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The Derelicts Among Southern Baptists

WE are presenting herewith a cut which has been provided by Secretary E. P. Alldredge of the Department of Statistics and Survey of our Sunday School Board. We call special attention to some interesting facts which accompanied the cut. Surely it is high time our people were awaking to the fact that Baptists are hopelessly handicapped because so many of their people are doing nothing to help carry the burdens of our denominational organizations. We are strong in numbers, but weak in works. We are mighty in faith, but weak in manifesting our faith. A careful study of this diagram, together with consideration of the matters presented by Dr. Alldredge, will help all our people.

Four outstanding financial problems are presented by Dr. Alldredge in the survey. They are as follows:

"1. The Problem of Derelicts—that is, the unenlisted churches which never give anything to any missions or benevolences, and more grave still, the great host of unenlisted church members in our enlisted churches, even in our best churches."

Here is a matter of tremendous moment to the cause of our Lord. The diagram shows the classes of church members. At the top is a group of 100 Baptists. It represents a church, the average church if we take all together, of 100 members. In such an imaginary church there are 58 members who never give to any cause. Less than 27 members ever give to missions and benevolences, and only 42 of them contribute to the current expenses of the church. Of course there are churches that do vastly better. First Church, Jackson, will not allow members to continue in full fellowship without supporting the work with their means. But the average for the entire South is shown on the diagram.

Now turn to the statistical tables further down in this review and you will find the startling fact that more than 7,000 of our churches give absolutely nothing to missions. About a century ago Baptists split wide open on the question of missions, and our so-called Primitive brethren went out from the ranks to sicken and die because they would not obey the Great Commission. Seven thousand Baptist churches in the South are sickening and dying to day, and they are, almost without exception, churches that will not obey the Commission and support the missionary program.

"2. The Problem of the Debt Appeal," is listed second by Dr. Alldredge. He says: "For ten years now most of our leaders have shouted 'Debts! debts! debts!' and left off preaching missions, until our people know but one thing about our great mission causes and that is, they are badly in debt."

Some Interesting Facts Gathered by the Statistical Secretary of the Sunday School Board

That is a concise statement of a great trouble. We have been speaking out against it for some time. We have repeatedly warned against high-pressure campaigns for specials and have begged for information about the work rather than for

people about their terrible financial plight, they will recover and get about the Master's business.

"3. The Problem of Unfair Division of Funds by the Churches," is the next thing mentioned by Secretary Alldredge. We have already written on the

subject. How can a church claim to be a great missionary institution when it gives only ten per cent of its income to missions and benevolences? How can many of our churches enjoy their great buildings when they know that practically every dollar of their income is being paid for them over a period of fifteen years, while little goes to the great world-wide program? And how can churches continue to pile up local expenses for surplus literature, suppers, entertainments, secretaries, educational directors, choirs and choir directors, when their gifts to the Co-operative Program continue to decline? These are tremendous questions for us in this day.

The fourth problem mentioned by Dr. Alldredge is that of "designations and special campaigns, not the specials over and above the necessary operating budget, but the special campaigns and the designations which override, undermine and tear to pieces the minimum operating budget set for the convention objects."

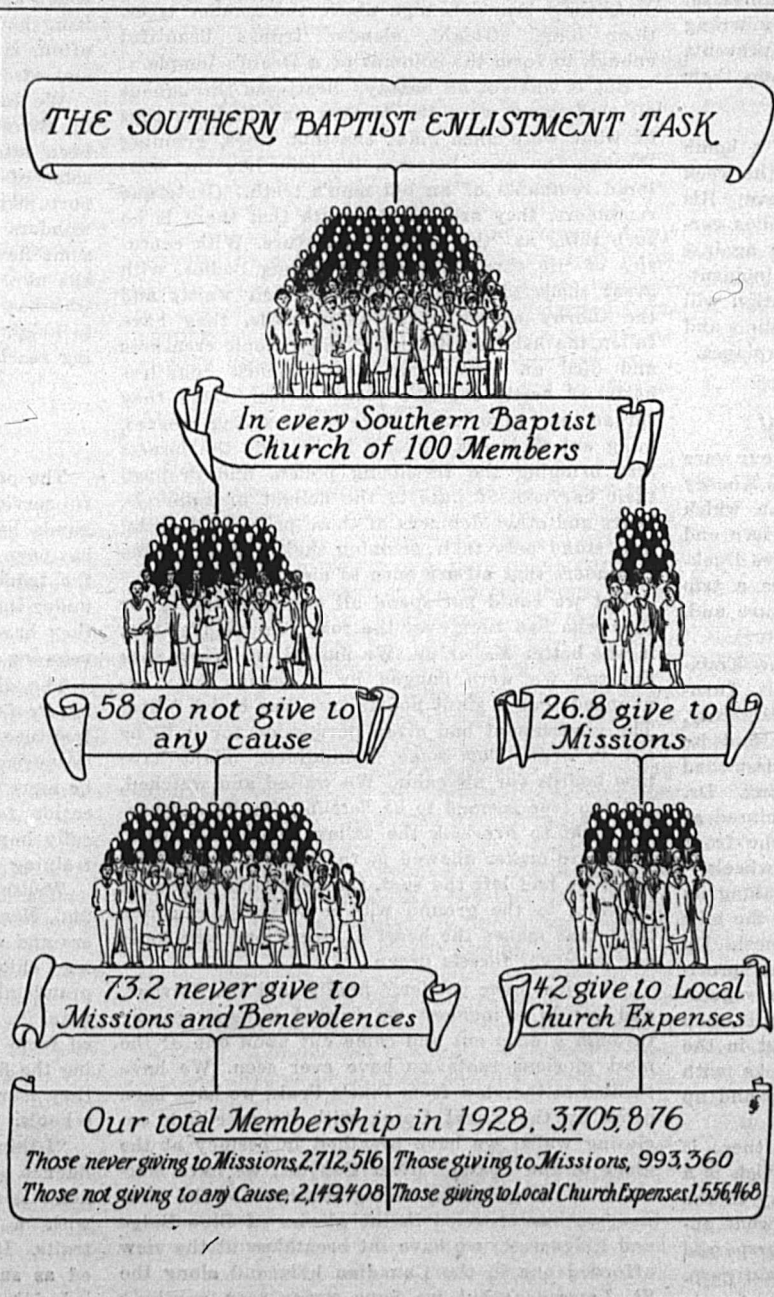
How are we going to right the wrong at this point? Here is an object that comes before the Executive Committee of the Southern Convention and lays down a claim for one hundred thousand dollars as the actual financial needs for the year. "If we can have that amount, we will be able to get along all right," they say. But at the same time they claim that amount, they have workers out in the field seeking designated gifts which will probably run to an amount larger than that asked from the Co-operative Program. Is it fair to the brotherhood for an agency to solicit these special gifts instead of working for the whole Program? And if an agency persists in soliciting special designations, should it be allowed a percentage from the Program? Southern Baptists are called to answer these questions and they are going to answer them.

Now let us look at the tables presented by Secretary Alldredge:

I. The Unenlisted Churches, 1928

Total co-operating churches	24,274—
Giving through Co-operative Program only	3,508—(14.45%)
Giving to designated objects only	5,938—(24.46%)

(Turn to page 4.)



pleas over debts and lectures on our troubles. It never helps the patient to know what the diagnosis is nor did it ever help him for the treatment to be revealed to him. What the wise physician does is to find out the trouble, prescribe the remedies and lead the patient to believe that he has every chance to recover. If our leaders will talk more about what missions is doing, present to our people sto-

Editorial

Joplin, Mo., was named for a Methodist missionary who entered the lead mining district back in 1839.

The devil surely invented a great "seeding machine" for sowing wild oats when he hit upon the modern sport roadster.

"It won't be long now" until we shall begin to be tormented by the American "Xmas." The folly, to say nothing of the irreverent use, of that silly abbreviation for Christmas is evident to all, yet we go on tolerating it.

What shall we do about it? Either our laws must be enforced and criminals punished or else we shall have anarchy. Some good men tell us it is impossible to enforce the laws. We wonder if they want to face a condition of anarchy?

If the word "ekklesia" had any meaning for the Greeks, and if we have been able to grasp that meaning, then the modern universalists are bound to be wrong somewhere. If there is a universal church here on earth, Baptists are utterly wrong in having any sort of government that prevents members of that church from entering into their fellowship as they please.

Henry L. Doherty of New York threw a bomb into the lawyers who gathered in Memphis the week of October 20th for their national conclave. His six-page paid articles in the Memphis dailies certainly contained some damaging evidence against the "retainers" of the oil magnates and incidentally showed us what a terrible fix our nation will be in when we have wasted all our gasoline and have to fight a war without fuel for our airplanes.

The Kimsey Highway

While in Polk County recently it was our rare privilege to make the trip over the famous Kimsey Highway from Benton to the divide from which the glorious mountains of the extreme eastern end of the state may be seen as they tower above Ducktown, Turtletown and Copper Hill. It is a trip worth while for every one who loves Nature and, if made in the autumn, defies description.

Going out from Benton one follows the Knoxville Highway until he reaches the foothills. Turning off at a right angle is the Kimsey Highway, and ere one has gone far he begins to find its crooks and turns. It is perhaps the crookedest road in the state and one of the most thrilling. Dr. W. J. Stewart, in whose car we were, declared at one bend, "If it had been any shorter, the front of the car would have run under the rear wheels."

After crossing the river and following along its banks for some distance the road takes to the hills and the fourteen-mile climb begins in earnest. Up over the ragged rocks, around precipitous precipices, along ravines densely covered with vegetation, through groves of virgin timber, out upon cliffs from which thrilling vistas stand out in the distance, across tumbling mountain creeks with their rocks and ferns and quiet pools—up and up and up!

When about two-thirds of the way up there is a long, graceful curve near the top of which is a view that demands a stop. Stretching away to the left are the rolling hills buried beneath what appears to be mounds of green foliage, interspersed with colors so gorgeous that they make you gasp. Yonder on one hillside are rows of rows of purple gums and here and there among them the golden-leaved poplars and hickory. In the distance, on the side of a great swelling hill, is a mass of cedar, black against the brilliant sunlight, and right in the center stands a giant black gum, purple as the gorgeous robes of a king. Standing out there alone and catching the sun's rays, it throws off a rich crimson color and looks like a mighty ruby in a setting of ebony.

7,000 ALMOST HERE!

The Baptist and Reflector lacks a few subscriptions having the largest mailing list since the present management has been in charge. Only a few more and we will "Go over the top." Please let pastors and other workers get busy now and send them in before the close of the week. Send out your committees Sunday afternoon for a strenuous round-up. Let's go away beyond the 7,000 mark!

Down before our eyes were splendid sourwood bushes and trees, their leaves turned to lavender, with here and there patches of burnished gold among them. Close to the roadside were some sumac bushes, their leaves flaming red. Pines raised their graceful heads from some places along the creek banks; rugged oaks, that had defied the storms and droughts of age, held out their fruit-laden limbs wherein the squirrels found their paradise. Here and there the stately poplars lifted aloft their branches high above the smaller trees, their long, straight, slender trunks beautiful enough to form the columns of a Druid's temple.

But it was not all beauty. Scattered throughout all that glory were the leafless and limbless tops of what were once giant chestnut trees, grinning through the gaps between the hills like the scattered remnants of an old man's teeth. Grotesque reminders, they are, of the truth that there is no such thing as "the fittest" in Nature. With centuries of life thrown into their strong bodies, with great shells of rigid bark about their waists and the thorny covers about their seeds, they have fallen the helpless victims of microscopic creatures and died an ignominious death amidst countless hosts of vastly inferior plant forms. Once they spread their luxurious foliage to the spring breezes, hung out their silky tassels to inveigle the insects into bringing the fertilizing pollen, and dropped their harvests of nuts to the delight of squirrels, bears and other denizens of those primeval forests; now stand only their grinning skeletons, gruesome reminders that all are born to die.

But we could not spend all our time there, for they who had been over the road reminded us that it was better higher up. We pushed on. When near the top we were flagged by a woman who announced that a giant poplar tree was to be felled. The government had given permission for it to be cut in order that some mountaineer might have new boards for his cabin. We waited and watched, but the tree seemed to be battling for its century-old right to overlook the valley below and finally the board-maker allowed us to pass on. Some time after we had left the spot, the great old tree went crashing to the ground with a swishing, crashing thud that makes the heart of every one who loves our primeval forests groan.

"It's just over yonder," finally said Dr. Stewart, and within a moment we turned a bend, passed through a deep cut and came out upon one of the most glorious spots we have ever seen. We have thrilled at the view from Pike's Peak; we have been awed by the Royal Gorge with its mile-high enclosing walls; we have breathed in ecstasy at the glory of the Feather River Canyon; we have marveled at the great, extending saw-back of the Sierras; we have reveled in the glories of Blue Ridge and Ridgecrest; we have sat breathless at the view afforded one in the Canadian hills and along the St. Lawrence; but we have never seen anything that was more glorious than that great, mountain-studded valley between the top of Kimsey and the Great Smokies far to the east.

Away in the distance the mighty Smokies lifted their ragged heads out through the clouds of mist and smoke that partially hid the valley beneath. Up and up they piled until one imagined that he was gazing at some colossal, mounting storm cloud. We almost held our breath as we gazed, waiting

for a stream of dazzling fire to break from the somber bosom of a cloud and send a crashing roar of thunder to go hurtling from cliff to cliff across the valleys.

Down to our left the highway ran for some distance along beside the giant precipice, crooked three times and then dipped its head off the far side of the mountain, looking like some gigantic black serpent outlined against the cliffs of sand and shale and rock or squirming about among the dense foliage that bordered its way further from us.

We were glad that the clouds of mist and smoke hid sections of the valley, for they who had been there before said that the fumes from the copper smelter had played havoc with the larger vegetation, that great areas of the mountain sides had been turned into cemeteries with the skeletons of forest giants as tombstones. But nestled down among the wooded hills are Ducktown, Turtletown, Copper Hill and places where men live and work, love and hate, sicken and die and where hosts of them never realize how lavish the Creator was when he built for them their dwelling place.

With one last, lingering look and a prayer of thanksgiving to God for making the world like He did, we entered the old car and pressed back down the mountain, answering the call of duty which not only provides us with sustenance and activity, but which keeps the masses of mankind from ever realizing how glorious the world is and which, all too often, is made to take the place in our affections and care that God wants for himself.

We felt that we had been mighty close to God up there on the mountain, and we knew we had been into the great schoolroom of Nature where some of the finest lessons of life are learned. Opportunity lies all about us; beauty is everywhere; wonders may be discovered inside the tiny heart of some flower or in the face of a little child; but he has never seen all that God has placed about him, who has never mounted above the ordinary in life to heights from which he can see vast, far-reaching reaches of the world and souls and life.

Sissies

The problems of training boys for the most useful service to mankind are being discussed on many hands by the educators, and somewhat of a stir has been raised by the frequently made charge that the tendency to bring the entire training of boys under the care and direction of women, until after they have passed the period of adolescence, is developing a generation of "sissies."

The discussion was thrust into the front ranks by Prof. Robert E. Rogers of the Massachusetts Institute of Technology when he declared that "America is becoming effeminate" and is going to be more so. Dr. Rogers blames our system of education for the troubles, since it makes it practically impossible for our boys to receive their early training under the direction of men.

Writing in the Knoxville Sentinel of September 2nd, Negley D. Cochran agrees with Professor Rogers and says: "I have had some experience in raising children—with seven children and thirteen grandchildren to my credit so far, and only one wife. . . . I was amazed at how much they learned from curiosity, observation and experience during the first six years of their lives—and how little they learned after they started going to the public schools."

"I think, too, that there is too much feminine influence of our boys in their early years when character is forming. Each child comes into the world with a combination of masculine and feminine traits. If the child is male physically and is treated as such, the feminine inheritance is gradually subordinated to the masculine. Too much feminine influence on his early life, which is largely protective and defensive, tends to retard development of the masculine traits and keep alive the feminine."

He then cites illustrations of where girls have been developed into masculine types of men by fathers who were disappointed because no male child came to their homes, and declares: "Parents who thus monkey with sex destiny are playing with fire. With the very best of intentions, though very

selfish, they are probably responsible for what we call degeneracy. Boys will be boys and girls will be girls if we do not interfere too much with nature, but there is real reason for Dr. Rogers' charge, which really is that with our educational system we develop too many she-men and too many he-women."

These are plain words, but they command attention, even though they do come from a "feature writer." Slowly but surely men teachers are being crowded from the schoolrooms because of the lower wages for which women will work. Once the schoolmaster was the leading citizen of every community, holding second place only to the resident pastor of the leading church. His influence was far-reaching, and many a lad, who had no discipline and training at home, was set straight in life and made into a real man by his ministry. Hardly a school could be found that did not have a man at its head, even the little rural "one-teacher" schools taking men if they were to be had.

But that day is slipping rapidly past. Today we have the spectacle of hundreds of schools with no man on their teaching force. Other hundreds have only a male principal who does little if any teaching. The boys are subjected to what was once "petticoat tyranny" from infancy until they have finished high school, and many of them, especially in the academic departments, go on through college under the direction of women teachers. This is not to criticize the fine band of glorious women who give their lives to the educational field, for they deserve all the praise they receive and more too. But it is to call attention to a dangerous situation.

Children imitate those whom they respect. The average child loves and respects the school teacher. Unconsciously they absorb the characteristics of the teacher and as unconsciously does the teacher shape the character of the child. It is impossible for the woman to enter into all the secrets of boys. Without knowing it, she places the boy's character in the same mould that produced her experiences, her ideals, her reactions to her environment. Thus the "rough and tumble" characteristics of the boy are held in abeyance and the feminine traits of character are cultivated. The result inevitably is an effeminate character unless the boy has at home a father who understands him or older brothers who create for him the "rough and tumble" environment in which the masculine traits are developed.

We well remember when a lad in the public schools. For one of those precious three months' school terms we had a beautiful, cultured young woman as teacher. Her influence upon the boys of the school was marked. They kept themselves cleaner; they behaved themselves more like gentlemen; they were mastered by thoughts and ideals that did not come when there was a man teacher over them. The experience for them in their rough environment was helpful and invigorating, for it was new. But if they had had none other but women teachers of her kind, that spirit which has produced great men who are willing to do and dare and even die for great causes would have been placed under bondage to the weaker spirit of effeminacy.

It was different when there was a man teacher. Something in him made the boys hold themselves aloof from the girls, engage in boys' games, talk about things that men do and plan things that were manly. If there was a lady teacher, the games on the playground were girls' games; if there was a man teacher, "fox and hounds," ball, and other games were the order of the day; and if the teacher were wise enough to enter into those games, they were played with a zest that made them effective.

When the man teacher was in charge, the boys thought a great deal more about doing some manly act than they did about whether or not their hair was parted well and brushed smooth. They worked their brains overtime in order to do something that would make him declare, "That's fine," rather than to hear the sweet-voiced lady teacher say, "That's sweet of you." Feats of prowess and strength were the order of the playground rather than efforts to look nice and "be good."

The psychological results are easily imagined. The boys developed into men with the ideals and aspirations of men in their hearts and the characteristics of manhood well formed through emulation of the man teacher and masculine efforts to win his praise. The well-planned school program for the one-teacher school called for about an equal number of male and female teachers, and in those days the school trustees were fortunate enough to be able to have teachers in about that proportion.

But the invasion of womanhood into the field of gainful employment has created a situation that is alarming if viewed from the standpoint of education. Husbands cannot support their families on the average wage paid school teachers. The tremendous growth in enrollment in the public schools, since compulsory education has been enacted, makes it impossible for larger salaries to be paid with the money at command. Hence the male teachers have left the field for more lucrative employment and the masses of boys must be trained under female guidance alone.

And to make matters far worse, the foolish legislators listen to the crazy "educational experts" and pass laws that debar mothers, even childless married women, from teaching in the public schools. A mother knows vastly more about boys and their natures than does an unmarried woman, hence is a far safer teacher for boys. But she cannot teach because she is a mother! Shades of the past! Of all the foolish laws ever enacted, that which debars married women from teaching in public schools is about the worst in the whole educational field. To be sure, women whose children keep them so engaged that they cannot give ample time to the preparation of their work or to the actual classroom exercises have no right to ask for positions. But school trustees could eliminate them without the need of an inexcusable piece of legislation. As it is, some of the best qualified teachers we have in many of our states are debarred from holding positions, and our boys must be denied the guiding hand of the only women who have had a real chance to know their natures and to provide such training as will not throttle, in their inception, the manly instincts and characteristics.

Sissies are growing in number. One has only to look on the average college campus to see that. Not all sissy boys make a failure in life, but no sissy ever became a Washington or a Lincoln or a Roosevelt or a Wilson or a Hoover. No sissy ever built a Panama Canal or led in the promotion of our great industrial institutions. No sissy ever startled the world as did Lindbergh nor planned a campaign that smashed a Hindenberg Line.

One thing needs to be done, and that is to wage a campaign that will make it possible for fine men to return to the grades in our schools and earn a decent living while teaching our boys and helping them find themselves. Our present hope now lies in boys' schools. Louisville, Ky., is the only city we know that has a great high school for boys only. Academies should be created for the training of our Baptist boys under the direction of Christian men. We have the nucleus in our mission schools. If we take advantage of the coming new day, we shall make them big enough to take care of the boys of parents who are going to wake up before it is too late, and in these schools we will have men teachers. America has a surplus of trained women in some spheres of activity, and the schoolroom is one of them.

More About School Busses

In response to our recent editorial about the crime of packing our boys and girls into the modern school busses, with no regard for sex nor age, we have received the following words from a good mother who is greatly disturbed. Her words are those that might be heard from hundreds of mothers were they to speak out. She says:

"This is just to thank you for the article relative to the crowded high school bus. Two years ago something happened on a bus, the nature of which I couldn't explain, even to our W. M. U. or to the P.-T. A. We took our boy off and sent him to a Baptist school.

"Some of the P.-T. A. have suggested an immediate measure requiring boys to sit on one side and girls on the other, be adopted. It might help. Separate busses for boys and girls have been suggested. Certainly some remedy is imperative. Personally, if it were a choice of having our boys stop with the eighth grade or ride the busses, I would have them stop at the eighth grade."

These words express the conviction of a mother who knows what the editor was talking about. The tragedy of it lies in the fact that most of our parents have never thought about it. They have never stood on the roadside and watched one of those busses pass by, loaded to the guards with a wrangling, squirming mass of innocent childhood, packed together in such close proximity that they hardly have room to move about. They have never considered the dire possibilities of such contacts as are thus thrust upon their adolescent little ones when they are still in the most critical period of their lives.

We repeat the declaration: That State is criminal that allows such a matter to go uncorrected. School authorities are untrue to their high calling when they tolerate it, and as sure as Nature has her inviolable laws parents will some day shed tears of bitter remorse over the folly that made them allow it. The greatest single piece of moral welfare work the Parent-Teachers' Associations can do this winter is to put an end to the practice of herding our little ones off to school as if they were so many dumb brutes for whom no forethought is necessary, no moral guidance imperative.

Flowers and Thistles

We do not want to appear to be vain over the many kind things which our readers say to us, but we believe the brotherhood has a right to know some of them. Nor would we expose the other side of our editorial life were it not that we hate to rob our readers of the fun of seeing what the editor sees. Therefore, from time to time, we are going to venture to give our readers a few of the "flowers" and "thistles" that come in our mail:

"Am sending two dollars for renewal to the good old Baptist and Reflector. I have been reading it for many years, but cannot recall when it was so full of good things as it now is."—Mrs. J. T. Stewart, Knoxville.

"I hope never to be without my state paper again. It matters not how zealous a Christian may be, he can be a more effective worker in Christ's vineyard by reading the great and encouraging truths in our state paper."—Jas. H. Jones, Nashville.

"I love the Baptist and Reflector and all of its contributors for their very work's sake."—Mrs. Fannie Gillard, Emden, Ill.

"The paper is a blessing to any home. We hope every member of our church will subscribe for 1930. Makes every one a better Baptist after reading it."—Mr. and Mrs. J. F. Cunningham, Dyer.

"The paper grows better and better. I have read it for fifty years."—Mrs. T. J. Galloway, Johnson City.

"You will find enclosed one dollar for six months' renewal. I still like the paper so well I feel like I can't quit taking it, for it is so full of good things for all Baptists to read. I think it is well worth the price and trust that many others will soon take it."—Mrs. Maggie A. Brackett, Niota.

"We enjoy our church paper thoroughly and are very proud of our editor."—Mrs. John E. Nelson, Newport.

"The Baptist and Reflector gets better and better all the time. Could not do without it. Have been reading the paper for thirty years and hope to read it as long as I live."—J. F. Neville, Baxter.

But then this one came!

"If it is necessary for you to run such stuff as is contained in these two clippings, you can take my name off your mailing list. . . . And I don't mean maybe! I have read your paper for a long time and like some of it. If I have to read such stuff as this I will just take 'The Hornet' and not get fooled when I try to find something that is fit to read. The Hornet is much cheaper and just as good as these two pieces are for a hungry soul."

QUESTIONS ASKED AND ANSWERED

By Robert G. Lee, D.D.

"Is the whole Bible inspired or only portions of it?"

We must have a whole Bible, fully and thoroughly inspired, fully believed, or no Bible at all—a Bible the whole of which is theopneustos, God-breathed, or a Bible of no value. If only portions of it are inspired—God-breathed—who is to tell us what portions? Who will rise up declaring himself possessed with sufficient wisdom to select for us the inspired portions and the uninspired portions? Who will point out to us where the inspired portions begin and end—tell us accurately where the uninspired spots are?

Here is Mr. A who believes the Bible is inspired only in spots. He ruthlessly uses his little pen-knife and cuts out the verses, the chapters, the books, which he thinks are not inspired. And here is Mr. B who also says the Bible is "portionally" inspired. He, with his little intellectual hatchet, disagreeing with Mr. A as to the spots inspired, whacks out the portions he thinks are not God-breathed. And along comes Mr. C, agreeing in part with Mr. B, and places his stamp of approval on the portions he thinks are inspired, rejecting the portions which, according to his penny plummet let down in the ocean of God's truth, are not inspired. And along come others, some from the North, and some from the South, and some from the West, and some from the East, and with their consensus of scholarly opinion, they summon the Scriptures to appear at the bar of human reason and repeat the audacity and folly of Messrs. A, B, and C, who, under the urge of the 'portional' spirit, selected supposedly the portions that were God-breathed and the portions that were not. And with such picking here and there, with such non-agreeing selecting and accepting and rejecting, we have little or no Bible left.

The Bible stands or falls together. The Bible is much like a plant, and all its parts organically united—not mechanically or accidentally. Hence, a law of life rules here. "All Scripture is inspired of God." Not some of it, not most of it, not portions of it, but **all of it**. In every corner of its broad continent of truth, in every thread of its marvelous fabric of truth, it is God-breathed, or it is God-breathed nowhere. If I cannot believe it is all inspired, I cannot believe it is inspired at all. The Bible is not a bolt of cloth on a tailor's table—a bolt you can clip and cut. It is a body animated by one Spirit. As Paul said, speaking as to the great diversity of gifts: "But now as they are many members, yet but one body." So with the Bible, it has many chapters, but they are one body; and the long chapter cannot say to the short chapter, I have no need of thee; and the book of Revelation cannot say to the book of Genesis, I have no need of you.

MISSION NEEDS IN NEW ORLEANS

Beyond all question New Orleans is a mission field of vast proportions and almost unlimited possibilities. It is one of the oldest cities in the South. For a number of years it was under foreign rule and as a result is one of the most foreign of American cities; foreigners are in New Orleans by the multiplied thousands and are as destitute of the gospel as those still in the lands to which the gospel has not gone.

New Orleans is rapidly becoming the commercial center of the South. It is located strategically. Situated at the mouth of the great river and directly in line with the sea route down this river and out through the Panama Canal, it is at the very heart of the converging lines of international traffic for the new industrial empire of the South and must inevitably become the throat through which the Southern and Mid-central States will pour their wealth.

Vast hordes of people from every nation and kindred and tribe and tongue will congregate in this Southern metropolis. New Orleans is the key to all South America with its teeming millions. Out of its port will go every year thousands of people of every nationality back to their native land to carry the impressions, the ideas, the ideals

they have received in America. Shall we not send them back to their native land, Christians?

NATION-WIDE PATRIOTIC SERVICE TO SOLDIERS AND SAILORS THROUGH JUNIOR RED CROSS

Patriotic services, begun by small children during the World War in behalf of soldiers and sailors and carried on since the war in behalf of disabled veterans and enlisted men of the Army and Navy is this year taking shape in the nation-wide adoption by American Junior Red Cross of Government Hospitals.

There are still more than 25,000 World War veterans in hospitals and recreation, entertainment and the special services which the Red Cross provides make the long, tiresome days brighter. It is customary for the Red Cross hospital worker to see that the patient is provided for with regard to comfort aids, such as books, bathrobes, canes and combs, paper and pipes, razor blades, soap, socks,



tobacco, brushes, etc., and where the local chapter is without funds to extend such comforts to the men, these are provided for in the form of cash grants for such purposes.

However, it is necessary, as well, to furnish contact with the outside world in order to keep up the spirits of these men, many of whom have been in the hospitals for ten long years. This year American Juniors plan to "adopt" entire hospitals. Hospital needs have been carefully studied through the parent organization, and this plan has been devised so that the Junior Auxiliary will feel a strong personal interest in and responsibility for service to ex-service men to whom they send gifts throughout the year. It is thought that the men will more readily recognize the personal friendliness in the gifts which come to them at holiday time and on special occasions. In the majority of cases the gifts are the actual handwork and headwork of the boys and girls. Men in the hospitals are looking forward to gifts planned for Christmas and definite work toward them has already been begun by the Juniors. Plans are made in conference with the supervisors and teachers who indicate just what their classes will do to tie in with their regular classroom work. Hospitals too are also carefully consulted so that no effort may be wasted.

Not every one can belong to the Junior Red Cross, but invitation to join with the parent organization through membership enrollment is extended from November 11 to 28. Service to ex-service men and women; service to the enlisted men of Army and Navy, following them all to foreign ports, is required of the American Red Cross by reason of its charter. These demands must be met. Join!

THE DERELICTS AMONG SOUTHERN BAPTISTS

(From page 1)

Giving both ways 7,756—(31.96%)
Total churches giving to missions, etc. 17,202—(70.87%)
Churches giving nothing to missions 7,069—(29.13%)

II. The Partially Enlisted Churches, 1928

Total churches among Southern Baptists 24,274
Churches giving something to missions, etc. 17,202—(70.87%)
Churches giving 50% or more of total gifts to missions, etc. 500—(2.06%)
Churches giving 33 1-3% to 50% of total gifts to missions, etc. 1,560—(6.43%)
Churches giving 25% to 33 1-3% of total gifts to missions, etc. 2,070—(8.53%)
*Churches giving 1% to 25% of total gifts to missions, etc. 13,072—(53.85%)
*By churches giving 1% we mean churches making the least possible offering.

III. The Unenlisted Church Members, 1928

Total church members in the 24,274 churches 3,705,876—
Unenlisted church members in the 7,069 unenlisted churches 600,865—
Unenlisted church members in the 17,202 enlisted churches 2,111,651—(68%)
Total unenlisted church members among Southern Baptists, 1928 2,712,516—(73.19%)
Enlisted church members in the 17,202 enlisted churches 993,360—(32%)
Total church members giving to missions, etc., in all our churches 993,360—(26.81%)
Total church members giving to local church expenses in all our churches 1,556,468—(42%)

Surely it is time for an active and concerted movement to be launched looking toward the correction of the evils that prevail among us. Surely no one would claim that five cents per week for the Co-operative Program would be too high an average for us to expect from our church members. Yet that pitifully small amount would reach tremendous proportions in the end. Five cents per week for every member in our co-operating churches would mean \$175,293.80 per week for the Program or \$9,115,277.60 per year. Five cents per week would be half the tithe of an income of only \$1.00 per week. The average income of Southern Baptists is many times that amount, yet that would amply take care of all our general needs and leave a large amount to go to paying off the debts on our South-wide agencies, if they got 50 per cent of it. The tragedy is contained in these words, "2,712,516 Southern Baptists never contribute to the support of our South-wide work."

What shall the answer of Tennessee Baptists be to these significant facts? What shall we do about it? One pastor had the temerity to declare before an association that the churches were giving nothing to missions because they did not pay their pastors anything worth while. We declare that the opposite is true: the churches are paying their pastors little, in all too many instances, because their pastors have never launched a vigorous missionary propaganda in those churches. We cannot find a church that is supporting the missionary program vigorously that does not pay its pastor well.

Let Tennessee Baptists consider these matters. Let hosts of us go to our convention in Union City and there launch a campaign of instruction and inspiration that will enlist tens of thousands of our people in support of the missionary program. Then the shame of unenlisted churches and members will be bottled off our record.

Still achieving, still pursuing,
Learn to labor and to wait.

—Longfellow.

Why Have War?

SUNDAY SCHOOL LESSON, NOVEMBER 10

Scriptures

Lesson Text: Isaiah 2:2-4; Acts 17:22-28; John 4:20, 21.

Parallel Readings: Isaiah 11:6-10, 19:23-25; Eph. 4:4-6, 13-19.

Devotional Reading: Psalm 98:1-9.

Memory Verse: Isaiah 11:9.

Introduction: Right now one of the most interesting subjects before civilized man is that of World Peace. Books, magazines and newspapers are being produced to increase interest in the subject and to arouse support for the movement. Coming at the close of the last horrible war, it has caught the ear of all classes, and at last the Christians have secured the sympathy of economists and business men. To be sure war has not ceased, will not cease until Jesus returns, or his return draws near, but civilized nations can stop it in their midst and prevent another such orgy of hate as we have just had. The word of God is very clear on the subject of international peace and how it may be secured.

I. The Day of Peace. (Isa. 2:2-4.)

Isaiah had the clearest visions of the coming Redeemer and presented several prophecies, some of which have been fulfilled in detail. Surely he who could foresee the manner of the death and burial of Jesus as he did could not fail to be worthy our confidence in the prophecies regarding the influence the Messiah would have upon human society.

1. **Exalting God's House** (2) was to be one of the characteristics of the last days. "The last days" seems to refer to the New Testament dispensation, or the period following the destruction of the temporal Jerusalem. The establishment of the house of the Lord in the top of the mountains was the prophet's way of saying that the house of the Lord would be exalted in the estimation of people. To be sure there is the prophetic picture of the coming New Jerusalem with the people of the world turning to it, but the statements of Verse 3 show that the end of the dispensation of grace is not implied directly. "And all the nations shall flow unto it." That is a startling picture, even after these 1900 years of grace. But when we consider that wherever the gospel is preached today, throngs of people come to hear, we can only blame ourselves for the fact that there is not a house of the Lord on every hill with teeming millions attending services in them.

2. **The Source of Order** (3) is found in Zion. If people will go up to the house of the Lord, He will teach them of his ways. "For out of Zion shall go forth the law and the word of the Lord from Jerusalem." How could Isaiah know so far ahead what would take place? Even the most rabid critics place him at least 350 years before Christ, and at that time there seemed not the remotest possibility that Jerusalem would ever again be a center of world power. But Isaiah was speaking as the Holy Spirit gave him utterance, and he was true. The laws of every civilized nation have been remade from Jerusalem because of the law of the Lord. And the word of the Lord, known to the few Jews of Isaiah's day, has now circled the globe and touched the lives of one-third of the population. Order depends upon law and moral order upon moral law. In the word of God we have both, and in proportion as it is accepted by people just so does order increase and the threat of wars decrease.

3. **The Picture of Peace** (4) is given by Isaiah. The Lord shall judge among the nations. How He has done even that! Proud Rome with her wild rulers and her sensuous people went down. The Holy Roman Empire sprang out of its ruins to fall a victim of the wiles of the diabolically wicked popes, and she went to pieces under the judgments of God. Spain searched the world for wealth while her people rotted at the heart and the Armada was crushed to pieces under an act of Providence. Ger-

many came with her "supermen" and her vainglorious emperor who had accepted the theories of the German scientists and thus turned away from God, the only source of strength for nations or people. Today England and America are being weighed in the balances. The recent visit of Premier MacDonald to President Hoover is one of the most glorious things in all history. May we not pray that our people will rely upon and respect the law of the Lord?

If we do, we have the promise of the prophet, who has never failed thus far, that we shall beat our swords into plowshares and our spears into pruning hooks. "Nation shall not lift up sword against nation, neither shall they learn war any more." If we are in the day when this prophecy is beginning to be fulfilled, there are few signs. Our schools are teaching millions of our lads war. Our scientists are busy devising new methods of destruction and the air is being filled with the fleet-winged demons of destruction. Only a faint hope is seen in the efforts of the leading nations of the world to limit armaments and to strengthen the World Court for its colossal task. But some day the prophecy will be fulfilled.

II. Basis for World Peace. (Acts 17:22-28.)

Paul, in his noted sermon on Mars Hill, gave us the only possible basis for world peace. Courts nor leagues nor conferences nor alliances can stop war. Only the realization of the unity of the race and the willingness to abide by its demands can do so.

1. **The Unknown God** (22, 23) is one barrier to world peace. As long as people worship different deities there will be wars, for religious prejudices are the most adamant barriers against which disciples of peace have to go. When we remember that the god of the Mohammedans is a god of hate and war, that the principal teaching of Mohammed is that it is righteous and imperative for his disciples to exterminate Christians, and that the god of Modernism is father of the idea that "might makes right" or "The Survival of the Fittest," we can only tremble at the thought of what tomorrow may bring forth. Every Christian should be a vigorous advocate of missions, for only through the spread of the Gospel with its revelation of the true God and the Messiah of peace, can we hope to overcome the certainty of further wars caused by religious fanaticism.

2. **Spiritual Worship** (24, 25) is an absolute requirement for world peace. And spiritual worship demands the overthrow of all images and idols. Catholicism can never bring world peace because of its pagan ritualism and the imperious demands of its head, the pope. One of the most insurmountable obstacles to world peace today is the Catholic Church with its organization, its worship and the fanatical submission of the millions of Catholics to the temporal rule of the papacy. Likewise with the pagan religions of the world, many of them rapidly breaking down before the spreading Gospel. Until all men worship God in spirit and in truth, we cannot hope to overcome the moral as well as physical factors that make men hate one another.

3. **One Blood** (26-28) is the foundation of peace. Racial antipathies and animosities are insurmountable barriers to peace. Even in our own America we have the constant danger of race wars. Japanese arouse the hatreds of Americans in the West. The negro and the whites are always the victims of scheming politicians who play upon racial hatreds for their own sordid ends. Until "Nigger," "Dago," "Yap," "Chink," and all such expressions have been lost from our language we need not expect that we can have peace here at home. Even the word "Yankee" must be sanctified by Southerners. God has made of one blood all nations, and that simply means that in His divine sight all have equal rights and must have equal opportunities and that every man must come to look upon his fellow as his brother before the law. This will never come to pass save by the preaching of the Gospel and the practice of its precepts.

III. One Worship. (John 4:20, 21.)

Taken in connection with the prophecy of Isaiah which we have just studied, this passage brings into

light the fact that the force that is to bring about world peace is the worship of Jehovah in spirit and in truth.

1. **The Wrong Idea of Worship** (20) was held by the Jews who claimed that men had to worship in Jerusalem. That idea was born of their narrow view of God. Surely He who had revealed himself to Abraham in Canaan, who had revealed himself to Jacob and others and who had brought Israel out of Egypt ought to have been understood by their descendants, but He was not. Jesus wanted to destroy forever the idea that worship of God was to be confined to a place. "This mountain" referred to the sacred mountain of Samaria, Mt. Gerezim. The Samaritans had come to believe that it was the only place of worship. Jesus denied the woman's assertion by prophesying that the time would come when men would worship neither in Gerezim nor in the Holy Mountain of Jerusalem. That hour has long since struck. Jesus did not mean that men could not worship in these places, but that worship could not be confined to locality.

2. **Worship of the Father** (21) is a matter of the heart and cannot be determined by the place where one is. Of course it is easier to worship in a place of worship and with other worshippers, but some of the most uplifting and glorious experiences of the Christian's life are had when he is alone in some quiet place with God.

Application: The Golden Rule is the law of international peace. It must be obeyed. Strong nations must ask themselves what they would want done to them if they were weak and at the mercy of the strong. Christians must bear with the weaknesses and folly of the pagan nations whose people are hopelessly ignorant and superstitious. Let us bear in mind some important truths as we close this lesson:

(1) Worship of God, true worship, exalts and ennobles any people; therefore, our business as Christians is to spread the Gospel and make people know how to worship. (2) The house of God should be the most honored and most sacred place in every community. Build it high and make it attractive that people may want to come to it. (3) The Law of the Lord is the hope and the only hope for peace, and it is summed up in two words, "Love God and thy neighbor." Preach it and teach it until every man knows and obeys it, and we will have peace. (4) The picture of peace drawn by Isaiah is a will-o'-the-wisp for reformers and fanatics who do not take into consideration all the other prophecies of the word, especially those made by Jesus himself. (5) Pagan religions must all be overthrown and Jesus Christ made to reign everywhere if we would have peace. (6) Modernism is the worst enemy of human progress and the worst foe of international peace, for it specializes in making men disbelieve in the inspiration of the Bible and in believing in their own divine right to have. (7) The destruction of all forms of idolatry and paganism in worship must precede the coming of peace. (8) The realization that we are but a few of the great race, all of one blood, must come, and it will never come without the preaching of the Gospel which Jesus gave.

SOUTH WIND AND THE ROSE

By Dennis Wilson

The South wind said to a new-born rose
One morning in early spring:
"May I linger here where the pathway goes?
A song of love I'll sing."

The fair rose answered the passing breeze,
Whose soft voice she heard so near:
"Sure, O wind, fresh come from sun-kissed seas,
You're welcome to linger here."

The South wind sang to the lovely rose,
Basking there in bright sunbeams,
"I think you're the fairest flow'r that grows,
The brightest of all, it seems."

The rose blushed deeper, these words to hear,
Bright red to her petals' tips.
The South wind left her, his love so dear,
Her breath perfuming his lips.

Rambling with the Editor

The editor reached home Monday (October 14th) and spent two hours in the office before being joined by Mrs. Freeman for the trip to Bethel Church in Robertson County Association. Some six months ago we had promised to be present and preach the anniversary sermon at the celebration given in honor of the golden wedding of Brother and Sister M. J. Webb, rare saints of God who have lived and served for many years in that field. A splendid program was arranged and the house was packed when the wedding march began and the aged couple walked in, preceded by a goodly number of children and grandchildren. We hope to receive a full report of the service later. The editor preached the memorial sermon and hurried back to the office.

At five o'clock the association trio left for Chattanooga, ate supper in Murfreesboro and spent the night at Jasper, getting to bed at ten o'clock. The next morning we were among the first to reach St. Elmo Church where the great body was entertained in the splendid new house of worship, one of the best we have ever seen for the amount of money spent on it. The old house had been sold and the city was clearing out the debris of the wrecked building, getting ready to erect a beautiful bungalow fire house.

After a good devotional conducted by A. A. McClanahan, Jr., the messengers were seated and the association organized by re-electing W. C. Smedley moderator; S. W. Selman, vice moderator; W. D. Powell, clerk (re-elected) for the twentieth successive time; and J. W. Massee, treasurer. W. C. Edgeman and John Fox were placed on the finance committee to serve with the treasurer. A. A. McClanahan, Jr., W. C. Tallant, Lloyd T. Householder and W. M. Griffith were introduced as new pastors.

T. J. York read the report of the executive committee of the association, and it was interesting. He reported all expenses paid and a small balance in the treasury. J. W. Christenbury was re-elected associational missionary, and his work for the past year was highly praised. Among other things he reported 36 training schools, 1,552 awards.

T. J. Smith of Alton Park preached the annual sermon from 2 Cor. 13:5. His subject was "Salvation by Grace," and it was one of the best we have ever heard. Brother Smith began preaching when in middle life and so never had a chance to complete his education. He did not seek to hide his lack of "book learning" behind a smoke screen, but went into his message with the freedom of a called man and delivered a wonderful message shot through and through with Scripture which he quoted as fluently as if he had had the book before his eyes. He probably knows more Scripture by memory than any man in the association. Surely he has obeyed Paul's instructions to Timothy, for he "handles aright the word of truth."

After a splendid lunch served in the spacious dining room of the church, W. F. Powell of Nashville conducted a brief devotional. The afternoon program was taken up, practically all the time being given to the Co-operative Program. Brethren Bryan and Stewart were given good hearings. The contributions of the various churches were read off and quite a sensation was created when the messengers learned how many of their churches had done little or nothing for the Co-operative Program. The editor had a good twenty minutes before the noon hour and received a few subscriptions. This association is planning a great subscription campaign in December during the every-member canvass, and we are expecting no less than 1,000 new names for our mailing list.

We had to leave after the program was ended and spent the night in Benton with Brother and Sister Harbison of the Baptist fold. They have a good hotel and serve wonderful meals.

Wednesday we attended Polk County Association which held its session in the fine new house of the Benton Church. Pastor W. W. Ellis and his good wife were early on the grounds and did much to make the day a success. They have done some good work with this church, reorganized it and reduced

the indebtedness until the church now owes about \$4,000 on their splendid house.

The letters were not all in, and Moderator J. E. Johnson asked that the reading of the same be postponed. He was re-elected moderator and C. E. Taylor, clerk; Noah Higdon, assistant moderator; T. W. Davis, assistant clerk; and H. R. Cochrum, assistant treasurer. Brother Johnson is one of the best of our laborers, and it was a joy to be with him much during the day. Before the program opened we three, with Prof. Roy Anderson of Harrison-Chilhowee, made the trip over the famous Kimsey Highway and enjoyed one of the greatest mountain trips it has ever been our privilege to make. Later we will describe it.

Brother Org Foster of Ducktown preached the annual sermon, preaching on the "Power of the Cross." He is one of the young ministers and has come out of "much sin" into a "great salvation," hence his message was a burning appeal for the messengers to make much of the cross in their preaching and teaching. The ladies served a good lunch in the basement of their building and the afternoon program was hurried into.

The report on Christian Literature was read by W. H. Rymer who made a splendid address on the subject. The editor was given time to present the cause of the Baptist and Reflector, and many new names were added to our list during the afternoon and evening. Brethren Bryan and Stewart were also heard gladly. On Wednesday night the editor was impressed for the sermon, as Brother A. F. Mahan could not be present. We had a great service which closed with a fellowship program and handshaking.

Thursday morning we left at 6:30 for Knoxville. Roy Anderson was waiting for us at the bus station, and we hurried out to historic old Third Creek Church where the association convened. This church is the mother church of First Church, Knoxville, hence grandmother of a number of other churches in the association. Sixty churches reported to this great body. The crowd, as was true at Chattanooga, was larger than the usual crowd at the state convention and made up of as fine a band of people as one will find anywhere.

We wonder if it is not about the greatest single association in the whole Southland. Let some other match its report for the year. Present membership, 20,510 with three churches not reporting; 21,000 is about their total membership. Their total contributions for the year amounted to \$453,585.84 and their contributions to missions and benevolences \$163,534.13, of which amount \$85,579.77 went to the Co-operative Program. Of course First Church, Knoxville, was the leader in gifts, her contributions alone amounting to far more than half the total amount given to missions and benevolences.

T. A. Frazier of South Knoxville Church was re-elected moderator, and he is one of the best we have ever seen in action. He believes in prayer and much prayer and the proceedings of the association were often broken in order to have special prayer. J. R. Stone is assistant moderator. A. N. Hollis is their efficient clerk and treasurer. Clarence Hammond preached the introductory sermon and J. Harvey Deere the doctrinal sermon, using as his subject, "The Virgin Birth." It was a masterful message, and we have asked him for a copy for the paper.

The program was full of good things and there was an abundance of speakers. We heard so many good reports from the speech of Pastor Byron Smith of Broadway Church on the Baptist and Reflector that we came away very happy indeed. The report on Literature came the first day, and we could not be present much to our own disappointment. The program was fine, indeed a good one, the meeting enthusiastic, and the spirit of the people promised some greater things for the new year. Secretary Bryan and Brother Stewart had a good though brief hearing.

The association was grieved over the illness of J. H. Bradshaw, F. F. Brown, and J. L. Dance.

We left Knoxville and made our way to McMinnville where we spent the night with our good Baptist friends in the new Brown Hotel. Friday morn-

ing we were back in the office at ten o'clock with a load of work awaiting us. The associational season is closed for the editor. Other tasks made it impossible for him to attend Campbell County and Nashville meetings this week.

We wish to thank all the many people who have been so gracious to us during the summer and the readers who have overlooked mistakes in the paper due to the fact that the editor has been on the road so much. Miss Beatrice Moore, the office secretary, has done her best; and when it is kept in mind that she does practically all the clerical work of the office in addition to reading the proof and making up the forms when the editor is away, we can understand how well she has done the work.

Of course, a little thing like "hard-rousing" for "heart-rousing" or "sensility" for "senility" and other typographical errors have gone by during the rush, but many dollars in expenses have been saved, and we are trying our very best to keep down the deficit this year. Now we ask the officers of our associations and of the churches to get busy and prove their faith in their paper by works of love, thus making it possible for us to have a mailing list as large as we should have.

WHY NOT TEST IT?

(Here is a splendid statement from the keen mind of our honored contemporary. Of course Catholics cannot, dare not, accept the challenge. Their seductive and enslaving religion breaks upon just such "rocks" as Dr. Cody presents.—Editor.)

The Catholic priest claims the authority to forgive sins. Of course, he does not claim that he has such a power apart from God, but rather that God has committed this right or authority to the Catholic priesthood. As to the claim there can be no doubt.

In the Christian Index of October 3rd Dr. Albert Henry Newman gives a translation of a pastoral letter by Johannes Katschthaler, Prince-Bishop of Salzburg, Cardinal Priest, Primate of Germany, Legate of the Apostolic, on "Honor Your Priest." This letter was not written in the Dark Ages, but in the year of our Lord 1905. At the beginning of this letter we find this claim, and certain comments upon it, which are:

"1. You know, dearly beloved, the Catholic priest has the power to forgive sins. 'Receive ye the Holy Spirit! Whose sins ye shall remit they are remitted to them,' said Christ to his apostles. And these words hold good, as you all know, not only for the apostles, but also for their rightful successors, the Bishops and Priests of the Catholic Church.

"If there lived anywhere any one who understood how to make a simoleon wise, how astonished you would be thereat! Were there any one anywhere upon whose words 'I will, be thou clean,' 'I will, be thou sound,' one covered all over with leprosy would become not merely entirely clean, but also completely sound again, . . . how astonished you would be! But if the ordained priest in the confessional says to you, 'I absolve thee from thy sins,' he thus works something much greater, since this takes place not in the body but in the soul; and the soul is much more important than the body. What is the wound of the body and its healing in comparison with the wounds of the soul and their healing? What is the contemptibleness of a simoleon in comparison with the horribleness of a sinner? Who before the most pure eyes of God and his saints is actually a veritable abomination? What is bodily leprosy in comparison with flagrant leprosy in the soul?"

This claim that the Catholic priesthood has the power to forgive sins is the claim on which all else in the Catholic Church rests. If it cannot be made, good Catholicism goes. Is there any way to test this claim so that an ordinary man can judge of it? An ordinary man cannot see the soul of one whom the priest forgives, nor can he see the record in heaven, and hence he cannot in this way judge as to the effect of the priest's words. The priest bases his claim on certain passages of Scripture and asserts that these Scripture promises have been given to the Catholic priesthood as the successors of the apostles. This is a question of interpretation and also a question of history: and the ordinary man does not feel quite equal to such

questions. As he sees the issue, it resolves itself into the Catholic claim versus common sense.

But is there not a surer test? One man's common sense is not another's. What is needed is a test out in the open, in the nature of a fact and about which one man can judge as well as another, and which no man can dispute. Our Lord submitted his claim to forgive sins to just such a test. When they brought the paralytic to him for healing, he said, "Man, thy sins are forgiven thee." The Pharisees objected to what they thought was blasphemy. "Who can forgive sins but God alone?" They were right. The offer to forgive sins was the claim of divine authority. Our Lord accepted their logic, and proceeded to show that he had such authority. How could he show it? By quoting an Old Testament text? He could have done that. But there was a simpler way and a more conclusive. The man before him was a paralytic as well as a sinner. A power that could forgive the sins could as easily heal the body. And a power that could heal that body could also forgive the man's sins. And it can also be added, if one could not heal the body, then one could not forgive the sins. Our Lord accepted this logic in all of its bearings. He said, "Which is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?" And then to demonstrate that he could forgive the man's sins, he, before their very eyes, cured the man's body with his word of authority.

Identically the same logic holds today. If there is on earth a man or institution that can forgive sins, he and it can as easily and as certainly and as miraculously remove incurable diseases. The Cardinal, above quoted, says: "Were there any one anywhere upon whose word, 'I will, be thou clean,' 'I will, be thou sound,' one covered all over with leprosy would become not only entirely clean, but also completely sound again—how astonished you would be." Indeed, we would be astonished. But a power that can forgive sins can also do that very thing, and do it as easily. That is what our Saviour himself said, and he lived up to it. He cured the paralytic. Had he refused to cure, or tried and failed to cure, or had he been afraid to test his claim by curing the man, he would have demonstrated that he did not have power to forgive sins. We wonder why the Catholic Church does not put its own claim to forgive sins into a demonstration. Our Lord did this. The only reason we can see why it does not follow his example is that it is afraid of the outcome. But, as a matter of fact, the fear of the outcome is as certain a proof of the falsity of its claim as to try to cure a leper and fail. Our Lord did not fear the outcome of the proposed demonstration. He went as confidently into it as he did into one of his sermons. If divine authority really abides in one, it is not thinkable that such an one would fear any real and honest test. It cannot be said that the proposition to miraculously cure a leper is not a real and honest test. Our Lord's conduct and words on the occasion of curing the paralytic are evidence that such tests are real and honest. The Catholic Church simply claims what it dare not put to demonstration.—Editor Cody, in Baptist Courier.

A NEW FINANCIAL PLAN

(Note.—Following is the new financial plan adopted by the Southern Baptist Convention in Memphis, May, 1929. This will call for the readjustment of all our South-wide funds. We are asking that messengers to the Tennessee Baptist Convention at Union City, November 14-15, make a careful study of this plan.—O. E. Bryan, Corresponding Secretary-Treasurer, Executive Board, Tennessee Baptist Convention.)

We believe that the time has arrived when the Southern Baptist Convention should adopt a policy in its Co-operative Program of attempting to provide for the approved operating budgets of its various agencies by allocating specific sums instead of percentages as heretofore. In order that this may be done, the principle of co-operation among the agencies of the convention must be applied to the making of obligations, as well as to the sharing in the distribution of funds. Therefore, be it resolved:

1. That each agency now receiving aid from the Southern Baptist Convention, or which may here-

after receive such aid, shall submit to the Executive Committee of the convention a detailed itemized budget covering (1) its estimated income from all sources other than from the Co-operative Program, and (2) its estimated expenditures for the next calendar year, including operating expenses, proposed work for the year, interest on all debts, principal of funded debts maturing, and an amount desirable to be paid on current debt.

2. That the Executive Committee shall, as required by the By-laws of the convention, prepare and recommend to the convention a total operating budget for the next calendar year; provided, however, that the amount of the proposed operating budget shall not exceed the total anticipated receipts from the Co-operative Program, designated and undesignated, for the year in question.

3. That, with the total amount of the convention budget determined, and with the submitted budgets of the agencies in hand, the Executive Committee shall present such general and detailed budgets to the convention for its approval.

5. We recognize the unquestionable right of donors to designate gifts to specific causes, as provided in Article XI of the Constitution, and bind ourselves and our agents faithfully to apply and use all such gifts as designated, provided that no agency of the convention shall accept the offer of any gift that will, or may, incur any additional outlay or expense on the part of such agency, without the consent of the convention, or its Executive Committee.

6. That in the event of the sum, or sums, received by any of the agencies of the convention from the Co-operative Program, designated or undesignated, becoming equal to its total allocation at any time before the end of the year, then the treasurer of the Executive Committee shall make no further remittances from undesignated funds to such agency except that all money received from churches and states prescribing its use, shall be sent as directed without deductions of any kind; however, should any agency thereafter receive designated gifts, such gifts may be used by the agency, preferably for payments on debts, unless such gifts are designated for other special purposes.

7. That all sums collected in the various states for South-wide objects shall be forwarded monthly by each state secretary to the Executive Committee, which shall become the disbursing or distributing agent of the convention; and the treasurer of the Executive Committee shall remit from the undesignated funds to each agency every fifteen days such percentage of the undesignated funds received by him as the total amount allocated to each such agency bears to the total amount allocated to all the agencies; and that the said treasurer shall remit every fifteen days all designated funds to the agency, or agencies, specified in the designation.

8. That each agency of the convention shall make a monthly, detailed report to the Executive Committee of all other monies, designated and undesignated, that may have been received by said agency from any source.

9. That the Executive Committee shall make monthly reports of receipts and disbursements, and shall forward each month copies of these reports to the various state secretaries, to the heads of South-wide agencies, and to the denominational papers.

10. That in the event the sum, or sums, received by the agencies of the convention becomes equal to the total allocation at any time before the end of the year, then the treasurer of the Executive Committee shall remit to each and every agency thereafter such percentage of the undesignated funds received by him as the total amount allocated to each such agency bears to the total amount allocated to all the agencies.

11. That any special campaign by an agency for endowment, or building and equipment, or other purposes not specified in the approved budget of such agency, shall first receive the endorsement and approval of the Southern Baptist Convention, or its Executive Committee.

12. That in borrowing money for seasonable needs, the boards, institutions, and other agencies of the convention shall not exceed the amount of

the balance of their budget allowance at the time of such borrowing.

13. That, in the event an unusual opportunity or serious crisis should arise in any of the agencies of the convention, financially or otherwise, the Executive Committee be authorized and instructed, upon the request of such agency, to take any action necessary to meet such opportunity or emergency, provided that in no event shall money allocated or due to any agency of the convention according to its proportion or percentage or specially designated for any such agency, be loaned to or used by or for any other agency.

14. That no agency of the convention shall be allowed or permitted to solicit gifts designated to its use, except as herein above specified; and that any and all such solicitations on the part of any agency of the convention shall be considered a breach of the Co-operative Program.

15. That, as the percentages of distribution have already been adopted for 1929, this new method of distributing funds shall not become operative until January 1, 1930.

16. Gifts designated for general purposes of an agency shall be chargeable to "the definite sum" of an agency; specifically gifts shall not be chargeable to "the definite sum" allocated to such agency, unless such specific designation is to an object already named in the operating budget. The right and practice of the W. M. U. in making special offerings for extra budget items is hereby recognized and approved as in line with these policies.

Your committee recommends that for the remainder of 1929 the agencies of the convention continue under their present instruction, and that the committee be instructed to confer with the various agencies in the preparation of their annual budgets for 1930.

In order that the financial plan above may operate successfully the convention appeals to its constituents to give to the whole Co-operative Program, thus assuring the success of each and every cause included.

The convention also urges the states, in the interest of exercising the spirit of co-operation, in the interest of the Co-operative Program and all our South-wide causes, to leave the percentages of distribution of undesignated South-wide funds to this convention; and that the Executive Committee of this convention be instructed to confer with the several states for the adjustment of this matter.

NEW SUBSCRIBERS

Joe Clayton, R. N. Clayton, G. W. Passmore, W. H. Rymer, W. A. Hedden, T. J. Latham, Rev. J. H. Blair, J. A. Weaver, J. N. Liles, A. R. Soward, J. R. Weaver, Rev. A. F. Garrett, J. S. Coleman, Joseph H. Runion, C. A. Gibson, Mrs. J. H. Kelsey, B. E. Cochrum, Dr. J. W. Drinnen, Mrs. L. M. Leach, Mrs. G. R. Sims, W. J. Stinnett, Dr. M. F. Cruze, Mrs. Francis Padgett, Luther Presswood, Joe W. Rice, Miss Vickie Davidson, S. L. Kimsey, Rev. W. S. Kimsey, J. B. Hays, Marvin Dawson, Mrs. Frank Benson, Dee Manning, Miss Lorene Reed, Mrs. J. W. Green, Miss Signe Erickson, Earnest Price, Rev. R. M. Hastings, Miss Ella Lovelady, Edd Lee Kelley, John Burnett, J. B. Jones, Riley Faires, Mrs. C. L. Muir, Mrs. W. W. Webb, Mrs. Windes Pepper, Mrs. E. B. Lamar, Robert H. Little, Mrs. J. F. Martin, Mrs. L. A. Warren, H. R. Eaker, Rev. R. L. Landrum, Rev. J. J. Richardson.

Thirty-nine Years Ago

D. F. Manley has been with the Dumplin Creek Church in a meeting which resulted in a great many conversions. Thirty joined the church, and we baptized 27 the last day of the meeting. Ten others stand approved for baptism. This makes 149 baptisms in the last year. The church now numbers some 600 members and could have weekly preaching if they want it.

The following resolutions were adopted by the Nashville Baptist Pastor's Conference: "Resolved, That it is the sense of the Baptist Pastors' Association of Nashville that, under a letter of dismission from a Baptist church, a member has no moral nor other right vouchsafed by Baptist usage to participate in the actions of said church until the said letter of dismission be rescinded and the name of the member restored to the record."

THE NEWS BULLETIN

DYERSBURG'S BEAUTIFUL NEW TEMPLE

Pastor F. J. Harrell Rejoices Over Completed Task

After a decade of planning and waiting the First Baptist Church of Dyersburg celebrated a long anticipated event September 29th by moving into its new \$130,000 home, recently completed, on Church Avenue and Masonic Street.

Special services were held at the morning and evening hours, with the Rev. F. J. Harrell, pastor, occupying the pulpit. Special musical programs and song services also were given at both hours, with a baptismal service in the evening.

The church building, constructed of stone and cream brick, was completed after thirteen months. Ground for the structure was broken in July, 1928, with dedicatory services. Mrs. W. H. Tucker, ninety-year-old member, turned the first shovel of dirt.

The First Baptist congregation, organized here in 1867, has occupied the old building since 1890. Ten years ago the congregation began to entertain plans for a new structure to take care of its growing membership, accepting architect's drawings in 1919.

Another set of plans was accepted about five years ago when the new building spirit was revived, but activities toward the new structure did not get under way fully until a year ago when the structure was started. It is the fourth building occupied by the congregation since it came into existence here over threescore years ago.

The building, one of the handsomest church edifices in West Tennessee, occupies approximately a half block with its vast auditorium and series of Sunday school rooms on the basement and main floors, in which provision is made for extensive increases to the present church role of 660 members.

The main auditorium, with its large seating capacity and splendid acoustics, is one of unusual attractiveness. It ranks second in size to no church auditorium in the city of Dyersburg, and probably is as large, and undoubtedly as beautiful, as the auditorium of the average big city's church.

The committee in charge of the building was: E. E. Rucker, W. B. Maxey, K. W. Rogers and Dr. C. A. Turner.

No little credit for the new and important period in the history of the church is due the pastor, Rev. F. J. Harrell, who has served the congregation for approximately eight years. He has virtually "preached" a new church building to his congregation since soon after his labors among them began, and he has worked untiringly with them toward the structure.

Eight summers ago Mr. Harrell accepted the call to the First Baptist Church, coming from Ripley. He is a native of Holly Springs, Miss., and was educated in the state of Texas, where he spent twenty-two years. He is a graduate of Baylor University, Waco, Texas.

Officials of the First Church are: Clerk, P. S. Williams; deacons, H. B. Rike, chairman; T. V. White, secretary; K. W. Rogers, J. C. Doyle, Fred Moore, W. B. Maxey, W. G. Burks, N. J. Bunn, J. T. Daniels, J. H. Jones, T. H. Lax, R. A. Maxey, W. E. Hudson, W. R. Medlin, Albert Wright, C. E. Burns, W. N. Mynatt, E. H. Sugg, Tollie Chalk and Raymond McDearmon.—From Star Daily Gazette.

THE YOUNGER CHILD IN THE FAMILY

By W. W. Hamilton, Baptist Bible Institute

Just a little more than twelve years ago there was born into a devoted family a most promising child, which had every prospect of a strong and vigorous life and with features and characteristics which immediately brought grateful expressions of joy from every member of the circle.

The child grew with the passing days, and surpassed even the fondest expectations of those who gave it birth. While yet young in years it began to take a very large share in the family work and responsibilities, and continued to give every token of affection for the brothers and sisters, even to the point of personal sacrifice and suffering.

On the other hand, so great was the devotion of the members of the family to the child that in order to provide a home and the necessary furnishings they agreed to make purchases and to assume financial obligations which later threatened even the daily sustenance. Their love led them to give on its behalf such promises as guaranteed to it a future of increasing strength and enlarged usefulness.

Unexpected reverses came, and this younger child with the others was forced to suffer because of the decrease in the family income. Distressing symptoms began to develop from worry and from lack of sufficient nourishment, but the child con-

tinued bravely and sacrificially to do more and more for the other children, and said little about its own precarious condition.

At length the crisis came, and the future life of this beloved child hung in the balances. Physicians were brought together for consultation, and their diagnosis of the situation led to an immediate demand for a series of blood transfusions. A family conference was called, and it was the unanimous decision of all present that they were willing and ready to meet the emergency with united and with personal self-giving.

Two of the sisters, Louisiana and Mississippi, were the first to answer with their sacrificial gifts and proved the sincerity of their love for this younger child. It is responding wonderfully and is showing signs of renewed strength to the gratification and joy of all concerned. Others of the circle have realized that a crisis in the life of a child in the family calls for the unusual and for arrangements beyond the regular budget, and they, too, have offered their blood as it may be needed.

If each member of the family of states responds to this emergency call, the whole family obligation will be reduced to such an extent as to promise renewed health and growth and activity for every denominational interest.

The child is led to believe that no member of the circle will be willing to withhold the help necessary to its continued life and usefulness, and

that by the time the family meets again at its annual convention in New Orleans the Baptist Bible Institute will have been enabled to pass successfully the immediate crisis which is now upon it.

A \$10,000 ANSWER TO PRAYER

By Ernest O. Sellers

One of the new, smaller, but conservative, Theological Seminaries of America, doing a high-grade work that it is hoped will soon be limited to those having college training, has launched its financial program on a "faith" basis, the same plan as that of the Meuller (Bristol, England) Orphanage and the China and the Africa Inland Missions.

Recently this seminary faced an imperative need for \$10,000. One of the trustees, a hard-headed Presbyterian elder and bank president, was for going forth, "presenting the need" and soliciting the amount necessary from God's stewards. To this plan four of the faculty objected, insisting upon the faith plan, though they were charged with being visionaries. On a Friday before the Tuesday when this sum of money must be forthcoming they met for prayer. Their prayer was based upon the Word. It was importunate and persistent, for it continued through several hours.

During this prayer period two conditions were set forth. Like Gideon of old, they desired to have it convince every one that God and God alone had intervened to meet the crisis: First, that the money might come from outside of the city wherein the seminary is situated and that it might also come from some one unknown to any of the four; these conditions to be positive evidence that God still answers prayer.

As the little group of serious and earnest workers broke up they agreed to meet on the following Monday to "rejoice" over an answer or to continue their supplication.

Monday three of the group united to renew their petitions. They had been engaged for a considerable period of time when the fourth one entered the room carrying a long, official, wax-sealed envelope which contained a United States government bond for \$10,000, but with no word of explanation.

The following day the explanation came. It seemed that a man in a small Illinois city remembered having heard, eighteen months before, one member of that prayer band speak in St. Louis, Mo., of this new enterprise and to say that it was to be conducted on a "faith" basis. So impressed was he that there was an immediate need for money, on Friday when the four were praying, that he hastily sent the bond by special delivery. Had the mail been properly and quickly delivered, the Monday morning prayer gathering might have been turned to rejoicing at the outset.

When the banker was told of the arrival of the bond he is said to have shouted, "Glory hallelujah!" so loud that he was heard all through his bank. The donor's name was not on the mailing list of the seminary and no sort of human appeal other than the Holy Spirit could have directed his act. In the letter of explanation he said: "If there is no emergency I know you are His stewards and will properly employ this money." How true is the Scripture, "While they are yet calling I will answer."

A group of earnest souls has long been engaged in prayer that God shall move upon the hearts of his servants so to furnish the funds to the Baptist Bible Institute, of New Orleans, that it may stand in the midst of that wicked and skeptical city, where also so much erroneous

teaching regarding Christ prevails, as a monument—an evidence in brick and stone—that God answers prayer.

Note.—Mr. Sellers vouches for the above incident, having received his information from two of the four in the prayer band.

DO YOU KNOW—

That Southern Baptists are doing foreign mission work in fifteen countries, with a combined population of 587,000,000, but that we have only one American missionary to every 1,250,000 people?

That there is an average of 6,000 white Baptist churches in the South which do not report a single baptism in a year's time?

That last year there was an average of one baptism in our foreign mission churches to every twelve members, while at home there was one baptism in the churches to only every twenty members?

That our foreign mission churches have an average of twenty-six baptisms for every American missionary, whereas in the homeland our churches had an average of only eight baptisms for every ordained Baptist preacher?

That the covenant vow you made when you joined the church was not made to man but to God.

That no man ever goes to hell alone, but his evil influence takes others along with him?—Church Chimes.

APPRECIATION

Spurgeon Wingo writes from Florida to express his appreciation for the gracious words of his co-laborer, M. E. Dodd, who gave our readers the interesting notes of a short time ago. The appreciation is for the statements concerning Dr. T. R. Wingo, and he says:

"What Brother Dodd said about hearing my father speak at old Central Association awakened many tender memories in my heart. My father loved God and loved all the people of God. He had a special affection for our Baptist brethren, and one of his greatest joys was to attend denominational gatherings. It was my privilege as a boy to go to many such meetings with him. He died fifteen years ago, and my mother followed after him six years ago. I praise the Lord for parents who loved and served Him."

Brother Wingo is living in Pineville, La., now and is doing some special work. He is a good pastor and a fine fellow laborer in the Lord.

(Turn to page 16.)

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THE YOUNG SOUTH

The Happy Page for Boys and Girls

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

A GIRL I KNOW

By Helen Cowles Lecron

Oh, no, she isn't beautiful nor even very pretty,
And few would call her talented and none would call her witty,
But father thinks she's just a dear; he's always telling folks,
(She listens to his stories and she laughs at all his jokes.)
You wouldn't call her brilliant, and her clothes are far from clever,
She doesn't shine in lessons or in conversation ever,
But brother says she's "just a brick—a peach and all of that!"
(Each morning when he's hurrying she helps him find his hat.)
She's just a little awkward, and she's just a little shy,
And no one ever runs to look when Mary passes by.
But here at home, no other girl could ever take her place.
(She comes on time to breakfast with a happy morning face!)
—World Comrades.

THE SUNBEAM'S SISTER

By Roberta Symmes

Peter frowned because there was no cream for his cereal, and the frown liked his face so well that it refused to leave, and settled right there for a nice long visit. The longer it stayed, the uglier it grew, and when he had to rake up the lawn, it was hard to recognize Peter's usually happy face behind it.

When he finished his task Peter sat down under his favorite oak tree to rest, as it was a warm day and Peter was tired. But he was feeling so cross that when a bright little sunbeam danced close to him, he did not even notice it. But he did indeed notice it when suddenly it spoke to him, just as naturally as if it was quite an ordinary thing for sunbeams to talk to cross boys. If Peter had not heard it with his own ears, he would never have believed it.

"Well," was what the Sunbeam was saying cheerily, "it is plain to see that something has gone wrong with you today. My, what an ugly frown you are wearing! I wonder if you know just how pleasant it makes you look, and how it affects every one and everything about you. I am sure you would chase it away if you did! I wish you would come with me on a little trip this morning, if you have nothing better to do. I am just starting on a little journey of cheer to many places that need me. Come and see how different a welcome I get; every one is so glad to see me, and a frown is dreaded just as a dark cloud in the sky. Will you come and see for yourself?"

So Peter, quite astounded, and having nothing to do, agreed and followed the gay little Sunbeam on her round of visits. Strange to say, he felt as light as a feather, and so easily kept pace with his companion wherever she went. First she touched green leaves and they seemed to smile back at her. Then she skimmed the surface of a brook and the water sparkled brightly and happily. Next Peter followed her up to the side of a meadow bank and the grasses nodded gaily as she drew near, and seemed to whisper in delight. Over fields of corn she lingered, and each stalk grew taller and greener beneath her cheery smile. Clover and daisies bloomed more brightly when she touched them. She brightened dark little corners with her ray, and made the dew sparkle like diamonds.

It was a wonderful journey for sulky Peter, and when he saw how everything brightened and grew happier as the Sunbeam drew near, he grew ashamed of his own ugly frown, which he knew only caused unhappiness wherever he went.

"I wish I was like you," he sighed at last—"I would love to cheer up every one and everything as you do; it must be wonderful."

"You may if you wish," the Sunbeam replied, "not only today, but every hour and every minute as long as you live."

"But how?" asked Peter eagerly. "I can never be a Sunbeam like you."

"No," she said, "that is true; but you may have my very own sister to live with you always, and she will help you spread far more happiness and brightness and cheer than I have given today, or ever could give."

THOSE TWO GREAT WORLDS

By W. T. Hailey, an Intermediate Boy of Pinson, Tenn.

Oh, for just one glimpse of that beautiful land,
That world of joys and its happy band;
Where angels sing praises in sweet accord,
And worship that glorious, wonderful Lord.

But how sad it would be for just a peep
At that sad world, where the lost souls meet;
In that sad land where the devil doth rule,
And plays with his victims, in his fiery school.

So when Jesus the Lord knocks on your door,
Be sure and receive Him; He might come no more.
Open the door; . . . He is your friend;
Unfold your heart and let Him in.

Remember those souls in their terrible fate;
They waited until it was too late.
So be ye sure that you do not linger,
Open your heart and receive the Saviour.

"Why, she must be wonderful," cried Peter, "and would she really come to live with me and help me to do all that?"

"Indeed she will," the Sunbeam promised; "but first you would have to get rid of your frown, for that is one thing she will never live alongside of."

"But who is she?" begged Peter, "and when will she come?"

"Why, she has already arrived," laughed the Sunbeam as she flitted away, for Peter's face wore a smile, and it was still there when he opened his eyes and woke up!—Christian Herald.

WHERE DO THE BIRDS HIKE?

A Girl Scout in Kansas read of the hobby of "tagging" birds. This consists, in brief, of capturing ducks, geese and other wild birds and placing small aluminum or copper bands around their legs. In addition to a serial number, they carry the legend: "Notify Biological Survey, Washington, D. C." If the bird is captured again or killed, the event, location, time and all details are supposed to be reported, according to instructions on the band. It is thus possible to find out when North American wild fowl or birds migrate and what territory they cover in these flights. She read that birds banded in the United States have been captured in Africa; they have been traced from Alaska to South America.

All this seemed rather big, wordy and technical, but she grasped the idea and was thrilled, for she had always wondered just where her little friends went in the winter time.

Not long after this, while on a hike near her home, she found a

wounded wild duck. She gently carried it home and by fall had nursed it back to health. True to her Girl Scout training, she knew she must soon release it, but before doing this she went to the local bird store, got a band, and attached it to the leg of the duck. Beside the Washington address she placed her own and then let it go. It faltered a moment and then soared off to glorious freedom.

April of the next year she was more than astonished to get a letter with a strange stamp. On looking closely, she discovered that it was from Brazil, South America. The letter was in Spanish and she took it to her Spanish teacher in school. In a few words it told that a little Brazilian girl, a bird lover, had found that same banded wild duck near her home, again in a wounded condition. She, in turn, had nursed it back to health and was about to release it with the hope that it would return to Kansas.—Exchange.

THE STORY OF WILLIAM TELL

In Switzerland, a long time ago, there lived a man named William Tell, who could shoot wonderfully well with his bow and arrow. He had a wife and two little sons, Walter and William, and he would have lived very happily in his mountain home but for one thing.

Gessler thought for a moment. "I hear that you can shoot wonderfully well with your bow and arrow," he said at last.

"Indeed, he can," cried little Walter. "At a hundred yards he can shoot an apple off a tree!"

Gessler looked at the fair boy. "Is that your son?" he asked.

You shall see now what a cruel man he was, for when William Tell said, "Yes," Gessler said, "Take your bow and shoot an apple from your son's head."

It made no difference that every one begged him to change the sentence. Gessler said William Tell must either shoot at the apple or be killed.

The poor father would almost rather have died than take such a chance, for he loved his little son dearly. But he knew how surely he could speed an arrow to its mark, so he took his bow at last and aimed at the apple.

"I am not afraid, father," called little Walter, cheerily. And just as he finished speaking the arrow flew from the bow and cut the apple in halves!

Even Gessler had to admire the splendid shot. "But why the second arrow in your hand?" he asked of Tell.

And Tell faced Gessler defiantly and said, "To have shot you, had I harmed by boy!"—Margherita C. Forbes.

Note.—The story of the bowman has been told in various forms in different countries for centuries. The Swiss form sprang up about 1470—and the tradition runs that Tell afterward shot Gessler with the same bow with which he had shot the apple from his little son's head, and helped free the Swiss people.



Didn't Appeal to Him

"What I am telling you, son, should be food for thought."
"Me for a hunger strike, dad."

A Tragedy

'Twas in a restaurant they met,
Young Romeo and Juliet,
And there he first got into debt,
For Romeo'd what Juliet!

"Your looking fed up?"
"Yes, the office boy told me he wanted to go to his grandmother's funeral. I said I'd go with him."
"Well, who won?"
"Won? It was his grandmother's funeral!"

Mrs. Brindle: "Now, Mary, I want you to be careful. This is some very old table linen—been in the family for more than 200 years, and—"

Mary: "Ah! Sure, ma'am, you needn't worry. I won't tell a soul, and it looks as good as new, anyway."

A conjuring show fell rather flat recently. The conjurer said: "Now, ladies and gentlemen, I will show you my very latest trick, but to perform it I must ask some boy from the audience to step up here."

Almost at once a boy rose from his place.

"You'll do," said the conjurer.

The boy marched up to the stage. "Now, my little man," began the conjurer, in a loud voice, "you and I have never seen each other before, have we?"

"No, father," replied the boy.

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

SUNDAY SCHOOL ATTENDANCE,
OCTOBER 20, 1929

Nashville, First	1518
Chattanooga, First	1203
Memphis, Temple	774
Knoxville, Broadway	730
Memphis, LaBelle	650
Memphis, Union Avenue	644
Nashville, Grace	601
West Jackson	573
Nashville, Judson	556
Etowah	554
Nashville, Belmont Heights	551
Nashville, Eastland	484
Nashville, Park Avenue	452
Kingsport	438
Elizabethton	435
Chattanooga, Avondale	411
Memphis, Trinity	387
Memphis, Boulevard	384
Paris	375
East Chattanooga	374
Memphis, Speedway Terrace	368
Chattanooga, Tabernacle	358
Chattanooga, Calvary	358
Chattanooga, Northside	354
Memphis, Seventh	349
St. Elmo	346
Memphis, Prescott Memorial	322
Humboldt	311

SUNDAY SCHOOL NOTES

This week ends the month given to Sunday school work for this quarter with the big day for State Missions. We hope this has been a helpful month all over the state, and we pray earnestly that our schools may have given as much to State Missions last Sunday as the Board appropriates to our department. Now we turn to laymen's work next month, and hence are giving large space in this week's "Notes" to the laymen's brotherhood and its interests.

Miss Collie helped in the Judson Memorial Training School last week, and Brother Grimsley reports a fine school with much interest. This week Miss Collie and Frank Wood are in a campaign with Calvary Church, Knoxville.

The most encouraging thing that has happened lately is the growing interest among the leaders of the various associations of the state in the organization of the associations and the putting on of a great program for the three lines of work done through this department.

TRAINING SCHOOL AT CHATTANOOGA, NOVEMBER 18-22

Mr. W. G. Wade of Chattanooga writes as follows concerning his city-wide training school and incloses the program:

What It Is: Each year the Baptist churches of Chattanooga and vicinity join in the conduct of a city-wide training school or institute, covering most of the studies offered by the normal course, prescribed by the Sunday School Board of the Southern Baptist Convention.

This course is offered to workers and prospective workers of the church and Sunday school, in order to assist them in the completion of the course of study. To those who have taken only a few studies in their own church classes this institute will enable them to earn more seals toward becoming a blue seal diploma holder.

What It Will Cost: The expense of this week of training will be met by the council with prorated contributions from the churches of the vi-

cinity and only a small amount from each church usually covers all expenses, including the faculty and incidentals. There will be no supper served, thereby eliminating extra expense. Your church treasurer is asked to send in the amount suggested by the council on Monday night at the beginning of the institute. Mr. Ernest Holt is serving as treasurer of the council.

Books to Be Used: The First Baptist Church office will carry a complete line of text books and will sell them at cost. It will be wise to select the course you wish to study and then call at the office a few days before the institute begins in order to secure the book desired and avoid last minute rush and disappointment.

New and Helpful Study Added for Deacons and Church Officers: Mr. W. D. Hudgins will conduct a class on "Church Administration" this year, covering the many problems of the busy church official. This should find instant approval and become very popular to the large group of workers not covered in the general course offered to the Sunday school teachers and officers. Let's give Mr. Hudgins a real large class for the first attempt here of its kind.

PORTLAND TRAINING SCHOOL

Rev. H. T. Whaley writes concerning his training school at Portland and the workers that conducted same: "One of the most helpful educational programs ever conducted in the church came to a close Friday night when 33 officers and teachers in the Sunday school organization completed the examinations in the three courses taught during the week. "The average attendance for the week went over 50, and much interest was manifested by all workers.

"Miss Collie and Mr. Collins did most effective work in every phase of the campaign. Never did two denominational workers take greater interest in the problems of a church nor show a more thorough understanding of their task. The tabulation of the returns from the religious census consumed the greater part of four days, and this herculean job was handled most effectively by Miss Collie and several of our own workers. With the possibilities indicated in the census return, and the interest and wonder spirit manifested by every member of the Sunday school organization, we seem to be facing a new day in our church.

"May the Lord be with us as we go. As Miss Collie and Brother Collins go to other fields of labor they carry with them our love and best wishes. It has been a joy to work with them."

STUDENTS' UNION CONFERENCE

The Tennessee Baptist Students' Union Conference has just closed at Murfreesboro with a splendid Sunday program. This meeting will be reported by Miss Preston, the newly elected secretary, so we only mention some outstanding features of this conference in brief and await her report. It was our privilege and pleasure to be in every session and to have part on the program conducting the devotions. I have never seen a finer group of young people together and witnessed a better rendered program. Miss Frances Wood, the presiding officer, acquitted herself well in every way, and those on the program brought us some great messages. The earnestness and deep

interest with which these young people went about their work was heartening. Not one discordant note sounded, but everything pointed to the new interest in the B. S. U. in our state. We are back of these young people and will aid them in every possible way. Mr. Fred Dowell of Carson-Newman was elected president for 1930 and Miss Elizabeth Preston, secretary. Besides these, three vice presidents, one from each division of the state, as elected and their names will be reported in the general write-up by the secretary.

B. Y. P. U. NOTES

Miss Roxie Jacobs just returned from Clarksville where she put on last week a campaign of enlargement among the B. Y. P. U.'s of that town and also helped to get started a B. Y. P. U. organization in Cumberland Association. Miss Epps will lead in this work for the present, but will, as soon as possible, organize the association by electing the president and selecting the group leaders. This association was organized under the leadership of H. H. Jones more than one year ago and was functioning nicely when he left the county and the organization went to pieces. We predict a new day for Cumberland Association now.

The annual report now being prepared will show that we have organized more than 150 new B. Y. P. U.'s in the state this summer and sent out more than 16,000 awards. The workers have touched more than 500 churches with training schools and conducted more than 600 local classes. Something like 20,000 people have studied in some training class during the past twelve months in Tennessee.

We urge our associational leaders to get ready now for their group meetings to be held in December. We give below a suggested program for that month in keeping with the South-wide B. Y. P. U. activities for that month. We are preparing now a series of programs for 1930 grouped around the annual program of activities printed in last week's Baptist and Reflector.

DECEMBER GROUP MEETINGS

Sunday afternoon, group leader presiding. General topic, "Church Loyalty."

2:00 p.m.—Devotions, "My Spiritual Service."

2:20 p.m.—Special music.

2:30 p.m.—Reports from all churches in the group in writing.

3:00 p.m.—General topic, "Loyalty to My Church Program." (Eight-minute talks.) (1) In Attending the Services; (2) In Co-operation with the Pastor and Church Program; (3) Through Personal Work; (4) Through My Gifts; (5) By Holding Up a High Standard of Membership in My Own Life.

3:30 p.m.—Address, "The Young People and the Kingdom Program."

4:00 p.m.—Summing Up and Announcements.

4:15 p.m.—Adjournment.

This program may be changed as desired and should be put on in all the groups with slight changes. Group 1 holding its meeting on first Sunday; Group 2 on second, etc.

LAYMEN'S NOTES

The most heartening thing comes to our department from the men over the state as they seem to be taking on new life and are preparing to organize the brotherhood in all the associations.

Associations recently taking on new life are Concord, Cumberland, Gibson County, Crockett County, Beech River, Clinton, Campbell County, Polk County, Duck River, and a number of others.

Next Sunday, November 3rd, we are to meet with two laymen's meet-

ings—one at Liberty, Salem Association and the other at Westvue Church, Murfreesboro. We are glad to see these two associations getting started in this splendid work.

LAYMEN'S GROUP MEETINGS

November being laymen's month in this quarter, we are giving some suggested outlines for group programs as well as for the local brotherhood meetings:

Suggestion No. 1

Sunday afternoon, group director presiding.

2:30—Devotions led by president of local brotherhood.

2:45—Reports from churches (two-minute talks).

3:00—General topic, "Lengthening the Cord." (Isaiah 54:2.) (Ten-minute talks): (1) Enlarged Vision; (2) Enlarged Faith; (3) Greater Knowledge of the Fields; (4) Enlarged Service; (5) Enlarged Gifts.

4:00—Special music.

4:10—Address, "Strengthening the Stakes."

4:30—Adjournment.

Suggestion No. 2

Group leader presiding.

2:30—Song and praise, Scripture quotations.

2:45—"Why We Came," presiding officer.

2:55—Special music.

3:00—General topic, "Building the Church through Existing Agencies" (fifteen-minute talks): (1) Through the Teaching Service; (2) Through Training the Members; (3) Through Fellowship; (4) Through Personal Service.

4:00—Music.

4:10—Address, "Growing through Giving."

4:30—Adjournment.

Suggestion No. 3

Sunday afternoon, director presiding.

2:15—Devotions by local layman.

2:30—Recognition of laymen from all churches represented.

2:45—Stewardship of Our Investments.

3:00—Stewardship of Our Opportunities.

3:15—Stewardship of Our Forces.

3:30—Stewardship of Our Money.

3:45—Address, "Vitalizing Our Unified Program."

Suggestion No. 4

Sunday afternoon, group director presiding.

2:15—My Favorite Scripture Quotations.

2:30—Keynote, "Conquest." General topic "Extension Work." (Ten-minute talks): (1) Evangelizing the Community; (2) Helping the Small Churches Near By; (3) Group Meetings and Their Possibilities; (4) The Associational Unit and Its Program; (5) Discovering and Developing Possibilities.

3:20—Male quartet.

3:30—Address, "Making the Brotherhood Effective."

3:50—Pep talks from the floor—one minute each.

4:00—Old-time song and go home.

4:15—Special prayer for the unfortunate.

4:30—Address, "Making the Brotherhood Effective."

3:50—Pep talks from the floor—one minute each.

4:00—Old-time song and go home.

LOCAL BROTHERHOOD PROGRAM

Suggestion No. 1

Director presiding. General topic, "Benevolences."

1. Devotions, led by Chairman of Service Committee.

2. What Have the Officers Done Last Month? Ask them.

3. Special prayer for the unfortunate.

General topic, "Benevolences." Ten-minute talks: (1) The Poor About Us; (2) The Baptist Orphanage; (3) Helping the Old Ministers and Their Families; (4) Baptist Hospitals; (5) Helping Poor Boys and Girls through School.

5. How May I Help? Two-minute talks from the floor.

6. Song, "Help Somebody Today."

Suggestion No. 2

Director presiding. General topic, "Our Debts."

1. Devotions, "Scripture Quotations on Tithing or Giving."

2. Statement of Conditions of Enterprises.

3. General topic, "Debts." (Eight-minute talks.) (1) What the Money Given Has Accomplished; (2) Men's Obligation to Help Remedy Any Trouble; (3) Advantages of the Right Kind of Debt-Paying Campaign; (4) Results of Special Campaigns for Money; (5) God's Plan of Financing and the Results.

4. General discussion.

Suggestion No. 3

Director presiding. General topic, "Conservation."

1. Devotions led by business man.

2. General reports and discussion.

3. Address, "Conservation of Our Doctrines."

4. Address, "Conservation of Our Forces."

6. Address, "Conservation of Our Investments."

7. Address, "Conservation of Our Opportunities."

SUGGESTED ACTIVITIES FOR THE WINTER MONTHS

We now have a new tract setting forth the work of the local brotherhood as well as the associational brotherhood. We shall be glad to send these to any one wanting to know about the general form of organization being recommended to the men of our state.

For Group and Associational Organizations

1. Visiting the local churches and getting suggestions as to the best methods of doing the work, then carrying these suggestions to other churches not so well favored by leaders.

2. Holding in the various groups meetings for men and the discussion of various problems that interest men.

3. The organization of group classes for the study of Stewardship and Missions as well as other lines of church finances.

4. Seeing to it that some wide-awake layman is present at every general meeting ready to talk on the layman's work and to render any assistance possible to the program of the hour.

5. The enlistment of a large number of business men who will give their time and talents to the work and send them out to smaller or weaker churches to assist in developing the men in all lines of religious experience.

6. Holding 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.

7. Furnishing 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.

8. This organization may help in a mighty way in putting on any kind of drive or program that our denominational leaders or conventions suggest. It is to be hoped, however, that the men may be so enlisted and trained that they will do their duty without any further drives or high pressure campaigns. Our men stand for just such a program as will finance the kingdom according to the Bible plan, and cut out all of these campaigns where much money and energy is spent in the drive that should be used in doing the Lord's work.

9. Extension Work: Nothing is so much needed as to get our central churches with the entire corps of workers to realize their duty to the communities round about.

(a) Let us have fifteen to twenty-five laymen who will volunteer their services to do whatever is asked of them, provided it is within reason. Let them go to churches and organize local brotherhoods and conduct religious services where the churches have no pastors. These laymen might visit the outlying churches and speak

on the Brotherhood Work, Stewardship and Tithing, and interest the local laymen in putting on the budget in their churches. They can speak on the every-member canvass and distribute literature that will help to enlist all the people in the great debt paying campaign that is on at present; and when the round-up comes, they can serve in a mighty way in getting this across.

(b) We need from every central church a band of men and women who will sacrifice their Sunday afternoon to go afield to some outlying district where a lot of people have no chance at Bible study and there conduct a Sunday school for them. Many churches are doing this at present with wonderful results. Monterey Church is carrying on two mission Sunday schools.

(c) No one problem is more acute than the country church problem, where so many people are leaving and going to the cities to live, resulting in lack of leadership back in the country church. Others, hard by the town church, have leaders living in the community, but these people have cars, and each Sunday they drive with their families to the town church and Sunday school, where they get all the advantages, leaving their own communities without leadership. People from the central churches should counteract this movement by not only discouraging such action on the part of those leaving, but in going out to help them make their schools and churches what they ought to be.

10. In the Local Churches: The Sunday schools should be organized and literature prepared for the teaching of Stewardship and Tithing from the beginners to the adults, and then every member trained from the cradle roll up to bring their offerings into the storehouse on the first day of the week as God has taught. Teachers should be urged to study stewardship as well as methods of teaching; books on stewardship should be added to the normal courses, and helpers to the various grades in the Sunday school lessons touching these same important doctrines.

The B. Y. P. U. programs should be shot full of this same fundamental doctrine and additional books on stewardship put in the training courses. The young people should not only be taught to tithe, but should be enrolled as tithers.

The men should be induced to read books on Stewardship and Missions as well as to study them in class work. The matter of giving should be made a matter of worship and not a cold-hearted money proposition. The church people should be visited throughout the year, and not wait until we go after money. They should be invited to the house of God; and if we should spend much time getting people to the church on the day of the every-member canvass as we do in going to see them single-handed, we could sign up most of them in the church building on Sunday morning while they are under the spell of the gospel message, and their hearts would thrill in spiritual accord with God's plan of serving through our gifts.

Church membership should be divided into various groups, not only for signing the pledge cards, but for every activity of the church. The membership should be trained to do a lot of the visiting and ministration work as well as to care for the finances, and thus relieve our over-worked pastor and give them some time to study and meditate.

B. B. I. NOTES

By W. W. Hamilton.

The faculty and student body at the Baptist Bible Institute are very happy over the large enrollment at the school and the fine spirit which is everywhere manifest. The enrollment at the Institute on the first day was 162, or 22 more than on the opening day of last year, and today the number has reached 201. Others

are expected within the next few days, and it is not too late for others who may be interested to take up the work for the present session.

At a meeting of the Executive Committee of our Board today, and after going over our work done thus far in our "Emergency," they issued another appeal asking that every state organization and that every Baptist in the South come up to the help of the Bible Institute in this time of critical need.

Some of the states, after seeing our methods and realizing that we are endeavoring to carry out the instructions of the convention in a way most fraternal toward the problems of each state, are arranging an opportunity for us early in 1930.

The Bible Institute is one of the younger children in the Southern Baptist family and is in great need, and we believe that the people who gave it birth will gladly go beyond the budget, even to the point of sacrifice, for its sake. We are confident that when the work and worth of this great missionary institution are known to our Baptist people they will respond.

THE KING'S MARRIAGE FEAST FOR HIS SON—A PARABLE MATT. 22:2-14

The Personages: The King, The Bridegroom and the Bride. The Servants. In other words, the personages are the King, the King's Son, the King's Son's bride and the servants. This being a parable, the personages and their relations are spoken of in a figurative way.

There can be little doubt in this caste of characters as to who the persons are thus represented, unless it is as to who the bride is. In the copy of the English Bible which I have used during the last year or two, I have placed in the margin the characters bridegroom and bride where relative matter is found—that is, relative to bridegroom and bride. Take, for example, Isaiah 54:5, "For thy maker is thine husband; the Lord of hosts is his name; and thy redeemer the holy one of Israel; the God of the whole earth shall he be called." In John 1:1-3 we are told that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." When we use the pronoun "thy," we are speaking to one; "thou" is singular number.

Again in Isaiah 61:10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom with ornaments and as a bride adorneth with her jewels."

One clear "thus saith the Lord" is enough, and out of the mouth of two witnesses every word shall be established.—G. M. Savage.

HOSPITAL MISSIONARY'S REPORT

We have received a report from Rufus E. Holder, a missionary supported by Exchange Avenue Church, Oklahoma City, Okla. He works among the patients in hospitals and the report shows the fruitage of his good work. From July 15th to September 15th he traveled 2,000 miles, witnessed 317 professions of faith, and had 1,460 patients reading the Home Department magazine. A list of hospitals visited and the results of his work are as follows:

At Leeds Hospital, near Kansas City, he visited 150 patients, had 67 decisions and distributed 75 magazines. At Jasper County Hospital, Webb City, Mo., he visited 80 patients, witnessed 50 decisions and gave out 60 magazines. At Oakville Sanatorium, near Memphis, there were 150 visits, 105 decisions and 120 magazines given out. At Pulaski County Sanatorium, Little Rock, Ark., he had 30 contacts, 16 decisions and distributed 25 magazines.

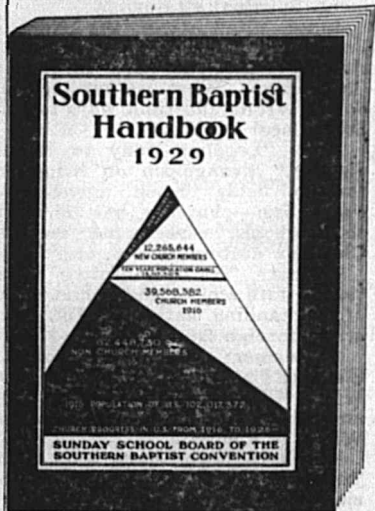
At Moorman Sanatorium, Oklahoma City, there were 65 contacts, 38 decisions and 50 magazines distributed. At the State Sanatorium, Norton, Kans., there were 250 contacts, 150 decisions and 175 magazines distributed.

This is a new kind of mission work to many of us, but fruitful indeed. Hale V. Davis is pastor of the church in Oklahoma which supports Brother Holder.

THE CHRISTIAN AND CITIZENSHIP

There have been Christians throughout the ages who denied that they were citizens. They withdrew themselves from associations with other people and from all contacts with social affairs. These good but mistaken persons have said that they "were in the world but not of it;" that people of the world are ungodly; that civilization is wicked; that association with the world is not conducive to piety and godliness, but is polluting and harmful to the Christian life. They have withdrawn themselves, have hidden themselves behind monastery walls, secreted themselves in caves, and otherwise separated themselves from society.—Watchman-Examiner.

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Record of Work during 1928.
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Are Catholics outdistancing non-Catholics?

What about a stewardship crisis?

What is comparative growth of main denominations?

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 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

MONTHLY MISSIONARY TOPICS FOR 1930

Watchword for 1930: "Be ye Steadfast." (1 Cor. 15:58.)

Hymn: "Faith of Our Fathers."

January: "Foundation Stones." A New Year's program stressing the chief aims—prayer, calendar of prayer, seasons of prayer, individual and united prayer. Study for the purpose of missionary education. Gifts to all phases of missions and benevolence. Personal service.

February: "The Homeland—Our Heritage." A brief history of Baptist home missions. Our present obligations and opportunities.

March: "Beyond the City." A study of rural problems. Present-day rural life. How and why are rural communities a missionary problem? Developing the country church to meet the need. Hope of future leadership from country churches.

April: "Around the World in 85 Years." Resume of 85 years of Southern Baptist foreign missions. Bird's-eye view of present foreign fields. Foreign missions today's supreme challenge.

May: "Christianity Answering Today's Needs." Social problems. Industrial conditions. Physical development. Spiritual attainment.

June: "How Help the Negro?" Progress and development in leadership by Negro Baptists. Inroads of Catholicism. What we are actually doing. Wrong and right ways to help. Study local conditions.

July: "Leading Many to Righteousness." Evangelism on home and foreign fields. Some agencies of evangelism—churches, pastors, Christian schools, consecrated teachers, Christian doctors, nurses, etc.

August: "Notable Native Christians." Life stories and achievements of outstanding native Baptist workers in foreign lands.

September: "In Union There Is Strength." A program on graded W. M. U. Study of Plan of Work and other material in Year Book and W. M. U. minutes.

October: "Your State and Mine." The theory of State Missions. Agencies at work in various states. Christian schools, eleemosynary institutions, etc.

November: "A New Day in an Old World." China—its missionary opportunities and changing conditions.

December: "They Followed the Star." A program on Christian giving and its effect on our world-wide mission program. Concrete examples of sacrificial givers on home and foreign mission fields.

OUR QUARTER'S REPORT

We have completed our last quarter's report and are glad to say we gave \$42,769.18 from July 1st to September 30th. Included in this amount is \$5,000 from Mr. J. H. Anderson for the Margaret Fund as a memorial to his wife.

We have given this year \$106,462.10 on our apportionment to the Co-operative Program. The amount asked of Tennessee W. M. U. is \$175,000. Let us make a great effort this last quarter to reach our goal. We still lack \$330 of our apportionment for the W. M. U. specials. Certainly this will be speedily raised. May we do our best for the Co-operative Program.

There has been reported for State Missions \$4,047.04 from W. M. S., \$307.39 from Y. W. A.'s, \$180.81 from G. A.'s, \$77 from R. A.'s, and \$126.15 from Sunbeams.

The total gifts of the young people were: Y. W. A., \$2,911.06; G. A., \$1,081.27; R. A., \$431.25; Sunbeams, \$559.67.

If our women were as liberal as our young people, we would have a much larger report.

W. M. U. WORK AT ORPHANAGE

We are especially happy to recognize a new Royal Ambassador chapter at our Orphans' Home, with Miss Ruby Wagner as chief counselor. Miss Wagner is a 1929 graduate of our Training School and is teaching in our Home.

World Comrades have been sent for the R. A.'s by two of our generous board members. The boys wanted to take the degrees immediately, so the Sunday School Board has sent Bibles to those who did not have them.

Plans have been made to organize the Sunbeams and Girls' Auxiliary. If you would like to help these leaders, send them mission study books which can be used and any helpful material you have in your organization. Address Miss Ruby Wagner, Franklin, Tenn., care of the Baptist Orphanage.

DR. GARTENHAUS AS A MISSION TEACHER

Dr. Jacob Gartenhaus, our only missionary to the Jews, will be glad to come to Tennessee to teach in the Church School of Missions or in societies or associational groups. Certainly he should be asked to teach "The Tale of Two Peoples," for as a Jew he can bring information concerning his own people that no one else can give. Address him, care of Home Mission Board, Atlanta, Ga. Do not wait until the week before you are to have your class, for he has many engagements ahead.

Here are some impressions of students who have taken his work:

"If I should try to write all my impressions of this class, 'The Tale of Two Peoples,' taught by Rev. Jacob Gartenhaus, there would not be room for anything else. It was not only a class where we received information, but inspiration as well. Never have we Gentile Christians realized how ignorant and indifferent we have been. Rev. Mr. Gartenhaus presented the truth in such a convincing and Christian way that, even though much of it was not complimentary, we liked and appreciated it. . . . Last, but not least, we learned the best approach to the Jew."

"During these hours spent here in Mr. Gartenhaus' class studying the history of his race (the Jews) in their relation to Jesus, I have realized my duty toward their soul's salvation as I have never realized it before of any race on earth, and I give as my one and only reason for feeling that I shall be held accountable for their benighted fate, that He has spread them out and scattered them all over our so-called Christian world where we buy, sell and trade everything from shoes for our feet to the most costly jewels for our treasures, and we have not sold them 'Our Jesus.' My heart is heated with such zeal to go today to some of the best friends I have ever had, some Jews, and be a better friend to them. I am going to bring them to the cross where He paid the debt for me and them. I shall ever be grateful to God for giving me the blessing I have received in this class."

"Mr. Gartenhaus has a way all his own of laying the Jewish problem before us, and we certainly see it as it stands, and we have pledged him our support to help win the Jewish people to Christ. He allowed us to ask questions, and we surely asked

plenty of them and difficult ones, too, and you can know that he was able to answer them intelligently—that we think we can go back home and with the faith of Abraham, the wisdom of Solomon, the strength of Samson, the patience of Job, and the love of Christ (his own expression) and win the Jews. We can be patient, for he convinced us that patience would be needed and it could not be done unless we have the love of Christ in our hearts. . . . Let us make this our watchword, 'The Gospel to the Jews First.'"

"The story of his life as related by himself stirred our people to live and give more sacrificially. His magnetic personality, permeated with the love of Christ, is a great asset to any gathering of young people. He knows how to lift up Christ so that all shall be drawn to Him."

MADISON COUNTY

The Madison County Woman's Missionary Society associational meeting, held the last of September at the East Chester Church, was one of great inspiration. The small congregation under the leadership of Mr. and Mrs. J. W. Barnett merit special mention in their efforts to maintain a church and a Woman's Missionary Society at East Chester.

Mrs. Clark of Jonesboro, Ark., brought greetings, in which she said there were churches now, some of the largest in the Southern Baptist Convention, that started like East Chester.

Mrs. R. C. Dickerson, superintendent, presided over the program, which had been carried out in co-operation with plans of the State Woman's Missionary Union headquarters.

Dr. R. E. Guy, pastor of West Jackson, delivered a scathing, challenging address on "The Field Is the World." Dr. Guy said "not even the women had caught the vision of the 'field' of Madison County," citing needs within a radius of four miles of Jackson.

An outstanding worshipful solo was sung by Miss Floy Springs of Jackson in the forenoon.

Miss Corinne Coppedge opened the afternoon session with a solo. The social feature was the bounteous picnic lunch spread in Centennial Park. The offering for the day was an increase over meetings past.—Mrs. J. Frank Presnell, Secretary.

FAYETTE COUNTY QUARTERLY MEETING

The Fayette County W. M. U. quarterly meeting was held in Mt. Moriah Church on September 26th, with Mrs. G. W. Locke, superintendent, presiding.

After the devotional we were led in prayer by Mrs. Roberts. The welcome address was made by Miss Elizabeth Hatch, who gave us some historical facts of Mt. Moriah in a very pleasing manner. Response by Miss Nell Boyd. Enlistment by Mrs. A. G. Rose. A prayer for volunteer workers by Mrs. Morrison. Brother Byrd spoke on our Co-operative Program. Mrs. Roberts read us a very interesting paper on Stewardship.

The afternoon devotional was held by Mrs. Rose, after which the Mt. Moriah W. M. S. family presented a pageant, "Service Awakening," for which they deserve lots of credit. Reports from the different committees were called and read. It was unanimously voted that our superintendent select the nominating committee for election of new officers at our next meeting, which will be held at Oakland in December.

A rising vote of thanks was given Mt. Moriah for the warm welcome in which our hearts were made glad. The beautiful flowers indoors and the good eats spread under the grand old oaks seemed to say to us, "Come again."—Mrs. E. A. Farley, Rossville.

WHAT IS THE OBJECTIVE OF THE MISSIONARY SOCIETY?

What do the words "Missionary Society" bring to your mind first of all? A monthly meeting? A lawn

festival? A bazaar?—money collections? In other words, what is it that looms largest in the Missionary Society to which you belong or to which you should belong?

The Missionary Society is the result of an urgent appeal which began to be held by a few scattered women over fifty years ago, an appeal for other women in other lands who were in dire need of a great uplifting force which should liberate them from the customs of ages and give them freedom in Jesus Christ. The appeal came with an urgency which has never been fully pressed in upon us of this generation. Out of this challenge there grew a fellowship binding those who responded to it, in prayer for guidance and strength and in real sacrificial giving. Perhaps many of us have lost the glow of those early days because we feel less keenly our own need of God and the common need of all women.

Through the growth of our society and the multiplicity of things that press upon us from every side the first things have been lost and new objectives have come to the fore in our minds. The question is, is there an urgency at the very center of our work which is sufficient, to lift the society and center it in Jesus Christ. If the collection of money, as urgent as is its need, is taking first place in our minds, then we are not meeting the real purpose of the existence of our society.

We can find the center of our life only in a deepened spiritual life, expressing itself in service and gifts. The gifts should be a result—a part of our worship and service.

The Devotional Meeting

Every society doubtless has a devotional service; it is printed in the program. In your society is it a mere form to be gotten through so that you may come to the main business? Are any of the members like the business man who approached his preacher who was trying to cultivate the spirit of worship in his congregation, saying: "Why don't you hurry through with that first business and get to the sermon?" The devotional services of our Missionary Society should be first in importance—a time of spiritual refreshing and fellowship. Time and prayer should be put upon preparation not only by the leader, but by each member. This is an opportunity to try out a real venture in the attainment of new spiritual heights, a time to intercede for the women and children of the world.

The Week of Prayer

In many of our societies the Week of Prayer observance has drifted into the holding of one service where one or two formal prayers are offered, the special is presented and the collection taken. So much so good—but this does not begin to fulfill the purpose of the Week of Prayer. It should be first of all a time of thanksgiving and intercession for the work. It originated in a deep need, these needs enlarging with the years are still with us, but materialism is perhaps blinding our eyes to them. When God opens our eyes—which He will do if we take the time to give Him the chance—His world will be so vivid to us that our gifts will be a natural outcome.—Sara E. Haskins, in Missionary Voice.

A MESSAGE FROM BRAZIL

Dear Friend: Toothache! "What shall I do?" "Go to the dentist and have your tooth filled," I can hear you say, but you do not live in Corrente, Piahy, Brazil, where there is no dentist.

One day I went to visit my friend, Isabel Nogueira, and she told me that she was planning a trip to Barreiras to visit her sister. When I came home I told Mr. Terry that I had about decided to go to Barreiras with Dona Isabel and have my tooth filled. "What! Go one hundred and fifty miles on muleback to a dentist?" some one will exclaim. Mr. Terry replied, "I have always wanted to visit the handful of believers who live

there, so I will go with you, and we will make it an evangelistic trip." Later Deacon Jose Nogueira Parana-gua and his wife decided to go and help us with the evangelistic work.

Early Friday morning, July 5th, we left Corrente. As I have often told you, there are no roads in this part of Brazil, and the only means of transportation is on muleback. There are no wayside inns, therefore the traveler has to carry everything—food, cooking utensils and bedding. For our party five pack mules were necessary.

Saturday afternoon we arrived in Formosa, a small town about fifty miles from Corrente. While there Mr. Terry and I were entertained in the home of a Catholic friend who is interested in the gospel. Three members of the Corrente church live in Formosa, but none of them were in town. However, friends arranged to have service in the schoolroom on Sunday. The morning crowd was not very large, as no notice had been given of the meeting, but Sunday night the house was packed and many remained on the sidewalk. Seeing the eager attention with which these people listen to the gospel message, we could not help wishing that our workers might be multiplied in order that the gospel might be preached to them regularly.

Early Monday morning we continued our journey, going to the ranch of a believer where we spent most of the day. They knew that we were coming, and you should have seen the feast they had prepared for us! It has been six years since the rancher's wife visited the church in Corrente where they are members. They begged us to visit them often and to send them Sunday school quarterlies and other religious literature.

Late Monday afternoon we crossed the Rio Preto (Black River). This is one of the most beautiful streams that I have ever seen. The water is as clear as crystal; one can see the rocky bottom. Often a school of fish is seen swimming by and sometimes an otter or some other water animal. The current is very swift, so it was not easy swimming for our mules. We crossed with our saddles and baggage in a little dugout canoe that would hold only three people. It took us a couple of hours to get everything across the river. Early Friday morning we reached the banks of the Rio Grande, in sight of Barreiras. This was the hardest swim of all for the mules, and they had to be crossed one or two at a time, swimming them at the side of the canoe.

We went at once to Dona Isabel's sister's home. Until her marriage about three years ago, this splendid young Christian woman was a teacher in our mission school here in Corrente. Before we had time to remove the dust of our travels the believers began coming to see us.

They arranged the city hall for services, and Mr. Terry had the privilege of preaching there five times. Each time the hall was full, the doorway and all standing space crowded, and many were in the street. The little group of nine believers was greatly encouraged by our visit. Others wanted to know when we would return and some of them did not hesitate to say that if there was some one to preach the gospel in Barreiras that it would not be long before we would have a strong Baptist church there. Baptist doctrines appeal to Brazilians. One of our native evangelists will make a trip to Barreiras before long, and we hope that he will be able to baptize three or four people who declared that they were ready to leave all and follow Christ. Mr. Terry organized this little group into a congregation of the Corrente church. We are praying that it will not be long until it will be strong enough to be organized into a church.

Our return trip was similar to the one going, except as we rode along day by day we were continually rejoicing over the way the people of Barreiras responded to our humble

efforts to make Christ known to them. The latter part of our trip was saddened by the number of pilgrims we met on their way to a shrine called "Bom Jesus da Lapa" (the Good Jesus of the Cave). This is a shrine where they claim that a golden image of Christ miraculously appeared and where thousands from all over Brazil go every August to worship this image. One afternoon we met a man we know from near Corrente. He was trudging along barefooted, driving a pack mule.

"Where are you going my friend?" asked Mr. Terry.

"To Bom Jesus la Lapa to fulfill a vow," he replied.

"Are you going on foot three hundred miles?" we exclaimed.

"Yes, when I was ill I promised the 'Bom Jesus' that if he would help me get well I would go barefooted."

Do you realize that such as these have never been told that it is "not in this mountain" nor at that shrine that they should worship God, neither have they been told that "they that worship Him must worship Him in spirit and in truth." As a stranger traveling in the interior of Brazil without a guide will be lost, so are these people without Christ lost—bogged in the marshes of sin and superstition, not knowing where to look for salvation.

Will you not help to open up these trails in the interior of Brazil by planting sign-posts of the gospel all along the way?—Lulu Sparkman Terry (Mrs. A. J. Terry), Corrente, Piauh, Brazil, August 7, 1929.

NEW BOOKS REVIEWED

The Books of the Bible. By John W. Flight. Published by the Oxford Press, New York.

This is a book arranged for children and constitutes a new addition to the series of Oxford Books for Boys and Girls. It is a beautiful piece of work, containing some splendid colored illustrations. It is well written and, in the main, presents the Bible stories in a fair and honest way. But there is the subtlety of doubt and the germs of skepticism in it, for the author starts off with the unfair and untrue hypothesis that the stories of the Bible, for the most part, are myths which were handed down from generation to generation until finally incorporated in the Bible. Genesis contains not the revelation of God concerning the beginnings but "the answers which the early Hebrews gave to the questions which arose in their minds concerning the world and the life around them." The book of Jonah does not contain a historical account but a parable. So it goes. Despite its beautiful form and the splendid language used, we do not see how any wise parent could afford to put this book into the hands of his children.—Editor.

Pictureland. By Frank Owen. Published by the Lantern Press, 45 Astor Place, New York City, \$1.75.

This is a simple, illustrated book for little folks. It contains illustrations and nursery rhymes, along with other matters for little ones. The illustrations were drawn by children, 52 of them having been honored by having their selections included in the volume. It is beautifully printed and bound and will make an interesting volume for the little folks' library.

A PLEASING STORY OF A GREAT LIFE

By John R. Sampey, LL.D.

The many friends and admirers of the late President E. Y. Mullins will be deeply interested in the announcement of a forthcoming biography by his gifted wife. The title of the book is "Edgar Young Mullins," by Isla May Mullins. It was my privilege to

read the interesting and informing story in manuscript, and I predict for it a wide and great usefulness. I could wish that every young man looking forward to the work of the ministry as his life calling might own a copy of the book. It is an inspiring story of achievement. Readers of all ages and callings will find pleasure and profit in this labor of love. While the book is singularly free from exaggeration or fulsome praise, the love and admiration of the devoted wife and helper lend a peculiar charm to the narrative. The Baptist Sunday School Board, Nashville, Tenn., announce the appearance of the book on November 1st.

FRANK WOOD AT TAZEVELL

Pastor Norman Cunningham writes: "Frank Wood was with us last week, teaching the book, 'What Baptists Believe,' and it was the best study class I have participated in since coming South. We had a fine attendance which continued throughout the week, and we received a real spiritual refreshing. We deeply regretted that we could not keep him for another week, but feel that we were indeed fortunate in having him with us for the week. We are anticipating having him again in the spring, if we made good enough impression on him to warrant his return. May God bless Frank Wood and use him for many years in His service."

SISK STIRS ALABAMA TOWN

D. W. Eiland of Georgiana, Ala., writes of their recent meeting in which W. K. Sisk of Nashville did the preaching, assisting the pastor, E. B. Farrar. Forty-nine professed faith and several united with the church by letter. Brother Eiland says the evangelist preached the simple Gospel and emphasized prayer and real regeneration. Half the converts were church members who confessed that they had never been born again. The church and town were stirred as never before, and the evangelist was invited for a return engagement.

PROFESSOR YATES COMING

Messengers who are planning to attend the State Convention at Union City will be pleased to know that Prof. Kyle M. Yates is to be present as the representative of the South-

ern Seminary of Louisville. He is a favorite with Tennessee audiences and will be heard with gladness. He has spent much of his vacation period in revival meetings and reports show that 150 members have been added to the churches which he has served. He is now in a meeting with the church at Richmond, Ky. At Gainesville, Ga., where he assisted Pastor W. A. Keel there were 777 additions.

REVIVAL AT SOUTH KNOXVILLE

Brother Thomas A. Frazier, moderator of Knox County Association and clerk of South Knoxville Church, writes that they are to begin their revival meeting on November 17th with Arthur Fox of Morristown doing the preaching. By the way of preparation Pastor J. K. Haynes is organizing the church by forming groups of ten who will make a house-to-house canvass of the community. The church year just closed was the best in the thirty years Brother Frazier has served it as clerk. The prospects for the new year are bright indeed.

BATES STILL HAPPY

A. L. Bates, former pastor at Decherd and Cowan, is still happy over the work in his field with Fifth Street Church, Huntsville, Ala. They have just closed their revival meeting which resulted in 75 professions of faith and 52 additions, 45 by baptism. W. A. West of Bemis, Tenn., did the preaching, and the pastor says "it was done right." The church was pleased and feels that it was the best revival in their history. Brother Bates is closing his fourth year with the church which now numbers 450 souls.

Dairymen: "Yes, this is the very latest type milking machine."

City Lady: "But do you think any of these machines make as good milk as cows do?"

Mandy: "Mah husband's so black dat lightning bugs follow him around in de day time."

Liza: "Dat's nothin'. Mah husband's so black that when he walks with your husband people point to your man and say, 'Who is dat white man?'"

Here's one granddaughter who takes advice from elders

Schoolgirl learns simple health measure

WITH all the talk there is nowadays about the independence of the sub-deb generation, your reporter got a great kick out of hearing a grandmother describe how her granddaughter was following a good old tried and true method of improving her general health.

"My granddaughter, Margaret," says Mrs. Zell of 6231 Catherine Street, Philadelphia, "read about Nujol, was interested in it, so sent for a sample." It seems she has been taking a tablespoon of Nujol once a day since and expects to continue this treatment. Already she has found an improvement in her general health, her system functioning normally where other remedies had failed.

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AMONG THE BRETHREN

By FLEETWOOD BALL

E. Pylant has resigned as pastor at Temple, Okla., effective November 1st, when he will move to Sherman, Texas, to reside.

Millard A. Jenkins, pastor of the First Church, Abilene, Texas, did the preaching recently in a revival in his church, resulting in 120 additions.

Claude E. Sprague of Chattanooga lately concluded a successful revival at Walterboro, S. C., aiding D. S. Kellam, the popular pastor.

J. H. Cozad resigns the First Church, Champaign, Ill., to accept a call to the First Church, Mexia, Texas, and is on the new field.

The church at Falmouth, Ky., has called as pastor R. H. Tolle of Poin-dexter, Ky., and it is believed he will accept.

J. H. Ramsey of Watertown recently concluded a great revival at Tompkinsville, Ky., where J. H. Swann has been pastor 21 years.

The First Church, Erick, Okla., is fortunate in securing as pastor W. A. Roberts of Ryan, Okla., who is already on the field.

The church at Trenton has called as Pastor C. O. Simpson, Clay, Ky., and it is believed he will accept. If he does, it will be his second pastorate since entering the ministry.

W. B. Thomason of Bishopville, S. C., has accepted a call to the care of the First Church, Edgefield, S. C., and began his duties Sunday, October 20th.

The First Church, Fort Smith, Ark., B. V. Ferguson, pastor, has decided to have preaching services at 9:45 each Sunday, followed by Sunday school at 10:45.

Edward W. Cantrell and Norman F. Arant, both seminary trained men, were lately ordained to the full work of the gospel ministry by the First Church, Orangeburg, S. C.

J. E. Outlaw, who recently resigned as pastor of the Second Church, Sapulpa, Okla., has been elected as missionary of Pawnee-Creek Association. He is a Tennessee exile.

C. F. Clark of the First Church, Covington, Ky., lately did the preaching in a revival at Walton, Ky., C. E. Brown, pastor, resulting in 18 additions, 12 for baptism.

P. C. Barkley of Delray Beach, Fla., has been called as pastor of the First Church, Adel, Ga., to succeed W. H. Reed, who resigned to enter Mercer University.

David Livingstone, universally beloved in Tennessee, is doing the preaching in a revival which began last Sunday in Central Church, Atlanta, Ga., R. C. Huston, pastor.

On Sunday, October 20th, the First Church, Jackson, celebrated the sixth anniversary of the pastorate of J. J. Hurt. There were 61 additions during the day. The church was never more prosperous.

Beginning November 1st, a revival will be held at Moorhead, Miss., J. H. Hooks, pastor, in which W. E. Farr of Grenada, Miss., will do the preaching and Joe Canzoneri will lead the singing.

Ben L. Bridges of Little Rock, Ark., acting general secretary of the Arkansas Executive Board, has accepted the care of the First Church, Little Rock, to which he was called some weeks ago.

It is announced that the campaign for the Baptist Hospital in Ft. Worth,

Texas, has succeeded, the amount raised in pledges reaching over \$100,000. This merciful institution will be saved to the Baptists.

The church at Brownsville, Texas, lately called as pastor O. L. Smith of Gonzales, Texas, but the church at the latter place overwhelmingly rejected his resignation and we have not learned his decision.

The great First Church, Atlanta, Ga., E. A. Fuller, pastor, entered its new educational building last Sunday, and by April will be worshipping in its new auditorium. The building will cost approximately \$879,000 and the equipment \$100,000.

The First Church, DeRidder, La., W. A. Jordan, pastor, inaugurated a revival last Sunday in which L. G. Clevedon of Calvary Church, Alexandria, La., is doing the preaching and Norman Nason of Kosciusko, Miss., leading the music.

His hosts of friends in Tennessee deeply sympathize with J. H. Fuller of Calvary Church, Atlanta, Ga., in his sorrow over the recent death of his good mother, Mrs. J. R. Fuller, of Maryville, Tenn. Brother Fuller was in Tennessee to attend the funeral.

The tentative program of the State Convention of Mississippi to be held in Canton, November 12-14, includes John L. Hill of Nashville to represent the Sunday School Board, F. M. Purser representing Foreign Missions, and B. D. Gray of Atlanta, Ga., representing the Home Mission Board.

The dedication sermon of the commodious new building of Immanuel Church, Little Rock, Ark., was delivered Sunday morning, October 20th, to 1,600 people by E. P. Alldredge of Nashville, a former pastor, who did full justice to the momentous occasion. There were 24 additions during the day.

Louisiana Baptists assembled in State Convention in Shreveport, November 12-14, are to hear Geo. W. Truett of Dallas, Texas; L. R. Scarborough of Fort Worth, Texas; A. T. Robertson of Louisville, Ky.; and J. Benj. Lawrence of Atlanta. A galaxy of notables!

The churches at Trenton, Humboldt and Rutherford installed radios in their auditoriums last Sunday night to hear M. E. Dodd of the First Church, Shreveport, La., in a Gibson County program broadcast from Shreveport. Dr. Dodd is a native Gibson Countian and his father, W. H. Dodd, lives in Trenton.

By THE EDITOR

Grover Cleveland of Oklahoma and W. J. Morris of Arkansas are in a meeting with Trinity Church, Memphis.

Ex-Gov. Pat. M. Neff has been appointed Railroad Commission of Texas to succeed the late Hon. Clarence E. Gilmore.

The revival in Artesia Church, New Mexico, led by J. J. Cook, former pastor at Roswell, resulted in 31 additions. R. Peterson is pastor.

"We learn that a priest and nearly 200 others were baptized into the fellowship of our church at La Mow-na, a village in Burma."—Word and Way.

T. T. Martin is with the church at Somerset, Ky., in a meeting which began the 15th. On the 28th he goes to Oakdale, Tenn., to be with Pastor David Burris.

Beloved Clarence Harmon of Lawrenceburg died on October 18th and was buried the 20th. He was a good man and will be sorely missed by the Lawrenceburg church.

Rev. Horace L. Smith of Marshall, N. C., has been called to the pastorate of Clinton Church and has accepted, his work to begin December 1st.

Memphis pastors and B. Y. P. U. workers are getting busy preparing for the conference to be held the last week of the year. Indications point to a great attendance and a fine time.

J. R. Burk has resigned the work at Hollywood, Memphis, after five years of fruitful service. He is too good a man for Tennessee to lose now, so we trust some other church will capture him immediately.

The revival at Boulevard Church, Memphis, closed Sunday with 19 additions, 17 by baptism. Wm. McMurray did the preaching. Pastor Wright says he never knew of a meeting that did his church so much good.

Somebody is mixed up. The Baptist Standard reports that C. E. Mad-dry, Executive Secretary of North Carolina, has accepted the call of First Church, Tulsa, Okla. We thought it was Dr. Bateman of Asheville.

DON'T FAIL to send us a list of subscriptions by the earliest possible mail. We want to top the record list by the time the convention meets in Union City. Three hundred subscribers, sending one new one each, will do the trick. **DO IT NOW!**

First Church, Talladega, Ala., reports a great meeting recently in which the pastor, Rev. J. M. Thomas, was assisted by Rev. J. P. Boone of Tuscaloosa, P. Shaffer Rowland of Newnan, Ga., led the singing. There were 71 additions.

Mr. and Mrs. John Imrie, singer and pianist of Springfield, Mo., are open for engagement in November and December. They are widely experienced workers and have the high endorsement of our leading pastors. **Pastors, keep them busy.**

Clifton F. Bridges reports the meeting at Hopewell, Robertson County, as a great success. Twelve were added to the church and three backsliders were reclaimed. Brother Bridges was invited to return next August for their revival.

William Green, president of the American Federation of Labor, preached for Yorkminster Baptist Church, Toronto, Canada, during the recent session of the federation in that city. The Canadian Baptist gives a fine report of his message. He is a Baptist.

Twenty-two people were received into the fellowship of Union Avenue Church, Sunday, 17 of them by baptism. It was the beginning of the second week of the revival led by the editor. Sunday night the house did not hold the people who came for the service.

First Baptist Church, Columbia, F. G. Lavender, pastor, closed a fine meeting on October 20th, Dr. S. P. Pool of New Orleans doing the preaching and Geo. W. Card of Nashville leading the singing. There were 34 additions and the church was greatly revived.

Attention! The Tennessee Baptist State Convention, according to the report of the Committee on Nominations last year, will meet at Union City, Wednesday, Nov. 13, at 10 a.m. Let all messengers and visitors take notice that the convention begins on Wednesday instead of Thursday.—O. E. Bryan.

HELP! We are so near the high peak in circulation that we are calling on every friend to make a special effort this week in order to send us

some subscriptions. We need 200 to reach our high peak. Won't you pastors and other friends send us some new members for our family and do it NOW?

A belated wire from Central Church, Martin, states that F. Patrick Dennison, a converted Catholic priest, preached Sunday at their church, his subject being "Why I Became a Baptist." Dr. Dennison has been pastor in Newport News and Iron-ton, Ohio.

M. E. Dodd of Shreveport, La., recently closed a meeting with the church at New Holland, Ga., with 70 additions, 58 by baptism. First Church, of which he is pastor, has appointed a building committee whose duty it will be to plan for and lead in the erection of an educational building.

Robert Humphreys has completed three years as pastor of First Church, Owensboro, Ky. During that ministry there have been 284 additions to the church. On October 20th the congregation placed \$11,685 on the altar as payment on their building debt, making a total of \$44,000 paid during his pastorate and \$106,000 given for all purposes.

Chamberlain Avenue Church, Chattanooga, closed their revival on the 20th, A. A. McClanahan, Jr., doing the preaching and Roy Bethune leading the singing. Pastor McClanahan is happy over the results. Seventeen members were received, making a total of 51 during his four months with the church. Brother Bethune has just started his work as singer.

C. D. Martin reports a good revival at Salem, Ky., where A. F. Baker is bishop. Eighteen professed faith and 17 were added to the church by baptism. He says: "I have never seen a greater demonstration of prayer and co-operation than was evident throughout the meeting. Brother Baker, a recent graduate from the Louisville Seminary, is proving himself to be among the best pastors in Kentucky."

Sunday, October 13th, was a great day in the First Baptist Church, McKenzie, says Pastor J. H. Oakley. The largest Sunday school in the history of the church, 150 present, a large crowd at the B. Y. P. U., and two large congregations. There was one conversion and ten additions, two for baptism and eight by letter. There were eight additions Sunday before last. There have been 44 additions since September 1st. The future is bright for a great work. There were 52 in the prayer meeting Wednesday night.

Love's shiftings often precede His lifting. He sifts to get rid of the chaff, and He lifts to gladden our hearts.—Selected.

No big sin ever came to a soul without sending a lot of little ones to open the way for it.—Young People.

State Baptist Convention

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PASTORS' CONFERENCES

MEMPHIS PASTORS

Trinity: C. E. Myrick. SS 387, BY PU 100, by letter 3, for baptism 2, additions 5.
Central Avenue: E. A. Autry. Seeking Refuge; Preparation. SS 200.
Yale: W. L. Smith. Joy; Love. SS 100.
Temple: J. R. Black. Hidden Treasures; Before the Great White Throne. SS 774, BYPU 122, for baptism 2.
Hollywood: J. R. Burk. A Model Prayer; Romans 9:32. SS 210, BY PU 68.
LaBelle: E. P. Baker. The Deacon, Who, Why, How? Sin and Its Remedy. SS 650, BYPU 183, additions 6.
First Italian Mission: Joseph Papia. The Regeneration. SS 60.
Longview Heights: L. E. Brown. Stewardship of Money; Some Lessons from Jacob's Life. SS 53.
Merton Ave.: S. P. Poag. Work; Christ the Power of God. SS 250, BYPU 130.
Eastern Heights: W. M. Couch. SS 114, for baptism 2, conversion 1.
Prescott Memorial: T. D. Brown, supply. The Working Church; Ye Must Be Born Again. SS 322, by letter 4.

NASHVILLE PASTORS

Park Avenue: E. Floyd Olive. The Missionary Teaching of Paul; He Saved Others. SS 452, BYPU 160, for baptism 2, baptized 2, by letter 8.
Eastland: J. Carl McCoy. In His Stead; The Pearl of Great Price. SS 484, for baptism 4, by letter 15, by statement 1.
Immanuel: Powhatan W. James. Parable of the So-Called Successful Business Man; Tragedy or Triumph. BYPU 124, for baptism 1, by letter 2, profession 1.
Seventh: Edgar W. Barnett. How to Obtain a Revival; The Cursing of the Fig Tree. SS 240, BYPU 65, by letter 2.
Third: Bunyan Smith. The Joys of Religion Restored; The Religion of Forgiveness. SS 267, for baptism 1, by letter 6.
Tabernacle: L. P. Royer. Christian Education, by W. M. Wood. SS 165.
Judson: R. E. Grimsley. Clouds; David and Goliath. SS 556, by letter 3.
Belmont Heights: R. Kelly White. Deferred Living; God First. SS 551, BYPU 119, for baptism 2, baptized 1, by letter 7.
Grace: L. S. Ewton. Invitation to a Wedding; My Time Is Not Yet Come, etc. SS 601, by letter 1.
Inglewood: W. Rufus Beckett. Conviction; Confession. SS 144, BY PU 41.
Centennial: T. C. Singleton. God Building a Home; Receiving the Family. BYPU 47.

CHATTANOOGA PASTORS

First: John W. Inzer. The Plan of Salvation; Imperative Reasons for Being Christian. By letter 9, for baptism 14, baptized 28, SS 1203.
Calvary: W. T. McMahan. Spiritual Appetite; The Book of Life. SS 358, BYPU 120, for baptism 2, baptized 3.
Chamberlain Avenue: A. A. McClanahan, Jr. Dr. R. V. Miller. The Gospel of Mark; What Seek Ye? SS 282, BYPU 109, by letter 1, for baptism 1, baptized 3.
Rossville Tabernacle: Geo. W. McClure. SS 295, by letter 3, for baptism 1.
Oak Grove: Geo. E. Simmons. The Church That Jesus Built; The Supreme Prayer. SS 243, BYPU 101.
St. Elmo: L. W. Clark. The Open Door of Opportunity; The Chief Purpose of the Gospel. SS 346, BY PU 78, by letter 2.
Northside: R. W. Selman. Unseen Realities, Rev. R. L. Bolton. SS 354, BYPU 73, by letter 3.

Oakwood: R. R. Denny. Impressions; Leadership. SS 142, BYPU 50.
Edgewood: Sam W. Lord. Brother Mullinix. The Demoniac. By letter 1, baptized 1.
Tabernacle: J. P. McGraw. The Thessalonian Church; The Saviour I Know. SS 358.
East Chattanooga: J. N. Bull. The Gospel by Paul; How to Have Friends. SS 374.
Redbank: W. M. Griffith. Christ's Divine Right to Be Glorified; Ready for the Saviour's Reception. SS 255, BYPU 45.
Avondale: D. B. Bowers. Stewardship; A Man Willing to Speak for Himself. SS 411, BYPU 95.
East Lake: Moderation in Joy; The B. Y. P. U. By letter 1.
Clifton Hills: A. G. Frost. White Fields; John 3:17. SS 287, BYPU 79. By letter 2, baptism 1.
Central: A. T. Allen. Dr. R. L. Bolton, The Baptist Bible Institute; Things That Accompany Salvation.

OTHER PASTORS

Old Hickory: J. W. Roberts. Commissioned for Christ. SS 110.
Knoxville, Broadway: Dr. Byron Smith. Golf, God and the Sabbath, Fourth Commandment; Paganized Knoxville, First Commandment. SS 730, BYPU 107.
Mine City: Org Foster. Why Stand Ye Here All the Day Idle; The Conquering Host of God. SS 209, BYPU 59.
Rockwood, First: N. V. Underwood. Keep the Way Clear for Jesus; Israel's Curse. SS 216, BYPU 97, for baptism 2, by statement 1, profession 1.
Cleveland, Big Springs: Samuel Melton. A Living Sacrifice; The Humble Spirit of Great Price. SS 164, BYPU 65, by letter 1.

IMPRESSIVE FACTS ABOUT MINISTERIAL RELIEF

By Thomas J. Watts, Executive Secretary

Much has very properly been said in the reports and literature of the Relief and Annuity Board about the inadequacy of the stipends and annuities being paid to its beneficiaries. That these benefits are, under present economic conditions very inadequate, is evident enough. We ought to feel poignant concern about it. We must remedy the fault. There is great suffering among our aged and disabled preachers and their widows because of our neglect.

But there is another side of the question that should be magnified. In the year 1918 the Commission on Ministerial Relief and Annuities advised the Southern Baptist Convention that all the states put together did not give to Ministerial Relief during the previous year a sum in excess of \$60,000. Now what has happened since the Relief and Annuity Board began to function? It has distributed in relief grants up to April 30, 1929, \$1,167,251.84, or an average of about \$116,000 per year. It has also distributed \$131,929.70 to Annuity members, thus making an average distribution all told of \$130,000 per year. Now, if is added to the Board's distributions the relief payments of the State Relief Agencies in Missouri, Kentucky, Virginia, Maryland and South Carolina, made during the period under review, the average of the combined payments would reach approximately \$170,000 per year.

Let it be noted that South Carolina continued to administer its own relief work until 1926; that Missouri continues to carry on its own relief work; that Maryland carries a part of its relief work and until last year carried all of it, paying the same from endowment earnings; that Kentucky has continued to make supplemental relief payments from its en-

dowment earnings to our beneficiaries, and that Virginia has continued to make emergency appropriations from its endowment earnings.

This year the Relief and Annuity Board will pay in benefits approximately \$175,000. If to this be added the payments of the State Relief Agencies in regular relief grants and emergency aid, the total will certainly reach \$200,000. Thus it will be seen that Southern Baptists are now paying to their aged ministers and widows three and one-third times as much as they paid in 1918. The Relief Board is paying this year to its relief beneficiaries alone more than twice as much as all the states paid in 1918, and to its Annuity members it is now paying practically as much as all the states paid to all their beneficiaries in 1918.

In 1918 the combined endowments and reserves of Ministerial Relief in the states was less than \$300,000. Today the state funds and those of the Relief and Annuity Board combined aggregate \$3,300,000. There has been great progress. Let us build on the foundation already laid a really worthy structure that shall more adequately express Southern Baptist consideration for the welfare of their veteran servants.

PRACTICAL WORK REPORT BY LOUISVILLE STUDENTS

By Chas. F. Leek

Missionary day, which has been held once a month at the Southern Baptist Theological Seminary since the school was founded in 1859, was held for the first time in the present session recently. Dr. W. O. Carver, president of the Society for Missionary Inquiry, in which every professor and student at the seminary holds membership, presided and gave a refreshing exposition from the Scriptures.

Before the speaker of the day, Fletcher S. Brockman, Executive Secretary of the Y. M. C. A. in the Far East, delivered his address, letters were read from missionaries and reports were given of the practical work accomplished by the students. The practical work report includes the work done by 80 per cent of the students enrolled, former students reporting for the summer months and new students for the short time they have been here. The summary includes the following remarkable figures: Sermons, 7,033; prayer services, 1,069; Bibles given, 629; tracts and books distributed, 13,061; professions of faith, 2,218; reconsecrations, 1,377; baptisms, 1,063; personal religious interviews, 4,106; family altars established, 83; talks and lectures, 760; Sunday school classes taught, 2,096; training classes taught, 372; pastoral or evangelical calls, 9,082; tithers secured, 141; and persons given flowers, 211.

In addition to the practical service rendered, students of the seminary report personal gifts totaling \$5,985.48 to the kingdom work for the same length of time.

The missionary day program began at nine o'clock with twelve distinct group programs, the groups being organized by states, territories, and countries. The young ladies from the Training School, as is the custom, met with the young men of the seminary in these group meetings. They always participate in the missionary day convocation exercises. At ten o'clock these group conferences concluded and everybody moved into the Norton Hall assembly room which once more was crowded to the limit of its capacity.

Mr. Brockman, a life-long friend of Dr. Carver, a Virginian and an acquaintance of the founders of the seminary, made a very challenging address on "The Signs of the Times." He interpreted the great developments of the world in this modern age as significant signs of the larger opportunities today for carrying the gospel around the world. He pled with his hearers to think in world terms and to strive to become world citizens. "The world is one," he said,

"and every man is a foreign missionary."

A BOY FAILS—

When he has no confidence in him self or his fellow man.

When he values success more than character and self-respect.

When he does not try to make his work a little better each day.

When he becomes so absorbed in his work that he cannot say that life is greater than work.

When he lets a day go by without making some one happier and more comfortable.

When he values wealth above health, self-respect, and the good opinion of others.

When he is so burdened by his business that he finds no time for rest or recreation.

When he knows that he is in the wrong, but is afraid to admit it.

When he does not care what happens to his neighbor or to his friends so long as he is prosperous.

When he is so busy doing that he has no time for smiles and cheering words.—Ideal Powers.



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NEWS BULLETIN

(From page 8.)

WHITSETT CHAPEL MEETING

Pastor R. L. Landrum of Whitsett Chapel Church has been made happy by the results of their recent revival. The entire community was moved and the church greatly strengthened. Twenty-nine were added to the membership, and the church voted to go from fourth-time preaching to half-time, with their pastor living on the field. Regular prayer services were inaugurated, a B. Y. P. U. was organized, and a training school was scheduled for this week. For the first time in its history the church agreed to pay a stated salary and will begin with \$600 per year. Such splendid results show what can be done with any of our rural churches when God's man goes to live with them.

GRACIOUS MEETING AT KINGSPORT

Arthur Fox of Morristown did the preaching in the recent revival with First Church, Kingsport, where D. Edgar Allen is bishop. It was a great harvest for the church, both in converts and in additions. One hundred and three new members were added to the church, 70 by baptism, 30 by letter and two by statement. This brings the total additions during the thirteen months Brother Allen has been with them to 213 members. Other fruits are to be garnered from the revival. All who know this pastor-evangelist know that he not only denounces sin, but emphasizes the need for the practice of stewardship among the members of our churches. Kingsport is ready for a finer work in the challenging industrial field growing up about them.

HOHENWALD NEWS

W. E. Davis of Lawrenceburg preached for the Hohenwald saints on the afternoon of the 13th, using as his subject, "Job's Integrity." A large number of the members of First Church, Lawrenceburg attended. Charlie Vaughan was among these, and he conducted the song service. Pastor Fred H. M. Smith says they have just completed a religious census in the community and found that more than half the people living there are not Christians and half of the population are not in Sunday school. The church and pastor feel the challenge of the situation and are working to win the lost and enlist the saved.

SUNBRIGHT CALLS GARRETT

Sunbright Church, near Wartburg, has called Glenmore Garrett, Sr., as pastor, and he has taken up the work with eager hope for great things. The church has been much troubled of late. They had just completed remodeling a building which they bought some time ago and insurance on it was to be taken out the day following its completion. That night it was burned to the ground. A good woman gave them a lot on the Cincinnati-Chattanooga Highway and the new house is nearly completed. Already services are being held in it. This has been a heavy load for the church, and they are anxious to secure good used pews from some church that has purchased new ones. Any church interested write to Brother Garrett at Wartburg, Tenn.

NORTH EDGEFIELD REVIVAL

Pastor J. Carl McCoy of Eastland Church, Nashville, did the preaching in the recent meeting in North Edgefield Church where O. F. Huckaba is the beloved pastor. The meeting closed the night of the 13th with 45 professions of faith, 36 additions and 27 baptized. Brother Huckaba says: "Brother McCoy brought fine gospel messages which were most graciously received by the large crowds that attended. The meeting was a great blessing to the church and pastor. He is a great preacher of the old-time gospel. Let us praise God from whom all blessings flow."

WORD FROM A. L. CRAWLEY

The brotherhood will be glad to have this word from A. L. Crawley who was compelled to surrender his work in Newport last spring on account of wasted strength. He has moved to Asheville, N. C., where the family will spend some time visiting a sister of Mrs. Crawley. Their address while there will be 150 Chestnut Street. He says in a personal letter, part of which we take the liberty to give our readers because they love him and his good wife so much:

"These four months on Signal Mountain have been fine for me and the rest of the family. I feel better and weigh more than I have for years. The doctors tell me I am getting in fine shape for hard work. . . . Newport has called Mark Harris. He goes to a great field and a great opportunity. I am sure I shall never serve a more loyal people. I can say this unusual thing about them: I never suggested a forward step that they did not heartily seek to accomplish it. The completion of their new educational plant opens the way for the leadership of the man whom God is sending to them."

We rejoice over the rapid recovery of this good pastor and trust when he is able to resume the work of the pastorate that some Tennessee church will capture him. He is a good pastor and preacher and Mrs. Crawley has no superior as a pastor's wife.

AVONDALE MEETING

Paul R. Hodge of South Pittsburg sends a word about the meeting at Avondale, Chattanooga. He says:

"I wish to write a word about the work of Brother D. B. Bowers, pastor of the Avondale Baptist Church at Chattanooga, and also give a little report of the meeting which closed last Sunday and in which 'yours truly' had the privilege and pleasure of preaching the gospel for three weeks. 'The meeting was peculiar in the fewness of conversions as compared with the large number to respond for church membership. There were only four professions, as I remember. But twelve people joined the church as candidates for baptism, and nine others by letter and otherwise. The attendance was fine, and at a few of the services reached the capacity of the building. There was no apparent waning of the interest until the last, and once it looked as though the meeting would have to continue longer than it did. The church seemed to be revived."

"From all appearances and reports the work at Avondale is making progress under Brother Bowers' leadership. The average attendance in Sunday school was third largest for the year among Baptist churches in Chattanooga; only the First Church and Highland Park running ahead. It is nothing unusual I am told for them to have 125 and 150 in regular mid-week prayer meetings, which is a larger audience than was accustomed to attend regular Sunday services when Brother Bowers came. All other services have increased proportionately in interest and attendance."

STATION CAMP HAS SUCCESSFUL REVIVAL

Station Camp Church, in Bledsoe Association, began its meeting the first Sunday in September. The pastor preached in the morning and night, Brother Sedberry of Gallatin came to us Monday night and preached two weeks. We had only night services.

For the first ten days we were hearing some of the most spiritual sermons I have ever heard, but there had been only one conversion. On Thursday night of the second week we thought of closing the meeting. But the people asked for the meeting one more night. They were depending on the Lord and the Lord heard. On Friday night the Lord got hold of the sinners and there were 18 that came, and 14 of this number were gloriously saved. We continued the meeting until the third

Sunday night and closed with a packed house.

There were 18 professions and 7 joined the church by letter. So we are thankful to the Lord for giving us such a glorious meeting. It is a pleasure to work with these people and especially with Brother Sedberry. He is one of the most spiritual men I have ever known and a good team worker in a meeting. And may I say he is doing a great work in Gallatin and is beloved by the people.

As the result of this meeting the church at Station Camp has reached the mark of 126 members, double what it was when we begun to labor there. It had been pastorless for seven years until that time.—Paul M. Baisch, Pastor.

FINE REPORT FROM WILBURN

While supplying for Temple Church of Memphis on October 13th it was our pleasure to have a little visit with Evangelist George W. Wilburn, and we asked him for a report of his work which we give to our readers. During the campaigns of the spring and summer he has witnessed 404 additions to our churches. This report does not include some who joined churches in adjoining communities and there were other converts who went to other denominations. He put on financial programs in four churches where he labored, and these resulted in increases as high as 300 per cent in the incomes of the churches. One pastor's salary was raised and special offerings were taken in four other places to supplement the meager salaries paid the pastors. Reports show marked increase in Sunday school attendance in each church served, while other organizations in the churches showed new life and vigor.

Of his work in aiding to reorganize the finances of churches, Mr. D. I. Moody, chairman of the deacons in First Church, Little Rock, Ark., says: "We had him in our church to put on the budget for 1928, and I am frank to tell you that I have never, in all my twenty years of church work, seen anything like it. In the two weeks that we were putting on the campaign for money we had 52 additions to the church. Our budget was over-subscribed about \$3,000, when heretofore we had never been able to reach our quota."

RIVERSIDE BAPTIST ASSOCIATION

The Riverside Baptist Association met with Allen's Chapel on October 3-4. The annual sermon was preached by Rev. J. W. Smith, his text being, "How shall we escape, if we neglect so great salvation?" This sermon was one of the best expositions of the text the writer ever heard. Rev. Evie Tucker was re-elected moderator. Mrs. Louisa Carroll was re-elected clerk.

The report on Hospitals was read by Rev. G. M. Phillips and discussed by Evie Tucker, F. A. Narrod, H. G. Matthews, E. M. Smith, Mrs. P. A. Ogle. The report on Christian Education was read by Miss Ada Hankins. The report on B. Y. P. U. work was read by Miss Melba Wheat. These two reports were discussed by J. R. Skaggs, pastor of the Livingston Baptist Church. The report on Temperance was read by J. M. Brown and discussed by J. R. Skaggs, H. G. Matthews, J. M. Brown, L. B. Chism, J. W. Smith, and G. M. Phillips. The report on Ministerial Relief was read and discussed by J. R. Skaggs and G. M. Phillips. The report on W. M. U. work was read by Mrs. Nora Taylor and spoken to by Mrs. Louisa Carroll. The report on Orphans' Home was read by Rubie Reagan and discussed by J. R. Skaggs. The report on Obituaries was read and discussed by J. W. Smith. The report on Sunday School Work was read by N. R. Maynard. The report on Foreign Missions was read and discussed by J. W. Smith. The report on Home Missions was read and discussed by E. W. Smith. The report on State Missions was read by H. G.

Matthews and discussed by H. G. Matthews and J. R. Skaggs. The Committee on Resolutions consisted of J. R. Skaggs, H. G. Matthews and G. M. Phillips. The committee recommended that the association, at its next session, would meet with the New Hope Church of Fentress County, and that the time of meeting be moved back to Friday before the first Sunday in September, 1930. The report of the committee was adopted.

Out of the twenty-four churches, we have only ten Sunday schools and only four of them graded. Only three churches have W. M. U. work and two with B. Y. P. U.'s. Four of these churches have prayer meetings. There are five churches giving regularly to missions and special objects. There were only four last year giving, a gain of one. There are ten families reported to be taking our state paper in this association, and two churches have seven of these. There are eight churches in this association that report nothing paid for pastor's salary. There are ten churches reporting a total of \$1,197.78 for pastors' salaries during the past year and approximately \$300 for missions and specials.

NASH GROVE REVIVAL

The church at Nash's Grove has just closed a great revival. This is one of our churches the State Mission Board has been helping. Brother J. F. Nevill, pastor, has been on this work for six years and during that time has built a house of worship of three rooms which is almost completed, except the seats which are badly needed. The church had charge of the singing and J. C. Stewart did the preaching during the meeting with the following results: Fourteen professed faith in Christ, 14 additions to the church, 10 by baptism, 4 by letter. One stands approved for baptism. Large crowds attended the services, with the very best of attention.—J. C. Stewart.

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