministry of helping souls, yet she has never been paid one cent for her work. Stated in dollars and cents, she has laid upon the altar over \$10,000 of her time, for she has received that much money for 1,560 days of her time spent in secular labor. We know a preacher now who is laboring in the gospel at \$1,500 per year when he could have been receiving not less than \$7,500 per year had he chosen to go on in his secular work from which God called him to preach. Six thousand dollars per year for fifteen years is \$90,000 which he has laid on the altar!

Paul claims to have set the example, that by laboring we should help the weak. When will our young men follow him and give their lives to our destitute rural fields, working there to make their own livings, or a part of them, while they serve the country churches? Many of them are doing it now. Hosts of others will do it if parents and pastors and teachers will inspire them with a vision of the opportunity! Every rural field in Tennessee could be manned by a trained and competent pastor within the next ten years if we would inspire young men and young women to follow the example set by Paul.

As a Jewish rabbi Paul had learned what it meant to earn his own living. It was the custom for the rabbis to serve for nought save the honor of their labors. When Paul accepted Christ, he found the same pride in working with his hands that he found as a rabbi. No preacher should be too proud to labor with his hands if thereby he may have access to new and needy classes of sinners.

VI. WORKING FOR FREEDOM. (2 Thess. 3:6-12.)

Bear in mind that the second epistle to the Thessalonians was written to correct the false idea that Jesus was coming immediately to earth. Because of this idea, it seems that some of the members of the church in Thessalonica had quit work and were behaving themselves unseemly. From such the church was to withdraw fellowship. The "tradition" mentioned in verse 6 has reference to some things Paul had said to them and perhaps to some things written in the first epistle.

He had left them no example of laziness or foolish anticipation of the immediate return of Jesus. (Verse 7.) The extreme teachings of premillennialists have produced much fanaticism among our people, even examples like that against which 2 Thessalonians was written. Jesus is coming to establish his kingdom here on earth, but it is not ours to

know the time nor the season. Therefore, let us labor each day as though we were to live a thousand years.

Paul did not "eat bread for nought at any man's hands"—that is, he did not impose upon them, but worked "night and day that he might not be a burden to them." He was a tent-maker by trade. We hear much today about pastors being controlled by men in the churches who have much money. Would it not be a great emancipation day for them were they to break the shackles by earning their own living in such cases?

Do not get the idea that dissipated the strength of our Primitive Baptist brethren—namely, that the preacher has no right to receive a stated salary for his services. Paul declared that he refused gifts "not because we have not the right, but to make ourselves an example unto you." In another epistle he specifically declared that they who preach the gospel should live of the gospel, "for the laborer is worthy of his hire." And he received gifts from other sources. But whether it be preacher or layman, the rule is, "He who will not work shall not eat."

VI. OBJECT OF LABOR. (Ephesians 4:28.)

"Let him that stole steal no more, but rather let him labor, working with his hands. . . ." An honest laborer does not have to steal. The robberies, thefts and embezzlements going on in our land today are due directly to the fact that so many of our people were not taught the honor of labor when they were children. And the present public school system, with its eternal emphasis upon "self-direction" and "self-gratification," will turn out a far larger horde of thieves in the years to come, while the moving pictures teach them from infancy how to practice the art of stealing.

Application: Let us ask ourselves this question and seek for an answer from every member of our classes. Does one of us know of a man or woman who was ever injured by honest labor? With the question in mind, look at what we have learned and we will see: (1) Labor is divine in its origin, hence cannot harm the wise. (2) Labor carried to the extreme will harm hence God ordained the day of rest for laborers. (3) A task that is worth doing deserves our best efforts, hence when we have begun a worthy job let us not turn aside for an unworthy one. (4) We are no better than our heavenly Father and His Son, hence should follow their example in labor. (5) There are so many tasks in the kingdom of Christ that many of us must earn our own livings in order to be able to do His will, hence the first guide for every Christian worker is, "Where can I serve best?" (6) There may come times when even the preacher cannot labor at the expense of the people whom he serves, hence it behooves each Christian worker to know how to "make tents." (7) Honest toil makes honorable men, hence we should never look down upon or sneer at any one who works with his hands doing an honest day's work. (8) Every honest laborer will be rewarded, and the Father in heaven holds the final settlement of accounts. Many a rich Dives of today will cry through eternity over the fact that he lost his chance to divide his living with some poor Lazarus who lay on his doorsteps here in this world.

THE TEST OF LIFE

What is a failure? It's only a spur
To the man who receives it right,
And it makes the spirit within him stir,
To go in once more and fight.
If you never have failed, it's an even guess
You never have won a high success.

What is a miss? It's a practice shot,
Which we often must make to enter
The list of those who hit the spot
Of the bull's eye in the center.
If you never have sent your bullet wide,
You never have put a mark inside.

What is a knockdown? A count of ten,
Which a man may take for a rest.
It will give him a chance to come up again
And do his particular best.
If you've never been bumped in a rattling go,
You've never come to the scratch, I know.

—Edmund Vance Cook.

New Testament and Baptist Belief By ALLAN HILL AUTRY

VIII. LOYALTY TO CHRIST IN ALL THINGS

Loyalty to Christ in all things is another New Testament doctrine. Baptists are the only regular denomination that stands for the whole commission in the order given, and for the purpose given. They might appropriately be called the "All Denomination," for they are the only religious bodies that give proper emphasis to all the alls of the great commission (Matt. 28:18-20). Preaching the gospel to all the world, making disciples of all the nations, baptizing all the disciples, teaching all of them to observe all things that Christ commanded, is a Baptist peculiarity. The whole truth to the whole world, is our motto. We are commended to "go into all the world" (Mark 16:15, 16), to "make disciples, Christians, of all nations" (Matt. 28:19, 20), to be a benediction to "all the families" (Gen. 12:2, 3), to "preach the gospel to every creature" (Mark 16:15), to "baptize" all the disciples, Christians (Matt. 28:19, 20), and to "teach" these baptized disciples, baptized Christians to observe, safely guard, all things Christ commanded. So our world-wide Baptist program will not be completed until we shall have preached the gospel to every creature, in every family, in every nation, in all the world; and baptized, and taught, and trained all disciples. An untaught, untrained church is little better than a religious mob. We may be many and not be much. We may be matriculated, but not mobilized. We may be fraternal in name and yet not fraternize in fact. Under the Great Commission Baptists can neither partition the earth, nor mutilate the message. We are not permitted to commit a part of this commission to others who minimize, if they do not wholly disregard, parts of the Great Commission. The Lord made us missionaries when he said, "Go." And He made us missionary preachers when he said, "Go, preach the gospel." And he made us missionary Baptist preachers when he said, "Go, preach the gospel, make disciples, baptize them, and teach them." And he made us world-wide missionary Baptists when He said, "Go into all the world." And He made it impossible for us to work in the wrong place when He said, "Make disciples of all nations." And he made it impossible for us to leave out anybody when he said, "Preach the gospel to every creature." And He made it impossible for us to enter into any inter-denominational compact, or church federation movement, when He said, "Teaching them to observe all things whatsoever I have commanded you." Just that part of the commission alone would break up any inter-denominational meeting on earth. And He made it impossible for us to be lonely when He said, "Lo, I am with you all the days, even unto the end of the age." And He made it our duty to help the poor and the orphans when he said:

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." (Psa. 41:1.)

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

And He made it our duty to help the saints when He said:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, even so do ye. Upon the first day of the week [that is, periodically] let every one of you lay by him in store [that is, personally], as God hath prospered him [that is, proportionately], that there be no gatherings when I come [that is, preventively]." (1 Cor. 16:1-2.)

And He made it our duty to support all missions when he said:

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem [that is, city missions], and in all Judea [that is, association and state missions], and in Samaria [that is, home missions], and unto the uttermost parts of the earth [that is, foreign missions]." (Acts 1:8.)

And He made it our duty to help in every good work when He said:

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he pur-

poseth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9:6-8.)

Helping the orphans is a good work. Old ministers' relief is a good work. Building hospitals is a good work. Supporting the Sunday school is a good work. Helping and supporting the B. Y. P. U. is a good work. Supporting the W. M. S. is a good work. Standing by the pastor with men and means is a good work. Supporting every missionary enterprise is a good work, and we are exhorted to "abound to every good work." Do not be afraid of doing too much, but be ashamed of doing too little.

And He made it a paying proposition both in store and in heart when He said:

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barn be filled with plenty." (Prov. 3:9.)

"There is that scattereth and yet increaseth; there is that withholdeth more that is meat, but tendeth to poverty." (Prov. 11:24.)

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke 6:38.)

And He made it our duty to adequately support the ministry when He said:

"Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6.) "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." (1 Cor. 9:14.) For "the laborer is worthy of his hire." (Luke 10:7.)

And He stamps with inferiority the church that does not help to sustain the missionary enterprise when He said:

"I robbed other churches, taking wages of them, to do you service." (2 Cor. 11:8.)

"For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." (2 Cor. 12:13.)

While He praises in the highest degree the true missionary church, the church that helps, when He says:

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:15-19.)

Adequate support may be claimed by the faithful minister, pastor, or missionary, as his inherent right:

"Mine answer to them that do examine is this. Have we not power [the right] to eat and to drink? Have we not power [the right] to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas [Peter]? Or I only and Barnabas, have not we power [the right] to forbear working?" (1 Cor. 9:3-6.)

Adequate support may be claimed by the preacher as a general principle, as a common custom:

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" (1 Cor. 9:7.)

The minister may claim an adequate support from his flock as taught and illustrated by the law:

"Say I these things as a man: or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope." (1 Cor. 9:8-10.)

The faithful man of God may claim an adequate support as taught by common equity between the helper and the helped:

"If we have sown unto spiritual things, is it a great thing if we shall reap your carnal things?

If others be partaker of this power over you are not we rather?" (1 Cor. 9:11-12.)

The Jewish method of supporting the temple service was God's ordained plan of supporting his gospel preachers:

"Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even in the service of the tabernacle of the congregation." (Num. 18:21.)

Referring to this method of ministerial support the Apostle Paul says:

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so [in like manner, supported by the tenth] hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:13-14.)

Thus He has made it impossible for His missionary enterprise to fail when His people do His will, and according to His will we should be equally developed along all lines and not prefer one duty above another:

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace [of giving] also." (2 Cor. 8:7.)

We should have such "fellowship" in giving that we would rather seek a collection than to dodge an offering to the Lord's cause. The desire to have fellowship in all that is being done would sometimes make us go even beyond our ability to have a part, fellowship, in all our work:

"For to their power [ability], I bear record, yea, and beyond their power [their ability] they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." (2 Cor. 8:3-4.)

In those days the people begged the preachers to take their offering; nowadays the preachers have to beg the people to make an offering.

Moreover, He has made it impossible for His church to fail, for He said:

"Upon this rock [Christ Jesus] I will build my church, and the gates of hell shall not prevail against her." (Matt. 16:18.)

"Unto him be glory in the church by Christ Jesus throughout all ages." (Eph. 3:21.)

"The church of the living God, the pillar [not the pillow] and ground of the truth." (1 Tim. 3:15-16.)

A faithful, adequate support of the truth is the church's only way of perpetuating herself. It is the Lord's method, and we have prospered most when we have adhered most strictly to His plan.

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.

NEGLECTED TRUTHS OF THE ATONEMENT

By H. H. Smith

In Dr. James Denney's splendid book, "The Christian Doctrine of Reconciliation," attention is called to two important truths concerning the atonement that are often overlooked. He reminds us that Jesus brought not only forgiveness to the sinner, but also evoked repentance—enabled the sinner to realize his guilt and repent of his sins. Speaking of the repentance of the woman who was a sinner, and the repentance of Zaccheus, he elaborates this thought:

"In both these cases, and one may say in all others that the gospel records, it is important not to forget that Jesus was present, and that it was His presence which made possible all the experiences which are included under reconciliation or regeneration. This is sometimes overlooked by those who are jealous for what they call free forgiveness. Thus a recent writer on this subject says: 'The free forgiveness of sins was the vital spark of Christ's teaching. "Thy sins be forgiven thee." Wherever He found repentance, there He scattered forgiveness; it was as water to the tender plant.' "The simplest answer to this," says Dr. Denney, "is to say that Jesus did not 'find' repentance at all. It was not there ready-made, waiting for forgiveness. He had to create or evoke repentance, and there was something in His character and in His attitude to the sinful which evoked powerfully to this end. . . . We do not first repent of our sins and then come to Jesus; it is the visitation of

our life by Jesus to which we owe first repentance and then all other spiritual blessings."

How true are the words of this great theologian. The world is not ready and waiting to repent and accept the offer of salvation. A revival comes only after Christ has been faithfully preached day after day and the sinful are moved by the sacrificial love and boundless grace manifested at Calvary. Who can name a great revivalist, or any great preacher, who was not noted for the central place of Christ in his preachings? We deplore the lack of deep repentance today; the fault may be right here.

The other neglected truth was so strongly emphasized in Paul's experience that it is a wonder it has been overlooked. Dr. Denney says: "Reconciliation to God is not realized unless it includes reconciliation to the order of God's providence, and to the circumstances of our life as fixed for us by Him. We are not really reconciled to Him if we are at war with the conditions of human existence, and lead a resentful, querulous, or despondent life. True reconciliation confronts the world in another mood. It can say, 'I have learned in whatever state I am therein to be content.' It can say, 'We glory in tribulation also.' It can look the most painful things in the face—tribulations, distress, persecution, famine, nakedness, peril, sword—and cry, 'In all these things we are more than conquerors through Him that loved us.' It is of the utmost importance to keep this in mind when we think of the life of the justified or reconciled. There is a way of conceiving justification or reconciliation which reduces it as nearly as possible to moral nullity; it is something with the nature of fiction about it, something which speaks in terms of imputation as distinct from inspiration. This is not the Pauline view."

Whenever we are tempted to be discontented with our lot, we should bear in mind that, to be reconciled to God, means to be reconciled to all His providences for us.

Ashland, Va.

PLAN FOR BAPTIST BIBLE INSTITUTE APPEAL

By W. W. Hamilton

Believing that the brotherhood in general are interested in knowing how the Baptist Bible Institute is conducting its Emergency Appeal in the various states of the convention territory, the plan is here outlined.

After the date has been agreed upon by conference with the state organization, we undertake to secure a revised mailing list of the pastors, Sunday school superintendents, W. M. U. presidents, young people's leaders, Sunbeam leaders, B. Y. P. U. presidents and directors, church clerks and treasurers. At the proper time we write to these several groups, sending them literature as to the Institute, its history and worth and work and need, presenting clearly our plan, and furnishing them literature for use among their co-workers. We try to lay the matter on their hearts, and ask them to interest their several organizations in a free-will offering in the churches on the Baptist Bible Institute day agreed upon or as near thereto as possible.

In the three or four weeks before the date fixed for the offering we advertise freely in the state Baptist paper, send posters for display in the churches, and by other educational methods seek to acquaint the people with the work and needs of the Institute.

In all of our communications and advertising we request the churches to send their contributions through the state headquarters office, and do everything possible to make our appeal contribute to the general interest in the Co-operative Program. It is our great desire to have this authorized appeal of the Baptist Bible Institute reach Baptists of the whole South and acquaint them with the work of our great missionary institution. We want the appeal to be educational and in no sense high pressure.

Quite a number of the states have already agreed on a certain date when the Institute shall ask the churches for a special offering to meet the critical emergency which it now faces. States that have not fixed the date have the matter under consideration and will notify us as soon as possible when the most satisfactory date has been determined.

A few state organizations have indicated the barriers which hinder their co-operation in putting on a Baptist Bible Institute day. We believe they will reconsider this matter after they know our methods and have had sufficient time to adjust their plans to meet the situation. We want Southern Baptists everywhere to know that we consider the work of the Southern Baptist Convention of sufficient importance and the needs of our institution sufficiently urgent to make it not only necessary, but absolutely fair, that we have opportunity to make our appeal reach every church and every individual Baptist within the Southern Convention territory. It would be very unwise and very expensive for the Institute to send representatives here and there seeking clandestinely to get contributions from individuals. Such an effort would cost more than it would be worth, and it would not accomplish our purpose in getting this great South-wide institution on the hearts of Southern Baptists.

We ask the prayers and earnest co-operation of our friends everywhere that the way may be opened for us to present the Bible Institute Emergency Appeal in every state according to the plan above outlined. We again affirm our loyalty to every state and Southwide interest and our purpose to so carry our task as to stimulate interest in the whole denominational program of which the Bible Institute is a part.

FREEDOM OF THE PRESS HAS PRODUCED GARGOYLES

Dean Edward T. Lee of John Marshall Law School, Chicago, has placed the public under obligations for a recent address to the graduating class on the subject, "The Freedom of the Press." His reasoning is that freedom is essentially a right of persons. As originally conceived in the national state constitutions, the idea was that all citizens should possess the equal right to express their minds publicly in printed form. Newspapers were organs of such personal expression. But latterly newspapers have become "monstrous city gargoyles," highly capitalized and corporate institutions, irresponsible organs of "interests," whose editors are anonymous hired hacks.

But let him say it in his own vigorous way: "Now, in the race of competition, editions are run off almost hourly, day and night, and every crowded street corner has its burdened news-stand. Worst of all came the Sunday newspapers with their blanket editions, giving as a sop one column to God and religion, while they devoted the rest to Satan and mammon; and the helpless subscriber is surfeited with crime news, scandals, divorces, society gossip, false alarms, sports and comic strips—all of which the managing editor deems adapted to the mental and moral caliber of his readers. Added to this is the chain-store, syndicated newspaper group, financed, if wanted, by an international power and paper trust; and all enriched by fraudulent advertisers who, according to the Federal Trade Commission, take away from the people of the United States \$500,000,000 annually. . . . The right of privacy of the American people has been practically obliterated. No place of private business, no office, not even the sanctuary of the home is free from the prying or, if need be, forcible invasion by the minions of the press. Desks may be ransacked, letters and pictures stolen by its agents, apparently without redress. To this is now added the nuisance of the camera-man, ready to shoot at sight the unoffending citizen, man or woman, whose picture the 'boss' wants. The sins of the fathers and mothers are visited not only upon the third and fourth generation, but upon all relations of the sinner to the fortieth degree."

Under such conditions the dean wishes to know what freedom in comparison the ordinary citizen has for public self-expression. And particularly, he raises the question which has been brewing in many thoughtful minds—why such an institution should not be recognized and treated as "a business affected with a public interest." That is, for the sake of the rights of the citizen, and of the public interest, these great predatory instruments of publicity, in which facts and opinions have become mere "commodities, as if they were so much soap or oil or tinned meat," should be compelled to "submit to be controlled by the public for the common good."

This is a rare note of sanity. It is also a proph-

ecy. The time is approaching when the dissemination of knowledge and opinion will become a rationalized, democratic and free community function, rather than a device of mammon to befuddle and fleece the citizenry.—The Baptist.

CHAIRMEN OF COMMITTEES TO REPORT AT STATE CONVENTION

Foreign Missions—P. W. James.
Home Missions—Arthur Fox.
State Mission—W. C. Creasman, Shelbyville.
Men's Brotherhoods—W. C. Smedley.
Historical Society—R. E. Grimsley.
Memorial Hospital—A. U. Boone.
Nashville Hospital—W. C. Bilbro, Sr.
Ministers Relief—W. Rufus Beckett.
Denominational Literature—William McMurray.
Obituaries—J. H. Wright.
Woman's Work—Mrs. W. F. Powell.
Temperance and Social Service—W. R. Pettigrew.
Nominations—T. G. Davis.
Text Books—H. E. Watters.
Theological Seminaries—J. J. Hurt.
Resolutions—R. W. Hale.
Co-operative Program—F. F. Brown.
Order of Business—P. W. James.

TOO LATE TO SNEER AT JESUS

Some years ago when Clarence Darrow was defending the outlaws who murdered Governor Stuenberg of Idaho, an incident occurred which belongs in the annals of our history. Mr. William E. Borah was the prosecuting attorney. He was then a young man, but already he had been marked for leadership. Already the world had discovered him as a man of brains and conviction.

Darrow had usurped an afternoon in a tirade against religion, against orderly government, against the home, against everything that we regard as lovely and of good report, concluding with a string of abuse of Jesus Christ and the Bible.

Mr. Borah sat like a statue through the hours of vulgarity which the Chicago man imposed upon the court. Mr. Borah refused to allow his colleagues to object to Darrow's capers. Evidently, he decided to let Darrow have his fling, unmolested. And then the great lawyer-statesman-Christian stood up and walked directly in front of the jurors. He looked at Darrow. He looked at the judge. He looked at the waiting crowd in the courtroom. He looked into the faces of the jurors. He said:

"Gentlemen, when I heard the attorney from Chicago uttering his sneer at your religion and my religion, there came back to me, as there must have come back to you, my friends, the recollection of the time when, as a little boy, I stood at my mother's knee and heard her read from our Bible."

Then, with a swift, sweeping gesture of his mighty arm at Darrow, his voice rang out through the courtroom:

"Too late, too late, after two thousand years to cry 'fraud' to the God-man of Calvary! Too late, too late, in the dawn of the twentieth century, to write 'imposter' on the brow of the Figure on the Cross!"—Christian Index.

CONVENTION MESSENGERS

As pastor of the church which is to be host to the approaching session of our State Convention, may I make a request concerning a very important matter? We wish as far as possible to have homes for all visitors assigned before they arrive in Union City. To do this it will, of course, be necessary to know ahead of time who is coming. So we are requesting that every one who plans to come will, as soon as possible, send us his or her name. Address all letters to the First Baptist Church, Union City, Tenn., and we will make every effort to provide for your comfort and happiness while in our midst. Union City is amply able to care for the convention, but it is not a large city and we shall therefore need your co-operation in this matter in order that you may be happily entertained during the convention. Entertainment will be on the Harvard plan, bed and breakfast free.

May I say to the brotherhood that we are anxiously looking forward to the coming of the convention and every one of us is at your service from now till you return home.—J. G. Hughes, Pastor of First Baptist Church, Union City, Tenn.

THE NEWS BULLETIN

Shelby Ave. --	11	15	21	27	27
Tabernacle --	7 ⁹	8	8	11	12
City Visitors--	1	21	24	50	50
Out of Town --	7	10	12	14	14

363 520 603 699 711

OCOEE PLANNING FOR GREAT ENLISTMENT CAMPAIGN

One Associational Executive Board Doing Big Things

Perhaps the most significant and potential campaign ever planned by an association in Tennessee is now under way over in Chattanooga and Ocoee Association. Under the direction of W. D. Hudgins and Associational Missionary Christenbury, an effort is to be made to reach every church in the district with a program of enlistment that will bring results all along the line. Of the proposed campaign Claude E. Sprague, as fine an enlistment worker as we know, has this to say:

"The 75 Million Campaign was the greatest step Southern Baptists ever took. While we made some mistakes, there are many fine lessons we can learn from it. One is the power and enthusiasm of doing a big thing and the value of concerted action. You can advertise a big thing. It carries with it momentum and enthusiasm."

"Our purpose is to put on a canvass in all the 66 churches of our association the same day and secure pledges for one year. Five years is too long to tie people up; they lose their interest. We mean to keep up our organization through the year, and have quarterly reports from each church by having a banquet in Chattanooga every quarter with delegates from all the churches who will bring in a financial statement from their respective churches. These reports we feel will be very helpful and inspiring. They will also be instructive, for in much counsel there is wisdom."

"Our plan of procedure will be as follows: (1) Under Brother Hudgins and our own Brother Christenbury we will take a religious census the first of November. Sunday, November 18,

we will have a speaker in every church in the association to tell the churches about a week of training in stewardship in the five centers. In these centers (five of them), with some ten or more churches coming together in each, there will be one of our leading denominational leaders teaching some form of stewardship, beginning Sunday, November 25th, with a booster rally in the afternoon. Each teacher will be in one place for the week. There will be an all-day service in each center beginning Monday, November 26th, in order that all the churches may be privileged to hear each speaker on his special line.

"After this week of teaching, we will take our canvass on Sunday, December 1st, giving one week to wind it up. Monday night, December 8th, all the churches will report at a shouting meeting at the First Baptist Church in Chattanooga. That will be a great night. They will be given a chance to tell how they did it. We also plan to put on at the same time a campaign to enlist every church on 70 per cent resident families taking the Baptist and Reflector. We are also asking the Baptist and Reflector to give one issue largely to this campaign. This issue to come out a little ahead of the meeting which will help to advertise the project. We will get good notices from our daily papers. We are expecting great things to happen in this campaign. A goal will be set for each church, for we believe the goal is a great stimulant to get people to measure up and do their best. Let the brotherhood be in prayer for us."

Second Annual Church Administration School of Nashville Association

Held at the First Baptist Church, Nashville, on September 22-27. This school received the hearty approval of the following:

"Our school is over, but the memory lingers on. To me it was the greatest week's program ever put on by Nashville Baptists. Nearly eight hundred persons registered from twenty-nine churches, were blessed in a glorious fellowship, an unexcelled faculty, satisfying spiritual food, and an unprecedented numerical following."—Burton Stoddard.

"The school was one of the greatest blessings possible to our Lord's cause in Nashville. Eastland had 56 in the school. I wish all of our members could have attended. The fellowship was delightful, the inspiration great, and the information of untold value. Only eternity will reveal the real worth of this splendid school."—J. Carl McCoy, 1112 McKinney Avenue, Nashville.

"The school was masterfully planned, effectively conducted and proved to be a veritable feast of information, inspiration and fellowship. It was my pleasure to hear Dr. P. E. Burroughs teach his splendid new book, 'Honoring the Deaconship.' I hope those who cannot have that privilege will do the next best thing—that is, to get a copy and read it."—K. Kelly White.

"In my judgment it was the greatest training school I have ever attended. It was a great blessing to the Baptist Churches of our city. Any city or association will be very fortunate in securing one of these schools."—O. F. Huckaba, Pastor of North Edgefield Baptist Church.

"The recent Church Administration School was like a family reunion to magnify the mother who had given the children their being. The departments of the church sat together for

a week under most capable teachers, learning again to honor their source of being—the Church."—W. Rufus Beckett, Pastor of Inglewood Baptist Church.

"The school was a glorious success. It was worth whatever it cost in time, thought, labor and money. The five or six hundred Baptists of Nashville who availed themselves of its benefits will make better church members and workers, and they will be better Christians in every way. Fortunate the church, the city or the community which secures a school under the direction of the Church Administration Department of the Sunday School Board."—Powhatan W. James, Pastor of Immanuel Baptist Church.

"Besides expressing the joy we had at the First Baptist Church in being host, and beneficiary beyond compare, let me say that the second annual Church Administration Training School surpassed all such schools held in Nashville during the more than eight years of my ministry here."—W. F. Powell, Pastor of First Baptist Church.

Administration School Attendance

Churches:	M.	T.	W.	T.	F.
Antioch	3	3	3	3	5
Belmont	41	61	67	80	81
Calvary	9	12	16	17	18
Centennial	11	12	12	12	12
Donelson	0	2	4	4	4
Eastland	27	44	46	54	56
Edgefield	9	9	10	14	14
First	79	110	136	140	141
Grace	14	27	32	37	37
Grandview	21	28	31	35	35
Immanuel	18	28	35	38	38
Inglewood	9	10	10	11	11
Judson	10	10	10	11	11
Lockelond	12	15	20	25	25
N. Edgefield	13	20	22	23	24
Park Avenue	33	41	48	54	57
Richland	2	3	3	3	3
Seventh	26	31	33	36	36

BAPTISTS TURN OUT IN ROBERTSON

On September 29th what is described as the largest gathering of Baptists ever held in Robertson County convened in the warehouse at Springfield where the revival, conducted by Wade House, is in progress. The warehouse was filled to capacity, 4,000 seats being taken, and a poll of those present showed that at least three-fourths of them were Baptists. Two more weeks of the meeting are to be held, and the prospect now is good for a large ingathering by our Baptist churches.

POLK COUNTY FIFTH SUNDAY MEETING

Hiwassee Union Church at Reliance entertained the fifth Sunday meeting of Polk County the last of September. An interesting program was carried out and the spirit of the meeting was unusually good. The following is an outline of the program rendered:

Morning devotion by J. E. Johnson; "Has God at Any Time Had More than One Way of Salvation?" by G. W. Passmore; "What Is Wrong with the Churches of Polk County?" general discussion. The afternoon devotion was led by Brother Hembry; "Stewardship and Tithing" was discussed by N. C. Higdon and R. A. Presswood; "Laymen's Movement," by M. C. Deavers; "Needs of Our Sunday Schools," by Joe W. Rice; Women's Work, by Mrs. George Lillard; "The World's Greatest Need," general discussion; "Should Baptists Engage in Union Meetings?" G. W. Passmore; "Does the Bible Give Any One Authority to Baptize without the Order of a Church and What Preparation Should the Candidate Make?" W. H. Rymer and N. W. Ellis. A fine program has been arranged for their association which meets the 16-18 at Benton.

ONEIDA PASTOR BUSY

Oneida is away up in the mountains and few of our people have ever seen its beauties nor understood its promise to the Lord's work. T. H. Roark is bishop of the church at that place, and he is busy, although he does not often mention the fact. During August of this year he was with Pastor Jackson Chambers in a meeting about six miles from Oneida. Thirteen professed faith in Christ, and all were added to the church by baptism. During September he held a meeting in his own church, with T. P. Stanfield doing the preaching. Ten made professions of faith and 13 were added to the church, 7 by baptism. Brother Roark says: "Brother Stanfield did some fine preaching, but he only stayed one week."

BIG WEEK AT LABELLE

Pastor E. P. Baker of LaBelle Church, Memphis, writes of a big week through which they recently passed, and speaks a word of praise for George J. Burnett who helped them with their program of enlargement. He says: "Brother Burnett came to us one week in August in preparation for the making of our budget, beginning September 1st. He has a clear conception of the problems confronting a pastor in collecting and disbursing funds through the budget. His work with us has already proved very profitable, and our people have taken suggestions made by him in the finest possible spirit and have entered heartily into the task of securing subscriptions for a budget totaling \$20,800 which is a 33 1-3 per cent increase over that of last year, and an increase of 105 per cent in contributions to missions."

"Brother Burnett is intensely missionary and lays great stress upon a more adequate support for our entire

program of missions, education and benevolences. He believes in the independence of the churches and stands for the right of each church and pastor to conduct their work unhampered by outside influences, yet co-operating to the fullest with the whole brotherhood. He believes in the budget and in the tithe. His work will continue to bear fruit in the years to come."

One of the results of the work with this church by our laymen's leader was that Pastor Baker realized his desire of having the state paper go into the homes of all the people. They now are on the budget list, and the editor is anxiously looking forward to a time when he can visit them again. How fine it would be if every church in the state would put their paper in every home in their resident membership! And what a good time the editor would have visiting them afterward!

GILES COUNTY ASSOCIATION

It was off the highway where they met with Liberty Hill Church and the road was very muddy, but the people came and crowded the house for the second day's program. B. E. Franklin is the moderator of the body and a good one. T. E. Haynie is clerk-treasurer and L. A. Hatfield, assistant moderator. The program was interesting. Moderator Franklin presented one of the best reports on Temperance we have heard and made a splendid address on the subject. The editor discussed Christian Education and Religious Literature, Secretary Bryan was asked to preach the morning sermon and he did so in a wonderful way. It is a pity he cannot have time to hold a few meetings during the year, for he is a wonderful evangelist. Superintendent Stewart discussed the work of the Orphanage.

Just before the noon hour a resolution was presented and adopted unanimously. It was: "Resolved that henceforth no messengers from a church, or churches, that knowingly hold in their membership dram-drinkers, bootleggers or moonshiners shall be seated in this body." Stronger and stronger grows the opposition of our denominational bodies to the friends and supporters of the liquor traffic. On every hand there have been most pronounced opposition to them all and the usual emphatic declarations of opposition to all candidates for office who favor the weakening of our prohibition laws.

We had to leave immediately after the noon hour because of Sunday engagements. We reached home at seven o'clock and Sunday morning the editor went to Una for an all-day program, an account of which appears elsewhere in these columns.

(Turn to page 16.)

SOUTHERN RAILWAY SYSTEM

And its associated connecting lines to the East, West, North, and South affords passengers superior service to all points.

Steel equipment, including coaches, Pullman sleeping cars and dining cars, on through trains.

Reduced round-trip rates to ALL FLORIDA POINTS. Tickets on sale daily until April 30, 1930, limited returning June 15, 1930.

Apply to ticket agents or write for complete information.

J. L. MEEK, A. G. P. A.
Knoxville, Tennessee.

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.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?

We shall give out gold in a princely sum,
But what did we give today?

We shall lift the heart and dry the tear,
We shall plant a hope in place of fear,

We shall speak with words of love and cheer,
But what have we done today?

We shall be so kind in the afterwhile,
But what have we been today?

We shall bring to each lonely life a smile,
But what have we brought today?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth.

We shall feed the hungry souls of earth,
But what have we fed today?

—Nixon Waterman.

ISABEL'S BIG JOB

"College Girl Gains Big Job," read Isabel, with a sigh, from the front page of their morning newspaper. "That's the way it always is. The other girl gets the 'big job.'"

"What's that you're saying?" questioned her mother from the back porch. "Did you say you wanted a job?"

"Yes, mother, but I want a big job such as this college girl is getting," replied Isabel, going toward the door to read the news item to her mother. "Get out of the way, Freddie. Run home now. You're always in the way, and your face and hands are so dirty."

Fred Kelly, their little neighbor boy, dodged back from the quick swing of the girl's arm and slipped back into the far corner of the room out of her way. Her mother stopped long enough from her work to listen to what was in the paper.

"Just be patient," reminded her mother quickly. "Isabel, your big job will come. Wait until you get through high school. Your father and I were talking about it last night. If it is at all possible, we want to send you away to some college as soon as you have finished in the local high school. So do good work in school, and then your big job will come."

Isabel dropped the paper to the chair and finished helping her mother with the work.

"I guess your big job now is little Freddie," exclaimed Mrs. Barker, lengthening a step to avoid stepping on the visitor in the kitchen. "He's certainly a big job, aren't you, Freddie?"

Little Freddie Kelly, the youngest of eleven children in a family living next door to the Barker house, spent the greater part of his play time around the kitchen with Isabel and her mother. It was the cookies and the many other appetizing things that proved too strong a temptation for him.

"Say, mother, wouldn't it be great fun to imagine that Freddie is my big job?" questioned Isabel eagerly. "How about it, Freddie?"

Fred clapped his hands and jumped up and down joyously, as though about to receive the most tempting cookie with rich icing on it. "Sure! Sure! Sure!" was all he could think to say.

"He'd make a big one," reminded her mother. "But it takes big things to make big people."

"How can I begin?" thought Isabel, studying the little boy closely. "What's first?"

"It looks as though it would take a big scrubbing to find the boy," suggested Mrs. Barker. "He's about covered up with the dirt on his face and hands."

Isabel finished the work she was doing and then called Fred Kelly to her. He clapped his small hands and made a dash for her. She loosened his blouse at the neck and rolled the sleeves back to his elbows. Plenty of warm water, with a generous application of soap and hard rubbing brought the dirt from his face and hands, leaving a smile and more clapping.

"That makes your hair look bad, Freddie," suggested Isabel, going in search of a comb and brush. "We'll do a good job of it, won't we?"

Freddie nodded his head vigorously, but waited patiently for the rest of the cleaning.

"Now, Freddie," suggested Isabel, "run and show your mother how you look."

"I-s-a-b-e-l!" called her mother sharply, but it was too late, for Fred Kelly had disappeared toward his home. "Maybe you ought not to have told him that."

"Why not?" reasoned Isabel. "She ought to be glad to see him cleaned up once. Didn't he look sweet, though?"

In a short time Fred Kelly appeared at the kitchen door with a small girl on each side of him—Mary and Martha, his twin sisters, a year and a half older than he.

"They want some," explained Fred, pulling them toward Isabel. "Ma isn't home."

"You'll have to finish it," warned her mother, "now that you've started it."

It did not take her long to scrub the dirt from the hands and faces of Fred's twin sisters, but it required more time to straighten out the snarls in their hair.

"My big job is growing," laughed Isabel, watching the three children walking home proudly.

After that the Kelly children had cleaner faces and hands before leaving home to play. Then came blacking for their shoes and some darning for the holes in their stockings. Isabel did the same with other neighbor children, who happened to be playing in their yard with the Kelly "youngsters," as their mother called them.

This kept on day after day until a month had passed, and then two months. Some days she would not have anything to do, while at other times she would be crowded with the work of her "big job." Each week saw some new children coming under her care or some new task taken up to improve their appearances. She was soon teaching them games to be played that would not get them so dirty without decreasing their fun.

Six months after Fred's first face wash a stranger came up to Isabel's house and asked for her.

"What's next?" thought Isabel hurriedly to herself. "Is this one of the children's fathers?"

It did not take long for her to find who it was, nor for her to lose all her fears.

"So this is that Isabel Barker, is it," was the greeting she received from the visitor, "who's been cleaning up her neighbors?"

"Yes, sir," replied Isabel, shaking his large hand and sitting down in one of the rocking-chairs. "That's my big job."

"I've got a bigger job for you, Isabel," continued the man. "My name is Newton, Frank Newton, one of the directors of the Neighborhood House on Jay street. We need an assistant over there, and you've been recommended. The pay is small—just fifteen dollars a week—but if you'll take it, we'll see that you get a chance to work your way through college when you're ready for it."

It did not take Isabel long to decide.

"Mother I've found my real-forsure big job," exclaimed Isabel, when Mr. Newton had gone. "Or, rather Freddie found it for me."—Leslie E. Dunkin, in Exchange.

FINGERS AS EYES

In 1829, one of the greatest modern miracles—fingers gained eyes! Before Louis Braille invented his system of raised dots, representing letters of the alphabet, blindness meant sentence to abysmal darkness—shutting the "gates to land of pleasure" which we all, in order to live, must enter. Braille reopened the gates, with books that the blind read with their finger tips.

Whether sufficient Braille books can be produced to keep blind people in the world of the living; whether Braille will continue to educate the blind; whether blind boys and girls can continue to achieve a college education—are questions Red Cross chapters seek to answer.

From the beginning, the Red Cross was interested, and a number of chapters began Braille transcribing. As the need grew, the national organization assumed responsibility, and in 1921 took charge of the work, with a director of Braille working in co-operation with and through the library of Congress. Under Red Cross leadership, transcribing has steadily grown until there are certified workers from Maine to California and from Florida to Washington.

Chapter workers now transcribe into Braille over 100 volumes a month of fiction, biography, history, travel, essays and drama. These workers in many instances have been active members of church groups, who are always chief supporters of the Red Cross.

The transcription of books by volunteers has awakened interest in the blind, who have seemed to be a class apart, different in some intangible way. Braille proved the common ground on which they met and understood each other. No one who has done a page of Braille is any longer a stranger to the blind, or indifferent to their problems.

The need for Braille books is limitless. Every page transcribed, it is explained, is a vital contribution; for something has been made to last a long time, to bring new vistas of courage and practical help to not one, but many persons. Braille creates the supreme satisfaction of producing what is of more than transitory value.

No satisfactory means for the commercial production of Braille books has been found, because of the cost involved and because the development of a special field such as this, does not occur within a few years. Experts believe that the blind will always have to depend largely upon their friends to make the books for them, on Braille slates, or Braille writing machines.

Transcribing is said not to be difficult; but rather intriguing and satisfying when mastered. The Red Cross provides a course of instruction which is given by correspondence, or if at all possible, through local teachers. Proof reading is also taught by correspondence. At the end of the course a certificate is awarded. Braille transcribing, the Red Cross contends, is for those who wish what many describe as a spiritual experience. It demands spirit, character and a high standard of work.

Braille may, with sufficient practice, be mastered in ten lessons. Members of religious groups who are interested, should consult their local

Red Cross chapters or the Midwestern Branch office of the American Red Cross, St. Louis. The act, it is stated, will bring an opportunity that can be made to develop into an unusual and gratifying adventure.—Selected.

RULES FOR LIFE

When President James A. Garfield was a young man, a printed slip was given him by an aged friend which he carefully cherished. It read as follows:

"Make few promises. Always speak the truth. Never speak evil of any one. Keep good company or none. Drink no intoxicating liquors. Good character is above everything else. Be honest if you would be happy. When you speak to a person, look into his eyes. Spend less than you earn. Live within your income. Never run into debt unless you see your way out. Good company and good conversation are the essentials of virtue. Good character can be injured only by your own acts. If evil is spoken of you, let your life refute the falsehood. If your hands cannot be employed, attend to the cultivation of your mind. Read the above carefully and thoughtfully."—Young People's Leader.



Ahead, Yet Behind

"They are pretty fast."
"Yes, but while they keep ahead of their income, they are way behind with their bills."—Cincinnati Enquirer.

His Motion

"Why do you shake your fist at the speaker?"

"Well," replied the congressman, "I didn't want the whole session to slip by without my having made a motion of some kind."—Philadelphia Ledger.

Mother: "Dorothy, you have disobeyed mother by racing around and making all the noise. Now you shan't have that piece of candy."

Father (entering few minutes later): "Why so quiet, little one?"

Dorothy: "I've been fined for speedin'."—Motor Land.

A young lawyer, pleading his first case, had been retained by a farmer to prosecute a railroad for killing twenty-four hogs. He wanted to impress the jury with the magnitude of the injury. "Twenty-four hogs, gentlemen. Twenty-four; twice the number there are in the jury box."—Exchange.

Some little while ago a popular writer visited a jail in order to take notes for a magazine article on prison life. On returning home he described the horrors he had seen, and his description made a deep impression on the mind of his little daughter, Mary. The writer and his offspring, a week later, were in a train together, which stopped at a station near a gloomy building. A man asked: "What place is that?"

"The county jail," another answered promptly.


Whereupon Mary embarrassed her father and aroused the suspicions of the other occupants of the carriage by asking in a loud, shrill voice: "Is that the jail you were in, father?"—Judge's Library.

Protect your skin, scalp and hair from infection and assist the pores in the elimination of waste by daily use of

Cuticura Soap

25c. Everywhere

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 Mai Collier, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE,
SEPTEMBER 29, 1929

Nashville, First	1717
Chattanooga, First	1289
Memphis, Bellevue	1202
Memphis, Temple	850
Knoxville, Broadway	838
Memphis, First	814
Johnson City, Central	607
Chattanooga, Highland Park	550
Etowah, First	511
Memphis, LaBelle	506
Nashville, Belmont Heights	505
Nashville, Grace	489
Nashville, Immanuel	477
Chattanooga, Avondale	461
Springfield, First	456
Nashville, Eastland	443
Memphis, Boulevard	425
Fountain City, Central	421
Chattanooga, Northside	408
Nashville, Park Avenue	406
Elizabethton	404
Chattanooga, Tabernacle	388
Chattanooga, Calvary	380
Memphis, Seventh Avenue	376
Memphis, Prescott Memorial	359
Chattanooga, Central	339
Memphis, Trinity	322
Humboldt	320
Memphis, Speedway Terrace	318

SUNDAY SCHOOL NOTES

Humboldt is laying plans for a great week of training November 3-8.

The Jefferson City school continues to grow. They have more than 350 now most every Sunday.

Tennessee still leads in Church Administration diplomas, also comes second in seal awards. Texas beats us a little.

Bellevue, Memphis, is planning a training school for November 3 to 8 and asks for Jesse Daniel to teach the new intermediate book.

Rev. H. K. Williams is planning a great week of enlargement for some time in November.

Jefferson City reports attendance for September 15th at 402; September 22nd, 383. Glad to see this great church growing in lines that mean progress.

Miss Collier, Mr. Daniel and the writer are all in Brownsville this week in a big training school and visiting the associations in this section during the day. Further report will be made of this school.

Miss Biby writes that she is eagerly looking forward to two weeks with Miss Landress, working in Tennessee, which offers such a great opportunity.

Mr. E. P. Sharpe of the Midland Association sends in a number of reports from the Sunday schools, showing that he is at work in that association trying to get things going better.

McMinnville has asked for a training school, beginning January 5, 1930. This great church has just purchased a new building and is ready for larger program. They also have one of the very best pastors in the state, and he is interested in every phase of the Lord's great program.

Rev. R. J. Williams is asking for a training school for Tiptonville and also Troy. We are planning to give

him assistance some time in December. Wonder if the ducks will be ripe by that time? I'll bet the editor would like to fill this engagement for us. (Will be glad to help out a day or two.—Editor.)

Erwin Sunday schools sends in weekly a most splendid report. The last report shows that in the Young People's and Adult Department out of 119 present, 111 were on time, 66 Bible present, and 116 brought gifts. That meant that some who were not present sent their envelopes in to the church on Sunday morning. That is exactly the way it should be.

OCTOBER 27 BIG DAY IN TENNESSEE SUNDAY SCHOOLS

We are hoping that all our churches are preparing to put on the State Mission program on October 27th. Each Sunday from now until then there is something suggested in the quarterlies and in the Builder that should be done in making preparation for this big day. We do trust that our people will respond to this program and give the people the full benefit of every educational value coming from the splendid information contained in the various items in this program. Then we want to make our offering as large as possible, for we are supporting the very cause that supports our work.

ATTENTION, YOUNG PEOPLE'S SUPERINTENDENTS!

You are receiving into your department some fine young men and young women from the intermediate department. Here are some suggestions given by Miss Mary Virginia Lee:

1. Give a "get-acquainted social" for the incoming intermediates.
2. Be sure to introduce them to all of the officers and teachers of the department.
3. Create new classes for them.
4. From their former teachers and superintendent find out what they can do and see that they are given an opportunity to participate in the worship programs.
5. Enlist them in every department activity.
6. Do not look upon them as "children," but as entirely capable of assuming places of responsibility. They have been leaders in the intermediate department.
7. Visit them in their homes. Invite them into the homes of the members of the young people's department.
8. Have the members of the department adopt the incoming boys and girls as twin sister or brother.
9. Ask the intermediate graduates to hand to the superintendent a short paper on "What We Expect of the Young People's Department." In turn the young people's classes may prepare a brief statement of welcome on "What We Expect of Our Intermediate Graduates."
10. When the new classes for these intermediate graduates have been formed and officers have been elected, the class should be registered with the Young People's-Adult Department of the Baptist Sunday School Board. This will put them in line for receiving literature from time to time. These young men and women will want to know the duties of their officers. Order from Wm. P. Phillips, 161 Eighth Avenue, North, Nashville, the free pamphlets on the duties of the class officers. Start

these fine young people right. See that copies of Sunday School Young People and Adults are furnished these new officers.

IF YOU WAIT—YOU LOSE

For several years it has been the practice of the Intermediate Department, Baptist Sunday School Board, to give beautiful felt pennants to all classes and departments which became standard the first quarter, October-November-December, and remained standard throughout the entire Sunday school year—that is, to all classes and departments making application and receiving recognition for all four quarters.

Many classes and departments failed to receive the pennants, not because they could not reach the standard the first quarter, but because they waited until too late to make the effort.

Now is the time to set the standard as your goal. Explain it. Keep it before your class, your department. Reach it this quarter. Then it will not be so difficult to keep. Begin the first of October. If you wait, you lose.—Intermediate Counselor.

Ten Commandments for the Teacher

One of the first things for you to do, if you would reach the requirements of the standard, is to organize and register the classes. The "Ten Commandments for the Teacher" given below explain not only the best method of organizations and registering an intermediate class, but also the best method of reaching the requirements of the Standard of Excellence.

1. Thou shalt not organize thy class the first Sunday in October. But thou shalt get a free Intermediate Organized Class pamphlet from the Intermediate Department, Baptist Sunday School Board, and study when, where, and how to organize a class, and then thou shalt organize thy class and register it with the Intermediate Department not later than the second week in October.
2. Thou shalt not fail to visit every member of thy class during October.
3. Thou shalt get in touch with every absent pupil every week.
4. Thou shalt hold the Sunday school diploma and a seal for the Intermediate Department book by the last of December.
5. Thou shalt have a business meeting of thy class every month or a business and social meeting every quarter.
6. Thou shalt give a written examination on the Sunday school lessons every quarter.
7. Thou shalt enlist thy class in some service activity every quarter.
8. Thou shalt attend the department conferences regularly.
9. Thou shalt adopt the class Standard of Excellence.
10. Thou shalt lead thy pupils "in the paths of righteousness" for Christ's sake.

SOME DATA ON RELIGIOUS LIFE OF UNION CITY

As a result of the religious census of Union City, taken by the members of the First Baptist Church last Sunday, some interesting facts are revealed concerning the religious conditions in the town. There were found to be 1,107 Baptists or people of Baptist preference in Union City. Of these, 397 were in Sunday school, leaving 710 not enlisted. There are 165 Baptists living here with membership elsewhere. There are 57 Christian people not church members, but who prefer the Baptist Church. There are 287 unsaved people above nine years of age who give the Baptist Church as their preference.

There are 925 people here who are Methodists or give the Methodist Church as their preference. Of these, 447 are reported as in Sunday school, leaving 478 unlisted. There are 102 people above the age of nine who

are unsaved, but give the Methodist Church as their preference.

Four hundred and one persons were found belonging to the Christian Church or giving the Christian Church as their preference. Of this number, 230 are reported to be in Sunday school, leaving 171 unenlisted. Sixty-four unsaved persons above nine gave the Christian Church as their preference.

Of Presbyterians and Cumberland Presbyterians there were 345 reported. There are 198 of these reported in Sunday school, leaving 147 unenlisted. Thirty-five unsaved persons above nine gave one or the other of these churches as their choice.

There were found 158 people who belong to the Church of Christ. Eighty-eight of these were reported in Sunday school, leaving 70 unenlisted, also 25 unsaved people above nine giving this church as their preference.

The work of taking this census was directed by Miss Zella Mai Collier of the Educational Department of the Baptist State Convention. The people of the city are reported to have co-operated beautifully in most every instance. The information concerning the several denominations of the city was immediately turned over to them. About sixty people from the Baptist Church took the field last Sunday afternoon to do this work. There were 185 homes in the city where no one was found at home, hence these are not included in the above totals.—Obion County News.

HOLSTON SUNDAY SCHOOL CONVENTION

The annual convention for the Sunday schools of the Holston Association was held the second Sunday in September at Buffalo Ridge Memorial Church. We had a large percent of the churches represented.

B. M. Canup made a strong address in the forenoon on the "Associational Sunday School Program." In the afternoon D. Edgar Allen of Kingsport gave us a talk on "Building the Church Through the Sunday School." Other topics discussed were: "The Sunday School as an Evangelistic Agency," by Dr. Tindell; "The Sunday School as a Teaching Agency," by Rev. Hall. Miss Olive Edens, a missionary in Africa, was there and interested the audience with stories of the missionary work in Africa. The meeting was very satisfactory.—Earl Hunter.

B. Y. P. U. NOTES

DICKSON NEWS

With the greatest of pleasure I am writing you a personal letter in regard to our B. Y. P. U. work in Dickson. You will be surprised to hear of the work which we are doing. We are carrying on the work as if Brother Burnett were still with us. Of course we feel the effect of his leaving, and we have a place in our B. Y. P. U. that has never been filled by any one but him. We are looking to God for our guidance, and we are praying that He will lead us to the right man for a pastor. We are asking for your prayers that we might grow stronger as servants in his vineyard.

We have encouraging words from everywhere we go, by the way we carry on our work and the way our members attend the meetings. We have from eighteen to twenty-one every Sunday night, and we are planning on having some at Memphis at the B. Y. P. U. convention from December 31 to January 2 to represent our union. Mr. Jackson (you may know him) is in our union now. He is the son of the missionaries who were drowned, and I can never tell you how much help he is to us.

We have all officers, and I think the best officers we could elect, and they are trying to make the union more interesting. Could you give us any suggestions on how to enlarge our union. We say this again—we need your prayers.—Lucille Turner.

Mr. Collins and the writer had a fine conference with the B. Y. P. U. officers of the Nashville Association last Tuesday and with them planned a fine program for the future. They are planning to put on in all the country churches a training class some time this fall with volunteer help.

We call especial attention to the announcement of the Adult Quarterly in this paper. Let all our Adult Unions order this quarterly and use it for the programs on Sunday evening. Many brotherhoods might come together on Sunday night and study this quarterly with good effect.

A beautiful announcement of the Southwide conference is out, and we are mailing same out from this office this week. Let every transportation leader do all they can to line up the young people to attend this meeting. We want 500 from Tennessee outside of Memphis.

Echoes from the Reelfoot Lake encampment, coming from the young people themselves:

Reelfoot encampment meant more to me, I think, than anybody else, for that is where I found Jesus. I enjoyed every minute I was there—Adelaide Sullivan, Germantown.

I think Reelfoot Lake is an ideal place for a B. Y. P. U. encampment. I enjoyed every minute I was there and have made plans to go another year.—Oscar Dixon, Forest Hill.

I enjoyed being at Reelfoot Lake the week we were there. I hope we can have the encampment again next year.—Nora Holder, Forest Hill.

Words cannot express my feelings for the Reelfoot Lake encampment. I thoroughly enjoyed every minute I was there, and you can count on me being there for the next year and the next—as long as it is possible. I received so much from the classes that will help me in my work as primary teacher and B. Y. P. U.—Katherine Jones, Sponsor of Forest Hill Intermediate Union.

The Reelfoot Lake encampment meant much to me. Neither pleasure nor instruction was lacking. The courses have benefitted me more than I can say, and the Bible course was wonderful.—Mrs. A. H. Holden, Forest Hill.

I wish I could say the right words to express my joy of having attended the Reelfoot encampment. Every day I feel stronger for having attended. I shall never forget the Bible study hour, the wonderful messages given, the devotionals, and the classes. I thoroughly enjoyed the singing and hope we shall sing again next year as we did this year. I am planning to attend the encampment next year. I want to say also that the fellowship with Christian men and women has meant so much to me.—Annie Lou Jones.

The week spent at the Reelfoot B. Y. P. U. encampment was one of enjoyment, inspiration and spirituality. God's blessing was undeniably on the whole encampment and the atmosphere of spirituality was felt by all. From the second night when the soul of one of our own intermediates was surrendered to God, we felt that the results of the meetings could be known only in eternity. My hope is that this encampment may be established and carried on always in just the same spirit as in its first meeting.—Bess B. Cockroft.

Miss Frances Peay Carey has been elected B. Y. P. U. director for Tennessee College and is planning a program for the year's work that will interest all the young ladies of that great school.

LAYMEN'S NOTES

The new tracts on the Local Brotherhood and also the Associational Brotherhood are off the press and are ready for distribution. Write us for any suggestion, and if we do not have it we will get it from Dr. Henderson's office if it is to be had.

FIFTH SUNDAY MEETINGS

We have just received the following note from Mr. A. C. Samsel of Tate concerning the series of fifth Sunday meetings being put on in Grainger County, September 29th.

"Please find enclosed a copy of our September fifth Sunday meetings program. If you remember, at our last association at Rutledge, upon the advice of the Executive Board we voted to abolish the central fifth Sunday meeting, and, instead of having four or five fifth Sunday programs, put on one in each church every fifth Sunday, so that our association and its people would have the benefit of 136 fifth Sunday meetings.

"Our Executive Board met September 7th at Locust Grove and made the programs out. C. B. Cabbage, our distinguished moderator, the following Monday wrote every man on the program a personal letter, giving him his subject and the name of the congregation to whom he was to speak. September 18th I wrote each speaker a personal letter, inviting each and every one to an all-day conference at Sunrise the Saturday before the fifth Sunday. At that time our subject, 'The Church Covenant,' was discussed by a distinguished preacher.

"Our Sunday schools are feeling the influence of the county-wide training schools. The attendance at Tate has increased 34 per cent, according to the records.

"A two weeks' revival, conducted by Rev. Fred P. Bales, doubled our church membership, which was 35."

That means that there were 34 fifth Sunday meetings held in Grainger County on September 29th instead of one, as in most of the associations. What a mighty gain in Grainger in the last few months! Most of this is due to the associational organizations of laymen and the Sunday school and B. Y. P. U. forces all working co-operatively. The names of the speakers follow:

Adriel, H. A. Branson; Avondale, H. C. Collins; Beech Grove, D. S. Hamilton; Block Springs, John Ogan; Blackwell Branch, T. F. Marsh; Blue Springs, T. J. Hill; Buffalo, Geo. H. Hinchey; Central Point, J. Nelson Roach; Dutch Valley, J. B. Campbell; Elm Springs, A. G. Needham; Helton Springs, A. C. Samsel; Indian Ridge, Clay Lambdin; Locust Grove, J. K. Frye; Mitchell Springs, Isaac Greene; Mt. Eager, S. H. Nicely; Narrow Valley, Charles Branson; New Corinth, Will Massengill; New County Line, Tyler Drinnon; New Prospect, Jonas Hodge; Noeton, A. C. Nicely; Oakland, W. R. Clevenger; Oak Grove, J. G. Russell; Powder Springs, Ben Rucker; Punchoon Camp, J. A. Acuff; River View, Earl E. Shirley; Red House, Ben Noe; Rutledge, Paul B. Clark; Sunrise, Dr. T. J. Carr; Tate, C. B. Cabbage; Washburn, J. H. O. Clevenger; Little Valley, J. C. Williams; Head of Richland, E. W. White; Rocky Summit, G. N. Russell; Richland, W. I. Daniel.

We have just received from the press two new tracts on the laymen's brotherhood and their program. We shall be glad to send copies of these to any one desiring same and hope that every leader in all the associations will fall in line and organize the men for real definite work. We want to get behind Dr. Bryan this fall and help him to save the Unified Program.

ASSOCIATIONAL DIRECTOR

We give below some of the things the associational director may lead in doing in his association:

1. His Election: This director should be chosen by a wise committee and elected by the general association in its regular session.

2. Qualifications: First, this leader should be a capable, dependable and consecrated man. He should, where possible, be a successful business man and one who gives his money liberally to the Lord's work. He should be a leader of men and know how to make programs that appeal to men.

He should have a clear idea as to church finances as well as how to do personal work.

3. Duties: (1) First, he should be very careful to study the association and the local churches with a view to wisely grouping them, where they are not already grouped in the Sunday school or B. Y. P. U. work, and in case they are, he should advise with these leaders and make such changes as may be deemed wise. Then he should choose, as group directors over these groups of churches, men who will take the work seriously and apply themselves to the task in a way that will challenge the others.

(2) After getting his organization perfected, he will be wise if he will have a meeting of all these group directors and go over carefully all the phases of the work in detail. Better carry them through a course of training or have some one else do this. (The state man might be called in for this purpose where the associational leaders are not prepared.)

(3) He should then work out a program in keeping with the laymen's general movement, and instruct each leader as to his respective field.

(4) He should plan all programs for associational meetings and invite speakers to have part. He should also assist the groups in their local meetings, and when possible attend these meetings.

(5) He should gather about him a group of laymen who know how to present the work, and direct a general movement of education in all the churches over the association, giving definite instruction along all lines necessary.

(6) He should assist in the organization of brotherhoods in all the churches, and the every-member canvass for financing the churches, and in every possible way assist the local pastors in the work among their men. He should interest business men in the work of the denomination and the attendance upon all of our general conventions.

(7) He should help to distribute literature in a wise way, so that the men may be educated along all missionary lines.

(8) He will help to foster stewardship study courses and plan campaigns of education along the lines

of stewardship and tithing as well as to gather the names of all tithers for the general file in the office at headquarters.

(9) Should hold at least once a year a general meeting for men where they may spend the day in conference and take lunch together and learn to know one another better, and appreciate a broader and better fellowship as Christian men and Baptists.

(10) Should furnish information along all lines of church work to parties making reports to the general associations, and having men there to speak on these topics, and aiding in every way to make these general meetings more representative and helpful.

(11) He should keep in touch with the destitute churches and those without pastors and see that they are supplied with preaching. Many laymen can be had who will fill a pulpit like this.

(12) In some associations the laymen's brotherhoods are holding revivals in communities without churches and in churches dying, and many have been revived and set going again by these men.

(13) He will organize his men to back all the denominational programs to great effect.

(14) Central training schools might be arranged where deacons and others will come together under the leadership of some teacher and study each night for a week some good book on missions or stewardship.

Week End Fares

BETWEEN ALL STATIONS

Tickets on Sale Every Friday, Saturday and Sunday

Tennessee Central Railroad Company

Traffic cop gets summons

Even he can't get away with it

"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office."

"What the doctor advises is Nujol. Says Nujol will regulate you just like you regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If they need Nujol—with all the exercise they get—what about the fellows that roll by in their cars?"

"Just take a tip from me. You may have the best intentions in the world. But everybody gets tied up at times. Nature can't always take care of things without help."

"Our Medical Chief tells me that Nujol isn't a medicine. It contains absolutely nothing in the way of medicine or drugs. It's simply a pure natural substance (perfected by the Nujol Laboratories, 2 Park Avenue, New York), that keeps things func-



Nature's law O. K.

tioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Start Nujol today. It won't cost you much—not more than the price of some smokes. Worth a try, isn't it?

You'll find Nujol at all drugstores. Sold only in sealed packages. Get some on your way home today.

WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Treasurer ----- Mrs. J. T. Altman, 1534 McGavock St., Nashville
 Corresponding Secretary ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Victoria Logan, Nashville
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

DIRECTED AND INDIVIDUAL PERSONAL SERVICE

By Una Roberts Lawrence

I. A Definition

1. Personal Service is first of all service. Service is activity. One cannot sit with folded hands and serve. Energy must be expended, mind and hand must be co-ordinated with heart to carry out some definite line of work that will express the inner convictions of Christianity. Service means doing something. True service must also be a ministry. Its very heart is helpfulness to others. It must not only minister, but it must minister in a spirit that will be winsome, cordial, unselfish, whole-hearted and genuinely Christian. It must be a ministry springing from a desire to be a blessing. To really serve the need, Personal Service must also be resultful. This implies a real program of service, not just action upon the intermittent impulse of an occasional appeal. It implies a steady, purposeful achievement in lifting the life of the community to more Christ-like relations and modes of living. It means achievement in definite steps taken, victories won, new and better conditions brought about and contracts made which can be utilized for the furtherance of the gospel.

Thus wrapped in the one word "service" we find significant meanings: Service means activity that ministers to needs with definite results in more Christ-like living in the community. Such service would center around the giving of the message of salvation as its motive power, and soul-winning as its constant accompaniment.

2. It must be Personal Service. It must be you at work, ministering to the needs of your community, showing forth in your activities that you love the Christ and believe His regenerating gospel. Personal Service can only be done by expenditure of your time and energy as you enter into the program of Personal Service determined upon by your missionary society. No proxies here, no substitutes, no shirking, for every community offers some opportunity for genuine service to fit every type of Christian woman who wishes to serve. This is Personal Service.

3. It must be directed Personal Service. Only thus may the impact of the Christian convictions of your entire group of women be felt upon a community. There are problems of human suffering and need which no individual can meet. For their solving group power and influence are needed. When a group undertakes a ministry of service, the enterprise is not dependent upon state of health, enthusiasm or activity of any individual. The work goes on no matter what happens to individual workers. Thus year after year a missionary society can carry out bit by bit a far-reaching plan for the uplift of its community because it has mobilized all its forces through organization for this very purpose.

Organization gives proper direction to all the service undertaken. There must be direction along particular lines in order that the splendid energies of the women may focus with genuine effect on any community need. Thus does the Personal Service Committee head up all the various personal interests of the individuals of the society in one "clearing house" of problems and there make decisions as to the steps to be taken to achieve what the whole society wishes to accomplish. There must be direction, else the real power of the society will be dissipated in a multitude of individual efforts that will achieve

no definite object because they are not co-ordinated and united.

But, after all, the secret of all success lies with the individual. Stirring the individual woman to activity, giving her a vision of her opportunity to minister, setting before her the goal to be reached, enlisting her heart in the matter and then giving her hands direction and guidance is the purpose of directed and individual Personal Service. Only so far as you enlist each woman in some phase of a Personal Service program do you succeed in having organized Personal Service. You vitalize that organization by firing it with a zeal for lost souls that will lead women unafraid into all possible fields of human need and suffering in their own communities. Nothing will serve better to kill indifference and awaken latent spiritual power than face to face contact with un-Christian conditions in your own community. Try it.

II. Methods

1. The appointment of a Personal Service committee is the first step to take. The chairman of this committee will be chosen by the society's usual method. If the society has circles, one member from each circle should serve on the Personal Service committee. There must be one general program for the society, adopted by the society and directed by the Personal Service chairman, but a different phase of this program may be committed to each circle through its member of the committee and carried on as the Personal Service program for that circle. Thus all will be enlisted in the whole program of the society and direction given all activities toward a definite goal.

A society without circles will have certain members appointed as Personal Service committee, which committee will assign definite activities to individuals or small groups of members.

2. This committee should meet at least once a month, checking up on the work done during the month and preparing a report to be given to the business meeting of the society.

3. Sub-committees of the Personal Service committee may be appointed by the Personal Service chairman as the need arises. There should be a sub-committee on inter-racial work in every society except in communities where there are no negroes. Under its direction friendly relations may be established with negro women's missionary societies, the needs of the negro community discovered and met, Bible classes taught and a better understanding of all problems common to the community life of both black and white promoted. In those communities where there is a foreign population, however small, there should be a sub-committee studying especially this phase of work, establishing and maintaining a Good Will Center where one is needed, or co-operating with other societies in such an enterprise. Where a Daily Vacation Bible School is carried on annually by the society there should be a sub-committee for this activity. Other activities may call for sub-committees, temporary or permanent, according to the need. The leaders of Sunbeams, R. A.'s, and G. A.'s in planning their Personal Service work should confer with the society Personal Service chairman. Thus the whole Graded Union Personal Service work would be under the direction of the society and the leaders given definite help in correlating their activities with the larger activities of the W. M. S. The Y. W. A. can plan for its work along

the same lines as the W. M. S., the Personal Service chairman assisting and counseling with their committee and counselor. Especially will Business Women's Circles find abundant opportunity for service. Most successful institutional work has been done by noon-time workers.

4. The Personal Service report should be made at the regular business meeting of the society by the general Personal Service chairman, she having previously obtained from the circle Personal Service chairman (or in the case of a small society, from individuals or groups) reports of work previously assigned. New assignments should also be made at the business meeting of the work to be done for the next period—one month or three months, as the society has ruled. Only such activities as have been approved and adopted by the society will be made a part of the directed and individual Personal Service program of the society. This does not mean that individual service undertaken outside the program of the society is not often worthy and necessary. But it does mean that it is not to be included in a report of the organized work of the society. Boxes sent to orphanages, hospitals, ministerial students, missionaries and mountain schools are not included unless these institutions are in the community in which the society is located.

5. Reports to associational and divisional officers are made quarterly on blanks provided by the State W. M. U. headquarters. Write to your headquarters for full information as to your state plan. Your state reports to the general W. M. U. only the number of societies engaged in Personal Service activities, not the results of such work in detail.

6. The committee sets about its work by making a survey of the community. The community is defined as a given radius of territory in which the church activities are carried on with associational boundaries as the farthest limit. No community is too small for such a survey of needs, and none too large to be comprehended in such an effort. In cities there will be many agencies to help in such a survey. Secure all the help from them you need, but make out your program after earnest, prayerful consideration of all the information secured, holding the Christian ministry as of primary importance and entering upon only those activities that offer opportunity for definite Christian service.

In this survey discover those needs in the community for ministry to poverty, destitution, the sick and afflicted both in homes and institutions; ascertain the facts in regard to sections of your community where sanitary conditions are a menace, if there be any; list the problems of industrial conditions, juvenile delinquency and probable causes, church and school facilities and attendance, dependency upon charity, unemployment and attendant suffering, illiteracy; locate the sections where foreigners live, if any, find out what contact they have with Christianity; consider your negro population—living conditions, chief avenue of employment, school facilities, provision, if any, for babies of working mothers, church organizations and type of leadership in them; survey thoroughly any special fields of need such as sections untouched by any church contacts, "across the railroad tracks," or "on the other side of town," where invisible lines of prejudice or religious antipathy have caused barriers between your church and whole groups of people within your reach. In rural communities especial attention should be given the problems of shifting tenantry with a view to making contact with these homes as quickly and effectively as possible for both direct evangelism and enlistment where they are already Christian, to seasonal farm workers such as berry and other fruit pickers, and harvesters of vegetable and grain crops. These shifting popula-

tions in our rural communities offer one of the most needy fields for Personal Service in helping the mothers and children and for direct evangelism in winning them to Christ, both by special campaigns and in personal contact in the homes and the fields. For rural societies where there are not such opportunities, there is always the need or help to the sick, layettes for babies, clothing or school children and other assistance given to families in destitute circumstances. Try to analyze such conditions in the light of your deep desire to reach all the people of your community for Christ and bring them to an understanding of the "abundant life" through Him.

After your committee has made such a survey, limited or extensive as the case may be for your community, set about planning a definite program for meeting these needs. Do not undertake too much at first. Set about it to grow as you learn how to do the work. Study the activities listed in Section III to find what can be most easily undertaken and set about doing that while you lay far-reaching plans or more difficult tasks.

Then assign tasks to each circle, adapting these assignments to the talents and strength of the circle. Or, lacking the circles, give definite tasks to groups of members or individuals. Some types of service such as visiting the sick or visiting for enlistment may be the permanent assignment for certain groups of women who have the time and attitude for that service. By whatever method of distribution used, the main purpose is to enlist all the women of the society in some way in Personal Service under the direction of the committee.

III. The Activities

1. Enlistment and Evangelism.

Constant visiting for the church and Sunday school should be the year-round task. Enlistment in W. M. S. activities is often the first step. Attractive features for circle meetings will draw out the stay-at-home women; plans for some one to care for the babies will bring the mothers of young children; constant, sympathetic, friendly interest will finally win the most indifferent. The W. M. S. is responsible for the enlistment of the young people in the Graded Union. The mothers can be a powerful force in increasing the efficiency and influence of these organizations.

The W. M. S. should be awake to every opportunity to enlist, guide and train the young life of the church into definite Christian service. October is the month for especial emphasis upon enlistment activities and should be utilized for extraordinary effort to win new members in all activities of the church.

While all the activities of the society in Personal Service should have soul-winning as its goal, yet that is not enough. The society should mobilize all its membership for definite activity in the evangelistic work of its church, holding cottage prayer meetings, throwing all its energies into special evangelistic campaigns and carrying on year-round visitation evangelism in all its work of visiting and serving in the community. Books that will help guide in this all-important task are "Talks on Soul-Winning," by Dr. E. Y. Mullins, and "The Plan of Salvation," by Dr. Austin Crouch, one of which should be studied during the year.

2. Community Service.

Growing out of the survey of your community you will find need for certain activities calling for the establishment of permanent centers of work. Among these are: Mothers' clubs, Americanization classes, mission Sunday schools, adult classes, neighborhood Bible classes, industrial clubs and classes for boys and girls and adults, kindergartens and day nurseries, Good Will Centers, assisting in Daily Vacation Bible Schools, co-operation with negro missionary societies, distribution of Christian literature in public places such as rail-

road stations, parks and libraries; regular visits to hospitals and other institutions for the helpless and afflicted, to jails and houses of detention, with regular services held where possible; women workers provided for evangelistic parties for street meetings and industrial centers, either regularly or during special campaigns, regular cottage prayer meetings held with shut-ins or to reach sections of a scattered membership; rescue work, sewing for the sick and destitute, providing volunteer nurses where needed, or paying for nursing service, distribution of garments and food to the needy—all or any of these activities may be included in your Personal Service program for the society.

3. Co-operation with Social Service Agencies.

Often in a community there are many social service agencies with which it is well to have a co-operative relation through committees appointed to work under the direction of the Personal Service chairman. The work of such organizations as the Tuberculosis Association, the W. C. T. U., the local Inter-Racial Commission, and similar agencies is well worth your knowing about and helping as occasion offers through your Personal Service committee and sub-committees. Any movement relating to public health, employment of women and children, enforcement of law and general public welfare should be studied and the Personal Service work of the society planned to fill such needs for Christian service in the community as revealed by this study. The committee should be alert to study methods and policies of social service in other organizations.

IV. A Standard for Personal Service

1. For the society: Regular assignment of activities by Personal Service committee or chairman in the case of a small society, and regular reports on the work assigned by each circle or by individuals in case of small society.

2. For association or division: At least 50 per cent of the societies reporting directed Personal Service to associational or divisional chairman quarterly.

3. For the state: At least 50 per cent of the associations reporting directed Personal Service to district chairman quarterly.

And now, after all, what is organized Personal Service.

Organized Personal Service is that done by the members of a society under the direction of its Personal Service Committee, for the spiritual uplift of the community of which the society is a part.

THE TRAINING SCHOOL

I think the Training School is wonderful. The atmosphere is so pure and spiritual. On the very entrance into the class rooms one seems to be lifted—yes, lifted up to higher plains of thought and life. The fact that classes are opened by first recognizing the Great Teacher through prayer has its influence on the whole student body. The chapel is such a lovely place, and there dear little mother brought to us such a wonderful message at the opening of our school. With "We Would See Jesus" as her topic, she carried us, as it were, into the land of the celestial, causing us to really see and feel Jesus with the eyes and consciousness of our souls. I shall never cease to thank God for making it possible, through our dear state officers and the people of William Carey Association, for me to have this wonderful opportunity. May His richest blessings always rest on them.—Hilda Hall.

FINE W. M. S. MEETING

By Mrs. J. H. Etter

Through a downpour of rain seventy-five members of the Woman's Missionary Society of the Highland Park Baptist Church gathered Wednesday, September 25, for an all-day prayer service for state missions.

Under the direction of Mrs. W. J. Wolfe, chairman of mission leaders, women from various circles presented a program of prayer, talks, songs and a playlet, covering mission work in Tennessee, a program which proved to be one of the most interesting of the year.

An instructive paper on "Old Hickory, Our Challenge," a review of the Baptist and Reflector, a talk on "The Work of Our State Evangelist," and a playlet showing the ups and downs of missionary societies made up the morning's program.

Following luncheon interesting talks were made on "The Grace of Giving," "The Tithe, God's Plan," and "The Personal Experience of a Tither."

The subject of the morning's devotions was "Humanity's Cry and Our Response"; that of the afternoon, "Stewardship of the Gospel."

Obituaries

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

IN MEMORY OF MRS. FOSTER

Full crowned with all honor and a life completely rounded in work that lives after her, this great and good woman, Mrs. Fanny Foster, went to her heavenly home Thursday morning, September 19, 1929, just as the sun came over the eastern hills. In our imagination we could see myriads of angels bearing her spirit to that beautiful "Home of the Soul."

Mrs. Foster was loved by all who knew her; she was an unselfish and earnest laborer in her Master's kingdom. By her studious life she gained much knowledge of the Holy Scriptures. She was much sought on questions of importance to the church. She was not an extremist; she was ever contending for the simple teachings of the New Testament as the only guide in matters of religion.

Her pervading idea through life was unselfishness to others, with little thought of herself. For many years she lived the life of the righteous; to her religion meant service. Unassuming, yet day by day in prayerful fidelity to her God-given trust, she sought to shape the destinies of those who by word and example she taught. She sought no loud applause and cared nothing for the "pleasures of this world." She was ever attentive to "the still small voice" and the looking forward to her reward. She sought no high station in life, but was ever ready to follow in her "Master's footsteps." Many have been lifted nearer the ideal of a true life by her Godly life and Christian example.

To her religion meant service, and she truly worked "while it was called today" until the night came when in no one can work; night, not to her of gloom and regret, but of calm, divine repose upon which beam loving stars no mortal eye can see.

The writer was bound to her by many peculiar ties, which endeared her, and now sheds a halo of glory over her breathless form and makes her memory sacred. Her name suffuses the eye with tears. She was no idler, and God was kinder than we reckoned and sent his angel who touched her burdens, changed her countenance, and bore her to that rest that passeth all understanding.

Rest, soldier of the cross, rest. From thy grave what noble promptings rise and sacred teachings! She was devoted to the right, tender to all, and she had the courage of saints. She will be missed in her church, in the Sunday school, and in all the religious activities of the church. She was honored and loved by all who knew her. Quietly and gently as the slumber of an infant, this great and good woman in Israel fell asleep in the protecting arms of Him who bade her "come up higher."

Death kissed down her eyelids in the untroubled sleep of the "dead in Christ" and bade her come home to be in eternal association with departed saints and to strike glad hands with those she had loved who have gone on before.

We carried her remains to the quiet cemetery and placed them by the side of her sainted companion who had preceded her to the celestial city. We left her there in care of guardian angels who will watch over her until the trumpet shall sound and bid the righteous arise, when she with all the redeemed shall come forth and meet the Lord in the air, there to ever be with the Lord. We miss her so much, but God knows best, and we humbly kiss the hand that smites us, saying:

Jesus, while our hearts are bleeding O'er the spoils that death hath won, We will in our solemn meetings Calmly say, Thy will be done.

Though cast down, we're not forsaken, Death is o'er and life is won; Lord of earth, and Lord of heaven, Evermore Thy will be done.

Mrs. H. A. Todd.

THE PASSING OF JAMES M. WILKS

By E. P. Alldredge

On Saturday, July 27, 1929, there passed from earth to heaven one of the truest, noblest, most God-fearing and most useful Christian men known to this section of Tennessee—John Madison Wilks of Bethpage, Tenn.

Born of humble but high-minded and God-fearing parents, Richard and Mary Wilks, and reared on a farm located near the old Enon College, in Sumner County, in 1851, John Wilks was not old enough to participate in the so-called Civil War, but he, with his whole family, were made to pass through the horrors of the reconstruction.

In the home of John M. Wilks there were, in addition to the father and mother, three brothers and two sisters—viz., David L. Wilks, deceased; Edmund T. Wilks of Rocheport, Mo.; Robert Lee Wilks, deceased; Mrs. Fannie Johnson, deceased; and Mrs. Agnes Johnson of Bethpage, Tenn., with whom John M. made his home in recent years.

Remaining on the farm near Enon College until he was twenty-one years old, Mr. Wilks was able to secure a fair education for that day and time. He then clerked in stores, taught school and occasionally ventured into business for himself. In 1877, at the age of 26, he was married to Miss Margaret Oglesby. Five children were born to this union—viz., Mrs. Daisy Dunlap, deceased; Mrs. Volumina Elliott, now of Bethpage, Tenn.; Fannie E. Wilks, John Wilks, Jr., and Clifton Wilks (these last three passing away in infancy). In 1893 Mrs. Wilks, the wife and mother, also passed away.

Following the death of his wife, Mr. Wilks traveled for the Wrought Iron Range Co., the Faulkner Woolen Mills and other firms for some years, and again went into business for himself. But he tired of this after six years, sold out and settled on the farm, near Castalian Springs, with his sister, Mrs. Agnes Johnson. After some years on the farm, however, he moved to Kansas City, Mo., where he lived four years. Once again, however, he tired of the city and of business life and came back to the farm—this time to Bethpage, Tenn., where he lived with his sister, Mrs. Johnson, from 1917 to his death.

In his passing Mr. Wilks left behind one child, Mrs. Volumina Elliott; one brother, Edmund T. Wilks of Rocheport, Mo.; and one sister, Mrs. Agnes Johnson of Bethpage, Tenn. In addition to these immediate relatives, he also left behind one niece, Mrs. Ben Rogers of Hartsville, Tenn.; two nephews, John Leslie Wilks of Hartsville and Lewis L. Johnson of Bethpage, Tenn., and other relatives, besides a host of friends.

The religious life of John M. Wilks began early. For the records show that at the tender age of thirteen the timid but God-fearing boy gave his heart to Christ and became a member of (new) Hopewell Baptist Church. Elder Jonathan Wiseman led him to Christ and baptized him, and for twenty years during his pastorate at Hopewell Church exercised a great influence over his young life. Following Elder Wiseman, an uncle, Elder W. M. S. Wilks came to the pastorate of Hopewell Church for another twenty years and left an indelible stamp upon the life of his nephew, John M. Wilks. Along with these mighty men of God, perhaps Dr. J. R. Graves exercised the most commanding influence upon the life of John M. Wilks. For many years he read all the writings of Dr. Graves and heard him preach whenever possible. He was also fond of Dr. J. B. Moody and had him in his home as often as possible.

For many years he was the recognized leader in the Hopewell Church. His piety was as deep as his life. This fact, together with his great power in prayer and his remarkable understanding of the Scriptures led most people who were closely associated with him to believe that God had especially endowed him to preach the gospel. Certainly he was a preacher—in his daily life and walk, in his prayers, in his explanations of the Scriptures; everywhere he bore witness to the work of God in his own soul and to the word of God in the gospel. And he died as he had lived, in a triumphant faith to the very last. When he was stricken and realized that his condition was grave, he called his daughter and sister about him, gave them some suggestions about his business affairs, and then said: "Do not grieve for me. I had hoped to remain until Christ should come again; but it is all right, for I am in God's hands. This is the hour I have lived for and looked forward to, when I go to be with Christ. How glorious is God's plan of salvation! I praise Him for drawing me to Himself! It is all grace, grace, grace, and how wonderful! Praise His name! You must live for Him," he added, "the separated life." So saying, one of the best men I have ever known fell on sleep in the body, but in spirit passed on to be with Christ.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Main Street Church, Grand Saline, Texas, has called as pastor N. L. Roberts of Emory, Texas, and he has accepted.

W. J. Mahoney, once a student in Union University and later a pastor in this state, is now in the faculty of Evangel University, Jersey City, N. J.

D. A. Youngblood has resigned as pastor of Fifth Avenue Church, Hattiesburg, Miss., and the Mississippians hope he will be kept in the state.

The church at Burnside, Miss., loses its pastor, S. J. Rhodes, who has done a great work there. He will not leave the state.

Pierce Ellis of Union Springs, Ala., has accepted a call to the historic old First Church, Alexandria, Va., and is already on the field.

W. E. Ray of Grand Saline, Texas, has accepted a call to the First Church, Leonard, Texas, and is already on the field.

During September Bellevue Church at Memphis, R. G. Lee, pastor, gained 123 new members. Baptism was administered to 31 at the close of the sermon Sunday night.

A reception in honor of the new pastor, J. H. Oakley and family, was given October 1st by the happy church at McKenzie. We are grateful to have received a kind invitation.

I. N. Penick of the chair of Bible in Union University has accepted the care of the new church at Savannah, and will preach there twice each month.

W. S. Allen of Pass Christian, Miss., is to be assisted in a revival at Bay St. Louis, Miss., by Harry Leland Martin of Lexington, Miss., beginning October 20th.

A. L. Doerr has resigned as assistant pastor to W. P. Throgmorton of the Third Church, Marion, Ill., to accept calls to the churches at Pittsburgh and Cana, Ill.

Ralph A. Todd of Knoxville is to do the preaching in a revival in the First Church, Granite City, Ill., November 3rd. He is at present in a revival at Cana, Ill.

During his first year as pastor of the First Church, Clarksdale, Miss., W. M. Bostick has welcomed 206 into the church. Roger Hickman has been employed as musical director for full time.

Within the past two weeks the First Church, Waco, Texas, J. M. Dawson, pastor, has received over 100 members. J. Howard Williams of Corsicana, Texas, began a revival in that church last Sunday.

R. A. Lansdell, formerly financial agent of Union University, has become assistant to C. E. Maddy, executive secretary of North Carolina Baptists. He will push the Centennial Campaign for Education.

H. A. Smoot of the First Church, Marion, Ill., is preaching in a revival at the First Church, Herrin, Ill., G. W. Graham, pastor, and in turn beginning November 3rd, Brother Graham will do the preaching in a revival in the First Church, Marion, Ill.

In the three months that J. M. Dameron has been pastor at Marion, Ky., there have been 54 additions to the church. Last week he taught a class of 40 in the Sunday School Manual. He plans to attend the Tennessee convention in Union City.

The brotherhood will fervently pray for the success of the evangelistic campaign in the First Church, Chattanooga, J. W. Inzer, pastor, in which W. F. Powell of Nashville is doing the preaching, beginning last Sunday.

W. F. Carlton, pastor at Bradford, has moved to Jackson to complete his studies in Union University and will

receive his mail at 248 Lindsay Avenue, that city. His church at Woodland gave him a tremendous pounding Wednesday.

A. M. Nix of Guin, Ala., formerly pastor at Bells, has just closed his last meeting for the season. Since July 7th he has baptized 99 folks into the fellowship of his churches, and around 200 have been received in other churches where he has worked for the past three months.

T. M. Boyd, postmaster at Bruce-ton, preached at Standing Rock Church, near Pope, from Friday, September 27th to Monday, the 30th, and two valuable members joined by baptism. That church is one of the only two Baptist churches in Perry County.

Solon B. Cousins of Richmond, Va., M. E. Dodd of Shreveport, La., and Frederick A. Agar, secretary of stewardship for the Northern Baptist Convention, are among the special speakers who will address the Georgia convention in Gainesville, November 20th.

A. G. Warren of Bruce-ton, a licensed preacher, is to be ordained to the full work of the gospel ministry by the church at Bruce-ton on Thursday night, October 10th. The pastor, J. B. Alexander, will have general direction of the exercises. By special request, the writer will preach the sermon.

The third birthday of McLean Boulevard Church, Memphis, D. A. Ellis, pastor, was duly observed last Sunday. E. R. Beasley, the Sunday school superintendent, spoke in the morning on "The History of Our Church" and T. W. Gaslin spoke at the evening hour on "The Future Outlook." The pastor preached at both services.

President L. T. Lowrey of Blue Mountain Female College, Blue Mountain, Miss., has wired his acceptance of a call to lead at once an intensive campaign for \$100,000 to be used in meeting pressing financial obligations assumed in connection with the Baptist colleges of Mississippi. He will have headquarters in Jackson, Miss.

On Sunday, September 29th, J. R. Johnson completed his ninth year of service as pastor at Maryville. During that time 988 new members have been added and the membership now is 1,222. The pastor has made 7,874 visits, married 245 couples and preached 158 funerals. The church raised about \$120,000, of which \$35,000 went to missions and benevolences.

By THE EDITOR

Rev. W. M. Kuykendall has moved to 1410 Holly Street. Phone 3-3807-J.

The church at England, Ark., has called Roy Ward who was ordained by the body some years ago.

Louisiana Baptist College opened its twenty-fourth year with the largest enrollment in its history.

"Betsy Ross, the woman who made the first United States flag, was a Baptist."—Baptist Message.

T. H. Holcomb, Mission Secretary of Texas Baptists, has received the hearty call of First Church, Oklahoma City.

Rev. Ignacio Gonzales and Miss Gregoria Garcia of Bastrap, La., were married recently. Both are splendid young Mexican Baptists.

W. Ray Hyder of Elizabethton sends us four new subscriptions and a word of encouragement for the editor. Another fellow laborer who makes the burden lighter.

The Executive Board of the State W. M. U. met in Nashville last week with a good attendance. A report

of the proceedings will, no doubt, appear on the W. M. U. page.

J. E. Skinner preached at both hours for the Milan saints on Sunday. Pastor Henry J. Huey is in Johnson City, Ill., in a revival meeting.

M. L. Chambers of Rockwood is preaching in a revival meeting at Richard City, Sequatchie Association. The meeting began the last of September.

Editor Louie D. Newton delivered the opening address of Agnes Scott College. He is also Dr. Louie D. Newton, pastor of Druid Hills Church, Atlanta.

Ingleside Church, Shreveport, La., had 182 additions during a revival which closed September 22nd. Pastor T. C. Pennell did the preaching and his own workers aided.

Rev. H. B. Turner, 81 years of age, died at San Luis Obispo, Texas, a few days ago. He was a graduate of William Jewell College and had worked in the ministry for 46 years.

Next week Knox County, Ocoee, Polk County, Stewart County and New River associations meet. Then only two more and the summer campaign will be over for the state workers.

Pastor D. C. Kerley of Shady Grove Church, near Lenoir City, has been assisted in a meeting by J. K. Munsey. Twenty-five professions had been reported from the first week's work.

E. H. Boatner, musical director for the famous Olivet Baptist Church (colored) of Chicago, has offered his resignation. He resigns also as music director of the National Baptist Convention.

Beloved J. Pike Powers of Knoxville has been back in Kentucky, his native land, renewing friendships and visiting places that knew his first labors in the ministry more than sixty years ago.

Last week Secretary Bryan, Superintendent Stewart, and the editor drove 700 miles in the trusty car and attended four associations, missing Riverside because of an error in the date of opening.

The Bible Institute reports their opening for the year very encouraging. Twenty-two more enrolled the first day than for the previous year, and at the end of two weeks the enrollment had reached 184.

Missouri Baptists have called Edgar Godbold to be their Secretary of Missions. He recently resigned the secretaryship of Louisiana Baptists to accept the presidency of Howard-Payne College, Brownwood, Texas.

A. L. Bodenhamer, new head of the American Legion, is a graduate of Baylor University of Texas and was a professor in San Marcos Baptist Academy when he entered service in 1917. His home is now Eldorado, Ark.

According to the Christian Index, Ponce de Leon and Buckhead churches of Atlanta, Ga., are going to consolidate and erect a new house of worship on Peachtree Road. The church will take the name of the location.

The church at McKenzie extended to Pastor and Mrs. J. H. Oakley a reception which was given October 1st in the evening at the church house. We appreciate an invitation to attend and are sorry that associational meetings prevented.

For Sale.—We have a good tent with all equipment for the same, including some gasoline torches. It was used one year in our association, and we will sell it at a bargain. Any one interested write to T. E. Haney, Minor Hill, Tenn., or M. L. White, Good Springs, Tenn.

Judson Church, Nashville, has refused by a unanimous vote with three-fourths of the active members present, to accept the resignation of R. E. Grimsley. So enthusiastic and hearty was their appeal for him to stay with them that he has reconsidered and will remain.

W. James Robinson, one of our contributors, has just closed a meeting with Blue Summit Church, Kansas City. The meeting resulted in a 25 per cent increase in membership. He has changed his address and is now located at 3011 Wabash Avenue, Kansas City, Mo.

Mr. and Mrs. J. S. Webb of Robertson County, near Greenbrier, announce the celebration of their golden wedding on the 14th. The special program, arranged in their honor by Bethel Church, will be held at the meeting house and will inaugurate a revival. Blessed and honored saints of God are these.

West Broadway Church, Louisville, Ky., celebrated its twentieth anniversary on September 22nd. Pastor E. F. Estes preached the special sermon. In the twenty years the church has grown from 20 members to 1,112. The editor had a little part in getting the church on its way, as it was during his pastorate that the body became self-supporting.

Ex-President H. D. Morton of Mountain Home College, Arkansas, is now in Peabody College working toward his Ph.D. degree. He is a prince of a man, a fine preacher and a lovable soul. His family is with him, and they are living at 2400 Westside Avenue, Nashville. Churches needing a splendid supply pastor can trust him to serve them well.

Pastor R. Kelly White of Belmont Heights Church, Nashville, and Mrs. White left Sunday night for a week in Birmingham, Ala. While there Brother White will hold special revival services in Howard College. Sunday was a great day for him and his people with 516 in Sunday school and 11 additions to the church, one for baptism, a convert from another denomination won through doctrinal teachings in the B. Y. P. U.

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Eastdale: J. D. Bethune. David N. Livingston. The Church; Mission of Jesus. SS 203, BYCU 39, by letter 8, for baptism 5.

Cleveland, Big Springs: Samuel Melton. If Ye Be Risen, etc.; The Saving Power of God's Grace. SS 200, by letter 3, BYPU 70.

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Brainerd: Claude E. Sprague. A Model Church at Work; Prepare to Meet Thy God. SS 148, BPU 54, by letter 5, for baptism 1.

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NEWS BULLETIN

(From page 8.)

Sunday evening he preached for Eastland Church, Nashville, and was surprised and delighted at the evidences of growth in that body since Pastor McCoy came to them. Last week we were in East Tennessee.

FIFTY-FOUR YEARS WITH ONE CHURCH

Who Can Beat It?

I was talking to Brother Dudley McDeorman some days ago, and he told me that his father, Elder C. C. McDeorman, was pastor of New Hope Church continuously for fifty-four years. He organized the church sixty-three years ago and was elected pastor, serving until he died nine years ago. Although the church was not near his home, yet it was in its burying ground that his body was laid away with friends he had so faithfully served. Was that not appropriate and beautiful?

He had preached for sixty years. In fact, he was the "brush-breaking" preacher over a large extent of territory in Weakley, Henry, Carroll, and other counties. He held hundreds of revival meetings and witnessed thousands of conversions. With his own hands he baptized several thousand happy converts. During the sixty years he rode horseback carrying his books in his saddle-bags and covered fully 240,000 miles over bad roads and in all kinds of weather. It is thought that he performed more marriages and conducted more funerals than any other preacher of this section. What a wonderful record! Will he not wear a golden crown?—His life-long friend, T. H. Farmer.

NEW BETHEL CALLS LANDRUM

Good Meeting at Whitsett Chapel

Pastor R. L. Landrum of Nashville is rejoicing over the good meeting which he held with Whitsett's Chapel Church the last two weeks of September. Aided by his wife, who had charge of the music, he did the preaching for them and the church received 29 new members, 21 of whom came by baptism. Enthusiasm generated during the revival has led the church to think of going to half time, and a meeting was held last week to consider the wisdom of such a move.

New Bethel Church, Robertson County Association, has called Brother Landrum for half time and he has accepted. He will be with them in a meeting beginning the second Sunday in this month.

GREAT DAY AT UNA

September 28th was a great day for the Una Baptist Church, and Pastor A. P. Moore was happy over the fine start given his revival meeting by it. It was home-coming day for the church and a large congregation had part in the exercises. A poll of them revealed the fact that the following churches were represented with Antioch, of which Brother Moore is also pastor, leading in the number present.

Antioch; Concord; Mt. View; Smith Springs; Union Avenue, Memphis; Belmont Heights, Nashville; Grandview, Nashville; First, Nashville; Green Hill; Lebanon; Leeville; Seventh, Nashville. Methodist churches, Beech Grove; Triune; Hamilton; Arlington; Meridian Street, Nashville. Churches of Christ, Hebron and Radnor. Cumberland Presbyterian, West Nashville. First Reformed, Nashville.

H. F. Burns of Nashville, a former pastor of the church, read the Scriptures at the opening service of the program. Professor Sweeney of the Una public school gave a splendid welcome address which was responded to by Claud Baker of the Antioch Church. Brother Elvin Burnett, a son of the church and now pastor of Concord and Green Hill Churches, preached the memorial sermon giving a timely and practical message

in which reminiscences played a large part. He used as the basis for his message the words of God to Moses, "Speak to the people that they go forward."

The good ladies, aided by some fine barbecue experts, had a wonderfully dainty lunch which was served on the church grounds to the delight of all who were present and to the tempting of the many tourists who were passing along the highway. After dinner a memorial service was held for former pastors of the church who have died. These were S. C. Reid, E. E. Folk, Sam Fitzpatrick and E. S. Bryan. Professor Sweeney paid a tribute to Brother Fitzpatrick. Brother H. F. Burns spoke fitting words about the others and also about former pastors who are still living. Deacon Ben Rice gave a brief sketch of the history of the church.

Mrs. Ray Hardy and Miss Sadie Avril, sisters, sang a splendid duet. The music was good and the spirit of fellowship was inspiring. The editor closed with a few words of encouragement to the church, following a fine practical talk by Pastor Edgar W. Barnett of Seventh Church, Nashville. Pastor Moore entered upon a two weeks' revival program with the evening service.

L. E. BARTON A BUSY MAN

Word comes from Andalusia, Ala., to the effect that Pastor L. E. Barton of First Church has been a busy man this summer. He was with W. M. Sentell of Enterprise, Ala., in a meeting in June with 15 additions to the church. In July he aided W. H. Black at Monroeville, Ala., where there were unusually large congregations, but only one addition, the meeting lasting for only a few days. He aided S. J. Ezell and the church at Clanton, Ala., in August with 29 additions. He is now aiding J. G. Dickinson at Evergreen and begins a meeting the second Sunday with his own church, he having been asked by the church to do the preaching. Carlyle Brooks will lead the singing for him.

This record of meetings has been established with only two Sundays away from his own pulpit. We rejoice always to hear of the works of the brethren in various parts of the field. Our surest guarantee of the largest possible evangelistic program is to be found in the pastors whose churches will allow them time enough to aid nearby churches without seriously crippling their own work by too many absences from their pulpits.

LATEN LEAVES PULASKI

Rev. L. M. Laten, who served as pastor of the First Baptist Church of Pulaski, preached a powerful sermon Sunday night, which closed his year's work with us. He has moved to his home in Fayetteville and will serve some rural churches, look after his farm and other interests. He is a true servant of the Lord and the devil's daily foe. We will remember him as a sympathetic brother, a true pastor, a lovable character, sincere, honest, and a comforter for those in distress. He came to us full of interest and love, knew no discord during his stay, and he gave us due notice of his resignation. He left us greater in number and his friends admirers and supporters—deep students of the Bible and doctrine of our denomination—can appreciate him most. We know the Lord will withhold nothing that is good from him.

W. V. Dunivant.

TENNESSEE COLDEGE HAS A SPLENDID OPENING

By W. M. Wood

Our only senior college for young women in the State, located at Murfreesboro, had a splendid opening on the 25th of September with an increase of 20 per cent in enrollment over last year's opening. The town of Murfreesboro turned out in large attendance to witness the opening of the new school year. Enthusiasm ran

high and an optimistic spirit was felt on every hand. The former faculty returned 100 per cent and the future is bright for this splendid school.

The endowment fund is growing daily and it now looks that the Baptists of Tennessee mean to make Tennessee College in every respect a standard A1 college.

The freshman class was large and the college spirit is all one could wish. The old students had planned a reception for the new students on Tuesday night before the opening on Wednesday. The affair was greatly enjoyed by all who were present. Even the dignified professors lost some of their stiffness and became mortals again. The young ladies all seem to be happy and mean to make this the best year in the history of the college.

GRAND JUNCTION MEETING

By L. A. Brown, Chairman Deacons

For ten days the people of Grand Junction and vicinity, with our pastor, W. C. Skinner, enjoyed a spiritual feast during a revival under the leadership of H. L. Martin of Lexington, Miss., former pastor of this church. He was assisted by W. P. Sides who led the singing. Dr. Martin brought us soul-stirring messages, with an earnest appeal to the unsaved. Unusual interest was manifested during this series of services. The entire community gave their hearty co-operation and support. He left us with a beautiful spiritual atmosphere prevailing. Nine members were added to the church. It was indeed a great privilege to have this man of God in our midst. Both preacher and singer were invited to come back to us next year.

OCOEE ASSOCIATION PROGRAM

Ocoee Association meets October 15th with St. Emo Church, Chattanooga. This church is proud of the honor of entertaining the body in their splendid new building. The first morning will be devoted to the presentation of letters, introduction of visitors, report of the executive committee, report on publications and introductory sermon by T. J. Smith of Alton Park Church. W. F. Powell of Nashville is scheduled to lead the afternoon devotional and reports on Missions, Education and Benevolences will come in the afternoon. At night the B. Y. P. U. will have the hour preceding a missionary sermon by D. B. Bowers.

On the 16th laymen's work, the 1920 Enlistment Campaign, Sunday School, Evangelism and nominating committees will report at the morning session, and in the afternoon the Digest of Letters, W. M. U. work, temperance and miscellaneous matters will be presented. Those making reports will be J. B. Taylor, H. A. Clark, Ira C. Dance, R. W. Selman, Miss Ella Louise Landress, W. G. Wade, Claude E. Sprague, Mrs. E. S. Pettie, A. T. Allen, J. H. Carson, Mrs. J. E. Hodge, W. T. McMahan, and J. P. McGraw. Devotionals will be conducted by A. A. McClanahan, Jr., W. F. Powell, W. M. Griffith and R. S. Stansbury.

FRANCES E. WILLARD DAY

The fourth Thursday in October, falling this year on the 24th, has been set aside for nineteen years by the State of Tennessee as Frances E. Willard Day in the public schools. This is in honor of the peerless pioneer leader of national and world forces against childhood's greatest enemy, the open saloon. The law is found in Public Acts of 1915, Chapter 134, Section 1, and reads:

"There shall be one day in each scholastic year of the state set apart to be known as 'Frances E. Willard Day,' at which a suitable program shall be prepared and rendered, to the end that the children of the state may be taught the evils of intemperance; and the fourth Friday in October of each scholastic year is hereby designated as such 'Frances E. Willard Day.'"

"A suitable program shall be prepared by the State Commissioner of Education, or under his direction, and forwarded in due time from his office to the principal of every public school in the state, to be used on said day, and designated as 'Temperance Day.'"

In compliance with this law the State Commissioner of Education each year furnishes the county superintendents with programs prepared for the occasion and they in turn supply the schools in their jurisdiction.

Many of the schools invite their patrons to attend these exercises, and in many sections the day is eagerly celebrated.—Grace Williams Robins, Vice President Tennessee W. C. T. U.

We sincerely trust that every public school in the state and every private school will observe this special day. Let us go on emphasizing the values of temperance. The liquor gang is in desperate straits these days for arguments and are bending every effort toward misinforming and debasing our young people. Fight them with the youth of the land by informing that youth.—Editor.

NEW CHURCH AT TROY

As the result of long continued labors on the part of Missionary R. J. Williams of Beulah Association, a church was organized at Troy, Tenn., on Sunday, September 15. Brother Williams was on that day closing a revival which had been in progress there for the past ten days, using the Methodist house of worship for the services. At his call a meeting was held on Sunday afternoon of those interested in the organization of the new church. Not only were those present from Troy and community, but quite a good sized group from Union City, Martin and Ridgely came also.

The meeting was opened by Brother Williams, and after introductory remarks by several, the following named persons indicated their desire to go into the organization: T. J. Whiteside, N. E. Dickey, Mrs. Mattie Dickey, O. M. Harris, Mrs. Alice Harris and Miss Kathleen Dickey. Brother J. G. Hughes, pastor at Union City, was asked to read and discuss briefly the New Hampshire Confession of Faith. Brother Mark Harris, pastor of the First church, Martin, read the church covenant as generally used among Southern Baptists and spoke briefly concerning same. Suitable resolutions were then adopted by those going into the organization setting forth their purpose in forming a new church and adopting the articles of faith and the church covenant as read and discussed. Then, as the congregation sang "How Firm a Foundation," the hand of fellowship was given the new church by those present from other churches. Among those present to assist in the organization were Pastor P. L. Ramsey and Deacons John Adams, Paul Walker, Rivers Walker, Bob Shaw and Brown Foster of Ridgely; Pastor Mark Harris and Deacons V. A. Biggs, E. A. Freeman, Hunt and Wilson of Martin, and Pastor J. G. Hughes of Union City.

The new church has secured temporary quarters for its meetings over one of the business houses of the town. Promising efforts are now on to buy or build a permanent home for the church. Brother Williams has located more than sixty Baptists in the Troy neighborhood and many of these have definitely declared their purpose to join the new church.

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