

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

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Another Year's Toll

(EDITORIAL)

ANOTHER year has gone by and today true Christians are worshipping the God of Eternity and offering our thanksgivings unto Him. We are passing another toll-gate. We wonder if we have paid a full price for the privilege of beginning a new year in this glorious land of ours. We wonder if we can look up to the throne of eternity and feel sure that the eyes of God are not burning with hurt or indignation as they watch us pass.

The year has taken its toll from us all. There have been deaths that have crushed our hearts and made them bleed. There have been tragedies which have broken and maimed bodies and even sent some to untimely graves. There have been calamities that have overwhelmed hearts and destroyed hopes. There have been long, trying hours as some have sat beside those whom they love and watched them struggle for life—watched some of them as the fingers of death slowly drew them out into the silent beyond. There have been hours of loneliness and disappointment, pessimism and gloom, defeat and despair. And with them all has gone the slow but sure sapping of our physical vitality which age demands while we live. We are older and less strong



Thanksgiving Eve

A TRUE INCIDENT

Hand in hand, through the city streets,
As the chilly November twilight fell,
Two childish figures walked up and down—
The bootblack, Teddie, and his sister Nell.

With wistful eyes they peer in the shops,
Where dazzling lights from the windows shine
On golden products from farm and field,
And luscious fruits from every clime.

"Oh, Teddie," said Nell, "let's play for tomorrow
These things are ours, and let's suppose
We can choose whatever we want to eat;
It might come true, perhaps. Who knows?"

Two pinched little faces press the pane,
And eagerly plan for the morrow's feast
Of dainties their lips will never touch,
Forgetting their hunger, a while at least.

The pavement was cold for shoeless feet;
Ted's jacket was thin; he shivered, and said:
"Let's go to a place and choose some clothes."
"Agreed," said Nell, and away they sped.

To a furrier's shop ablaze with light;
In its fancied warmth they place their hands,
And play their scanty garments are changed
For softest furs from far-off lands.

"A grand Thanksgiving we'll have!" cried Nell,
"These make-believe things seem almost true;
I've most forgot how hungry I was,
And, Teddie, I'm almost warm, aren't you?"

O happy hearts that rejoice today
In all the bounty the season brings,
Have pity on those who vainly strive
To be warmed and fed with imaginings!

—The Congregationalist.

and nearer the end of the way because of the year just passed.

But what glorious things we have taken through the toll-gate with us! It were a grim old world, indeed, did it exact every single treasure of us as we march onward. God only asks a little each year and in return allows us to carry on so much! We are here with our remaining strength and with our talents all greatly increased in value. We are here with a number of the old handicaps thrown aside and new blessings resting in their places. We are here with increased faith in God and renewed hope in the future. We are here with the glad sunshine of His love about us. We are here with life and hope and peace and joy.

We have many loved ones still about us. Even the cold, grim graves with their new mounds remind us of the nearness of them who have passed on before. We have our friends, our homes, our churches, our tasks and our increasing inheritance with Christ! Who could fail to thank God for them all? Who would turn his eyes backward and grieve because he must pass the toll-gate again? Who would count himself poor for having paid the price of passing, when he has been allowed to carry so many treasures through with him?

We grow richer in spiritual goods while we grow poorer in temporal power. The words, "It is appointed unto man once to die and after that the judgment," sound with increasing solemnity upon the ears as age comes on apace. Each passing year brings us nearer the end of the road. During middle life we pay the heaviest toll in service and sac-

rifice. But if we keep our hearts warmed at the fires of God and conserve our strength as He directs, we shall be able to press onward, stepping ever further into the hills wherein are hidden the golden treasures that satisfy the soul. As the physical man slowly but surely fades into the background, the spiritual man emerges into fuller and completer control and life takes on a new and holier meaning for every child of God.

Our blessings are numberless and, of all the things for which we should be thankful, the finest and most precious is our heritage in Christ Jesus. He gave us the foundation upon which our forefathers erected our glorious nation. Homes, schools, our government, even our real friends have all been sanctified to our good by His divine Spirit. Everywhere we turn, whether in society or government or industry, or church, we find the evidences of His own leadership, while in our secret experiences we know that He has created us anew through the washing of regeneration.

How the Christian ought to rejoice and render unto God his thanks! Let us bow in humble thanksgiving for all the joys and sorrows of the past, for the hope and inspiration furnished by Him for the future, and above all for the growing spiritual heritage which is ours. However heavy the toll may have been during the year, the privileges that have come to us have been enough.

Thanksgiving

PRAYER

We give thee thanks, O Lord!
Not for armed legions, marching in their might,
Not for the glory of the well-earned fight
Where brave men slay their brothers also brave;
But for the millions of thy sons who work—
And do thy task with joy—and never shirk,
And deem the idle man a burdened slave:
For these, O Lord, our thanks!

We give thee thanks, O Lord!
Not for the turrets of our men-of-war—
The monstrous guns, and deadly steel they pour
To crush our foes and make them bow the knee;
But for the homely sailors of thy deep,
The tireless fisher-folk who banish sleep
And lure a living from the miser sea:
For these, O Lord, our thanks!

We give thee thanks, O Lord!
Not for the mighty men who pile up gold,
Not for the phantom millions, bought and sold,
And all the arrogance of pomp and greed;
But for the pioneers who plough the field,
Make deserts blossom, and the mountain yield
Its hidden treasures for man's daily need:
For these, O Lord, our thanks!

We give thee thanks, O Lord!
Not for the palaces that wealth has grown,
Where ease is worshipped—duty dimly known,
And Pleasure leads her dance the flowery way;
But for the quiet homes where love is queen
And life is more than bawbles, touched and seen,
And old folks bless us, and dear children play:
For these, O Lord, our thanks!

—Robert Bridges, in Collier's.

Baptist and Reflector

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Editorial

The Cynic says: "One reason some boys are such hard customers is because they are a chip off the old block."

Our colored friend says: "Politicks am de ghos' what de white folks uses ter try ter skeer good folks inter stayin' away an' lettin' 'em run de government lack dey wants ter."

One good thing about the changing styles for women, especially for dads with young daughters—mother's discarded frocks will just fit the thirteen and fourteen-year-old girlies.

The fellows who raise an annual howl about the President's Thanksgiving proclamation also have something to be thankful for, since His Honor goes right on issuing the proclamation.

Whenever you get the "publicity bug" so bad that you cannot resist any longer, just come out against prohibition and all the wet papers in the nation will give you headlines.

The die is cast! Women declared vociferously a short time ago that they were not slaves of fashion. Now the fashion-mongers decree long, dragging skirts once more. It remains to be seen how far womanhood has emancipated herself.

The Baptist Messenger carried on its front page of the 21st a symposium of views about their recent convention, and the consensus of opinion seems to have been that it was one of the greatest, if not the greatest, meetings of that body.

Youth is always the same. On the morning of the 22nd we called our ten-year-old with the one word "Snow," softly spoken. Twice did we utter it, and "Whoop" came from the covers. No second admonition was necessary to get a "rise."

In our report of the proceedings of the State Convention given last week, we inadvertently omitted reference to the splendid message from President L. R. Scarborough of Southwestern Seminary. He was up to his usual fine form and delighted our people.

Alabama seems bent on paying Tennessee back for capturing some of her good pastors. First Church, Montgomery, is seeking valiantly to capture the popular bishop of First Church, Chattanooga, John W. Inzer. A hearty call has been extended him, but his decision has not yet been announced.

Governor-elect John Pollard of Virginia is a Baptist layman and the son of a Baptist preacher. In delivering the welcome address before the Virginia Baptist Convention, Governor Byrd of Virginia declared, "It is always safe to nominate the son of a minister to a high office." And he nearly always makes a fine officer.

Our President has told the political bushwhackers in Florida where to turn in, calls their attention to his declaration concerning law enforcement

made during his inauguration and closes a wonderful letter to them with these words: "That statement [the inaugural utterance] was no idle gesture." We hope the Republican bosses of that state have understood the President's plain words.

That was a great party given a few days ago in the home of John L. Carson of Buffalo, especially for the bandits who took away about half a million in jewels. One rope of pearls is reported to have been worth \$250,000. We'd call a man who would go around with \$250,000 in currency on his person a deluded dunce; they call a woman who goes around with that much jewelry on her person a "leader of the 400."

"Just remember that the first seventy-eight years are the hardest," is the advice given by Mr. A. O. Blackmer of Columbus, Ga., who has lived 100 years and been married to the same woman 78 years. He also said that he believed "if things were thrown wide open the sale of whiskey would swing back to normal." We agree with him in both instances, with the understanding that normal, for the sale of whiskey, would have to be about thirty times as much as is sold today.

The denominational college again conquers. Pastor F. F. Gibson of Walnut Street Church, Louisville, Ky., recently baptized his brother-in-law who had been a Methodist minister for twenty-five years. His wife, Brother Gibson's sister, was once a student in Ouachita Baptist College, Arkansas, and, while there, received impressions of truth from which she could never escape. Due to her influence, to the influence of that college, her husband began to seek for the truth and he found it.

If you want to know how Catholicism debases mankind, just read the reports of the scenes that have been taking place in Malden, Mass., where tens of thousands of them have jammed a graveyard for the privilege of kissing the ground above the dead body of a priest. Those "Bostonians" raved over the Holy Roller meeting which Mencken wrote up during the Dayton Trial, but a Holy Roller meeting is a side show compared to what the papers report of the Catholic graveyard.

Did you ever watch a baby crawling over the floor? Of course; often and often. Well, we were watching one in that exercise the other morning. And she was picking up every little thing she could get hold of and putting it in her mouth. We had extricated several of these when it occurred to this wise grandfather that it might be better to get something fit to eat and give it to the hungry child. And we did, with the result that she quit picking up trash. Now, if you want your people to stop reading all sorts of trash, just try giving them literature worth while. They are hungry, and the Baptist Record isn't bad.—Mississippi Baptist Record. Fine advice for our Tennessee churches.

GET THE DICTIONARY

"Commensurateness of place and life is a logical inference. Would it be logical or equitable for those who serve and those who refuse to serve to sit both on the right hand, or on the left hand? Eternal life and eternal death are inevitable resultants that are determined by what has gone before." Taken from a Sunday School Teachers' magazine.

We know several hundreds of our best Sunday school teachers. We know of thousands indirectly. We know that not one out of ten, on an average, could guess what the above words are about. Surely our lesson writers ought to remember that 75 per cent of our teachers have never been to college!

DR. MULLINS

Of course it had to be charming, for Mrs. Mullins wrote it. And ere you have finished the introductory words, you know why it is going to be so good. The Biography of Dr. E. Y. Mullins, just off the press, is one of the finest and most refreshing pieces of literature we have read in a long time. It is written from the viewpoint of the intimacy of wife to husband. We know the charm, the raciness, the beautiful descriptions, and the vivaciousness of the writings of Mrs. Mullins, and

they all have come into this splendid book. It is indeed a treasury of details about the life and ministry of one of the greatest leaders and statesmen our nation has produced. The Sunday School Board is to be congratulated upon securing this splendid volume.

Open Communion? No!

They are all alike, only some of them do not like. The latest report on "Open Communion" comes from New York City via Associated Press. It states that the Rev. Dr. Henry Sloane Coffin of Union Seminary and a Presbyterian preacher have been opposed in their plan to celebrate "Holy Communion" together in St. George's Protestant Episcopal Church. Dr. Coffin was invited to officiate during communion, but members of the church objected on the grounds that his appearance at an Episcopal altar would violate a canon of the church which forbids any but ordained Episcopal priests to conduct the communion service.

And that church is right, provided they have any rights which a priest is bound to consider. As a body of believers, they have the New Testament right to control and protect the ordinances. Even though they have perverted the meaning and purpose of the Lord's Supper into a sacrifice of "Holy Communion," they are still under obligation to God to safeguard it according to their own rules. Slowly but surely the position of Baptists is being proved the right one, and some of these days our ideals of church government are going to prevail, for they are the only scriptural ones. When they do prevail, as they must, there will no longer be any advocates of open communion.

An Important Matter

We call the attention of our readers to a matter of vital importance just now. Roman Catholics are profiting by many hundreds of thousands of dollars annually from tax moneys which are paid into their treasuries through the manipulation of their parochial school system. The time has come to stop the practice, and the only way to do it is through an amendment to our national laws. The following amendment has been proposed and will take care of the situation, thus compelling Catholics and all others to maintain their schools without depending upon public funds.

Read It Carefully

"No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the National Government or any State, county, city, town, village, or other civil division use its property or credit or any money raised by taxation or otherwise, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or in any other manner, other than by remission of taxation, any church, religious denomination or religious society, or any institution, school, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

Now Act Immediately

We are giving herewith the form of a petition or resolution. Have it copied with typewriter on a piece of clear paper. Read it before your church at an early session and have it adopted in an official way and signed upon order of the church by the moderator and clerk. Then mail it to Frank J. Batcheller, South Duxbury, Mass.

Resolutions

To the Senate and House of Representatives of the United States of America, in Congress assembled:

Be it resolved, that we — (insert name of your church and location of same) do hereby endorse the proposed constitutional amendment to prohibit sectarian appropriations (House J. Res. 320) and urge its immediate passage.

Done by action of the church, this — (give date).

----- Moderator.

----- Clerk.

Do not fail to look after this matter at an early date. The amendment explains itself. The time has come to stop the states and cities from being ridden by priests and other scheming agencies.

Auditor Compliments Baptist and Reflector Management

The completed report of the auditor is in hand, and we have studied it with some interest. One big fact stands out before us with alarming force. It is that our advertising receipts continually fall off. We had a decrease in receipts for the year just closed of \$1,339.23. This has been the blow that shattered our hopes of reducing the deficit for the year by an appreciable amount. As it was, we succeeded in holding down our expenses to the extent that our deficit, in spite of the great loss from advertising, was reduced by nearly \$100.00.

We wish to call attention to the deficit as reported by the auditor to the State Convention and as shown by his official audit. On page 1 of the audit, the deficit by years is given and the amount for 1929 is listed as \$5,632.94. On page 6 of the same memorandum is the amount paid by the Executive Board, or the deficit as shown on their books. This amount is \$4,911.12. The difference between the two amounts is due to the fact that a part of our deficit for the year closing October 31, 1929, was not paid during October, hence will appear in the report of Treasurer O. E. Bryan for this year. The actual deficit is shown by the books of the Baptist and Reflector as listed above.

In spite of the fact that we had a total decrease in our income for the year of approximately \$1,500, we were able by economies, by the work of the editor and otherwise to keep our deficit under the mark set last year and for that we are indeed grateful. Of this matter, Auditor D. E. Short, Jr., says: "The deficit for the year ending October 31, 1929, was \$83.14 less than the deficit for the fiscal year ending October 31, 1928. It seems to us that the management of the paper has done remarkably well by reducing expenses even more than the approximately \$1,500 reduction in income."

We call attention to the further fact that \$350 of our expenses for the year was for office equipment, including a new typewriter and a fireproof safe and filing cabinet. These were needed, and the safe was one of the wisest investments the management has made, for everything we had was tied up in our mailing list and it was subjected to the constant fire hazard. Had the office burned, it would have been an impossibility to replace the mailing list. This \$350 was in equipment that will last for years to come.

There is an item of some \$500 in advertising which we were unable to collect before the end of the year. A part of this has been paid already, but it did not go into last year's receipts. Counting out, therefore, the \$350 of equipment, which would not rightly be charged as operating expenses, and the \$500 in unpaid advertising accounts, we had an actual operating deficit of \$4,782.94. And if we had had the same credits for advertising from the State Board that we had a year ago, our deficit would have been only a little more than \$3,000.

We start the new year with the hope that there is going to be a tremendous increase in circulation right away. Ocoee Association is in a campaign this week and next to enlist a great host of subscribers. Scores of our churches are becoming interested in the budget plan of subscription. Pastors are waking up to the opportunity for enlisting their members through information. Every thousand subscribers added to our list increases our income by a good margin on advertising. Four thousand by next convention would make a fine showing. Our deficit will remain about stationary until we top the 10,000 mark in circulation, and then it will decrease rapidly with every additional thousand. May we not work together to place the paper where it rightly belongs?

♦ ♦ ♦

ARKANSAS ELECTS BROWN

Word has just come from the Arkansas State Convention to the effect that T. D. Brown, head of the Bible Department of Ouachita College, and former pastor of First Church, Eldorado, has accepted the position of Executive Secretary of their Mission Board. He had been elected by the Executive Board, but postponed action on the call until

he had been assured by the convention that his plans would be supported. He is a great preacher, a loyal spirit and a fine organizer. He was for some time pastor of First Church, Little Rock, and did a fine work there. We believe he is able to lead the Arkansas brethren out of their financial wilderness.

The convention voted to restore Tountain Home College, but we have not yet learned the details of the action.

♦ ♦ ♦

DEACONS EXONORATED

Two deacons of a church in Tallahassee, Fla., have been waging a campaign against the scurrilous and obscene teachings in some of the public school text books. They published and circulated a pamphlet containing extracts from the text books and their enemies, the modernistic element we judge, brought suit against them in Federal court on the grounds that they had circulated obscene matter through the mails. Federal Judge W. B. Sheppard handed down a decision in the case, declaring that they were within their rights since the pamphlets were mailed as evidence and not as reading matter.

It is highly pleasing that a Federal judge should see things in their true light and another blow for impartial enforcement of our national laws. It is high time that somebody was letting in the light on the obscene stuff that is being taught our young people in the so-called "higher institutions of learning."

A Thanksgiving Hymn

For well-filled rivers, teeming lakes,
Vast forests where the wild bird wakes
The silences with song,
For bounteous crops, for gushing springs,
For all of earth's fair goodly things,
To Thee all thanks belong!

From perils of the smiting sword,
The smoking cannon, plundering horde,
From all grim War's dismay,
Its every bitter circumstance,
We thank Thee for deliverance—
We thank Thee, Lord, today!

That not unmarked is Sorrow's wail,
That love and mercy still prevail,
We offer grateful praise—
That Hope and Faith have not yet died,
Though Mercy oft seems crucified,
So wicked are men's ways.

O may we, Lord, be undismayed
Though heavy is the burden laid
Upon the heart of man;
Though mighty grows the vast world-grave,
No ignominious peace we crave
As part of our life's plan.

For faith that War shall some time cease,
For Hope of Universal Peace,
For every blessing poured
With lavish hand upon the earth,
Unmindful of man's little worth,
Once more we thank Thee, Lord!

—Louella C. Poole.

THEY'RE COMING, THANK YOU!

Three new churches have joined our budget list during the past two weeks. East Chattanooga Church, under the leadership of Pastor Lester A. Brown, has anticipated the great Ocoee campaign and sent in their list of families. Antioch Church, Nashville Association, has followed Pastor A. P. Moore into the budget family. This makes 100 per cent for this good pastor, as Una Church sent in her list some weeks ago. The last list to come is from Decatur where J. R. Land is the efficient and vigorous bishop.

We are happy to have these lists. They mean something to the cause of these churches, to the work of the denomination and to the general

growth of our Tennessee Baptist life. We were talking to a pastor of one of our largest churches only last week, and he declared: "One of the finest and best things we have ever done in our church was to declare the paper in the budget. And, strange to say, we have paid for it without ever knowing that we had added a new item to our budget. Increased collections alone have more than paid for the paper. I don't see why our pastors are so slow about becoming interested in the budget method of circulating the Baptist and Reflector."

Brethren, consider the wisdom of the matter. Information is the very life power of our people. Your state paper is the only source of full and reliable information for your people. Send it to them.

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AN OPEN LETTER FROM OUR ORPHANAGE

Our Orphanage is asking for a liberal Christmas offering to be made Sunday, December 15, 1929.

We are in great need of help. The receipts from the Co-operative Program have not been sufficient to meet our monthly running expenses. We have, therefore, accumulated debts that must be paid without delay. We have also carried over from the 75 Million Campaign a balance debt of \$18,000 used in the erection of the administration house, which debt must be reduced.

On the 6th of last September the Cheek Building was destroyed by fire and only partially covered by insurance. This house must be rebuilt to take care of the large number of boys who are now crowded in the Barton building.

We are asking the churches, the Sunday schools, the Women's Missionary Societies, and the Baptist Young People's Unions to help us. Let us make a Christmas offering in keeping with our needs. Write to the Superintendent for envelopes to be used in taking the Christmas offering for our Home. They will be sent without any cost to you.

Do our people really believe in the work that is being done at our Orphanage? If they do, let them express their belief in a substantial offering December 15th, that we may be able to carry on the work without the present distressing embarrassment.

The Lord has promised to be a Father to the fatherless. He has no other way of doing it except through His servants. Yours for the orphans,
W. J. Stewart, Superintendent.

THE BROTHERHOOD OF MAN

I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood and universal Fatherhood. I don't believe one word of it. If a man lives in the flesh and serves the flesh, he is a child of the devil. That is pretty strong language, but it is what Christ said. It brought down a hornet's nest upon His head and helped to hasten Him to the cross. Nevertheless it is true. Show me a man that will lie and steal and get drunk and ruin a woman—do you tell me he is my brother? Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is a stranger to the grace of God, he is not a friend. Before a man can cry, "Abba, Father," he must be born from above, born of the Spirit.—Dwight L. Moody.

THANKSGIVING TWINS

By Estelle Bennett Tribble

"I think" and "I thank" are Thanksgiving twins,
Heaven-born of the Father of light.
"I think" is a searcher of origins;
"I thank" glows with love's keen insight.

"I think" and "I thank" are Thanksgiving twins,
Of Omnipotence each a part.
"I think" analyzes the "outs" and the "ins";
"I thank" exalts the fullness of heart.

"I think" and "I thank" are Thanksgiving twins
Who are ever before His face.
"I think" is the I-ness discerning the Whys,
"I thank" is the You-ness of grace.

"I think" and "I thank" are Thanksgiving twins,
Together according to plan.
When they found themselves in America,
Thanksgiving Day began.

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

IS CARD-PLAYING WRONG?

Q. Is card-playing wrong? Rook, bridge and others?

A. What says Paul? "There is nothing unclean of itself." "If my eating meat cause my brother to offend, I will eat no meat." So far as the mere cards go, they are innocent pieces of cardboard. But sin in human hearts turns them into instruments of sin. Rook is as innocent a game as marbles until it becomes an obsession with some people; then it becomes sinful. When it is played around the fireside or at idle moments and for amusement only, it is harmless. But when God's women spend their precious time at the game and neglect their homes and their children or God's work, they sin. Other small games are of the same kind. But when these become sources of stumbling to the weak, every true child of God will give them up gladly.

Bridge is the fad of the idle and foolish. It is the worst curse American womanhood have today. Tens of thousands of women are wasting their precious time at bridge tables. It is becoming notoriously common for bridge clubs to gamble. The old gambling cards have associations that make them unfit for every Christian home. Every denizen of the underworld loves them and keeps company with them. They cannot come out of the dens of gamblers and harlots and murderers without the poison of vice upon them. No living soul was ever helped by playing with them, and tens of thousands have destroyed their souls and their lives through love for them.

To play for prizes is only a subterfuge. It is not really gambling, but it is the first step towards gambling. No group of men and women will repeatedly play for prizes without coming to where it will be easy to set the prizes aside and play for small money stakes. Let them go their way. God had rather have one glorious woman in His church, one who has moral backbone enough to be laughed at for conscience sake, than to have 100 bridge fiends. Follow Jesus Christ and let them scoff.

Q. I notice in your Sunday school lesson exposition the statement, "To be sure war has not ceased, will not cease until Jesus returns or his return draws near," etc. Will you make further explanation in regard to the above statements, as we believe that Christ came to establish peace.—J. R.

A. We know it is not popular today to deny that universal peace is right around the corner. We further know that our Lord is able to accomplish that whereunto He was sent. Our words quoted above in the Sunday school lesson were based upon what Jesus and the inspired prophets said and not upon propaganda that is being circulated today from what might sometimes be questionable sources. Read Daniel 11 and 12, Matthew 24:3-6, 1 Thess. 5:1, and cross references given in the marginal notes.—Editor.

A QUESTION ASKED ME

By O. L. Hailey

I have recently received, from an honored deacon of one of our Baptist churches, the following question which he asks me to answer in the Baptist and Reflector: "What do you think of a Baptist church and its pastor and members who take in members from the Methodists, Campbellites, and other denominations where the applicants have been baptized by one of the ministers of these churches?" The brother adds: "I wasn't brought up that way, but yet I am not raising any sand."

To give a proper answer to this question requires some background of doctrine, in my own thinking. This is my own understanding.

Jesus Christ when here on earth initiated an organization which he called "My Church." When He was about to leave and go back to the Father, He committed to His twelve apostles the completion of His work, when the Holy Spirit should come upon them. They were to decide under the

guidance of the Holy Spirit what doctrines should be included in Christianity which was at that time a new religion being perfected and offered to the world. These disciples, or apostles, under the direct inspiration of the Holy Spirit should determine what doctrines were to be claimed and what ordinances were to be observed. And Jesus said to them, "Whatsoever ye bind on earth shall be bound in heaven and whatsoever ye loose on earth shall be loosed in heaven." By this I understand that He authorized and instructed His apostles to complete His program for the salvation of the world. Thus the church was started by divine authority and under divine supervision. To that church Jesus committed the whole program of Christianity, including evangelization of all men, the baptism of believers and the teaching of all those who were thus "added to the church." His program was adequate for the time and place and men of every sort.

I do not discover in the New Testament any provision for the organization of any other body of any sort which the New Testament should justify or recognize as a church, and, therefore, there is no authority committed to them from heaven to perform the official services which Jesus Christ authorized for his church. For the above reason I cannot reconcile it in my thinking that any other individual or group of individuals has any authority under New Testament teaching to administer the ordinances or to organize churches. So I could never reconcile myself to the reception of "alien immersion" which has been performed by anybody except by a Baptist Church or its duly authorized agent. We shall best serve the Lord by following strictly and rigidly His program and instructions. This will determine the order as well as the character of events.

Because Baptists are not easily understood by those who differ from us I should like to add that Baptists rejoice to believe that multitudes who are not Baptists are real Christians and do help in winning men to Christ, and in that we greatly rejoice. But we believe in our hearts that they would do the most good if they would conform strictly to the New Testament program.

Board Members, 1929-1930

Our readers are always interested in knowing who will represent them in their general work during the year following the annual meeting of the State Convention. We are giving, therefore, a complete list of all persons appointed to the various agencies for the year closing October 31, 1930:

Historical Society: G. C. Savage, John D. Freeman, J. H. Grime, Fleetwood Ball, O. E. Bryan, A. L. Dorsey, O. L. Hailey, W. D. Powell, R. E. Grimsley, R. W. Beckett.

Bible Institute: John J. Hurt, John D. Freeman, J. L. Dance, nominated; one of them will be elected by the Board of Trustees of the Institute.

Executive Committee, Laymen's Work: H. E. Mullins, H. D. Blanc, Clifford Davis, E. L. Wilson, A. L. Todd, Edgar M. Cook, F. N. Smith, T. L. Cate, C. D. Little, Sam Westall, T. L. Thompson, A. L. Dorsey, J. D. Hamilton, C. S. Stephens, J. T. Warren, J. L. Moore, L. W. Alexander, John T. Forrest, Walter Smithwick.

Orphans' Home Board: (1 year) J. H. Bradshaw, W. F. Powell, W. R. Hill, G. C. Savage, C. H. Baker, O. E. Bryan, H. A. Davis. (2 years) J. J. Hill, H. B. Alexander, A. E. Ewing, W. C. Johnson, W. M. Gupton, I. J. VanNess, Mrs. E. W. Barnett. (3 years) I. N. Strother, W. K. Slater, Leslie Cheek, J. W. Bishop, C. H. Horn, A. M. Nicholson, Mrs. A. L. Todd.

Nashville Hospital: Martin Roberts, H. A. Davis, John R. Aust, W. F. Powell, E. A. Lindsay, W. C. Bilbro, Sr., Mrs. C. H. Eastman, Mrs. A. J. Dyer, L. S. Ewton, R. K. White, G. C. Savage.

Memphis Hospital: A. U. Boone, O. C. Barton, D. A. Ellis, C. T. Jarrell, E. W. Porter, A. E. Jennings, J. H. Wright, H. P. Hurt, John W. McCall.

Tennessee College: (Term expires in 1931) H. B. Alexander, J. H. Anderson, C. H. Byrn, Mrs. A. L. Crawley, Dudley Fletcher, John L. Hill, R. E. Jarmon, F. N. Smith, A. L. Todd. (Term expires

in 1932) L. F. Biggs, E. L. Davis, L. S. Ewton, R. W. Hale, B. F. Jarrell, Mrs. J. E. Lambdin, W. W. Pardue, F. C. McConnell, W. F. Powell. (Term expires in 1933) A. W. Chambliss, S. S. Cox, John W. Inzer, C. B. Leathman, E. T. Rion, I. J. VanNess, Mrs. S. C. White, Eustace Williams, T. S. Williams.

Carson-Newman College: (1 year) F. F. Brown, D. L. Butler, J. L. Dance, J. N. Ellis, W. L. Gentry, B. L. Glascock, J. L. Moore, J. Pike Powers, Sr., E. G. Price, A. R. Swann, W. L. Warters. (2 years) Herbert Acuff, J. H. Anderson, C. H. Baker, A. R. Brown, R. L. Huff, A. F. Mahan, B. A. Morton, T. L. Cate, C. S. Stephens, Ed H. Thomas, E. L. Wilson. (3 years) T. R. Bandy, H. D. Blanc, W. Y. Duyck, J. D. Hamilton, J. T. Henderson, R. H. Hunt, J. H. Sharp, G. W. Setzer, B. Stokeley, Geo. T. Wofford, C. W. Henderson.

Union University: (1 year) T. H. Farmer, O. C. Barton, C. T. Jarrell, W. A. Owen, F. J. Harrell, Jas. A. Clark, W. J. Lanier, R. E. Guy, J. A. Thompson, Lloyd T. Binford, H. J. Huey, D. C. Warren. (2 years) A. R. Dodson, J. J. Hurt, H. P. Naylor, I. L. Grady, Herron Pearson, Dan Majors, G. C. Savage, L. M. Short, Ben Cox, A. M. Alexander, J. E. Edenton, John D. Freeman. (3 years) J. L. Crook, W. W. Jones, I. B. Tigrett, J. L. Thompson, C. L. Bowden, G. T. Webb, Nester James, A. V. Patten, J. T. Herron, R. W. Hale, D. A. Ellis, R. L. Sanders.

EXECUTIVE BOARD

East Tennessee Members: D. Edgar Allen, D. B. Powers, J. H. Anderson, J. L. Dance, J. R. Johnson, C. W. Pope, J. R. Chiles, J. H. Sharp, Arthur Fox, W. C. Smedley, J. B. Phillips, S. P. White, J. B. Tallant, J. W. Inzer, Paul R. Hodge, A. F. Mahan, L. M. Roper, O. D. Fleming.

Middle Tennessee: C. H. Byrn, L. S. Ewton, J. R. Kyzar, R. K. White, F. N. Smith, W. R. Pettigrew, Harry McNeeley, S. P. DeVault, F. G. Lavender, P. W. James, G. C. Savage, R. J. Bowman, J. C. McCoy, A. J. Mitchum, F. C. McConnell, R. E. Grimsley, W. C. Creasman.

West Tennessee: G. T. Mayo, O. W. Taylor, J. H. Wright, B. F. Jarrell, Ben Cox, J. A. Clarke, Geo. C. Rowlett, H. C. Sanders, R. E. Guy, J. G. Hughes, C. O. Simpson, D. A. Ellis, A. U. Boone, O. C. Barton, J. J. Hurt, F. J. Harrell, Fleetwood Ball, H. J. Huey.

Of the members of the Executive Board, the following, twelve in number, are laymen: W. C. Smedley, J. H. Anderson, C. H. Byrn, F. N. Smith, Harry McNeeley, G. C. Savage, R. J. Bowman, A. J. Mitchum, Geo. C. Rowlett, B. F. Jarrell, H. C. Sanders, O. C. Barton. All the others are pastors.

NEW SUBSCRIBERS

Miss Beatrice Cox, Mrs. C. L. Norris, W. A. Nichols, Dr. C. E. James, Miss Rubie Berlin, Mrs. E. Wray, Mrs. S. J. Jewell, Miss Victoria Logan, Mrs. L. R. Smith, Mrs. O. C. Lockman, E. R. Threlkeld, Capt. H. Fenton, Miss Elizabeth Doyle, Mrs. J. G. Moore, R. C. Kay, Mrs. C. H. Vernon, Mrs. S. C. Lowry, Mrs. Virginia Averett, Mrs. C. F. Howard, W. T. King, Mrs. Will A. Hall, Mrs. N. P. Clarke, Mrs. J. R. Hester, Mrs. Abbie Seale, Miss Ruby R. Minton, Mrs. T. M. Couch, H. D. Taylor, Dr. H. H. Carter, Mrs. Richard E. Wendt, Mrs. E. L. Lull, Mrs. C. L. Thetford, Mrs. Walker Dew, Mrs. T. L. Austin, Mrs. Ida Waller, J. W. McMahon, Mrs. Ivey Young, E. W. Bess, Mrs. C. E. Scales, Mrs. L. C. Landers, Mrs. Cleve Jeffress, Mrs. Mary Adcock, Mrs. Tom Adcock, Miss Nell Menlanall, Miss Eva Tippins, Mrs. W. H. Crowder, W. E. Medeaues, H. D. Morton, Mrs. R. W. McCulley, Miss Lottie M. Bondurant, Mrs. J. F. Osborne, Mrs. E. Broadus, Mrs. Zelda Sheeks, Mrs. H. C. Alderdice, Mrs. Dora Jordan, Mrs. Gordon Davidson, Miss Margaret Williams, W. H. Allen, Donald Branch, John Duncan, W. L. Duncan, P. H. Elliott, R. L. Long, J. L. Moore, Mrs. Dana Moody, Chas. S. Morley, J. H. Nutter, J. H. Parker, A. G. Pierce, James Roberson, Robert Sheffield, S. E. Slagle, J. A. Stevenson, Grant Stout, Mrs. James Stout, Mrs. T. O. Stout, M. F. Sumnerlin, Mrs. E. M. Overby, Mrs. Noble McFarlin, Miss Ursie Lane, Harry L. Smith, Miss Allie Bennett, Mrs. H. P. Smiley, John McMillan Bailey, F. E. Neil, Mrs. W. T. Landrum, Mrs. J. F. Hamilton, Mrs. G. L. Davis, Rev. C. O. Simpson, Rev. Ira C. Cole, V. P. Prince, C. P. Poyner, R. J. Brundrige, Mrs. A. R. Henderson, H. W. Naylor, C. H. Warren, Mrs. J. Willie Barron, W. B. Morley, James Elliott, Miss Effa King, Mrs. J. C. Gill, Miss Grace M. Eaton.

Pretenders Exposed

SUNDAY SCHOOL LESSON, DECEMBER 8

Scriptures

Lesson Text: Matthew 25:31-46.

References: Luke 10:25-37; James 1:27; 2:14-17.

Devotional Reading: Luke 6:27-36.

Golden Text: "Thou shalt love thy neighbor as thyself." (Lev. 19:18.)

Introduction: The word "Others" once went across the ocean by cable to a gathering of Salvation Army workers. It was from their commander-in-chief and bore all the message necessary, for the spirit of the Army founders was that of service for others. We need to keep in mind that Christians have certain necessary obligations to fulfill; and if they do not meet these in the spirit of Christ, the day will come when they will be exposed as hypocrites. The lesson text which we are to study presents a picture of horror on the one hand and of joy on the other.

I. The Day of Exposure (Matt. 25:31-33)

1. **The Judge (31).** "When the Son of Man shall come in His glory." Jesus loved to speak of himself as the Son of Man. The title was familiar to Old Testament writers, especially to Ezekiel and Daniel. Jesus spoke of the time when He "shall come" because of the prophecy in Daniel 7:13, 14. There are those today who argue that the first coming of Christ fulfilled all prophecies relative to a coming, but Jesus placed his coming to judgment far ahead of the time when He came in the flesh. As usual the "anti-coming" people fail in their contention. He is not coming alone, for all the angels of God will accompany Him the next time He appears and He will then sit on the throne of His glory. The first time He came He occupied the cross of ignominy and shame.

2. **The Judgment (32).** "All nations" will appear before Him. This does not mean that He will judge nations as such, but that everybody on earth will face Him on that dread day. We need not worry ourselves about how the judgment can take place. When it is now possible for one man to speak to peoples of all civilized nations at the same time, and when television is rapidly being perfected in the natural realm, why should we be troubled by the questions which sceptics can ask about the judgment herein described? Let us believe; and when we have come to that great day we shall know all about it, even as we now know through radio and television what would have been astoundingly incomprehensible to our forefathers. In that day "every one shall give an account of himself unto God."

3. **The Separation (33).** We once saw a shepherd walk into a pen where were some 100 sheep. As he passed along he placed his hand upon the head or back of every sheep that was his. How he did it, we could never understand. And he declared that, were there a thousand sheep in the pen, he could pick out every one of his own. Before the keen spiritual eyes of the Son of God every one who is known of Him will readily be discerned, and as the wicked congregate together here in the world, so will they rush together there at the judgment.

II. The Blessed Called (34-40)

1. "Then shall the king say unto them on his right hand, Come ye blessed of my Father." Jesus gave us the exact words that He will use on that occasion. We are blessed of the Father. Jesus never failed to glorify the Father in all He did, and the judgment will be unto the Father's glory. "Inherit the kingdom prepared for you from the foundation of the world." Ere we were formed in our father Adam, the eternal realm of the blessed was prepared. John 14:1ff presents a picture of what is taking place now. Jesus is preparing our dwelling places in this eternal kingdom.

2. **Why We Win It (35, 36).** Let us keep in mind that the parables contained in this and the preceding chapter of Matthew were given unto His

disciples for the purpose of causing them to be on their guard against indifference and slothfulness and in order to make them realize how they might know the true disciple from the pretender. Not one of the parables was given to teach us how we are to be saved, but to show us the basis of judgment and how the Lord shall know His own. Those of us who naturally and lovingly do good whenever we have opportunity; those whose love for others, who are in need, causes them to succor them; those who love to tend the sick and the poor and the imprisoned and others—these are they who prove their relationship to the Father.

The story of the Good Samaritan, choice piece of literature that it is, gives us the same picture. One would have expected the Priest and the Levite to do good, but they did not because their hearts were not right. The Samaritan did good, even to his enemy, because his heart was right. We have hosts of church members today who, like the Priest and the Levite, have forgotten the words of Jesus, "The Son of Man came not to be ministered unto but to minister and to give his life a ransom." Hence they unite with churches and conform to the rules of decent society in order to have others minister unto them. However, they have never learned who is their neighbor and do not the will of God. On the other hand, there is a great host of people who have been fired by the teachings of Christ, and they make possible the massive charity works of the day that go unheralded by the secular press. If we have His spirit within, "it will make us that we cannot be barren and unfruitful."

3. **The Surprised (38-40).** Notice how splendidly Jesus described the scene at the judgment. We can imagine a saint of God who had spent long years of gentle ministry here because he loved people, because the spirit of Christ dwelt within him. He got real joy out of his earthly service and did not think of it in connection with the future. He did not think that in ministering to the beggar, the sick, the needy, he was ministering to a representative of Christ. His surprise only adds to his joy. "When?" Why, every time you gave a cup of cold water to a needy soul! Every time you walked across the street to help in the sick room! Every time you brightened a face by your gentle smile! Every time you allowed your life to be a mirror reflecting the gracious character and ministry of the Master! And every time we do it unto a disciple of Jesus, we are doing it to Him. That is what He said.

III. Pretenders Exposed (41-46)

1. **Depart (41).** "Ye that are under a curse" is the marginal reading. The Father has not cursed them; they have lived and died under a curse. They would not come unto Jesus that they might have life, hence did not have the blessed experi-

ence of representing Him while they lived. Here the death knell of all heresies, that claim there is a chance to repent after death, is sounded. "In that day" refers to the final judgment, and He says emphatically that they shall go away into eternal fire not because of what they did or did not do after death but because of what they did while on the earth.

2. **Too Late Cry (44).** "When?" Again the cry will sound about the throne of the Eternal. And tens of thousands about us today are making it certain that they will utter that terrible question. Christ is here, but they will not see Him; He is calling, but they will not hear; He is knocking, but they will not open their doors to Him. Hence they cannot know what His Spirit would have them do. They see hungry disciples and sneer at them. They watch the hard-working, poorly-paid preachers in scores of our churches and mission stations and mock when asked to help support them. They even take them and place them in prisons and refuse to care for them when they are sick. God's poor and needy people are everywhere, but the unsaved have no ear for their cries and no eyes for their needs.

3. **The Judgments (46).** These shall go away into everlasting punishment; but the righteous into eternal life. Herein is the line clearly worked out. The righteous are they who do the will of God. They do the will of God because they are righteous. They "walk in the good works created before the foundation of the world for them" and inherit eternal life.

James tells us in his epistle (1:27) that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." Religion is the practice of spirituality. If our spirituality is such that we bow down to idols and worship them, cater to priests and obey them, seek human promotions and forget God's divine will, then it is not "pure and undefiled." If it is such that it makes us enjoy caring for the poor and needy, our neighbors, according to Jesus, and keeping ourselves free from worldly things, then it is the right kind.

This passage is often used to prove salvation by works, but it was never so intended by the writer. He knew Jesus too well, as is shown in his next statement, to think that salvation and the practice of religion were one and the same thing. James is but repeating what Jesus declared in His picture of the judgment; if we are really disciples of Christ, if we have been born from above, then we will find satisfaction for our religious desires and instincts in good works and not in sacramentalism and vain show.

Application: The courtroom is a familiar place to many people. They who have ever been there know much about it. Let us present this lesson through our own knowledge of the courts of the land and with the eternally just Lord on the throne of judgment, try to find out just what He would teach us about neighborly living and its reward. Who is my neighbor? is the first big question, and it is answered in the story of the Good Samaritan—every one in need whom I can help. Why should I help my neighbor? Who is most apt to be a helper in time of need? Who is to answer before the Judge of eternity? Does the prophecy of Daniel refer to the time when Jesus was here on earth? How can Christ judge an entire race? How will the separation take place? Why are the righteous blessed? Are they righteous because they have done these things? Or have they done these things because they were righteous? These and other questions arise and need to be answered. Let us keep in mind always that as disciples of the Lord we are responsible for doing all we possibly can of the works He did while here among us.

And I will trust that He who heeds

The life that hides in mead and wold,

Who hangs you alder's crimson beads,

And stains these mosses green and gold,

Will still, as He hath done, incline

His gracious care to me and mine.

—Whittier.

A THANKSGIVING DINNER

A person that acts as substitute (colloquial). Soup.

Two-thirds of a boy and agitates. Oysters.

An Eastern country. Turkey.

Putting on one's clothes. Dressing.

The most popular fireworks. Cracker.

A he-goat. Butter.

The post of a door. Jam.

Fine particles of stone and several sorceresses. Sandwiches.

The half of pepper. Peas.

A vehicle and a historical period of time. Cabbage.

The course part of flax, a month and small bodily members. Tomatoes.

A kitchen utensil, a vowel and part of the foot. Potato.

An animal and a vegetable. Horse radish.

Some cats on the barn roof. Catsup.

A dungeon and a surface. Celery.

A raven's cry and a reward for services. Coffee.

A lot of mixed type. Pie.

Frozen water and the best part of milk. Ice cream.—Selected.

SETTING UP THE HOME MISSION BOARD DEBT

By J. B. Lawrence, Executive Secretary

I have had a number of requests asking me the exact amount of the debt on the Home Mission Board. In order that our people may have the exact figures and keep them constantly in mind, I am following the method of the Foreign Mission Board in setting up the Home Board's debt as of a given date—May 1, 1929.

The figures are taken from the audit of Ernst & Ernst, which was the most searching and complete audit of the books of the Home Mission Board that could possibly be made.

The indebtedness is as follows:

Bonded Indebtedness	
Mountain School Bonds	\$ 420,000.00
Cuban Bonds	380,000.00
Southern Baptist Sanatorium Bonds	288,000.00
Total bonded indebtedness	\$1,088,000.00
Notes Payable	
To banks	\$ 784,600.00
To individuals and firms	98,381.19
Total Notes Payable	\$ 882,981.19
Total Indebtedness	\$1,970,981.19
In addition to the above, there are certain amounts due the Home Mission Board which, when returned, will go back into the work of the Board:	
Due Church Building Loan Fund account of Carnes defalcation	\$ 126,254.86
Due Church Building Loan Fund account of gifts to churches taken up by Loan Fund	22,958.00
Due Bottoms Trust Fund	100,000.00
Total	\$ 249,212.86
There is also an unpaid balance on the obligation of the Southern Baptist Convention to the National Memorial Church in Washington, D. C., of	
	70,000.00
Grand total of indebtedness	\$2,290,194.05

Amount of Carnes Defalcation

The total amount of the Carnes defalcation was \$909,461; \$683,334.14 was taken from the current fund, \$226,126.86 was taken from the Church Building Loan Fund; \$99,872 has been returned to the Church Building Loan Fund, reducing the amount due this fund to \$126,254.86 as shown above.

The above figures give the total obligations of the Home Mission Board as of May 1, 1929.

"WHY WEEKLY GIVING?"

By J. H. Anderson

(Outline of speech delivered at the First Baptist Church, Knoxville, at morning service preceding afternoon of the annual every-member canvass.)

1. Weekly giving should be the practice of every church member because the Good Book says: "On the first day of the week let each of you lay by him in store as God has prospered you." This is sufficient reason if there were no other, but there are others.

2. Christian workers have weekly expenses, the same as we do, and must have their salaries monthly, and frequently in advance. What would salaried people in the business world think if their employers paid them their salaries when the spirit moved them and when it suited their convenience?

3. Weekly giving would save our denomination thousands of dollars of interest paid the banks for borrowed money.

4. Weekly giving will lift the soul toward God every Sabbath as surely as the pastor's prayer or sermon.

5. Weekly giving makes it easier for the giver. Giving \$1 a week is vastly more convenient than giving \$52 at one time during the year.

6. Weekly giving will, after a little while, become a fixed habit that will bring increasing joy and soul satisfaction.

7. Weekly giving as an example to young people would justify it if there were no other values at all.

8. Weekly giving will enlarge the total gifts in any church. Hundreds of people will give a pledge of \$1 a week who would be frightened by a pledge of \$52 a year.

9. Weekly giving gives a church a prosperous and successful atmosphere. "Nothing succeeds like success," is as true of the Lord's business as it is of

secular business. When the collection plates are all piled up high with the weekly envelopes on Sunday morning, they slide off now and then. No one can look upon such a scene without a degree of pride that the church is alive and successful, and instinctively those who see this evidence of success will want a part in it.

10. Weekly giving will make the pastor's heart glad, and I dare say nothing in all the world would make him happier than to know that the members of the church he loves so much are all giving on the first day of the week, with the tithe as a minimum.

11. Weekly giving must surely make the heart of Jesus glad, especially if it represent at least one-tenth of one's income. "For Jesus' sake," then, is the compelling reason for all who love Him.

TENNESSEE BAPTIST STUDENT CONVENTION

By Elizabeth Preston, Secretary

The keynote of the conference, "Conquering the Campus with Christ," burned deep into the hearts and lives of those present. It was a challenging note, and it formed the foundation of every address given.

The conference opened Friday night with Miss Wood, the state president, presiding. Worship in song was led by Mr. W. A. Huey, musical director of the Bellevue Baptist Church, Memphis. The devotionals were led by Mr. W. D. Hudgins of Tullahoma. His message, "Conquering Compromise," was a real one, bringing out the fact that compromising with our way of living and compromising on truth should be conquered; that we should learn to separate truth from error, have a conviction of truth, have the courage of our convictions, teach truth and conviction to others by our lives, and that we could do all of those things through Christ.

The girls' quartet from Tennessee College gave the message in song, following which Miss Wood spoke on "The B. S. U. in Retrospect and in Prospect." She very clearly told the history of the B. S. U. movement, and presented in a forceful manner the aims for the future.

Always happy to have visiting speakers from other states, we had the pleasure this year of hearing Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, speak on "Conquering the Campus with the Changeless Christ." He said: "The mind that is not closed to something is worthless. All should have a closed mind about Christ—that Christ is eternally victorious. Conquering with Him means partnership with Him. If a campus is to be conquered for Him, it must come back to Him and His Book and use His methods."

The Saturday morning session began at 8:45 with a song service, followed by Mr. Hudgins' devotional on "Conquering Narrowness of Vision." This splendid address was followed by reports from the various colleges, showing the progress of the B. S. U. in Tennessee.

Mr. Leroy Moore, Nashville; Miss Edith Gentry, T. P. I.; Dr. R. Kelly White, Nashville, and Miss Louise Hartfield, North Carolina, discussed different phases of the power of B. S. U. Rev. C. W. Pope of Jefferson City spoke on "The Proved Value of a B. S. U."

Miss McConnell showed the great need of a student secretary on the campus in the work of conquering the campus for Christ. She was followed by Dr. P. W. James of Nashville who brought the principal address of the morning, "Squaring the Modern Social Life with Abiding Christian Principles." In a striking manner he impressed upon the audience the fact that perfect relationship with God would assure perfect relationship with our neighbors and ourselves.

Mr. Hudgins spoke on "Conquering Indecision," and the next hour was given over to experience talks by students. Miss Frances Ewton gave her experience in answered prayer; Miss Billy Jolly, her experience in tithing; Mr. Dillon McClary, his in church membership; Mr. Thomas, daily devotion; and Elizabeth Preston closed the series of talks with her experiences in soul-winning.

Mr. Leavell then gave to the students "The Master's Minority in the Crusades of Today." He spoke of the crusades against indifference, self-compla-

cency, neglect of church and prayer life, and things contrary to Christ's teachings, emphasizing the thought that masses never lead a crusade—crusades are led by a minority. He gave eight characteristics of powerful Christians: (1) Salvation in heart; (2) Worldliness out of life; (3) Prayer; (4) Bible study; (5) Church loyalty; (6) Sabbath observance; (7) Stewardship; (8) Soul-winning.

From four to five o'clock a bird's-eye view was given the visitors by the townspeople. At 5:30 a delightful banquet was enjoyed by all of the delegates. This banquet, held at the First Baptist Church, brought every one together in closer Christian fellowship which will not soon be forgotten.

Saturday night's session proved to be everything that one would desire. Still holding to the theme, "Conquering with Christ," Mr. Hudgins sent home to all the message on "Conquering Through Clean Living."

"The Propelling Power of Christian Character on the Campus" was discussed during a round-table. Mr. Glen Ramsey gave "What I Have Learned from the Greatest Christian Student"; Mr. Kenneth Sheets gave "What I Learned from the Greatest Christian Teacher"; Mr. Ullin Leavell gave "The Secret of the Spiritual Power of Borden of Yale." It would behoove every one to read the book, "Borden of Yale." Mr. E. E. Rutledge brought a message in song. This was followed by the address of the evening, "Inevitable Characteristics of the Greatest Christians," by Dr. John L. Hill of Nashville.

At 9:30 the students come together as a Sunday school class, with Dr. E. L. Atwood as teacher. Preceding the lesson Mr. Hudgins delivered another stirring message on "Conquering Through Christian Faith." (Hebrews 11:1.) Through Dr. O. E. Bryan's talk on the "Conquest of Southern Baptists Through the Co-operative Program" we were permitted to see just where each part of every dollar went in the kingdom work. Dr. J. W. Storer of Richmond, Va., brought the inspirational address on "Missions the Compelling Power in the Christian's Life." From the more personal talks the students were led by this talk to a word vision. At 2 o'clock the afternoon session, with Mr. Hudgins' devotional, "Conquering Through Prayer." Expressions of the conquering convictions and expressions of the convention were given by the students. A message in song was followed by Dr. Storer's address, "The Supreme Claim of Survival Value in College Life."

After musical meditation and prayer the Tennessee Baptist Students' Convention closed, and back to the college campuses the students went to put into actual practice "Conquering the Campus with Christ." The next meeting is to be the South-wide conference in Atlanta. It is hoped that each and every student will make plans to attend.

THE CROWNS; OR, THE BELIEVER'S REWARD FOR SERVICE

By D. M. Stearns

One of the plainest truths of Scripture is that salvation, eternal life, the forgiveness of sins, cannot be obtained by any works of ours, but is entirely an unmerited gift of God to every one who humbly and sincerely receives the Lord Jesus Christ and trusts in Him alone. "As many as received Him, to them gave he power to become the sons of God." "For by grace are ye saved through faith, . . . not of works, lest any man should boast." "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." "The gift of God is eternal life." (John 1:12; Eph. 2:8, 9; Rom. 4:5, 6:23.) It is equally clear that every one thus eternally saved through the finished and all-sufficient work of the Lord Jesus is expected to work to bear much fruit, to let their light shine, to live no longer for themselves, but for Him who redeemed them, by a holy life commend Him to others, and by all means win others to Him; and all this joyfully, because of the salvation which is already theirs, as His free gift. (Eph. 2:10; Titus 3:8; John 24:8; Matt. 5:16; 2 Cor. 5:15.) It is also oft repeated that all service done unto Him by His redeemed ones shall be rewarded by Him, and positions appointed them in

His kingdom according to their faithfulness in His service here.

(I know the aversion which the devil has to any one's looking up texts in the Bible, but as lack of space forbids me to quote in full, I must entreat all readers who would profit by this Bible study to resist the devil in this matter and diligently search for and ponder all these texts.)

Mark 9:41; 1 Cor. 3:13-15; 2 John 8; Matt. 25:21, 23; Luke 19:12-19. These rewards for service shall be given to the believer, not at death, but after the first resurrection, the resurrection of the just, when we appear at the judgment seat of Christ. (Luke 14:14; Rev. 22:12; 1 Peter 5:4.) Notwithstanding the teaching of the Holy Spirit in reference to these things, there are Christians without number who are working hard to keep themselves saved and make sure of heaven at last; and because of constant failure in living the life which they know they ought to live, they often wonder if indeed they are Christians at all; and as to joyful service because of salvation assured, and rewards, and positions in His kingdom, they know nothing whatever. What they need is simply to take God at His word in such passages as those already referred to, and the God of hope will surely fill each of them with all joy and peace in believing, and make them to abound in hope through the power of the Holy Spirit. He will make them to know the joy of His salvation, and give them an abundant entrance into His kingdom, instead of saving them as by fire, as we fear too many will be saved. (Rom. 15:13; 2 Peter 1:11.)

When one enters into rest concerning the forgiveness of sins and the possession of eternal life, and joyfully yields to the Holy Spirit, that He may live in them the life of Jesus Christ, and do through them the good works which He has before prepared, it will be found that there are at least four lines of service and a constant attitude of the soul, and each has a special reward attached to it. The blood of Christ, and that alone, fits us to enter heaven; but all this service is a preparation and qualification for our respective places in His kingdom, when we shall reign with Him over this earth in the next thousand years, subduing all things unto Him, and preparing for the new heavens and earth.

The first line of service is that of suffering and patiently enduring for His sake, and the special reward is the crown of life referred to in James 1:12, Rev. 2:10. Only those can be qualified to reign with Christ who in this present life are willing to be a tried people. "If we suffer [R. V., if we endure], we shall also reign with Him." (2 Tim. 2:12.) "We must through much tribulation enter into the kingdom of God." "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Acts 14:22; Phil. 1:29.) A careful study of the New Testament on the subject of suffering for Christ's sake, will show how much of this "filling up that which is behind of the afflictions of Christ" (Col. 1:24), there is to be done, and will probably convince us that on our part it is poorly done, because we fail to see it as one of our highest privileges, and therefore fail to say with Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." (2 Cor. 12:10.) There is always more or less—often more than less—to bear in every Christian life, and it is the way we do our work on this line that will tell both for time and eternity. One of the hardest things is to be conscious of doing one's best and yet be abused and suffer for it; but Peter tells us that it is a splendid thing to be thus treated, and patience under such circumstances is well pleasing to God. Let us remember the Saviour's "Blesseds" and Peter's "Rejoice," and by the grace of God welcome anything that will please Jesus and bring us the crown of life. (Matt. 5:10-12; Luke 6:22, 23; 1 Peter 2:18-21; 4:12-14.) Let those who think that faithfulness unto death is a condition upon which we receive eternal life, notice that Rev. 2:10 speaks of the crown of life as a reward for service, and not of eternal life, which is the free gift of God.

The second line of service is denial of self, or putting off the old man, and the special reward

is called the incorruptible crown. (1 Cor. 9:24-27.) Inasmuch as the race is from the cross and to the crown, only saved ones can run this race; we do not run to obtain salvation, but because we have it. All unsaved people are said to be dead in trespasses and sins, and dead people cannot run for God; they must first obtain life; and having obtained eternal life as God's gift, it is impossible for them to lose it. (John 10:27-30; 1 Cor. 1:8; Phil. 1:6.) But they may lose their crowns, their rewards, and be saved as by fire. Any one who thinks that in Paul's fearing that he might be a castaway, he has reference to the loss of his soul, had better learn the meaning of the word here used, and become better acquainted with Paul through his Epistles. The Revised Version uses the word "rejected," which is a better translation; but the context makes it plain that Paul is speaking of his service, which he had said in the third chapter might possibly be as wood, hay and stubble, and be rejected or burned up. Now that which will cause our works to be worthless, and fit only for the fire, is just this self, old man, carnal mind, kept under, or chastised, or, literally, beat black and blue. We, as Christians, are said to be "not in the flesh," but we have the flesh in us, and we body of sin, which Paul says in these verses he is always yielding to, or controlled by, either the flesh or the Spirit. Let Gal. 5:16-25 decide. Our rule in this matter, which we must sincerely follow if we would win this crown, will be seen from a careful study of the following: Matt. 16:24; 2 Cor. 4:11; Eph. 4:22-24; Rom. 6:11. Test every inclination, invitation, temptation, by the question, "Is this the flesh or the Spirit?" and decide at once for Jesus' sake in favor of the Spirit.

These two lines of service are largely passive, and refer to the complete denial and ruling out of self in every form; the third is decidedly active and consists of aggressive work in winning souls; the special reward is the crown of rejoicing mentioned in 1 Thess. 2:19 (margin). "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever." "Go ye into all the world and preach the gospel to every creature." "Follow me, and I will make you fishers of men." (Prov. 11:30; Dan. 12:3; Mark 16:15; Matt. 4:19.) These words inspire us to live to win others to Him who has won us to Himself; but so long as we have any doubt as to whether we are His or not, we shall not likely win others to Him. Only when we have become sure, as Peter was, that we are partakers of the glory that shall be revealed, shall we have a hunger for souls, and seek to be filled with the Spirit for this blessed service.

The fourth crown is called the crown of glory, and is a special reward for those who feed the flock with the food which God has provided, the truths of His Word, all of it from Genesis to Revelation, without giving special thought to the matter of how much salary they will receive for it. All who have truly received the Lord Jesus are born of God, but unless they are fed with the pure milk and the living bread of the Word of God, they may continue babes. They must also be given meat as they are able to bear it, lest they be like those spoken of in 1 Cor. 3:1, 2; Heb. 5:12-14. The feeding of others is the privilege of all who are themselves fed, and happy are those who can give us their testimony. (Jer. 15:16; Job 23:12; 32:18-20.) Such will be sure to pass on to others that which they themselves have enjoyed.

The fifth crown is mentioned in 2 Tim. 4:8 as the crown of righteousness and is a special reward for all who love His appearing. There are many saved people who think that death is the coming of Christ, not believing that death is an enemy, the last enemy to be destroyed. (1 Cor. 15:26.) Others think that the coming of the Holy Spirit at Pentecost, or the destruction of Jerusalem, or any great event is the coming of Christ; but a careful reading of Acts 1:11, 1 Thess. 4:16-18, Titus 2:13, and many similar sayings will dispel such delusions from the mind of a simple-hearted believer. Any one who has a desire to see Christ honored where He was humiliated, and to see the earth filled with His glory, which can only be at His return

to restore all things of which the prophets have spoken (Acts 3:21) cannot but love His appearing and pray, Lord Jesus, come!

"If we shall receive these rewards at the judgment seat of Christ (not at death), what a joy it will be to cast them at His feet, saying, 'Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created.'" (Rev. 4:11.) If, on the other hand, our works shall be burned up, our lives lost and we saved as by fire, how ashamed we will be! Therefore let us give good heed to 1 John 2:28.

(This tract can be had of L. & K., P. O. Box 21, Harrisburg, Pa.)

BRAVE NONSENSE

A pigeon, entangled in a piece of string on the jagged masonry atop St. Patrick's Cathedral in New York, attracted the usual curious metropolitan crowd. Mass opinion was that the pigeon had to be saved and a fire alarm was turned in.

A hook and ladder company responded, and a hard-boiled battalion chief assumed charge. Traffic was tied up, and until the pigeon was safely on the way to an animal hospital that part of New York in the vicinity did nothing but gape and suggest.

Ladderman John J. Trojack made a human fly of himself, and after crawling up an 85-foot extension ladder, climbed fifteen feet up the masonry until he could reach the entangled bird. Then he crawled down again with the bit of fluff and feathers held in one hand.

"Bravo!" shouted the crowd when he was back on the ladder.

"Fool!" it would have cried if he had made one slight misstep on the masonry and plugged to death in the street.

"Brave fool!" others will say, and regret that there are not more in the world. It was not the physical courage that counted, nor Trojack's willingness to venture death to satisfy the yearning of a crowd, nor the infinitesimal worth of the pigeon. It was that white hot fire of inspiration which even Trojack probably did not realize burned within himself and made him risk all for a little prize, which counted most.

Who can say what caused the pigeon to be ensnared atop a cathedral roof? Perhaps that the measure of a man might be taken.—Memphis Evening Appeal.

THE INFLUENCE OF A TRACT

A young Frenchman who had been wounded at the siege of San Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted to God by it. You may see his monument before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France. But the tract had not finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the Reformation on the entire continent of Europe, for he was William of Orange. "How far yon little candle threw its beam!" Who knows what the power of this tract may be?

(Thirty cents per hundred. Rev. J. J. D. Hall, 249 W. 43rd Street, New York.)

What is good for a bootless bene?

With these dark words begins my tale;

And their meaning is, whence can comfort spring

When prayer is of no avail? —Wordsworth.

DRUGS, SODA & CIGARS

PRESCRIPTIONS A SPECIALTY

CENTRAL DRUG CO.

"Cleveland's Leading Drug Store"
CLEVELAND, TENN.

THE NEWS BULLETIN

AFRICA HEARD FROM

By H. F. Vermillion

I have just received a letter from a native of Nigeria, Africa, asking for information about the care and treatment of tuberculosis. This patient states that he picked up a piece of paper in the road down there in Africa upon which some one had written the name and address of the Baptist Sanatorium at El Paso.

We were glad to mail to him (as we do to thousands of others) information concerning tuberculosis and its treatment. The widespread influence and usefulness of the El Paso Sanatorium are realized by few people. Most people think of the Sanatorium as a small local institution treating a few patients mostly from El Paso, Texas. Such conception is far from the truth. Almost none of our patients are natives of El Paso, and few of them natives of Texas. They come from all over the world, and we send helpful information to thousands who would never know how to care for themselves except through us.

We also co-operate with many local, state, national and international organizations in combatting tuberculosis. No person could read the correspondence that comes to this office without knowing that our tuberculosis hospital is doing far-reaching and great good.

MISSISSIPPI REVIVAL

It was a great joy to have D. A. Ellis of Memphis with us for our meeting this year. He is a great preacher, and that is no news to the readers of the Baptist and Reflector. He preached the old gospel with great power and won the hearts of our people. Seven were added to the church, and our people greatly edified. Torrential rains hampered us the last week, but great good was done. It was delightful to renew fellowship with him, and his coming was a blessing of unusual power to our people. Ellis believes the gospel and preaches it just like he believes it. Such preaching is not as common as it ought to be.—E. K. Cox, Pastor, Gloster, Miss.

FIRST CHURCH, BLUFF CITY, HAS GREAT DAY

On the first Sunday in November the First Baptist Church at Bluff City, Tenn., had one of the greatest days in the history of the church. It was a special day set apart to bring in the tithes, the offerings and the dedicated things. After the pastor preached a soul-stirring sermon, the members were given a chance to lay their gifts on the altar. Amidst shouting and great joy they walked up and laid down their offerings and had their names enrolled. When the result was announced, to the delight of all, \$1,050 had been laid down. This service was held after more than two weeks' prayer meetings had been held in special preparation for it. This is part of the plan being taught by our venerable and beloved brother, Rev. J. H. Snow, of Knoxville, as the real Bible plan for financing a church. The Bible plan, when followed out, never fails. This is a small church, only organized in 1927, but by using the Bible plan purely for its financing, it has never failed on any of its undertakings.

Brother Thomas L. Williams, colporteur for the Holston Association, has recently spent a week on this territory. He reports 61 visits to homes, prayers in 10 homes, spoke to 21 lost souls, distributed 400 tracts, reported five for membership by letter and two by baptism. He is a live wire and did good work on this territory. He deserves the assistance of the churches and sympathy and co-operation in general.

This church had a great revival

the last of August and the first part of September. There were seventeen added to the church by experience and baptism and other professions made who have not joined the church. The preaching was done by Rev. E. A. Cox and his son, Truett, of Jefferson City. They are great gospel preachers.

A PRIZE WINNER

W. D. Hudgins, our Sunday School Secretary for the state, is on the job all the time, and in addition to the many other things that he does he has been seeking to inspire our college youths with a desire to win. Last year he offered a prize for the student making the best average grade in Carson-Newman College, and it was won by Miss Ruby Duncan of East Chattanooga whose picture we herewith present. The following extract from a personal letter of hers to Mr. Hudgins tells its own story. We do not wonder that she made the highest grades when we know that she had to earn her



MISS RUBY DUNCAN
Winner W. D. Hudgins' Scholarship Prize,
Carson-Newman College, 1929

own college expenses. Of such youths are made winners. She says in her letter:

"There really is not much to tell about myself. Almost from the time I was converted I have felt that God had a work for me, and I am trying to prepare myself for it whenever it is revealed to me. When I finished high school, it was impossible for me to enter college, but after working a few years I went to Carson-Newman where I have spent three of the happiest years of my life. I am a member of the Volunteer Band; and while I am not yet positive where the Lord would have me go, I hope it will be to Argentina. My prayer is that I may be ready and willing to do His will."

MARYVILLE MEETING

The First Baptist Church, Maryville, has just closed a very successful revival. The church was greatly helped and the people are rejoicing over the manifestation of the power of the old-time gospel. Dr. Lloyd T. Wilson, former secretary of the Baptist State Mission Board, was with the church for fourteen days, preaching twice a day. The day services were splendidly attended, and the crowds were gratifying at night. Dr. Wilson is a forceful, pleasing, logical and effective minister of the gospel. He depends upon the Holy Spirit and with great faith to do his work. There will be about fifty additions as a result of the meeting.

The pastor baptized twenty-five last Sunday night, and there are

quite a number of others to follow. Several joined by letter. Seven have come in since the evangelist left us.

While we regret to have Dr. Wilson get so far away from us, we rejoice in his going to the great South-side Church, Lakeland, Fla., to that fine land of the South with its wholesome climate and eternal beauty.—J. R. Johnson, Pastor.

SEMINARY ALUMNI

A large number of alumni of the Southern Seminary held a special meeting during the recent State Convention. An interesting program was rendered with Prof. Kyle M. Yates the chief speaker. A constitution was adopted, and the following officers were elected to serve until the end of the next annual session. John J. Hurt of Jackson is president; vice presidents are R. K. White of Nashville, J. R. Black of Memphis, and J. R. Johnson of Maryville. W. R. Pettigrew of Springville was elected secretary-treasurer, and F. C. McConnell of Murfreesboro, chorister. Annual sessions will be held in connection with the sessions of the State Baptist Convention.

BELOVED WOMAN PASSES

Mrs. Susan Hunter Swadley of Johnson City died on the 5th at her home and the funeral service was held from Central Church, of which she had been a member for about forty years. She was born in 1844 in the Boone's Creek neighborhood, but moved to Johnson City about forty years ago. She was a wonderful woman of the old school and a Christian worker for almost three-quarters of a century. Robert C. and W. A. Hunter of Johnson City are brothers of hers.

MINE CITY CONFERENCE

Pastor Org Foster and the Mine City Church of Ducktown are enjoying a great Bible conference this week. The program opened Sunday with sermons by the pastor. A. F. Mahan of Etowah spoke twice on Monday and Tuesday. H. A. Todd of Athens spoke twice on Wednesday and Thursday. W. L. Cutts of Copperhill is the speaker for Friday and Saturday. A song and devotional service preceded each program.

A BUSY YEAR

Brother S. S. Bailey of Woodlawn has been a busy preacher during the year just passed. He has had 53 additions to the churches that he has served, 41 of these by baptism. Good revivals have been held at each of his churches, and the work in them all is moving along in a pleasing way. At Fern Valley they are erecting a new house of worship. The church is weak financially and now needs some help very badly. They are building the house without debt and hope to have it completed within a few months. It would indeed be a great thing if some of our wealthy church members would spend next year in helping worthy country churches secure the much-needed improvements on their buildings. They have the vision of service, but lack the means to carry them into effect.

CHARLIE BUTLER'S DEATH

By J. Dean Adeock

One of the sweetest voiced singers in the South was hushed when Charlie Butler fell from a fast-moving train near Winter Haven, Fla. He had spent the week in Miami visiting old friends and singing for Dr. White, his one-time pastor in Macon, Ga. As the train drew near the station of Winter Haven he stepped to the rear platform, thinking the train had already come into the station. A sudden lurch of the train threw him over the railing and down an embankment where he fell across some ties which were bristling with spikes driven into them. These literally tore his body to pieces, and he lived in that horrible condition for two hours. His funeral was held from First Church, Winter Haven, the music being pipe organ renditions of Charlie's favorite gospel songs, such as "I Am Bound for the Promised Land."

Two weeks before his death he had been with us for a summer entertainment. His happiness seemed complete, for he had his entire family with him, and we had the pleasure for the first time of having a glimpse of his home life. The past six months of his life were spent in Florida, and the last time he talked with his family he said: "The past six months

(Turn to page 16.)

Courage Wins Happiness in Tough Battle

YOU would think a very old lady laid up with a broken thigh in a plaster cast would be a hard person to keep happy. Yet, according to Nurse Helen V. Griffin, 64 Prospect Avenue, Hackensack, New Jersey, it can be done—if you know how.

"My patient," says Miss Griffin, "being unable to move about by herself became very constipated. Many medicines in pill form were used with little or no results. Finally when we came home from the hospital I began the use of Nujol.

"Soon my patient became regular and comfortable, without any pain or discomfort. Now she is happy and cheerful, since regularity has begun and continued with such little trouble."

If Nujol will make an old lady feel well, who cannot move around in her bed, what will it do for you?

Nurse Griffin knew how harmless Nujol is, containing no drugs or medicine, but acting only as a natural lubricant. She knew how it keeps excess of body poisons from forming (we all have them) and helps carry them away.

Women need a natural aid like Nujol just as much, if not more than men. There are so many physical



Always Smiling!

conditions they have to go through that upset their normal schedule.

Just remember that all your body needs to be regular as clock-work is a simple natural lubricant. Be sure, however, that you get the right one—the one tested and approved by millions of people.

See what Nujol will do for you. You can get it at any drug store for the price of a ticket to a good movie. You will find that Nujol works easily, normally. Try it today!

You'll wonder how you ever lived without this natural, pleasant, easy way to health and happiness!

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.

THANKSGIVING DAY

Over the river and through the wood,
To grandfather's house we go;
The horse knows the way
To carry the sleigh
Through the white and drifted snow.

Over the river and through the wood,
O, how the wind does blow!
It stings the toes
And bites the nose
As over the ground we go.

Over the river and through the wood,
To have a first-rate play.
Hear the bells ring,
"Ting-aling-ding!"
Hurrah for Thanksgiving Day!

Over the river and through the wood,
Trot fast, my dapple gray!
Spring over the ground
Like a hunting hound!
For this is Thanksgiving Day!

Over the river and through the wood,
And straight through the barnyard
gate
We seem to go
Extremely slow—
It is so hard to wait.

Over the river and through the wood,
Now grandmother's cap I spy!
Hurrah for the fun!
Is the pudding done?
Hurrah for the pumpkin pie!
—Lydia Maria Child.

ANGELS UNAWARES

Jessie M. Lathrop, in Exchange

NOW remember, grandpa," cautioned Helen, as she wound the string around the gnarled old finger and tied it in a knot, "this string is to remind you not to invite any one else to our Thanksgiving dinner."

Grandpa Sears eyed the string humorously. "But—" he began.

"Not another soul," Helen repeated firmly. "There aren't enough good dishes to set the table properly for more than four, and we must have things exactly as they should be for Mr. Suttin."

The smile left Grandpa Sear's face. "I keep forgetting how important Mr. Suttin is," he said. "All right, Helen."

Helen watched the bent little figure as he went down the street. "Isn't he a darling, mother?" she asked. "But we've simply got to plan things for him. How can he and Mr. Suttin talk things over if there is a mob here. We want Mr. Suttin to see we know how to do things right, and there are only four of those Haviland cups with handles. Besides, the Murphys and old man Jenks are provided for."

"The older woman laughed and began to stack the breakfast dishes. "Better hurry, dear," she replied. "You'll be late."

Helen gathered up her books. "No school this afternoon, and vacation until Monday," she said. "I'll put my room in spick-span order this afternoon, and Mr. Suttin can sleep there. I'll sleep with you. Good-bye!"

She hurried down the village street toward school. When she passed the "Sears' Emporium" she hesitated, then entered. Better see if everything is O. K. Grandpa was always in a particularly hospitable mood on the morning before Thanksgiving.

She found him weighing out a pound of sugar for Mrs. Murphy, so she called a gay greeting and hurried away. Mrs. Murphey was safe. Every year since she could remember Mr. and Mrs. Murphy had eaten Thanksgiving dinner with them, as had Mr. Jenks. But she had taken care of them this year. A week ago

she had gone to see Mrs. Murphy, and, after listening to the usual hard times tale, the old lady always affected before Thanksgiving, had sympathized with her and had solemnly agreed that of course it must be hard not to be able to entertain. Then she told the startled old lady that she should have that pleasure this year. Helen would present her with a fat rooster from her own flock, and a pumpkin for pies. "Be sure to invite Mr. Jenks," she added. "You are such friends."

"And don't tell a soul I gave you the rooster," Helen had cautioned. "I am so glad you are pleased."

Helen giggled as she hurried on to school. She'd remind grandpa again at noon that there must be no more guests for the feast tomorrow, and then again before train-time when he was to meet Mr. Suttin. Mr. Suttin, even if he was a wealthy member of a wholesale grocery firm, was to find that the Sears know how to do things properly, though they did live in a sleepy little town. But the town would soon wake up. Already the frame work for the trailer factory was nearly completed. In another year there would be employment for several hundred men. Things would boom. Sears' Emporium with them. And when Mr. Suttin understood all this, and when he saw how the Sears' household was conducted, he would, of course, give grandpa more credit. If he wouldn't give more credit—but Helen refused to think of this calamity.

Helen gave scant attention to lessons that morning. Her thoughts were on household matters. Mother was an excellent cook, and she was preparing delicacies for tomorrow. Mr. Suttin would arrive on the seven o'clock train, so probably would have had his supper before then. Perhaps they should offer him a lunch, though, she would remind mother.

They would serve waffles and honey for breakfast, and for dinner, turkey, candied sweet potatoes, vegetables and pumpkin pie with whipped cream. They would use the damask table cloth, and the china that had been grandmother's.

She stopped for grandpa on her way home that noon. She found Mr. Jenks at the store apologetically explaining that Mrs. Murphy had invited him to Thanksgiving dinner.

"She got me before you had a chance to ask me," he complained. "Don't seem hardly right, Abner."

"Well, Joshua," grandpa returned. "I'm glad you're going there. That's fine. My folks are going to entertain Mr. Suttin, the junior partner of Griggs & Company, of Chicago."

"Do tell," exclaimed Mr. Jenks.

"Yes, he wrote me that he was coming here on—on business, and for me to reserve a room at the hotel, so of course I wrote back for him to stay with us, and he's coming tonight."

"I wonder," Mr. Jenks replied eagerly, "if the Murphys would be much put out if I didn't go there. I'd be delighted to meet Mr. Suttin."

Helen hastened up. "Perhaps you can sometime," she said pleasantly. "Mrs. Murphy is so pleased at the thought of entertaining company."

She linked her arm in grandpa's on the way home. "Is the string still knotted tight?" she asked.

"Still safe," laughed grandpa. "But there seems to be so many folks who won't have much of a dinner—"

"Grandpa," interrupted Helen, "remember, no one else! Next year you may invite every one you see, for then we'll be prosperous, and have a new set of dishes, and everything will be lovely. It all depends

on how things go this year, you know. Mr. Suttin will give you all the credit you want, you see if he doesn't."

That afternoon Helen put her room in immaculate order. The ruffled curtains were freshly laundered, the new lamp shade finished. Then she helped mother with the baking.

"Did grandpa always ask anybody and everybody for Thanksgiving dinner?" she asked.

"Ever since I can remember," mother laughed, "there have been friends and strangers for that feast."

"Tell me about some of them," Helen coaxed. "Grandpa is a darling, but he doesn't know when people are imposing. And why strangers?"

"Well, years ago the hotel wasn't as good as it is now, and there were more people out of work. Traveling salesmen always managed to get invited, and peddlers, and stock-buyers, and, well tramps."

"Mother!" expostulated the girl, "why did grandma put up with it? And they never entertained an angel unawares, either, of course."

Mother laughed. "Grandpa never thought of angels unawares. All he thought of was dinnerless people. I remember once—it must have been twenty or more years ago—he brought home a young tramp, a boy of seventeen or eighteen who had been sleeping in the livery stable for some time. This young fellow was so dirty that grandma made him sleep in the attic. He spoke scarcely a word all day, though grandpa and the rest of them tried to entertain him. There were other queer characters, but these late years, with the exception of a salesman now and then, there have been only—"

"Only the Murphys and Mr. Jenks and other town people who want a good dinner without preparing it," interrupted Helen without a smile.

At the supper table grandpa again reported things safe and asked to have the string removed. "I'm going to the train at seven and Mr. Suttin will be sure to notice it," he pleaded humorously.

Helen laughingly complied, then kissed him on the cheek. "You are a darling old goose, but I guess it's safe," she said.

(Continued next week.)

THANKSGIVING CONUNDRUMS

When is a turkey like some after-dinner speakers? When it is stuffed with chestnuts.

When is a boy like a turkey? When he's a gobbler.

What part of a turkey fits into a sentence. The claws.

Where are the turkey's bones after Thanksgiving? In the soup.

What part of a turkey does the farmer like? The crop.

What part goes with the army? The drumsticks.

What is attached to a turkey's backbone? "Thereby hangs a tale."

When does a turkey celebrate his Thanksgiving? The day after ours.

What is the difference between a mound of hay and the barnyard gobbler? One is a hay cock, the other is a turkey cock.

Why is turkey so proud today? Because the girls all dance the turkey-trot.

Who are the allies ranged against turkey today? The headsman, the cook and the hungry crowds.

If a turkey could speak today, what would he say? Don't let old grease come over me.

How do you know a turkey is a wise bird? Because he never makes a goose of himself.

When is a turkey uncanny? When he's a goblin.

When is a turkey like some politicians? When he's on the fence.

What part does a turkey play in finance? Sometimes he makes a run on a bank.

What is the disagreeable part of a Thanksgiving turkey? The bill.—Selected.

Hiram: "Was yer house damaged by that there cyclone?"

Ike: "Dunno, hain't found it yit."



The Difficulty

Q.: "Why don't you hitch your wagon to a star, young man?"

A.: "I just can't do it."

Q.: "Can't you find a star?"

A.: "Yes, but I can't find a wagon."

No Chance

Motorist: "I clearly had the right of way when this man ran into me, and yet you say I was to blame."

Local Constable: "You certainly were."

Motorist: "Why?"

Local Constable: "Because his brother is mayor, his father is chief of police, and I am engaged to his sister."

Co-Laborers

Wasey: "So you and your wife share alike in the work of getting breakfast?"

Kudner: "Yeah. She burns the toast and I scrape it."—Pathfinder.

Easy Money

Mike: "This is a great country, Pat!"

Pat: "And how's that?"

Mike: "Sure, th' paper sez yer can buy a five-dollar money order for three cents."

Poor Chicken

Diner: "Isn't this an incubator chicken?"

Waiter: "I don't know, sir. Why?"

Diner: "A chicken that had a mother couldn't be this tough."

Rastus: "Ah wants a divorce. Dat woman jes' talk, talk, talk, night an' day. Ah can't get no rest, and dat talkin' am drivin' me crazy."

Young Lawyer: "What does she talk about?"

Rastus: "She doan say."—Ex.

Bloofus: "So you cured your son of his wildness by an operation?"

Obfuscus: "Yes. I cut off his allowance and made him go to work."—Pathfinder.

Two oysters were in a big pot of milk, getting ready for a stew. Said the small oyster to his larger brother: "Where are we?"

"At a church supper," was the reply, whereupon the little oyster said: "What on earth do they want of both of us?"

WARNING!!

To Baptists

All orders for Literature for the First Quarter and for Holiday Gifts should be mailed just as early as possible this month.

IF YOU DO NOT

get your orders in before December 18th, there will be little likelihood of our being able to ship in time to reach you before Christmas.

PLEASE PLAN

TO PLACE ORDERS EARLY
To Avoid Regrets and for mutual satisfaction we issue this

WARNING

Baptist Sunday School Board
NASHVILLE, TENN.

EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,
NOVEMBER 17, 1929

Nashville, First	1528
Memphis, Bellevue	1168
Memphis, First	907
Chattanooga, First	760
Memphis, Temple	736
Memphis, Union Avenue	678
Knoxville, First	626
Memphis, LaBelle	620
Nashville, Grace	585
West Jackson	568
Nashville, Judson	513
Nashville, Eastland	507
Erwin	489
Nashville, Belmont Heights	475
Nashville, Park Avenue	462
Memphis, Trinity	392
Paris	389
Murfreesboro	384
Chattanooga, Highland Park	366
Memphis, Speedway Terrace	345
Humboldt	340
Memphis, Boulevard	336
Elizabethton	316
Memphis, Seventh	301

SUNDAY SCHOOL NOTES

SOME SIGNS OF THE TIMES

We are not a prophet, but we believe that we are facing just now one of the greatest years in all our history as a people and as a denomination. Never have we seen so many things that point to the fact that we are right up against Kadesh Barnea in the ongoing of our world-wide program. The promised land is up the valley, and it is ours at the taking if we do not, like the ten spies, refuse the challenge and turn back toward Egypt. God is laying at our feet this challenge and everything is favorable for the enlarged program, and we should take advantage of every opportunity to challenge our people to meet these tests.

1. In the first place the very thing that many take as a discouragement is the one outstanding sign that we are getting ready for an advance. That is the restlessness of our people and the tendency to criticize those in the leadership. This shows to our minds that our people are studying as never before and thinking about our denominational programs in a new light. We do not mean to share in all this criticism, but it is a good sign when our people are studying denominational problems and offering suggestions as to remedies for our ills. In other words, it is a fermentation of a great Baptist democracy asserting its rights against one-man rule; and while much of this criticism is unjust and possibly unfounded, nevertheless we all know that there have been tendencies of late to centralize all our program-making and standard-setting as well as dictation of policies of our denominational machinery. It will be a great day when our leaders learn to put their ears to the ground and listen to the rustling among the masses of our people. This is a sign that our Baptist democracy is coming to the surface; and when it does and our people become informed along all lines, we will be able to harness the man power of our churches in the mightiest program that has ever been launched by any people in all the world's history.

2. Another sign of progress is that our people are studying the fundamentals of our faith as they have not for some years. They are drifting back to the single gospel of Jesus Christ and the fundamental principles of religion. They are demanding

a higher standard of Christian living on the part of all concerned, and it will be a great day when this becomes the common thing in the lives of all our people.

3. Then our people, both young and old, are studying how to serve better. Not only study courses are being followed, but books along all lines of our Christian faith are being sought and studied by all classes with a view to larger service on the part of the individual Christian.

4. There is a shifting of emphasis from non-essentials to the most essential of our church program and life. We are drifting back to the spiritual emphasis in a new way. People are seeing the error in substituting machinery and rote for spiritual service.

5. The passion for lost people has been deepened and broadened in the last few months, and in every program or service there is sounded a note of soul-winning and missions.

6. We are learning to understand the principle of personal religion and democratic government in our local churches as well as in the larger programs of the denomination. We have learned that a church cannot be a democracy when nine-tenths of the people have nothing to do with the church program, either in the making or in the carrying out of that program. That means that one cannot claim to be a democrat when he refuses to play his part in all lines of church work. This applies as much to giving as to serving.

7. Our people are tired of hearing debt and failure. They are beginning to look into the facts for themselves; and when they do, they will learn what wonderful things have been done by the small efforts of a few in giving, and when this is magnified in their thinking the people everywhere will want something invested in our denominational enterprises. No business man wants to put money in a losing game. Our work has not been a failure. For the money given we have the most encouraging results and our people should be shown this side rather than discourage them with reports of failure elsewhere.

8. Another sign is the tendency today to economize in all our work from the angle of the expenses on the field. One thing that has hindered our giving more than any one thing is the extravagance of some of our leaders on the field. People will not listen to us when we talk about sacrificing when they see us riding in Pullman cars in day time and eating buffet meals on cars when there are lunch counters along the line where we can get all we need. Many of our general men are doing their best to save every dollar they can in their travel and should.

Oh, that we may come to realize what some of our people are sacrificing back yonder in that little church where the superintendent is driving every Sunday four and five miles to conduct a Sunday school and stinting his own family in order that his church and Sunday school may have the proper literature and equipment and that they may also have a part in the world-wide program! Let's take courage and go forward in a mighty way during 1930.

GREATEST TRAINING SCHOOL
CHATTANOOGA HAS HAD

We have just closed the largest and best training school that we have attended in Chattanooga in the twenty-two years that we have been in

the service. Not one single responsibility for this success belongs to us, but to the faithful men who made preparation for the school before it began. The most beautiful co-operation exists among the pastors, and this is the first secret of the success. Then Mr. Wade with his corps of workers from the superintendents' council were untiring in their efforts to make ready for this great school.

The attendance was 410 the first night, 423 the second, 436 the third, and, in spite of a downpour of snow and slush, closed with 392. The average attendance was 415. Classes were taught as follows: First Division of Sunday School Manuals, by J. W. Christenbury, with an average attendance of 46; Second Division of Sunday School Manuals, by A. A. McClanahan, with an average of 32; "Winning to Christ," taught by D. B. Bowers, with an average of 21.5; "Teachers That Teach," by R. W. Selman, with an average attendance of 48; Cradle Roll and Beginners by Miss Collier, with an average of 17; Primary, by Miss Russell, with an average of 14.5; Juniors, by Mrs. C. D. Creasman, with an average of 59.5; Intermediates, by Miss Louise Landress, with an average of 27; Young People and Adults, by Frank Wood, with an average of 22; and "Honoring the Deaconship," by W. D. Hudgins, with an average of 98, most all of them deacons.

We have never seen such a spirit in a school. Not anything to entertain; nothing to eat, but work all the time and still the largest attendance that Chattanooga has ever had. It was our joy to teach the deacons' class with more than 80 deacons with some women and preachers each night. The school closed on Friday night in a slush of snow and extreme cold with 97 present. This all goes to prove that men will study if you give them a chance.

NEWS NOTES

Did You Get Yours?

A letter was sent to all of the registered classes with the Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tenn. If you did not get yours, write for it. They will be glad to send you one. Many because of changed addresses were returned to the sender. Your class will be interested in the poster regarding the standard. It tells who is responsible for attaining the standard. It will make an excellent basis for discussion at the monthly class business meeting. By the way, have you sent in the names and addresses of the teacher and new officers of your class so that your class will remain on the active mailing list?

Something New

Have you seen the new folders for application for standard class awards? It is a little folder already addressed to the State Sunday School Secretary to whom the class should send it when filled out. No envelope is required, merely a two-cent stamp and sealing of the flap. Insist that your secretary keep accurate records of the class attendance upon the class, the preaching service and the business meetings. See that your first vice president communicates with the absentees every week. These are perhaps the hardest points to attain and they must be maintained throughout the quarter.

Now for a New One

Even though your class was standard all of last year, or a part of last year, you will want a new standard certificate for the new Sunday school year. This first quarter runs from October 1st to December 31st. No charge is made for the standard certificate. Fill out the application folder as mentioned above, and if your class has qualified, the standard certificate will be sent. If a class maintains standard requirements for any three consecutive months, the certificate will be sent. Seals are sent for the various quarters and are to be attached to the certificate as they are earned through the year.

LIBERTY GROVE CHURCH

Just want to give you a brief report on our efforts at Liberty Grove Baptist Church. Since the organization of the Sunday school three weeks ago the attendance has been as follows: First Sunday, 55; second Sunday, 29; last Sunday, 86.

A prayer meeting was organized for the same church and had its first meeting last Thursday night. I have placed the responsibility for that service on the laymen at the Second Baptist Church.

Just as soon as we get the Sunday school and prayer meeting to going well we expect to arrange for at least one preaching service per month, in addition to the regular preaching service they now have, but of course it will be with the permission of the present pastor. We hope to teach stewardship vigorously in all of our work.

Arrat Baptist Church has asked for a prayer meeting, and I will take some workers with me this coming Thursday night.—L. G. Frey.

B. Y. P. U. NOTES

Report comes from Milan that Mr. Collins and Miss Jacobs had an unusual school with the young people of Milan last week. A campaign was launched for reaching all the church membership of the B. Y. P. U. age and some new unions were organized, together with a general organization, and in the classes were around 80 enrolled for the study work. Further reports will be made when the same is sent in from the local field.

We are making no further quotations from letters, as we have gotten into trouble by doing this, so if you want your work written up for the paper write it on a separate sheet and send it in as a note. We make this requirement of our own force as well as others.

We have had such unusual demands for work this year that we cannot half way meet the demands. So many places we go where no preparation has been made and our workers spend a week teaching only a few leaders which makes it very expensive on our board. With this experience and feeling our stewardship of our time, we have been compelled to make some demands before we accept an invitation for a school except in small churches. In these we feel it is our duty to go many times when nothing is required, for it is mission work and we have to get a start some way. Where the pastor stresses the matter and the people enlist others to take the work we have large numbers and make it worth while in every way.

A word from Dr. P. E. Burroughs concerning our annual report:

"Your twenty-second annual report is before me. I have looked this over with something of thrill as I consider the far reach of the various lines of work which you have developed. Surely it is a long step from the feeble beginnings which you and I both remember in the other years to the present-day mighty sweep of educational ministry which you and your fellows are rendering.

"I have examined with special interest your section of report on rural work. I think perhaps the denomination at large has very little conception of the basal work which is being done in our country districts. I covet opportunity for conference with you along this line and will watch for some opportunity as the days pass. When you chance to be in Nashville I hope that you will let me see you even for a brief time."

We quote from a letter from our president, George Baird, concerning the big conference at Memphis. I trust that our young people will all take note of this suggestion and bring a large delegation to Memphis. We want 350 at that meeting.

"We have just arranged for the Arkansas delegation to have a lunch-

eon for their own folks while in Memphis during the conference, and at the executive meeting last evening we decided that it would be wise for Tennessee to have one, too, and with all our folks together we could talk about our state convention at Ovoca. What do you think of this plan?

"Please write me by return mail so that I may include this in the letter that I am to send out regarding the conference. This will also be our annual banquet and we will have quite a number from here. This will not in any way conflict with the conference plans, as we have to eat lunch, and we will have from 12 to 1:45 p.m. The day suggested for this is January 1st."

Plans are being made now for the regional meetings in June, and we hope to have some of the best speakers to be had for these programs. We have most of them already engaged for the full program and are planning to have the largest and best meetings ever staged in either of the four sections.

Programs for the city-wide training schools in Nashville, Chattanooga, Knoxville and Jackson are about ready and plans are being laid for enlarged attendance this time.

We have already secured some of the outstanding speakers for the state encampment and state convention at Ovoca. The B. Y. P. U. week will begin on July 21st and close at noon on the following Sunday. The mornings will be taken up with regular conference work, study classes, addresses, while the convention program will be put on at night throughout the entire week. We have for this week already engaged Dr. R. G. Lee, Mr. Fred Scholfield, Dr. J. R. Black and a number of others just as good. The Sunday school week will begin on Sunday night and continue through Saturday of the next week. For this week we have Dr. Kyle M. Yates, Dr. Hardy Winburn and a large number of other speakers that will draw crowds from all over the state. One of the special features of the Sunday school week will be a conference each day with Miss Willie Jean Stewart treating the new graded lessons and showing how to teach them, etc.

REDUCED RAILROAD RATES

Let every one going to the Memphis conference write us for railroad certificates. Some have already written, but we have not sent out as many as we think should have been sent by this date. We must have representatives from all over the state to this meeting.

Fare and a half for round trip, return limit January 9th.

Fare and three-fifths for round trip, return limit thirty days from date of sale.

Secure round trip certificate from State B. Y. P. U. Secretary or from J. E. Lambdin, Secretary, B. Y. P. U. Department, Baptist Sunday School Board, Nashville.

LAYMEN'S NOTES

Plans are being laid for the regional laymen's meetings and the programs will soon be announced.

The big campaign is on in Ocoee Association this week, and we are looking for great results.

A new brotherhood has been organized at Decatur this last week and report sent in to the office. We are glad to see our local brotherhoods going afield and helping to organize new meetings. The men from Etowah helped in this organization.

Write us for tracts on the local brotherhood and we will be glad to send you whatever you may need. Help us to interest your men. If you have no brotherhood send us the name of the most favorable man for director and we will send him some literature and help him to see his way to take this responsibility.

BROTHERHOOD ORGANIZATIONS

On request we are giving some further information concerning the local brotherhood organization:

Meetings: Men cannot meet every week like women, for they have to make a living and carry on the business of the country. For the ordinary church we do not suggest meeting oftener than once each month.

This meeting would be, in most cases, held at night. The program should be simple. After a short devotional, reports from the officers and various committees should be given and discussed briefly. New work might be assigned and plans laid for any special programs that might be suggested. Short talks on special topics could be made by members of the brotherhood or visiting brethren. These assignments should be made one month ahead. A program committee can easily work out something interesting for each meeting. Some social feature should be injected and freedom allowed for discussion of all general church problems. The pastor and deacons might be asked for suggestions.

Churches in larger towns and cities might meet more often, say once each week, or bimonthly. Possibly these meetings could best be had at the noon luncheon. Business men like to eat together, any way, and at this luncheon hour reports from special committees might be made and assignments of work given out. The lost may be discussed and plans made to win them. Community interests may be presented, and our various causes fostered by the denomination brought before the men who are too busy at other times to study or attend regular meetings. Four-minute talks could be made on different topics; stories told of unusual accomplishments on the various fields of activity. These programs will vary from time to time, so that the meetings will not become dull and lifeless.

Note.—We again insist that men should do their work through the regular church activities and co-operate in every church program. With this in view, we offer no set rules. We do not even suggest a constitution nor by-laws. Let every local organization follow their own ideas, but be sure that those who lead men are in full sympathy with the pastor and church, and that they lead men to rather than from the church.

DIRECTOR OF FINANCE

Since we are trying to organize the various associations for the promotion of the church finances and the budgeting of the churches we print below the duties of the local director of finance in the brotherhood. These officers all work through the regular church plan and program of finance.

This committee should be composed of deacons if all circumstances will admit. If not too large, the deacon board could be made this committee or a smaller committee from the brotherhood who will co-operate in full with the deacon board and back them up with full support of all the men.

1. Teach the Bible Plan of Giving. This may be done through the educational committee, but must be done if results follow. Men must know what the Bible says about giving money and understand it just as they know the scriptures on regeneration and baptism, if they give like they should.

2. Installation of the Budget System. The budget system must be installed if the churches are to be properly financed. This committee should help in every way possible to get this done, and to show the business men the advantage of such a system. They will take to it because of its business appeal.

3. Every-Member Canvass. This committee should have in charge the direction of the men in taking the every-member canvass. Much preparation should be made before the time comes for the canvass. Teachers should teach the Bible plan of giving the year around and for months before the time for the canvass they

should instruct the class concerning the plans of the church until every member of every class understands thoroughly about it.

Then on regular stated times meeting should be held of the teachers and officers of the Sunday school as well as the deacons and other church officials and the plans laid for the climax on Sunday in the Sunday school, the morning preaching hour, the B. Y. P. U. and evening services. The entire day should be given to it, and then after all are signed up in the classes and other services the regular canvassing committee of men should go afield and glean from those left and unenlisted. This committee can assist in this work in a mighty way. They should also watch the new members and sign them up at once upon joining.

4. Weekly Giving. They should set the example of weekly giving and urge others to do the same.

5. Co-operate with Church Treasurer and Others Concerned in the Finances of the Church. Study with them the best system of bookkeeping and business policies for churches.

BAPTIST BIBLE INSTITUTE

By R. P. Mahon, Superintendent

When the Department of Practical Activities of the Baptist Bible Institute first began to function, the Institute was an unknown factor in the life of the city. It was necessary to secure from the mayor a special permit for every preaching place in the city. We had difficulty in getting into public institutions with our services and wherever our men went they were asked to show their permits; and if the leader of the group happened not to have the permit covering that particular place, no services of any kind were allowed.

Our workers have quietly gone about their work and have so deported themselves, and the work has been so greatly blessed, that our bus is recognized in all parts of the city, and our workers are accorded a hearty welcome. For two years we have carried on our practical activities without any special permit and have received the most courteous treatment at the hands of the Police Department.

At the opening of our work this year (1929-30) the head of the department addressed a letter to the acting mayor, T. S. Walmsley, asking that he advise us just what we should do to insure us the privilege and protection which we enjoyed last year. The following reply reveals the present attitude of the city government toward the school and the work of this department:

"As in former years it will not be necessary for the Baptist Bible Institute to obtain a permit in connection with its religious work on the streets of New Orleans and at the Charity Hospital, Parish Prison, etc.

"I feel that the work the Institute is doing along these lines is well worth while, and I am glad to have the opportunity to co-operate in any way.

"I am sending copy of this letter to Commissioner of Public Safety Habans, and I am sure that you may look forward to every consideration from the Department of Police during the coming year's work."

"In the Dark"

An Irishman received a letter from his sister saying she was now the proud mother of a beautiful baby.

"You don't seem very pleased about it. Is it a boy or a girl?" asked a friend.

"That's what's bothering me," came the reply. "She didn't say in

the letter, and now I don't know whether I'm an uncle or an aunt."—Tit-Bits.

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

Apply to ticket agents or write for complete information.

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Knoxville, Tennessee.

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.

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NINETEENTH Holy Land Tour

Conducted by Dr. and Mrs. Ray Allen
April 26 to July 20, 1930

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For Christmas—Instead of cards, send your friends copies of Dr. Allen's translation of "That Wonderful Man," by John Mark. Single copies 15 cents, 20 copies, with envelopes, \$2 postpaid.

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WOMAN'S MISSIONARY UNION

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

OUR NEW YOUNG PEOPLE'S LEADER

We are glad to announce the election of Miss Ruth Walden as W. M. U. Young People's Leader of Tennessee. Miss Walden is from Virginia, a 1929 graduate of the W. M. U. Training School, from Averitt and Westhampton Colleges.

Mrs. Janie Cree Bose writes: "Miss Walden was an ideal student; splendid in her class and field work; beautiful in her spirit and charming in her manner and personality. You will be fortunate indeed if you can secure her."

Miss Walden will begin her work with us January 1st.

WEEK OF PRAYER PROGRAM

By Miss Willie Carrico, Kentucky

Based on "Lottie Moon," by Una Roberts Lawrence. Program for "Lottie Moon Christmas Offering" for a Business Woman's Circle.

Arrange a living room scene for this meeting. On the wall have the picture of Lottie Moon. Also picture of a ship over which the words, "Go ye into all the world," are attractively placed. Also have the star effectively shown, thus carrying out the idea of missions and Christmas in every arrangement.

Opening song, "I Love to Tell the Story," by entire circle.

Hostess (who also has charge of program): I'm certainly delighted to have so many of our members present this (afternoon or evening) for our missionary program. I have long thought a "Lottie Moon Program" should accompany a "Lottie Moon Offering." I count it a real privilege for us to have a part in a "love gift" for foreign missions. Just to know that we are participants in a program that is being carried on by all Southern Baptist women at this time means so very much. It adds to our own Christmas happiness if we may help "send as others carry" the story of Jesus and His love.

At this time Miss _____ will bring our devotional. (Suggestion from Week of Prayer program may be followed.)

Hostess: Miss _____ will tell us of Miss Moon's Family.

Speaker: Edward Harris and Anna Maria Moon were the parents of seven children, Lottie being the third member of the family. Their home was at Viewmont, Va. Thos. Moon, the oldest member of the family, chose to be a doctor, also the sister, Orianna, whose conclusion shocked the neighbors to think "a woman and a Moon from Viewpoint would think of entering a profession even if it were proper." She graduated, studied in Paris, was a missionary to Jerusalem, returned to Virginia; her ability was recognized by a surgeon's commission as captain in the Confederate Army, during which time she met and married a doctor from Alabama. Little is said of the brother, Isaac. Mary and Sarah Moon attended school in Richmond, Va., later becoming members of the Catholic faith. The youngest member of the family, Edmonia, became a missionary preceding her sister, Lottie, to China. The father's death occurred when Lottie was but twelve years old. On a business trip to Memphis to buy cotton he was on a burning boat. In his effort to save a heavy trunk that contained his money, he was stricken with apoplexy and died. As a family the Moons were inclined to religion, education and adventure.

Hostess: Miss _____ will speak on Lottie Moon's Childhood and School Days.

Speaker: Lottie Moon was born in the year 1840. Reared in plenty, she was free from every care and responsibility. She had blue eyes, brown braids, a merry disposition, and was the leader in all the fun and frolic. At the age of 14 she was placed in school at Charlottesville. At 177 she entered college, specializing in modern language; and when 21, the degree of Master of Arts was conferred upon her. She had an attractive personality, was brilliant and possessed a most responsive mind. But as she stepped from the classroom a serious time was ahead. War was on "that was to place Virginia in a bloody siege for four long years."

Hostess: Miss _____ will tell of Lottie Moon's Conversion.

Speaker: As a young girl Lottie Moon was never responsive to the religious atmosphere surrounding her. Her father was a Presbyterian and her mother a Baptist whose influence reigned in the Moon household. Lottie Moon knew her friends were interested in her conversion, but she absolutely felt no need for prayer. She was converted, however, at the age of nineteen under the preaching of Dr. John A. Broadus, later president of the Southern Baptist Theological Seminary, Louisville, Ky. From the day of her conversion she seemed to plan something definite in her life for the Master.

Hostess: Miss _____ will tell us of Lottie Moon's Romance.

Speaker: During the summer of 1861 gay young couples were coming and going at Viewmont, and much interest was aroused when folks knew a young professor from Albemarle Female Institute at Charlottesville was calling on Miss Lottie. But war drums were sounding, and very soon the professor left to assume his duties in the battle line. Many were the years that passed before the mention of his name again, but from a religious paper he read some of Miss Moon's writings. Friendly greetings were exchanged, and plans for a wedding were looming. But—when Miss Moon learned that her lover, a teacher in a prominent college, was an advocate of the theories of Darwin, she announced: "God had first claim on my life, and since the two conflicted there could be no question as to the result."

Hostess: Miss _____ will speak on Miss Moon, a Teacher.

Speaker: Miss Moon's educational venture started right after the war, when she turned her special attention to the little sister, Edmonia. There was much study together, especially in languages. Later she was a private tutor in a family in Alabama, assisted in organizing a girls' school in Kentucky, and finally located in Georgia where she was teaching at the time of her mother's death. In 1872 Edmonia felt the call to China, and 1873 Miss Lottie Moon sailed. Receiving from Virginia and Georgia friends her last mail before sailing, she replied, "You send while I carry." In her chosen profession she accomplished marvelous results, for she was entirely responsible in North China for five day schools for girls, one for women, and her own headquarters was departmentalized into three schools.

Hostess: Miss _____ will bring us a message on Miss Moon in China.

Speaker: Miss Moon arrived in Shanghai, China, 1873. She wrote delightfully of her voyage and was graciously received by all the missionaries. She was very happy because of the many beautiful expressions that came to her of the work of her little sister. She had now entered a country that was to be her

home for forty years. She made remarkable progress with the language, placed her church membership with Chinese Christians, and together she and Edmonia identified themselves with a school work that proved a blessing to the Chinese. She dressed in Chinese fashion, in modified form, and her work was mostly with women and girls.

Hostess: Miss _____ will tell us about "The House at the Little Cross Roads."

Speaker: Miss Moon's activities were in various parts of North China with Tengchow as her headquarters. In this city, whose history dates far before the birth of Christ, she obtained a little Chinese house more than 300 years old, and in these quarters she and her sister began their school work. The home was known as the house at the Little Cross Roads. From Virginia she had brought the Marechal Neil rose, myrtle, pomegranate tree, some old-fashioned flowers as touch-me-nots, hollyhocks, verbenas, mignonette and roses. The same cordial hospitality that radiated from Viewmont was felt in the house at the Little Cross Roads. The first sad blow came when it was necessary for Edmonia, because of ill health, to return to America. The house at the Little Cross Roads was ever open to missionaries and Chinese friends. Its atmosphere was social, scholarly and cheerful.

Hostess: Miss _____ will speak on Miss Moon's Evangelistic Work.

Speaker: In much of Miss Moon's visiting she was received gladly; in other places with much discourtesy. She worked in many localities; had various experiences; encountered many obstacles, but there was never a word of complaint. In villages and cities she was continually about "The King's Business" teaching the "Wonderful Words of Life." Her work was expanding and more and more her life was becoming a "Channel of Blessing." Through her "Royal Service," "The Light, the Blessed Gospel Light," was carried into "utmost parts."

Hostess: Miss _____ will bring us a message on Miss Moon's Appeal for a Christmas Love Offering.

Speaker: With evangelistic force small in China and Miss Moon's ambition soaring for more workers, she wrote the Board constantly and always with the response, "No funds." Through our Foreign Mission Journal in 1888 she appealed to the women of our Southland. She suggested a special week of prayer, to be followed at Christmas time, the gift-giving season, with a love gift for foreign missions. She was greatly in need of two women workers, and was convinced with an increased force "there would be lengthening of cords and strengthening of stakes." So our first "love offering" for foreign missions was given, and there was a sufficient amount for more than the two workers. 'Twas Christmas in the Southland and Christmas in China.

Hostess: Miss _____ will speak on Miss Moon's Experiences in Her Latter Years.

Speaker: Troublous times came in North China, and in 1911 Miss Moon went to Japan for safety. After her strenuous work in China, the winter in Japan was very helpful. Returning to China, she organized Red Cross work and finally arrived (after much protest at the house at the Little Cross Roads. The country was experiencing an awful famine; then came a smallpox plague and other dreadful diseases. Miss Moon wrote for aid, but without success. She withdrew every penny from her personal account for the sick and suffering, with a notation on her bank book, "I pray that no other missionary will ever be as lonely as I have been." She begged to be taken to a cave to die, as was the custom with those past seventy, that funds for her maintenance could be applied on younger missionaries. The debt on the Board, forgetfulness of Southern Baptists, helplessness of missionaries and starving Chinese threw a cloud

over her spirit. Her brilliant mind was in confusion.

Hostess: Miss _____ will tell us of Miss Moon's Last Voyage.

Speaker: Her missionary friends decided Miss Moon should return to her homeland. On December 20, 1912, with a missionary nurse she sailed for San Francisco. On Christmas Eve, December 24, 1912, the ship gently anchored at Kobe, Japan. Lottie Moon, whispering a friend's name, smiling and with hands clasped in Chinese fashion, went to her heavenly home. It has been said: "Lottie Moon, Virginia's gifted daughter, was God's precious gift to China and she was a Christmas gift to heaven."

According to Japanese laws, the body was cremated, the little urn was brought to the shores of the homeland by its custodian, across the continent to Virginia where memorial services were held for one who had for forty years "given her best for the Master."

Hostess: Miss _____ will speak on "Our Lottie Moon Offering."

Speaker: Four decades have passed since the first appeal came to our W. M. U. from Lottie Moon for a Christmas offering for foreign missions. As she was an inspiration then, so her name and memory are still an inspiration, as is acknowledged by calling this offering "The Lottie Moon Christmas Offering for Foreign Missions." It is especially fitting to name it thus, for it was Christmas time when she first went to China, Christmas time when she left China, and Christmas when she went to her heavenly home.

In the church yard at the end of the street on which stood the house at the Little Cross Roads, the Chinese erected a monument "To bequeath the love of Miss Lottie Moon, an American Missionary." To them she was known as Moo La See, and they loved her because she told them of Jesus.

Tonight we bring our love offering with love in our hearts for the beautiful and inspiring life of Lottie Moon, for love of our foreign mission work and workers, and most of all for our love of Him who said, "Go ye into all the world and preach the gospel to every nation."

Hostess: As the story of Miss Lottie Moon has been given to us with such interest, we hear that same ringing appeal that called her into service for Christ.

Latin America waits on Southern Baptists. Have we an answer?

(Answer: "Take My Life and Let It Be," sung softly by entire circle.)

Africa calls for the light from Southern Baptists. Have we a reply?

(Answer: "Send the Light," sung softly by entire circle.)

Japan is looking to Southern Baptists. Do we hear?

(Answer: "Make Me a Channel of Blessing," sung softly by entire circle.)

China waits on Southern Baptists. Is there a response?

(Answer: "Where He Leads Me I Will Follow," sung softly by circle.)

The mission fields of Europe wait on Southern Baptists. Have we heard that Macedonian call?

(Answer: "I'll Go Where You Want Me to Go, Dear Lord," sung softly by entire circle.)

And now as the nations of the world look to Southern Baptists for the gospel story, and as the Master looks to us to make good our vows of allegiance to Him, let us give of our substance that there may be the wherewithal to carry on His work.

Solo, "Give of Your Best to the Master," at which time one member steps forward holding a box covered in silver paper, and as solo is softly rendered entire membership circles around the person holding the offering box presenting their "Christmas love gifts for foreign missions."

Benediction.

(Where above questions are answered in song but one verse is used and usually the chorus. Above program can be very attractively presented and with more effectiveness if music is softly rendered.)

Extra copies may be secured for seven cents each from W. M. U., 1111 Comer Building, Birmingham, Ala.

NEW BOOKS REVIEWED

Tennessee Baptists Working with Southern Baptists. A handbook for Tennessee Baptist pastors. Edited and published by the Executive Committee of the Southern Baptist Convention, Nashville, Tenn.

We call attention to this practical and helpful booklet lest some of our pastors may have failed to receive their copy. It is the best piece of literature the Executive Committee has sent out for our workers and will prove a valuable source of information for the pastors who are striving to understand our co-operative enterprises better and to know how to present them to their churches. Full information of our state program and its relation to the program of Southern Baptists is presented and practical suggestions given concerning the presentation of the phases of our work to the people.

The Church at Work. By Clarence H. Benson. Published by the Bilco Book Room, Los Angeles, Calif. \$1.25; postage 13 cents.

The author of this volume is a preacher's son. He does not presume to give a history of the origin of the church nor of its significance as an institution. Chapter 1 tells us what a working church is. He points out the significant growth of the churches in our country as one of the demands for more efficiency in church management and work. In 1890 34 out of every hundred people in our country were church members; in 1926, 45 out of every hundred. He mentions the colossal sum of one billion dollars which our churches raise each year, nearly one-third of it going into buildings. He mentions the weaknesses of the churches of today. He wisely disclaims against the present conception of the ministry and urges that the pastors of churches learn how to assume their duties as "overseers of the flock," gives the "laws of supervision" and a concrete illustration of what he means. "The Board of Overseers" is discussed. He advocates a single agency of this kind, discusses its size, how it should be chosen, and gives its general duties, together with a chart showing its organization for efficient work.

"Organization for Worship" furnishes material for a splendid chapter. The importance of worship is magnified, "bringing the membership to worship," is discussed and many practical suggestions made. "Organizing for Teaching" constitutes another helpful chapter. "Organizing for Training," "Organizing for Service," "Church Publicity," "Surveying the Field," "Working the Field," "Enlistment and Extension," "Organizing the Finances," are other valuable lessons presented. We have seen few more practical and helpful discussions of the theme than this. It is, of course, written for the general public, but can be applied with equal success by any church and its workers.

Talking with God, a Manual of Prayer. By Alfred Franklin Smith. Published by The Cokesbury Press, Nashville, Tenn. Cloth, 50 cents; Morocotol, \$1.00.

The little volume contains some 125 prayers written out of the experiences and devotions of as many of our greatest preachers. It will prove a valuable study for all who are called upon to engage in public prayer. It will serve as a splendid manual for pastors who tend to become monotonous in their prayer

life, especially in the delivery of the customary prayers of the Sunday services. It will also aid those parents who wish to have family devotions, but who are at a loss to know how to begin. We do not believe in form prayers, but we do believe that we can learn how to pray by studying the prayer life of our Lord and also by studying the prayers of other men.

WORD FROM LLOYD T. WILSON

Our former Executive Secretary has moved to Lakeland, Fla., after several years of successful work in High Point, N. C. He writes: "We have had five great years, years surpassing the five 75 Million Campaign years in offerings. There is no need to blame the pastors for the declines in offerings. We have too many young, inexperienced pastors these days. We had better look out or we are going to be worse off yet. We surely need wise leaders just now." He has gone to a great church, and we trust the work there will grow under his wise leadership.

WHERE IS THE GOD OF ELIJAH?

We have received from Norman H. Camp an appreciation of the book by E. K. Cox, entitled "Where Is the Lord God of Elijah?" The book is published by the Bible Institute Colportage Association of Chicago, and Brother Camp thinks the title question is answered satisfactorily in this volume. The book, he says, is written "in such a way as to stir the soul of every sleeping Christian and stimulate those who are awake to renewed prayer and expectation for a fresh manifestation of the power of God in our day."

Tennessee Baptists know Brother Cox well and will be interested in this volume from his pen. It can be had of the author at Gloster, Miss.

NORTH END CHURCH, NASHVILLE

The new church in North Nashville has called L. H. Hatcher of Waverly as pastor, and he will move on the field as soon as his school is finished. He is preaching for them now and the work is looking up. The church is still worshipping in the tent which was purchased during the summer, but they hope soon to begin work on their new building. Mr. J. H. Jarmon gave them the old house that has been used by the Seventh Avenue Mission and it will be moved to their new location, enlarged and improved. Additions to the church are coming in nearly every Sunday, and the pastor is optimistic over the outlook. There is a large field for this church to serve, and we feel sure that the virile and energetic pastor will lead them to occupy it.

CARD OF THANKS

We take this method of thanking our many friends who responded so readily to our call for help in supplying the brick for our new church at Hickory Valley, Tenn. We certainly do appreciate your help and the many kind expressions that came with your amount. May God's richest blessings be upon each one of you. There may be others who wish to place a few brick in our new building; so we extend our call for help, that we may be able to begin on the church right away.—Mrs. J. R. Powell, Hickory Valley, Tenn.

JUST A FIT

By Ben Cox

Recently I received a letter from a Tennessee merchant telling me that he had a cousin who had suffered in a great restaurant fire here recently and that her immediate family were not able to help her. He wished me to make investigation as to her condition and surroundings. I handed the letter to the consecrated missionary of the noon prayer meeting, Mrs. Ladner. She visited the girl at once and was very favorably impressed. She brought her down to the church

to try on a dress and coat which had been given to her by one of our young matrons, a few days previously. Both of these garments proved to be just a fit, and the dear girl, with tears in her eyes, said, "The Lord sent me down here."

Her remark reminded me of Billy Bray, the famous Cornish coal miner. A Quaker met him one day and expressed appreciation of his good work, and said, "I have a suit which the Lord wishes you to have, if it will fit you." Billy Bray promptly replied, "There will be no trouble about that if the Lord wishes me to have the suit; He knows my exact size."

"AN ADVENTURE IN FAITH"

Atlanta, Ga., Oct. 25.—"An Adventure in Faith" is the title of a pamphlet just issued by the Commission on Interracial Co-operation, with headquarters at 409 Palmer Building, this city, in which is set forth the story of the interracial organizations which for the last ten years have been at work in the South for the improvement of race relations.

The pamphlet tells of the organization of the commission just after the World War in the effort to overcome the unfavorable interracial psychology so prevalent at that time, and outlines briefly the constructive program on which the movement has since been engaged. The commission announces that a copy of this pamphlet, together with other publications on the same subject, will be sent without charge to any one interested.

Obituaries

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

JETTON

Brother R. H. Jetton of Maury City departed this life November 16, 1929, at the age of 87 years two months and 24 days. He was one of the last Confederate veterans of Crockett County and the oldest member of the Maury City Baptist

Church. He leaves four sons and one daughter to mourn their loss. Funeral services were conducted by Pastor S. B. Naylor of Bells, Tenn.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Baldwin, Fla., loses its pastor, E. B. Boyer, who accepts a call to North Ocala Church, Ocala, Fla.

The church at Sharon has called C. E. Azbill of Jackson for half time as pastor, and it is believed he will accept.

Lincoln McConnell of First Church, Jacksonville, Fla., is preaching in a revival in his church which at last account had resulted in 48 additions.

Norman L. Roberts of Centerville, Miss., has accepted a call to Eudora, Miss., the latter church having become a full-time pastorate.

The church at Skene, Miss., is fortunate in securing as pastor, B. F. Gehring, formerly pastor of the First Church, Baton Rouge, La.

S. G. Pope, formerly pastor at Magnolia, Miss., has accepted a call to the church at Shelby, Miss., and is on the field.

W. E. Abrams has resigned at Hinton, W. Va., to accept a call to Lake City, S. C. The vigorous protest of the Hinton saints was in vain.

After serving there ten years, W. B. Oliver of Anderson, S. C., has resigned the care of Lebanon Church. His plans have not been disclosed.

The church at Plummerville, Ark., loses its pastor, W. O. Taylor, who has resigned to become missionary of the Faulkner County Association, effective January 1st.

It will be of interest to his hosts of Tennessee friends to learn that R. M. Inlow of Oklahoma City, Okla., is preaching in a great revival at Georgetown, Ky.

E. Allen Burnett, who a short time ago resigned Avondale Church, Jacksonville, Fla., to accept a call to Maysville, Ky., is beginning well in his new field.

The pulpit of the First Church, Paris, was occupied Sunday, November 17th, by R. N. Owen of Elizabethton, former pastor at Milan. We would like to see him pastor at Paris.

J. R. Hickerson of Commerce, Texas, lately did the preaching in a good meeting with the First Church, Temple, Texas, C. R. Shirar, a former Tennessean.

In West End Church, Houston, Texas, a revival has just closed in which the pastor, R. H. Tharp, did the preaching, resulting in 106 additions. Johnnie Cohen led the music.

The First Church, Jackson, John Jeter Hurt, pastor, observes Thanksgiving with services at 6 a.m. on that morning, having dispensed with prayer meeting the night before.

W. E. Farr of Grenada, Miss., lately assisted J. H. Hooks in a revival at Moorehead, Miss., resulting in 18 additions, 17 by baptism. Joe Canzoneri had charge of the music.

The new president of the Louisiana Baptist Convention is Ollie B. Webb of New Orleans, assistant to the president of the Texas and Pacific Railroad.

J. F. Funderburk resigns at Yemassee, S. C., to accept a call to the church at Richland, Ga., and the South Carolinians give him up with great reluctance.

Geo. L. Hale of Pulaski Heights Church, Little Rock, Ark., lately did the preaching in a revival in Immanuel Church, Fort Smith, Ark., V. H. Coffman, pastor, resulting in 77 additions. W. J. Morris led the singing.

During the recent session of the Louisiana Baptist Convention in the First Church, Shreveport, its great pastor, M. E. Dodd, was confined in a hospital, but at last account was free of fever and doing nicely.

C. S. Thomas of the First Church, Leesburg, Fla., formerly pastor at Parsons, Tenn., lately preached a great sermon on "The Church" before the Lake County Association in Florida.

W. P. Reeves of Second Church, Jackson, is preaching a wonderful series of sermons in the revival with the church at Ridgely, P. L. Ramsey, pastor. The bad weather has been a slight handicap to the meeting.

The First Church, Ada, Okla., held a revival of a week with the pastor, C. C. Morris, preaching and B. B. McKinney of Seminary Hill, Texas, leading the music. There were 71 additions, 35 by baptism.

Reliable information has been received to the effect that Dan S. Brinkley, a former Tennessean, has resigned as pastor of Immanuel Church, Shawnee, Okla. Come back to Tennessee, beloved!

The West Tennessee Pastors' Conference will hold its first meeting in the First Church, Jackson, Monday, December 2nd at 10 a.m., and closing at 3 p.m. It is proposed to meet monthly.

The revival at Humboldt, C. L. Bowden, pastor, in which J. B. Phillips of Chattanooga is doing the preaching, continues with fine interest despite the bad weather. It is the second engagement of the visiting preacher with that great church.

T. D. Brown of Ouachita College, Arkadelphia, Ark., pastor-elect of Prescott Memorial Church, Memphis, has been elected general secretary of the Executive Board of Arkansas Baptists. His decision has not yet been announced.

J. H. Oakley, pastor at McKenzie, had a delightful visit Sunday, November 17th, from his father, John T. Oakley and wife of Brush Creek. The elder Brother Oakley edified the McKenzie saints with two good sermons.

The memorial fund in honor of the late Frank C. Flowers, superintendent of the Louisiana Baptist Orphans' Home, was lately augmented by a gift of \$2,500 from Mrs. S. S. Hunter of Shreveport. The total amount now is \$4,571.09. Brother Flowers was a native of West Tennessee.

By THE EDITOR

D. F. Green, former executive secretary of Alabama Baptists, was elected president of their state convention at its recent session.

Carlyle Brooks has just been with the church in Wrightsville, Ga., in a meeting which resulted in 15 additions. He is now in Gaffney, S. C.

Dr. and Mrs. S. E. Tull of Middlesboro, Ky., announce their silver wedding anniversary which will be observed on the 9th of December.

Seventy-one members were added to First Church, Ada, Okla., during their recent revival. Pastor C. C. Morris did the preaching and B. B. McKinney of Southwestern Seminary led the singing.

Pastor Frank H. Stamps writes: "Our lot free from debt. We hope to begin our building soon." He is pastor of National Avenue Church, Memphis.

The Alabama State Convention authorized the sale of the Baptist Hospital at Selma unless some satisfactory arrangement can be made whereby its debt can be liquidated.

Eighteen people were received into the fellowship of the church at Greenbrier as a result of the meeting in which Pastor Floyd Starke did the preaching.

The Methodist parsonage at Decherd was completely destroyed by fire on the night of the 17th. Pastor W.

O. Largen lost all his library, worth more than \$1,000, together with all household goods.

Pastor C. E. McDonald of Athens was assisted in the revival at Washington Church, Rhea County, by F. R. Sherrell of Idlewild. There were 41 professions of faith and 16 additions, 15 by baptism.

Beginning the 18th of November, the churches of Crockett County put on a doctrinal campaign with J. E. Skinner as one of the chief speakers. An effort was made to reach every church in the county with at least two great doctrinal messages.

Supt. Louis J. Bristow of the New Orleans Hospital reports total receipts for October of \$2,242.81. This is the money received through the Co-operative Program. Of the amount, Tennessee contributed \$161.70.

Pastor Wm. McMurray writes of a splendid revival in Speedway Terrace Church, Memphis, with Curtis Hall of Mobile, Ala., doing the preaching. The meeting closed Sunday, and we expect a full report later.

John W. Ham closed a revival on the 17th with First Church, Fort Smith, Ark., where B. V. Ferguson is bishop. There were 112 additions to the church. E. L. Wolslagel had charge of the music. Brother Ham is now in Thomasville, Ala.

The October report of the Home Mission Board shows total receipts for the month of \$27,975.47 and the total for the year beginning May 1st last of \$98,299.38. This is a decrease of more than \$4,000 for October and \$30,000 for the year.

Word comes from Chicago that the Bible Institute Colportage Association, 843-845 N. Wells Street, has a little book on "Holiness"; the title of it is "Holiness, the False and the True." The price is 20 cents. All who are interested in the study of the doctrine may write for it.

John W. Ham writes from Thomasville, Ala., commending to our consideration the new book from the pen of R. K. Maiden of Missouri, formerly co-editor of the Word and Way. The title of the book is "The Way of Life and Faith." Anything Dr. Maiden writes is good.

Porter M. Bailes reports a great meeting with First Church, Tyler, Texas. Among those converted were the editor of a local daily paper and other leading business men. The total additions for the six months of his pastorate there now stands at 245.

Pastor F. R. Sherrell of Idlewild Church was assisted in a revival by C. E. McDonald of Athens. The meeting closed the 3rd with 34 additions,

23 of them by baptism. Brother Sherrell says: "It was an old-time revival wherein sinners fell under the power of God. We held the meeting in our new house."

During the ten years that our good friend and seminary mate, J. C. Stivender, has been pastor of Ruhama Church, Birmingham, there have been 1,675 additions, 476 of them by baptism.

During each session of the Maryland Baptist Association, S. J. Porter of Washington gave a devotional message. The Maryland Baptist says of him: "He preached with great power and the writer noted many who attended the sessions just to hear him."

Joe P. Jacobs, former secretary of the Missouri Mission Board and a product of Tennessee, is now in the pastorate at Maryville, Mo., and sends for the Baptist and Reflector with the statement that he never enjoyed preaching more in his life. He is a brother of Deacon Pat Jacobs of Belmont Heights Church, Nashville.

C. A. Jackson of South Knoxville has received the unanimous call to West View Church, Knoxville, succeeding W. E. Conner, who resigned to go into evangelistic work. This church offers a fine opportunity, as it is situated in a growing section of the city. We rejoice in the way our Baptist brethren of Knox County are manning the situation over there.

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PASTORS' CONFERENCES

CHATTANOOGA PASTORS

Highland Park: J. B. Phillips. One of the Bible's Greatest Mysteries; Jesus Dealing with a Weakling. SS 366, additions 3.

First: John W. Inzer. Crowning the Eternal King; Magnifying the Church All Glorious. SS 760, by letter 2.

Rossville Tabernacle: Geo. W. McClure. Finding the Lost. SS 158, by letter 1.

Woodland Park: A. M. Stansel. God; Compassion. SS 117, BYPU 55.

Alton Park: T. J. Smith. The Mystery of the Kingdom; The Mystery of the Blindness of Israel. SS 108.

Concord: W. C. Tallant. Dwelling Together in Unity; God Uniting the People. SS 85, BYPU 45.

Oakwood: R. R. Denny. B. B. I.; A Foolhardy Man. SS 102, BYPU 52.

Lupton City: G. T. King. Go Forward; Your Case in Heaven's Court. Cleveland, Big Springs: Samuel Melton. A Study of the Bible; Prayer Life of Jesus, Arthur Lowery. BYPU 60.

East Chattanooga: J. N. Bull. The Christian's Ideal of Life; The Birth and Home Life of Moses. SS 284.

Central: A. T. Allen. The Glory of the Commonplace; The Mind of Christ.

Chamberlain Avenue: A. A. McClanahan, Jr. The Message of the Floods; I Believe God. SS 178, BYPU 110.

Oak Grove: Geo. E. Simmons. What I Heard at the Convention; Scriptural Questions. SS 142, BYPU 103, profession 1.

Northside: R. W. Selman. Talents; A Blind Man. SS 260, BYPU 82.

Eastdale: J. D. Bethune. I. W. Smith. Love Expressed in Flower Service; Characteristics of an Ideal Church. SS 82, BYPU 47, for baptism 1.

Avondale: D. B. Bowers. What Thy Hand Findeth to Do; Lost, Saved. SS 279, BYPU 110.

Clifton Hills: A. G. Frost. A Pole and a Cross; No Man Cared for My Soul. SS 227, BYPU 79.

East Lake: Lester A. Brown. Paradise; Farmer.

Redbank: W. M. Griffith. Paul's Prayer for Things That Excel; The Communicable Fullness of Christ. SS 172, BYPU 45, by letter 2.

MEMPHIS PASTORS

Speedway Terrace: Confession; Calling the Weary to Test. SS 345, for baptism 1, by letter 2.

Yale: W. L. Smith. Ex. 3:34; Num. 32:23.

Longview Heights: L. E. Brown. The Hope of Our Salvation; Jesus the Light of the World. SS 50.

Merton Avenue: S. P. Poag. Unified Program; Are You Christlike? SS 200, BYPU 118.

Union Avenue: H. P. Hurt. A Forgotten Vow; Light. SS 678, BYPU 320, for baptism 2, baptized 2, by letter 2.

Western Heights: W. M. Crouch. The Christian Hope; The Second Coming of Our Lord. SS 133, BYPU 49, for baptism 1, profession 1.

First Italian: Joseph Papia. Confide Thyself in the Lord. SS 46.

Highland Heights: E. F. Curle. Genesis 12:2; Matt. 26:41. SS 287, BYPU 93, by letter 1.

Ardmore: E. J. Hill. Psalm 103:2. SS 38, BYPU 15.

Boulevard: J. H. Wright. Church Covenant; Reported Convention. SS 336, BYPU 90, for baptism 1, by letter 1, profession 1.

LaBelle: E. P. Baker. Filling Four Places; Marks of Regeneration. SS 620, BYPU 190.

First: A. U. Boone. Moses the Man of God; Wisdom as Heeded. SS 907, for baptism 1, baptized 6, by letter 1.

Hollywood: J. R. Burk. The Price of Discipleship; The Call. SS 178, BYPU 70.

Bellevue: Robert G. Lee. Line Upon Line; Barabbas or Jesus—Which? SS 1168, BYPU 261, additions 6, by letter 5, for baptism 1, baptized 2.

Rowan Memorial: J. W. Joyner. Putting on the Armor; Standing Before God. SS 85.

Seventh Street: I. N. Strother. The State Convention; Demonic of Goshen. SS 301.

Temple: J. R. Black. Stewardship of Life; Never Man So Spake. SS 736, BYPU 138, by letter 1.

Collierville: J. P. Horton. What Will Become of the Jew; The Four Sins Against the Holy Spirit. SS 58, BYPU 38.

National Ave.: Frank H. Stamps. I Know Whom I Have Believed, etc.; Praying Always with All Prayer and Supplication. SS 79, BYPU 24.

NASHVILLE PASTORS

Third: Bunyan Smith. The Holy Spirit and the Convention; The Spiritual Significance of Baptism. BYPU 104, baptized 28.

Inglewood: W. Rufus Beckett. Seeking the Kingdom; Spiritual Improvement. SS 124, for baptism 1, by letter 2, profession 1.

Old Hickory: J. W. Roberts. W. J. Bloomer of Nashville. To Whom Shall We Go. SS 114, BYPU 60, by letter 1.

Eastland: J. Carl McCoy. God Trusting Men; A Foolish Man. SS 507, for baptism 2, by letter 4.

Immanuel: Powhatan W. James. Perform the Doing of It; The Call of Love. For baptism 10, baptized 5, by letter 5, professions 10.

Grace: L. S. Ewton. Oh Woman, Great Is Thy Faith! E. Floyd Olive preached at night. SS 585, BYPU 115, by letter 2.

Grandview: J. R. Kyzar. The State Convention; God's Name.

Belmont Heights: R. Kelly White. Prayer and the Holy Spirit; The Child's Attitude Toward Parents. SS 475, BYPU 116, baptized 1, by letter 1.

Park Avenue: E. Floyd Olive. Born of Water and of Spirit, Dr. O. E. Bryan. SS 462, BYPU 162, for baptism 1, by letter 5.

Judson: R. E. Grimsley. Overcoming the World; The Cure for Sadness. SS 513, for baptism 5, by letter 1, professions 29.

Centennial: T. C. Singleton. God's Searching of Our Hearts; Brother J. H. Ramsey preached. SS 120, BYPU 68, for baptism 5, by letter 3, by statement, professions 24.

Seventh: Edgar W. Barnett. Salvation Through Christ; Who Are Sons of God? SS 260, BYPU 66, for baptism 1, profession 1.

OTHER PASTORS

Knoxville, Broadway: Byron Smith. Christian Dynamics; A Man After God's Own Heart. SS 626, BYPU 99, baptized 14.

North Etowah: D. W. Lindsay. The Mother Eagle; The Ideal Church. SS 87, BYPU 48, by letter 1, baptized 1.

Murfreesboro, First: F. C. McConnell. The Law of Sacrifice. Dr. Logan, missionary from Argentina, spoke. SS 384, BYPU 59.

Mine City: Org Foster. A Lesson of Humility and Ministering Love; Melchizedek a Type of Christ. SS 211, BYPU 71.

Rockwood, First: N. V. Underwood. Christian Love; Slavery. SS 145, BYPU 83.

CHINESE MOON FEAST

By H. G. Hallock

This is Chinese fifteenth of the eighth moon. It is called "Tsoong Tsui"—mid autumn. It is their mid-autumn festival and moon feast combined. They are having wonderful doings, having theatricals before the gods in the temple and burning

the "Shaung-teo"—incense bushel. Brightly wrapped "moon-cakes" and beautiful lanterns are seen along the streets—a gorgeous array. The incense bushel is made up of incense sticks and filled with incense chips. In the middle stands a large stick of incense made up of thousands of thin incense sticks the size of straws. Each family burns an incense bushel at home, and they who can so afford eat moon-cakes and all kinds of nice things. The incense bushel is decorated with flags and many-colored dragon-gates, something as children at home put candles on their birthday cakes; but the children in China take the flags and dragon-gate decorations from the bushel before it is burnt and have great delight in playing with these, marching up and down the streets.

I asked the Chinese why they burn the incense bushel, eat the moon-cake, and worship the moon with candles, incense and food on this day. They answered that one of many reasons is that there is a lady god in the moon. Her name is Zaung-noo. She is said to be exceedingly beautiful. From the beginning of time to the end there never was nor will be one as beautiful as she. She was once upon a time a woman of this world, but became displeased with her husband and all the world and fled to the moon. On this 15th the real story of why she fled is acted out in the long theatrical plays attended by throngs of people. In ancient times on the 15th of the eighth month, when they burned the incense bushel, the sweet fragrance would go high up to the moon goddess. She took pleasure in it and manifested her approval by coming near earth, riding on a cloud, and people could see her beautiful face.

But now men's hearts have become wicked, and the world is full of sin, so the incense is not so pure as formerly, and it does not rise so high as to reach the goddess in her palace, and so, not enjoying its fragrance, she comes no more on the clouds; but people still offer incense and hope she will appear some time.

They say that in the moon this goddess has a most beautiful castle. It is called the "Yuih-Koong"—moon palace. Only one human has ever seen its glories. Once, during the Dong Dynasty, a Chinese king, called Ming Wong, by the magic of a holy monk, was enabled to mount up from the earth to the moon castle to hear the music and see its beauty. He was allowed to stand outside for only a few minutes. The goddess was very angry at the monk for leading the king there. Soon from the castle came most unpleasant sounds. The monk understood that it was the queen giving vent to her wrath, and he quickly led the king back to earth.

THINGS IN GENERAL

Good Word from J. W. Bailey of Texas

After reading the issue of the Baptist and Reflector of October 24, I am feeling so thankful to God for such an editor as holds the reins of our old Tennessee banner, I wish to feebly express some thoughts therein.

The editorial on "What Is Modernism?" is certainly to the point. Such expressions as was uttered by Bishop DuBose are more hurtful to Christianity than a thousand from little fellows like me. (We are glad to let our brother know that the bishop was incorrectly quoted by the secular papers. We are giving correction elsewhere.—Editor.) I thank God for such men as J. P. McGraw who, like a Daniel, stand up against these God-dishonoring doctrines.

The editorial about our gifts ought to be put in small leaflets with the report from the Foreign Mission Board and sent out to the many thousands who are absolutely ignorant of the facts as shown in the report. It is surprising how many of our good people are blind on this matter. The editorials and insinuations of the critics of our Southern Baptists has served to make untold

numbers believe just such stuff. They will stand up to you and tell you that not over ten cents of our money given to foreign missions ever reaches the missionaries. That our leaders and officers get away with it in some unknown manner so that there is nothing left for the missionaries on the foreign field. I am persuaded that such persons do not want to support the missionary cause of the Master, hence they hatch up such evil thoughts to cover up their real mind.

It is hard for me to believe that such folks are really saved. There might have been some hint of the truth of this 100 years ago, but there is none now. He who makes such a claim now is simply out and out infidel to the cause of the gospel of the Son of God.

Decatur, Texas.

"Pastor Frank G. Lavender of Columbia, Tenn., is one of the exiles that we have never been content to allow to remain an exile. We have not sent out from South Carolina a finer spirit or a nobler pastor. But he is doing such a fine work at Columbia that we fear it will be a while before we get him back in South Carolina."—Baptist Courier. And we do not want you to try to take him back.

The First Baptist Church of Shreveport, according to Mrs. C. A. Noble, has gone without a salaried educational director for over two years in order that they might continue dividing all contributions fifty-fifty between local work and the denominational program of benevolence, education and missions. It was found that to continue the educational director on an adequate salary would make it impossible to give fifty per cent of all collections to the denominational program. The work has been done by volunteer service, and the Sunday school and B. Y. P. U. departments are having the largest attendance and doing the best work they have ever done.

"Oh, yes, we have a wonderful climate," said the man from southern Texas. "Why, only last season we raised a pumpkin so large that, after sawing it in two, my wife used the halves as cradles in which to rock the babies."

"Yes," replied the man from New York; "but in my state it is a common thing to find three full-grown policemen asleep on one beat."—Exchange.

Week End Fares

BETWEEN ALL STATIONS

Tickets on Sale Every Friday, Saturday and Sunday

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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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NEWS BULLETIN

(From page 8.)

which I have been able to spend with you have been heaven on earth. I wish I could spend the rest of my life in this grove overlooking this beautiful lake."

METHODISTS ASK DRASTIC CHANGE

Pulpit Appointments and Ban on Tobacco Scored at Memphis Conference

Jackson, Nov. 25.—(A. P.)—Asserting dissatisfaction with methods of annual pulpit appointments and selection of presiding elders, compulsory allotment of annual budget by assessments and legal ban on use of tobacco by new ministers, the Memphis conference of the Methodist Episcopal Church, South, memorialized the General Conference next May to modify these rules of discipline.

Rebelling against laws set up years ago and seeking to adjust the church to a more democratic form of government, the conference declared that finances could be more easily raised by voluntary method than by budget or assessment.

The memorial asking removal of the legal ban on use of tobacco by new ministers, and substituting only a "moral obligation," evoked prolonged and heated debate. The memorial itself supported the idea that use of tobacco represents a harmful example for the youth of the church, but proposed to leave it to the conscience of the individual and making only "an exhortation on the propriety of its use."

Curbing of arbitrary power of bishops to make pulpit and presiding elder appointments was the objective of the first of the resolutions adopted with but little debate.

Under the plan suggested by the Memphis conference, the bishop must obtain approval of a majority of his cabinet of presiding elders on each pulpit assignment.

At the same time, in picking presiding elders, the bishop would be required to nominate, and his choice could not be confirmed without a two-third vote of the assembled conference delegates. Under the present law, the bishop is the law, having plenary powers, it was pointed out.—Chattanooga News.

HOSPITAL GOWNS NEEDED

The Southern Baptist Hospital in New Orleans needs patients' gowns. Woman's societies, Sunday school classes, etc., have kindly furnished us many gowns in the past, and we appreciate such gifts.

Gowns should be open all the way down the back with tape at the neck and about ten inches below the neck for tying, no buttons or button-holes and with short sleeves. The gowns may vary in length and size from those that will fit a six-year-old child to very large ones for grown men. Any sort of white material bleached or unbleached will be acceptable.

Address Baptist Hospital, 2700 Napoleon Avenue, New Orleans.

\$200 IN HIGH SCHOOL PRIZES
\$100 for Best Student Paper; \$100 for School

The Commission on Interracial Cooperation, with headquarters at 409 Palmer Building, Atlanta, Ga., announces the offer of a cash prize of \$100 for the high school pupil submitting the best paper on "America's Tenth Man," and a prize of like amount for the school making the best use of the commission's "Tenth Man" project. The contest is national in scope and all pupils of high schools and junior high schools are eligible to compete. It closes April 1, 1930. A 5,000-word pamphlet of source material has been prepared by the commission and will be furnished free to any one interested, together with full information as to the conditions of the contest.

The announced purpose of these prizes is to encourage as widely as possible the study of the negro's part

in American history, which, according to the commission, is much more interesting than is generally supposed. It is believed that such a study will be helpful to the children of both races, promoting more intelligent and objective attitudes on the one side and developing wholesome pride of race on the other. The commission asks the co-operation of high school principals and teachers, and also invites correspondence from pupils who may be interested.

THE HIDDEN FRENCH BIBLE

By W. W. Hamilton, Baptist Bible Institute

Valentine Meche had a big French Bible which he kept hid away in a chest, and when he would read it to the two little boys at his knee he would say, "Some day this teaching will come to our people. It may come in my day, but it will surely come in yours. When it does, listen and believe it, for this is the true teaching about God."

He was ostracized by his neighbors because of his loyalty to the teachings of the Bible and died before any missionary came his way, but he left to his sons his testimony as to trust in Jesus and bequeathed to them the big French copy of the Word of God.

"The apostle to the French" later began to tell the story of the Saviour to his kinsmen according to the flesh. One day a party of workers from Acadia Academy and this preacher from the Baptist Bible Institute were holding services in the home of a Frenchman in "Evangeline Land." Among those who attended and heard Lucian Smith was Will Meche.

As he listened to the reading and the preaching there came back the scenes at his father's knee and the words: "This is the true teaching about God." At last it had come, and soon Will Meche was rejoicing in the assurance of salvation through the blessed Saviour. Today the people of that whole community meet in a chapel built on land given by this devoted Christian, and they rejoice with him that the true teaching is now beginning to come to the five hundred thousand French-speaking people in South Louisiana.

FIFTH SATURDAY MEETING

Program of the fifth Saturday meeting of the Cumberland Gap Association to meet with Blair's Creek Church, November 29, 1929:

Friday, 6:30 p.m.—Sermon by A. L. Chadwell; H. H. Orick, alternate.

Saturday, 8:30, a.m.—Devotional services by W. T. Lambert and C. C. DeBusk.

9:00 a.m.—The Model Church, by J. W. Crowley and Jesse M. Seal.

9:30—Training in Christian Service: (1) In Church Membership, U. T. Lingar, G. C. Brooks, J. H. Ogan. (2) In the Sunday School, W. C. England, H. K. Harrell.

10:30—In Missions, Norman Cunningham, W. T. Rose.

11:00—In the B. Y. P. U., V. D. England, Mary Bussell, H. C. Brooks.

11:30—What Kind of a Church Do I Belong To? J. P. Whitaker, H. C. Fletcher.

7:00 p.m.—Question box. Sunday services arranged by the entertaining church.

The Executive Board is called to meet Saturday at the church at 2:30 p.m. for the transaction of any business that will be to the advancement of our church work.

All our ministers are requested to attend and take part in all discussions of every subject.—E. Edmondson.

PRIZE ESSAY CONTEST

Announcement has been made of the 1929-30 prize essay contest for Baptist students of the South. The contest is promoted by the Department of Southern Baptist Student Work, prizes being offered by the Baptist Sunday School Board. The subject for this year's essay is "The Precepts and Principles of the Christian Life as Portrayed by John Bun-

yan in 'Pilgrim's Progress,' 'Grace Abounding,' and 'Holy War.'"

The contest is open this year to all Baptist students in junior and senior colleges who are candidates for the A.B. degree, or its equivalent. The prize consists of \$150 for the best paper in each state. Two extra South-wide prizes of \$100 and \$50 will be given the first and second best essays among those winning first awards in the various states. The papers are due April 1, 1930, must be approximately 10,000 words, have the merits of a literary production, reflect an accurate knowledge and analysis of the subject. The success of last year's contest occasioned the enlarging of the contest this year so that it includes more students and slightly larger prizes.

Further information may be secured by writing Frank H. Leavell, Secretary, Department of Southern Baptist Student Work, 161 Eighth Avenue, North, Nashville, Tenn.

HOT TIMES IN EL PASO

Wade House is in a meeting in El Paso, Texas, with Pastor Neal and First Church. From clippings taken from the local papers, he seems to have stirred things across the border and has the mayor of Juarez somewhat agitated. On a recent night some young men threw rocks against the tabernacle and in other ways sought to disturb the services. So hot did the evangelist's denunciation of conditions in Juarez become that the mayor of the city wrote Mayor R. E. Thomson of El Paso and others demanding to know what they thought about his Mexican city.

IN HOLSTON VALLEY

B. M. Canup is one of our well-known young ministers, having worked with Mr. Hudgins' department for many months. He now lives in Johnson City where he is teaching school and serving some of the near-by churches. He is a splendid workman and proves his interest in the welfare of his churches by sending subscriptions to the paper. From one church he sends two, the first members of that church to take the paper. There they are planning to erect a house of worship at an early date. Caldwell Springs is the name of the church, and it is located near Elizabethton. They have recently taken a census of the community and find 700 possibilities for the Baptist Sunday school! Some of the classes have met in the church yard during

the summer, but cold weather will cause them to scatter, for there is not room in their old house.

BUSY MONTH

Colporteur Thos. A. Williams of Holston Association had a busy month during October. He visited 197 homes, held prayer in 39 of them, talked with 75 lost people, saw two received into churches by baptism and 5 by letter. On October 30 the Lord graciously blessed his work in the conversion of an old lady of 73 years. She testified that she had been a church member for 40 years, but had never heard of the "blood-bought" way of salvation. The Bluff City Church has pledged a neat sum for the promotion of the work of this missionary colporteur.

FIRST CHURCH, CLARKSVILLE, MAKING PROGRESS

The Sunday school of the First Church, Clarksville, is making rapid progress during the past few months. During October the average attendance gained 42, and during the first two Sundays in November the attendance jumped to the 370 mark. A weekly teachers' meeting was inaugurated in October, and it is helping in the work. The young people also are showing new life. An enlargement campaign and training school was held during October when 60 diplomas and seals were awarded. Miss Roxie Jacobs was with them in this campaign. A new senior union, named in honor of ex-Governor Peay, was organized. There are now six unions in the church.

THIRD CHURCH, NASHVILLE, REVIVED

Pastor Bunyan Smith of Third Church, Nashville, is jubilant over the growth and spirit of his people. They closed a gracious revival meeting on the 10th of November, the pastor doing the preaching. There were 38 additions, 30 of them for baptism. A large number of adults were included in this number. Mrs. M. H. Strother of Memphis led the singing during the revival. Brother Smith says: "It was a real meeting and things are looking good." Their Sunday school has now gone above the 300 mark, and they are bent on keeping it there. In a news note some weeks ago we stated that the "pounding" was given him and his family at the close of the meeting, but it was given before the revival began.

HOLIDAY SPECIALS

For the Family and Friends

These Gracious Years

George W. Truett

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Doctor Truett has been persuaded to put into book form his Christmas messages of the last seventeen years. These are printed just as they went from him to his people and with all the informality of such communications. A moment's reflection will show what these seventeen years have meant in the life of a church and in the history of the denomination. They vividly reflect the period which produced them. Special DeLuxe Gift Edition \$3.00.



GEO. W. TRUETT

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For a generation the tall, quiet, reserved figure of Dr. E. Y. Mullins moved among his fellows. Almost by common consent, he led the forces of Southern Baptists and became the spokesman of the Baptists of the world. Men respected him for his versatile ability, honored him for his monumental achievements, loved him for his unflinching devotion to truth; but few knew the real man. Mrs. Mullins has given us an intimate picture of her husband and has done it in such a beautiful way that the book becomes at once biography and literature.



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