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When the Curtain Drops for the Old Servant of God—The Preacher ^{Bp} WILLIAM L. STOOKSBURY

It is a sad day for a public man to realize he is not measuring up to the expectation of his friends. It is a real disappointment to know he is losing his grip on his career and must soon make way for a younger man. But to be forgotten is the saddest day anybody can have, when the curtain drops. To be neglected, overlooked, or looked down upon is bad enough, but to be dropped into the deep, black, bottomless pit of forgetfulness is a terrible fate.

I saw a lonely old home, once filled with life, laughter and song. It was empty, the doors sagging open, the windows knocked out, neglected. Yes, forgotten. I saw a beautiful rose garden which had been tended with care. Once it produced the finest roses grown. Now, it is overgrown with weeds and briars—the gorgeous American Beauties have dwarfed into tiny hard buds—forgotten. I saw a little boy, whose parents had quarrelled and pulled apart; his eyes were blood-shot, his face hard and drawn; he was running up and down the streets a prospective criminal, an asset to human progress—but forgotten.

I saw a church in the wildwood, the door open, the shingles had decayed and holes were in the roof—no services, no Sunday school held there now. The small congregation had disappeared. They were riding in automobiles here and there, wandering through the land, worshipping at strange shrines—not only the church, but God was forgotten.

A neglected home, a rose garden, a handicapped boy, or a church is bad enough, tragic enough, but I tell you the most pitiable and sadly neglected thing in the world is the servant of God, worn out and forgotten by the people and churches he served all the best years of his life. The tender hands that baptized your sons and your daughters into the fellowship of the church; the cheery voice that married your sons and your daughters, the prayers offered when the loved ones were sick unto death, now being half-starved, neglected—forgotten.

Those Who Forget

I have seen children forget their parents, pupils forget their teachers, recipients of love and affection forget the benefactor, and all this has betokened something wrong in the person forgetting; but to forget the old, tired, worn-out preacher and his family seems to me a terrible thing—an unpardonable sin. Forgetfulness of God's good things is the greatest sin of modern times.

The pioneer preacher brought high ideals of life and the Bible, and the story of a forgiving Christ into many rude and ignorant neighborhoods. The teaching of the Bible, the preaching of Christianity always brings a Christian culture that nothing else can produce. The old preacher taught by example and precept the finer morality, the gentler forgiveness the world cannot know. He entered homes and brought into them light, cheer and gladness. He lighted a flaming torch of ambition for poor boys and girls and cheered them on to success and victory. He taught men and women how to pray, how to talk to God and to believe in Him. When he cleared a place for his church house and began its erection, the schoolhouse speedily followed. He demanded little and was often made to live in a poor home. He was given small pay and had a hard life, and was often denied the bare necessities of life.

Few before me today, who have passed the me-

ridian of life, or have threads of silver among the gold, who cannot remember the old pioneer preacher when he came into the home with his open Bible and his long prayer for each child in the home. He builded the great and splendid Christianity we enjoy today. He laid deep the mud sills of morality, clean living, a belief in God, repentance and forgiveness. He founded hundreds of small Baptist churches over the country whose united influence has made America the most Christian of all nations.

His advice, counsel, kindness and undying patience are among the precious treasures of Christendom. He is now old and worn out. He was paid so little and gave so much that he was able to save nothing as he travelled along life's pathway. Now he is white-haired, lonely, deprived of his loved calling—that of preaching—for a new generation clamors loudly for a young preacher to take his place.

What Church Promised

The Church promised him support and a living, but she has rushed collections to carry her far-

flung missions and educational program farther and farther away from home until the Superannuate Fund is overshadowed and suffering badly today. I know there are many calls on everybody for help. Money seems to flee from our fingers as rapidly as if touched by the magician's wand, but we must not forget our duty to these old soldiers at home, and make this year our greatest contribution for their assistance.

No wonder it is the saddest day of a preacher's life when the curtain falls and he is dropped by his church and placed on the superannuated list. The thought of this follows him and his wife like Banquo's ghost the remaining days of their lives.

Fifty Years Ago

May I try to picture to you a true scene in the life of an old Baptist preacher, seventy-five years old, who blazed the trail for Christianity over rough roads, across swollen streams, through the wilderness, often riding through sleet and snow to his appointments? He has returned to his home church to preach his farewell sermon.

Fifty years ago he was a stalwart, manly man, greatly loved and honored, the flush of the rose was in his cheeks, success and victory flashed from his eyes, and his hair was as black as the raven's

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The Baptists and the Disciples

By T. T. MARTIN, Evangelist

A remarkable document, published by the American Baptist Publication Society, has come into my hands. Its title is, "The Baptist and the Disciples. Appraisals and Appreciations."

The "Appraisals and Appreciations" of the Baptists was written by Pastor Edgar DeWitt Jones, Central Woodward Christian Church, Detroit, Mich.; that of the Disciples, by President Austen K. de Blois of the Eastern Baptist Theological Seminary of Philadelphia.

On the front page is the statement that the papers were "prepared at the request of a Joint Conference of a Committee of the Association for the Promotion of Christian Unity, of the Disciples of Christ, and the Committee on Conference with other Religious Bodies of the Northern Baptist Convention, held in Pittsburgh, Pa., January 30, 1929."

The object in view is to unite the Disciples and Northern Baptists; and it is freely prophesied that if this is done, it will be followed by the union of the Disciples and Southern Baptists.

Both of the papers by these two distinguished authors are very strong on "Appreciations" and very weak on "Appraisals." They both adroitly avoid the main issues between the two denominations.

Pastor Jones shrewdly avoids committing himself and his people to the giving up of any doctrine; but President de Blois, booted and spurred, with one wild bound lands in the camp of the Disciples and surrenders Baptists, horse, foot and dragoons, bag and baggage, to the Disciples.

But to the papers—

Pastor Jones says some complimentary things of the Baptists, and they deserve most that he says, and more.

Knowing that his own denomination is not two hundred years old, Pastor Jones tries to tar the Baptists with the same stick of modern origin by saying: "Baptist history probably began in 1611,

and can be traced with tolerable accuracy down to date. In the first half of the seventeenth century Baptist churches began to appear in England."

Over against this bald statement I place this statement of Alexander Campbell, the founder of Pastor Jones' denomination: "From the apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every century can be produced." Debate with McCalla, page 378.

Also, the statement of John Clark Ridpath, the great Methodist historian: "In the year of one hundred all Christians were Baptists."

Also, Cardinal Hosius, president of the Council of Trent: "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the Reformers."

Also, Edinburgh Encyclopedia: "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Ana-baptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present time." Tertullian was born just fifty years after the death of John the apostle.

Also, the statement of J. J. Dermout, chaplain to the king of Holland, and Professor Ypeij, professor of Theology in the University of Gronigen, in their history of the Dutch Reformed Church which the king of Holland, in 1819, appointed them to write: "We have now seen that the Baptists, who were formerly called Ana-baptists, and in later times Mennonites, were the original Waldenses, and who long in the history of the church received the honor of that origin. [Some of these Ana-baptist, Mennonite, and Waldensian churches were not true New Testament churches, just as some Baptist

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Baptist and Reflector

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Editorial

The recent elections prove just one thing, and that is, American people do not want a wet Roman Catholic for their President.

Our colored friend says, "De bes' thing 'bout de Bible am, it say what it say whedder preachers be- lieves it er no."

Well, the President has humbled himself and made a public apology to "Uncle Hiram." That gives us others a feeling of pride when we have to apologize. We're in big company.

America gave \$750,000 to Chinese relief work during the recent famines and 500,000 lives were saved. \$1.50 per head. What a low price to pay for the glory of saving a life!

The old church at Wittenberg, Germany, where Martin Luther started his crusades against papal corruption, is now being remodeled. It is expected to resume use of it in time for the Christmas celebration.

The death of W. O. Mays, Prohibition Administrator for Kentucky and Tennessee, took away from us a splendid man and opened up the field of politics once more. Many noble men are pulling every possible wire for the place.

"The Wages of Sin is Death" was proved again recently in Hot Springs, Ark., when three men, evidently bent on blowing up a theater, had their nitroglycerine charge go off prematurely and were obliterated.

When the devil wants to overthrow the work of God's disciples, he usually enlists a few hypocrites who go about over the country raising money and preying on the churches. Then when the churches find out they have been duped, they turn against all the workers. Moral: Never harbor any preacher or evangelist or other unknown and unproved worker until you investigate his past record, for by their fruits ye shall know them. And remember, even the devil carries good "references."

LIFE STORY OF DR. GAMBRELL

We have waited for this volume. The Great Baptist Commoner will live before us again! Editor E. C. Routh of the Oklahoma Baptist Messenger and for many years editor of the Texas Baptist Standard, has prepared the biography of Dr. J. B. Gambrell, and he has done it well. One hundred and eighty pages of this splendid volume abound in information about the life and works of the man whom the whole Baptist world loved and all others admired. We bespeak for the volume a great sale. Watch for announcements in our columns.

ANOTHER AGED SAINT

Seventy-six years in the world and more than half a century in the service of the Master is the record of another preacher. He is Brother S. M. Huckaba, father of O. F. Huckaba, pastor of North

Edgefield Church, Nashville, and grandfather of Floyd Huckaba, ministerial student in Southwest- ern Seminary. Long did this beloved saint labor in the rural fields of our state.

He is unable now to work with his hands, and his voice is silent so far as the pulpit is concerned. But he does not fail to make the pathway brighter for others who are able to carry on. This week he brightens the editor's corner with a cheering word and the encouraging statement that he is enjoying the Baptist and Reflector, backing the editor and happy because we are continuing to defend the faith that has been so precious to him through the years. May the richest blessings of our Father crown his last days on earth, and may the Master send speedily many more of his kind to fill the depleting ranks of the staunch Baptist preach- ers.

GOOD THINGS COMING

We are announcing some exceptionally fine articles which our readers ought to have and which all Baptists should study. Among these are "Holy Rollerism Examined," by A. N. Morris. A series of articles on "The Lord's Supper," "Open Communion," "Close Com- munion," and kindred doctrines are coming. "Are Sunday Schools Scriptural?" is coming for your use in defeating the lethargy that prevails in some of our communities as a re- sult of the Hardshell spirit. "Modern Holiness Examined" will be run serially.

Your members need to know these funda- mental teachings. Get them, to subscribe now. Holy Rollers are spreading. Last year they had five times as large a percentage of in- crease as did Baptists. Why? Because our people have not been indoctrinated. Send lists now. Watch for premium offers and earn one while helping your paper and your neighbors.

BISHOP DUBOSE STATES CASE

In the Methodist Advocate of Jackson, October 30, Bishop H. M. DuBose gives his version of what happened at Chattanooga and what he said. We are glad to pass on his words, since our editorial of recent date was based upon the report of the secular press, and it evidently did not play fair in the presentation of what the Bishop said. The exact words, as reported in the Advocate, are as follows:

"In my morning conference exegesis, I was earnestly combatting the course of those scientific critics who seek to discount the integrity of the first two chapters of Genesis, when I said: 'The scientific critics who seek to discredit and discount the first two chapters of Genesis on the charge that they teach that the world was created in six literal days of twenty-four hours, or who jibe and cavil at the Genesis story that woman was created from the rib of man (which involves a profound biological truth), show a deficiency of knowledge concerning the record.' I then added: 'I should like to make the accusation against these as soft as possible; but you know my meaning; such critics are fools.'"

These words certainly do not mean what the press report indicated, although there is room for suspicion about their real meaning. Certainly no one could infer from them that the bishop was calling the people who believe what the Bible says about creation, "fools."

ANOTHER WARNING

We are going to continue to warn our churches against delay in securing the proper legal protec- tion for themselves and their heirs. Here comes another letter with the sad story of a heretical preacher who has gained such a following in one of our churches, according to our information, that he has caused a split. He held the majority with him and the minority are out without property and church home.

Why? Because they failed to charter their church

under the protection of the laws of the state. Had they had their church incorporated, the articles of faith written into the charter, the heretical preacher would have been left out even though he may have had a two-thirds majority of the mem- bers with him. For the Supreme Court of our na- tion, the Supreme Court of Canada and that of Great Britain have all held that the part of a Baptist church holding to the faith set forth in their charter, constitutes the church before the law regardless of how small a minority it may be.

Brethren, be warned. Modernism is coming un- der disguise and it is creeping in rapidly. Safe- guard your property for true Baptists by having every church incorporated under the cast of the Tennessee legislature, or at least have a new deed prepared for the property and list in that deed a clause that will contain the articles of faith and the continuance of the property in the hands of that part of the congregation that holds to the arti- cles of faith and believes them without reserva- tions. Don't wait until the devil has seized your property and then weep; fortify it against seizure by the ready means of the government under which we all live.

STRATON IS GONE

John Roach Straton, who has been in the lime- light for so long, has answered the call of God and gone to receive his reward. He was a mighty war- rior for righteousness and, while he had taken up some fads which estranged some of his friends, he held the admiration of all because of his bold and fearless defense of the fundamentals of our faith.

According to the New York Times, his son, Hil- yer, will carry on the work of Calvary Church where his father labored. Dr. I. N. Haldeman of First Church, New York City, said of him: "I be- lieve Dr. Straton to have been a man of sterling integrity, with genuine Christian spirit and having confidence in the Bible as the inspired and infalli- ble word of God. He was a man of great courage and ready to do and to dare what he believed to be for the glory of God and the exaltation of Christ. His motives were absolutely sincere, and I believe absolutely unselfish."

Dr. Straton went to Calvary Church in 1918 as the successor of Robert Stuart McArthur who founded the church. He drew great crowds and was defiant against all kinds of modern evils and all social sins. He denounced divorce, nude art, society balls, evolution, atheism and political evils. He was born in Indiana, the son of a Baptist preacher, was educated in Mercer University, Geor- gia. He was ordained in 1900 and received the degree of Doctor of Divinity from Shurtleff Col- lege in 1906. For two years he taught in Baylor University, Texas, then went to Second Church, Chicago. From there he went to Immanuel Church, Baltimore, Md. From 1913-1917 he was pastor of First Church, Norfolk, Va., and left that field for the one in New York City where his greatest work was done.

He was a staunch defender of the orthodox faith of evangelical Christians. He debated the modern- ists and did not spare. He entered the great po- litical campaign of last year with all the fire of his soul because he lived in the heart of things. If he made a serious mistake in his ministry, it was in championing the cause of modern "faith-heal- ers." His works will live after him. His brethren who love the old faith will miss his fiery defense of their position and the Word of God. It must have been a source of great joy to him that his mantle could fall upon the shoulders of his own son.

Again some New York prelates have sought to slander good Southern people. An Episcopal rector made the ungrounded charge that the churches in the strike-torn mill sections were "undoubtedly owned and controlled by the mill owners," and that "the clergy were the moral police for the in- dustrial overlords." Such charges are absolutely false. Some of the staunchest friends the laborers have had in these centers have been the churches and their pastors. If the New York rector had limited his charge to clergymen and churches of his own faith we might have agreed with him.

Another Great Year Has Closed

TENNESSEE BAPTISTS
ALMOST HOLD THEIR OWN

We have reached the end of another convention year and the record is made. Owing to the fine spirit of our people, the support of our churches and the loyalty on all hands, we have done a better work than the reports for the preceding year indicate and that in spite of reduced income for our regular work. Our people will be interested in some of the facts brought out in the report which Secretary Bryan is making this week to the convention.

Receipts

The total receipts, as listed in the auditor's report, will be almost equal to the total reported last year. However, it will be seen, by a casual glance at the items, that the agencies receiving funds from the Co-operative Program have suffered reductions in their receipts because of increases in designated gifts.

November 1, 1928-October 31, 1929	
Co-operative Program	\$264,347.82
Designated	226,275.45
Total	\$490,623.27
Sundry items	42,633.27
Grand total	\$533,256.54
November 1, 1927-October 31, 1928	
Co-operative Program	\$294,306.89
Designations	204,309.94
	\$498,616.83
Sundry items	44,939.58
	\$543,556.41

From a comparison of these two tables it will be seen that we had almost the same receipts for the two years, there being a difference of about \$10,000 in favor of 1928. It will further be seen that, in proportion as designations increased, receipts for the Co-operative Program decreased. Sundry items remained almost stationary.

Designations

We need to pay strict attention to the effect produced by designated gifts upon the Co-operative Program. In 1928 an item of \$50,000 designated to Union University was listed. In the report for this year the special of Mr. J. H. Anderson to the Christmas offering for South-wide causes of \$50,000 is listed. These two items balance. Aside from them we find that designations increased this year over the year preceding by nearly \$22,000. At the same time contributions for the Co-operative Program fell off by nearly \$30,000. This only goes to prove the contention made all along that designations ultimately come from total receipts and, in proportion as our people designate to special objects, do our general objects suffer. Our people are going to give only about so much money. If it is designated to special objects, then objects not receiving special designations must suffer. And be it remembered that State Missions, the very heart of all our work, receives only an insignificant sum in designations, practically all of which comes during the October offering.

Field Work

The work on the mission fields of our state shows a decided gain in results. A finer spirit prevails throughout the state. Interest in the whole program is growing and more churches are taking hold of our great tasks. During the year just closed we had four less workers under State Missions than during the preceding year, yet the reports show far greater results. Notice this table:

	1928	1929	Gain-Loss
Workers	86	82	Loss 4
Baptisms	1,125	1,780	Gain 655
Additions	2,138	3,359	Gain 1,221
New churches	8	21	Gain 13

Among the new churches organized during the year as a result of our State Mission program were Sparta and Savannah, two county seat towns. In them we have needed work for nearly a century, but it remained for the year 1928-29 to bring it to pass. Vigorous work is now progressing in these strategic centers. A number of other strong places have been occupied and the way is opened for even larger work during the year just beginning.

Debts

In spite of decreased receipts from the Co-operative Program, out of which State Missions must pay its debts, the notes payable now stand at \$25,000 less than they did a year ago and the debt on operating expenses of State Missions has been reduced about \$1,000. It must be borne in mind also that additional expenses were placed on State Missions by the changes in business administration carried out by the Executive Board last December. Altogether we believe the report is one of the most encouraging possible and it offers hope for brighter and better days.

If we can enlist more of our churches to support the Co-operative Program, get to the place where special campaigns will cease and every one bend his best efforts for the whole program, we shall see a turning of the tides and the inauguration of a day of happy fellowship and glorious good things for our work.

Baptist and Reflector

The Baptist and Reflector comes to the end of the year with as large a mailing list as we had a year ago, and that in spite of the fact that confusion inevitably grew out of the gruelling political campaign through which we passed at the very beginning of the year. Our readers have been uniformly generous and gracious. Some, who bitterly resented the position taken by the editor during that campaign, were noble enough to concede his right to do what he felt moved of the Lord to do, and they are our heartiest supporters now. Hosts of friends have risen to aid us, and during the past six weeks we have had the finest returns in the way of new subscriptions for any similar period of our service.

We rejoice in the interest of our people in their paper. We are made happy by the fact that an ever-increasing number of correspondents call it "our paper" instead of "your paper" as has been customary. Every list of subscriptions brings joy to the editor's heart. With almost 7,000 paid subscriptions to start the new year with, we look forward to increased usefulness for the paper and an increased circulation.

Our deficit for the year was a little more than \$5,600. Of this amount, \$500 is due to failure to collect notes on advertising contracts, but these are good and will be paid. Another item which shows against us is some \$350, which we received last year in the way of credits for advertising done by the State Mission Board, but which we did not receive this year. Thus, comparing the deficits of the two years, we find, with the little change in the number of subscribers, we have reduced the actual deficit by nearly \$1,000.

What We Need

For the new year just beginning we need some things and must have them if we succeed.

1. **We need a more far-reaching and enthusiastic State Mission Program.** Our Secretary is eager to launch a movement that will result in the immediate conquest of unreached fields for the cause of our Master. Eight county seat towns are yet without Baptist churches. Whole counties have no resident Baptist pastors. Hundreds of our rural churches and scores of small town churches have no resident pastors. Hundreds of our churches have inadequate houses. Scores of them need to be consolidated and given new homes on the highways at strategic centers. Hosts of places need evangelizing and energizing. Only a more vigorous State Mission program will allow these things to be done, and only more support of the Co-operative Program will make it possible.

2. **We need an evangelistic program** that will back up and support the work of pastoral missions. This work was begun during the year just closed, and as a result two strong county seat churches have been organized. Just enough was done to make it clear what can be accomplished when the Executive Board launches such a movement. Three fine well-trained, energetic missionary evangelists in our state will do wonders in the promotion of our cause.

3. **We need more preaching on definite objects** in our Co-operative Program. Abundant material for live and inspiring sermons can be had from the Bible, and Secretary Bryan, or the heads of the various agencies, will be glad to furnish illustrative material that will help. We beg that the head of every agency that receives funds from the Co-operative Program will aid in enlisting all pastors and other workers in having special days for the special objects when inspiring sermons will arouse our people to give more liberally to the program.

4. **We need a wider circulation of the Baptist and Reflector.** Our people are uninformed; therefore, they are unenlisted and uninspired. The paper carries all the information that it will hold. It stands for the Baptist cause—first, last and always. Every Baptist ought to have it. Every home should have it. Every church should immediately put it in its budget as a necessary part of its annual program and expenses. No other single object will do so much to help the pastor and other leaders enlist our people for the cause which we represent.

If we may have these things heartily done, we shall open a new era in the history of Tennessee Baptists. Never in years have we been so closely united in spirit and purpose. Never since this editor has been in the state has there been so much of harmony and good will. Never have we had so many splendid pastors, so eager for success. Let us launch a campaign that will shake the state from one end to the other and enlist the 200,000 unenlisted Baptists in the great work which the Master has commissioned us to do.

Alabama Baptist Pays Way

In his report for the year, Editor Gwaltney of the Alabama Baptist says: "The books of the Alabama Baptist closed for the fiscal year on Thursday afternoon, October 31st. The following letter from Mr. William Caldwell shows that the paper had a net income of \$2,263.13 after paying all expenses."

That report reads like a fairy tale to most of us editors. Try as we may, it is a seeming impossibility to make ends meet, to say nothing of making the papers pay financial dividends. There is a reason, however, for the success of the Alabama Baptist, and we present the big one in heavy type: **The Alabama Baptist has a fine circulation due to the fact that Alabama Baptists know that the best piece of denominational literature they can put in their homes is their state paper.**

There are some other things that we want to say in this connection:

1. The Alabama Baptist has a circulation twice as large as the Baptist and Reflector, and this is due almost entirely to the fact that the churches keep the paper in their budgets.

2. With twice the circulation the Alabama Baptist naturally gets twice as much for their advertising space as we do in Tennessee. If our people want their paper to pay its way, they will be compelled to increase its circulation so that the advertising will pay. Advertising rates are always computed on the basis of **net paid circulation**. The present management of the Baptist and Reflector will not pad the reports in order to get a higher rate for advertisements.

3. The Alabama Baptist uses a good grade of print stock for their paper and thereby gets the paper on which the periodical is printed for about half what we are compelled to pay for our high-grade-book stock print paper.

4. The Alabama Baptist has the best contract of which we have heard for their printing. It costs them only a little more to have twice as many papers printed each week that it costs us. Nashville is one of the costliest places in the nation to have contract printing done.

5. The larger the number of papers printed each week, the lower the average cost becomes. It takes as much time and expense to set the type for printing 1,000 copies of the Baptist and Reflector as it would to print 20,000 copies. It takes as much time to read the proof, make corrections, set

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WHEN THE CURTAIN DROPS FOR THE OLD SERVANT OF GOD—THE PREACHER

(From page 1.)

crest. He had turned down many opportunities for a good business life. Many were the calls to go into big business; but he turned them all down to preach Jesus Christ and Him crucified and to live a life of privation and want.

He is now worn out and must give up his work; this is the last sermon he is to preach as pastor of his church. He came into the pulpit in his old threadbare, long-tailed black coat, his shoes run down, and his snow-white hair bears testimony of his years of labor, but his face is lighted with the spirit of God, and announced that the "old soldier" has come to say "Good-bye" and to "stack his arms."

Stacks His Arms

He took his old saddlebags and held them up and said: "I stack arms today and place first of all my saddlebags. In their pockets I carried the Church Discipline, the hymn book and many times a lunch for myself, and the Holy Bible. For fifty years you people have taken care of me and my old horse, now gone. I stack my saddlebags.

"Second, I stack my old hymn book. I have sung hymns to my congregation and over the dead and dying, and saved souls have heard the ringing melody of these old-time, honored songs for fifty years. I sang them freely to both saint and sinner. I stack my old hymn book.

"Third, here's my old Church Discipline. I have read from it when members became estranged and when we had trials and difficulties in the church. I have read from it at the baptismal service; I have read from it when uniting your loved ones in holy wedlock; I have read from it when the last words of sympathy and consolation were spoken over your dead. I stack my old Church Discipline.

"Fourth, here is my blessed old Bible. From it I have read the sustaining promises to you in sorrow. Through its influence I have seen conviction flame into conversion when I preached its truths. I have seen waiting, penitent sinners cowering under the burden of sin change to shouting saints. In it I have learned whatever fate may come to me therewith to be content.

Old Bible, Good-Bye

He said: "Every day, rain or shine, for fifty full years, Its sweet promises I have read through blinding tears. I have read it when filled with joy and delight. I have wept over it, in prayer, in the darkest night.

"I have read it when the early flowers were in bloom, I have read it when in sorrow and deepest gloom. When the proud young groom brought home his blushing bride, When the brightest and the most promising child had died.

"The Bible has been my most constant companion and guide, In the early morning, at noon day and at eventide. My days are nearly done; I am growing old and feeble, And now I must soon pass on and leave my people.

"As life's last sands are surely running fast, I know May loved ones read from its pages, sweet and low, While my reclining head is pillowed on the Book, As my spirit passes, may I into heaven look. "And now, I stack arms; old Bible, good-bye!"

With bowed head and broken spirit, the old man walked out and left the things he had used so long and so well—to be forgotten.

* * *

There was not a dry eye in that church that day. He lived only a few months after this service. They buried him in the little graveyard near his home church and erected a modest monument on which was inscribed: "A Pioneer Baptist Preacher, who said, 'The longest walk and the longest talk I ever made was for Jesus.'"

I have told you this story today that, with your love for the old home church and the Christian re-

ligion, and the memory of days gone by, you in your appreciation of those who have worked faithfully, shall desire to remedy the forgetfulness that we, as church members, have thrust upon these old servants of God and their loyal wives. Let me beg of you to reach down into your pockets and contribute generously to this fund, and for one time in your life, if never again, you will feel that you have done your duty to God and to His servants.

Fought Great Battles

I am glad to speak today in the interest of these old preachers, whose influence is the most far-reaching of any class of men in the world—the men who through years have fought the greatest battles of the ages, contending valiantly with the world, the flesh, and the devil.

They have consecrated their efforts, their hopes, and their prayers to the most stupendous task ever undertaken by any class of men since morning stars sang together and the sons of God shouted for joy. Knoxville Business College.

THE BAPTISTS AND THE DISCIPLES

(Turn to page 4.)

churches now are not true New Testament churches, but some of them were.—T. T. M.] On this account, the Baptists may be considered as the only Christian community which has stood since the apostles."

Also, the statement of the great work, "Crossing the Centuries," by William C. King, having as associate Counsellors, editors, collaborators and contributors such men as Cardinal Gibbons; Bishop John H. Vincent; Theodore Roosevelt; Woodrow Wilson; David Starr Jordan, former president of Leland-Stanford University; P. S. Henson; Patrick J. Healy, Catholic University of America; Lyman Abbott, editor of The Outlook; E. Benj. Andrews, chancellor of University of Nebraska; Benj. D. Hahn, authority on Archaeology, Philology and Theology; Albert Bushnell Hart, Ph.D., LL.D., Litt.D., head of Department of History, Harvard University; W. H. P. Faunce, president of Brown University; George B. Adams, M.A., Ph.D., Litt.D., the University of Yale; E. B. Hulburt, M.A., the University of Chicago; A. F. Shaffner, secretary of International Sunday School Lessons Committee; Henry K. Carroll, editorial staff of the Christian Advocate: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have an unbroken continuity of existence from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they swerved not from their New Testament faith, doctrine and adherence."

Pastor Jones correctly states that Baptists teach that "baptism by immersion is the pictorial and dramatic announcement to society that the individual is dead and buried to the old sinful way of life, and has arisen in glorious resurrection to the new life in Christ." But he fails to state that the Disciples teach the very opposite, that they immerse a man in order to secure the remission of sins; in other words, that Baptists bury a man because he is dead and the Disciples bury him to kill him.

Pastor Jones further says of the Baptists: "Every one of their principles is drawn from New Testament sources." That is true; and if true of the Baptists, it is not true of the Disciples; for they are the poles apart on the foundation teaching of the way of salvation. While the Disciples get their way of baptism from the New Testament, they get their object and purpose of baptism from the Roman Catholic Church.

But when we turn to "An Appreciation of the Disciples of Christ," by President Austen K. de Blois of the Eastern Baptist Theological Seminary, astonishment turns to consternation. He, likewise, fails to face the fact that the Disciples teach that baptism is necessary to salvation.

But hear him: "It is a movement rather than a sect, for its initial stream was free from sectarianism, and its cleansing waters have been pure and remedial." Its waters "cleansing waters?" "Pure and remedial?" Then all Methodists, Presbyterians and others are all going to hell; for they have not been immersed in order to the remission of sins. Will Pastor Jones and President de Blois face this issue squarely, without any dodging?

President de Blois, again: "This productive movement of the spirit originated in 1809." If this movement, that immersion is necessary to salvation, was "of the spirit," then the opposite teaching that immersion is not necessary to salvation, is not "of the spirit." The Spirit does not play fast and loose.

President de Blois: "As Baptists we find ample cause for hearty agreement with the Disciples in matters of essential faith." And this from a president of a Baptist Theological Seminary teaching young preachers what they shall go out and preach! Baptists in "hearty agreement" with the teaching that immersion is in order to the remission of sins!

Again from President de Blois: "Reviewing the essential principles to which attention has been called, we may describe this movement as eminently Scriptural." Immersion in order to the remission of sins "eminently scriptural?" Then Baptist churches are not New Testament churches; for that is certainly not a New Testament church that does not teach how people are saved. And this, remember, from the president of a Baptist Theological Seminary, training young Baptist preachers what to preach!

Again: "These men and women have chosen the name of Christians or Disciples of Christ; and they have chosen well." They chose in their national meeting the name "The Disciples of Christ," but they use the name, "The Christian Church," not "a Christian church," but "the Christian Church." Then Methodists, Presbyterians, Baptists, etc., are not Christians. They press the argument to the misleading of many Methodists, Presbyterians, Baptists, and others, that we should all unite on the name, "The Christian Church," that the bride (the church) should be called by the bridegroom's name. But the Saviour's name was not "Christ"; that was His business, his calling—the Christ, the anointed, the sin-bearer. We do not call a bride by the name of the bridegroom's business or calling, but by his name. If the bridegroom, Mr. Johnson, is a dry goods merchant and you were introduced to his bride, you would not address her as "Mrs. Dry Goods," but as "Mrs. Johnson." The Saviour's name was not "Christ"—that was His business, His calling—"Thou shalt call his name Jesus." If, now, the Disciples insist on calling themselves by the bridegroom's name, let them call themselves "Jesuits." There is at least some affinity, for they both teach baptism necessary to salvation, which Baptists, Methodists, Presbyterians and others utterly reject.

President de Blois further says: "The acceptance of believer's baptism is also founded solidly upon New Testament precedent." Exactly; but the issue is, What is a believer? Baptists stand squarely on the teaching, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) The Disciples do not; but that, in addition, it takes immersion in order to the remission of sins and a continued good life, in order to be saved.

If Baptists have been all wrong for standing, during the last twelve hundred years, against the Catholic teaching that baptism is necessary to salvation, let's be men enough to come out and say so; but if what Baptists, from the time of Christ, have stood for, "Believe on the Lord Jesus Christ and thou shalt be saved," "he that believeth on the Son hath everlasting life" (John 3:36) before he can possibly be baptized. Every Catholic, every Protestant, every Baptist, every one on the outside of all the churches who believe on the Lord Jesus Christ shall be saved. If that is true, then let every redeemed man and woman stand for it, and let those who believe otherwise go with President de Blois et id omne genus, and those who desire to be that kind of preachers go to him and to his school.

Though it is widely prophesied that Northern Baptists are going into this union, I do not believe it. I think I know them too well to be mistaken here. There are yet seven thousand who have not bowed, and will not bow, the knee to this modern Baal.

And it is even prophesied that Southern Baptists will then follow. If they do, I shall ask the waiter for my hat and overcoat and retire from the Southern Baptist banquet table. I simply will not swallow a hodge-podge soup of soft soap and hash, of bat and chameleon. "Wing of bat" and "leg of chameleon" are too much for me; and if after retiring from the Southern Baptist banquet table I can find only an old negro Baptist deacon, there will still be a New Testament Church, and he'll be deacon and I'll be pastor, and we'll evangelize the South and North and let the people know that God has but one way of salvation: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31); that our Saviour told the truth when He said, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation" (John 5:24). And we will let them know that our Saviour Jesus Christ "gave himself for us that he might redeem us from all iniquity." (Titus 2:13, 14.) The sins of not being baptized, of not joining the right church, and all other sins, from birth to death, past, present and future sins, and that real Christians are baptized, and live good lives from love to Christ and not from fear of hell, nor to get to heaven, because they are saved, and not in order to be saved; and that every one who depends on his baptism, or church membership, or good life to save him, help save him, or help keep him saved, does not really believe that Jesus is the Christ; otherwise he would know that he is redeemed from the sins of not doing those things; and that every one so believing has not really believed on Christ at all, for there is no such a Christ as one who redeems from only past sins. The only Christ there is is "our Saviour Jesus Christ who gave himself for us that he might redeem us from all iniquity." (Titus 2:13, 14.)

And God's command is positive: "If there come any unto you, and bring not this doctrine [the doctrine of the Christ; see Verse 9], receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 10:11.)

The First Draft-Evader

SUNDAY SCHOOL LESSON, NOVEMBER 24

Scriptures

Lesson Text: Jonah 1:1-3; 3:1-5; 4:5-11.

Devotional Reading: Isaiah 55:1-7.

Reference Material: Romans 13:1-7; Titus 3:1-4;

1 Peter 2:13-17.

Golden Text: Acts 17:26.

Introduction: True patriotism is not found among demagogues, but among the people of God who have come to realize that every nation on earth has a right to exist and its people to freedom and happiness. From a study of the book of Jonah, we may realize what God expects of a Christian nation.

I. Evading Responsibility (Jonah 1:1-3)

1. **The Messenger (1).** In 2 Kings 14:25 we have an account of the parentage of Jonah. It was according to his prophecy that Israel was saved from extermination, yet he was unwilling to prophesy to Nineveh! This passage also gives us the time of his ministry which was before the reign of Jeroboam the second. One of the first of the prophets whose works we have recorded in the Bible, he presents one of the finest of lessons on international friendship and on personal responsibility for others who are lost. His home was not far from the birthplace of our Lord.

2. **The Divine Command (2).** "Arise, go to Nineveh." The city was built by Ashur. (Gen. 10:11.) By the time of Jonah it had risen to heights of glory in the commercial and political world. And like all cities have been, it had grown corrupt. Wickedness prevailed from the top to the bottom of its populace. Various estimates place the popu-

lation of the city at from 200,000 to 600,000. Since there were 120,000 small children, the latter figure is about correct. How wonderful the civilization of the ancient city was has been revealed through explorations of archaeologists who have uncovered the ruins of magnificent palaces, libraries, and amusement places and given us an insight into their range of knowledge.

Into the midst of this place the prophet of God was commanded to go. It was not easy for him to do so because of his racial prejudices and because of the belief that he would meet certain opposition and probably death. He was commanded to "cry against it." That was another difficult task. Every preacher of God knows how much easier it is to speak words that tickle "itching ears" than it is to prophesy against sin and wickedness.

3. **The Draft Evader (3).** "But Jonah rose up to flee unto Tarshish from the presence of Jehovah." Jonah had not learned what the Psalmist so forcefully declared in Psalm 139:7-12. Tarshish was away to the west, probably on the east coast of Spain. Nineveh was to the east. Shipping was common in those days, and it was not difficult to secure passage or even to ship as a stowaway. Joppa was the nearest sailing point, so he hurried there, purchased his ticket and set sail, thinking thereby to be able to escape his duty. God had drafted him for service and he, like many another man, sought to evade the draft.

There is a splendid story from the World War of a French soldier who deserted in the midst of a fierce battle. Fleeing to the rear, he ran into a terrible barrage from the enemy guns and ducked into a shell hole. Soon a second deserter dropped into the hole and, finding another man ahead of him, asked him what he was doing. The answer aroused him to the disgracefulness of his own conduct and, placing his pistol against the back of the first deserter, marched him back to the front line and both men went again into action. We need to have our draft-evaders thus aroused.

Jonah was not only evading his duty, but he was manifesting the weakness of mankind which causes so much of our international strife. We have Christians who will not give to foreign missions because they do not want heathen nations to rise up and become great. We have Christians who hate negroes and Slavs and Hindus so much that they will not contribute toward sending the gospel to them. We have many Christians who are so proud of their blood and ancestry and social customs that they will not bend the pride in order to help evangelize the heathen and the poor here at home. Jonah was the first draft-evader in the army of the Lord, but there have been hosts of them since.

II. Jonah Compelled to Serve (3:1-5)

1. **The Second Call (1, 2)** came to Jonah, and it was as emphatic as the first. His experience in the belly of the great fish had taught him the futility of struggling against the will of God. Three days and nights in solitary confinement would bring many a man to his senses and send him on his way to serve the Lord. Chapter two gives us the prayer of the prophet for deliverance and his thanksgiving. He was not told what to preach, but was left to trust the Lord to give him the message in the hour of need.

2. **Jonah's Preaching (3, 4).** When the second call came to him, he arose to obey. He was the subject of Jehovah, and as such he was to obey. An ambassador must go where he is sent, and Jonah was chosen as an ambassador to Nineveh. Eight hundred miles he covered in that journey, and it was made over barren plains for the most part. He had time to think much about his former disobedience, his message to the Ninevites, and to meet the temptations that came from his own rebellious heart. The size of Nineveh is described as such that it was a three days' journey around it. The outlying fortifications probably extended a distance of some sixty miles.

"And Jonah began to enter into the city a day's journey." He did not go straight to the heart of the city before preaching. He sounded his message to the first group he met. What a lesson for us in our preaching and personal work! "Yet forty days and Nineveh will be overthrown!" Imagine a strange man in the robes of a priest or prophet,

with long beard and quaint manners, entering New York City and stopping every few blocks to cry aloud such a message! Certainly a sensation would be aroused.

3. **Nineveh Repents (5).** The people believed the prophet. God had made ready a people for the message. Here human agency and divine forethought met to work out the will of the Eternal! "They proclaimed a fast and put on sackcloth." The king set a good example, and the people followed it. Genuine repentance manifests itself in the discarding of the marks of pride and human glory. The judgment of God was stayed.

III. Jonah Learns About Patriotism (4:5-11)

1. **The Precious Vine (5, 6).** Here we get the splendid lesson that was given the prophet. Jonah, displeased because Nineveh was spared, went out of the city and sat down to mope. Sitting in a little booth, the kind used during the Feast of Tabernacles, he waited to see what would happen to the city. So disappointed was he because the city repented that he asked God to take his life. Racial prejudices, as we have seen in previous lessons, always stand before a people. Christians have to fight them down in order to obey the will of God. Jonah was agitated not so much because Nineveh repented as because the people whom he hated had been spared. Had he known true patriotism, he would have gloried in the fact that his nation, through him, had been able to stay the hand of justice from smiting a weaker people.

2. **The Gourd Vine (7-9).** God made the plant to grow very rapidly in order that the prophet might learn the important lesson. With its great broad leaves, it covered the booth with shade. Caterpillars also grow with startling rapidity in that region, and overnight the worm came and bored into the heart of the plant, so that with the coming of the hot winds and sun it immediately withered and died. Jonah's anger increased with the destruction of his shade.

3. **The Lesson Presented (10, 11).** "Thou hast had pity on the gourd." Jonah had not labored for the gourd nor had he had aught to do with its growth. Yet he waxed angry over its destruction. The lowest of earth's creatures had met before him, and the worm had conquered before his eyes. He grieved over the destruction of that little bush and yet was angry because God had spared a great city with its teeming population that had been produced at so much cost, so much suffering.

The picture is made all the more glowing by the mention of 120,000 little folks who had not learned to "discern between their right hand and their left hand." Furthermore, Jonah was grieving over a gourd vine and yet was willing to see the mass of cattle in the city perish because their owners were sinners!

Application: We have three distinct lessons from the study of Jonah. (1) God is no respecter of persons. Peter discovered that truth centuries later, but the mass of Christians until this day do not seem to know it. Why did Jonah refuse to go to Nineveh? What idea did the Jews hold about themselves as compared with other people? What right have the Jews to feel that God loves them more than He does other people? How are we like Jonah today? Is any man too good to go to Africa or China as a missionary of the cross? These questions need our answers.

(2) Sin is no respecter of persons. Jonah knew Nineveh to be sinful, but he ignored the sinfulness of his own heart. Which is worse: to sin through ignorance like Nineveh did or to sin through willfulness like Jonah did? Did God plan to spare the Ninevites because they did not have a preacher? Will He then spare the heathen world of today, as some claim, just because they have not heard the Gospel? Can we offer any excuse for not taking the Gospel to them? If we refuse to be missionary in our hearts and actions, are we not worse sinners than the heathen?

(3) Salvation is of the Lord. Can we boast about our missionary works except in the name of Jesus? Is it the missionary or the message or God that brings results on the foreign fields? If God chooses to save, who are we that we should forbid? That we should refuse to help?

ALABAMA BAPTIST PAYS WAY (From page 3.)

up the forms and start the presses for 1,000 copies as it would for 20,000 copies. Therefore, if our people really want a paper that pays its own way and has a chance to earn money for the denomination, let them increase its circulation to 20,000 per week.

6. The only way we know of for the circulation to be extended is for the churches to place it along with their other literature. They buy all sorts of periodicals for the departments of their churches. One pastor told us the other day that his church was paying enough for some little story papers to put the Baptist and Reflector in their budget. Yet the Baptist and Reflector carries each week stories as good as any published, and in addition a good exposition of the Sunday school lesson, news, discussions of our problems, doctrinal articles the best that can be had, and many other splendid things without which no church member can do his or her best work.

Think, Brother Pastors and Brother Deacons! Every other organization of the day has its official organ. Masons, Odd Fellows, American Legion, Rotarians—all secular organizations see to it that their members are constantly informed through their publications, and they do not wait for the members to subscribe—they are subscribers the minute they join. When will our churches wake up and put their paper in their budgets and have informed members?

♦ ♦ ♦

THANKS, UNION AVENUE

The editor acknowledges with much gratitude a copy of resolutions adopted by the deacons and by the Union Avenue Church, Memphis, expressing their appreciation for his services during the recent revival. Modesty forbids his publishing the resolutions. Such expressions of appreciation make the pathway brighter and the burdens of work lighter. Especially grateful are we for these words:

"Several of our boys and girls have consecrated their noble young lives to the service of our Master and others of our membership, older in Christian service, have reconsecrated their lives upon the altar of God's service."

♦ ♦ ♦

BELOVED WOMAN PASSES

Our hearts were saddened last week by the death of Mrs. Eugenia Rollow Northington of Nashville, wife of Mr. Sterling N. Northington. She was born and reared near Clarksville, united with the Baptist church there when fifteen years old, and later moved her membership to Immanuel Church, Nashville, where for several years she served as superintendent of the Junior Department. She was a woman whom Christ honored and now has received to himself. She was a sister-in-law of our Miss Mary Northington. Our sympathies go out to the entire family. A truly wonderful handmaiden of the Lord has fallen asleep in Him.

♦ ♦ ♦

Have you read the letter of John Pierce, Jr., on the Young South page? It is the kind we want our boys and girls to send in. If you want a real smile, turn and read it. Then encourage your boys and girls to read that page.

A BRIEF HISTORY OF THE DEAF AND A PAR- AMOUNT NEED FOR THEM

We read that in ancient times the deaf, along with the blind and the deformed, as soon as discovered in infancy, were cast to the waves, or otherwise destroyed. However, the first mention in the Scriptures concerning these people reads: "And the Lord said unto him [Moses], Who hath made man's mouth? or Who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I the Lord?" (Exodus 4:11.) This seems to have been a rebuke to Moses because of his complaint of an impediment in his speech. Further on we read that God created a way—the signs—to make up for the loss of hearing, by which the deaf might hear through the eye. And in Leviticus 19:14 God admonishes that the deaf should not be neglected or lead astray; and again, in Isaiah 29:18, God says: "And in that day [the day or time of the gospel]

shall the deaf hear the word of the Book." And in St. Mark the Lord Jesus Christ "unstopped the ears and untied the tongue of the deaf," when He looked up to heaven and uttered "Ephphatha." Since Christ's time we hear of no more miraculous opening of the ears, but the "Ephphatha" ("The Education for the Deaf") has accomplished multitudes of miracles and now the deaf hear the word through the eyes by means of the hand alphabet and signs by hands or by lips.

While in school the deaf young people enjoy Sunday school and church privileges and are surrounded by loving and sympathizing teachers to encourage them in religious and spiritual matters, but after leaving school the "evil-doers" invariably take more interest in them than do the church people—yea, in many cases more than do their own families—and soon they become careless and indifferent and retrograde, and are led on to their downfall unless the warm hand of Christianity intervenes. Because of the ability to hear, the blind people have a great advantage over the deaf in spiritual and religious matters. A blind person can go in any one of the hundred thousand churches anywhere and not only get the benefit of the services, the sermons, the hymns and prayer, but can also participate in them, while all these things are

ATTENTION!

Executive Board of the Tennessee Baptist Convention will meet on December 10th in its regular annual session to make appropriations. There will be a brief meeting of the Board at Union City on November 13th to receive the secretary's report, but all appropriations will be made at the December meeting. Let all applicants bear in mind that applications are to be in the hands of the secretary ten days before the Board meeting, so it will be necessary to have all applications for help on pastors' salary in the office of the Executive Board before December 1st.

O. E. BRYAN,

Corresponding Secretary and Treasurer.

a blank to the ears that hear not. Not one deaf person can read the sermons as delivered from the rapidly moving lips of the minister.

What the Deaf Greatly Need

The great need in our mission work among the deaf people is volunteer help from our hearing and speaking brethren. In Dallas, Waco, Houston and Denton, Texas; Little Rock and Fort Smith, Ark.; Knoxville, Tenn.; Raleigh, N. C.; Charleston, S. C., and St. Louis, Mo., we have hearing and speaking ladies and gentlemen who have volunteered to foster the classes. In these places the classes are in a prosperous and happy condition. All a volunteer has to do is to learn the hand alphabet, meet a deaf person of his town, spell to him the desire to help in the class work and he will arrange for you to help. If there is no class of mutes in your town, let us know and we will start one at once.

Address either Rev. J. W. Michaels or Rev. A. O. Wilson, in care of the Baptist Home Mission Board, Atlanta, Ga.

HAVE OUR COLLEGE CHURCHES FAILED?

By J. T. Warren

(We are glad to have this word from President Warren. It is exactly what we expected from our Baptist schools, but we could not get it otherwise. Let the facts be known and our people will send their boys and girls to our own colleges.—Editor.)

In the Baptist and Reflector of October 10th the editor has a very timely editorial on the subject, "Looking After Our Students." All of us will agree to the principles he lays down. It has occurred to me, however, that some of our people would be misled regarding the efforts of our college churches by the following paragraph:

"We present this matter with vigor in order to cause both comment and action. Mr. Leavell and his helpers are doing all they can to promote work through our college churches that will save our young church members from depreciating in relig-

ious value while away from home. We challenge the college churches to aid him in the work. So far only First Church of Knoxville has announced through our columns any kind of interest in the stream of youth that has just poured into our college communities. Surely all others are not indifferent! They have not thought seriously about it."

It is true that some of the churches have not advertised their programs through the Baptist and Reflector. This is no proof, however, that these churches do not have a very definite program and have not followed it in a more definite way than announcing it through the papers.

In my twenty years at Hall-Moody I was in close touch with the work done by the churches of Jackson for the students of Union University, and I know that their chief thought was for the spiritual development of the students brought under their influence.

During the year I was at Murfreesboro I saw the interest of the First Baptist Church, not only in the girls of Tennessee College, but in the students of the Teachers' College, even sending automobiles for them on Sunday morning.

I am now beginning my third year at Carson and Newman, and nowhere have I seen a church more vitally interested in the work of students than the First Baptist Church of Jefferson City. Nowhere is there a pastor who labors more faithfully and efficiently for the welfare of college students than Brother C. W. Pope.

Since the question has been raised, our Baptist people will possibly be interested in knowing some facts about the work of the church and its pastor in behalf of our college students. About two weeks before school opened Brother C. W. Pope, as pastor of the First Baptist Church, sent a personal letter to every student enrolled for the coming session in Carson and Newman College. To the students who had been here before he wrote the following letter:

Dear Friend: They tell me you are coming back to Carson and Newman this fall. I am glad. The month of September will usher in renewed activities in college circles. Each year a wider knowledge of Carson and Newman increases our appreciation of this splendid institution, a standard college of Christian ideals. Each year deepens our admiration for the institution that has contributed so much to our lives—education, culture, friends, vision, religious.

During vacation days we have missed you in our church services. The first Baptist Church seeks to provide a church home for the students and to contribute to their education the knowledge and the spirit of Christ. Last year the response was fine. More students held membership with us than ever before. The quality of work in the Sunday school and B. Y. P. U. was commendable and the attendance on preaching services was highly gratifying. We are depending on you this year.

We want you to have an active part in our church life. This letter is an invitation to begin with the first service after you arrive. You will find a hearty welcome. Call to see me when you arrive.

With every good wish for a happy and successful year with us, I am, etc.

To the students who had not been in the college before he sent this letter:

Dear Friend: I was glad when I learned the other day that you are coming to Carson and Newman this fall. I congratulate you. The selection of a college is one of the important choices of life. No one can estimate the silent influence of one's Alma Mater on one's career. Carson and Newman is a standard college thoroughly loyal to the spirit and teachings of the Bible, and with a true appreciation of Christian ideals and Christian character.

Closely associated with the college is the First Baptist Church. This church seeks to provide a church home for faculty and students as for its resident membership. In Sunday school special classes taught by trained teachers are provided for college young men and women. The B. Y. P. U. is one of the inspirations of the church. Several large unions meet each Sunday evening for helpful training and delightful fellowship. You will like our B. Y. P. U. The large number of students attending preaching services has been most encouraging and commendable. The pastor and church are highly gratified.

There is a place for you in all the activities of our church. We hope you will start with the first service after you arrive. You will find a hearty welcome. The pastor's home is near the church. When you arrive call to see me.

With every good wish for a happy and successful year with us, I am, etc.

As a result of this and other work which is carried on constantly, on the first Wednesday even-

ing after the opening of school, more than two hundred students attended the prayer meeting. About two-thirds of the boarding students are regular attendants at the mid-week prayer meeting. Eight students of the college teach in the Sunday school; five students are leaders of the Junior and Intermediate B. Y. P. U. organizations. Three of the church ushers are college students; forty-two students have joined the First Baptist Church during the past month; and a number of the former students were already members of the local church, having joined a year ago. Though we have had no revival, we have already had one young lady to make public profession of faith and request baptism. She will be baptized next Sunday night. On October 20th 206 students were present in the B. Y. P. U. (and this is about the usual attendance); 178 of these students contributed to the financial budget of the church.

Recently the Woman's Missionary Society of the First Baptist Church voted to do what they could to mother the boarding girls of the college—that is, each member becomes responsible for a certain group of girls whom she invites to her home and shows every courtesy it is possible to show without interfering with their school work.

The pastor of the First Baptist Church attends the chapel exercises of the college on an average of about two days a week. He is not asked to speak, except occasionally, but he comes in this way in personal contact with the students as they come and go. He visits them when they are ill, and his home is open to them for counsel and advice at any time they seek it.

In the light of the above facts, we believe our friends will agree that our college churches have "thought seriously about the problem of furnishing a church home for college students."

THE FIELDS ARE WHITE

By Mrs. H. A. Todd

(Paper read before McMinn W. M. U. and published by request of that body.)

"Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." (Matt. 9:37, 38.)

I was asked to talk about some of the needs in this association. I am wondering if we as churches "pray the Lord of the harvest" as we should, that He send forth laborers into the fields to glean the ripened grain. The church at Trenton, Tenn., prayed much that the Lord would call some of their young people to "special service," and the result is, they have sent out a number of ministers and missionaries. I do not know how many. The "Mary Wade" Sunday school class prayed every morning at nine o'clock for this purpose. We had one deacon, who in more than thirty-five years never missed a prayer meeting, and he always prayed for the Lord to remember the young people and call some of them to service. He has gone to his reward.

Our needs in this association are manifold, and I want to talk first of our homes. We need more prayerful homes or more prayer in the homes. We need more prayerful mothers. I have talked to a number of our women about having family prayer, and almost to a woman they say, "We just don't have time." They do not seem to see, as did the poet who said:

"Should the new dawn breaking, a burden bring
That your soul deems hard to bear,
Seek a boon of grace, for a little space.
There is always time for prayer.

"With a lift of the heart, let the day begin,
And a moment's respite spare,
E're you pass along with the toiling throng.
There's always time for prayer."

Some say it is so hard to get the family all together long enough to pray. This state of affairs should not exist. As I see it, one of the greatest things that could happen in this association would be the establishing of a family altar in every Baptist home. Our women could do much to bring this to pass. Children that are reared in such a home, when they go out from it, will never forget it; and when the time draws near that the family assembled in worship, they will think of the loved ones at home, no difference how far away they may be.

They will know they are remembered at a throne of grace by the loved ones at home.

A woman or mother has much influence in the home. She is indeed queen of the home. Here she was designed by her Creator to rule with all diligence, faithfulness and love. Here the energies and virtues of manhood and womanhood of succeeding generations are cast, shaped, destined and hardened into monuments that shall tell for weal or woe. In the home woman finds her ideal, and her happiness reflects the joy and sunshine of her loved but lost Edenic home. A great man once said, "Show me the mother, and I will show you the man." While this should be, yet it is not always true.

Though the greatest men and women that God has sent to bless the world have had good mothers, their homes may have been thatched cottages over whose door the woodbine entwines its tender vines and from whose low eaves the firelight bade the stranger welcome. But it was home—home because mother's influence warmed every heart and illumined every soul. From such a home came our greatest and noblest men and women.

The earthly home of Jesus Christ was a home of poverty, but who among us dare say that Mary was not the very personification of loveliness and moral beauty? May not our own Lord Jesus have learned much as a man from his own dear mother? The second thing He said on the cross was in remembrance of her, providing for her a home. Just as the homes, so the nation; the destruction of one means the destruction of the other. God has placed His highest sanction upon the home as an institution. There is much in the saying, "The hand that rocks the cradle is the hand that rules the world." How important it is, then, that that hand be firm and faithful and the heart prayerful!

I wish we as women of this association could influence the women of every church in this association to hold weekly prayer service around in the different homes. In this way the membership would become better acquainted and no doubt many souls would be saved. The harvest is indeed plenteous, but the laborers are few.

We need in this association (as in all associations) a sane and scriptural evangelism. Our Lord gave the commission to His church and demanded three things of it: Disciple or make Christians of all nations. Teach them to observe all things whatsoever I have commanded you. He says if you do this, then He will be with you. This means simply that the teachings from the pulpit and from the press and from every auxiliary of the churches should be in harmony with what Christ taught His disciples and taught them to teach throughout the world.

This includes, first, the declaration that Jesus is the Christ of God and the only Saviour of men. Secondly, the obligation all men are under to Him to repent and believe the gospel, and the promise to all such is, "Thou shalt be saved." Thirdly, that all such penitent believers should join the church at once and be baptized and walk in the ways commanded of Him in His word. These new disciples then must be taught to obey all things He has commanded, such as "Love one another," "Pray for one another," "Be subject to one another," "Not forsaking the house of the Lord as the manner of some is." To pay into the treasuries of the churches of their means as God has prospered them. These and many other things are found in and enforced by the commission. Personal work through the whole year, and not only at the annual revival should be the point toward which every member should strive. Nothing should be preached at any time except the old Jerusalem gospel, nor should we seek to unduly influence any sinner to profess that which he has not, lest we deceive them and their last state is worse than the first. If we do these things, then we are guilty before God of deceiving them.

"Our fields are white" and need to be awakened. The disciples are the "light of the world" and "salt of the earth," and as such must seek in every way to be what their Head and Commander-in-Chief has enjoined upon them. Many of our churches are cold and indifferent in their work for the Lord for most of the year. Sinners all around them are scarcely ever exhorted to repent, nor are

they prayed for except in a perfunctory way except in the revival season. The attitude of many of our people is that the Lord can only save souls during a revival.

In our prayer service a few days ago a woman asked that we pray that her son be converted in the next revival. Why not pray now? Now is the accepted time. "Today is the day of salvation." Tomorrow may be too late. It is said, "The Lord added daily to the church." These ancient churches worked at the job every day in the year, and the results were manifested daily.

Another thing we need in this association is for the churches to get a vision of the financial needs of their pastors. There is much the country churches could do to help their pastor in a financial way if they could just get His need on their hearts. I do not think that it is because they are not willing; perhaps they have never been taught. Paul says: "If they have sown unto you spiritual things, is it a great thing if we reap of your carnal things?" It is ordained that they that preach the gospel shall live of the gospel; "Let every one of you lay by him in store as God hath prospered him," etc. If these simple directions were followed by every member of all our churches, our financial problems as churches would be solved. When our giving is spasmodic and out of proportion to what the Lord has given us, there can be no well-grounded hope of relief for the financial situation of any church, and our ministers must continue to suffer as a result. Such conditions are very discouraging.

Our churches (many of them) must get a vision of the need of "housing the churches." Many houses of worship are wholly inadequate. Many houses are so heated and so arranged that when cold weather comes it is hard to have an audience, for they know they will be uncomfortable if they go. The most pleasant and most attractive place in the community should be the church house. I think it should be just as attractive and clean as our own homes. Heat, lights and seats are all essential to the comfort of an audience, and when these are poor or lacking and the rest of the building and the grounds are not attractive, there is no physical allurements for the unconcerned to visit us and hear the gospel. We lose their presence and fail to secure the influence over them for the good the Master intends we should have.

We need in this association a missionary on the field for whole time service. Many of the things I have mentioned would automatically come to pass if we had such a man. I wish this serious matter would get on the heart of every one present, and that there would be a concerted effort to effect this very important thing as quickly as possible. Our women could do much to bring this to pass. The establishment of the family altar in every home and a weekly prayer service in every community where there is a Baptist church would help much.

Our ministers and members need to become better acquainted, and this can only be done by visiting other churches when you have no meeting at home. Great fellowship could be generated by this method, and it would cause a reviving of fraternal feelings, now almost wholly unknown to us.

CAN YOU MATCH IT?

This one comes from the fertile brain of our Orphans' Home Superintendent, W. J. Stewart.

A negro man went to a judge to get his name changed. After he had presented his petition, the judge asked:

"What do you want your name changed for, Amos? You haven't worn it out, have you?"

"Naw, suh," replied the negro, "not 'zackly, but my fambly has wore it out."

He will steal himself into a mans favor and for a week escape a great deal of discoveries; but when you find him out, you have him ever after.—Shakespeare.

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar.

—Byron.

THE NEWS BULLETIN

SIXTEEN OUT OF SIXTY

Associations have sent us their minutes for this year. It is very necessary that we have them at the earliest possible date in order for the lists in our offices to be corrected and the statistical tables be prepared for the state minutes. Please rush them.

Big Emory, Big Hatchie, Chilhowee, Concord, Dyer County, Gibson County, Giles County, McMinn, Madison, Maury, Nolachucky, Salem, Sequatchie Valley, Shelby County, Stone, and Wilson County have sent theirs. Please let the others follow their example. Send two copies to the Baptist and Reflector, 161 Eighth Avenue, N., Nashville, Tenn., or to Dr. O. E. Bryan at the same address.

SUNBRIGHT BRIGHT

Word comes to us of the good work that is being done at Sunbright, near Wartburg. On the 13th of October they called Glenmore Garrett, Sr., as pastor. Some months ago their building was burned just as it was completed. A new lot was secured, and they have worked and sacrificed until now they have a new and splendid building which is in use and is rapidly nearing completion. They desire to get in touch with some church that has good used pews for sale. Wartburg has called D. H. Taylor, and the work there is promising. They have the Baptist and Reflector in their budget and report that all the readers are delighted with it. Sunbright has also put the paper in the homes of her few families.

TENNESSEAN HONORED

On the 21st of October T. R. Waggoner, one of our Tennessee exiles, was unanimously elected president of the Baptist Fundamental Association of Philadelphia and vicinity. This organization is composed of some of the largest and strongest of our Baptist churches. The Eastern Baptist Theological Seminary is an outgrowth of this association. The purpose of the body, as stated by the president, is to emphasize Baptist orthodoxy and protect pulpits from Modernism. Recently we published a questionnaire which this body has prepared for the churches in order that they may know whom they are about to call. Brother Waggoner is pastor of First Church, Newton, Pennsylvania.

COLUMBIA REVIVAL CONTINUES

A revival spirit seized the First Church of Columbia about the first of last June, and it continues to hold sway. Sixty-nine new members have been added since that date, and Pastor F. G. Lavender has been called upon to use their beautiful new baptistry almost every Sunday. S. P. P'Poole of New Orleans was with them in their recent revival services which resulted in 34 additions to the church. Twenty-eight new members were baptized on the night of the 3rd and others are awaiting baptism.

ARIZONA CONVENTION

The first annual session of the Baptist General Convention of Arizona met in Chandler, October 24-26. J. O. Willett of Olberg was elected president; C. B. Maxwell of Phoenix, vice president; and Truman Helm of Phoenix, clerk. Reports from the churches showed that they (twelve of them) gave \$5,964 to the Unified Program during the year. The goal for the new year was set at \$8,050, and each church was asked to undertake to raise a part of this. Among visitors present were Miss Lucille Reagan of Africa, who represented the Southern W. M. U., J. G. Bennett and S. S. Bussell of

New Mexico. The convention unanimously adopted the Baptist institutions of New Mexico as their own and will send regular contributions to them. These include Montezuma College, Baptist Orphans' Home and Baptist Hospital. The Baptist New Mexican was chosen as the special organ of the convention for the time being. It will be remembered that messengers of these churches were received into our fellowship at the last session of the Southern Baptist Convention.

TWO PASTORS POUNDED

Third Church, Nashville and Wartrace Church have introduced their new pastors into their fellowship with old-fashioned poundings, accompanied by other manifestations of good will. Pastor Bunyan Smith of Third Church, Nashville, and his wife were invited to attend a special program given in their honor at the church house. A splendid meeting had just closed with the pastor doing the preaching and Mrs. M. H. Strother of Memphis leading the singing. Twenty members were added to the church.

On the evening of the special entertainment a splendid program was rendered, and the pastor and family were wholly unaware of the big secret until they were escorted to the door of one of the Sunday school rooms and ushered into the midst of a great pile of presents.

Wartrace Church surprised her pastor and wife, Rev. and Mrs. C. M. Pickler at about the same time and in much the same way. Both men are taking hold of their new fields in a fine way, and the work is growing rapidly.

PRIEST-PREACHER

It was our pleasure last week to have a visit from Dr. F. Patrick Dennison of Carmel, Ind., formerly pastor of some of our great Baptist churches in Virginia and now waiting the call from another field of service. He had been with Central Church of Martin, pastor Baber having formerly been an associate of his. Dr. Dennison was consecrated a Catholic priest just forty-five years ago. He has had a wonderful record and the telling of it is thrilling. He witnessed in Ireland back in 1884 the burning of Bibles and the egging of our Baptist missionary. He has promised us a sketch of history at an early date.

ANOTHER STAMP FOR THE ALBUM

It is not for a postage stamp collection, but for the family album that little Gerald Frank Stamps made his appearance in the home of Brother and Mrs. Frank H. Stamps of National Avenue Church, Memphis, two months ago.

His father is pushing the work in the church. They observed State Mission day and had a fine program. They have been worshipping in a little hut since their organization four years ago, but on the fourth Sunday in October they started their building fund with an offering of \$290 in cash and pledges. They have \$110 in the bank and are planning to begin soon on a building that will cost them about \$4,500. This will be so arranged that it can be enlarged. During the past six weeks they have received 13 members by letter, one by restoration and three by baptism. Two deacons came by letter and two were ordained in September with J. R. Burke of Hollywood preaching the ordination sermon and W. L. Smith of Yale giving the charge. Brother Stamps has just closed his first year with this good people and starts off the second with much enthusiasm.

ELIZABETHTON NEWS

The take the following items from the Elizabethton News of October 24th: "The First Baptist Church celebrated State Mission day on the 20th. Hal Hopkins, chairman of the committee, and J. Frank Seiler, superintendent of the school, presented a special program and an offering amounting to \$300 was taken. . . . Pastor Richard N. Owen delivered two impressive sermons during the day. . . . Miss Sarah Lacy was at the piano, Mrs. Marie B. Simerly having been kept away on account of the illness of her mother. For more than a quarter of a century Mrs. Simerly has been church pianist, and few churches can boast of having a more faithful one.

"The West Side Mission Sunday school also observed the State Mission program, and their offering was more than the amount allotted them. Next Sunday (October 27th) First Church will organize a Sunday school class for the deaf. General Moreland will be their teacher, and they will have a room of their own. . . ."

Much of the honor for the success of the programs of the day was attributed by The News to J. Frank Seiler and says: "He came to Elizabethton from Washington several years ago and entered into Christian work with zeal, and no one in the town stands higher as a Christian gentleman." Sherman Grindstaff, a young attorney, taught the Baraca class, and his work was also praised by the local paper.

SECOND CHURCH, ELIZABETHTON

Brother J. H. Snow of Knoxville was in the office last week and gave us some interesting information concerning the organization of a new church at Elizabethton. This body was constituted about two months ago, several members from First Church entering into its organization. On the last Sunday in October there were twelve additions by baptism and four by letter, bringing the membership above the fifty mark. They have secured an old church building for temporary quarters and the work starts off well. J. L. Moore, one of our finest laymen and great workman in the kingdom, was elected Sunday school superintendent. J. K. Haynes of South Knoxville has been called as pastor, but his decision has not been announced at this writing. He was formerly pastor of First Church, Elizabethton.

CHAPLAIN-PASTOR DEAD

The Rev. A. I. Foster, former pastor of Calvary Church, Nashville, chaplain in the American Expeditionary Force to the World War and beloved pastor of the church at Perry, Ga., died suddenly on the afternoon of the 5th at his home in Perry, Ga. He enlisted in the army as a chaplain during the trouble with Mexico and spent some time on the Mexican border. Later he was sent overseas, and while at the front was gassed. After returning from France he did some work in Vanderbilt and was pastor of the churches at Chapel Hill, Marshall County, and Eagleville. He served one term as chaplain of the House of Representatives in our State Assembly. He never recovered from the effects of the gas. He is survived by his wife, nee Miss Hattie Magill, of Athens, Tenn., and their two children, Ivan Magill and Frances. He was born in Canada, but spent most of his life in the States, being a resident of Nashville for some fifteen years.

DOVER BAPTISTS GIVE MUCH

For the associational year just closed the members of the church at Dover gave \$35.00 per capita to all causes fostered by the church. That is a high average, being exceeded by but few churches in our state. Pastor Clifton Bridges has led them in a great way in their efforts to erect a building and pay for it as they go. They have not been negli-

gent of the Co-operative Program either. Brother Bridges is now in a meeting with his people, J. A. Brown of Chattanooga leading the singing. Owing to the lack of a house of worship, it has been two years since they had a revival meeting in the church.

MARS HILL REVIVAL

R. L. Bolton of Hendersonville, N. C., did the preaching in the Mars Hill revival, one of our oldest schools. It was founded about the time the Southern Baptist Seminary came into existence. For some time it was under the Home Mission Board, but has long since been an independent school, directed by the State Mission Board of North Carolina. There are now 500 students. R. L. Moore is the president, and he has been with the institution for thirty years. A large number of ministerial students attend the school, and it has sent forth some of our leading ministers, among them being F. F. Brown, First Church, Knoxville; Zeno Wall, Shelby, N. C.; and Porter M. Bailes of Tyler, Texas.

The revival lasted for ten days and resulted in about 100 additions to the church by letter and upon profession of faith. At the close it was found that every young woman in the school was a Christian and only a very few of the young men had not been won. Dr. Bolton says: "Mars Hill answers the question, 'What constitutes Christian education?'"

JACKSON CELEBRATES

First Church, Jackson, had a great day on the first Sunday when the sixth anniversary of the pastorate of John J. Hurt was celebrated and when a pentecostal blessing came with 61 additions to the church. Preparations had been made for the great day and a splendid program was rendered. A neat souvenir program was printed carrying on the first page a picture of Brother Hurt and on the inside a view of the front of their building. Additions to the church by baptism and by letter, contributions to missions and benevolences and to local expenses and total contributions were listed by years for the six years of his service. Two hundred and nine members have been added by baptism, 781 by letter; \$130,191 has been spent for local purposes during the six-year period and \$118,256 given for missions and benevolences, or a grand total of nearly a quarter of a million dollars.

This church was organized in 1837 with Dr. John Finlay, M.A., Glasgow University, Scotland, pastor. On the 28th of January, 1844, a committee composed of J. R. Taylor, John Norvel, Dr. Snider and Dr. Still was appointed to "build a house on the (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.

WHICH ARE YOU?

The bones in the body
Are two hundred or more;
But for sorting out people
We need only four.

Wish-bone People:
They hope for, they long for,
They wish for and sigh;
Then want things to come, but
Aren't willing to try.

Funny-bone People:
They laugh, grin, and giggle,
Smile, twinkle the eye;
If work is a joke, sure,
They'll give it a try.

Jaw-bone People:
They scold, jaw, and splutter,
They froth, rave, and cry;
They're long on the talk, but
They're short on the try.

Back-bone People:
They strike from the shoulder,
They never say die;
They're winners in life, for
They know how to try.
—Barney Coan, in Exchange.

Dear Young South: I am a little farm boy nine years old, and when I'm not at school I'm busy helping on the farm. I also like to do carpenter's work. I can't remember when I couldn't drive a nail. My daddy has always let me use his nails and saw.

I have built many barns and garages; and every one I make is an improvement over the others. The last barn I made is large enough for my dog Boss to stay in. It has a loft, and I keep my hay up there.

My dog Boss is a good hunting dog. Several boys have wanted to buy him. One man told me he had a little Collie he would like to swap for him. He said the Collie was a good one, too. I said, "Well, why don't you keep him?" The man laughed.

I enjoy stories about good dogs. And my little sister, Fay, and I enjoyed that one on the Young South page about that good old cat.

I have several little cousins who are taking the Baptist and Reflector and are reading the Young South page. One day my mother asked little three-year-old Alice McCullough what she was going to be, and Alice replied: "The Baptist and Reflector."

My sister Fay wants to write next time. When I write again, I want to tell you about my garden and how I have trained my dog to pull the wagon.—John Pierce, Jr., Petersburg, Tenn., Route 4.

Such a nice newsy letter, John. I know all the boys and girls of the Young South are glad to hear about your busy life on the farm, and want you to write again.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

A certain beautiful and gracious woman is the admiration of all the schoolgirls in her town. Even girls of a larger growth are ready to declare there is nobody like her. "Why do you take such pleasure in her?" an older lady curiously asked of a plain and rather awkward girl who was especially given to the prevailing fascination. "Why," said she, at a loss for a moment, "it isn't because she's so lovely or so nice. It's because when I'm talking with her she makes me feel just as lovely and nice as she is." There is another anecdote of the same complexion, touching a young lady who gave a good deal of time to "settlement" work, and was a particular favorite with all the children. "Why do you love Miss Mary so?" somebody asked a devoted little boy. "I like her," he said, "because she looks as though she didn't see the holes in my stocking."—Exchange.

A PUZZLE

A funny little man told this to me: "I fell in a snowdrift in June," said he. "I went to a ball game out in the sea, I saw a jellyfish float up in a tree. I found some gum in a cup of tea. I stirred my milk with a big brass key. I opened the door on bended knee. I beg your pardon for this," said he. "But 'tis true when told as it ought to be. 'Tis a puzzle in punctuation, you see."—The Expositor.

THE BIRTHDAY GIFT

Doris Howe was sitting idly by the window, looking with tear-dimmed eyes on the uninviting view before her; the rain-washed roofs of crowded houses, and far below, appearing like tiny dwarfs, the hurrying figures in storm-coats, vainly trying to hold umbrellas against the driving wind.

It was an unusual thing for Doris to be idle. Through necessity her hands were always busy. She had a helpless mother dependent upon her for the comforts of life, and there were no luxuries in the little home.

Quite unusual was it for her to permit the tears to come to the surface, however hard they might try; for always her face was bright and shiny, and her courage undaunted. But for some time she had felt the isolation of her position, and today, perhaps because of the freely flowing tears of Dame Nature, her heart was very heavy.

Perhaps, too, seeing the happy band of girls about her own age yesterday, gathering for their Sunday school class, made her feel more alone than usual. Doris had not been to Sunday school before since her father died, two years ago, when she was seventeen. She had left the high school when she was a junior, and, besides caring for her invalid mother and keeping the tiny home to which they had been forced to move, clean and bright, Doris provided for

their needs by sewing. She had always had a real "knack" at sewing.

The girl friends of her school days, though sorry for Doris and missing her from their midst, had gradually drifted out of her life, and Doris had made no new friends. She had always hurried home after the morning service on Sunday, but yesterday, for some reason, she lingered a moment to watch the shining, eager faces of the girls. She had caught a word from one and another, enough to tell her that they had recently organized their class and taken the name of "Loyal Sisters." They were having delightful times in their class gatherings. Ever since she had been wishing that she, too, might have a share in them.

"I wonder," Doris thought wearily, almost bitterly, "why I should be so shut out from all that makes life worth while? Why does God let me know this loneliness and burden, when so many other girls are care-free and happy? But I must not doubt or complain; I will trust him even though it seems hard. It must be because tomorrow is my birthday, and I wish somebody would think of it, that I am so weak tonight," and as a voice called to her from the adjoining room, she resolutely put away her dreary thoughts and went with her usual patience and cheerfulness to answer the summons of the only one left for her to love.

The next morning the sun shone brightly, and a ray of light fell across Doris' lap as she sat by the window, busily sewing on a dainty dress for a young woman whom she knew only slightly, but whom she had met at the church, which both of them attended. Doris had always admired this young woman's sweet, earnest face, and almost at times she had been tempted to envy her apparently care-free, comfortable, and sheltered life. Yesterday Doris had found it hard not to envy the other girls, as they flocked around Miss Grant who evidently was their dearly loved teacher.

As her fingers flew swiftly back and forth on the beautiful dress which must be finished that day, Doris' thoughts as swiftly went back to the time, so long ago it seemed now, when she, too, had been a joyous, laughing girl, before the burdens fell upon her young shoulders. Her heart ached as she thought of the dear father who had always been so tender and loving.

All the morning she had tried to be brave and cheery for her mother's sake, but the longing for a bit of birthday remembrance, and the memory of the one who never used to forget it, made the tears start. But for a knock at the door a shower might have followed.

Rising quickly, she opened the door, to find the young woman about whom she had been thinking. In her arms Miss Grant carried lovely roses, which she held out with a smile to the wondering little seamstress.

"They are for you," she said. "The note will tell you all about it. No, I cannot stop now, but I'm coming soon to see you, dear. I'm so glad the dress will be ready, for my girls want me to wear it tonight." And before Doris could recover from her surprise enough to stammer out a few words of thanks, Miss Grant was gone.

When Doris looked among the leaves of her armful of fragrant flowers, she found this little note:

"Dear Doris: We are sending the roses to tell you that we want you to join our class, the Loyal Sisters, and we hope you will not be able to resist their sweet appeal in our behalf. We know how busy you are, but we feel sure some way can be arranged for you to share in our good times, and we shall look for you every Sunday, anyway. We want you and hope you want us! We are all praying that you may find some of the sunshine you have been bringing to others, and that into your life many blessings may fall.—Your loving Loyal Sisters."

Doris sat very still, when she had

finished reading the note, and the list of names signed. Her eyes were shining with wonder and joy. How beautiful that this token of love and fellowship should reach her just when it seemed there was no one to care! Could she have a sweeter birthday than this? Looking up, she whispered: "Dear Father, help me never to doubt again, even in the darkness. I know thou lovest me."

Then, gathering the fragrant roses in her arms, she went to her mother's room with a heart full of joy and with a song on her lips she returned to her work.—Edith Lillian Young, in Western Recorder.

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GANG GOES TO MILL, THE—Harriette Wilbur—Never did armored knights have more thrilling adventures than did these five boys on that halcyon day they went to mill. (Fun, adventure, comradeship.) 372 pages.

PETER AND PRUE—Mary Dickerson Donahy—(Read to 7 to 9; Read by 9 to 12)—These two children were cruel of running away only by a forced jaunt to the moon and the planets. (Imagination, adventure, contentment.) 258 pages.

HERO STORIES FROM THE OLD TESTAMENT—Seymour Loveland—Stories with which every child should be familiar. (Achievement, reverence, vision.) 310 pages.

ROBINSON CRUSOE—Daniel Defoe—(Read to 8 to 10; Read by 10 to 15)—The years are but increasing the popularity of this story of a man shipwrecked upon a south sea island. (Adventure, imagination, resourcefulness.)

KIPLING'S BOY STORIES—Rudyard Kipling—Many consider Kipling the master of short-story telling. Certainly these carefully selected, virile stories will appeal to all boys. (Adventure, honor, sportsmanship.) 449 pages.

KIDNAPPED—Robert Louis Stevenson—A fine story of adventure dealing with the affairs of a young David Balfour who cast his lot with the followers of the Stuarts. (Adventure, courage, loyalty.) 262 pages.

KING ARTHUR AND HIS KNIGHTS—Maude Radford Warren—These stories are a fine form of romantic narration presenting the ideals of the finest chivalry. (Legend, romance, adventure.) 268 pages.

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EDUCATIONAL DEPARTMENT

<p>Sunday School Administration</p>	<p>W. D. HUDGINS, Superintendent Headquarters, Tullahoma, Tenn.</p>	<p>Laymen's Activities B. Y. P. U. Work</p>
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FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,
NOVEMBER 3, 1929

Memphis, Bellevue	1306
Chattanooga, First	928
Memphis, First	896
Memphis, Temple	793
Knoxville, Broadway	733
Memphis, Union Avenue	700
Memphis, LaBelle	613
Memphis, Central	578
Nashville, Grace	574
West Jackson	567
Nashville, Judson	527
Etowah	522
Nashville, Eastland	507
Erwin, First	499
Nashville, Belmont Heights	492
Nashville, Immanuel	470
Nashville, Park Avenue	458
Chattanooga, Highland Park	440
Paris	400
Memphis, Trinity	392
Memphis, Speedway Terrace	370
Memphis, Boulevard	369
Memphis, Seventh	359
Cleveland, First	355
Elizabethton	347
Memphis, Highland Heights	342
Chattanooga, Avondale	329
Humboldt	326
St. Elmo	326
Chattanooga, Tabernacle	325
Memphis, Calvary	320
Chattanooga, Northside	314
Knoxville, Lincoln Park	313

SUNDAY SCHOOL NOTES

Rev. J. M. Hinds, of Grandview, wants work in all his churches. This is a fine indication and we will plan to care for his needs if possible.

Let all who want training schools for the winter and early spring make applications right away, as we are planning our program for the year and want to get all the workers busy and at the same time care for all that need work.

We are glad to get a letter from Mark Harris, now pastor at Newport, and to know that he is taking hold of the situation there in fine shape. He is planning for a big training school after January 1st. It will be our pleasure to co-operate with him in this matter.

Riddleton sends in application for a standard school this week. We would like to see 200 of our churches meet this requirement and put on this standard program. Nothing would do more good for our work than for our schools to work on that basis.

We are anxious for our teachers over the state to get the best helps for 1930. Write for leaflet setting forth the best helps. Too many helps is not good for any teacher, but some of the best helps are absolutely necessary to the best lesson preparation.

We call attention to the new magazine or paper for the Young People and Adults. It is the "challenge" that I refer to. It is the old paper, "Kind Words," renamed and readjusted to suit grown people. It is full of good reading matter and should be in the hands of all the people.

Rev. H. K. Williams writes from Calvary, Knoxville: "Brother Wood and Miss Collier did fine work in our campaign. We trust that it is the beginning of some real constructive work in Calvary Church."

STATISTICS THAT COUNT

We are carrying to the convention the greatest report that we have ever made in the twenty-two years. Get a copy and read it. We are having it printed in leaflet form, and it will not be read before the convention this time. Write for a copy and we shall be delighted to send it to you.

We give below a few statistics from our annual report that show what has been done on the field the past twelve months:

Number regular workers	6
Number approved workers, Sunday School Board	8
Number special workers	10
Number rural workers	19
Number volunteer workers	225
Number volunteers in other lines	69
Total weeks of volunteer help	307
Number training schools by regular workers	178
Number training schools by rural workers	186
Number training schools by special workers	91
Number training schools by volunteer workers	136
Total number training schools	591
Number classes taught by regular workers	246
Number classes taught by rural workers	194
Number classes taught by special workers	91
Number classes taught by volunteer workers	268
Total classes taught	799
Enrolled in all classes	22,971
Hours taught by all workers	7,676
Addresses by all workers	1,068
Total study periods and addresses	8,744
Churches touched with definite work	810
Country churches touched with training schools	367
Associational campaigns	7
Classes in the seven associations	112
Enrolled in all the classes	4,819
Sunday school diplomas issued during year	1,118
Sunday school awards (seals) during year	6,676
Sunday school awards issued during year	7,794
B. Y. P. U. diplomas	3,723
B. Y. P. U. seals	5,000
B. Y. P. U. awards for year	8,723
Other diplomas issued	359
Other seals	25
Total other awards	384
Total of all diplomas issued for year	5,200
Total all seal awards for year	11,701
Total all awards for year	16,901
Total Sunday school awards held in the state	51,963
Total B. Y. P. U. awards held in the state	52,029
Total stewardship awards held in the state	2,940
Total all other awards	384
Total all awards held in the state	107,316
General conventions held	8
Encampments	5
Bible conferences	5
Conventions attended	93
General associations visited	35
Associational conferences held	96
Local conferences held	416
Laymen's meetings attended	42
Special services conducted	301
Religious census	84
Schools graded	61
Classes added	167
New schools organized	64
B. Y. P. U.'s organized	155
Brotherhoods organized	36

Associational Sunday school organizations	33
Associational B. Y. P. U.'s	43
Associational brotherhoods	20
Teachers' meetings organized	16
Workers' conferences organized	28
Associations with some form of organization	46
Standard Sunday schools	13
Standard B. Y. P. U.'s	102
Standard general organizations	7
Standard associations	4
Churches reported	1,871
Sunday schools reported	1,546
Total enrollment	183,991
B. Y. P. U.'s reported	1,255
Total enrollment	24,567
Total number brotherhoods	102
Total enrollment	1,725

OAK HILL

A fine work from Brother B. M. Canup, Johnson City: "My church at Oak Hill, with a membership of only 120 members, gave last Sunday a week ago more than fifty dollars for the special collection for State Missions. This is more than the church gave in four years before, and we are rejoicing that our people are making such splendid progress. We have put in the envelopes, and I believe that we will give to missions as we have never given before. We plan to observe State Mission day at Philadelphia Sunday week. I have been elected pastor of the church at Caldwell Springs, on Stony Creek above Elizabethton, and rejoice that I may be able to serve in such a prolific field. Brethren Crow and Richardson, pastors of Carter and Poplar Grove, on the same creek, are anxious that we harness our forces so that we may win the situation for God and the Baptists. In four Baptist churches on this creek there are nearly three thousand Baptist possibilities as shown by the Sunday school census that Swan and I took this past summer. I am desirous of forming these churches into one section of a Sunday school association of Watauga and plan to get the churches together at an early date. There is a state highway leading by all these churches from Elizabethton which means we would have no trouble in coming together as the other churches in the other sections of the association. I want this to be a leader to the full organization of the association. What do you think about the idea? The other pastors will be in line for such an organization."

"TEACHERS THAT TEACH"

Mr. Daniels taught "Teachers That Teach" at Halls. These are some impressions made upon this teacher by the study of this fine book under a good teacher:

Twelve things I intend using in my class gotten from the study of "Teachers That Teach."—Mrs. Robt. Burnett, Jr.

1. I intend making the highest motive, the love of Christ, my stronghold in continuing steadfastly onward and try to serve, even under difficulties, to portray this love to my boys.

2. I intend making that class of boys my class in word and deed and making them feel that they are a part of me.

3. I am not going to be satisfied with my interpretation of the lesson, but aside from the first and most important help, the Bible, I intend to get a Bible dictionary, atlas and concordance.

4. I shall strive to attain a spirit of youthfulness and be more interested in the pupils' interest.

5. I intend using my pupils' hands in making things and in doing things for me and for the church in general.

6. I intend to say less and encourage my boys to say more.

7. I shall stress the importance of the six-point record system and get the boys to bring to class their Bibles and pencils to mark great truths in their Bibles.

8. I shall carry to class questions that will draw rather than call for a simple "Yes" or "No."

9. I want some maps and blackboard for my classroom to get the boys to outline travels, draw diagrams, etc., thereby using mind, eyes, hands, ears and hearts in the study of the lesson.

10. I will review each lesson in order to prove to myself that I have taught and to the boys that they have learned.

11. I will organize my class, cultivate social life by having the boys in my home often and visiting them in their home.

12. And lastly, but greatest of all, I shall seek the guidance of the Holy Spirit in winning them to Christ.

THE GREATEST NEED

Mr. Jesse Daniel, our West Tennessee man, says that the one greatest need among our country Sunday schools is a knowledge of the duties of the officers of the school. He is not far wrong. If we can ever get the superintendent and other officers of our schools to study their duties until it becomes a deep conviction, we will be a long way toward solving our other problems. Since he suggested this to me, and with all his heart he believes it, I am passing this suggestion on to our local churches and schools.

He says, further, that the little book on "Sunday School Officers" that we tried to edit ourselves and have in stock is the one book that has these duties so simply and sanely told that the ordinary officer will read what it says and believe that he can do some of the things suggested. If this is true, this little book should be in the hands of every officer in the church. There should be as many as eight regular officers in any ordinary school besides the teachers and officers of organized classes. This little book discusses in separate outlines the duties of every officer, even to the deacon and officer of the organized class. In order to make this possible we are offering a special award for the study of this book—a certificate registering the one taking the study in the Baptist State Sunday School Officers and Teachers' Association. We will also make the further concession: We will let any church have ten of these books for \$2; and if they are not worth this, we will give them to you. The thing we want is to get in the hands of those who attempt to run our schools some definite information concerning the best plans and methods of doing so. For the superintendent who will take the study and send in a test we will give the book free.

Following is an outline of this little book which speaks for itself:

1. General View of the School.
2. The General Superintendent.
3. The Superintendent of Enlargement.
4. The Superintendent of Classification.
5. The Superintendent of Religious Activity.
6. The Superintendent of Records.
7. The Superintendent of Finance.
8. Other General Officers.
9. Department Officers—Special Department.
10. Class Officers.
11. Class Officers Continued.
12. Church Officers.

These officers are discussed only in their relation to the Teaching Service of the Church.

NEWS NOTES

Fine Report

The adult department of Merkel, Texas, that has been standard all this year and for three-quarters last year sent in reports for the classes of the department at one time. The Althean class composed of 13 adult women was 100 per cent in attendance from April to October 1st. Only one was absent at the business meetings during that time and the preaching attendance was almost as good. The two men's classes each have 20 members. During the fourth quarter one of these classes had perfect attendance upon the department and

perfect attendance at the preaching service. The other class had one absent at the class and averaged 80 per cent at the preaching service. The other two classes in the department also ranked high. Ninety per cent of the teachers and officers attended the monthly workers' council. That's a great record!

Another Standard Department

When the First Church of Joplin, Mo., had the picture made of their adult department for Sunday School Young People and Adults they were able to say "Our department has almost reached the standard." By the time the picture was off the press they had become standard. That's the way to reach any goal—keep pushing.

Six Months Gone

Six months of the standard campaign are now gone. Yet the better half remains. Watch next week for the showing of the results of the first six months. Between now and then check up and see if your department, if your class could not take some strides in the direction of being standard. If you do not have a standard of excellence or some literature regarding the attaining of the standard, write the Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tenn.

Frank Collins writes from LaBelle, Memphis: "We are having a fine school at LaBelle this week. Two classes are running, about 25 to the class. Interest is fine, and they seem to be very appreciative. I have had the opportunity to stay here in two churches next week, but am making my plans to get to Lexington Sunday afternoon."

Rev. H. J. Huey of Milan writes concerning the Gibson County campaign: "In my district we had five schools—at Poplar Springs, Milan, Chapel Hill, Hopewell and Medina. These schools were all well attended, but very few took examinations."

Mrs. R. B. Whalen, of Coalfield, writes to Miss Pearl Smullen concerning the school conducted by Miss Smullen during the campaign in Big Emory: "I would like for you to come and help us out in our program. You did us more good by coming here than anybody else ever has. I am praying that God may bless you in your work."

B. Y. P. U. NOTES

We are already getting requests for railroad certificates to the Memphis Conference, and it appears that we will have a large delegation from Tennessee. If you have not gotten your certificate, write the Tullahoma office for same at once so as to be ready.

Our annual report to the State Convention of the B. Y. P. U. work in Tennessee is the best that we have ever made, and we appreciate the fine co-operation of the young people over Tennessee in making this report possible. We wish we could name every one who had a part in this achievement, but this would be impossible, as you will easily see, for so many have. More than 300 young people as well as hosts of others have given their time and sacrificed their pleasures in other lines to help us care for the needs of the B. Y. P. U. work in the state. Miss Roxie has been untiring in her efforts and so have the others. Mr. Daniel, Mr. Collins and Mr. Wood have all three given themselves in a great way to this work. The state officers and group leaders have all helped wonderfully. The associational leaders and group leaders in the associations have made the program worth while in every section of the state, and we thank one and all. Let us begin now for a brighter and bigger program for 1930. We now have 1,255 unions. Let's make it 1,500 next year. Now we have 102 stand-

ard unions. Let's make it 200 next year. We now have more than 100 general organizations. Let's make this 250 next year. We now have 43 associational organizations. Let's make it unanimous next year. An organization of some kind in every association with a definite program! What say you? Let's go!

Mr. Roy C. Johnson of Broadway, Knoxville, writes for railroad certificates to the Memphis conferences, and adds that the one who will be allowed to use these certificates are the ones who do the best B. Y. P. U. work until then.

December is B. Y. P. U. month in the associations. Let's get ready for the group meetings. If you need suggestions for the programs, write to the Tullahoma office. We are always glad to assist you in every way that we can. We should have the meetings each third month in every quarter. Do not hold the B. Y. P. U. meetings on the Sunday school month nor the laymen's month, for this will cause conflicting dates. Let Group 1 hold its meeting on the first Sunday; Group 2, the second Sunday; Group 3, the third Sunday; and Group 4, the fourth Sunday. In this way there will never be conflicting programs, and all will be cared for.

BIG WEEK IN B. Y. P. U.

Next summer we will have the State Convention in connection with the B. Y. P. U. encampment at Ovoca, beginning July 1st. The regular study and lecture work will be on the morning programs. The afternoons will be given largely to recreation and fun and the convention program at night. We have already secured Dr. R. G. Lee, Mr. and Mrs. J. E. Lambdin, and a number of others for this week. Dr. H. L. Winburn will be on the Sunday school program the week following. We are out after some of the biggest and best speakers to be had for next year. Begin now to plan to attend the Ovoca meeting. Come and spend the week in one of the best outings you ever had and the greatest school you ever attended and the most wonderful religious gathering you ever fellowshiped with.

Our goal for 1929 was 150 new unions, and we went over the mark by five. In enrollment we fell a little short. In standard unions our goal was 150, and we report 102, a gain of 18 over last year. We are reporting four standard organizations, four standard associational B. Y. P. U.'s, and 43 associations working at the program.

LAYMEN'S NOTES

It was our privilege to attend the fine laymen's meeting at Murfreesboro last Sunday, and this Sunday we are to attend one at Gallatin. So many organizations are being perfected that we cannot attend them all. I never saw our men so enthused over their work. Let all the associations begin to get the men together for a real program.

We thank Dr. Freeman for the kind things he had to say about the little blue tract setting forth the work of the brotherhood. We think the one on the "Associational Brotherhood" is just as good and should be in the hands of all our pastors and laymen leaders over the state. If we can only get our men organized and studying the denominational problems and work, we will largely solve the problems of our churches.

We shall be glad to send as many tracts on the laymen's work to any pastor as he may need to distribute among his men. It will do the men good to read what others are doing in their churches. Whether you have a brotherhood or not, and whether you want one or not, and whether you ever have one or not, it will do your men good to read what they

should be doing in their church program. If they will do all these things without a brotherhood, then we will believe that the brotherhood is not necessary and would prefer to work through the regular program of the church.

We have just had a request from a church in Texas for a number of tracts on the brotherhood. We are glad to send them to any church in any state anywhere.

We are planning to put on a big campaign of stewardship again in February. Let all the churches get ready for this fine study among the men. Organize a stewardship class at the B. Y. P. U. hour for a while and see what you will learn from this study.

Petersburg writes for some tracts on the laymen's work and other church activities. We have something on every line of work fostered by our denomination and will be glad to furnish same to any church wanting them.

The Sunday School Board will also furnish the regular church envelopes for the regular gifts free to any church never having used them before if you will only apply through this office or Dr. O. E. Bryan. These orders must be O.K.'d by Dr. Bryan.

We are planning our regional men's meetings for the winter months, and as soon as we get the program worked out will make public announcement of same.

Mr. S. A. Maples, associational director of Concord Association, writes for some copies of the church covenant to distribute among the men. Brother Maples is doing a fine work in Concord and so are the other leaders of that association. Prof. A. J. Brandon is the moderator and is in full sympathy with all our program and attends the men's meetings. We predict a great program in Concord during 1930.

In order to encourage the study of stewardship we will furnish Dr. Cox's book, "Christian Stewardship," at the very low price of 25 cents when bought in lots of as many as ten. Every church should have as many as ten of these books in the library for any one to study who will. In addition to this book for which we give the beautiful stewardship diploma, we give seals for the study of other books on stewardship and missions. Write for leaflets giving full course of study.

CAIN'S OFFERING

I have just read your answer to question 1, under "Questions and Answers" of this week's Baptist and Reflector, and you will not mind it if I take issue with you.

I don't know who wrote the question, but it smacks of the theory that the right motive or spirit makes everything right and acceptable to God, and that even Abel's offering was accepted, not because it was offered by faith, but in the right spirit.

The truth is, as I see it, Cain's offering was rejected because it took no account of sin, and instead of

bringing a sin-offering, as did Abel, he merely brought a thank-offering of his own works, the same mistake that thousands are doing today—rejecting the sin-offering of Christ and substituting their own works as an atonement in the form of a thank-offering of service. Whereas, "without the shedding of blood there is no remission." God's reply to Cain makes this conclusive to my mind. "If thou doest not well, sin coucheth at the door." So that his offering was rejected because it was wanting in itself—"without the shedding of blood," though his spirit may have been wrong also. But the right spirit makes nothing right that is wrong in itself.

Abel's faith laid hold of what God had evidently commanded, to bring a sin-offering, and also looked forward to the promised "seed of the woman" who should bruise the serpent's head, and who should "take away the sin of the world." Thus "by faith" he offered the correct sacrifice. The very words of Hebrews 11:4 show that the comparison is not between Abel and Cain, but between their sacrifices. "By faith Abel offered unto God a more excellent sacrifice than Cain," showing that Cain's very sacrifice itself was wrong. From the very day that God clothed His fallen creatures with the skins of animals slain in sacrifice they were taught to bring their sin-offerings before Him, and they both knew it.—Subscriber.



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 Young People's Leader ————— Miss Cornelia Rollow, Nashville
 Young People's Field Worker ————— Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.



Week of Prayer for Foreign Missions,
December 2-6

"FAITH OF OUR FATHERS"

Faith of our fathers! living still
 In spite of dungeon, fire and sword;
 O how our hearts beat high with joy
 When'er we hear that glorious word:
 Faith of our fathers! holy faith!
 We will be true to thee till death.

Our fathers, chained in prisons dark
 Were still in heart and conscience
 free:
 How sweet would be their children's
 fate

If they, like them, could die for thee!
 Faith of our fathers! holy faith!
 We will be true to thee till death.

Faith of our fathers, God's great
 power,
 Shall soon all nations win for thee:
 And through the truth that comes
 from God

Mankind shall then be truly free.
 Faith of our fathers! holy faith!
 We will be true to thee till death.

Faith of our fathers, we will love
 Both friend and foe in all our strife
 And preach thee, too, as love knows
 how,

By kindly words and virtuous life,
 Faith of our fathers! holy faith!
 We will be true to thee till death.

History of Hymn for the Year

The hymn book used in our churches is the common meeting place for those of all denominations, because all denominations use hymns by those of different faiths—evangelical, Catholic and Unitarian alike. "Faith of Our Fathers" was written by Frederick William Faber, who was born in Yorkshire, England, June 28, 1814, and died at Brompton, England, September 26, 1863. He was graduated from Balliol College, Oxford, in 1836; was ordained the following year to the ministry of the Church of England, but left it during the Oxford Movement in 1846, following the footsteps of Cardinal Newman, who wrote "Lead Kindly Light."

His hymn, "Faith of Our Fathers," had to be altered considerably in its wording and theology so that it could be adapted to Protestant use and included in our hymnals. It is now thought of as one of the greatest Protestant, patriotic hymns and is one of the most used.

Other hymns of Faber in general use are "There's a Wideness in God's Mercy," "Hark, Hark My Soul, Angelic Songs Are Swelling," and "O Paradise, O Paradise." "Faith of Our Fathers" is usually sung to the

tune, "Prince" (St. Catherine), arranged from Mendelssohn, which is generally attributed to F. H. Hemy, who was born in England in 1818 and died in 1889.—Prof. O. E. Reynolds of Southwestern Baptist Theological Seminary at Ft. Worth, Texas.

LITERATURE FOR WEEK OF PRAYER

Madam President, did you receive your literature for the Week of Prayer? Have you a sufficient number of envelopes? Write today to W. M. U., 161 Eighth Avenue, North, Nashville, for as many as you will use. Give each woman in the church an envelope and be sure and see that it is returned.

How much are you going to give? Ask God and do as He prompts you. Remember it is our Christmas offering and you are celebrating the birthday of Christ. Surely you will not make a gift to Him which costs less than those you give your own loved ones.

You can "Speed the Message" if you will pray and give that some one may go as your representative as the bearer of the good news.

OCTOBER ON THE FIELD

October 1st was the day of our annual board meeting, when our representatives from Elizabethton to Memphis came to Nashville to plan the W. M. U. work for the next six months. You read reports from that meeting in a recent issue of this paper. Deeply appreciative is your secretary of the serious way the members of this board view their meeting.

October 2nd was the Middle Tennessee meeting at Clarksville. How proud we were of the old home church and the beautiful way they entertained the convention! Miss Hix has reported this meeting. Next year we go to Springfield.

Paris was the next stop for your state president, stewardship chairman and secretary. It is always a joy to touch the women of Paris, but we were especially happy to greet many of the women of the association and to help with the reorganization of the work of the county.

The West Tennessee meeting came on October 4th at Milan. It rained, it poured, but every association was represented except one. What a crowd we would have had if the weather had been good! You have read an account of this meeting and know what a wonderful program was given and how beautifully we were entertained. Next year we go to Brownsville.

Thanks to that pass on the N. C. & St. L., this scribe was able to run back to the office for the fifth and then jump to Memphis for the W. M. U. and the Y. W. A. training schools of Shelby County. Each morning Miss Olive Edens of Africa and Mrs. Wm. McMurray, our state chairman of mission study, taught the women, and your secretary had the joy of holding an hour's conference each day on W. M. U. methods. In the evening Miss Edens, Miss Rollow, and this scribe taught the Y. W. A.'s. What a great time we did have! We have never seen every detail so perfectly arranged. Every hour, every meal was planned before we reached the city. All the teachers had to do was to obey orders. It was a busy, happy week.

On Saturday we were in the Southwestern District associational meeting and were given an opportunity to speak. For the first time it was voted to have a W. M. U. report. We hope this will mean a new day for our W. M. U. work in this association

where the work has been so seriously handicapped.

Stewart Association was the next one we attended. It does not have a W. M. U. report; and as many pastors are opposed to the women speaking if there is a man around, we held our meeting at the noon hour. Some men came in, but they were not preachers. We do not have a superintendent in this association and only one society. We organized that day at Big Rock, and we hope soon to get more work done in this county.

How we hated to miss Ocoee, Knox County and Polk County, but we knew we were needed in Stewart County and our work was already well organized in these other associations meeting at the same time.

Campbell County in East Tennessee was the last association of the season for your secretary. It met this year at Caryville, a small church in a village, yet it has all-time preaching and a full graded union.

Our Campbell County W. M. U. has had a remarkable growth during the past year. We were given the very best hour for the W. M. U. report.

Dr. Warren from Carson and Newman took us in his car to Jefferson City where we spent the night and had the joy of peeping in on the Y. W. A. mission study class being taught by Miss Rollow, of attending prayer meeting composed so largely of students, and of attending chapel. Certainly any parent should feel perfectly safe in having sons or daughters in a college where such a religious atmosphere prevails. We believe in Carson and Newman.

The East Tennessee W. M. U. held its annual meeting in Morristown. The conferences in the afternoon, the beautiful Japanese banquet, and the inspiring program made this meeting one long to be remembered.

A delightful drive back to Knoxville with our state president who had promised her secretary a quiet week end. What a good time we had planning for our state convention and threshing out many of our problems together.

Incidentally we visited six churches and made seven talks. We had told Mrs. Winston Henry of Maryville we were to have this free time, and she made us happy by keeping us busy!

On Monday after visiting the splendid W. M. S. at South Knoxville in the afternoon we were in Knox County Y. W. A. training school. How fine it is to touch these young women who are doing such worthwhile things for the Master! Misses Logan, Rollow and Bourne were the teachers in the school.

On Tuesday morning in our president's "Hup" we started with Miss Edens to Bristol to the Virginia W. M. U. convention. It is unusual to have these women in our state, so we felt it was a privilege to make the journey to our border city to welcome this great convention to our state. To sit on the side lines and feel no responsibility was a joy. We led chapel at Virginia Intermont one morning. This is the splendid junior Baptist college for girls.

Many notes we took of how "they" did it, and we hope to bring some of the Virginia plans to Tennessee.

It was an inspiring convention, and we were grateful for the privilege of hearing such missionaries as Misses Shumate, Putney and Mrs. Appleby. The great addresses of our Mrs. W. J. Cox and Dr. John L. Hill are always uplifting.

There were two hundred and fifty at the Y. W. A. banquet. When we were asked to bring greetings to these girls from Tennessee, we welcomed them to our Volunteer State, for they were having this feast within our borders. Of course Miss Blanche White, beloved by Tennesseans, was the moving spirit of the entire convention.

It has been a busy, happy month. These notes are being written from Chattanooga where we are teaching "Methods" to the Ocoee Y. W. A.

Do pray that God may soon give us a young people's leader. With

only one full-time worker on the field, much is being left undone. We need your prayers.

"STEWARDSHIP IN THE LIFE OF WOMEN"

"Another stewardship book?" The young woman who asked the rhetorical question with slightly elevated eyebrows knew the decadent literature of the nineties, but her knowledge of stewardship literature was most limited. In fact, she confessed in answer to the direct question that she had never read a book on the subject, but had heard her more spiritually minded sister discuss the matter very frequently and with much enthusiasm since reading "Stewardship in the Life of Women," by Miss Helen Wallace. It is true that there is much stewardship literature produced at the present time, but that does not detract from the Wallace book one whit. There is a reason why this little volume has been received wholeheartedly by women in general.

In the first place, Miss Wallace is qualified to write on the subject. As a field secretary among the women of the Northern Baptist Convention, she has had an opportunity to observe, consult and advise with many splendid women on the practice of stewardship. It is this feature that gives the book its practical value.

Each chapter, based on a Bible woman who was a good steward of her talent in hand, is full of definite and sound, common-sense suggestions for the average woman with little or no money of her own. It answers once and for all the question, "How can I be a steward when I don't have anything I can call mine?" The author shows us in a convincing way how our homes, our needles, our time, our money and our children can be consecrated to the Lord. In the last chapter she drives home with force the thought that we as Christians, have a message entrusted to us; that we are Christ's only means of proclaiming the Word to all nations—"Go . . . preach."

The book is easily and quickly read; not difficult to understand, stripped of all irrelevant matter; stimulating and helpful from start to finish. Any woman who really wants to know how to practice stewardship as it relates to her interests and everyday activities should study this little book.—Mrs. Wm. McMurray.

CHRISTIAN GIVING

Love to Christ and His Cause Determines True Giving

"And He looked up, and saw the rich men casting their gifts into the treasury. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." (Luke 21:1-4.)

Jesus was in the temple from which He had but recently expelled the traders and the money changers. He was observing what was done there. He saw the rich men casting their gifts into the treasury. In the court of the women there were several trumpet-shaped chests to receive the offerings of those who wished to donate money for the support of the temple service. These gifts were entirely voluntary. We read in Mark 12:41 that Jesus beheld that many who were rich cast in much. He said nothing against their measure of giving. But riches and liberality do not always go together.

While Jesus saw the rich casting in their gifts; He saw, also, the poor widow. His attention was not absorbed in the princely giving, nor was it absorbed in the small gift of the poor. He saw both. The widow cast in two mites. The mite was the smallest coin among the Jews and was equivalent to about one-fifth of a cent. There seems to have been a rule among the rabbis that no gift less than two mites would be accept-

able. The gift of the poor widow amounted to less than half a cent.

Jesus knew how much of their wealth the rich men had cast into the treasury; and He knew that the widow had cast in all that she had. She had nothing left. The rich made large gifts. They had much; they gave much; they had large sums left. Measured by the gifts the rich were casting into the treasury, her two mites looked small. In the eyes of Jesus they represented a sum larger than the total amount deposited by the other givers. He saw her love for the cause and knew that she must go forth to toil to eat again; while He saw that the others had plenty left to sustain them. Her act in giving all she had to the Lord showed a superior degree of love and devotion to Him, and it showed a large faith in God. She calmly and thankfully gave and trusted for strength and opportunity to labor and earn what she needed.

Christian giving is not mere benevolence. Giving to a Christian cause is not necessarily Christian giving. Love to Christ and His cause is the only motive which exalts benevolence to the dignity of a Christian act. Paul reminds us that, "Though I bestow all my goods," the bankrupting benevolence may be worthless, unless love is the motivation. The moral value of any act is determined by the underlying motive. Thus measured, the widow's mites were of greater worth than the pharasaic treasures. Christian giving is, first of all, a willing offering. A grudging gift is morally worthless and personally belittling. The Master first bestows and then requires. He seeks only His own. The Divine inventory in the Scripture is inclusive. "All souls are mine." "The silver is mine, and the gold is mine, saith the Lord of hosts." "All the beasts of the forest are mine, and the cattle on a thousand hills." "Of every man that giveth it willingly with his heart ye shall take my offering."

Christian giving should be proportionate. "According to what a man hath," and, "As the Lord hath prospered him." Ceremonialism made the tithe the lowest standard, and Christianity, with enlarged privileges and richer possibilities, must embrace no lesser measure of consecration. Dr. F. B. Meyer said: "The patriarch gave a tenth; and surely the noon of Christianity should not inspire less benevolence than the twilight."

Paul states the standard of New Testament giving as follows: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." This includes four things: (1) It assumes that every one should give. (2) Gifts should be stored beforehand. (3) Giving was to have reference to prosperity. (4) This was to be done every Lord's day.

The first recorded act of worship of the human race was accompanied by an offering of the fruit of the ground and the firstlings of the flock. The first act of Noah after coming out of the ark was a gift of animals to God as a sacrifice. Abraham, Jacob and David each recognized the same principle. The first recorded act of worship in the New Testament was a gift to the Christ child of gold, frankincense and myrrh. In the Sermon on the Mount, Christ named giving among the first things. The first act of the church after Pentecost was a scheme of Christian beneficence which has never been equalled since.

A widow lived with a married daughter. One Sunday she listened to an address by a missionary which greatly stirred her heart. At the close of the service she approached the missionary and said: "My years are nearly finished; my children are supplying my wants. I have \$300 in the bank drawing interest. I had intended to leave this to my children. Will you take it for missions?"

"Wait a few days," said the missionary, "talk it over with your chil-

dren, and, if you remain of the same mind, I shall receive the money with gladness."

The following week the missionary made his way to the home of the lady and found her expecting him. The daughter and son-in-law were present. Without delaying, the lady began unknitting a handkerchief.

"There is no need to talk it over," said the lady; "my children are as happy as I am." And into his hands she poured three hundred dollars in gold. "I told the cashier I didn't want greenbacks, but gold—God's own gold."

The tears in her eyes and the radiant expression upon her face expressed very plainly the eternal truth of that Scripture which says: "It is more blessed to give than to receive."—Grover G. Mangham, in Christian Index.

NEW BOOKS REVIEWED

Education and Religion. By Homer Henkel Sherman. Published by Stokesbury Press, Nashville, Tenn. \$1.25.

The volume contains the lectures delivered before the Junaluska Conference on Religion and Education. Contributors are: Prof. Halford E. Luccock, Yale University; Prof. Geo. W. Fiske, Oberlin College; President Walter D. Agnew, Woman's College, Alabama; Paul B. Kern, pastor of Travis Street M. E. Church, San Antonio, Texas; Prof. Frank S. Hickman, Duke University; Prof. W. A. Smart, Emory University; W. L. Poate, Wake Forest; Prof. Norman E. Richardson, Chicago Presbyterian Seminary; Bishop Edward Mouzon; and Bishop W. N. Ainsworth.

"If education is the development of personality in its totality, then it cannot dispense with religion," is one of the introductory statements, and the messages contained in the volume prove the contention. The two chapters by Professor Luccock are worth the price of the book. There are some ideas that are, we think, entirely erroneous, especially those dealing with the matter of our religion in its so-called "old forms." But taken as a whole, the volume is full of enlightening ideas and will prove a valuable addition to our studies of the important question of the proper relation between religion and our modern educational methods.

Burning Beauty. By Temple Bailey. Published by the Penn Publishing Co., Philadelphia, Pa. \$2.00.

Like a breath of fresh air in a stifling room comes this beautiful novel into the midst of the reeking filth of the modern fiction writers. Even the cover design gives one a sense of beauty and inspiration with an alluring girl standing gracefully with the wind playing about her. Sickness causes a home of wealth and aristocracy to be sold with all its treasured antiques. The sale of the latter brings together a motley group of purchasers among whom are a rich magazine writer, a pampered wife of a multimillionaire and her son who has some fine qualities, the daughter of a Memphis antique collector and the son and daughter of the family who have been compelled to sacrifice their treasures.

Worldly ambition, pride, greed of gold, gentleness and virtue play upon the stage before the reader and hold his interest in a tightening grip until the very close of the story. Beautiful Virginia, daughter of the old aristocracy, holds to the traditions of her family in a way that charms and inspires. It is such a book as every parent ought to be glad to have his children read, and it will fascinate young and old alike. It is good to find a book of this character in this sceptical and sensuous age.

Baptist Churches in Action. By G. S. Dobbins. Published by the Baptist Sunday School Board, Nashville, Tenn. \$1.50.

This is one of the most comprehensive church manuals we have seen, and includes the modern ideas of the church budget, the every-member canvass and our Co-operative Program. The author starts off by giving his ideas of "The Church" and finds some strange interpretations of the Scriptures. After presenting the "popular uses" of the word "church," he gives the "Use of 'Ecclesia'" as follows:

"Generic sense" or the use to denote an institution. He mentions 1 Tim. 3:5, 15, 1 Cor. 12:28, Matt. 18:17 and James 5:14 as proof texts for this position.

"The collective sense" or territorial church. For this far-fetched interpretation he names Acts 9:31, 15:9 and 1 Cor. 10:32 as proof texts. The first is definitely clear and cannot be twisted to prove the contention. What relation Acts 15:9 has to the idea we cannot see, for Peter was talking about the relations between the Jews and the Gentiles. And 1 Cor. 10:32 has absolutely nothing to say about a territorial church. One naturally questions a man who would give such references in support of the theory that the New Testament presents any such idea as that of a territorial church!

"The universal sense." This idea is supported by Eph. 1:22; 3:10, 21; 5:23-32; Col. 1:18, 24; Heb. 12:23, and he declares that "in these passages the word is evidently used to denote 'the whole body of true believers in Christ on earth and in heaven and in all ages.'" But what are the facts? The first, if interpreted alone without regard to all the other things Paul said, may be accepted. The second can be so used only by inference. To draw such an idea from it is to ignore all the connotations of the word *ekklesia*. The third may be so interpreted if we ignore the fact that Paul called the church at Corinth "a body of Christ" and proves that he is speaking of a local institution by using the figure of the human body and its relationships to illustrate the workings of such a body. Col. 1:18, 24, may be used to prove the point, but it is

just as much a proof of the fact that on earth Christ Jesus has as many bodies as he has churches and that he is the head of them all. Hebrews 12:23 has absolutely no such meaning as Dr. Dobbins gives it. It is a prophetic picture of the New Jerusalem in which the saints of God come "to an innumerable company of angels, the general assembly and church of the first born which are written in heaven." This is the only "universal church" mentioned in the New Testament, and it is in heaven.

After citing these few and questionable texts in proof of his "universal church" idea, he concludes that "the use of the adjectives 'universal,' 'invisible,' 'visible,' 'militant' and 'triumphant' is needless and confusing, except when used poetically and as convenient designations."

A good presentation is given of the origin of the church and the history of the various denominational movements. The discussions of Baptist polity and co-operation are good. Some helpful suggestions are given relative to conducting our church and denominational meetings, proper worship and other practical matters. In spite of the brief discussion of the word *ekklesia* and the erroneous conclusions drawn, the book is a good one for our pastors and will prove of much help to them in coming to a fuller understanding of our spirit and co-operative enterprises.

The Book of Revelation, or The Apocalypse Rightly Divided and Interpreted. By E. J. McKay. Published by the Mitchell Printing Co., Raleigh, N. C. Order from the author, Dunn, N. C.

This is an 82-page booklet bound in heavy paper and containing a concise discussion of the interesting and intriguing book of prophecy. The author gives the divisions of the book of Revelation, points out the relations of its prophecies to those of Daniel and other Old Testament prophets, quotes frequently from other writers on the subject, and withal presents as complete a brief survey of the subject as one will find in such small space.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

Hitting on All Eight!

Doctor Gives Hint to Lucky Salesman

IT'S a wise man that knows when he is slipping. Mr. R. F. Myers of 711 Rosedale Street, Baltimore, had the good fortune to get his tip straight from one of his doctor customers (he was selling for a pharmaceutical house) and since that lucky visit he has increased his business 50 per cent.

For two years he had been driving from town to town, and naturally this threw his elimination out of shape. He felt himself slipping. Cathartics only made him worse. Then one day he was calling on a wise old physician, and asked his advice. "What you need, my boy," said the doctor, "is a simple, easy, normal way to clean the poisons out of your system—we all have them—and with your kind of work they certainly cut down efficiency. Why don't you try Nujol?"

"Well, believe it or not," says Mr. Myers, "in a few days I felt like a new man. 'What's got into you?'



asked the home office, 'your business has increased 50 per cent!'"

That's the great thing about Nujol. As soon as it begins to clean the poisons out of your system it makes you feel so well that you can almost always do a much better job.

Nujol is not a medicine and contains no drugs. It is perfectly harmless, forms no habit. It is simply bodily lubrication, which everybody needs. You, like everybody else!

Why put off good health any longer? Go into any good drug store and get a bottle of Nujol in a sealed package. Costs so little and means so much! Maybe you can increase your efficiency 50 per cent too!

AMONG THE BRETHREN

By FLEETWOOD BALL

D. S. Grindle resigns as pastor of Tabernacle Church, Vidalia, Ga., but has not indicated his plans.

—B & R—

John W. Barnett of Jackson, having moved his residence to Pinson, has resigned as pastor at Huron.

—B & R—

J. C. Mays resigns the care of Cross Keys Church, Macon, Ga., after serving six years, and will move to a field in South Georgia.

—B & R—

G. S. Jenkins, formerly of Whiteville, has resigned as pastor of the church at Forest, Miss., and is now available for another pastorate.

—B & R—

After serving two years, W. Harvey Wages has resigned as pastor at Lithonia, Ga., to accept a call to the church at Clarkston, Ga., effective November 15th.

—B & R—

T. C. Ury of Jackson has accepted a call to the care of the church at Mounds, Ill., effective November 1st. He has been a student in Union University for some time.

—B & R—

Henry T. Brookshire of Barnesville, Ga., has been called to the care of the First Church, Elberton, Ga., and he has accepted to begin work at an early date.

—B & R—

Joe Jennings of Parsons, a consecrated preacher as well as bank cashier, has been called as pastor of the church at Bath Springs. It is not known whether he will accept.

—B & R—

The First Church, Boxley, Ga., loses its pastor, Z. E. Barron, who preached his farewell sermon last Sunday before becoming pastor of Cherokee Heights Church, Macon, Ga.

—B & R—

A. J. Barton, secretary of the Church Building and Loan Fund Department of the Home Mission Board, Atlanta, Ga., preached last Sunday morning for Belmont Heights Church, Nashville.

—B & R—

L. H. Miller, pastor at Biloxi, Miss., was lately assisted in a revival in his church by Evangelist John W. Ham of Atlanta, Ga., and Singer C. O. Miller of Augusta, Ga. There were 30 additions.

—B & R—

It has been decided to erect a new educational building for the First Church, Waco, Texas, J. M. Dawson, pastor, to be known as the B. H. Carroll Memorial and to cost \$100,000.

—B & R—

The Charlie Taylor Evangelistic Party has just closed a revival of three weeks in the First Church, Wichita Falls, Texas, O. L. Powers, pastor, resulting in 180 additions to the church.

—B & R—

The convention sermon at the sessions of the Louisiana Baptist Convention held this week in the First Church, Shreveport, will be delivered by Carter Helm Jones of New Orleans.

—B & R—

A magnificent grand piano has been ordered by the First Church, Jackson, and it will cost approximately \$2,400. It goes well with deluxe preaching of their great pastor, John Jeter Hurt.

—B & R—

In a revival which has just closed at Baptist Temple, Houston, Texas, T. C. Jester, pastor, there were 90 additions. L. R. Scarborough of Fort Worth, Texas, did the preaching and Robert Jolly led the music.

—B & R—

William McMurray of Speedway Terrace Church, Memphis, inaugurated a revival in his church last Sunday, doing the preaching, with D. Curtis Hall leading the song service.

C. W. Daniel of the First Church, Richmond, Va., lately assisted C. W. Knight in a very successful revival in the First Church, Harrodsburg, Ky. Singer Jack Dew of Jacksonville, Fla., led the music.

—B & R—

Mrs. Nancy Stewart Wright, aged 48, of Memphis, died Friday of a lingering illness and the body was conveyed to Lexington for the funeral and burial which was held by the writer. She was a noble, consecrated Christian woman.

—B & R—

A revival is to be held in Calvary Church, Memphis, beginning next Sunday in which D. A. McCall of Jackson, Miss., will do the preaching, aiding the pastor, J. G. Lott. The music will be under the direction of Joe Cazoneri of Jackson, Miss.

—B & R—

Evangelist T. T. Martin of Blue Mountain, Miss., is doing the preaching in a revival in Margaret Street Church, Jacksonville, Fla., W. C. Sale, pastor. Arthur Lynn, the golden tenor singer of Scotland, is directing the music.

—B & R—

Kerr Boyce Tupper of Orlando, Fla., has consented to supply the pulpit of the First Presbyterian Church, that city, until a permanent pastor is called. Meanwhile he is not likely to preach on baptism or the Lord's Supper.

—B & R—

Eugene Black, a deacon in the First Church, Atlanta, Ga., and president of the Federal Reserve Bank, will address the approaching Georgia Baptist Convention. Guess he will tell the brotherhood about the stewardship of money.

—B & R—

A revival in the Third Church, Owensboro, Ky., A. F. Cagle, pastor, in which J. W. Inzer of Chattanooga, did the preaching, has just closed. It resulted in 55 additions, 39 by baptism. W. Earl Robinson and wife had charge of the music.

—B & R—

After 14 years of service as pastor, A. A. DeLorme has resigned as pastor of the First Church, Omaha, Neb., effective January 1, 1930. An honorarium of \$5,000 is to be paid the retiring pastor. Most of us would enjoy retiring on similar conditions.

—B & R—

Calvin B. Waller of the Second Church, Little Rock, Ark., beloved in Tennessee, is preaching in a revival in the church at Brinkley, Ark., A. B. Cooper, pastor. The first service was devoted to the dedication of the remodeled house of worship.

—B & R—

His many Tennessee friends will read with keen interest of the recent revival conducted by the pastor, John A. Wray, in the First Church, Marietta, Ga. The pastor did the preaching and L. H. Heady of Louisville, Ky., led the music. There were 54 additions, 41 by baptism.

—B & R—

Speaking of the coming of T. L. Holcomb to be pastor of the First Church, Oklahoma City, Oklahoma, Holmes Nicholls, who has been supply pastor for two months, says: "I predict that Dr. Holcomb will be to Oklahoma what Dr. Truett is to Texas." That will be going some.

—B & R—

E. Z. Newsom of the Second Church, Blytheville, Ark., whose church recently went to full time, forcing him to move on the field from Paragould, Ark., has led the church in paying \$1,000 on a debt. The congregations have increased 200 per cent and the Sunday school 150 per cent.

SAFETY RAZOR FREE!

With each annual subscription to Baptist and Reflector on Request

By THE EDITOR

M. J. Crocker has resigned the work at Maxwell effective December 1 and is open to consider a call to another field.

—B & R—

Daniel A. Poling has resigned the pastorate of the Marble Collegiate Dutch Reformed Church, New York City, effective January 1 next.

—B & R—

First Church, Middlesboro, Ky., begin their revival the 17th with Pastor S. E. Tull doing the preaching and Will Hoe leading the singing.

—B & R—

C. O. Simpson of Kentucky has accepted the call of the Trenton Church. He first practiced law and then turned to obey the Lord and preach.

—B & R—

First Baptist Church, Meridian, Miss., will broadcast services over Station WCOG from 5:15 to 6:15 each Sunday evening.

—B & R—

Singer Carlyle Brooks closed a good meeting with the First Church, Goldsboro, N. C., the third, and is now with the First Church, Gaffney, S. C.

—B & R—

Twenty-eight members were added to First Church, Somerset, Ky., as a result of the revival led by George Ragland of Lexington, Ky. W. E. Hunter is pastor.

—B & R—

Seventh Church, Nashville, E. W. Barnett, pastor, has just closed a revival in which W. K. Sisk did the preaching. There were 20 additions, 14 for baptism.

—B & R—

McHenry Seal of West, Texas, sends renewal and a word of praise. He is a native of Tennessee, a graduate of Carson-Newman, and a former pastor of the church at Rogersville.

—B & R—

An oversight in our report of the work at First Church, Owensboro caused us to say that Pastor Humphreys has been there three years, whereas he has just begun his third year with them.

—B & R—

Mrs. Emma Hampton of Cleveland sends renewal for beloved Mrs. Petty, who has been seriously ill for some time, but is able again to call for her weekly visitor. We appreciate both these good readers.

—B & R—

We have just received some interesting articles from beloved A. J. Holt. These will appear soon in our columns. He has been reading the Baptist and Reflector and its ancestors for sixty years.

—B & R—

Ducktown has planned a Bible Conference for the last week of this month. Pastor Org Foster has secured Brethren A. F. Mahan, Etowah; W. L. Cutts, Copperhill, and A. L. Todd, Athens, to aid him.

—B & R—

Receipts of the Foreign Mission Board for the convention year, May 1 to November 1, amounted to \$318,630.43 as compared with \$335,255.35 a year ago. Tennessee dropped from \$25,317.70 last year to \$20,724.72 this year.

—B & R—

W. J. Bolin has resigned at Buffalo Avenue Church, Tampa, Fla., to return to a former pastorate, First Church, Ruston, La. He spent five years with First Church, Lakeland, before going to the other Florida pastorate.

—B & R—

Evangelist W. L. Head closed a meeting October 27 with Emanuel Church, Atlanta, Ga. There were 65 additions, nearly all of them being adults who came for baptism. Brother Head is now with West Palm Beach Church, Florida.

—B & R—

Miss Mary Bryan, daughter of Secretary and Mrs. O. E. Bryan, sends subscription to the paper and reports that she is enjoying her work in Michigan. She is responsible for planning programs for the meetings of 28 girls clubs with a membership of 900.

—B & R—

James E. Dean, librarian of the Baptist Bible Institute, is anxious to

secure copies of all associational minutes for the present year. Please send him your minutes addressed to 1220 Washington Avenue, New Orleans, La.

—B & R—

Mrs. L. C. Kelly, wife of Pastor Kelly of Pineville, Ky., was elected president of the State W. M. U. at their recent session. She is a gifted and charming matron and a wonderful worker.

—B & R—

Second Church, Columbia, has called L. M. Laten to succeed V. E. Duncan. He began his work the first of this month. Clerk C. H. Bassham says the outlook for the year is bright. The new pastor began his service by holding a revival meeting.

—B & R—

G. Campbell Morgan is to be with University Place Church, Baltimore, Md., November 24 to December 6. He will deliver a series of expositions on the Bible. Pastor R. B. Jones invites any who may be visiting in the region at the time to attend the services.

—B & R—

The Watchman-Examiner reports that Anna Kreig Petsoldt of Lodge Cross, Montana, has been ordained a preacher of a Baptist church. And some of the enemies of the churches of our Lord will report it, "Ordained to the gospel ministry in the Baptist Church."

—B & R—

Pastor A. F. Mahan of Etowah has entered upon his ninth year with First Church. During the year just closed they paid off the balance of \$10,700 on their church debt. During the eight years the church has received 1,098 members, 551 of them by baptism.

—B & R—

T. T. Martin, evangelist, has associated with him in his work Arthur Lynn, who is characterized as "The Scottish Caruso." He is planning to attend our convention this week. When converted he was singing in opera and turned down a \$3,000 per month offer in order to follow the Lord in service.

—B & R—

Tillman B. Johnson, once pastor of Beech Street Church, Texarkana, Ark., but of recent years at Pulaski, Va., has been unanimously recalled to that pastorate after resigning some months ago. Thus does another church show its good judgment by keeping a fine preacher in the harness even though he is growing old.

—B & R—

"Dr. John D. Freeman, editor of the Baptist and Reflector, has been engaged in a revival meeting at Union Avenue Church, Memphis. One reason he is such a good editor is that he keeps his heart warm with revival meetings."—Go Forward. And we do not see how any preacher can survive the drudgery of modern work without the joy of an occasional revival season.

—B & R—

Evangelist George W. Wilburn spent the first week of November with the people at Pulaski working in a Young People's Institute. He preached for the Somerville church the last Sunday in October and had two additions for baptism. The church voted to ask the State Board to co-operate with them in getting a good pastor. Brother Wilburn says the field offers a great opportunity for service.

—B & R—

On the first Sunday in this month A. G. Huston, Jr., preached for Lincoln Park Church, Knoxville, in the absence of the pastor, H. F. Templeton, who was called to Jonesboro on account of the funeral of a dear friend. Brother Huston is a Kentuckian, but is in Knoxville doing some work in the state university. Lincoln Park Sunday school has topped the 300 mark for October 27 with 347, and November 3 with 313.

Opinion Reserved

"What is your opinion on this great public question?" "I can't attempt a positive statement," said Senator Sorphum. "Election is still too far off."—Washington Star.

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

Highland Park: J. B. Phillips. The Greatest Need; Real Salvation. SS 440, baptized 4, additions 13.

First: J. W. Inzer. Be Still and Know That I Am God; Dipping the Ocean Dry? SS 928, BYPU 75, for baptism 2, baptized 9.

Concord: W. C. Tallant. My Christ; The Preaching of the Cross. BYPU 45, by letter 4, baptized 1.

Lupton City: G. T. King. Christians at the Judgment; Be Sure Your Sins, etc. BYPU 35.

East Chattanooga: J. N. Bull. Groups Around the Cross; Do We Believe the Word of God? SS 248.

Northside: R. W. Selman. Whose Are Ye? Shipwrecked. SS 314, BYPU 89.

St. Elmo: L. W. Clark. The Lord's Supper; Our Deliverer. SS 326, BYPU 79.

Tabernacle: J. P. McGraw. The Master Builder; Guiding Boys over Fool Hill. SS 325.

Redbank: W. M. Griffith. The Incarnate Duty of Christ; Heavenly Citizenship. SS 208.

Rossville Tabernacle: Geo. W. McClure. SS 214, baptized 1.

Oak Grove: Geo. E. Simmons. How to Be Saved; The Lost Harvest. SS 202, BYPU 100, by letter 14, for baptism 10, baptized 3.

Edgewood: Sam W. Lord. He Went a Little Further; The Good Samaritan. SS 68.

Oakwood: R. R. Denny. Pain; Samson. SS 111, BYPU 47.

Central: A. T. Allen. Little Foxes; Jesus the Truth. For baptism 1.

Calvary: W. T. McMahan. A Living Stone; A Cry Heard. SS 273, BYPU 134, for baptism 2.

Woodland Park: A. M. Stansel. I. W. Smith. God's Love; The Prodigal Son. SS 129, BYPU 65, by letter 8, for baptism 5, baptized 4.

Clifton Hills: A. G. Frost. Drink Ye All of It; Bring Him to Me. SS 198, BYPU 72.

Avondale: D. B. Bowers. The Sure Foundation; The Lot Is Cast. SS 329, BYPU 125.

Chamberlain Avenue: A. A. McClanahan, Jr. Praying for Power; God's Love. SS 187, BYPU 86.

MEMPHIS PASTORS

Calvary: J. G. Lott. The Baptist Bible Institute; Safety of the Sheep. SS 320, BYPU 70, for baptism 2, by letter 7.

Rowan Memorial: J. W. Joyner. The Birthright Question; True Greatness. SS 100.

Highland Heights: E. F. Curle. Prayer; Obedience to Authority. SS 342, BYPU 103, by letter 2.

First: A. U. Boone. Jacob's Second Blessing; Dr. J. B. Lawrence preached at night. SS 896, by letter 2.

Union Avenue: H. P. Hurt. Dr. J. D. Freeman conducted meeting. SS 700, BYPU 392, for baptism 20, by letter 7.

Central Avenue: E. A. Autry. Temptations; Land of Beginning Again. SS 213, BYPU 66, by letter 3.

First Italian Mission: Joseph Papia. The Heaven. SS 48.

Boulevard: J. H. Wright. Meditation; T. E. Rice preached at night. SS 369, BYPU 79, for baptism 1, baptized 7, profession 1.

Speedway Terrace: Wm. McMurray. Meeting in the Desert; Almost a Christian. SS 370, by letter 4.

Longview Heights: L. E. Brown. The Face of Moses; How to Overcome Indifference of This Age. SS 54, by letter 1.

Collierville: J. P. Horton. Laying Up Treasures in Heaven; Divine Worship. SS 60, BYPU 50.

Caplesville: E. J. Hill. A Sure Foundation; What Think Ye of Christ. SS 53, BYPU 60, by letter 4.

Merton Avenue: S. P. Poag. Rom. 4:34; There Is a Way That Seemeth Right. SS 230, BYPU 140, by letter 2.

Seventh Street: I. N. Strother. The Kingdom of God First; Reasons for Seeking Religion. SS 359, by letter 1.

LaBelle: E. B. Baker. The Heroism of Jesus; Judgment, Human and Divine. SS 613, BYPU 300, for baptism 4, baptized 2, by letter 8, by statement 1, professions 3.

Yale: W. L. Smith. Some Things Paul Was Sure Of; Three Things the Blood of Christ Does. SS 88.

Hollywood: J. R. Burk. Doing What We Can; A United Church. SS 196, BYPU 103, baptized 1.

Bellevue: Robert G. Lee. Satan Hinders, Christ Helps; Paths of Disappointments. SS 1306, BYPU 294, additions 10.

National Avenue: F. H. Stamps. He Saved Them for His Name's Sake; Without Shedding of Blood There Is No Remission. SS 78, BYPU 42, by statement 1.

Trinity: C. E. Myrick. Grover Cleveland, Tulsa, Okla., preached morning and evening. SS 392, BYPU 165, for baptism 32, by letter 16, by statement 4.

McLean Boulevard: D. E. Ellis. Faith in God; Eyes That See Not. SS 125, BYPU 90, by letter 1, by statement 1.

Temple: J. R. Black. The Dignity of a Deacon; What Is Man? SS 793, BYPU 192, for baptism 1, profession 1.

NASHVILLE PASTORS

Immanuel: Powhatan W. James. Who Owns You? Squaring Modern Social Life with Abiding Christian Principles. SS 470, BYPU 152, for baptism 2, baptized 2, by letter 2, by profession 2.

Old Hickory: J. W. Roberts. Power for Witness. Dr. Powell spoke. SS 130.

Centennial: T. C. Singleton. Our Greatest Need; A Great Salvation. SS 121, BYPU 65, by letter 1, by profession 3.

Taylor Chapel: Eli Wright. Pressing On; Vision. SS 60, BYPU 40.

Inglewood: W. Rufus Beckett. The Value of the Soul; Faith. SS 150, BYPU 39.

North Edgefield: O. F. Huckaba. For the Truth's Sake; The Forsaken Christ. SS 230, BYPU 75.

Grandview: Jos. R. Kyzar. The Watchman; Substitute for God.

Belmont Heights: R. Kelly White. The Despised Christ; God Demands Respect. SS 492, BYPU 133, for baptism 1, baptized 2, by letter 2.

Judson: R. E. Grimsley. Ambition; Making Things New. SS 527.

Park Avenue: E. Floyd Olive. Faithfulness; Accepting God's Way of Salvation. SS 458, BYPU 187, for baptism 1, baptized 4, by letter 2.

Grace: L. S. Ewton. On the Fence; Dr. O. E. Bryan at night. SS 574, BYPU 101.

Eastland: J. Carl McCoy. Driving Down from the Mountain; Paying the Price. SS 507, BYPU 114, for baptism 3, baptized 4.

Third Church: Bunyan Smith. Faith Born of Love; Bible Doctrine of Hell. SS 277, BYPU 96, for baptism 17, by letter 5.

OTHER PASTORS

North Etowah: D. W. Lindsay. Jacob's Model Vow; Joseph God's Favorite. SS 121, BYPU 47, by letter 2.

Broadway, Knoxville: Byron Smith. A Personal Question; The Beneficence of Service. SS 733, BYPU 125, for baptism 5, by letter 1.

Cleveland, First: Lloyd T. Householder. The Just for the Unjust; A Universal Calamity. SS 355, BYPU 122.

Cleveland, Big Springs: Samuel Melton. God's Altar; Teach Them to Observe. SS 143, BYPU 55.

Mine City: Org Foster. Glorifying Jesus; What Must I Do to Be Saved? SS 179, BYPU 52.

Rockwood, First: N. V. Underwood. Where Is Your Faith; Saving Faith. SS 235, BYPU 73, for baptism 3, baptized 1, by letter 2, professions 2.

Fellowship: E. W. Stone. The Lord's Supper a Church Ordinance; Heaven a Place and a State.

Etowah, First: A. F. Mahan. Paradise; Baptism. SS 522, BYPU 166, baptized 6.

Wartface: C. M. Pickler. God's Dealing with the Lost; God's Dealing with the Saved.

MESSAGE FROM MISS KELLY

This year of our Lord has been crowded full of blessed opportunities to witness for Him in a land where His name has been proclaimed to many, but believed by a select few. Never have I known the message so favorably and intelligently received—not a single rebuff have I had, though we hear on all sides of a distinctly anti-Christian spirit. I have had pleasant experiences in witnessing in many of the shops near North Gate and several times in two of the large department stores, with the definite results of being able to see several attend services at our church.

Have had seekers after the light to visit me in my home and have been asked to visit homes and explain more perfectly the way of life. Visiting in the Christian homes has been gratifying and fruitful. Visiting the sick and ministering to their spiritual needs has been a wonderful opportunity. Comforting the bereaved has not been one of the least of opportunities. A blessed experience has been the privilege of witnessing the going away of one of the oldest church members, Zung T'a T'a, a former teacher of the Girls' School established by Mrs. Yates. Peacefully and quietly, at the age of eighty-five, she slipped away from us and entered into eternal rest. She had believed the gospel in her young widowhood and was a Christian for fifty-five years. Although she had only received a mere pittance of a salary, still she left \$1,300 mex. to the church to be used in the propagation of the gospel, and then bequeathed \$500 to the Tsing Tuh school. Notwithstanding the fact that she hadn't a single relative, her funeral was more largely attended than any I have seen in our church.

Work among the women has been peculiarly blessed this past year, and there is a decided quickening in interest and attendance. We meet every Wednesday; and the Sunday school class has been most encouraging. Although I have been with this class of women weekly for all these more than thirty years, I can see that this past year has been the best of all. The humble efforts of the writer have seemed to be more appreciated than ever before. We have taken up the study of the women of the New Testament, with a class of more than twenty illiterate women, but they are right there at 1:30 p.m., and we study that and the Sunday school lesson until after five. A former pupil of the Smith Bible School walked in forbidden paths and for nearly sixteen years did not read her Bible or attend church, neither would she see any one from her former connections, but a few months ago God, in the wee small hours of the night, spoke to her conscience, and she discovered Him anew, and this time she found that her sins were all spread out before her. To make a long story short, she found her Saviour in forgiveness of her sins, and now she is a most attentive Bible student. The women have taken her back into her old place, and her earnest attention is an inspiration to the one who is striving to teach the women of our church.

Many of our women have had definite experiences, one especially, that of the old deaf lady, whose family are all rank heathen. The one grand-

son was very ill, and they had used all their substance in consulting heathen oracles, and finally the Buddhist priest told them that the real reason for the illness of the child was that the house was divided. The blame was placed upon the mother because she is a Christian, so she (feeling that Christianity was put to a test in that house) went into the child and threw herself down before the Lord to plead for His cause. Instead of praying for the child, she prayed that God would vindicate Himself and heal the child for that reason. God wonderfully honored her request, the fever left the child, and he was restored to his parents and she to her rightful place in her family.

Another interesting experience was a meeting of ten days with twenty-odd women from our four Baptist churches. The meeting was held at the Baptist Compound, with Mrs. Bryan as efficient hostess and helper. The women were greatly helped and enjoyed the outing, the fellowship, the music and study. Out of this has grown the plans to have a summer assembly for all our workers.

The care of the North Gate cemetery has been a fruitful source of service, for this I have had opportunity and privilege of helping those who have lost loved ones. Also by having this place we can show the non-Christians and Christians that we do care for our dead even though we do not offer paper money and perform heathen rites.

All the way the Lord has led us and crowned the year with His blessings. To Him be all the glory. May we look backward, only to bless His name, and forward to the coming year, trusting Him for all the days that are to come.—Willie Kelly, Shanghai, China.

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NEWS BULLETIN

(From page 8.)

lege streets." In 1855 the West Tennessee Convention was contributing \$100 per year to the pastor's salary. In April, 1874, the corner stone of a new building was laid on the present site and Union University was moved from Murfreesboro to Jackson. January, 1909, another building committee, consisting of J. C. Edenton, I. L. Grady, H. W. White, W. C. Sanders and W. E. Fite, was appointed to erect a new building, and it was opened for worship in April, 1911. On the 2nd of March, 1924, a revival led by Pastor Hurt closed with 109 additions to the church, and on that day \$20,000 in cash was contributed to pay off the remaining indebtedness of the church and to make some repairs.

These facts have been gleaned from a resume printed in the special announcements. Dr. Hurt is one of our finest, safest and most loyal preachers. He has done a great work in Jackson and has made a host of friends throughout the western end of the state, having worked the field during the special campaign for Union University. We congratulate the church and their pastor upon the splendid work of the past six years and wish them six even more fruitful years.

JACOB GARTENHAUS PRAISED

The week of September 22-27 Jacob Gartenhaus, missionary of the Home Board to the Jews, was in a city-wide campaign in Lynchburg, Va. So well did he do his work and so pleased were the pastors that complimentary resolutions were drafted and a movement launched to hold another such meeting next year. T. Claggett Skinner is president of the Baptist Ministers' Conference. The special campaign was waged under the direction of the W. M. U.

BATTLE CREEK REVIVAL

P. W. Carney of Alexandria assisted Pastor E. W. Stone and the Battle Creek Church of Robertson County in their recent revival. Eight made professions of faith and five were added to the church, four by baptism. Brother Stone says it was a general church revival and that the evangelist did some fine preaching. "He is a true yoke-fellow," he says.

Brother Stone has served this church for four fruitful years, during which time about sixty members have been added to it, fifty of them by baptism. They have greatly improved their house of worship by painting it inside, installing electric lights and renovating it from top to bottom. The church is proud of their house now, and the interest in the work is growing rapidly.

MEMPHIS MEETING

The editor had the pleasure of working during the past few days with Union Avenue Church, Memphis, of which H. P. Hurt is the beloved bishop. We have never labored with a church that was more openly and seriously in love with its pastor and his wife than this one. Coming to it soon after it was organized, Brother Hurt has watched it grow to more than 1,100 members with the largest B. Y. P. U. in the state and a Sunday school that averages close to 750 in attendance. Four hundred people were in the 17 various unions the night of November 3rd.

The meeting started off well and there were 21 additions the first week. The second week it rained for five straight days, and the congrega-

tions were greatly reduced in size. However, the last day was a bright one and the house was packed at both the morning and the evening hour. Forty-seven people united with the church, and the most glorious thing in the meeting was the consecration of seven splendid young people, three young men and four young ladies, to do the Master's will wherever He wants them to go. It was a happy and solemn hour in the church when these came forward and tears flowed freely from many eyes. It was a time of refreshing for the editor.

BROOKFORD REVIVAL

From Brookford, N. C., word comes of a gracious revival in which Pastor W. C. Laney did the preaching and Miss Ethel Elmore of Eagleville, Tenn., had charge of the music. The meeting touched the entire community and 32 were added to the church, all save two being adults and parents. Nineteen of them came by baptism, nine by letter and four by restoration. Brother A. C. Woodie, in writing of the meeting, praises his pastor and Miss Elmore very highly. He says of our Tennessee girl: "Miss Elmore is the most consecrated person and the finest personal worker I ever met. She knows how to get hold of the life of people. Everybody that met her felt helped by her coming." And of his pastor he says: "A little over a year ago he came to us. We were badly in debt, disorganized and on the verge of disbanding and selling out. He came to us with great faith in God. The first thing was to get a man to help us in a meeting. He came, stayed a week and advised Brother Laney to let the church go and left him with the meeting and a breaking heart. Instead of giving up, he took new courage and fought his battle with the devil. Now the church debt is greatly reduced; we have a good church with splendid Sunday school and prayer meetings. . . . We are all poor people; pray for us."

SANATORIUM NOTES

By H. F. Vermillion, Supt.

The Tuberculosis Sanatorium at El Paso, Texas, is enjoying the largest patronage in its history. It is doing more charity work than before and is having smaller losses than ever before. Some of our wards are now full, with waiting lists.

It used to be that when a person was known to have tuberculosis he was considered doomed to die. Many scores of our former T. B. patients are now well and doing a day's work every day.

Our sanatorium endowment fund is still very small, but several thousands of dollars have been added to it this year in donations, ranging from one dollar to one thousand dollars. Gifts small and large to the endowment are welcomed. Endowment is our principal hope of permanency.

A patient who came here three and one-half years ago almost helplessly sick is just now leaving and is able to take a position with safety to his health. He stayed longer than any other patient has been in the sanatorium, but he is young and three and a half years of hospital treatment and recovery are better than fighting alone and losing the battle.

Among the many forms of surgery employed at the sanatorium for tuberculous cases, artificial pneumothorax is probably used in more cases than any other form. This is a process that temporarily collapses a bad lung and gives it rest while the lesions heal. Afterwards, in most cases, the lung can be restored to use. We often teach physicians how to do this operation, and besides we send out to physicians many copies of a paper published by us explaining how to do the operation.

Dr. Samuel Kkei of Shanghai China, is temporarily in residence at the sanatorium studying methods of treatment for tuberculosis. He is studying sanatorium methods and

also learning how we operate our tuberculosis clinic in the city. He has a college A.B. degree and an M.D., and has done post-graduate work in London. He will be able to do much for the Chinese in the treatment and care of tuberculosis when he returns to his native land and establishes tuberculosis clinics there as he plans to do.

GOOD THINGS COMING

We are announcing some exceptionally fine articles which our readers ought to have and which all Baptists should study. Among these are "Holy Rollerism Examined," by A. N. Morris. A series of articles on "The Lord's Supper," "Open Communion," "Close Communion," and kindred doctrines are coming. "Are Sunday Schools Scriptural?" is coming for your use in defeating the lethargy that prevails in some of our communities as a result of the Hard-shell spirit. "Modern Holiness Examined" will be run serially.

Your members need to know these fundamental teachings. Get them to subscribe now. Holy Rollers are spreading. Last year they had five times as large a percentage of increase as did Baptists. Why? Because our people have not been indoctrinated. Send lists now. Watch for premium offers and earn one while helping your paper and your neighbors.

SNOW CHAPEL REVIVAL

Word comes from Johnson City of a good meeting at Snow Chapel near by. L. M. Roper of Central Church, Johnson City, has been pastor of this band for ten years. The meeting began October 12 and continued eight days, resulting in nine additions by baptism and one by letter. The candidates were baptized in the pool of Central Church on the evening of October 23rd. B. D. Akard of Johnson City led the singing, using the old hymns. The attendance during the meeting was good with especially fine crowds at night. Among those baptized was a fine man of another denomination, he coming with three of his sons, all of whom were led into the baptism together.

TRINITY BAPTIST REVIVAL

An unusual series of meetings at Trinity Baptist Church, Memphis, came to a close November 3rd. The last service was a climax of a revival which began the first Sunday in October.

The pastor, with the assistance of Mr. Morris Ford, singer, and Mrs. M. E. Carter, pianist, conducted the services the first week and Rev. Grover Cleveland, pastor of Nogales Avenue Church, Tulsa, Okla., did the preaching the last three weeks. Brother J. W. Morris, gospel singer, of Little Rock, Ark., led the singing for two weeks during the revival.

Thirty-two were received for baptism, 16 by letter and 4 by statement. Forty-one members of the church, mostly young people, surrendered their lives for definite Christian service, 51 members pledged themselves to observe family worship and 62 members agreed to tithe their income and pay it weekly into the treasury of the church.

Brother Cleveland is an evangelist who preaches the gospel in the power and demonstration of the Spirit. Brother W. J. Morris is a man given up to signing the gospel. He is well equipped for his work—a good leader, fine soloist, and a splendid worker with children. These workers kept back nothing that was profitable to the church, and the memory of the meetings will linger long in hundreds of hearts and homes because of the presence and power of the Holy Spirit in a gracious revival.—C. E. Myrick, Pastor.

1930 Resolutions

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2. A Baptist young people's union in every church the year round.
3. Training classes for our Sunday schools and B. Y. P. U.'s.

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