

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
*Organ of the Tennessee Baptist Convention*

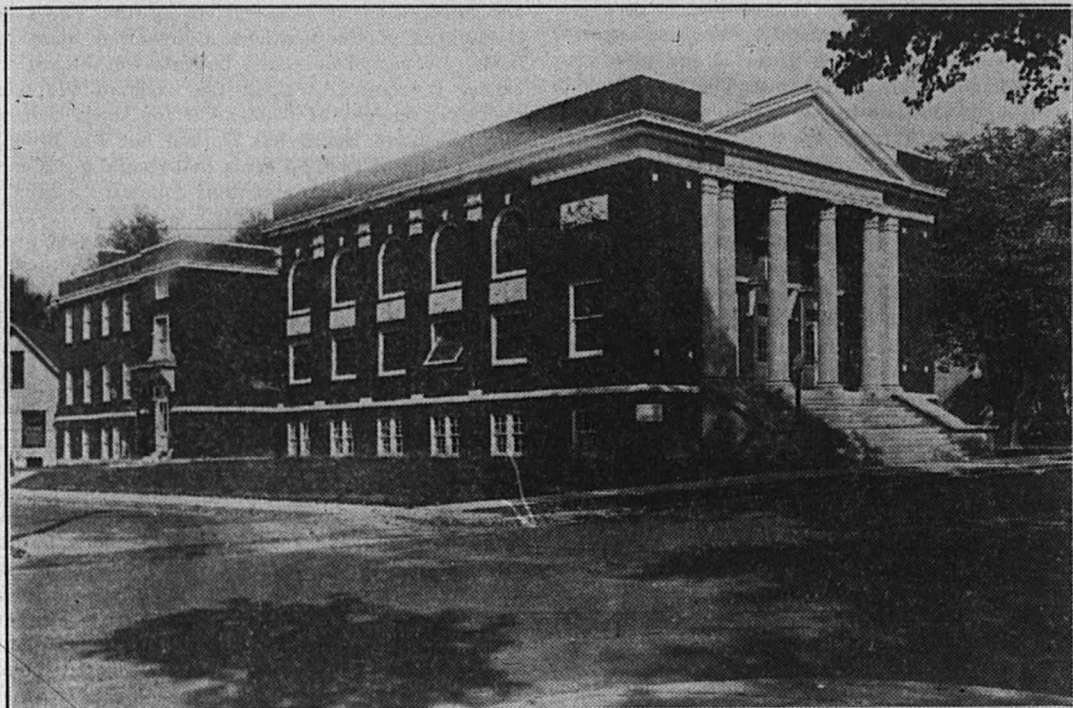
Volume 95

NASHVILLE, TENN., THURSDAY, NOVEMBER 21, 1929.

Number 47

## Baptist Hosts Gather in Annual Convention

PASTORS' CONFERENCE BREAKS ICE FOR GREAT SESSION



FIRST BAPTIST CHURCH, UNION CITY, TENN.  
Where the Tennessee Baptist Convention Met



REV. J. H. HUGHES  
Pastor-Host, Tennessee Baptist Convention

It was raining and gloomy. It nearly always rains during our annual meeting, and of course we hear the old "Baptist weather" jokes. There were some 200 pastors present, however, and the conference started off with enthusiasm. President L. W. Clark of St. Elmo was missing and Clerk Fleetwood Ball, who never fails to be at his post of duty on time, called the body to order. J. H. Sharp of Sevierville conducted a devotional service calling for favorite quotations and commenting briefly on some of them. S. W. Rutledge of Madisonville led in an earnest prayer for divine guidance throughout the convention. Paul Hodge of South Pittsburg and E. E. Rutledge of Murfreesboro were appointed pianist and chorister for the day.

Following the devotional service J. H. Sharp nominated Thos. G. Davis of Maryville for president, stating that he was one of our able and successful country pastors. He was unanimously elected president and Fleetwood Ball was unanimously re-elected clerk.

### Holy Ghost a Big Subject

The general subject for discussion during the conference was "The Holy Spirit and His Relation to Us and Our Work." Owing to the illness of J. L. Dance of Knoxville, the program was adjusted so as to give time for substitute speakers to prepare to take their places.

L. S. Ewton of Nashville spoke on "The Holy Spirit Guiding in the Affairs of the Church." He presented a splendid discussion of the weaknesses of our modern church life, pointed out some of the weaknesses in our churches and held up the Holy Spirit as the hope of our solving our problems. He declared: (1) We need divine guidance as much today as ever of old. (2) Education, organization, many members or much money will never prove

helpful unless surcharged by the power of the Holy Spirit. (2) When the Holy Spirit is guiding in the affairs of the church, there will be a great spirit of evangelism; secondly, a marked liberality; and, thirdly, the restlessness and continuous movement of our pastors will cease.

R. Kelly White of Nashville spoke next on "The Holy Spirit and Prayer." He magnified the power and work of the Holy Spirit. He called attention to the fact that our prayers are not answered like we want them to be, but as God wills. "A preacher may be a great organizer, but no man can be a prophet without the Holy Spirit," he asserted and gave two injunctions: (1) Pray the Holy Spirit down. We need him in all our work. (2) Continue in prayer. If we are to be used much, we must keep the prayer channel open.

R. E. Guy spoke on "The Holy Ghost and Soul Winning." He was pressed for time and did not develop his theme fully. However, he gave the heart of it in a splendid way. "We are wholly dependent on the Holy Spirit in winning souls," he said, "but He has to depend on us. The meeting

ground for us and the Holy Spirit is in the Word of God. One cannot use the sword of the Spirit, which is the Word of God, until he has been empowered by the Holy Spirit."

### TUESDAY AFTERNOON

Following the noon hour the body, grown larger, was led in a devotional service by W. C. McPherson, who commented on the restlessness of our churches and the short-term pastorate. G. C. Savage of Nashville and J. H. Wright of Memphis led in prayer.

The editor was asked to supply the place of Brother Sam Edwards of Cookeville who could not be present. He spoke on "The Holy Spirit and Study of the Word."

O. W. Taylor of Halls spoke on "The Holy Spirit in Regeneration," making a very splendid presentation of the subject and presenting an invincible argument. He pointed out, (1) that the Holy Spirit works in our bodies, but the flesh is not involved in regeneration; (2) the Holy Spirit begets and brings forth the new-born soul; (3) He employs the word of truth as a means; (4) a revolution is accomplished in regeneration; (5) He translates from kingdom of darkness to kingdom of light.

O. O. Green, new pastor at Ripley, spoke on "The Holy Spirit Glorifying Christ." He declared the Holy Spirit to be a person and not a power or influence. He glorified Jesus while He was here on earth, at His baptism, in His miracles, at the transfiguration and at other times. It was through the spirit that Jesus rose from the dead. He glorifies Him today by making his teachings universal. He glorifies Jesus today in all our great Christian work and institutions.

O. F. Huckaba of Nashville led in the closing prayer.

(Turn to page 4.)

### CONVENTION OFFICERS

President—J. T. Warren, president Carson-Newman College, Jefferson City.

Vice Presidents—J. G. Hughes, pastor First Baptist Church, Union City; F. C. McConnell, pastor First Baptist Church, Murfreesboro.

Clerk—Fleetwood Ball, pastor First Baptist Church, Lexington.

Treasurer—O. E. Bryan, Nashville.

Statistical Secretary—N. B. Fetzner, Nashville.



# Baptist and Reflector

(Continuing Baptist Builder)

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JOHN D. FREEMAN, Editor

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## Editorial

"Faith is heaven's money."—Mrs. R. L. Harris.

"I'm no pessimist; I'm a preacher."—Arthur Fox.

"We must have more money if we are going to obey God."—J. H. Anderson.

"I wish that we might come back to a sense of the urgency of our task."—A. J. Barton.

"We need more men who are willing to suffer for the cause of Christ."—W. C. Creasman.

"Jesus is the Sun on whom all the telescopes of time have failed to find a spot."—A. F. Mahan.

"We will never hate sin until we have begun to love lost souls enough to try to win them."—R. E. Guy.

"A ship was made to get in the water, but it is all wrong when water gets into the ship."—W. M. Wood.

"Missions should be a required course in our churches and not an elective course."—Miss Mary Northington.

"To the multitudes of people today religion is pure ceremony; it is playing 'Ring Around Rosie.'"—A. J. Barton.

"A big layman is one who can go out, find the man who is down in sin and lift him up to Christ."—W. C. Smedley.

"If we do not leaven the world, the outside influences will reach in and materialize our churches."—R. Kelly White.

"We have lost one word from our vocabulary, and that is 'concern'—concern for the lost here at home."—Kyle M. Yates.

"In our great epoch of church building we have almost come to the point of bowing down to stocks and stones."—R. E. Pettigrew.

"Heathenism cannot produce a high morality because it lacks the high ideal and the dynamic which come alone from Christ."—P. W. James.

"If Christians would salvage the wastage caused by burning up their money, we would have enough to do all they need to do."—R. E. Pettigrew.

"The Primitive Church was one of poverty, prayer and power. The modern church is one of wealth, worldliness and weakness."—R. E. Pettigrew.

"We do not build our work in Brazil on sprinkled infants, but upon the principles which Paul used in his work in the Balkans."—R. E. Pettigrew.

"We need to get away from the idea that God gets us to heaven by preservation and remember that God's method is to make us persevere. He does not seal us in a package and ship us to heaven; He makes us able to persevere unto the end."—J. E. Skinner.

## NOTICE, W. M. U.!

Please do not forget to send the cakes promised for the W. M. U. Training School Thanksgiving dinner on time. And be sure to address them to 334 East Broadway, Louisville, Ky. Miss Northington asks that this notice not go unheeded.

## FREE ENVELOPES FOR CANVASSERS

Secretary Bryan asks that we call the attention of our churches to the fact that the Executive Board has free envelopes for all churches that want to adopt the budget method of finances and put on the Every-Member Canvass. Now is a great time for our laymen to assert their powers of leadership and to inaugurate a financial plan whereby the work of the Lord may be made more efficient and effective. The budget is a simple plan whereby all the necessary expenses of our churches may be provided for in a businesslike way and whereby our church members may be trained to give systematically and proportionately. Write at once for your envelopes and other material and plan your Every-Member Canvass at once. The first week in December is the time to put it on.

## FOLLOWERS OF MRS. EDDY STIRRED

A large folder has just been received from Charles Scribners' Sons containing interesting information relative to the "Biography of a Virginal Mind," by Edwin Franklin Dakin. According to information contained in it, the Christian Scientists are up in arms and in many places have compelled book sellers to remove the book from their shelves. The publishers have been interviewed, it seems, and even threatened if they do not withdraw the book from circulation. However, the answer of this great company to the brainstorms of the Christian Scientists is: "We have no intention whatever of withdrawing this book, which has been acclaimed everywhere as one of the most important biographies in years. We have refused to be intimidated by threats, and we are still refusing to be impressed now that efforts are being made to translate these threats into action."

The book is a revelation of the manner in which the noted woman secured her religious principles and put them into operation. It will prove of tremendous interest to all our readers and will open their eyes to one of the most pernicious heresies of our day.

## ALABAMA ELECTS L. E. BARTON

The Baptists of Alabama seem to have turned with one accord to Pastor L. E. Barton of Andalusia as the successor to Secretary Green who recently resigned. His selection as Executive Secretary of the State Mission Board came during the meeting of the State Convention last week; and to make it all the more pleasing and emphatic, the Executive Board asked the convention to emphasize the election (we presume the Board elects as ours does), and it did it heartily.

Dr. Barton is a brother of Superintendent A. J. Barton of the Church Extension Department of the Home Mission Board. For some months he was secretary of the Arkansas Mission Board. He is a scholarly and talented minister of the gospel and has had many years of successful pastoral experience in Arkansas, Virginia and Alabama.

Mrs. Barton is a woman of rare talent and culture, a graduate of Hollins and a former teacher of her Alma Mater and other of our Baptist colleges. She is a sister of Pastor J. J. Hurt of Jackson. She will be an able counsellor in the work before her husband.

We congratulate Alabama Baptists upon their choice and trust that he will accept and do a great work for them.

## HOW THE MONEY GOES

Our people will be interested in knowing what is to go with the money they contribute during 1930 to the Co-operative Program. We give them the recommendations adopted at the recent state convention, together with the schedule of division of funds.

## 1. Tennessee's Part

The division of all undesignated money will be upon the basis of 50 cents of each dollar for state

work and 50 cents for South-wide. The ratio is as it was last year for state funds with the exception that the three per cent going to Hall-Moody debt was left subject to adjustment by the Executive Board pending the outcome of the Nashville Hospital matter. The division of each half dollar used for Tennessee work will be as follows:

State Missions	18 cents
Orphans' Home	8 cents
Memorial Hospital	5 cents
Carson and Newman College	5 cents
Union University	5 cents
Tennessee College	5 cents
Subject to Adjustment	3 cents
Ministerial Education	1 cent

## 2. South-wide Part

During the remainder of this calendar year the division of South-wide funds will be upon the basis already in force. After January 1, 1930, the funds will be divided upon the basis of the new budget for South-wide agencies, fixed by the Executive Committee of the Southern Convention upon the basis of reported necessary budgets for the various causes represented. Upon the basis of the total necessary budget of \$3,000,000 for these objects, our Executive Board has worked out the proportionate part of each 50 cents that should go to each object, and the table stands as follows:

Foreign Mission Board	25 cents
Home Mission Board	12 1-12 cents
Relief and Annuity Board	03 1/2 cents
Education Board	01 2-3 cents
Southern Baptist Theolog. Seminary	01 2-3 cents
Southwest'n Bapt. Theolog. Seminary	02 8-15 cents
Baptist Bible Institute	01 5-6 cents
American Baptist Theolog. Seminary	00 1-5 cents
New Orleans Hospital	01 1/4 cents
W. M. U. Training School	00 4-15 cents
Total	50 cents

## 3. Designated Funds

Acting upon the plan adopted by the Executive Committee and approved by the Southern Baptist Convention last May, our Executive Board presented to the convention at Union City a recommendation that will safeguard designated gifts by Tennessee Baptists. This recommendation is as follows and means that every dollar of designated money from Tennesseans is to go to the objects to which designated even after those objects have received the full amount of their budget from total receipts.

"We recommend that all designated funds be sent to the causes to which they are designated without being charged against the causes in the Co-operative Program; that, according to the request of the Southern Baptist Convention, the Executive Board turn over to the Executive Committee of the Southern Baptist Convention all funds designated to South-wide objects, with the understanding that designated funds passing through the Executive Board of the Tennessee Baptist Convention are to go to the causes just as designated by those giving the funds without any change whatever."

## BARTON TO EDGEFIELD

W. H. Barton of First Church, Tusculumbia, Ala., has accepted the call of Edgefield Church, Nashville, and will move on the field to begin his work the second Sunday in December. The church has been without a pastor since the first of the summer when John H. Moore resigned on account of ill health. They have carried on their work without a leader and have done it so well that the new pastor comes to find them free from debt and with the organizations functioning in a splendid way.

Brother Barton is the son of Dr. and Mrs. A. J. Barton. He is a graduate of Baylor University, Waco, Texas, an M.A. graduate of Brown University, Providence, R. I., and a Th.M. graduate of the Southern Seminary. In addition, he has completed his residence work in that school for his doctor's degree. He has served as pastor of some rural churches in Kentucky, of Compton Heights Church, St. Louis, and has been in Tusculumbia for more than two years during which time there has been marked progress in all lines of the work.

Edgefield is one of the oldest and strongest of our Tennessee churches. It occupies a strategic situation in East Nashville and has in its membership some of the finest of our people. There is a



strong band of laymen and a well-organized W. M. U. We welcome the splendid young pastor and his fine family to our midst and bespeak for them a hearty reception by the church, and a fine place among our great brotherhood.

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## Our Friend Is Gone!

Have you stood long and gazed upon the picture of the "Family Physician" as he sits beside the bed whereon lies the form of a sick child? Have you felt the eagerness of the waiting man as he gazed anxiously while death struggled with life? If you have done these things, you have been touched; but if you have seen your own physician sitting in your own home beside the bed whereon your own little one lay struggling with death, you know what a friend a true physician is.

Weeks ago the eighteen-months-old baby girlie in our home was stricken with diphtheria. It is a ghastly disease, for it chokes the precious little one to death, and you stand helpless while it slowly stretches its invisible boney hands about the precious little throat. In the midst of the ordeal Dr. Richard H. Perry, baby specialist of Nashville, came with his big heart and trained mind. For hours he sat and waited and ministered, and today we have our girlie big and hearty and fine.

He was our friend. Mrs. Freeman and the editor have said it many times since the death messenger came on the late evening of the 15th and took him away. We met him first shortly after coming to Nashville. He was in our home on many occasions, making professional as well as social calls. He read scores of books from our library, and we discovered his fine taste for good literature. We had many long visits with him in his office and learned to know him as well, if not better, than we know any other man in Nashville.

The editor was instrumental in leading him to understand the New Testament teachings as Baptists know them. He had the happy pleasure of taking him, his wife and beautiful young daughter into the baptistry and burying them with Christ in baptism. He saw Dr. Perry develop, within one short year, into one of the finest teacher trainers who ever taught a class in a Baptist Church. He had the joy of seeing him win his gold seal diploma in an incredibly short time. When our service with Belmont Heights Church, Nashville, ended, Dr. Perry was conducting a weekly training class, giving happily of his time in the evenings because his professional duties made it impossible for him to be regular in attendance at Sunday school.

But death does not inquire where we would have him strike. After months of suffering, occasioned by an appendectomy, our friend and brother dropped suddenly to sleep last week. The friend and protector and human saviour of our baby is gone. We shall miss his funny stories about experiences that came to him daily in his practice. We shall miss his occasional calls for advice on spiritual matters, for he considered the editor as his "soul-physician" and often consulted him. We shall miss his quiet and unwavering faith in the Word of God and its promises.

He was born in Russellville, Ky., where he received his college work in Bethel College. His medical training was had in Vanderbilt. He served a three-year internship in Bellevue Hospital, New York City, and while there was married to Miss Dorothy Crawford of Maryland. One child, Mary Frances, grieves with her mother over their loss. All three were faithful workers in Belmont Heights Baptist Church of Nashville. No man ever had a truer and more devoted helpmate than he had in his trained and devoted wife.

A brief service was held in the undertaker's parlors before the body was sent Saturday afternoon to Russellville. The funeral was conducted from his father's home Sunday afternoon with his father's pastor, the Rev. C. B. Jackson of the Baptist Church, and the editor officiating.

We grieve with the widow and daughter over their loss. We sorrow with the aged father and mother, to whom he had been a crown of joy. We suffer in our own heart over our personal loss, for Dr. Perry was one of the best friends we ever had.

### A GREAT CONVENTION

The convention held last week at Union City was the best the editor has ever attended in Tennessee and one of the best he ever witnessed anywhere. From the first devotional service to the benediction there was earnest desire to do the will of God and to find ground of fellowship and service. More really great messages were delivered during the meetings than at any other convention we have attended in our state, and visitors from other places declared it to have been the best convention they ever witnessed.

We are giving a full report in this week's paper. We trust every reader will study it carefully. There was little of business transacted, for the workings of the Executive Board are in fine condition and no new policies were proposed. Harmony prevailed. Only a few times, and then on minor matters, did a negative vote prevail, and seldom was there anything but unanimous voting.

It does seem that we are ready for the finest progress of the history of the state. Our debts have been reduced and other marks of progress are in evidence. If the Nashville hospital matter can be disposed of in a satisfactory way, nothing else will remain to trouble us during the days just ahead. Let us look up, take courage and push. Let the Christmas offering for the Orphans' Home wipe out its debt and put it where it can be sustained out of the budget. Slowly but surely we are forging ahead. Push and energy will do wonders when all our people work together.

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### HE DIED FOR ME

During the meeting of Western District Association, J. H. Buchanan, then pastor of First Church, Paris, made a masterful address on Foreign Missions. The climax was reached when he gave the following illustration and application:

"While in the overseas service I was engaged with some of our troops in the Argonne Forest sector. One evening a group of us were standing in the trenches talking and waiting. Among us was a red-headed young man. Suddenly there appeared not far from us a German who seemed to rise up out of the ground, and ere we had time to move, a hand grenade came sizzling and dropped into the mud at our feet. Instantly that red-headed lad jumped upon it and mashed it, with his feet, down into the mud just before it exploded.

"The terrific crash passed. Mud was thrown all over us; and when we stooped down, we found the red-headed lad with his lower limbs blown away. Blood was gushing from the arteries. We took our belts, sought to stay the flow and rushed him to the First-Aid Station where he soon passed on. When asked why he did the noble deed, his faint answer was: 'I just thought quicker than you other fellows.'

"We sought to find his relatives, but no trace of them could be found. It seemed that he had none. But if today I should hear of his mother or sister or wife or child being in want, do you think that I would have anything too good for them? I'd take the coat from my back and the last bite of food from my mouth to help them whom he, who gave his life to save mine, loved.

"God loved the world—so loved the world—that He gave His Son to save it. Can I be a true Christian and manifest any sort of appreciation for what Jesus did and not be willing to help those whom He loved and whom His Father loves? Oh, men and women, let us hear the call of a lost world, see the Son of God dying for us, and then go to rescue from want and woe them whom He loved and still loves!"

He died for us, Christians, Baptists of Tennessee! And we know where His loved ones are today. We know also that they are in dire spiritual want, that they are dying for the Gospel which we have. Can we be true to ourselves and true to our sense of duty and not be generous in our support of the missionary program of our state, our Southland, and the world?

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'Tis sweet to listen as the night winds creep  
From leaf to leaf; 'tis sweet to view on high  
The rainbow, based on ocean, span the sky.

—Byron.

### DANIEL'S SEVENTY WEEKS

One of the most interesting lectures we have heard in a long time was delivered recently by Dr. G. C. Savage of Nashville before the Baptist Pastors' Conference of that city. In it he set forth some of his most recent discoveries and opened up new truths which make the book of Daniel all the more fascinating. No man has ever done a more prodigious work on chronology than has Dr. Savage, and we predict that some day his discoveries will revolutionize the whole chronology of history. Those who are wise in their own conceits may now smile at his writings, but some day scholars will thank him for the fifty years' service he has given in harmonizing the Biblical dates and records of events, restoring the ancient Hebrew calendar, reproducing the seasonal calendar of the Hebrews and ironing out the so-called discrepancies in the scriptural dates.

In discussing the "seventy weeks" of Daniel, Dr. Savage made some interesting statements. He pointed out that Daniel was 108 years old when Darius the Great began to reign. He further noted that Daniel was the only prophet who foretold the exact time of the coming of Messiah, using the seventy weeks as the basis of the explanation.

"Two dates," declared Dr. Savage, "may be accepted now without any hesitation—931 B.C., the end of the reign of Solomon, and 30 A.D. Usher (780 of Rome), the date of the crucifixion of Christ." Dr. Savage then pointed out a fact before shown—namely, between the year 1 B.C. and the year 1 A.D. of correct chronology there is a year which will not blend with either of the two eras—the inter-era year, the year in which Jesus was born.

According to his interpretation and his restored calendar, Daniel received his vision of the seventy weeks of year in 459 B.C., or the year Darius began to reign. This date is in keeping with the chronology of the Bible, and the seventy weeks of years brings the end of the period down to 30 A.D. Or stated in figures, 459 B.C. plus the inter-era year, plus 30 A.D. gives us the 490 years.

The prophecy of the angel to Daniel was from the going forth of the edict of Darius to the week when the Messiah would be cut off would be three score and sixty-nine weeks following which would be the seventieth week, in the middle of which sacrifices and oblations would cease. (See Daniel 9: 23-27.) Zerubbabel returned to Jerusalem in 465 B.C. Six years intervened between that period and the coming of Darius the Great to the throne.

The troubles caused by the Herod of the New Testament were explained. Dr. Savage showed that Herod began to reign about 37 B.C. In 25 B.C. he began the work on his temple in Jerusalem. That work was finished in 23 A.D., twenty-three years after Herod's death. Thus by adding the inter-era year we have 49 years. Daniel's division of his seventy weeks is as follows:

62 weeks	-----	434 years
7 weeks	-----	49 years
1 week	-----	7 years

Three years of the 47 were spent in preparing material in forest and quarry for the temple building. The actual construction began in 22 B.C. This temple was forty and six years in building (3+22+1+20=46).

Now with the threescore and two weeks elapsed before Herod began the work of rebuilding the temple and restoring the city, as Daniel foretold, to the completion of the task was 49 years. In the seventieth week of seven years began the ministry of Jesus. Three years passed and, according to Daniel, Messiah would cause sacrifices to cease in the middle year of this last week. Dr. Savage pointed out that that is what happened, for no record can be found to show that any bloody sacrifice was ever offered after John the Baptist began to preach.

The angel appeared to Daniel at the hour of evening prayer or sacrifice. Four hundred and ninety years later Jesus died at the same hour. Surely these things are worth study, for God's record becomes more wonderful when we discover all its hidden unity and glory.

Patience is sorrow's salve.—Churchill.



# BAPTIST HOSTS GATHER IN ANNUAL CONVENTION

(Continued from page 1.)

## TUESDAY EVENING

After the Executive Board had held a brief session and adopted its annual report, and a delightful supper served in the dining room of the church, the conference convened and sang "How Firm a Foundation" and "On Jordan's Stormy Banks." E. Floyd Olive of Nashville led in prayer and Dr. and Mrs. J. D. Carlton of Union City sang "Why Should He Love Me So?" We have few sweeter voiced singers than these consecrated members of the Union City church.

W. Rufus Beckett of Nashville led in the brief devotional period. He drew a striking parallel between the negative commands of the Old Testament law and the assertions of the Beatitudes given by Jesus. Frank Wood led in prayer and E. E. Rutledge sang "Oh, Jesus, Thou Hast Promised!"

O. D. Fleming of Sweetwater took the subject assigned J. W. Inzer who could not be present. The subject was "Resisting the Holy Spirit." As an introduction to some words from the eighth chapter of Romans, he gave a brief sketch of the experiences of Gordon Hill in resisting the Holy Spirit. He asserted that resisting the Holy Spirit is at the bottom of the lowering standards of morality. "Grieving the Holy Spirit" was discussed by W. M. Wood of Murfreesboro. He pointed out the difference of the Spirit in the Old Testament dispensation, when the Spirit came to the office, and the new dispensation when He comes to the individual. For example, under the old regime even wicked men prophesied and rendered other service because of the office, but no wicked man has had the Spirit in his life. The word "grieve" is always used of Christians and not of unsaved. Likewise "quench" is used of an act committed by a Christian. The Spirit can never be grieved out of a Christian's life. From inferences he pointed out ways whereby we grieve the Spirit. Self-examination, repentance, confession were named as essentials for us today.

The evening program was closed by two stanzas of "How Firm a Foundation" and a benediction by A. T. Allen of Chattanooga.

## WEDNESDAY MORNING

After a song and prayer by G. M. Savage of Jackson and J. H. Anderson of Knoxville, the Pastors Conference listened to J. E. Skinner of Jackson as he discussed "The Seal of the Holy Spirit." He drew the relation between the seal of the old covenant, circumcision, to the seal of the new covenant, by the Holy Spirit. Between the old covenant and the new, God made the new more glorious in that the former was based upon the merit of the Jews, but the latter upon the merit of Christ. The Holy Spirit writes the seal of the covenant upon the hearts of the elect. The sealing is not regeneration or sanctification, although it is a part of them. It is the legal phase.

The announcement by G. M. Savage that M. E. Dodd of Shreveport had been seriously injured in an automobile crash brought a hush upon the audience. C. B. Williams of Jackson led in a prayer for his recovery, and the conference closed with the deep conviction in every heart that no greater or more helpful session had ever been held.

## STATE CONVENTION

Promptly at ten o'clock President Andrew L. Todd called the convention to order. "On Christ the Solid Rock" was sung and L. A. Byrd of Whiteville led in a devotional service, reading from Matthew 15:28. His subject was "Faith."

Greetings from Tennessee students of Southern and Southwestern Seminaries, from Mr. and Mrs. R. C. Hunter of Johnson City, George W. Truett, John Inzer, C. H. Byrn of Murfreesboro were read.

The enrollment committee was named and pending its report the messengers were seated and the body proceeded with the election of officers, who are as follows. J. T. Warren, president; F. C. McConnell and J. G. Hughes, vice presidents; Fleet-

wood Ball, recording secretary; N. B. Fetzer, statistical secretary; O. E. Bryan, treasurer.

Mayor J. A. Prieto of Union City was introduced by Pastor J. G. Hughes and made an address of welcome. John A. Davison of Clarksville responded. Two hundred and six messengers enrolled with the first call and the meeting got under way.

President Warren took the chair and appointed J. H. Sharp, E. L. Atwood and B. F. Jarrell as a committee on committees. F. C. McConnell moved the appointment of a committee of five to confer with a committee from Murfreesboro relative to the matter of presenting to the convention the plan and invitation to move the State Mission headquarters.

O. L. Hailey presented the report of the program committee, and it was adopted subject to change. A. U. Boone moved that fraternal messages be sent various state conventions and other religious bodies.

J. H. Lambright introduced a resolution to change the number of trustees of Carson-Newman to provide for 33 trustees, same to be elected eleven each year, same to serve three years, and that vacancies on the the board between sessions of the convention be filled by the Executive Committee.

The editor introduced the following new pastors: L. B. Golden, Bolivar; F. H. M. Smith, Hohenwald; E. A. Autrey, Memphis; A. H. Huff, McMinnville; J. W. Mount, Henning; O. O. Green, Ripley; J. H. Turner, Alamo; Raymond Butler, Union University; R. G. Lee, Memphis; C. O. Simpson, Trenton; T. E. Baber, Martin; O. H. Richardson; J. Carl McCoy, Nashville.

Upon motion of Judge Owen of Covington, the clerk was instructed to send telegrams of sympathy to J. W. Inzer, F. F. Brown, C. H. Byrn, M. E. Dodd, and J. L. Dance, all of whom were kept away because of illness.

President L. S. Ewton read the report of the Executive Board, and the following recommendations were adopted: (1) The evangelistic department be continued and if possible enlarged. (2) That the orphanage be given the usual Christmas offering this year. (3) The appointment of a committee of five men to study a way to dispose of the hospital situation at Nashville. (4) That the unfinished matters connected with the history be referred to the Executive Board. (5) That co-operative funds be divided as heretofore—50-50—and that state funds be divided as last year. (6) That after January 1, 1930, we send our South-wide funds through the Executive Committee and that we request and urge that designated gifts from Tennessee be not charged against our co-operative funds. (7) Title of Dr. Bryan was changed to Executive Secretary.

Treasurer Bryan read his report, the chief facts of which were reported in our columns last week. After several explanations were made, the report was adopted, and the convention adjourned for lunch.

## WEDNESDAY AFTERNOON

A song service opened the afternoon program. A quartet from Union University gave some pleasing numbers and C. W. Pope of Jefferson City read from John 14 and spoke briefly from it. O. E. Bryan led in prayer.

The committee to confer with the Murfreesboro brethren reported and recommended the reference of the matter to a committee to report to the Executive Board of the convention. The report was amended to include the reappointment of the special committee. Another amendment instructing the committee to report to the convention a year hence was lost. The report of the committee was adopted. The committee is as follows: J. J. Hurt, chairman; S. P. White, L. M. Roper, D. A. Ellis and R. E. Grimsley.

J. H. Wright introduced a resolution instructing the appointment of a committee of six from the Historical Society to review the manuscript of Tennessee History and co-operate with the special committee in making suggestions about its ultimate form.

J. H. Sharp moved to appoint a committee of five to study the problem of our mountain schools and report to the convention not later than Friday noon.

R. P. Mahon made a ringing speech on behalf of the Baptist Bible Institute. Mrs. J. D. Carlton sang "Tell of the Love of Jesus."

Mrs. R. L. Harris of Knoxville brought the annual report on Woman's Work. Two thousand and fifty organizations were reported, 473 of them being new ones. Total gifts last year amounted to \$236,588. Not one of the 650 churches in the state reporting no gifts to missions and benevolences has a missionary society. More than 5,000 tithers have been enrolled, and the goal for this year is 10,000 tithers. Three children of missionaries are now being supported in our schools out of the Margaret Fund. An appeal was made to pastors to support the work of the women in organizing their work in new churches.

Mrs. Harris spoke to the report. She pointed out the marked growth in the W. M. U. work, explained the service rendered by the School of Missions and told of the Lottie Moon offering for foreign missionaries.

Miss Mary Northington was called, and she asked pastors to report on the effects of the W. M. U. work in their churches. She appealed for the School of Missions and begged that preachers preach more on missions.

The committee to report on the mountain schools was named as J. R. Johnson, Arthur Fox, W. F. Powell, A. F. Mahan, T. N. Hale.

The closing prayer was led by J. P. McGraw of Chattanooga.

## WEDNESDAY EVENING

The choir of the hostess church gave a splendid program of sacred music during the opening half hour. The program was broadcast over the local station. A. U. Boone led in prayer. Earl Robinson of Chattanooga sang "Open My Eyes." F. C. McConnell presided and introduced the preacher of the evening, Pastor A. F. Mahan of First Church, Etowah. John 8:12 was chosen as the text, and he spoke on "Christ the Light of the World." It was a splendid and touching message out of a great heart and a true faith. The sermon will be given in full by request of the convention.

Arthur Lynn sang a solo, and the great service came to a close with a prayer by John J. Hurt of Jackson.

## "NOT OURS TO KNOW"

(Contributed by Mrs. O. L. Hailey out of an old scrap book.)

Not ours to know the reason why unanswered is our prayer,  
But ours to wait for God's own time, to lift the cross we bear.  
Not ours to know the reason why from loved ones we must part,  
But ours to live in faith and hope, though bleeding be the heart.  
Not ours to know the reason why this anguish, strife and pain,  
But ours to know a crown of thorns—Thy grace for us to gain.  
A cross, a bleeding heart, a crown, what greater gifts are given?  
Be still, my heart, and murmur not, these are the keys to heaven.  
'Tis ours to know—aye, to learn it well; it is the Master's way.  
They serve Him best who ask not why, but live but to obey.  
'Tis ours to know the better part whereby a crown is won.  
Then loving God, I ask not why, Thy will, not mine be done.  
Yes, Thy way, Lord, not mine, I pray, I give to Thee my will,  
And humbly seek Thy grace and aid this better part to fill.  
It was not always thus with me—I loved my way the best:  
But that is past; Thy way is mine; in it alone is rest.

The bells of Rylstone seemed to say,  
While she sat listening in the shade,  
With vocal music, "God us ayde!"  
And all the hills were glad to bear  
Their part in this effectual prayer.

—Wordsworth.



# Homes That Do Good

SUNDAY SCHOOL LESSON, DECEMBER 1

## Scriptures

For Study: Luke 2:40-52.

For Reference: Deut. 6:3-9; Matt. 19:3-9; Luke 24:28-32; Eph. 6:1-9; 2 Tim. 1:3-5; 3:14, 15.

Devotional Reading: Psalm 1.

Golden Text: "Honor thy father and mother." (Eph. 6:8.)

**Introduction:** "Can Christians live right in this wicked and adulterous age?" The question came to us not long since from the lips of a devout man, and it stirred us up to do some serious thinking. Now comes a Sunday school lesson dealing with the home, and we seek to answer this man and all others who want to know, by examining the Word of the Lord. We can say, without fear of contradiction, that whether one lives as he should live will depend in a large measure upon the kind of home that thrusts him into a wicked world. Therefore, we must examine the home life in order to know how to answer.

### I. Born in the Right Place (1)

Our lesson text deals with Jesus during his early life. We do not know anything about His home save what comes by inference from the story of His matchless life. However, that is enough to allow us to draw a picture. It was, first of all, a humble home. Two essentials of right living are readily learned in such a place. (1) Self-dependence. See the child of a poor home, playing alone, creating its own playthings, getting up when fallen, enduring suffering without constant care, going to sleep at night seeing the angels about him, waking, dressing, and doing all the other common tasks. Alongside him see the pampered, petted and spoiled child of the rich, with a servant or foolish parent to do every little thing, artificial playthings and amusements galore, every wish granted and never a chance to develop self-dependence. There you have the contrast that explains the small number of really great men and women who come from the ranks of the idle rich.

Again the home of Jesus was a devout home. His parents took him to the temple for consecration on the exact day required by their law. Jesus waxed strong in spirit and grew in wisdom. He grew in favor with God and man. No spoiled child ever had the favor of men. The beauty of his mother speaks of the consecration of their home. From such homes come the mass of our great men and women.

If our children are to be born in the right place, we must make every home Christian. Statistics from authentic sources prove that the overwhelming majority of our criminals come from homes that are not Christian either in profession or in practice. Ninety-five per cent of the inmates of some of our prisons have never attended a Sunday school. And the right kind of homes are those that enforce directive and controlling discipline, inculcate the high idealism of Jesus in morals, social relations and political life.

### II. Trained in the Church (42, 46, 47)

1. **Taken to the Father's House (42).** "When the child was twelve years of age." There is a tradition among the Jews that Moses left the house of Pharaoh's daughter when he was twelve years old. For some reason it was believed that the male child was no longer "little" when he had reached that age. At the annual Passover following the twelfth birthday, the boy was taken to the temple where he was consecrated and where his father placed upon his brow the phylactery, symbolizing that he was henceforth a son of the law, that he was old enough to comprehend the law and to obey it of his own accord.

Mary and Joseph did not wait for Jesus to take a notion to go to church as modern foolish parents do. He went to the synagogue and there learned the law as a child. Then when he was old enough to assume his place among the worshippers, he was presented at the temple. That home fails of its place in our ranks that does not prepare its children, through our Sunday schools, for the hour

when they may accept their Lord as their atonement and enter of their own free will and accord upon the duties He assigns us. Our modern homes make a serious mistake when they allow the little ones to form the baneful habit of staying away from the house of the Lord on the specious plea that it is too much to ask that they remain for the entire morning programs of our churches.

2. **"They found him" (46)** not in the streets nor in the playhouses nor in the parks; they found him in the temple listening to the teachers and asking them questions. The brief account speaks much for his home life. How did he form the habit of being interested in the things of the law? He did it in part because He was the Son of God, but He did it also because he had come from the right kind of home. So deep was his comprehension of the Scriptures that they who heard him were amazed. Modern parents need never fear for the future of their children if they have been trained to love the house of the Lord and to sit at the feet of devout teachers hearing them and asking them questions.

### III. Schooled in Obedience (43-50)

1. The home of Jesus was not one that expected the children to work all the time. When the season of the feasts came along, His parents left off work and took Him to Jerusalem for the Passover. On such occasions the people went in groups or caravans. Kinsmen and close neighbors formed these groups. The children, except the youngest, were allowed much freedom. They were with the company and all was well. It was not strange, therefore, that the mother of Jesus, and Joseph, should not have missed him at first. A boy, just passing into the intermediate age, dislikes very much to be held under leash when in company with his friends. Mary knew nothing about psychology and modern fads for mothers, but she knew boys, which was more.

But Jesus, once in the city, became so absorbed in the greater things of life, wisdom and knowledge, that he forgot time and remained in the temple, even after his parents were gone. Then, too, young as He was, He knew the time had come for Him to be about His Father's business. Obedient as He was to his human parents, He was compelled to obey the higher voice. Herein is a fine point for our teachers to make with all pupils. When the voice of God speaks to our souls and demands obedience, it should be rendered even at the expense of violating parental commands. Parents who would step between their children and obedience to God's will not only deserve no obedience in such hours, but should find their children brave enough to obey God even at the expense of corporal punishment.

"Why hast thou dealt thus with us?" There is no bitter reproach in these words; only the appeal of a mother who trusted her son to explain. So often parents arouse bitterness in the hearts of their children by implied or stated accusations and suspicions. The answer of Jesus was simple and direct. "Did you not know that I must be about my Father's business?" We can see the look of surprise and appeal in his eyes as he addressed the words to the two people of all who knew the secret of his supernatural advent into the world.

But He obeyed them and returned to His home in Nazareth. His divine spirit was eager to press into the work, but He was laboring under human handicaps and, however eager He might be to go on with the work, He knew that He must suffer in all points like us in order that He might become the High Priest who could be touched with every feeling of our infirmities. "And He went down with them and was subject unto them." Therein lies the secret of His greatness as a man.

### IV. Other Examples for the Home

1. If our homes are to be the right kind, they need to keep in mind some important facts set forth in the Word of God. First among these is the need for the Bible in the home. God revealed this need to Israel through Moses. In Deut. 6:3 we have the command, "The commandments, the statutes and the judgments which the Lord your God commanded to teach you that ye might do

them in the land whither ye go." If the commandments of God are taught in the home, the children will be apt to do them wherever they may go.

2. Undivided homes are also an essential to good training. Our greatest curse to childhood is our easy divorce laws. When a man and woman bring children into the world, they ought to be willing to endure anything for the sake of the future of those little ones. Jesus allowed but one cause for putting away the partner in marriage, and that one thing fornication. When the husband or the wife is guilty of gross adultery, the union is severed, but there are many great minds that declare not even this to furnish grounds for remarriage. Be that as it may, God will hold responsible at the judgment every parents who has broken a home and left children to grow up under the curse of such a moral stain.

3. Thoughtfulness in the home is another essential. Paul brings this out in Eph. 6:1-9. An entire lesson would not provide time for a discussion of his great precepts. Obedience, thoughtfulness, understanding and mutual love and helpfulness make homes bright and happy and thus teach young people how to live as they should.

4. Christ must be in our homes. (1 Tim. 3:3-5; 3:14, 15.) He is the teacher, guide and inspiration upon whom every home must depend for success in rearing children. Young people who have been introduced to Christ in their homes, brought to accept him through the care and love of their parents, will not be apt to go into the world to lose their spiritual bearings.

**Application:** Homes that do the world lasting good are those from which good men and women come. Let us ask these questions for our own hearts to answer. Does the environment into which a child is born have anything to do with its after life? If we were to be born again, into what kind of home would we want to come? What made the home of Mary and Joseph a good place to be born? Is there such a thing as too much care for children? Why? Can homes in which there is never a prayer or a spiritual song or other devotion turn out young people with the proper outlook on life? What part does directive discipline have in good homes?

The home is the bulwark of our civilization, but it cannot train good citizens when working alone for the simple reason that we may never hope to see every home a good one. Therefore, why should we support our churches? Does the Sunday school have any real place in the production of good citizens? What proves it? Why was Jesus taken to the temple at the age of twelve? How old should our children be before they are introduced to church services? Is it ever right to allow a child to have his own way? What part does punishment play in the training of childhood? Discuss the other agencies that are imperative if we would have good homes.

### GRIT

It is an old story. Two football rivals meet again for their annual combat. With one minute to play, the game is tied; frantic, one coach substitutes a resolute player with a dogged loyalty to his school and an utmost confidence that his team will win. Ten seconds before the final gun he defiantly carries the ball to a touchdown. The contest is over, the "sub" is a hero. It is possible—it has happened in numerous football games.

Similarly, in the game of life we cheer a man who goes over the top because of sheer grit. Is this grit or is it loyalty? True, "they are twice armed who fight with faith." This fact is true today as it was in the time of the ancients.

Every one is armed once before he knows it, with his natural qualities and abilities, but to make use of them he must recognize confidence in himself and loyalty to a purpose. The football player saw his own ability and coupled it with a deep loyalty to his school—and won his game. The man does not live who will not be victorious in some fashion if he has confidence in himself and recognizes clearly what he about.—The Grail.

Who goes to bed, and doth not pray,  
Maketh two nights to every day. —Herbert.



# State Convention Report

(Continued from page 4.)

## THURSDAY MORNING

C. E. Wauford of Island Home led in a brief devotional service. The journal was read and approved. Telegrams from the Mississippi Convention and J. L. Dance of Knoxville were read. President L. R. Scarborough of Southwestern Seminary was recognized; E. K. Cox, of Mississippi; L. R. Riley, of Kentucky; and Kyle M. Yates.

A. T. Allen of Chattanooga introduced a resolution from Ocoee Association calling for a concerted drive against religious persecutions, and it was heartily adopted.

The report of the Historical Society was read and discussed by O. L. Hailey. It recommended a little further time in the preparation of the manuscript and referred the matter to the Executive Board.

Time was given for a brief discussion of the work of the Negro Seminary at Nashville, and Field Secretary O. L. Hailey gave some striking facts about the needed work among negro ministers.

A. U. Boone presented the report on hospital at Memphis. This showed the Memorial Hospital in a fine condition. The new building has proved a great asset. The present net valuation of the property is \$2,212,799 with gross assets of \$2,645,809. The total patients treated for the year, 14,552, with the largest number present on one day, 389; 3,352 patients received charity service during the year. The total free service rendered during the year is \$220,000. D. A. Ellis of Memphis told some interesting stories of the actual working of the institution.

Arthur Fox reported on Home Missions, stressing (1) the need for the Home Mission Board; (2) the need for the evangelistic staff of the Home Board; (3) support of the mountain schools, with the recommendation that the Executive Board provide maintenance of the mountain schools. A. U. Boone moved that the report be published in the Baptist and Reflector. J. R. Johnson moved that matter be laid on the table until after the special committee on mountain schools reports.

W. C. Creasman of Shelbyville reported on State Missions, and he made a splendid speech on "Witnessing in Our Judea." He pointed out the needs for our State Mission program, the doctrines to be preached and the cost of our mission program.

E. E. Rutledge sang "He Keeps My Soul" and J. H. Anderson of Knoxville read the report on Co-operative Program. He called attention to the proposed budget for 1930.

## THURSDAY AFTERNOON

L. S. Sedberry of Gallatin conducted the devotional, bringing a pointed and telling message.

The report on Christian Education was read by E. L. Atwood of Murfreesboro, who made a hearty appeal for support of Tennessee College. C. W. Pope of Jefferson City spoke for Carson-Newman and J. E. Skinner spoke for Union University.

The special committee to report on the mountain school situation brought in the following recommendations: (1) That the matter of temporary aid be referred to the Executive Board awaiting the action of the Southern Baptist Convention relative to the schools, and (2) that we affirm our belief in the work and necessary place of the mountain schools in our denominational program.

Superintendent W. J. Stewart read the annual report of the Orphans' Home. His report showed 203 children in the Home, one death for the year, fine physical condition of health and a good school. He reported the installation of a new 25,000-gallon water tank and the purchase of a force pump.

Frank Wood read the report on denominational literature, and the editor was given time to discuss the report.

J. W. O'Hara spoke briefly on our mountain schools. The committee on committees reported through J. H. Sharp. The full list of committees will be given next year.

Thos. J. Watts of the Relief and Annuity Board was introduced, and Dr. A. J. Barton at the after-

noon session. O. D. Fleming led in the closing prayer.

## THURSDAY EVENING

The choir of the hostess church rendered a splendid program with Mrs. J. D. Carlton as soloist. C. L. Bowden of Humboldt offered the opening prayer. At the close of the solo by Mrs. Carlton, Mr. T. H. Farmer of Martin presented a gorgeous bouquet of chrysanthemums as a token of the convention's appreciation for her singing. President Warren reported that two men had just come from an upper room where a lost soul had been won to Christ. Upon motion of Judge Owen of Covington, the morning session Friday morning was continued until the program had been finished.

The nominations reported with names of the boards and other officers of the various agencies. A full list will be given next week. The next meeting of the convention will be held with First Church, Nashville. John J. Hurt is to preach the sermon, with F. J. Harrell as alternate. The report was adopted without changes.

R. Kelly White of Nashville read the report of the Sunday School Board, and W. F. Powell, president of the Sunday School Board, spoke to the report, citing a resume of the history of Southern Baptists in developing their great publishing business of today. Singer Carroll of Southwestern Seminary sang "Lift Him Up."

P. W. James of Nashville read the report on Foreign Missions. The report showed progress in reduction in the indebtedness to \$787,441 on October 1, 1929. Thirteen hundred and ninety-two churches are now organized on foreign fields, with 147,648 members. Native Christians gave more money last year to support the work on their fields than Southern Baptists sent to help them; 12,264 converts were baptized on foreign fields last year.

The situation in China grows more encouraging with decreasing opposition to Christianity. In Latin America there is a growing development of agnosticism and an increasing interest in the gospel. In Nigeria and other sections of Africa a veritable mass movement to Christianity is under way. Our work in Europe is gaining headway. A challenge comes from all the world for Southern Baptists to increase their foreign mission program.

The report offered certain explanations, but no justification of the decrease in offerings to foreign missions. (1) Cost of buildings and equipment; (2) controversies over doctrines; (3) recasting our denominational machinery; (4) indulging in placing question marks after the names and motives of certain leaders, thus creating doubt and suspicion. Later this section was withdrawn with the declaration that all slumps are due to sin.

At the close of a splendid report, Dr. James made a burning appeal on behalf of the vast hordes of needy souls on foreign fields, citing the terrible mortality rates which in some parts of India reach the horrible total among infants of 973 out of every 1,000 born. Five million people die in India annually of preventable diseases and all go down to ruin. He showed the missionary message of the Bible and its prophecies.

R. E. Pettigrew, for a generation missionary in Brazil, was asked to speak, and he told of some experiences on his fields. He explained the lack of interest in our missionary enterprises as due to lack of information. His message was shot full of pungent statements that hit the heart of the situation. In 1904 there were 84 churches; now there are over 300, and the Baptist work in Brazil will go on.

J. H. Anderson of Knoxville spoke by request. He urged that the messengers take back home with them the fine spirit engendered in the sessions of the convention, and pled for more emphasis to be placed upon scriptural giving.

F. C. McConnell moved that Mr. Anderson be appointed as a committee of one to seek to enlist a great group of laymen to attend our convention next year.

The session adjourned with prayer by Fleetwood Ball.

## FRIDAY MORNING

Henry J. Huey led a devotional before a very small group of messengers. Somehow we cannot

get our people to realize the importance of attending our conventions until the closing session.

T. J. Watts, secretary of the Relief and Annuity Board, spoke on behalf of his work. He explained the relief work of the Board and gave a sketch of the work done by the Board since its organization in 1918. Then all the states gave \$60,000 to relief work and this year about \$200,000 will have been given. He spent some time defending the idea of old-age pensions and drew the comparison between relief work and the Annuity plan.

W. R. Pettigrew read a splendid report on temperance and social service. The report was thorough and emphatic. W. C. Smedley raised the point that it did not include a reference to the cigarette evil, and quite a discussion was precipitated. R. E. Pettigrew of Brazil spoke to the report.

A. J. Barton of the Home Board spoke on behalf of the Home Board. He gave statistics showing the size of our home mission task, pointed out the dangers now pressing upon us from various corners of the world, made an appeal for the Southern negro, and set forth the requirements for a successful missionary program.

W. C. Smedley of Chattanooga read the report on Laymen's Work and spoke on behalf of the enlistment movement for our men.

J. H. Anderson brought a report of some generous Indian laymen and told of the work being done by the John Cruze Brotherhood. He closed with an appeal for more consecrated work among the laymen.

W. D. Hudgins was called to speak, and he gave some thrilling stories of the work done in certain associations during the year. One brotherhood at Etowah led 67 men to Christ. An amendment to instruct the program committee for next year to give the laymen's work a more prominent place on the program was lost.

J. J. Hurt read the report on Theological Seminaries, paying a tribute to the great men who have gone on before in the ranks of theological teachers. All three seminaries show splendid progress and bright outlook. C. L. Bowden spoke briefly on behalf of Southwestern. Professor Yates spoke for the Southern Seminary. He praised the spirit of the convention which he declared to have been as fine as he ever witnessed. He presented the aims of the seminary, told of the spiritual life and practical work of the students.

H. F. Vermillion spoke for the sanitarium at El Paso, giving illustrations of the work now being done.

H. E. Watters of Union University read the report on text books. A recommendation was made to establish a commission on text books to keep in mind the matter of text books and to consult with state text book commissions in seeking to eliminate from text books erroneous and false statements and ideas, and the recommendation was adopted. O. E. Bryan moved that the chair appoint a commission of five, and he named W. M. Wood, E. L. Carr, T. L. Cate, S. P. White and J. H. Kirtley. J. H. Wright read the report on Obituaries, and it was approved. N. M. Stigler of Brownsville read the resolutions. Song, "Blest Be the Tie That Binds," followed by prayer and adjournment.

In a full paid advertisement in the Baptist Courier the Cotton Manufacturers' Association of South Carolina sets forth the fact that the average weekly wage of the textile workers is \$15.96. It would have been far more interesting and informing if they had advertised the average weekly income of the owners. We have a faint recollection of a rumor that a certain cotton mill owner was reported to have paid income tax on \$250,000 per year, or more than \$4,800 per week!

♦ ♦ ♦

"The preacher who does not bring his own tithes and offerings into the treasury of the Lord's house has no right to expect or ask his members to do it."—W. C. Creasman.

♦ ♦ ♦

"There is no winning the lost without prayer and the aid of the Holy Spirit."—R. E. Guy.

♦ ♦ ♦

"God's people have always needed divine guidance."—L. S. Ewton.



# Ocoee Association Is Making Her Greatest Enlistment Campaign

THE ENTIRE BAPTIST BROTHERHOOD IS ON THE JOB THIS WEEK



O. E. BRYAN  
Executive Secretary

Beginning with a great training school for teachers and personal workers, Ocoee Association has launched the greatest associational enlistment campaign about which we have heard. The Executive Board of the association has had the plans under consideration for several months, and the work begins under encouraging conditions. Claude E. Sprague is chairman of the special committee and R. H. Hunt and J. W. Massey his able assistants.

The Program Committee sent out the following announcement:

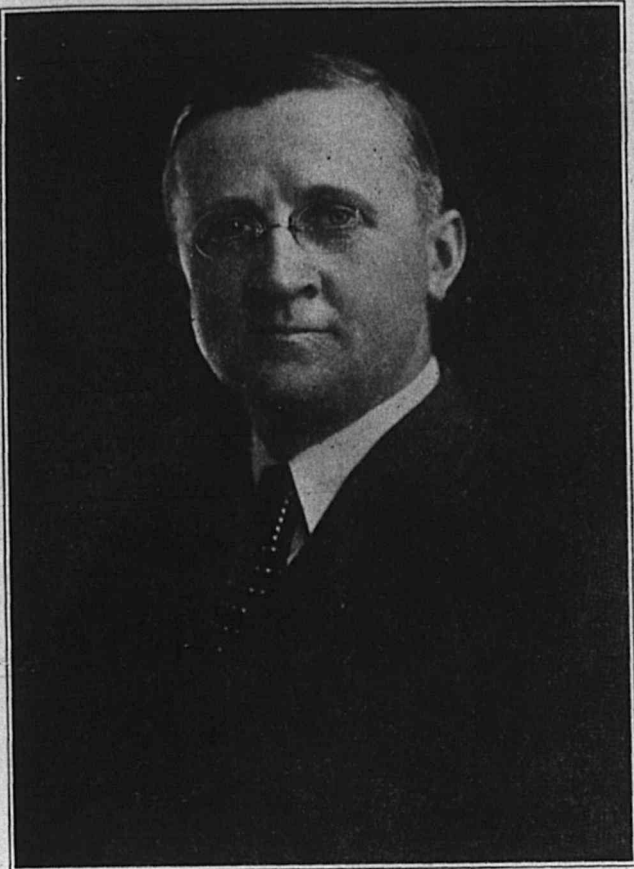
## The Ocoee Executive Board's 1929 Enlistment Campaign

Most churches, who have been successful in financing their work, have found that the annual every-member canvass is the best method we have found to get the church members to contribute as a whole. We also know that most churches are very loose and lax about the canvass, and many churches neglect to put on a canvass at all. One good church to my knowledge in our association has neglected it for several years.



JOHN D. FREEMAN  
Editor Baptist and Reflector

We are delighted with the fine spirit of co-operation in our association among the 66 churches. While some had already planned their every-member canvass before this movement was launched, they are go-



GEORGE J. BURNETT, MEMPHIS  
Assistant Director Laymen's Brotherhood, Southern Baptist Convention

ing to try to stimulate their members to do more, and make the canvass more nearly 100 per cent.

Great emphasis will be put on the tithe and, as we all know, that plan will do at least two things for every one who tries it: First, it will bring great blessing to those who practice it; and, second, it will solve our financial problems.

We are to have four days of teaching in five centers, and Friday night before Sunday, December 1st,

the day of the canvass, all the churches will assign the workers for the canvass. We are supplying the churches with information cards for them to fill out for the canvassers. We will finance the movement by free-will offering envelopes passed out in the churches the day of the canvass. The expense of the campaign will be small, since there are no paid workers. It is all volunteer service we are getting.

We are working on the plan, that the more we can get the brethren to put into the work the greater interest they will have in it. Every one has responded to every call.

Our teachers are of the very best. Our own Brother W. D. Hudgins, Miss Mary Northington, Editor John D. Freeman, Brother John W. Christenbury, and Mr. George Burnett. We are expecting great interest to be aroused by these splendid workers. A real effort will be made to put the Baptist and Reflector in 70 per cent of the homes of the people in every church, as well as get them all pledged to the local budget. We hope to make this an annual affair, and each year we will know how to do the job better. Keep your eye on the Ocoee Association, for we are going to do things down here. We covet the prayers of the brotherhood for our campaign.

We are eagerly watching this great movement. So far as we know, it is the most thoroughly organized and advertised campaign of which we have heard.

The editor is happy to have a part in such a movement and rejoices that he can rub elbows with the pastors and laymen of Ocoee Association.



MISS MARY NORTHINGTON  
W. M. U. Secretary



W. D. HUDGINS  
Educational Secretary

## TITHES AND OFFERINGS COMMANDED BY CHRIST

By J. E. Skinner

Among those who wish to do as they please about their giving it is urged that tithing belonged to the Old Testament times and has no place in the New; and that to insist upon it now is to return to the bondage of the law instead of enjoying the freedom of grace. In reply to such contention much might be said, but only a word will serve our present need before coming to the real purpose of this article. Grace justifies us from the guilt of violating the law of God, but does not justify us in violating it. Christ came "in the likeness of sinful flesh" to die for our sins and "condemn sin in the flesh: that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the Spirit." (Rom. 8:3, 4.) To be sure He frees us from the guilt and penalty of the law, but we must not forget that one of His highest purposes in our regeneration is "that the ordinance of the law might be fulfilled in us."

But the purpose of this article is to show that the commandment of Malachi 2:10 is none other than the commandment of our own Saviour and Lord. In this chapter the prophet tells of the coming of Christ, immediately preceded by His messenger John the Baptist. (Verse 1.) He then goes on to tell what He is going to do, one of which being the restoration of God's financial plan of taking care of His work. (Verses 3, 4.) He says that when He purifies His people, "they shall offer unto Jehovah offerings in righteousness." "Then shall

the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years."

Does the prophet refer to the offerings of bloody sacrifices upon Jewish altars under the ceremonial law? No; He came to nail all these to His cross and put them out of the way. (Eph. 2:15, 16.) The last three words of the eighth verse tell exactly what kind of offerings he is talking about—"tithes and offerings"—and there can be no mistake about it. From verses two to four the prophet tells of some things the Christ is going to do when He comes, one of which is to restore His financial plan through His purified people who will bring their offerings with a righteous motive. Then in verses five to fifteen he has the Christ Himself speaking, as though He had come already, urging His people to return to Him and to bring their tithes and offerings, with assurance that their obedience would bring a rich harvest of His blessings, not only in spirit but in temporal blessings as well.

Thus the prophet foretold two of the outstanding purposes of our Lord when He came: First, to "purify unto Himself a peculiar people, zealous of good works" (Mal. 3:3; Titus 2:14); and, second, to fulfill His ordinance of tithes and offerings in the hearts and lives of His redeemed and purified people (Mal. 3:8-10; Rom. 8:3, 4), so that there should be no lack of funds for the progress of His kingdom on the earth. This prophecy was literally fulfilled in the teachings of Christ and the practice of His early disciples (Acts 2:44-47; Acts 4:32-37), and even the Gentile churches were brought into the same teaching and practice by the apostles

(1 Cor. 16:1, 2); and the last missionary journey of Paul was almost wholly given over to the task of helping the Gentile churches to put the principle into practice and to become established in it, as every Bible reader knows.

During the anti-missionary struggles of the first half of the nineteenth century, under the influence of that struggle during the latter half of the same century, and in a measure up to the present, the doctrine of stewardship was almost entirely neglected and overlooked in the messages of the pulpit till the teaching of Christ upon the subject of tithes and offerings came to be thought of as unsound and even heretical. In the meantime, however, the Christ of both the Old Testament and the New is calling to us in the language of Malachi 3:10, "Bring the whole tithe into the storehouse," and to stop robbing Him of the "tithes and offerings"—His own financial plan—He came to restore. No other reason for doing it is needed among His own people but the one fact that He said it. Not one of them will fail to do it when they come to understand that He commanded it, and no change in seasons or conditions will stop the steady flow of their tithes and offerings into His treasury. May that happy day soon come.

"Content with beholding His face,  
My all to His pleasure resigned,  
No changes of season or place  
Would make any change in my mind."

Jackson, Tenn.

Who finds not Providence all good and wise,  
Alike in what it gives, and what denies. —Pope.



## THE NEWS BULLETIN

### FIFTY YEARS OF HAPPINESS TOGETHER Beloved Robertson County Baptists Celebrate

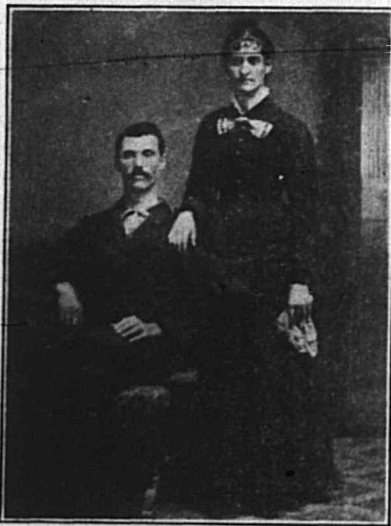
It is one thing to live for threescore and ten years and it is another to live that long for the good of humanity and the glory of God. Mr. and Mrs. M. F. Webb of Greenbrier have done both. Mr. Webb has spent his 77 years on the farm where he now lives with his wife and son, V. W. Webb. Mrs. Webb was born in Williamson County, Ill., 70 years ago. They were married when young and have spent their fifty years in active work and loving service one for the other.

Ten children have come to their home. Of these, the first lived only a few hours and the last a few months. Between these two six sons and two daughters came and they are all living today. Two of the daughters and one son live in Nashville. One son lives in Greenbrier, three in the county near Bethel Church and one in Illinois. All these are Christians and members of Baptist churches, and all have families of their own save one son. All the children and a number of grandchildren were present at Bethel Church when the aging couple celebrated their golden wedding. They have been married fifty-five years.

We are glad to present herewith pictures of the honored couple as they appeared in their wedding



Mr. and Mrs. M. F. Webb on Their Golden Wedding Anniversary



Mr. and Mrs. M. F. Webb as Bride and Groom

"togs" and as they appeared at their golden wedding. The whole community about Bethel Church honors them, and they have been a benediction to hosts of others. Surely their crown is their family history and their chief honor their splendid children. Mrs. Webb attributes their success and happiness, in part at least, to the fact that the Baptist and Reflector has been in their home almost from the first.

#### DR. BATEMAN MOVES

Dr. R. J. Bateman, for more than eight years pastor of the First Baptist Church, Asheville, N. C., on October 20th, tendered his resignation to accept a call to the First Baptist Church, Tulsa, Okla., where he will assume his pastoral duties December 1st.

Dr. Bateman goes from a field where he has wrought mightily in kingdom affairs. During his ministry more than 2,000 members have been

added to the church, and a \$750,000 building planned and executed. In addition to having accomplished great tasks in the church, he has occupied a high place in civic and denominational circles in the city and state, serving on important committees, boards, and programs. Preceding the acceptance of his resignation the chairman of the finance committee of the church and a prominent business man, represented the church and outside interests in expressing words of commendation and praise for Dr. Bateman's wide service and closed his remarks with words of keenest regret at his resignation.

In going to the Tulsa Church, Dr. Bateman becomes pastor of one of the outstanding churches in the Southwest. A new \$1,000,000 church building has just been completed. The membership numbers around 2,500 and the church occupies a strategic point in the life of that young, progressive city of 200,000 souls. Dr. Batesman's call to this church was not only unanimous, but urgent, enthusiastic and insistent. He goes to a great church offering a mighty challenge. He is expected to have a most fruitful pastorate.—Elma Trowe, Secretary.

#### TRACTS FOR J. R. GRAVES SOCIETY

The venerable J. H. Grime of Lebanon is always eager to do his part toward spreading the Gospel. He is too old to travel far as he once did and to meet the dispensers of heresies on the platform, there to expose the fallacies of their teachings. But he is not too old to write and he is circulating a number of splendid tracts dealing with Campbellism, Romanism and other heresies of the day.

His latest generous work is to send a large bundle of these tracts to Union University to the J. R. Graves Society. This body of ministerial students are always busy circulating literature, preaching and teaching. They maintain boxes in the railroad stations of Jackson and other towns wherein they beat the Christian Scientists by providing the travelers with literature. They will use the tracts sent by Brother Grime to great advantage.

#### MOTOR TRUCKS WRECKING RAILROAD TRAINS

Washington, D. C., Nov. 20.—"If a man bites a dog, that is news," is a declaration attributed to the late Chas. A. Dana, one of the greatest editors the English-speaking peoples have ever produced. It may become necessary soon to apply that rule to accidents in which railroads and automobile trucks are in collision, revised to read, "When a railroad train causes an accident to a truck, that is news."

The commission issued two accident reports recently made to it by W. P. Borland, the director of its bureau of safety, in which the automobile trucks caused the wrecking of passenger trains at grade crossings notwithstanding the fact that, according to the commission's investigators, the safety appliances at the crossings were in working order and were worked.

The first collision was at Spaulding, Okla. The driver did not stop for the cross-bar sign and the state highway stop sign. The collision caused the death of the truck driver and the injury of six, none of whom, however, was a passenger.

The second accident occurred at Dowagiac, Mich., the truck causing the derailment of the Michigan Central passenger train, resulting in the death of the truck driver, the injury of four railroad employees and one man riding the truck. The truck stopped on account of the warning given by the protection appliances, but started forward without waiting to see whether they really were heralding the approach of a train. In that respect he was like some other automobile drivers when they come to stop signs for arterial highways.—Traffic World.

#### CARROLL COUNTY ASSOCIATION

James H. Oakley

For several years many of the leading Baptists of Carroll County have felt the need of a Carroll County Association. As it now stands the churches in this county belong to three large associations—Gibson County, Weakley County and Southwestern District. By organizing Carroll County churches into an association it will only take a few churches from each of these three large bodies, but will make an association of about twenty-five churches. The purpose of this organization is to centralize our churches into a better organized effort to carry out the Lord's work as an association. In this way there will not be so many churches and the boundary line will be clearly understood. In this way the county can be organized so as to bring about a greater work, and we feel that we will be able to reach more churches and people for the cause of Christ. A mass meeting of all the Baptists of Carroll County will meet in the Baptist Church at Huntingdon, Tenn., at 2 p.m. on Sunday, November 24th. Plans will be made at this meeting toward the proposed organization. The idea now planned is to organize now and meet in the first session about the first of September, 1930. McKenzie, Tenn.

#### UNION UNIVERSITY BOYS READY TO SERVE

We are presenting herewith a list of the ministerial students of Union University who are eager to serve anywhere within reach of the school. They are members of the J. R. Graves Society whose purpose it is to assist in training the ministerial students of this great school. They will preach and teach anywhere an opening is made for them. They are anxious to supply pastorless churches, to preach in schoolhouses and elsewhere that opportunity may come. They will go and serve whether there be any pay or not. Of course every student, especially every ministerial student, needs whatever money he may earn, but service is their goal and not financial reward. They will greatly appreciate it if their expenses are paid and some remuneration add-

ed, but they will go anywhere within reach even if they have to bear their own expenses. Let pastors and churches in West Tennessee use them. They are: W. C. Adkinson, Johnnie Bass, W. E. Draughan, Bernard Scotts, James McGregor, T. A. Morris, Dewey Stubblefield, Truman Maxie, P. A. Ray, J. S. Bell, George Cain, W. H. Hughes, Thurman Williams and H. B. Woodward. Address them at Union University, Jackson, Tenn.

#### EIGHTY-FOUR CENTS LEFT

By W. W. Hamilton, Baptist Bible Institute

He came into my office when he had ten dollars left of the amount with which he and his wife had come to New Orleans. The church which he expected to serve had called a pastor, and he was getting anxious as to the necessary supplies.

He said: "I believe help will come in time in some way. I do not want a gift; I want work or a loan which I can return, that it may go on helping others."

About ten days later, after having done his best to find employment, he came again to the office. My question as he entered was, "Well, how are finances?" Putting his hand into his pocket, he showed me what he had left. I took the coins and counted them, and the total was eighty-four cents.

Just before he came a letter had been opened from Dr. Ryland Knight of St. Louis. It contained a check for \$50 to be used as a loan. When I showed this manly student the letter and the check, I wished for the giver that he might have seen the expression of gratitude and the look of relief which came into the face of the worthy man who is seeking to train for better service.

We bowed our heads in worship. Each of us tried to express in words to God his gratitude for providential care and for this definite and specific answer to our prayers and for the divine approval of our endeavor to seek first his kingdom. We remembered again that "B. B. I." means to us: "B—e thou faithful unto death."

"B—e of good cheer."

"I—will never leave thee nor forsake thee."

#### WORKING WITH A COLPORTEUR

By M. E. Hall

As pastor of New Hope Baptist Church of Holston Association I wish to make a report of work done in our church by Thomas A. Williams, colporteur. I have been with the church but four months and had not been in all the homes. Brother Williams and I got together and started last Monday morning to make a complete visit of the church community. We visited 33 homes, having prayer in 24 of these. At some homes we did not have the opportunity to be in the house. We spoke to eleven lost souls, distributed 163 tracts and witnessed one conversion.

We spent the greater part of the week accomplishing this, and at times were almost ready to quit, but the Lord said "Keep going." It rained Monday night, part of the day Tuesday and a little most every day we were working. We did not have a foot of hard surface road and but little graded road, but that fellow Williams just wouldn't give up, so at noon Tuesday we started walking and walked for one day and a half, drove thirty miles to Kingsport where I was to conduct prayer meeting Wednesday night, got a new supply of tracts, went back Thursday and finished at 10 Thursday night.

If there is a church in the Holston Association that has not had Brother Williams with them, be sure and get him, for he sure does witness for the Lord. Such zeal for lost souls I have never seen. He talks to them in the corn field, prays with them leaning against the gate-post or anywhere. I would say just a word to the pastor. Go with him all you can. It will do

(Turn to page 16.)



# THE YOUNG SOUTH

The Happy Page for Boys and Girls

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

## A MILLIONAIRE MAIDEN

I know a charming little maid,  
So very rich, they say,  
It keeps her busy all the time  
To give her wealth away;  
The more she gives, the more she has;  
Now, isn't that quite queer?  
This little maid's a millionaire—  
A millionaire of cheer.

She runs on errands constantly,  
And sings along the way,  
And when she does each little task  
Pretends that it is play;  
She dries the dishes, sweeps the floor,  
With never frown or tear;  
It's fun for such a millionaire—  
A millionaire of cheer.

When tired father comes at night,  
She greets him with a smile;  
Her feet his little servants are,  
Her merry ways beguile;  
She gives alike to rich and poor,  
To all that come a-near,  
For she's a generous millionaire—  
A millionaire of cheer.

Kind deeds and smiles and gentle words  
Are like a golden grain  
That, when the harvest time is come,  
Gives tenfold back again.  
Oh, what a happy world 't would be,  
With scarce a day that's dread,  
Were every one a millionaire—  
A millionaire of cheer.

—Laura Alton Payne.

## JUMPER, THE GRASSHOPPER, TELLS HIS LIFE STORY

Here I am, Jumper, the Grasshopper. All day long I frolic in the meadow. July and August are my favorite months. I love hot weather when the mercury goes up to 90 degrees or over. I am a day singer, and you may hear my "gip-gip-zee-e-e" on any one of the long sunny days in mid-summer. You may not consider my song very musical, but I believe you would miss me if I did not do my share of the meadow singing during the summer months. Perhaps some of you boys and girls have never heard me sing. This is because you are not tuned to the music of nature, or that your attention has never been turned towards my family.

I wonder if you would recognize me if you should see me? If you met me in your meadow, my coat would be a grass green. If you met me near rocks and sand, I would be gray or brown. By the roadside my color is a dull green or brownish red. My color is always adapted to my surroundings. This is called protective coloration. It is one way that Mother Nature gives me to protect myself from my enemies.

We grasshoppers have many enemies. Every living thing has to struggle to live. We are preyed upon by larger creatures, as a means of their livelihood, and also to keep our species down. Our enemies are birds, fowls, snakes, toads, turtles, and skunks. Wasps often sting us and carry us to their nests as food for their young. Our species must be checked by these larger creatures or the earth would be overrun with grasshoppers.

In Yellowstone Park there is a glacier called Grasshopper Glacier. Myriads of grasshoppers are imbedded in the ice. This ice giant stretches for a mile or more. It lies in a great circle, or amphi-theater, on the north flank of Mt. Wise and Iceberg Peak, at an altitude of about 10,000 feet. Sometimes in the world's history there were members of my family that were not checked by larger creatures, as this great mass of ice shows.

In Hebrew history one reads of a plague of locust that came over the

land in order to discipline an Egyptian Pharaoh. "They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."

Such an occurrence now would make my family dreadful pests, as indeed we sometimes are. Farmers often have to spend money and time to exterminate us when we are not checked enough by the larger creatures. Sometimes the United States government has to take a hand in our extermination. One of my family, called the Rocky Mountain locust, is very destructive and causes great damage from increased numbers.

Do you know my relatives? They are the locust, the cricket, and the katydid. We are all musical. The common locust, or harvest fly, sings on the hottest days of mid-summer. Crickets and katydids sing in the early evening. It is always the males of my family that give the music to the world. The females do not sing.

I have four wings. When I jump, I use the upper wings. They are strong and leathery, and they protect the delicate ones underneath. These under wings act as a sounding-board when I rub the wing covers on the sharp edges of my hind legs. I am the member of my family that "fiddles." I really think that I am very wonderfully made. Considering that I am such a tiny creature, I feel that I am one of the marvels of nature.

Even my mouth parts are quite wonderful. I can both bite and chew, for I have two pairs of jaws. At the end of my throat is my gizzard which is fitted out with teeth for grinding my food.

I am named "The Jumper" because I can perform that feat to perfection. I possess long and slender legs, and one set has great power. The thighs of my hinder legs are large and adapted to leaping. Just watch me some day, and you will marvel at my performance.

My mate lays her eggs in mid-summer in holes in fields or on roadsides. About thirty are laid at one time, over one hundred being deposited during the season. They are covered with a kind of glue or varnish that hardens and keeps the eggs dry until they hatch out in the spring.

Our children look like us, except that they have no wings. They change their clothes about four or five times before reaching maturity.

Now I have told you my life history, and I hope you will be interested to go afield and study me at close range. I will leap for you or "fiddle" as you walk along the country road, or go across the fields on hot sunny days in late autumn. I shall be on the lookout for you, so be sure to visit me in some of my haunts.—M. Louise C. Hastings, in Christian Advocate.

## IN THE LAND OF FUJIYAMA

It is always interesting to learn something of the customs and habits of people who live in other lands, especially of those whose daily life differs so widely from our own. It is not generally known that Japan, perhaps the most picturesque and certainly the most progressive country in the Orient, is also a land which contains a strange commingling of the modern and the ancient, which is especially noticeable to the traveler.

Stand at any railway depot and

watch a Japanese gentleman and his wife who are about to board the train. He leads the way, she following meekly a pace or so behind, unless there are doors to be opened, when she performs this duty, allowing her lord to pass through first. Inside the car, the Japanese wife industriously brushes the seat for her husband, and, having seen that he is comfortable, takes her place beside him, or, if the car is not crowded, moves a few inches away. She does not speak unless addressed, but she sits silent during the journey, with her little wooden sandals on the floor and her dainty, white sock-clad feet tucked under her flowered kimono.

If a Japanese woman traveling alone spies a male acquaintance she leaves her seat and, even though it be the length of the car, goes to him, and makes several quaint little obeisances, accompanied by broad smiles, which are duly returned. She then resumes her seat. This would be thought out of the question here in America, but is a daily custom in Japan.

It was not until 1872 that the first railway locomotive tooted its way over Japan's empire, though the "Hermit Kingdom" now has one of the finest railway systems in the world, there being more than 6,500 miles of line owned and operated by the government, and some 2,000 miles operated by private interests, as here in the United States. One of the longest journeys extends for 700 miles between Tokyo and Shimonoski, which takes thirty-four hours, and connects with boats for Manchuria, Korea, China and other points of the Orient. What are known as "Trains de Luxe," the very finest operated in the world, travel the longer runs, and have first, second, and third-class coaches, so that from the wealthiest to the poorest may be served just as they can afford and desire.

The Empire of the Rising Sun, as its people delight to call it, has a population of more than 70,000,000. Japan proper embraces a great variety of climates, so that at all times of the year there is pleasure for the tourist. Extremes of heat and cold are unknown, and every season has its charms. The country is mountainous, with a natural beauty that has been supplemented by centuries of intensive gardening. The hill slopes are covered in cultivated terraces, which, when the crops are green, look like steps of a vivid emerald.

The most pleasant time of year in Japan is spring, for then the picturesque land is covered in a blanket of wonderful blossoms. The cherry-blossom festival is an affair almost ethereal in its delicate beauty, for the pink sprays of the flowers, the gay streamers and banners, the sports and pastimes, and, above all, the budding forth of the early summer garments of these color-loving people combine to leave an impression almost overwhelming in its completeness.

With summer come the full-leaved greens of luxuriant foliage and the blooming of those more mature flowers which decorate the charming gardens. It is at this time that seaside resorts and mountain retreats send out their call and receive their summer quota from the thickly populated cities. All Japanese are lovers of nature and the favorite pastime of a great majority is found in walks in the country or quiet meditation in the numerous parks that rest, gemlike, in the most crowded centers.

At this season it is possible to climb Fujiyama, the Sacred Mountain, and excursions are run from all parts of the country to points scattered about the base of the peerless mountain, from which ascents may be made.

Autumn, with its clear, crisp air and cloudless blue sky, has an appeal and beauty found in no other land. For lovers of flowers, this season, too, has its charms, for it is in the autumn that Japan's glorious

chrysanthemums come into bloom and cover garden and mountainside with a tumultuous riot of color.

In spite of the cold and occasionally deep snows, winter in Japan is a time which appeals to some most of all, for then the countryside is a charcoal study in white, soft grays, and black, with curving temple roofs, grotesque pines, spreading their twisted arms over the soft snow, and the quaint figures of the natives as they trip along in their queer, high foot-gear and heavy winter kimonos. In the North there is ski-ing, duck and pheasant shooting, and skating for those who desire winter sports.

A journey in Japan at any season of the year is a never-ending delight. The whole countryside gives the impression of having been laid out as a garden, rather than for more useful purposes, for the most ordinary Japanese dwelling in the country has its plot of ground, with a few pines, flowers, and generally an artificial arched bridge over a tiny, pebble-set stream.—Earle W. Gage, in Junior Girl.



## Circumstances After Cases

Visitor (comforting Tommy, who has upset a bottle of ink on the carpet): "Never mind, my boy; no use crying over spilled milk."

Tommy: "If it's milk that's spilled, all you have to do is to call the cat and she'll lick it up cleaner'n anything. But this ain't milk, an' this time mother'll do the licking."

"Well, now what time do I have to git to work mornings?" asked the new hired man.

"Any time you like," responded Farmer Fumblegale, "so's it ain't later than half past four."—Ex.

## Down in the Mouth

Jake: "What are you crying for?"

Jack: "The doctor has taken out one of my teeth."

Jake: "Pooh! Uncle Eb takes all of his out every night, but he doesn't holler."

## Always Breaking Something

Mother: "Poor Jimmie is so unfortunate."

Caller: "How's that?"

Mother: "During the track meet he broke one of the best records they had in college."

## Why Go to School?

"Can you read the bottom line?" inquired the optician.

"No, suh," said the negro customer.

"These glasses will fix you so you can read it."

The negro brightened up at this. "Dat's more'n I expected, boss," he said. "An eddication and a pair of glasses all for one dollar. I nebber learned to read."

## Individual

Rastus: "Ah wants a toothbrush."

Clerk: "What size?"

Rastus: "De biggest and bestest you got; dah's ten in my family."

"Dad," said son, who was reading the automobile news, "do you think they ever will find a substitute for gasoline?"

"They have one now, son, and I wish you'd give it a trial."

"Huh!" retorted son. "I've never heard of it. What is it, anyway?"

"Shoe leather," retorted his dad.

## BOYS AND GIRLS EARN XMAS MONEY

Write for 50 sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No work—Just Fun. ST. NICHOLAS SEAL CO., Dept. 251 B. R., Brooklyn, N. Y.



## EDUCATIONAL DEPARTMENT

Sunday School  
Administration

W. D. HUDGINS, Superintendent  
Headquarters, Tullahoma, Tenn.

Laymen's Activities  
B. Y. P. U. Work

## FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,  
NOVEMBER 10, 1929

Chattanooga, First	1078
Memphis, Belle Avenue	1074
Knoxville, First	1062
Knoxville, Bell Avenue	929
Memphis, First	783
Knoxville, Broadway	709
Memphis, Temple	659
Memphis, Union Avenue	568
Chattanooga, Highland Park	560
Etowah	543
Memphis, LaBelle	527
Fountain City, Central	472
Kingsport	452
Chattanooga, Northside	418
Chattanooga, Avondale	404
Newport	371
Memphis, Speedway Terrace	349
Chattanooga, Central	349
Paris	346
East Chattanooga	343
Knoxville, Lincoln Park	338
Humboldt	315
Nashville, Third	313
Memphis, Boulevard	309
Chattanooga, Redbank	308
Chattanooga, Calvary	303

We have just returned from the State Convention and are glad to report the greatest convention that it has ever been our privilege to attend. The speeches were all well prepared and the reports the best ever submitted. The day in the Pastors' Conference was the greatest one day that we have ever seen in our state. This series of addresses on the Holy Spirit was superior to anything we have ever heard in any one day in all our lives. If this program could be carried to the churches over the state, it would revolutionize them. We have never heard at the Southern Baptist Convention a greater series of talks than the ones made at this convention. Every one seemed to be the best. The only criticism that one could make of the recent convention was, there were so many outstanding addresses that a common fellow did not feel like having anything to say. Then, too, there was no time left for the members from the floor to have anything much to say. This was one convention when we had nothing to say and wanted nothing to say. It was our joy to listen. We did deplore the fact that our work was not discussed. The South-wide causes were all cared for, but the work of State Missions and the work heading up in our department had no place on the program. We carried the greatest report that has ever been submitted to a convention, but nothing was said about it. We can easily understand and we have no complaint to make. We simply want our workers to know that it was not our responsibility. It was purely an oversight. Dr. Bryan had no time, and this was regretted by our entire force. The convention voted our recommendations, however, and is back of our entire program. The following recommendations were adopted for our department and will constitute the foundation for our program for next year:

## Recommendations

1. The correspondence courses with free books will be greatly enlarged and every effort put forth to promote it to every preacher and superintendent.
2. The course of study for ministers will be inaugurated with twelve books and a special diploma or certificate will be granted to all who take the course and to all country and village preachers we will furnish free books to those taking the courses. The test on these courses

will not be a memory test, but will be a review of the book written with a set of questions and the book open before them.

3. One or two schools will be arranged in connection with Carson-Newman College and Union University to last a full month with a strong faculty of instructors for every phase of work that will be beneficial to country preachers. These schools will be open to all who wish to attend and the Board will pay the expenses of travel to and from these schools, and we will endeavor to induce the churches to pay the expense of board while there. The schools offer the full month board, including room, for \$18. Many laymen will pay for as many as one preacher. We hope to have as many as 400 preachers attend these schools.

4. This department will co-operate with the ministers in the associations in putting on Bible conferences for the instruction and fellowship of the preachers in the various sections of the state. These will be planned to the best advantage, and the churches will entertain free all who attend. Many of the associations are asking for these already. In some cases two or more associations will co-operate and run two weeks instead of one.

5. The Educational Department will not put on the intensive campaign of training next year, but will go afield in all associations of the state to organize and promote the associational programs. Conferences will be held with the leaders and programs planned for touching all the unenlisted churches with a view to lining them up in the associational program.

## SUNDAY SCHOOL NOTES

This week Mr. Frank Wood, Miss Collie and the writer are in the city-wide training school at Chattanooga. Fine interest and good attendance.

J. H. Ramsey is planning a training school for Donelson Church in January. It is to be our privilege to conduct this school. We are anticipating a good time.

Mr. Jesse Daniel is helping this week in the campaign in Crockett Association. They are holding educational meetings in all the churches and trying to enlist and harness all the unharnessed man power of that association.

Mark Harris, the pastor at Newport, writes for a training school as early in the year as we can give it. Mark, always on the job wherever he goes, is getting ready for a larger program for Newport.

Dr. L. J. McRea has been elected superintendent of Prescott Memorial Church, Memphis, and has made request for a big school as early in 1930 as possible. Things will pick up now in Prescott Memorial.

Mr. L. G. Frey of Jackson is doing some fine missionary work in the adjoining churches in Madison County. We quote from his letter: "The Sunday school at Liberty Grove was organized November 3rd with 55 present. Last Sunday it was rainy and we had only 29. I have made arrangements to have prayer meeting started in that community this coming Thursday night, and this will be fostered by some laymen in Jackson. We are trying to do some constructive work that will be permanent. That's why we are slow in getting all the way round."

## FINE SUGGESTION

Dear Brother Group Directors of Grainger County Association: You four group directors are hereby appointed over the several churches in your districts listed below. I have no power to appoint the local directors, but you will please have these elected or approved by the different churches.

## B. Y. P. U. NOTES

Miss Jacobs and Frank Collins are with Milan this week in an enlargement campaign.

Miss Martha Cortner writes from Tellico Plains wanting a B. Y. P. U. training school before the year is gone. We are planning our 1930 program and will soon send out the outline for your information.

The man that was converted at the convention was won by our Sunday school field force. It all started with a talk by Miss Collie made to a group of colored women at the colored Baptist church where this man and his wife went to accompany Miss Collie. He had never gotten away from this appeal. This is what has been going on all the year. Wherever our workers go they stress personal soul-winning. Fifteen were won at the one encampment over at Helena.

We are printing in the notes this week the full report of the B. Y. P. U. made to the State Convention in order that our young people may know what has been going on during 1929. We have copies of this report in print and will be glad to furnish you as many as you would like to have for your use among your young people.

Our B. Y. P. U. work in the state was never in better condition. Instead of the state secretary, we are doing the work through the three field men in the three sections of the state. Together with Miss Roxie Jacobs, leader of the younger people, we have the work in East Tennessee led by Frank Collins, and in West Tennessee by Jesse Daniel. These are doing it well, and in this way we are keeping our work all together and the associations are so organized as to use the same general machinery for all three lines of work, and no interest is allowed to overshadow the other or displace it by monopolizing all the time or energies.

1. Enrollment: The enrollment is gradually growing while it is very hard to maintain B. Y. P. U.'s in churches where all the leaders go away to school each year, leaving a new and untrained leadership to carry on. We have more local unions by far than any year previous, having organized nearly 200 during the past year. Our total number now is 1,255 unions, among which are 42 seniors, 25 intermediates, 30 juniors and 5 adults, making a total of 102 unions that are standard.

2. General Organization: It is rapidly becoming known to all our churches that we should have a regular training service for the church members just as we have for the Sunday school. The same difference in ages and needs, and so we now have in many of our churches two or more unions with a general director as we have a superintendent for the classes in Sunday school. This is proving to be a wonderful improvement over the old mixed union. We now have 97 general organizations reported with a much larger number not reported, and four of these have reached the standard requirements.

3. Associational B. Y. P. U.: Nothing has helped like the associational B. Y. P. U. with its program meetings and extension work. Already we have 43 associational B. Y. P. U.'s, and four of these have reached the high standard required for the penant.

4. Conventions: The four regional conventions were held as usual with splendid programs and much interest. Also the state convention at

Chattanooga with a large enrollment and one of the most helpful programs ever put on. The last convention went on record as favoring the training of church members only, but urging that those who are not Christians be cared for by teaching programs of some kind with the evangelistic appeal.

5. Study Course Week: The B. Y. P. U. leads all our forces in the study of books. The office has issued during the year 3,723 diplomas and 5,000 seals, making a total of 8,723 awards. Shelby County leads with 2,156 awards for the one year. Most all of this was accomplished through volunteer help. The associational school was put on by the local workers, aided by Miss Jacobs and Mr. DeJarnett, with a total enrollment of 1,553 and at a cost of only \$2.

6. Extension Work: Much work among the smaller churches is being done by our central unions, and in every way our young people are helping to put on the entire program fostered by Baptists of Tennessee and the South.

7. Encampments: Under the privilege granted this department by the Executive Board, we put on the State Encampment at Ovoca again in July with marked success. Not a paid man on the program and not a penny asked of any church. Fine spirit, great work done, and the people went away happy. Besides this central encampment, we held encampments at Butler, Helena, Smoky Mountain and Reelfoot Lake. These were all wonderfully successful and most of them largely attended. In two of these we had such a demonstration of the presence and power of God that people were converted on the ground, while dozens of others dedicated their lives to the Lord Jesus. At Helena fifteen conversions and a great meeting resulted. The Reelfoot Lake meeting proved to be an unusual success and one young lady was converted there.

8. Conferences: Possibly the most effective and far-reaching thing that has been done during the year has been done by our paid forces in meeting with the leaders from over the various associations for all-day conferences, where they planned with them a program for the association. It is our purpose to do more

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of this definite work with the local workers on the field next year and thereby get closer to the ones who do the work.

### LAYMEN'S NOTES

Brother Sprague writes concerning the campaign in Ocoee Association being put on by the laymen under the general direction of Dr. Henderson and Mr. George Burnett. We are to have a part with them. We are teaching this week in the city-wide training school a class in "Honoring the Deacon." Next week we will be with the men in the campaign.

This month is laymen's month in the associational organization, and we have had reports of a large number of meetings that have been put on to good effect. The one at Murfreesboro for Concord, the meeting at Gallatin for Bledsoe, and the group meeting at Manchester for Group 2, Duck River, were all very fine. It was our privilege to attend all of them.

### ANNUAL REPORT, LAYMEN'S BROTHERHOOD

It is our opinion that the one most neglected group of all our church membership is our men. There are four facts about our men that I wish to emphasize. First: Our churches need men. It is an outstanding fact that many of our churches are being run largely by women and the young people. Nothing is more deadening to the full church program than to allow the men to be left out of the program. Many times it is their fault, but that does not remedy the trouble. God never intended for churches to be run by women and children altogether. Second: "Men must have a program." In all other lines of work we have planned not only for the activities of the other agencies, but have all kinds of printed matter for their help and guidance, but nothing is being done for the men except in a very general way. Not a single quarterly magazine nor outlined program is being printed by our boards for the men's brotherhood. If we ever get the co-operation of our men, we must give them work to do based upon their needs just as we do for others. Third: "Men can be depended upon." It has been our experience that men will respond when rightly approached. If we will give them something that they can do and help them to know how to do it as we are doing others.

#### Local Brotherhoods

Many local brotherhoods have been organized. Some lived a few months and then died, as we expected. They die because there is no definite outlined work for them to do. We have tried to develop some plans and suggestions for the brotherhood that are helping in many quarters. The men are backing the church programs, and in many churches the local brotherhood sends men out to other churches to help where help is needed. The monthly meeting of the brotherhood helps in many ways to develop fellowship and to inform the men concerning the church program. A large number of these brotherhoods have been organized this fall. Something like 25 reported the last month.

#### Associational Work

It is the associational brotherhood that means so much to the general work. The laymen have a director for the men's work in each association and they have group directors over the various groups of churches. They use the second month in each quarter for their group meetings, and in these group meetings we are discovering hundreds of fine men who become efficient in service after getting started in the work. When the men are once enlisted they help wonderfully in putting on the other work in the Sunday school and B. Y. P. U. programs. In some associations the entire denominational program has been made anew by the activities of the men.

### Volunteers

It is our judgment that some of the problems of Baptist churches must be solved by our laymen. In some the men have taken the responsibility of visiting all the unenlisted churches and helped to either get them on their feet and call a pastor and put on a teaching program or urged the membership to join elsewhere and not be lost to the denomination. The changing conditions make it necessary for us to use every available force to save our churches from decay. These men are filling pulpits where there is no pastor. They are conducting Sunday schools in weak churches where no leadership can be harnessed; they are visiting these weaker churches and inspiring the men to a larger vision and a larger program. Many times showing them how they can enlarge their gifts and keep a pastor on the field grouping two or four churches together and making a living possible for the preacher. In one of the backward associations the men helped to put on a training school in all the churches and on the beginning day a layman was in every pulpit in the entire association advertising and urging the people to attend the training school.

#### Co-operative Program

Our men are getting behind the State Board with its plans for the Co-operative Program, and already we are organizing in every association to go afield to aid in the budgeting of all the churches and the enlarging of our gifts to all the causes.

#### Training for Men

We are holding special classes for men in all the larger training schools being put on by the department. In Chattanooga next week we are to teach a class on "Honoring the Deacon," and making a special appeal for every deacon in the association to attend. Already we have engagements for several county-wide meetings, where we will teach some book on "Church Administration" to men from all over the county.

In all these various lines of work our men are responding and we predict a great day ahead of us when we harness the man power of our churches and enlist them in the full rounded program of the commission.

#### Shine 'Em Up, Boss!

City Slicker: "What does your son do?"

Farmer: "He's a bootblack in the city."

City Slicker: "Oh, I see! You make hay while the son shines."—Purple Cow.

## NEW BOOKS REVIEWED

**Preaching with Authority.** By Edwin DuBose Mouzon. Published by Doubleday, Doran & Co., Garden City, N. Y. \$2.00.

The author opens the discussion of the vital subject by mentioning the questions that have arisen among many young preachers because of the criticisms that have been hurled against the Bible in recent years. The reasons for the theological upheaval of modern times are briefly presented. Chapter I deals primarily with the types of religious experience represented in the Old and the New Testaments and the various movements that resulted in the present divisions in the Christian ranks. Chapter II presents the perils and the values of tradition. Chapter III treats of the authority of the Bible. The author believes in "progressive revelation." Some of his declarations we cannot accept, and he stoops to the level of the cynic in such expressions as "David would not be admitted to membership in any of our churches today."

The Basis of Authority in History, in Experience, from the Cross, of the

Church, are given and Preachers Having Authority are discussed. It is an interesting volume and well worth the price and the time needed to study it. Pastors having to deal with college communities will find it helpful.

#### The Bridge Between the Testaments.

By Henry Kendall Booth. Charles Scribner's Sons. \$2. Pages 203.

Little is known by many Bible students and teachers of the centuries between the Old and New Testaments. They miss the historic background, out of which the New Testament arose, which is very essential to a full understanding of the book. The author of this new volume unfolds the political, social, literary, and religious views of these almost unknown centuries in so illuminating and graphic a way as to make the centuries live before you. "These four centuries are replete with stirring events and picturesque and intriguing episodes. World heroes and petty tyrants stalk across the stage. Heroic episodes, base treacheries, noble movements, petty intrigues, follow each other in bewildering variety. Empires rise and fall; kings and generals come and go. Sweeping and profound revolutions take place. No epoch in all history is more fascinating and romantic than this period of the connections." You will agree with this view of the author when you have read the volume. The book is all that can be desired in workmanship—fine book paper, a copious index, short bibliography, and two very helpful maps. The book is modernistic in tendency, but highly worth reading.—J. R. J.

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 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

### SPEED THE MESSAGE

"Speed the Message" is the slogan for the Week of Prayer for Foreign Missions. Will you speed this message by:

1. Praying definitely for guidance in planning the Week of Prayer?
2. If possible meet every day from Monday through Friday.
3. Emphasize that it is the Week of Prayer and spend much of the hour each day in prayer.
4. Plan such a program from the booklet, "Speed the Message," that the women will be inspired to pray and give.
5. Send to W. M. U. 161 Eighth Avenue, N., Nashville, for enough envelopes to give each woman in church one. Number and keep a record of each one, and then check to see that they are all returned.
6. Encourage the women to bring real gifts, for eager are we to return sixty more missionaries to their fields.
7. Solicit large gifts. Many Tennessee Baptist women are able to pay the salary of a missionary, \$800 a year, if they could realize the joy of having a partner winning the lost in a foreign field while they are working over here. They will receive their reward with the missionary in heaven.
8. Solicit a gift from each one. Many can give only small amounts, but the total will be large. Send all gifts to Dr. O. E. Bryan, 161 Eighth Avenue, N., Nashville, marked "Foreign Missions."

### SPECIAL OFFERINGS

Do we count our special offerings taken during the Week of Prayer on our apportionment? This question is asked often.

No; but they should be encouraged, because there must always be opportunities for spontaneous giving if we are to cultivate the spirit of generous giving.

Because if practical expression is not given to the tender impulses engendered by these hours of prayer together and the clear call of a needy world, the reaction will be to our spiritual hurt.

Because women respond to specific, definite appeals.

Because these offerings are gleanings that would doubtless be lost to the Lord's treasury.

Because the paying of the tithe proves our honesty and the use of the nine-tenths our consecration.

Write to W. M. U., 161 Eighth Avenue, N., Nashville for envelopes for each W. M. U. member.

### QUARTERLY MEETING PROGRAM, DECEMBER-JANUARY

Subject, "Be Ye Steadfast."

Devotional, "Complete Consecration." (Rom. 12.)

"Steadfastly Forward in Reaching Standard of Excellence in 1930," by (four-minute speeches):

1. Making Missionary Programs Inspirational. (Point 1.)
  2. Winning the Saved for Service. (Points 1, 9.) Page 4 in Hand Book.
  3. My Duty to Pledge to Co-operative Program. Point 3.
  4. The Value of Quarterly Reports. Point 4.
  5. Review of the Denominational Periodicals. Point 5.
  6. What the Seasons of Prayer Have Meant to Our Society. Open discussion.
  7. Mission Study Old and New. Point 6. Year Book, page 31; Hand Book, page 17.
  9. Fostering the Auxiliaries. Hand Book, page 19.
- Prayer, hymn.  
 Address, "Be Ye Steadfast."

### Afternoon

Devotional, "Seizing Opportunities." (Gal. 6:7-10.)

History of Year's Hymn, "Faith of Our Fathers." (Year Book, page 19.)

Business.  
 Annual report of associational officers.

Election of new officers.  
 Open conference on Standard of Excellence.

### REPORT ON W. M. U. WORK TO TENNESSEE CONVENTION

Forty years ago the women of Tennessee banded themselves together in the Tennessee Woman's Missionary Union, auxiliary to the State Baptist Convention, with one purpose, to disseminate missionary information and to stimulate giving.

For forty-one years as "laborers together with God" we have built work around the words of Christ—look, pray, go, give: "Lift up your eyes and behold the fields"; "Pray ye therefore the Lord of the harvest"; "Go ye therefore and make disciples of all nations"; and "Give and it shall be given unto you." A program built around these promises can never fail!

Our Southern Union reports this year 30,415 societies gave \$3,506,160.59 to missions and benevolences. Tennessee reports 2,050 organizations giving \$231,588.02. There were 473 new societies organized last year, and we made an increase in gifts of \$50,250.

Our mission study classes numbered 1,975 with 11,210 awards for examinations on mission study books.

We rejoice in the success of our Ruby Anniversary; but when we know that 650 churches in Tennessee did not give one cent to missions last year, we realize our part in missionary education is but begun. One thing that convinces us that the work of the women is vital and necessary to missionary advancement is that not one of these 650 churches has a missionary society!

We would stress schools of missions, where the entire church assembles every night for one week. Classes for men, women and young people, boys and girls. Where these schools of missions have been held enthusiastic reports are made.

We need a revival of stewardship—stewardship living, stewardship giving. Last year there were 5,343 tithers' cards signed; this year we have set our goal for 10,000. Mrs. Frank Seiler, our stewardship chairman, will, at an early date, give

through the Baptist and Reflector her plans for stewardship week.

Tennessee rejoices over her five fine girls at the Woman's Missionary Training School in Louisville, Ky. This is our Southern Baptist power house for prayer and missionary training.

Fifteen years ago our Margaret Fund was established to educate our missionaries' children. Hundreds have been cared for by this fund. This year Tennessee has three—Ladis Medling, Union University; Virginia and Stephen Jackson, University of Tennessee. We are deeply grateful to Mr. J. H. Anderson for his gift of \$5,000 to this fund as a memorial to Mrs. Anderson, who was our State Margaret Fund trustee.

Our latest achievement is a magazine, "The Window," for our Y. W. A.'s, that gives us an unexcelled trio in W. M. U. literature in Royal Service, The Window, and World Comrades.

We plead for the hearty support of the pastors and laymen in our every effort to organize and foster our young peoples' societies and also encourage the women as "laborers together with God," we "hold forth the word of life."—Mrs. R. L. Harris, Chairman.

### LEAFLETS, "BUILDING WORLD FELLOWSHIP"

"The Christ of the Andes" (poem), 2 cents; "For My Part I Will Not Go to War," 2 cents; "Prejudice or Co-operation," 3 cents; "The Universe and My Brother," 3 cents; "A Woman's Prayer for Peace," 2 cents; "The Pageant of the Golden Rule" (a story by Miss F. E. S. Heck), 10 cents; "The New Prospect for Lasting Peace," 3 cents.

Order from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

### MISSION STUDY REPORT

Report as mission study leader for 1928-29 made to the East Tennessee divisional meeting at Morristown:

Associations visited, 8; churches visited, 29; talks on Mission Study, Stewardship, and the Co-operative Program, 15; letters written, 42; auxiliaries organized, 2; classes taught, 93 (associational classes, 8; divisional classes, 1); books taught, W. M. U. Manual, Y. W. A. Manual, G. A. Manual, How and Why, In Royal Service, Stewardship and Missions, Larger Stewardship, All the World in All the World, How to Pray, The Plan of Salvation, In the Heart of Home Missions, From over the Border, New Challenge to Home Missions, Waiting, Lottie Moon, Leaven in Japan, Moslem Women, Baptist Missions in Nigeria, Yoruba Life, Christ of the Indian Road, Tale of Two Peoples, The Ministry of Women, Making Life Count, and Trail-Makers in Other Lands; miles traveled, 3,277; expense reported, \$28.71.

Have had reports of over 800 classes taught in the East Tennessee division, but as all associations have not turned in reports, am unable to state number of classes taught by others.—Mrs. J. A. Dunn.

### LETTER FROM RIO DE JANEIRO

My Dear Friends in the States: We have been here long enough now to be thoroughly adjusted once more. Creature comforts such as American life now offers and a year's freedom from responsibility, made it a bit difficult the first few weeks, but the unqualified joy that was ours in being back again and finding such rich and varied opportunities for service soon straightened out the kinks. For some of you who do not know or do not remember what our work is down here I will explain:

1. Teaching in the college: For Mr. Allen it is Greek and Sunday School Pedagogy in the Seminary and college Greek and English in the college. For me this year the Bible work at the Girls' School and lessons in hymn playing to a number of normal girls who cannot afford

to pay for music lessons. This occupies very largely our days.

2. Pastoring a church: Mr. Allen is pastor of the suburban church at Ricardo de Albuquerque, fifteen and a half miles from here, with a membership of 65, an average attendance in Sunday school of over 100, and congregations from 100 to 200. I have charge of the primary class, ages 3 to 8; play for all the services, am leader of the Sunbeam Band with 48 members, a member of the B. Y. P. U. and women's society, and of course we visit a great deal on Sundays especially.

3. Besides this, Mr. Allen is a member of several boards, and I am corresponding secretary of the W. M. U. of the Federal District.

4. Incidentally we have a home and do quite a bit of entertaining in between times. The latchstring is out to each one of you! A vegetable and flower garden are our only diversions, the former helping make a family pocketbook less flat, the latter reminding us constantly of a great Father's marvelous power with color and form in this land of flowers. Our contacts are largely with young people, for which we are deeply grateful. To see our young people learning to use their talents, and best of all develop as soul winners, gives us great hopes for the future of our work out here. Recently two couples made professions of faith—neither of them married legally. One couple have already married and presented themselves for membership, and the other are saving their pennies to do likewise.

Each year the Sunbeam Band has a special program in August and brings in an offering for home and foreign missions. Our Sunbeams gave a fine program this year, every child, except three sick in bed, being present, and their offering amounted to about nine dollars in American money. If some little mission band in the states should make an offering of \$50, it would represent more or less what those children did. Many of them did not have shoes to wear (one boy on the program borrowed a pair of tennis shoes for that night!), nor decent clothes, yet their envelopes with their offering were put in the basket with the rest.

There are several things I want to ask you to pray for. Please remember the young people who are hearing the gospel regularly at our church. There are a dozen girls from 13 to 16 years of age, a group of ten boys from 9 to 13, and several young men and women who come constantly to the services, but have not made an open profession. In the college there is a big group as yet unwon. Pray that the distribution of New Testaments among the younger boys may bring fruit. We need your prayers for wisdom to know how to meet the overwhelming opportunities and not overdo, and for grace to measure up to them. We think of you often and remember you in our prayers. I should be so glad to hear from each one of you if you find time to write.—Edith A. Allen.

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## Obituaries

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### MRS. MARY JANE BENSON

Mary Jane Benson, aged 75, died recently at the home of her daughter, Mrs. Minnie Ethridge of Donelson, Tenn. She was a noble Christian woman. Eight sons and two daughters survive. She was a true and faithful member of the Donelson Baptist Church and was loved by all who knew her. She died in blissful hope and great assurance of immortality. For her loved ones we implore the love and Fatherly care of him whom she served.—Mrs. W. F. Smith, Mrs. D. W. Cantrell, Committee.

### IRBY-HOWSE-MOORE

The death angel has invaded the ranks of the Whiteville Baptist Church dealing a heavy hand in claiming three of its faithful and loyal members. The first to answer this summons was Mrs. H. C. Irby, who departed on September 10th; then on September 14th the call was heard by one of the faithful and beloved deacons, Mr. L. C. Howse; soon to follow in the way was Mrs. J. A. Moore. Each of these had passed the eighty-fourth mile-stone. From early childhood they have been faithful Christians, loyal to duty, and true to the church, and in their last years of suffering they rejoiced in His great love. It may be said of them as was said by Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

In the passing of these dear ones we have sustained a great loss, but knowing that this is God's plan we rejoice in its perfection, realizing that if we die we shall live again and that to die is gain. Lives of such noble characters should inspire us to live the greater life, faithful, loyal, true to God and his fellow man. We extend tender sympathy to the bereaved and loved ones, sending them a copy of these resolutions and a copy to the Baptist and Reflector.—W. H. Bell, Mrs. J. A. Bentley, Miss Katelle Gibson, Committee.

### THOMAS D. COFFEE

On July 16, 1928, Deacon Thomas D. Coffee went home to be with his Lord, after a lingering illness of several months, at the ripe old age of 88. He was born on a farm near Whiteville, Tenn., December 16, 1840. His father, Rev. Hugh Coffee, was one of the faithful old pioneer preachers who farmed for a living and rode many miles on horseback to preach the gospel to country churches on Sundays.

Brother Coffee united with the church when quite a young man and has lived a faithful, consistent Christian life all the years. Even in his old age, after he could not hear one word the preacher said, he was always present at services. He had a keen sense of humor, a kind, genial disposition, and he was a man of deep convictions, high and holy ideals; a good husband and father, a useful citizen and a true friend.

He served his country in the Confederate Army all through the Civil War, engaging in some of the hardest battles, among which were Shiloh, Chickamauga, and Atlanta.

On December 7, 1870, he was married to Miss Alberta Newsom, ten years his junior, who survives him. To this happy union were born six children, all surviving him except one boy, Thomas, who died at the age of twenty. Those left are: Ernest, of Whiteville; William and Samuel, of Brownsville; Robert, of Ontario, Calif.; and Mrs. Nettie White, of Jackson.

The funeral service was conducted at his residence by his pastor and the body was laid to rest in the cemetery at Old Harmony Church, in

Haywood County.—L. A. Byrd, His Pastor.

### J. R. PHILLIPS

J. R. Phillips was born December 1, 1858. He professed faith in Christ and united with Fall Creek Baptist Church at about 16 years of age. He was married in 1875 to Bettie Orford. To this union were born six sons and three daughters. The wife and three daughters preceded him to the other side, to await the coming of the husband and father. He was again married on August 1,

1900, to Virginia T. Carpenter who survives him.

Whereas, that in his death Fall Creek Church has lost one of its most faithful and devoted members, a loyal deacon and fellow worker, and the community a substantial and worthy citizen;

Be it resolved, That we extend to the wife and six sons who survive him and to the relatives and friends who mourn his going our deepest sympathy and commend to them the grace of Him who is able to sustain in every trial.

# Remember Jesus Christ

(2 Timothy 2:8)

### Remember Why He Came

"The son of man came to seek and to save that which was lost." This is his deathless passion and purpose.

### Remember His Compassion

The distressed multitudes moved him. There are more shepherdless people now than there were in his day.

### Remember His Command

that we pray about the multitudes. *Pray*—not say prayers—but pray in a manner that will relate ourselves to their needs in line with God's will for them.

### Remember Him as Personal Redeemer

Shall we who know his salvation hide it or herald it?

### Remember the Promise of His Presence

It was given to those who go. Can we claim it unless we go?

### Remember the Foreign Mission Board

of the Southern Baptist Convention. It is the agency through which Southern Baptists combine to carry the message of Christ's redeeming love into the uttermost parts of the world.

### Remember—Reconsecrate

Be it further resolved, That a copy of this obituary be spread upon the minutes of Fall Creek Church and a copy be sent the Baptist and Reflector for publication.

Committee: M. H. Thompson, Bertie Leeman, Lilly Weatherly.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

In a recent revival at Hartwell, Ga., John A. Davison of Clarksville, was delighted to witness gracious results.

—B & R—

Cole Avenue Church at Dallas, Texas, has called O. C. Payne as pastor, and he has accepted, effective December 1st.

—B & R—

Hazlewood Church, Louisville, Ky., loses its pastor, G. E. Wiley, who accepts the care of Hyde Park Church, Cincinnati, Ohio.

—B & R—

J. T. Grizzle has resigned Eastern Parkway Church, Louisville, Ky., to accept a pastorate in Sarepta Association in Georgia.

—B & R—

Eudora, Miss., Church has called as pastor Norman L. Roberts of Emory, Texas, who has resigned to accept the new field.

—B & R—

S. B. Ogle of Nashville has been called as pastor of Lakewood Heights Church, Atlanta, Ga., has accepted and is on the field.

—B & R—

News comes that the First Church, Oklahoma City, Okla., will invite the 1931 session of the Southern Baptist Convention. Let's go!

—B & R—

After serving the church four eventful years, D. W. McLeod has resigned at Potts Camp, Miss., and is ready for work elsewhere.

—B & R—

Lloyd T. Householder, who has been pastor at Cleveland for nine months, is elated over welcoming 90 members into the church.

—B & R—

Adolph Chrisman, pastor of the church at Carrier Mills, Ill., is being assisted in a gracious revival by J. M. Haymore of Atlanta, Ga.

—B & R—

Henry Brookshire resigns at Barnesville, Ga., to accept a call to the care of the First Church, Elberton, Ga., effective December 1st.

—B & R—

W. P. Reeves of Second Church, Jackson, is assisting P. L. Ramsey in a revival at Ridgely, which began Sunday and will continue ten days.

—B & R—

Walter W. Rowland has accepted the position of assistant to John Jeter Hurt as pastor of First Church, Jackson, effective December 1st.

—B & R—

The First Church, Woodward, Okla., secures as pastor Harry Morgan, who resigns the pastorate of Tabernacle Church, Okmulgee, Okla.

—B & R—

F. F. Gibson of Walnut Street Church, Louisville, Ky., lately had the honor of baptizing his Methodist preacher brother-in-law, G. E. Cameron.

—B & R—

Evangelist W. G. Winans of Little Rock, Ark., lately assisted S. P. Brite in a revival in the First Church, Newport, Ark., resulting in 43 additions, 31 by baptism.

—B & R—

Evangelist T. C. Crume of Jellico lately assisted A. K. Wright in a revival at the Baptist Tabernacle, Louisville, Ky., resulting in 121 additions, 13 by letter.

—B & R—

R. A. Todd of Marion, Ill., has been called to the church at Creal Springs, Ill., for half time. His father, H. A. Todd, pastor at Athens, Tenn., has been visiting him.

—B & R—

W. R. White of Lubbock, Texas, declines the position of Executive Secretary of the General Board of Texas Baptists. It is a surprise and disappointment to the Texans.

—B & R—

The work at Henning is taking on new life under the pastoral care of J. W. Mount, who has been on the field over three months. A brick veneer, five-room pastorium is being erected at a cost of over \$4,000.

H. Boyce Taylor, pastor of the church at Murray, Ky., has spent 37 years as preacher and 33 years as pastor of the Murray Church. Mrs. Taylor has been his loyal helper through the years.

—B & R—

J. T. Upton, who recently died in Coalgate, Okla., had accepted the call to the church at Caddo, Okla., and was to have begun his labors the following Sunday. He was once pastor at Bolivar, in this state.

—B & R—

J. M. Pepper, who was recently re-elected Executive Secretary of the Board of Directors of the Illinois Baptist State Association, served notice that he would not continue any longer than his successor could be chosen.

—B & R—

In the recent revival at the Third Church, Owensboro, Ky., in which the pastor was assisted by John W. Inzer of Chattanooga and Singer Earl Robinson, there were 55 additions, 39 for baptism. A. F. Cagle is the pastor.

—B & R—

A call to the 28 churches in Carroll County has been issued by J. B. Gilbert, T. M. Boyd, J. G. Cooper and J. B. Alexander to send delegates to a meeting to be held in Huntingdon, Sunday, November 24, for the purpose of organizing a Carroll County Association.

—B & R—

Some seven or eight years ago Broadway Church, Fort Worth, Tex., Forrest Smith, pastor, built a four-story educational building costing \$125,000. This great church now plans to spend \$350,000 in building a church auditorium which seats 2,000. In a campaign launched last June a little over \$300,000 was subscribed.

—B & R—

By THE EDITOR

Pulaski called C. E. Patch on last Sunday, and they are eagerly awaiting his answer.

—B & R—

Loudon Baptists are in the midst of a revival with former Pastor McCracken preaching and Moody B. Cunningham leading the singing.

—B & R—

William Jewell College of Missouri has launched another financial campaign. This time they are going afield for \$500,000 endowment.

—B & R—

First Church, Sumter, S. C., has opened a new educational building, and their work is growing rapidly because of enlarged quarters.

—B & R—

Sunday morning at First Church, Lenoir City, Burt Day, R. R. Hoskins, Sam H. Smith, George Limberg and J. L. Barnett were ordained deacons.

—B & R—

The meeting at Union Chapel Church near Lawnville closed the 10th with 14 additions. Pastor Kerley did the preaching and Carl Griffiths led the singing.

—B & R—

The educational building planned by First Church, Waco, Texas, will be named in honor of the great B. H. Carroll and is to be erected as a memorial to his memory.

—B & R—

Wade House is in a great meeting in El Paso, Texas. On his way from the New Mexico Convention President L. R. Scarborough of Ft. Worth preached at the morning service.

—B & R—

Reports from Memorial Church, Temple, Texas, show members received during the year just closed 100; present membership, 750; total contributions, \$11,452; and the complete renovation of their building. Lynn Claybrook is pastor.

—B & R—

The Gospel Advocate took Pastor W. F. Powell of First Church, Nashville, to one of its usual drubbings in their issue two weeks ago. If we were able we would send a copy of

that issue to about 200 of our people who feel that we are unfair when we expose some of the Advocate's harangues against our people.

—B & R—

J. B. D. Adams has resigned at Springfield, Ky., effective March 1st next. He has been with the church about five years. The editor served this people five years and loves them much.

—B & R—

Fleetwood Ball of Lexington has been asked by the Commercial Appeal of Memphis to report the meeting of the Arkansas State Convention this week. It is meeting in Hot Springs, Ark.

—B & R—

Dixon has extended a hearty call to Livingston Mays of Knoxville to become their pastor. This field offers a great opportunity for some statesmanlike pastor and Brother Mays is of such caliber.

—B & R—

W. L. Head of Atlanta has just closed a meeting with Emanuel Church, Atlanta. Mrs. Head was pianist during the services. Sixty-five united with the church, many of them by baptism.

—B & R—

"We are enjoying a period of blessed prosperity under the Lord at Immanuel Church. We began the every-member canvass November 17, and the early returns look good."

—B & R—

P. W. James, Nashville. Fifty-six additions to the church at McKenzie since Pastor James H. Oakley took up the work September 1st. They are putting the Baptist and Reflector in their budget. That's making work go in a hurry!

—B & R—

Miss Northington asks that our women who have promised cakes for the Training School Thanksgiving dinner not fail to send them in time to reach there for the occasion. Be sure and address them to 334 East Broadway, Louisville, Ky.

—B & R—

First Church, Huntsville, Ala., has just closed a good meeting with Forrest A. Lowry of Tower Grove Church, St. Louis, doing the preaching and Singer Floyd Montgomery in charge of the music. There were 38 additions to the church.

## PASTORS' CONFERENCES

### CHATTANOOGA PASTORS

Highland Park: J. B. Phillips, Magnets of Heaven; Who Should Join the Church, and Why? SS 460, for baptism 1, baptized 3.

First: John W. Inzer. His Day and Generation; This Day Shalt Thou Be with Me in Paradise. SS 1078, by letter 1, baptized 4.

Central: A. T. Allen. The Mutilated Bible; The Evil of a Divided Heart. SS 349, by letter 1, baptized 1.

Clifton Hills: A. G. Frost. The Prophet with the Blues; Fishers of Men. SS 224, BYPU 78.

Chamberlain Avenue: A. A. McClanahan, Jr. The Sinner's Danger; God Smoothing the Way of Life. SS 258, BYPU 109.

East Chattanooga: J. N. Bull. Christian Stewardship; The Secret of Moses' Success. SS 343.

Woodland Park: A. M. Stansel. Where Are the Dead? Peace. SS 192, BYPU 50.

Northside: R. W. Selman. C. K. Dozier. Japan; Attitude on Night of Betrayal. SS 418, BYPU 77, by letter 2.

Calvary: W. T. McMahan. God's Power to Use; A Basket of Summer Fruit. SS 303, by letter 3, for baptism 1, baptized 3.

Redbank: W. M. Griffith. The Heavenly City; The Gospel Highway. SS 308, BYPU 40, by letter 3.

Rossville Tabernacle: Geo. W. McClure. Jesus Gives Rest; The Ark of Safety. SS 277, BYPU 65.

E. Floyd Olive of Park Avenue Church, Nashville, is doing the preaching in a meeting at Grace Church, Nashville. C. E. Patch of Bellbuckle is leading the singing. Pastor L. S. Ewton is optimistic over the outlook.

—B & R—

The editor had the pleasure of attending the morning service Sunday at First Church, Russellville, Ky. There he heard Pastor C. B. Jackson deliver a splendid sermon on Missions.

—B & R—

The county-wide meeting held in Meridian, Miss., by George W. Truett resulted in a great revival. The sermons were broadcast and responses have been had from 23 states of the Union.

—B & R—

The Word and Way has added a new feature in the form of a Question and Answer Department. Ryland Knight of St. Louis is in charge and starts off with some interesting and pleasing answers.

—B & R—

Pastor M. E. Dodd of Shreveport was seriously injured week before last in an automobile crash. He was rushing from Oklahoma City to catch a train for his home when the car was wrecked. At the last report he was recovering rapidly.

—B & R—

Dr. and Mrs. J. A. Gordon, recently of Montreal, Canada, celebrated their diamond wedding anniversary not long ago. Four of their sons were present with them at the time. —Watchman-Examiner.

—B & R—

J. B. Phillips writes that R. G. Lee of Memphis did some of the best preaching he ever heard. He was with Highland Park Church, Chattanooga, during their recent Bible conference. Although it was not a revival meeting, 28 additions to the church were had.

—B & R—

We acknowledge receipt of a copy of a letter from the deacons of First Church, Washington, D. C., in which they praise their pastor, Samuel Judson Porter, and invite visitors to the national capital to attend their services. More than 1,000,000 people visit Washington every year.

Concord: W. C. Tallant. A Deepening Christian Life; The Prince of Peace. SS 115, BYPU 55.

Avondale: D. B. Bowers. The Five of the Lord; The Peace of the Lord. SS 404, BYPU 127, by letter 4.

Alton Park: T. J. Smith. Let Every One Lay by in Store; Fullness of Time. SS 195.

Lupton City: G. T. King. Peace, Sweet Peace; Regeneration.

Oakwood: R. R. Denny. Fellow-workers with God; Gideonites. SS 149, BYPU 45.

Eastdale: J. D. Bethune. I Am the Way; Believe in Jesus. SS 183, BYPU 44.

Brainerd: Claude E. Sprague. The Missionary Problem; Get God Back. SS 164, BYPU 50.

### MEMPHIS PASTORS

Central Avenue: E. A. Autry. Thy Will Be Done; Running Red Lights to Hell. SS 192, BYPU 68, by letter 2.

Raleigh: E. J. Hill. God's Care for the Aged; Phil. 2:1. SS 80, BYPU 65.

Speedway Terrace: Wm. McMurtry. Soul Winning; Repentance. SS 349, by letter 4.

Rowan Memorial: J. W. Joyner. Paul's Defense and Persuasion. SS 76, by letter 1.

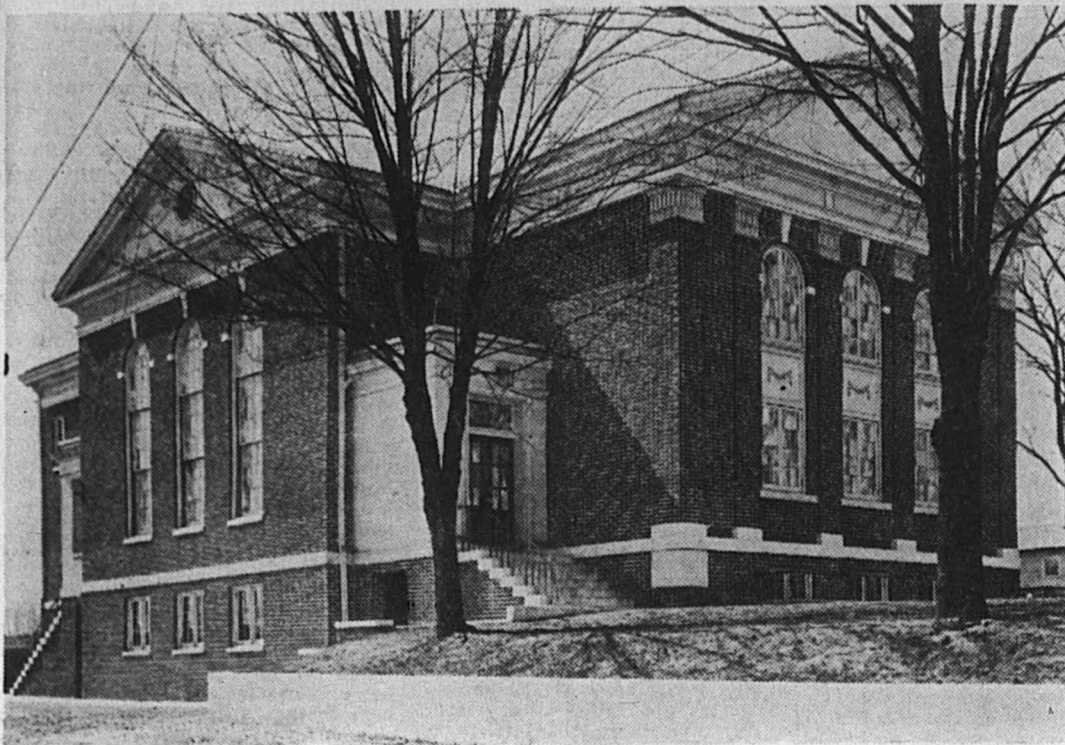
First Italian: Joseph Papia. Co-operating with Christ. SS 49.

Calvary: J. G. Lott. Seeing the Deeper Things; These Two Things. SS 215, BYPU 65.



## BEARDEN BAPTISTS DEDICATE THEIR HANDSOME CHURCH BUILDING

Debt Paid Off Ten Years Beforetime and Congregation Happy



We present herewith the picture of the new house of worship of Central Baptist Church, Bearden, where C. L. Hammond is bishop. The church was organized in 1894 through the offices of R. H. Edington and a small frame building was erected on the Kingston Pike. With the Edingtons and others working at the job, the house soon grew too small for the congregation, but it was not until 1924 that they had the courage to launch upon a larger enterprise. They had begun years before to save for the new day, and so wisely had they worked that, when the new house was finished, they owed only about \$16,000 of the total cost of \$45,000.

The church has been served by the following men: T. G. Davis, Walland; T. N. Hale, Dresden; John M. Anderson, Morristown; J. N. Poe, Chattanooga; S. A. Cooper, Louisville, Ky.; R. E. Humphreys, Owensboro, Ky.; and C. L. Hammond, the present pastor. Brethren Baxter, J. C. Shipe, — McClain and R. E. Corum, deceased, also served this church.

The first Sunday in November the church held their dedicatory service, at which time the last of the notes against the property was burned and a general time of rejoicing was enjoyed by a great congregation. All former pastors had been invited to attend the services of the day. R. H. Edington, founder of the church, led the invocation; Mrs. Hill Brooks and her orchestra gave special numbers and a quartet sang. H. Evan McKinley of Morristown and his wife and son presented vocal and instrumental trios; Mrs. C. L. Hammond led in prayer; R. E. Humphreys preached the dedicatory sermon.

Pastor C. L. Hammond has done a great work with this people. The campaign to raise the money needed to pay off the remainder of the debt was characterized by the Knoxville papers as "one of the most intensive in the Southern Baptist Convention." An all-day program was rendered and lunch was served in the church dining room. A beautiful location was chosen for the building, and it occupies a commanding site beside the great highway.

## FLOWERS AND THISTLES

Here is another bouquet, and as usual it contains a real prickly thorn:

"I do rejoice every time I think of your being editor of the Baptist and Reflector."—T. T. Martin, Blue Mountain, Miss.

"I like your editorials; they are pointed and plain. . . . I also like your stand on things. I am a Baptist of the "first water," hence your editorials strengthen me."—A. N. Hollis, Livermore, Ky.

"We would feel lost without the paper, as we have read it since the papers were consolidated, and before that we read the Reflector and also the Baptist. My mother took the paper as far back as I can remember, and I'm 71 years old. Have enjoyed it very much the past year."—S. G. Morris, Paris, Tenn.

"I like your style. . . . You suit me on all moral and religious issues before us."—J. W. Johnson, Chattanooga.

"My home wouldn't be complete without our church paper. . . . The Sunday school lessons are a helpful addition."—Suda M. Powell, Big Springs.

"Herewith renewal for our paper. We would not be without it for several times the subscription price, and am at a loss to know how any Baptist family can do so."—J. L. Gregory, Nashville.

"I will be 79 years old the 4th of December and will take the paper as long as I live."—Mrs. Alice A. Hollingsworth, Clinton.

## And then this one came:

"It is true the election is over, but as I stated in my last letter I never want your paper in my house or office again I don't think. I would like to receive the Sunday school lesson that you are giving your readers but would not go to a republican paper for this to teach my men. I further state that I have taught one of the largest men's bible classes in the city for over three years and I don't believe there is a man in the class that is taking the Baptist and reflector at this time. Please don't mail me this paper under any consideration."—(Signed in typewriter) A. Q. Horton, Morristown.

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Yale: W. L. Smith. Help; Fear Not.

LaBelle: E. P. Baker. Freedom—Fancied or Real? Which Road Are You Traveling? SS 527, BYPU 275, for baptism 1, baptized 1, by letter 1, profession 1.

McLean: D. A. Ellis. The Great Price; A Late Discovery. SS 119.

## Boston Bull Terriers at Stud

Stephen's "Tom," AKC 694363, Stephen's "Bozo," AKC 695138, service ten dollars. Best of care taken of females. Puppies for sale. Chas. Q. Stephens, 214 Manchester Ave., Nashville, Tenn.

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First: A. U. Boone. Joseph's Dreams; Joy in Trial. SS 783, for baptism 2, by letter 8.

Germantown: J. P. Horton. A Peculiar People; The Last Call. SS 45.

Boulevard: J. H. Wright. Worldly Minded Is Death; Christ's Call. SS 309, BYPU 80, for baptism 1, by letter 2, profession 1.

Seventh Street: I. N. Strother. More Like the Master, W. E. McKenny. SS 276, BYPU 40.

Temple: J. R. Black. The Holy Spirit; Still Linger. SS 659, BYPU 136, by letter 2, by statement 2.

Hollywood: J. R. Burk. The Best for the Lord; The Neglect of the Great Salvation. SS 127.

Bellevue: Robert G. Lee. The Tragedy of the Holy Way; The Tragedy of the Almost. SS 1074, BYPU 257, for baptism 3, by letter 6.

## KNOXVILLE PASTORS

Broadway: Byron Smith. Devout Plumgranites of the Real Priesthood, Livingston T. Mays; That I May Know Him and the Power of His Resurrection, C. L. Rieves. SS 709, BYPU 92.

Central, Fountain City: Leland W. Smith. Our Need of Jesus, J. Harvey Deere. SS 472, BYPU 68, for baptism 1, by letter 1.

Lincoln Park: H. F. Templeton. The Secret of a Victorious Life; Mortgaging the Future. BYPU 78, by letter 3.

Smithwood: W. E. Wauford. What Good Thing Must I Do? The Strait Gate. SS 152, BYPU 74, for baptism 1, baptized 7, profession 1.

Lonsdale: H. L. Thornton. Remember Lot's Wife; If I Were a Youth Again. SS 260, BYPU 70.

Bell Avenue: J. Harvey Deere. Crucifixion Meditations, Leland Smith. SS 929, by letter 1.

First: F. F. Brown. The Soul's Greatest Adventure; The Perfect Answer, O. E. Turner. SS 1062.

## OTHER PASTORS

North Etowah: D. W. Lindsay. The Four Faces; The Awakening Hour of Conscience. SS 136, BYPU 48, by letter 1.

Rockwood, First: N. V. Underwood. Baptism; Excuses. SS 229, BYPU 90, for baptism 2, baptized 5.

Nashville, Third: Keys of the Kingdom; Heaven. SS 313, BYPU 104, additions 12. Bunyan Smith, Pastor.

Mine City: Org Foster. Renewing Strength; The Cities of Refuge a Type of Christ. SS 241, BYPU 58.

Etowah, First: W. F. Mahan. Bible Institute, Dr. Bolden; Does Religion Pay? SS 543, BYPU 164, additions 3.

Sunbright: Glenmore Garrett. Go Ye Therefore and Teach All Nations; And Went and Told Jesus. SS 52, BYPU 25.

Wartburg: D. H. Taylor. To Whom Shall We Go? Follow. SS 56.

South Harriman: Geo. M. Trout. We Know; Zeal without Knowledge. SS 160.

## SOUTHERN RAILWAY SYSTEM

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



## NEWS BULLETIN

(From page 8.)

your soul good to hear this man witness for the Lord. His message is "Get right with God." I heard him repeat these words so much they made a deeper impression upon my heart than ever before.

People ask you on all sides what is the remedy for present conditions in church, home, and state. There is but one remedy and that is Jesus the Christ. When a man gets right with God, he is right with everybody. The question comes in every direction: Why has the church and so many preachers lost so much power? It is because we fear man instead of God, strive to please man instead of trying to please God.

Churches of Holston Association, pray for Brother Williams and help him when he comes to your church. We should help him some way financially more than we do. For many weeks he does not make expenses. But last of all, pray that we might "get right with God"; then will peace come to heart, home, church and nation. "God is all and in all," but the reason we have so much turmoil and strife today is because we have failed to recognize this fact.

Blountville, Tenn.

## NEW ORLEANS BAPTIST RESCUE MISSION

Down on Esplanade Avenue, in the old French section of the city of New Orleans, the Home Mission Board nearly three years ago started a rescue mission. The board was wise in the location of the mission and fortunate in the selection of J. W. Newbrough, that prince of rescue mission workers, as the superintendent.

From the very beginning the Lord has blessed the work. Men came in increasing numbers, and they keep on coming. The task has been twofold: First, to feed hungry stomachs and provide sleeping places for men who were worn to a frazzle; second, to give the starving hearts of these worn-out men the bread of life. These two things Brother Newbrough has done.

In his report he says: "In these months we have had an attendance at our mission hall of about forty thousand, and have given beds to between twenty-five and thirty thousand. We have also had the joy of seeing more than a thousand persons profess faith in Christ while about three times that number have asked for prayer. It is a real spiritual clinic. Here broken lives are repaired on the inside in the Lord's own way. Boys in their teens come and find new hope and go back home with new purposes in life. Discouraged men come every night, and many of them get a new grip on life and often return to their homes to care for wife and children."

Surely the whole South is interested in what we are doing here. And where can a better investment be made? For every ten dollars spent, the records of the mission shows a conversion. Can that be beaten in mission work on any field?

## PRIME MINISTER MacDONALD GIVEN BIBLE

Prime Minister J. Ramsay MacDonald was presented with a King James Version of the Bible by President E. Francis Hyde on behalf of the American Bible Society in his suite at the Hotel Weylin, New York City, upon his return from the conference with President Hoover. The presentation was "in commemoration of the profound influence of the great versions of the English Bible upon the ideals of peace and freedom held in common by the English-speaking peoples and in testimony to its place in strengthening the bonds of friendship and good will between the nations of the earth."

"This Book contains in the seventh Beatitude a tribute to the Peace-makers," said Mr. Hyde in

making the presentation. "Copies of the King James Version are published by the National Bible Society of Scotland, the British and Foreign Bible Society and the American Bible Society and circulated throughout the English-speaking world. No book has done more to bring the nations of the world together in mutual understanding and co-operation than the Bible." Mr. MacDonald indicated his thanks for the Bible "with the personal inscription always valued."

When the American Bible Society was founded in 1816 one of the first gifts it received was from the British and Foreign Bible Society in England. "It was the power of the Bible alone," said Mr. Hyde, "that made this generous gift possible almost at the moment that the war of 1812 was over."

## FIRST BAPTIST CHURCH, KNOXVILLE, AND EVERY-MEMBER CANVASS

O. E. Turner, Educational Director

"The things which happened unto me have fallen out rather unto the furtherance of the gospel." It was true in the case of Paul; and were the pastor of this church, Dr. F. F. Brown, allowed to carry on his correspondence, he would be repeating these words and applying them to his own case.

For two weeks he has been away on an enforced leave of absence. His physicians report that he has no serious organic trouble, but that a period of absolute rest is essential. He expects to be able to resume his pastoral duties within a few weeks.

Meanwhile First Baptist Church goes forward under his spiritual leadership. His people have accepted "the things which happened" unto him as an added reason why they should respond to every call of their church, and have just completed one of the most successful every-member canvasses in the history of the church.

The budget sought this year called for \$70,000 for the Co-operative Program, \$40,000 for current expenses, and \$20,000 to care for the indebtedness on the building. Under the immediate leadership of C. H. Baker, treasurer, and B. A. Morton, chairman of the finance committee, more men responded to the call for canvassers than were actually needed to do the work. The returns from these workers, who agreed before going out to see the last member, have been most gratifying.

Since the adoption by our denomination of the Co-operative Program, each year this church has conducted a thorough every-member canvass. Our experience very clearly indicates that an annual canvass has a spiritual significance, the importance of which can hardly be overestimated. Among other results, our experience shows:

1. An annual every-member canvass, put on with conscientious care, insures a systematic, comprehensive dissemination of information with reference to all phases of church work at home and abroad. Thus the membership becomes increasingly well informed about their work.

2. Where a church conducts an every-member canvass each year, the work becomes increasingly easy. The membership at large soon accept it as a part of their annual program, and when the day arrives for the actual work to be done, they are ready, responsive, co-operative. The canvassers themselves become more efficient and better acquainted with the whole church life.

3. An annual canvass encourages a better balanced program for each individual and for the church as a whole. Individuals who in the beginning pledge only to local work, after being confronted year after year with the missionary endeavors of their church, soon become supporters of the whole program.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

## UNION UNIVERSITY IS HAVING A GREAT YEAR

By H. E. Watters

Union University is experiencing one of the best years in her long, eventful history, both from the standpoint of the number enrolled, income, school spirit, and the work being done. The enrollment for the fall term is 640. The summer school enrollment was about 700. Many of these, however, were re-enrolled for the fall term, so the net total at present is about 1,100.

## New Department

Weaving or Colonial Arts has been added this fall which is proving to be quite popular. This is an added feature of the Home Economics Department, but is also providing an opportunity for a large number of girls to help pay their expenses in school in a pleasant and profitable way. Interested friends have donated nine looms at a cost of \$50 each, and the girls are learning to weave various kinds of beautiful gift articles which will be sold by the school. The girls are paid so much an hour for the spare time they put in, and some of the girls are expecting in this way to pay a considerable portion of their expenses. This feature, together with the club plan of self-boarding, is making it possible for a number of girls to get an education who would have no chance otherwise. One girl called at the office the day I dictated this article to say that she had just balanced her books for the first five weeks and found that she had spent just \$4.75 for provisions, in addition to what she had brought from home, and that she had gained a pound a week. I am sure, however, that the latter part of her statement does not especially recommend this plan to all girls.

## Religious Activities

The religious organizations are all getting off with a good start. The J. R. G. is largely attended and starting off with more interest and enthusiasm than for several years. Most of the boarding girls are in Y. W. A. This organization has had the honor of being the only college Y. W. A. in the state of Tennessee to make the honor roll for the past three years, and the girls are determined to maintain that standard this

year. Misses Rollow and Edens have just concluded a very successful study course with the girls. The B. S. U., Life Service Band, and other organizations are all popular and very active. We are delighted with the personnel of the student body this fall and are especially pleased with their earnestness and fine college spirit.

## WORD FROM A MISSIONARY

Miss Linnie Hopkins of Milan has sent in her renewal and along with it some interesting notes which we take the liberty of copying from her letter. She has just left for Mexico City whither she has gone without any assurance of salary or other income. She says:

"Many of your readers will recall my having done work in Mexico as a missionary under the Foreign Mission Board. On account of the condition of my health, I gave up the work after two years of service, but during my stay there I placed in our mission school in the city of Toluca a little Mexican girl whose parents were extremely poor. This little girl proved to be far more ambitious, courageous and progressive than I had even dreamed she would be, and today she holds a position in the government schools of Mexico City. At her insistent request I am to spend the next several months with her and her mother while ascertaining whether there be work that I should yet do in Mexico."

## Christmas Supplies

We can furnish everything necessary for a successful and happy Christmas season in the Church and Sunday School.

Services, Pageants, Exercises, Offering Envelopes, Collecting Devices, Invitations, Candy Boxes, and Buttons.

Greeting Cards for use of Pastors, Superintendents, Teachers, Individuals. Calendars, Novelties, Books, Bibles, Testaments, etc.

Send for a Catalog of Selected Books, including Holiday Supplies, 1929-1930.

The American Baptist Publication Society  
Kansas City Branch  
1107 McGee St., Kansas City, Mo.

## Wins Wife as First Prize!

If you don't think your whole life can be changed by chance, read this. It is the story of a young man who was pretty well down and out, but he figured he might win a prize if he took some advice.

"As far back as I can remember I had been a weakling," says Mr. Calvin L. Floyd of Orlando, Florida. "A headache, it seemed, was to be my life companion. I was always dizzy in the mornings. Nothing I

ate seemed good for me. Then I attended a health lecture in a sanatorium and the physician talked on 'faulty elimination.' That was certainly my trouble. One of the patients asked him about Nujol. He recommended it highly. I decided to try one bottle to see if there was anything in what he said about natural lubrication for the human body.

"Long before I had finished the first bottle my 'companion-headache' was gone. No more tired out feeling. I got a real kick out of life now. By the way, I almost forgot to tell you I found a new life companion, too!"

Perfectly simple, wasn't it? Mr. Floyd just learned the normal natural way to get rid of bodily poisons (we all have them) and nature did the rest. Why shouldn't you be well?

Nujol is not a medicine. It contains no drugs. It is effective, so you will be "regular as clock-work." You can buy it at all good drug stores in sealed packages for less than the price of a couple of good cigars.

Begin today. Millions have found that Nujol makes all the difference in the world. Nujol will make you feel fine and you can prove it.



Many a life changed by a message like this one.