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Unseen Beauties of the Word

(Written for the Young People's-Adult Magazine)

THERE is an interesting prayer recorded in Psalm 119:18: "Open thou mine eyes that I may behold the wondrous things of thy law." We have read it many times, perhaps, but we cannot appreciate the Psalmist's feeling of blind helplessness until after we ourselves have made a real effort to discover the infinite and wondrous things of the greatest book mankind has ever known.

Interest in the study of the Bible depends upon two main factors: belief in divine origin and supreme content of the book and a realization of the fact that it is of such a nature that the more it is studied the more marvelous and enticing it becomes. If these two conceptions take hold of one, he will follow the Psalmist and pray for the open eye. Therefore, to the end that teachers and students of the Bible may have the second of these elements aroused to keep company with the first, we give some illustrations of the beauties of the Word which are unseen by most eyes.

In Matthew 12:23 we find in our Authorized Version, "Thou savourest not," etc. What Jesus really said to Peter is, "You put too high an estimate on your own ideas, for you cannot comprehend the things of God." In Romans 12:3 where the same verb is translated "think more highly" we get the correct idea. So the words taken together with the command, "Get thee behind me, Satan," present the picture of Simon seeking to usurp the place of Jesus and tell his Master what to do. We wonder if we do not sometimes follow Peter in telling the Lord what to do rather than in doing what he was commanded.

In the account of the morning after the resurrection of Jesus we have in the Authorized Version an old English greeting, "Hail!" (Matt. 28:9.) When we substitute for that our modern greeting, we get the unseen beauty, for we have the Son of Man, fresh from the sleep of the grave, speaking with love and joy to his disciples, "Good Morn-

By THE EDITOR

ing!" How wonderfully inspiring the picture becomes, for it was the beginning of a new day for the Master and for the world!

In Mark 12:15 we have, in the King James Version, the word "hypocrisy" which is good, but it does not give us all the meaning, for it is not now a strong enough term. These enemies of Jesus were not only pretending to be what they were not, but their pretense was put forth to cover a wicked purpose. "Jesus saw their ruse or trick" makes it clearer. It is bad enough to play the part of a hypocrite, but when one adds to this the baseness that seeks to ensnare an innocent one by treachery, he is worse and that is what Jesus found in his enemies.

In the fourteenth chapter of John's Gospel we have the wonderful words of comfort used so often at funerals. "Let not your

hearts be troubled." To us the words seem commonplace, but it was not so with the disciples, for the expression Jesus used presented to their minds a dynamic picture—Galilee in a rage with the storm lashing her to fury, her waters tossed in wild confusion. Ere many hours had passed after the words were spoken, they grasped the full meaning of the metaphorical statement and we can readily understand it, for who is there among us who has not passed through hours when storms of doubt and fear or of temptations raged within his soul?

1 Corinthians 3:9 gives us another beautiful expression. It is rendered "husbandry" in the King James Version when "farm" would more completely convey the original idea. We are the farm into which the seed of the kingdom have been sown and from which the fruits are to come that will bless the world. 2 Corinthians 2:14 brings before us the picture of an ancient king riding in triumph after a victory. Paul said, "He keeps on leading me in his triumphal train." Paul boasted of being taken captive by Christ and gloried in being the "slave" of Christ. He reveled in the picture of the conquering Christ followed by his shouting bands of happy captives.

Verse 17 of the same chapter gives us another interesting study. It contains the picture of a street peddler or huckster crying his wares which are not worth the price asked for them. "We are not dishonest peddlers of the Word" is Paul's assertion. He did not go about with a useless message merely to gain money. 2 Corinthians 11:13 presents the picture of a schemer in disguise, "They are masquerading as apostles." 1 Peter 1:13 contains two pretty expressions, the equivalent of our modern English, "stiffen your minds" and "keep a level head."

In Philipians 3:20, the Authorized Version translates "Our conversation" which is not all that is implied in the

(Turn to page 5.)

THE BIBLE IN NEW YORK CITY



The New York religious leaders who participated in the one hundred and twentieth anniversary of the New York Bible Society, Sunday, December 8, 1929, at Holy Trinity Lutheran Church, Central Park and West and Sixty-ninth Street. Left to right—Dr. Samuel Trexler, President of United Lutheran Synod, who delivered a brief address; Dr. George William Carter, General Secretary of New York Bible Society, brief address; Dr. Edwin A. Keigwin Carter, pastor of West End Presbyterian Church, Scripture reading and prayer; Dr. Paul E. Sherer, pastor of Holy Trinity Lutheran Church, who delivered the Anniversary Address on "The Romance of a Book"; Dr. Ralph W. Keeler, pastor of Goodsell Memorial Methodist Church, Brooklyn, author of the commemoration hymn, "Thy Word Is Life"; Mr. Henry F. Seibert, organist at Holy Trinity Lutheran Church. During the one hundred and twenty years the New York Bible Society has circulated millions of copies of the Scriptures among the immigrants, sailors and seamen, alien population, the sick in hospitals, prisoners, and has supplied the Scriptures in raised type for the blind. The Society has also placed the Scriptures in over one hundred thousand rooms of New York City's hotels.

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Editorial

Faith—hope—love . . . these three!

Sooner or later every fever of the poor and oppressed will come under the condemnation of the rich Pharisees.

Our Colored Friend Says: "If folks would spen' mo' time worryin' 'bout dey littleness an' less grumblin' 'bout de weather, dar wouldn't be so many of 'em wonderin' whar at ole Santa am when Christ-mus come."

Georgia Baptists are not neglecting their paper, the Christian Index. During the special campaign launched last fall for it more than 2,000 new subscribers were secured. We wonder why our own people cannot be induced to enlarge the circulation of their paper.

The indications now point to the fact that the next "secession movement" in our nation will be made by the band of foreign-born, foreign-controlled residents. The recent outbreak against the coast guard in Massachusetts is a straw that shows which way the wind is blowing.

"Seventy per cent of the rayon mills in America controlled by foreigners." So it was reported lately to Congress. Yes, and the same foreign-pay pauper's wages and with brazen effrontery run their mills right through the Lord's day as if we had no laws against such a crime.

Liquor is making its last stand. Join the Anti-Saloon League or the W. C. T. U. and fight the battle of righteousness with all your soul. Educate! Educate! Let every man, woman and child know what liquor did when we had saloons! Stop the liquor forces' false propaganda by circulating the truth! Put up your money to help the fight!

The real estate men of Washington City have shown the proper spirit. They have pledged the enforcement officers of their support in the movement to "dry up" the capital. Well, they have acted wisely, for let liquor come back and in a short time they will be having the old-time troubles selling property and collecting rentals from the masses.

Another horrible toll has been taken by our modern "consolidated, mass-production" school system. A bus load of little ones was crushed to pieces up in Ohio and nine little lives snuffed out. If these children had been trekking to the old-fashioned "little red schoolhouse" where they could have had much personal attention from their teacher, they would be in school today.

Our contemporary of Jackson, the Methodist Advocate, has "gone and went and changed" its name. The other day we opened up the mail and there was a good-looking exchange bearing the name of "The Methodist Herald." "Where did you come from?" we immediately wanted to know, and found from the staff head that it came from Jackson. Looking further, we discovered the facts about it. The paper is the result of a merger of the Advocate with the Central Methodist.

NOMINATIONS

Editor Livingston Johnson of the Biblical Recorder has come forth, in response to a suggestion in the Religious Herald, and claims that the next president of the Southern Baptist Convention ought to come from North Carolina. He cites the fact that the state has never been honored by having one of her sons elected to that position. Just to show our contemporary that our heart is in the right place, we hereby nominate a "Tar-heeler" to enter the ring against the "dark horse" who is being run, beloved and honored Charles E. Maddry. He is a great fellow and can do the job.

GOOD PARENTS—HAPPY YOUTHS

President Hoover has made a call on behalf of the children of America. In it he appealed for them all to have a chance to be well born. If they have that chance, they must have good parents, whose parents were good, etc. It is a wonderfully beautiful thing when young people enter life with a heritage of nobility behind them.

Last week we had the honor and pleasure of attending the marriage of Sarah Powell, daughter of Pastor W. F. Powell of Nashville, to Mr. Edward Corbin Chapman of Chattanooga. Both bride and groom are estimable young people of the type so many people would have us believe does not exist. Clean, strikingly intelligent, ambitious, holy in their desires, they face a future that is brighter than most young people face. A veritable deluge of rare presents came to them from their host of friends—their friends because of their parents as well as because of their own personal charm and worth.

The wedding was solemnized in the home of the bride and her father officiated, using the service given in a beautiful memento sent by Dr. and Mrs. George W. Truett to the bride. The house was packed with eager friends who stood on tiptoe to get a glimpse of the slender, gracious and attractive bride and her handsome lover.

And what a background those young people have! The groom's maternal grandfather, his father, an uncle and other relatives have been deacons of Baptist churches, serving in a fine way. The mother, grandmothers and other female relatives have been, or are, consecrated women of the old school. "The house of the righteous shall stand," declared the Wise Man of old. Surely this new house, with such a head as Mr. Edward Corbin Chapman and such a queen as Mrs. Sarah Powell Chapman, will not fail to fulfill the prophecy.

We are not writing these words in an idle of flattering vein. We are giving it in order to appeal to parents everywhere that they will strive to leave their children a heritage of purity and consecration which will start them off in life aright and which will serve as an anchor to their lives and homes in days to come. It is good to be well-born. It is a thousand times better to be able to make it possible for your children's children to be well-born.

The King James Version

From time to time we are asked why there are so many versions of the Bible, and if the King James Version is not about to be displaced. The second of the questions is as easy to answer as the first only it can be answered with one word, "No." The first is answered by saying, "We have so many versions of the Bible because modern men are so independent they are unwilling to accept authentic translations, made by large groups of scholars, hence go afield to make their own translations. Moffatt's and all the other recent translations are, strictly speaking, personal expositions of the original texts."

We have a firm conviction that every effort to displace the King James Version from the pulpits of our churches, from the schoolrooms, and even from our Sunday school literature is a grave mistake. Our conviction is not born of any fanatical idea that the King James Version "is the copy which the Holy Ghost indited," or that it is in some way specially sacred to the Lord. We are quite sure that the American Revised Version is a better translation of many passages and certainly it has the advantage of having come into existence

after many of our best and oldest manuscripts had been discovered. Two things, however, make us certain that to displace the King James Version as the basic Scriptures for all our public worship and teaching, will be a serious blunder. They are:

1. It is the one copy that is accepted by all evangelical Christians. There are many people in every denomination who will not accept the new versions. Tradition and veneration play large parts in our religion; in fact, there could be no lasting religious faith without them. Glorious traditions have grown up about the King James Version, and it has lived long enough in the hearts of our people to bring to itself a halo of sanctity which makes it an object of veneration. To throw it aside for the sake of new versions is to take from the place of worship and sacred teaching that which commands respect and to place in its stead something that commands only curiosity and temporary interest.

There is a legitimate place for the other versions. They make splendid parallel reading. For the man, who has never had a chance to study the Greek and Hebrew, these versions furnish the best possible concise commentaries. With three or four of them in hand, a student can form a fairly accurate paraphrase of the original text. But when we throw aside the foundation given in the Authorized Version and accept these translations instead, we thereby declare to the world that we no longer need a standard and are free, each to form his own conclusions as to what the Holy Spirit actually inspired.

There is a second and very commanding reason for keeping the King James Version at the center of all our religious teachings. So well has the editor of the Nashville Tennessean introduced the case, we quote from his editorial of a recent issue:

"Viewed merely as literature, the King James Version of the Bible is the finest example of English extant. Many of the foremost orators, poets and prose writers of the race have frankly acknowledged their debt to the Bible. There is a majesty of expression in the English of this version that is not to be found in any other literature. It is difficult to see how any one can be really educated in the proper acceptance of the term without some familiarity with the Bible. It is true that the Bible cannot be read as other and lighter books are read. It requires thought and study if one really gets a true appreciation of its virtues as literature.

"It would be a fine thing for America if we could restore that true literary appreciation of the Bible which another generation had. It requires constant and almost daily reading of this great Book in order to obtain this appreciation and to revel in its delights. Unfortunately, modern life is not conducive to reading of this character and in our zeal for the separation of church and state we have discouraged its reading and its study in our schools and colleges. We have long believed that this was unnecessary and that some plan could be devised whereby, without doing violence to religious convictions, the Bible could be restored to its proper place in our institutions of learning. The study of the Bible should be included in courses of English literature. It is a literary masterpiece that we cannot afford to sacrifice under any consideration. Our speech and our writing will be infinitely poorer if we fail to recognize this fact. Aside from all religious or moral considerations, and they assuredly should not be ignored, the Bible is entitled to its old-time place in the intellectual associations of the present generation."

The English language is rapidly becoming the language of the world. Travelers tell us that there are few places in the civilized world today where one cannot find some people who understand English. America, Canada, Australia, Great Britain, New Zealand, and numbers of other places use our mother tongue. The insignificant number of changes in our language during the past 300 years is phenomenal in the light of the tremendous changes of the previous 300 years. The stability of our language around the world is due almost entirely to the common Book, the King James Version. And as long as it is the Book of all, they will continue to speak practically the same tongue their forefathers used at the beginning of the seventeenth century.

Furthermore, we must remember that the King James Version came out of that period which saw

our tongue in all her glory. It was prepared by one of the finest groups of scholars ever assembled on the globe. It did not come out of one man's private library nor out of the prejudices of one expositor. It came as a result of research in the world's best libraries and out of the devotion and prayer of a great group of consecrated men who believed that they were translating the Word of God and who did their work conscious all the time of the Holy Ground upon which they trod. It is nothing short of sacrilege for us today to thrust aside their colossal and enduring work for the sake of some "Modern Reader's Bible" which is only the superficial work of one man, even though he may have been a real scholar.

In this connection we wish to set forth the view that there is need in our literature only for the King James Version. It should be made the basis for our study. Expositions by lesson writers can cite all new translations, point out the corrections that have been made in the Authorized Version, use every possible aid in presenting the full meaning of the text; but the basis of our teaching and preaching should be the word that is familiar to all ears and from which many millions have memorized treasured passages.

The illiterate countryman may be branded as narrow and bigoted when he insists on the use of the King James Version in our teaching and preaching, but he is wiser than most people think. He knows values by instinct. He could not present any arguments for his position except that "The old version was good enough for our fathers," but that is a clinching argument. The peace of our denominational family, the sacredness of our language and our English brotherhood, the one supreme chance to give the world a common language through the teachings of Christ as carried by English-speaking missionaries, the basic worth of the Authorized Version, the place it has ever held in the hearts of our people because of its origin and history—these and other things cause us to make an appeal that we be very slow about taking into the pulpits of our churches or into the classrooms any other text of the Scriptures than that which we know will fall in pleasing cadences on every ear.

To throw aside the stately and beautiful Authorized Version of the Scriptures for any modern translation of the same is manifestly an act akin to the American mania for destroying all that is old and stately and substituting therefor that which is modern and gaudy. We have no architecture in our church buildings that will abide through the century. We have nothing abiding in our methods and plans of work. Even the nature of our faith seems to be in constant flux. Shall we take the last step by declaring that we ought to throw away the "old and antiquated" King James Version? Nay, and it please God, there are still hosts of devout evangelical Christians who love the beauty and stateliness and endurance of the language of our forefathers and who believe that one fundamental need for our religious permanence and stability is a common and basic Scripture. We gladly welcome all modern translations as aids to study, but the Authorized Version must be good enough for us in our worship and teaching.

Is Our Church Music Paying?

We have never seen a discussion of the cost to our churches of their musical programs. So far as we know no statistics have been compiled to show us just how much money we are putting into that one item of our annual expenses. Wondering whether or not we are getting due returns on the investments, we have ventured some statistics of our own and draw some conclusions which we pass on for review, corrections and further study.

Our Investments

Seventeen millions of dollars is a staggering sum for a poor preacher, yet we believe it is a conservative estimate of the amount Southern Baptists now have invested in the musical equipment of their churches. We have been around a good bit and have seen all kinds of church houses. If the following figures are erroneous, we believe they are too small rather than too large. From our knowledge of our churches we draw the figures:

No. Churches	Investment Each	Total
4,000	\$00,000.00	\$00,000,000
5,000	50.00	250,000
5,000	250.00	1,250,000
5,000	500.00	2,500,000
3,000	1,000.00	3,000,000
1,000	2,500.00	2,500,000
500	5,000.00	2,500,000
500	10,000.00	5,000,000
24,000	Total	\$17,000,000

These figures consider that at least 4,000 of our churches have no instruments. We doubt that there are so many without some kind of instrument. Five thousand, we estimate, have only cheap pianos or more probably reed organs. Surely that is a conservative estimate. Five thousand more have only one good piano, and no good piano can be purchased for less than \$250. Five thousand, we estimate, have either two pianos or one extra good one. Below that class come the churches that have from two pianos up and in addition have pipe organs costing from \$2,000 up to as high as \$50,000 each. We do not believe we have overestimated the average for these churches. In our own church, for example (and there are hundreds like it), we have about \$15,000 invested in music equipment.

Cost of Operation

Now when we come to the cost of operating these instruments, of supplying song books, sheet music, song leaders for regular services and protracted meetings, regular choir directors, paid pianists and organists, we have another item that runs into large figures. Again we have sought to be extremely conservative in our estimates:

No. Churches	Amt. Spent per Yr.	Total
4,000	\$ 2.00	\$ 8,000
5,000	5.00	25,000
5,000	50.00	250,000
3,000	100.00	300,000
1,000	200.00	200,000
500	750.00	375,000
500	1,200.00	600,000
24,000	Totals	\$1,758,000

There are some of our churches that do not spend a penny for song books and depend upon the members to furnish their own or upon some itinerant singing school teacher to visit them and sell books to their members. But there are very few of these. We know of very few churches that do not spend an average of from five to ten dollars every year for their books and song leaders. Counting out 9,000 of our churches, we get to that great class that uses evangelistic singers, special music of various kinds and a large number of good song books. Fifty dollars per year is a low estimate of their average expenditures. The class of 3,000, we believe, spent far more than an average of \$100 each, for there are very few of them that do not pay more than that for the song leader during their annual revival. The other figures are below the average, for there are many of our churches that spend from \$1,200 per year up to \$5,000 per year for their music, some going even beyond that.

Startling Revelation

Now we have the startling fact that our expenditures for music alone run to a good deal more than we are investing in our whole Southwide and worldwide program of missions and benevolences. Here are the facts:

Spent for music, directors, etc.	\$1,758,000
Interest on investment, cost of repairs and depreciation, 8%	1,360,000
Total	\$3,118,000

Yet our program for the coming convention year is covered by \$3,000,000, and there are grave misgivings lest we shall not reach that goal!

Is It Paying?

It is time for us to notice some of the undiscovered facts about our denominational life. We would not minimize the worth of music in our worship. We do not believe our churches have enough music. If we could do it, we would have a splendid orchestra in every meeting-house in the land. Our Lord Jehovah knew what made worship effective and uplifting, and in the wonderful temple of Solomon was gathered the greatest aggregation of musicians ever assembled for service in any place on earth and half of them played instruments of

music. We do not need less music; we need more music that stirs the souls of men and women with holy and uplifting emotions and less of the operatic performances which we have to endure on every hand.

But we need to examine our churches and see if we are getting out of our expenditures for music all that we should have. Do our instruments stir and inspire us? Do our singers sing with the spirit of fervor that characterizes the preachers or do they merely perform? Is there a choir in all the land that goes before the people to sing without having to bury their noses in the printed music? Have we a soloist anywhere who memorizes the words and music and sings with the same abandon and spirit for the Lord that the actor uses in order to captivate a crowd of the world? Do the anthems and oratorios sung by our trained choirs help the masses, or are they merely so much jargon to the people who have never been blessed by having their understanding of, and appreciation for, classical music developed? Do our choirs sing to help the pastors "put over" their sermons, or do they select their music without regard to the pastor's wishes and nearly always utterly out of harmony with the themes of his sermons?

Do our churches have a music program that fits into the other services, or do the other services have to be adjusted to the music? Do song leaders seek to magnify the bishops of God's churches, the pastors, or do they strive to hold the limelight by playing to the galleries? Are our choirs made up of the most consecrated singers of our congregations, or are they made up of the trained voices regardless of what kind of lives the singers may lead? Do we demand the same standards of conduct and faithfulness on the part of the choir members that we do of the Sunday school teachers and officers? In a word, is the choir a part of the church or is it an independent organization that uses the church for the purpose of exploiting itself?

These questions may seem foolish to many who have not spent years in general work, but they will not be such to the men who spend their time on the field and who seldom worship on two successive Sundays in the same church house. The choir is not only the "war department" of the church; in all too many instances it has become the usurper of the time every church should give to its pastor for presenting the Gospel.

What Shall We Do?

For many years we have been thinking about the matter of our church music. Of course no novice can offer suggestions that are in any wise perfect, but we believe we have some suggestions that are worth serious thought, revision and ultimate adoption by our people.

1. Let the Southern Baptist Convention appoint a committee to make a careful survey of the whole matter, getting all the data possible from our churches and information from churches of other denominations. The data should cover the items suggested above in the expense accounts, the character of song books in use, the sources from which song books and sheet music come, kind of instruments used, amount of time used by various churches during the preliminary parts of the regular preaching services, etc.

2. Let this committee make a study of the data available. Then, by means of a questionnaire sent to a large number of pastors representing every kind of Baptist church, seek to ascertain the problems connected with church choirs and musicians, number in each church who have ever studied music, effects of paid choirs and musicians upon the church services, value of paid song leaders in revival meetings, most popular types of songs and hymns, and all kindred subjects. There is no way to get this information save from the pastors themselves.

3. After a careful study of the entire subject and all data affecting it, let the committee draft recommendations concerning the formation of a permanent committee or commission on Church Music, its conduct, relation with other agencies of the convention, etc. (Our own idea is that it should come under the Department of Church Extension which we hope to see the convention set

(Turn to page 6.)

THE PERSECUTION IN RUSSIA

By Dr. J. H. Rushbrooke, M.S., General Secretary,
Baptist World Alliance

Every Christian must needs be stirred to the depths by the widespread persecution in Russia. Let there be no mistake regarding its purpose, which is nothing less than the extermination of religion. I offer two facts in proof of this:

In the very first sentence of a book by a Communist, entitled "The Baptist Movement and Its Political Significance," printed this year by the Government Press in Moscow, the writer avows as one of the tasks of his party "the irreconcilable fight against belief in God, against superstition, prejudice, against religious cults of every kind."

An English correspondent in Moscow reported in June last a statement by the Commissar for Education:

"Anatol Lunacharsky, in an article in the 'Izvestia' today, says that the fight between the forces of religion and atheism is more serious now than ever; and urges that religion must be rooted out by the most intensive anti-religious propaganda. He states that the Soviet Government's mighty hand will support the Society of the Godless."

The Russian Government, it must always be remembered, is controlled by the Russian Communist party, which is avowedly and unanimously atheistic. The differences within the party on religion are concerned only with the methods of fighting it—with questions of times and seasons, of forms and degrees of pressure. Religious liberty as understood in modern civilization is simply non-existent.

With such declarations as I have read, can you be surprised at the happenings of today? I leave aside all that took place years ago in the confusion of revolutionary change. The Soviet Government has now lasted twelve years. The legislation of the present year is the most oppressive yet adopted, and the administrative repression is more general and consistent than ever before. Every day is bringing us news of Mennonites fleeing from a country in which they cannot live as worshippers of God. The saddest stories reach me—not directly from the sufferers, for those who suffer most cannot write, but from thoroughly trustworthy sources. Arbitrary taxation is laid on ministers and officers of churches; when they cannot pay, their goods are seized. To their protests that the demands are impossible, the answer comes, "Lay down your office, renounce God, and the claims will be cancelled." Some have doubtless yielded to such pressure, but heroic endurance is the rule. One hears of a village pastor bereft of everything and broken in health; of another lying four months in prison; of a third compelled to forsake family and church and to flee for his life. These are but casual examples of what is actually going on. Heavy fines are imposed, and the failure to pay is followed by the seizure of everything—I speak of definite and recent cases. There is nothing against these people except their belief in God. Apart from the oppression of individuals, the seizure of churches and meeting houses goes on continuously. One, a new church in Siberia, costing \$10,000 was scarcely completed when it was seized. Christian papers are being stopped. The monthly organ of the Baptists in Russia has just ceased publication. Banishments and imprisonments are frequent, and the victims are the leaders of the churches. The organized religious instruction of children is forbidden; there is not, and cannot be, a Christian Sunday school in all Russia.

Now this is a great human issue on which we dare not be silent. Frankly, I speak as one who has steadily favored, and still supports, close relations with Russia, though let me add that in view of what happened I fully understand and appreciate the conscientious position of those who take another view. The maintenance of political relations does not imply approval of the acts or attitude of a government; and it cannot be too clearly stated that if relations with Russia are to be really cordial there must be a definite change in the attitude of the Soviet Government. Religious persecution shocks the conscience of the world.

THE ARIZONA SITUATION AGAIN

By S. E. Stevenson, Field Secretary, Baptist General Convention of Arizona, Phoenix

The Arizona Baptist, official organ of the Arizona Baptist (Northern) Convention of Arizona has an elaborate Christmas edition of this paper which features their work in the state. Evidently the purpose of this issue is to magnify their work to the disparagement of the work being done by Southern Baptists in this state. Those from afar who read the editorials and articles of the above mentioned paper cannot get a correct version of the situation among Baptists as it actually exists. It is clearly evident that the editor of this periodical and the leaders in the Northern Convention are seeking to create the impression that everything is going well among Baptists in this far southwestern country.

Copies of this issue have been sent to the leaders of the Southern Baptist Convention. This has been done to court the favor of these brethren. It is now an open secret that the leaders of the Northern Convention did everything in their power to prevent the Southern Baptist Convention from granting direct representation to us in May at Memphis. Now we are in the Southern Convention they are seeking to further hinder the progress of our work. They are keenly conscious that they are

THE CHILD'S BILL OF RIGHTS



THE ideal to which we should strive is that there shall be no child in America:

- That has not been born under proper conditions.
- That does not live in hygienic surroundings.
- That ever suffers from undernourishment.
- That does not have prompt and efficient medical attention and inspection.
- That does not receive primary instruction in the elements of hygiene and good health.
- That has not the complete birthright of a sound mind in a sound body.
- That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.

HERBERT HOOVER.

fighting a losing battle. Under such circumstances they are seeking by every possible method to hold what they have.

The editor of this Northern paper eulogizes Southern leaders and their orthodoxy. He praises Broadus, Gambrell, Mullins, Dodd and Truett. He seeks to leave the impression that Northern Baptist leaders of Arizona and the North in general are in doctrinal alignment with these men. Those well informed know the absurdity of such comparison. The boards and convention of the North are under the influence and control of the Liberal element. The Baptists of the North have lost their schools. Modernists and evolutionists have taken them. They have become the hotbeds of the rankest heresy. It is no longer a wise policy for Northern leaders to seek to cover up their modernistic tendencies. People are thinking today. The plain people are weighing matters.

The editor further seeks to turn Southern leaders against us by saying that we disturb and distract forces. He says: "If you knew us intimately we believe you would resent (emphasis mine) any effort to disturb and distract our forces in the name of your worthy convention." We are accused of dividing their work. We are divisive only in the sense that we preach uncompromisingly the fundamentals of the Bible. The Bible is the dividing line. It is all right for Northern Baptists to maintain workers in Southern territory, but it is preposterous for Southern Baptists to do work

in Northern territory. True Baptists are a free people. Southern Baptists never howl when their members go over to the Northern Baptists.

Then again the editor says: "Our churches are dedicated to the historic Baptist faith." Those of us who live here and have labored here know that that is not a true statement regarding Baptist affairs here. The inclusive policy, modernism, allocation of territory, open communion, alien baptism, a dictatorial leadership and assumption of superior intellectual capacity culminating in a usurpation of local church independence are not historic Baptist doctrines. Every well-informed Baptist knows they are not, hence thousands are breaking with such a program.

The editor also intimates that because Northern Baptists were here first that it is an intrusion for Southern Baptists to work in this state. They feel that this is their territory. We appreciate as much as they their pioneer work. No division in Baptist ranks in this state would have ever come if the Northern Convention had remained true to Christ and the New Testament. Hundreds of faithful Baptists tolerated a compromising program for years before they finally broke with the Northern Convention.

Then last of all the editor intimates that Arizona is Northern in sentiment. A canvass of the state will prove the opposite to be true. Arizona is seventy-five per cent Southern in sentiment. The state will in the coming years come to the Southern Convention. We are passing through in this state now what Oklahoma, New Mexico and Missouri passed through years ago. However, we are having a fiercer fight than these states, we do not have the unanimity they had, because the forces of modernism are more firmly entrenched now than twelve and fifteen or twenty years ago. Our work here will require years to accomplish its purpose. Gradually we are gaining ground. There is much dissatisfaction in the Northern churches of this state, because of their unscriptural practices. We will be patient and wait for the verdict of the future. Time will tell.

CHRIST'S BAPTISM (MATTHEW 3:13-15)

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

The two big words used by Christ in this reply to John are **us** and **thus**. The **us** is the **us** in Gen. 1:26, "And God said, Let **us** make man in **our** image, after **our** likeness." When Christ said **us** in speaking to John, he included with himself God the Father, and God the Holy Spirit. They were all three present at Christ's baptism; for the Father said, "This is my beloved Son in whom I am well pleased," and the Spirit of God was descending like a dove and lighting upon him. All three were right there, approving the action and design of Christ's baptism. The three were not only working together here, but had been and are still working together in the salvation of people. They worked together in man's creation and work together in his re-creation.

Now the **thus**. We may go to 1 Cor. 15:14-17, "If Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins."

The writer of this chapter had just said: "Christ died for our sins according to the scriptures and he was buried and he rose again the third day according to the scriptures." In saying this he was telling what the Gospel is, which is the power of God unto salvation to every one that believes. The baptism of Christ was so arranged and planned that it carried with it the death, burial and resurrection of Jesus, without which there could be no righteousness or justification of a sinful man. "It thus becometh us to fulfill all righteousness."—G. M. S.

Near, so very near to God,
Nearer I cannot be;
For in the person of his Son
I am as near as he. —Catesby Paget.

"Healing Humanity's Hurt"

SUNDAY SCHOOL LESSON, FEBRUARY 16

Scriptures

Lesson Text: Matthew 9:1-13.

Devotional Reading: Isaiah 35:1-10.

References: Mark 2:1-12; Luke 5:17-32.

Golden Text: Matthew 8:17.

Introduction: The connection in Mark's account of the healing of the palsied man indicates that it occurred before the preaching of the Sermon on the Mount. Matthew, in that case, has given us a group of the miraculous healings by Jesus without regard to their chronological order. There is no more fascinating study than that of the miracles wrought by the Lord on behalf of those who were diseased. And the wonderful thing about it is that every miracle He performed anticipated "the mightier works" which He prophesied His disciples would do. Nerve-grafting to cure palsy is one of the very latest "mighty works" of man. Surely, in presenting this lesson, we may use the title of Mr. Louis J. Bristow's book as our subject.

I. The Palsied Man (1-7)

Verse 1 of this chapter really closes the narrative contained in chapter 8. Mark (5:18) and Luke (8:38) tell us that the maniac of the Gergesenes besought Jesus to be allowed to follow Him when he was leaving their country. "And entering into the boat (that is, the one moored nearby) he came into His own city," Capernaum as opposed to Gerasa.

1. **The Palsied Man (2).** "And lo, they were bringing to him." The act was not finished. The picture is graphic, although incomplete. We can only imagine the sick man "lying on a bed" and his companions bearing him along toward the house where Jesus was. Mark and Luke furnish the details, four men, the great throng of people, the broken roof, etc. His disease was a form of paralysis.

2. **Conquering Faith (2-b).** "And Jesus, seeing their faith." Broadus says: "He was more ready to work miracles for those who had faith; and whose forgiveness of sins was also involved, it was indispensable that the person concerned should have faith." "They" refers to the four men who bore the bed. The pains to which they went in order to get the sick man to Jesus proved that they believed Him to have power to help. "Said Son, thy sins be (are) forgiven thee." Jesus saw deeper than the physical ailment of the man. It may be, as Broadus suggests, that his disease was the result of some sin. At any rate, Jesus knew that his mind was troubled on account of sin and struck the weak spot in his work of healing.

3. **Jesus Challenged (3-7).** Again the introductory word "behold." It does not express the surprise which we associate with it now. It is more nearly rendered in this instance by "And strange coincidence." "Certain of the scribes." Luke says, "Pharisees and teachers of the law." It was unusual that so many of them should have been on hand. "This man blasphemeth." They did not say it out loud, but murmured it secretly, but Jesus did not need to hear their words in order to know their thoughts. Quickly He accepted their challenge. They felt that to forgive sins belonged only to God and their reaction to His words was natural.

"Wherefore think ye evil in your hearts?" His words contained not only a rebuke to them, but the declaration that their thoughts were evil and not born of a desire to defend the truth. "Which is easier to say, Thy sins be forgiven thee, or Arise and walk?" In this instance Jesus relied on His works to prove his claims to Messiahship, as when He sent His famous message to John the Baptist. To man it was blasphemy to say, "Thy sins are forgiven," but to Jesus it was just another way of saying, "Thou art healed."

Then, with boldness, He thrust aside all reserve and bade the sick man to take up his bed and go home. "Power," in this verse, is better rendered by "authority" as in the Revised Version. It

comes from the Greek word meaning "liberty of doing as one pleases, physical and mental power, or the power of authority and of right." Therefore, He showed them that "The Son of Man has authority on earth" to do what He will, even to forgive sins. The sick man arose and departed, "glorifying God" (Luke 5:25). That is an inspiring scene which Luke presents to us. Who has not witnessed similar ones when some sin-sick soul has left the altar in God's house glorifying Him? The effect upon the crowds, as given in verse 8, is what any one would expect.

II. The Sinner's Feast (9-13)

"The point of interest for the evangelist in this narrative is not the call of the publican disciple, but the feast which followed, a feast of publicans and sinners at which Jesus was present proclaiming by action what He formerly proclaimed by word; a sinful past no doom."—Expositor's Greek Testament.

1. **The Sinner Called (9).** Immediately after leaving the house in which the paralytic was healed (shown by "from thence" in the text) Jesus saw a man named Matthew. Note how naturally and gracefully, yet how briefly, Matthew tells the story. "Sitting at the receipt of custom." "Customhouse" is the correct modern word to use here. The Romans taxed almost everything in the land. Publicans were Jews who bought from the Romans the privileges of collecting the taxes, consequently they were despised by their own people. Mark and Luke tell us his other name, Levi, but Matthew gave only that by which he was known after he became a disciple of Jesus. He loved his new position and his new name.

2. **The Sinners' Feast (10).** We need not think that the feast came the evening following Matthew's call. Neither do we know just where it was held. The account is brought in at this point in the narrative because it fits logically into the place. Broadus, however, thinks Matthew gives the correct chronological order. Dr. Savage joins him in having the feast follow soon after the call. It seems very natural that Matthew, like Zacchaeus, was a rich man, hence could afford to give a celebration in his home. "Many publicans and sinners were reclining" at the table and the disciples of Jesus were there also. Matthew presents another striking picture for us. What a scene! The Son of God sitting or rather reclining at the table surrounded by men who stood without the pale of social life, men who had been ostracised by their own kind. Imagine Mrs. Herbert Hoover sitting with a group of Senators' wives in the slums of Washington and surrounded by a group of fallen women, and you will get some idea of the reaction of the Pharisees.

3. **The Sinners' Spite (11-13).** It was customary for outsiders to gather in the courts of houses in which feasts were being served. That accounts for the presence of the Pharisees who, of course, were not at the table. They, like many "good" church members of today, would attend the place of sin, but not take part in the sinning! They had a fine chance now for gossip!

"Why eateth your Master with publicans and sinners?" The Jewish law made it a grave offense indeed for a Rabbi to do such a thing. Jesus heard their question, and His reply sent forth the fundamental principle governing His actions and forever settles the question of "divine healing" without the use of medicines. "They that are whole have no need of a physician," therefore the converse, "They that are sick do need a physician." Luke gives the statement, "They that are in health." The emphasis was placed on the words "do not need," and therein lies the stinging rebuke to the Pharisees. It is as if Jesus had said to them, "Surely you do not expect me to be associating with you! My business is with the sick people, and you are not sick!"

"Go ye and learn what that meaneth." This was a common expression in use among the Rabbis. "Sin is a worse disease than you have discovered; therefore, the sin-sick need a greater physician than you know." "I am not come to call the righteous but sinners to repentance." The Pharisees belonged to the "righteous" class, not because

they were without sin, but because they were so calloused in their own estimation that it would be impossible to make them realize that they were sinners. "I will have mercy and not sacrifice" is from Hosea 6:6 and was used to bring before the Pharisees the fundamental purpose of Christ and the essence of the sacramental system. No sacrifice was of importance unless it came on the wings of mercy; to offer sacrifices, as did the Pharisees, was a sham. To offer hope and peace to troubled hearts was the supreme sacrifice whose perfection and symbol are found on the cross.

Application: This lesson takes us into the very heart of the ministry of Jesus and shows us with vividness our part in the program of redemption. Jesus has come to serve those who are in need. Faith is the lever which pries open the doors of God's storehouse and thrusts before us spiritual healing and supreme joy. Prejudices lock many a heart against the truth of God and leave countless souls in sin's grim hold. No lover of the poor and oppressed will ever fail to have his bitter enemies among the rich and well-to-do. Sin is a leprous disease attacking the spiritual man and silently but surely eating away until it brings death; and like leprosy, it affects every one who comes in contact with its victims.

Where was the home of Jesus at this time? Why did the palsied man's friends bring him to Jesus? Whose faith brought the blessing to him? Why did Jesus say, "Thy sins be forgiven thee?" Why did the lawyers challenge Him? What use did Jesus make of His works on that occasion? What did He mean by "power"? What effect did the cure of the palsied man have on the crowd? Who was Matthew? Why was he classed as a sinner? What happened during the feast in his home? Why was it an offense for Jesus to associate with the publicans? Who needs a physician?

UNSEEN BEAUTIES OF THE WORD

(From page 1.)

Greek text. "Our commonwealth" is better and involves not only speech, but all else becoming Christians. We see the beauty of the expression when we remember that Philippi was a free city under the Roman Empire and her citizens were very proud of it. Paul utilized this fact in order to impress upon the Philippian Christians the necessity of their living in a way that would manifest their pride in their heavenly citizenship.

In Col. 3:8 we have in our version the expression "put off," followed in verses 12 and 14 by "put on." These are trade terms until we see the metaphorical use made of them by Paul. He saw the Christian removing his old habits and faults like he removed his soiled garments. He saw him putting on the Christian graces like he put on his fresh linens; and in verse 14 the outer garment, that which covers up the defects in any other, is love which is "put on over all these things" and not merely "in addition to" them.

In the thirteenth verse of this chapter of Colossians we find "forbearing one another" in our Authorized Version. We do not use "forbear" today as it was used 300 years ago, hence miss the beauty of the original text which meant "to restrain, to hold in check, to hold back," and behind which is the picture of a chariot driver restraining a team of horses, preventing them from harming themselves and guiding them to do their very best. What a wonderfully beautiful thing when Christians "forbear one another" in that way, keeping one another from harming themselves by wrong conduct and evil words and directing one another to do the best work for the Master!

It is impossible to do more in this brief space than present a few of the unseen beauties of our Bible. These examples, we trust, will serve to incite Bible lovers with the desire to delve further into this mine of eternal truth so beautifully presented to us. Many splendid helps to study may be had. Let no man deceive you into thinking that you do not need them or that you are sinning against the Holy Spirit in using them. Be sure you have a safe teacher before you accept his writings, for none but the most humble and devout can show you the secrets of God's great treasure-house of wisdom and beauty.

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Q. Please explain 2 John 9.—A. W.

A. This verse reads, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." The word "transgresseth" is the same word found in Acts 1:25 and there rendered "fell." Literally it is "stepping aside." Therefore, whosoever "steppeth aside and does not continue to abide," John frequently used the word rendered "abide" in these epistles. In 1 John 2:27 we are told that the "anointing abideth in us." In other words, John simply repeats what the Saviour had often said, that, if we are born from above, "his seed remaineth in us." So if one readily turns aside from the profession of his faith and does not constantly abide in the teachings of Christ (doctrine means teachings), he hath not God."

The same idea is presented in a more forceful way in 1 John 2:19, only there it is presented from a different angle. "They went out from us because they were not of us." Here, "If they do not remain steadfast in the teachings of Christ, they do not have God as their Father." This is one of the strongest texts against the doctrine of apostasy.

Q. Do you think the Ministers' Casualty Union is a safe place for a preacher to invest in insurance?—P. H. P.

A. So far as we know this is one of the reputable companies that deal in insurance for preachers and other Christian workers. We have never heard any unfavorable criticism of them. They stand high in their sphere.

Q. Where are the headquarters of the Southern Baptist Convention?—F.

A. If you mean the location of the Executive Committee of the Convention, it is in Nashville, 161 Eighth Avenue, N., with Dr. Austin Crouch in charge.

Q. Do I have to pay \$250 in order to be allowed to attend the meeting of the Southern Baptist Convention in New Orleans?

A. Absolutely not! If you are a member in good and regular standing of a Baptist church in Tennessee, simply have that church elect you as a messenger and send your name to Secretary O. E. Bryan, 161 Eighth Avenue, N., Nashville, and he will send you a card showing that you are entitled to a seat. Of course, Tennessee can have only a certain number of messengers from her churches, and when this number is filled no others can secure credentials. So far as we know, our state has never made a money requirement for attendance upon any Baptist association. However, the number of messengers from the state is determined upon the basis of the total amount of money we give to Southwide denominational causes.

Q. What is the difference between a creed and a Confession of Faith?—J. E.

A. In the generally accepted usage of the terms the difference is this: A creed is a statement of faith (religious beliefs) by which a body of Christians protect themselves from those who dispute or deny their beliefs, and whereby a church or denomination controls its membership and policies. A Confession of Faith is such a statement of beliefs used not for control, but simply to let the world know what principles govern the faith and practices of the body adopting them. In reality, they are one and the same; in use they are different.

Q. Please explain Matthew 24:27.—J. J.

A. A careful reading of the preceding verses will explain it. Jesus had foretold the destruction of the temple and had warned against the coming of anti-Christ. He declared with great emphasis that all who claim he has come or is here (mark His words, Lo, here is Christ, etc., verse 23) are false prophets. Then He stated, what He said on other occasions and in other words, "As the flash

of lightning darts from the east to the west in the twinkling of an eye, so shall the coming of the Lord the next time be."

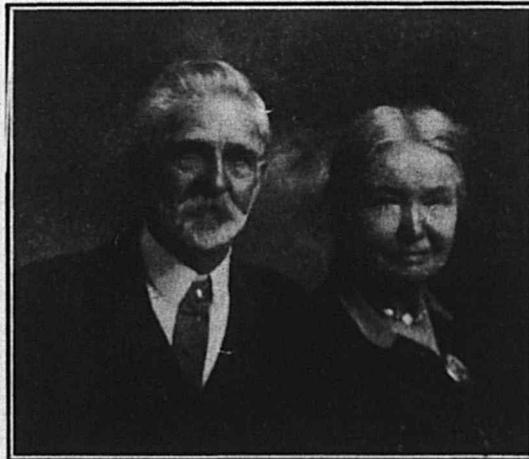
There are those today who tell us that His coming is going on now, that it is a process, and that He will come in no other way. We heard that heresy over the radio not long since. There are others who tell us that He comes in great cataclysms such as the destruction of Jerusalem, the World War, etc. Jesus himself declared that He does no such thing. When He comes, it will be in a sudden and cataclysmic manner. Paul said it thus, "In a moment, in the twinkling of an eye."

GOLDEN WEDDING AT JACKSON, TENN.

Fifty years ago on January 15, 1880, two young people in Fayette County, Tenn., each 24 years old, decided to get married. They were Jehu P. Phillips and Miss Lucinda Rhea Hailey, daughter of L. S. and Elizabeth Hailey, who lived near to Whitesville, Tenn. The bride—still a bride—is sister to C. H. Hailey, Whiteville, deacon of Mt. Moriah Church; O. L. Hailey of Nashville, Tenn.; J. F. of Jackson; and S. H. Hailey, deacon of Pinson, Tenn., and Mrs. C. E. Doyle, Memphis, Tenn.

These young people were members of Mt. Moriah Church, one of the great country churches in West Tennessee, near to Whiteville. Brother Phillips was a deacon of that church until they removed to Jackson. When they were married they went to farming and prospered. Their home was "the preacher's home" as well as the home of any visiting brother or sister. Here the editor of the Baptist and Reflector, Dr. E. E. Folk, often found welcome and rest. Here came the associate editor, Dr. W. D. Nowlin, 37 years ago and put their names on the subscription list of the Baptist and Reflector. The paper has never ceased its welcome and helpful visits up to the present.

Many years ago this couple removed to Jackson, and what is now West Jackson Church was organized in their home, Brother Phillips having been an honored deacon of that church since its organ-



MR. AND MRS. J. P. PHILLIPS

ization. The members of the family have been steady and helpful workers in that church through all its eventful and successful history and are still carrying on.

There were six children born to this couple, four of whom are still living: Mrs. W. R. Henley of Memphis, Mrs. Guy C. Hall of Jackson, whose husband is a Baptist preacher, J. Perriman Phillips of Miami, Fla., and Miss Lou Rhea Phillips of Jackson. There are nine great-grandchildren.

On January 15, 1930, the children planned a surprise and gave "the merry old couple" a golden wedding party with beautiful refreshments and gifts. Thus they have traveled a half century together, enjoying each other and their religious life and confidently looking to a brighter day beyond. This affectionate tribute is given them by their grateful children who delight to honor them. They knew not of the celebration until they were called to dinner, and to see this notice in the paper will be their first intimation that such publicity is given them.

May their days be brighter and brighter until the perfect day.—O. D. Hailey.

RECEIPTS AND DISBURSEMENTS FOR MONTH OF JANUARY, 1930—CO-OPERATIVE PROGRAM

Southwide	
Foreign Mission Board	25% \$ 6,075.00
Home Mission Board	12 1/2 2,936.25
Relief and Annuity Board	03 1/2 850.50
Education Board	01 2-3 405.00
S. B. Theological Seminary	01 2-3 405.00
S. W. B. Theological Seminary	02 8-15 615.60
Baptist Bible Institute	01 5-6 445.50
Am. B. Theological Seminary	00 1-5 48.60
New Orleans Hospital	01 1/4 303.75
W. M. U. Training School	00 4-15 64.80
	50% \$12,150.00
Statewide	
State Missions	18% \$ 4,374.00
Orphans' Home	08 1,944.00
Memorial Hospital	05 1,215.00
Carson and Newman College	05 1,215.00
Union University	05 1,215.00
Tennessee College	05 1,215.00
Subject to adjustment	03 729.00
Ministerial Education	01 243.00
	50% \$12,150.00
Grand total	100% \$24,300.00

Designated Funds—Southwide	
Foreign Mission Board	5,600.64
Baptist Bible Institute	\$ 142.05
New Orleans Hospital	15.00
Southwide Causes	119.40
Home Mission Board	33.21
Relief and Annuity Board	62.10
Total	\$5,972.40

Designated Funds—Statewide	
Nashville Hospital	\$ 4.78
Ministerial Education	21.94
Union University	1,048.61
W. M. U. Specials	384.39
State Missions	257.63
Orphans' Home	7,056.62
Memorial Hospital	11.94

Total \$8,785.91
Executive Board, Tennessee Baptist Convention,
By O. E. Bryan, Executive Secretary-Treasurer.

IS OUR CHURCH MUSIC PAYING?

(From page 3.)

up at an early date. It is utterly foolish to have in Atlanta the Church Building and Loan Department and in Nashville the Church Architecture Department as at present. Both should be combined under a separate department which would and should pay all its expenses.)

We venture these suggestions with some hesitation, but we feel the growing need of some sort of movement to "elicit, combine and direct" the churches of our Southland in the matter not only of securing the best possible Gospel music, but of making the musical program an asset instead of a liability to the church services. In this case we are perfectly willing to be the "crank" if only enough of our people will get hold of it to turn the locked wheels of our church music and bring action that will destroy its stilted and cold formalism and make of it what the world will greatly appreciate and enjoy, a warm, pulsing, spirited, natural presentation of great gospel themes through music and song.

We sometimes have those little rubs which Providence sends to enhance the value of its favors.—Goldsmith.

Tennessee Central Railway

NASHVILLE - KNOXVILLE

ASHEVILLE - WASHINGTON - NEW YORK

LAVENDER LEAVES

We regret to know that our good friend and splendid workman, F. G. Lavender of Columbia, has decided to accept the call of First Church, Fountain Inn, S. C. We had hoped that he would decline the call and remain with us, but the urge of the Spirit was stronger than our will. He has proved himself a true shepherd of a church of the Master and a fellow laborer in the general work



F. G. LAVENDER

upon whom all can rely. The work at Columbia has had a splendid growth under his leadership, and he has done a big work in the entire state. To the fortunate South Carolina church we extend congratulations, and we bid our good pastor and his fine family Godspeed as they go to their new field of labor.

A COMPELLING APOLOGETIC

By R. K. Maiden

The tree must be judged by its fruit. Everybody accepts the fairness, justness and necessity of this. There is no other way by which the worth of the tree can be rightly appraised. It is putting the same thing another way to say that the test of faith is works. That is, we must judge the faith, its genuineness and nature by the works it inspires and performs.

When Jesus came into the temple at Nazareth and stood up and read from Isaiah, this is what he read: "The spirit of the Lord is upon me; because he anointed me to preach good news to the poor; he has sent me to proclaim deliverance to captives, and recovering of sight to blind men; to send crushed ones away free." Following this reading, he calmly stated that the Scripture just read was that day fulfilled. He meant to be understood as saying that he had come into the world to do, and was doing, all of the things that had been prophesied of him, and that the doing of these things constituted the proof of his divine nature and mission.

John the Baptist sent his disciples to Jesus to inquire if he were the Christ. He told them to go and tell John the things they saw and heard; how the deaf were made to hear, the blind to see, the lame to walk, the sick to be healed and the dead raised to life. Than this, nothing more was needed to prove that he was the Christ.

All who have read the Scriptures will remember what a sensation was created in the Temple of Jerusalem and, in fact, throughout Jerusalem, when Peter and John healed the lame man. The sanhedrin was hard put to find a way out. The people were greatly excited and had to be appeased. After interrogating and listening to the answers of Peter and John the members of the sanhedrin held a private conference. They were greatly nonplussed. They said among themselves that a great and

notable miracle had been performed. There was no way, they said, of denying this, for the man known so long to many as a cripple was standing before them healed. That was an argument they could not answer—a compelling apologetic.

As we think and feel about it, it is a matter of paramount importance that Baptists in this disturbed, trying wonderful day should re-enforce their doctrines by their practice. Never have Baptists had a finer opportunity to show their faith by their works. They need not, and should not, abate anything in contending for the faith once for all delivered to the saints. They must not, and dare not, take one iota of emphasis off of their distinctive doctrines, but they do need more and more to vitalize and practicalize these doctrines. Only by such means can they prove the worth of their doctrines. By all means they should stand before the world with achievements so outstanding and wonderful that their doctrines cannot be gainsaid. With their claim to hold and teach the gospel in its purity and integrity, Baptists place themselves under obligation to stand at the very front in zeal, consecration, sacrifice and achievement. Their doctrines are not something merely to be talked about and written about and contended for, but something to be made dynamic and conquering in the great work of winning a lost world to Christ.

LETTER FROM MARY L. KING

Pochow, An., China, December 18, 1929.

My Dear Friends: I planned to write you in time for Christmas, but when I should have done so we were too busy for writing, and then I was taken sick and after three weeks went to the hospital in Kuieteh for another two weeks. Am well now, but not any too strong, and feel the cold. Am not trying to do much outside. I am thankful for my good helpers who are always willing to save me exposure and whose faithful work leaves me nothing to worry over. I have just made out a partial report of the year's work and will enclose a copy. You cannot know our thankfulness that we have been able to do even this much, for times have been trying.

I think I wrote some of you that soldiers were quartered on us for two months early in the summer. They were well behaved, above the average, and were civil and not so destructive as most Chinese soldiers. Yet they occupied our chapel and one dispensary, so that the cramped quarters of the women's dispensary had to be used for both men and women and our services held wherever we could find room. But the worst was the contempt for all forms of religion, in accordance with their orders from Nanking government. Many of the soldiers had heard and some had accepted the Gospel when suddenly they were ordered to show no interest in it. Had this not been so, we could have helped them, I am sure, for they were friendly to us.

The coming of Miss Barratt in September cheered us mightily, for the need of just such service as she delighted to give was very great. She has hardly stopped to breathe since coming, going early and late into the homes, looking up her old acquaintances and inviting them to the services, urging one and all to accept the Gospel, and helping them individually to read for themselves. When they come out well, each one must be received as a guest, special classes for those interested for the first time and others more advanced, as well as Bible classes for the church members. Lately cottage meetings have been regularly held, four or five a week, in the homes of members. These cannot be called prayer meetings, for they are primarily for women who have never heard understandingly, and who must be led step by step. Whenever one can be induced to learn to read, we are glad to help her, hoping there may be opportunities to open the truth to her mind.

After months of parley, war and immense expense, there is open rupture between the northern provinces and the Nanking government. We are now cut off from Shanghai, but get news through from Tientsin after some days' delay. We wonder where the Christmas letters and remembrances our good friends are sure to send us have lodged? They will be good whenever they do reach us, but at

this season one turns to one's own, remembering days gone by and the comforts we have enjoyed together.

For me, I cannot tell you how precious the days in Jefferson City seem to me. The joy of serving my own children in that comfortable little home you all helped to make possible for us; the meetings with you and nearby societies; the privilege of attending some of the classes in the college and the living in peace and security, though my anxiety over friends, missionary and Chinese, over here, sometimes kept me awake of nights. I still want to know how you are getting on and all that concerns you, for you made me one of yourselves in a beautiful way. All over Tennessee I think of you who made me welcome and who listened to what I had to say with interest, supplying what I did not know to tell, and never blamed me for my poor speaking! May you each be cheered and helped, for truly we are all laborers in the same vineyard, under one Master. If only we each could realize what a wonderful Saviour we have, and what He has undertaken to do for us! Love that has come so far and endured so much will hold us to the end. He makes all things possible for us. Let us jealously guard His throne in our hearts, remembering "whom we are and Whom we serve." May He grant you each large opportunity in His service during this New Year.

Sincerely,

May L. King.

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The Cross!

There, and there only (though the deist rave,
And atheist, if earth bears so base a slave);
There and there only, is the power to save.

—Cowper.

THE NEWS BULLETIN

KING'S MESSENGERS

C. W. Adams, superintendent of the Intermediate Department of First Church, Erwin, sends the following report of the work done by a splendid class of intermediate girls. "They have done some unusual work for the first quarter of the Sunday school year. They began the year with eight pupils and their record was 100 per cent for the month of October. In November they succeeded in enlisting the remaining two possibilities according to the census of September, and made a grade of 96 for the quarter. Seven of the girls made 100 per cent each and another made 99. Mrs. G. B. Woodward is their teacher. The class, 'King's Messengers,' has been a standard class for five years."

COLPORTEUR PRAISED

The following words from Pastor James Sherwood of Unicoi will be of interest to all who still believe the colporteur has a place in our ministry:

"Brother Thomas A. Williams, colporteur of Holston Association, worked at Flag Pond and Unicoi during November and, while his Bible and book sales were slow, he accomplished great good. He distributed several tracts and urged every one to 'get right with God.' He witnessed several conversions, one of them at Flag Pond being a man 83 years of age. Six professed faith at Unicoi and five others promised him to bring their letters and unite with the church. He certainly preaches loyalty to the churches of Jesus Christ. He is a real Baptist which speaks volumes. I commend him to our association and to the state. He secured the first subscription to the Baptist and Reflector at Unicoi—so far as I know, the first in the history of the church."

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Hiram Ward, Student

When we arrived at the Rescue Mission only a few were present, but men kept coming until by the time the sermon ended fifty or sixty were present. They were men from many walks of life, men from the slums and men from families of culture and refinement, but had made a failure of life.

I shall never forget the feeling that came over me as I sat and looked in the faces of that motley group of men and read in the face of some despair, while upon the face of others were marks of dissipation.

When the opportunity was given, one man came down and made a profession of faith in Christ.

After the service I heard the story of this prodigal father. He had left his family in Sweden and had come to America, and his eldest son was on the way seeking him. He seemed ready and happy to return to his deserted family.

AMERICAN SCHOOL OF EVANGELISM, BLUE MOUNTAIN, MISSISSIPPI

Moves to Cooke Springs, Alabama

Deacon LaFayette Cooke of Miami, Fla., has given the American School of Evangelism (which is incorporated under the laws of Mississippi, as the Bible School of Evangelism) at Cooke Springs, Ala., a hotel of 60 rooms, 18 cottages, electric light plants, waterworks, swimming pool, etc., and 1,500 acres of timber land, valued, all told, at about \$100,000.

Cooke Springs has been a noted health resort since 1840. It is 27 miles from Birmingham, on the last spur of the Blue Ridge Mountain range; at an elevation of 1,629 feet at its highest point, and is noted for

its health-giving mineral waters. It is located on the Southern Railway between Birmingham and Atlanta.

The school will be moved to Cooke Springs. The school session will be from June 1st to October 1st, with twenty teachers, no tuition, no fees; open to all who wish to lead people to be saved. Evangelists, pastor-evangelists, pastors' assistants, Sunday school teachers, etc., with no conditions of admittance; admission for an entire session or any part of a session; ten hours each day devoted to teaching.

In addition there will be established a kindergarten school and home for self-supporting orphans, half orphans, and children of divorced people.

This means the changing of my permanent home address from Blue Mountain, Miss., to Cooke Springs, Ala.—T. T. Martin.

APPRECIATION FOR NOBLE ACTS

The members of the Nashville Baptist Pastors' Conference have learned of the splendid and magnanimous thing done by Edgefield Baptist Church for their former pastor, Dr. John H. Moore, during his illness last year.

Few churches have ever manifested a more generous and Christ-like spirit than did this one. For six months or more after the pastor had broken in health so as to be incapable of rendering any service to the church, he was tended with loving care. For some months his salary continued in full and \$200 per month from October 1 to January 1. Even after a new pastor had been called, some of the members graciously volunteered to aid their former pastor financially. Many other tokens of devotion and Christian charity were manifested toward the pastor and his family.

It is so much easier to turn out the disabled worker than to care for him that we wish to recognize the actions of Edgefield Church and call upon other churches to emulate their gracious example, if occasions ever arise that throw a disabled pastor upon their care. And we wish further to express in this united and public way our deep appreciation for the fine spirit of Edgefield Church and her several members.

In this connection we wish to take cognizance of the same fine spirit in the First Church at Erwin. For more than a year they have given their pastor's home to the use of Brother A. C. Sherwood and his family and continued his salary in whole or in part. This beautiful service has been rendered him since his failing health more than a year ago made it impossible for him to perform his pastoral duties.

J. R. Kyzar, Moderator.

L. B. Olive, Clerk.

Done by action of the Nashville Baptist Pastors' Conference, January 20, 1930.

SHELBYVILLE (KY.) MEETING

So far as report can do so, we would pass out to the brotherhood something of the joy we are experiencing at Shelbyville over a revival meeting we have just closed. It was a fifteen-day series of services extending from January 5 to 19, inclusive. It was a meeting after the writer's own heart. For several weeks we had been looking forward to it, announcing it and praying for it. The attendance was good from the beginning, afternoon and evening, without exception, services were held.

We had as helpers Evangelist Geo. W. McCall of Dallas, Texas, and Singer Joe Canzoneri of Jackson, Miss. These men were not personally acquainted before. They work-

ed together as if it had been a life-long business with them. Dr. McCall is a remarkably sane, sound and effective preacher of the Gospel as it is written. Just the kind that people ought to believe in and love to hear, and they did in Shelbyville. Brother Canzoneri is one of the sweetest singers and most charming Christian personalities we have known. The consecration of these two brethren was a genuine blessing to our church. We doubt if the combination can be surpassed. We are careful about the use of superlatives, but it requires an effort to suppress the impulse just now. Surely God must have sent these brethren to us.

As visible results of the meeting there were thirty-one by profession of faith and fourteen additions to the church by letter and watch-care. Our people seemed to be genuinely revived and we are confidently expecting richer results in the days to come.—C. W. Elsey, Pastor, Shelbyville, Ky.

SHORT COURSES FOR PASTORS

By Chas. F. Leek

Many, many pastors throughout the South will find the Southern Baptist Theological Seminary's Church Administration Conference, March 10-21, coming at a season in their year's program when they can best afford to get away for a real vacation. The courses of study at the seminary are so arranged that men can take a quarter at a time. If they come immediately, it is not too late to start the third quarter. Many might wish to do this and remain through the Church Administration Conference. Others might get away for a month for this period of revitalization and also take in the conference.

The conference will major on Preaching, Missions and Church Administration Problems. The staff will be composed of Drs. Truett, Latourrette, Ray, Lawrence, Burroughs, Aldredge, Dobbins, Carver, Weatherspoon, Phillips, Gardner, and a number of others from the Sunday School Board's corps and a group of returned missionaries. A Training School for Church Workers and a Mission School will be held in connection with the conference.

FOUNDERS' DAY AT LOUISVILLE HONORS BROADUS

By Chas. F. Leek

Early in his Founders' Day address at the Southern Baptist Theological Seminary recently, Dr. Charles S. Gardner, professor emeritus, pointed dramatically to the large oil painting of Dr. John A. Broadus, which hangs in the assembly hall of the seminary, and exclaimed: "I would not exchange the impact of that personality upon my life for ten thousand text books." Dr. Gardner was speaking on "The Relation of the Seminary to Higher Christian Education." His address was a companion address to one delivered by Dr. W. J. McGlothlin, president of Furman University, on "John Albert Broadus." It was Dr. Broadus who "drew up the plan of instruction" for the school, Dr. McGlothlin said, and it was Dr. Broadus who "gave the school religious and scholarly standing throughout the country."

Dr. Gardner declared himself as "one who still believes that teaching is the most important function of an educational institution." "Text books soon go out of date," he said, "but the personality of the teacher abides."

Dr. Gardner predicted a religious revival as a natural consequence of this age of negation. He based his prediction on similar developments in the early nineteenth century. "Then as now skepticism and sneering at religion on the part of the so-called intelligentsia was rampant. But nature abhors a vacuum and the spirit soon tires of negation."

REPORT FROM COSBY ACADEMY

By Mark Harris

Since being located in my pastorate at Newport and from my personal contact with one of our mountain schools, I have had impressed upon me more vividly the real contribution these mountain schools have made

(Turn to page 16.)

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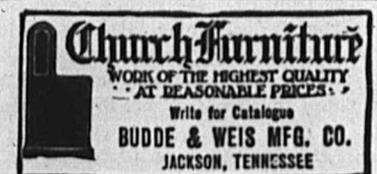
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A SCHOOLBOY'S TROUBLE

I thought when I'd learned my letters
That all my troubles were done;
But I find myself much mistaken—
They have only just begun.
Learning to read was awful,
But nothing like learning to write;
I'd be sorry to have to tell it,
But my copy book is a sight.

The ink gets over my fingers;
The pen cuts all sorts of shins
And won't do at all as I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig;
They are there in all shapes and sizes,
Medium, little, and big.

There'd be some comfort in learning
If one can get through; instead
Of that, there are books awaiting
Quite enough to craze my head;
There's the multiplication table,
And grammar, and—dear me,
There's no good place of stopping,
When one has begun, I see.

My teacher says, little by little,
To the mountain top we climb;
It isn't all done in a minute,
But only a step at a time.
She says that all the scholars,
All wise and learned men,
Had each to begin as I do;
If that's so—where's my pen?
—Abner J. Reeser, in Reformed
Church Messenger.

PRINCE RUPERT, THE MAN WHO WOULD NOT STAY DOWN

One of the most remarkable men in the history of England was Prince Rupert, the dashing soldier and founder of the Hudson's Bay Company. Biographers characterize him as a great general, a daring sailor, a keen and enlightened student, an ingenious inventor and a great merchant prince. Seldom has one man excelled in all these lines of endeavor, but this bonny prince seemed able to excel in any enterprise on which he set his heart, so possessed was he of an indomitable courage and an all-consuming energy. Many times during his spectacular career his star seemed to have set. He was down but never out, and no matter how complete might seem his ruin he would never quit the field.

There may be many people who imagine that any success attained by a prince is due to his privileged birth and circumstances. But though Rupert was of royal lineage, being the son of the King of Bohemia and an English prince, he found no royal road to success, and the great achievements for which he is remembered were due entirely to his own courageous efforts. It was as true in his day as in ours and as true of prince as of pauper, that:

"The busy world shoves angrily aside
The man with arms akimbo set,
Until occasion tells him what to do,
And he who waits to have his task
marked out
Shall die and leave his errand un-
fulfilled."

Whatever the prince did he did with all his might and never did he for a moment bemoan his defeats, but would cheerfully set about to find some other way to victory. It is a Spanish maxim that "he who loseth wealth loseth much, he who loseth a friend loseth all." Prince Rupert never lost his wonderful energies, and up to the day of his death at the age of sixty-three he was filled with a consuming enthusiasm for great achievements. From his first landing in England in 1640 his life was a series of great victories and

great defeats. The hard-pressed English king, Charles I, at once saw the promise in this dashing youth of twenty-one and placed him in command of the royal cavalry divisions and throughout the bloody civil war which followed, Prince Rupert was the most formidable opponent of Cromwell and the one general which he feared. At first Rupert won a number of victories, the most important being the capture of Bristol in 1643. But his fortunes soon turned and all the glory of these first victories was obliterated by a crushing defeat by Cromwell at Marston Moor. After the surrender of Bristol in 1645 the prince was relieved of his command and his career was thought to be over. But two years later he is heard from as head of that portion of the fleet that remained loyal to the crown. His ill-fitted ships were no match for the squadrons of the redoubtable Blake, and after dodging about the seas for several months his entire fleet was lost off the Azores in a great storm after a collision with Blake. The prince and only twelve men were saved, and after many narrow escapes this ill-starred adventurer found himself an exile in France with every hope apparently gone.

His mother, Henrietta Maria, writing to a friend at this time, referred to him as "capable of doing almost anything he is ordered, but would never consent to live quietly, and has brought about his own ruin." A man of Prince Rupert's spirit is never ruined for long, and though forsaken by his friends and apparently penniless he refused to spend his time at court parties and in plotting for his restoration, but turned his attention to an enterprise in which few princes have ever excelled—that of invention. Strange to relate his laboratory was soon the most renowned in all France and many of the most useful inventions and scientific discoveries of that period were credited to his incomparable genius. Though he was really the Edison of his day, he received little remuneration for his inventions and was soon completely bankrupt. Nothing daunted, he now turned to printing as a more lucrative employment, and in this he also succeeded and produced one of the most popular journals of that day called "Pleasant Passages," which was published in both English and French and which commanded a wide circulation and brought considerable revenue to its royal editor.

But while the fiery prince succeeded marvelously in these modest but laudable pursuits, his adventurous spirit craved for larger worlds to conquer, and as soon as opportunity offered he presented himself to the restored British monarchy and was given command of the fleet. In 1666 he won a glorious victory over the Dutch, and for a while his star seemed in the ascendancy, but jealousy in high places again brought about his eclipse and forced his retirement. So once more the prince found himself a fallen idol, a royal failure on the streets of London, whose career seemed over at last. But the fact was that the great successes of his career were yet to be won.

One day a Canadian fur trader and adventurer chanced to meet the prince and at once interested him by his wild tales about the great fur country contiguous to the Hudson Bay in British North America. After studying the trader's crude maps and gathering all the information available the idea of the Hudson's Bay Company was born in the prince's clever brain. Lord Craven and several other rich gentlemen ad-

venturers became enthused with the prince's schemes, and in June, 1668, these bold Englishmen set sail from Bristol in the "Nonsuch," a schooner of fifty tons, to explore the Hudson Bay and establish trading posts in that great, unknown Northern world. They were not heard from till the following spring when they returned to Bristol, having successfully explored the great bay and established a number of trading posts.

A number of wealthy English merchants became interested, and the Hudson's Bay Company, perhaps the greatest trading company of its kind ever organized, came into being with Prince Rupert as its chief promoter and first governor. In 1670 the prince presented himself to King Charles II and obtained the charter for the great company, which has been described as the most celebrated instrument that ever passed from monarch to subject. It granted to the prince and seventeen nobles the exclusive rights to establish trading posts and to carry on trade in the territory to be known as Rupert's Land, which was really all that part of Canada which lies west of the Great Lakes, a region as vast as the whole of Europe. The prince furnished the brains and dynamic force of this mighty company for several years, growing immensely rich from the big profits in the trade in furs. He passed away in London in 1682 and was accorded a last resting place among the honored dead in Westminster Abbey.—H. J. L. Wooley, in Young People.

THE BOY I KNOW

I know a boy who has a watch,
But never thinks to wind it;
And when he ought to be on time
He's always just behind it.
And when he has a task to do,
He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow."

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways,
Or he will live to rue it.
That boy must do his work today
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.
—Presbyterian Record.



When the bell rang the other day
little Isabel went to the door. Pretty
soon she returned alone.
"Who was it, dear?" asked her
mother.

"Oh, it was just a lady looking
for the wrong house," was the un-
concerned reply.

No Rest for the Wicked

She: "The world is full of rascals.
This morning the milkman gave me
a counterfeit half-dollar."

He: "Where is it, my dear?"
"Oh, I've already got rid of it.
Luckily the butcher took it."—De-
troit News.

The train came to a sudden stop
between stations, with a tremendous
grinding of brakes. Immediately a
worried-looking man rushed down
the track and demanded the reason
of the guard.

"What is it?" he asked. "An ac-
cident?"

"Somebody pulled the communica-
tion cord," was the reply. "The driv-
er put on the brakes too quickly, and
one of the cars went off the rails.
We'll be held up about four hours."

"Four hours!" exclaimed the pas-
senger. "But I'm to be married to-
day!"

Instantly the guard turned to him.
"Say," he demanded, "you ain't
the fellow who pulled the cord, are
you?"—Exchange.

Kid Napping

"Did you hear of the strange case
of kidnapping last night?"

"No. Tell me about it."
"Why, their new baby slept all
night."

Little Boy (entering book store):
"What's the price of the book in the
window, 'How to Captivate Men?'"

Book Dealer: "That's no suitable
book for you, my boy. What do you
want to buy that one for?"

Little Boy: "I'd thought of giving
it to my father for a birthday pres-
ent; he's a policeman."

Ready with an Answer

Pat was hired in a lumber office.
The proprietor was a young man,
and he decided to have some fun
with the new hand, so Pat was left
in charge of the office, with instruc-
tions to take all orders which might
come in. Going to a nearby store,
the proprietor called up the office:

"Hello! Is this the East Side Lum-
ber Company?"

"Send me up one thousand knot
holes."

"What's that?"
"One thousand knot holes."

"Well, now an' ain't that a shame!
We are just out of them. Sold them
all to the brewery."

"To the brewery? What do they
want with them?"

"They use them for bungholes in
barrels."

Master: "Can you tell me the name
of any animal peculiar to Australia?"

Boy: "The rhinoceros, sir."

Master: "Wrong. That's not found
in Australia."

Boy: "Well, sir, that's exactly why
it would be peculiar."—Tit-Bits.

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Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

Miss Zella Mal Colite, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE, JANUARY 26, 1930

Memphis, Bellevue	1344
Chattanooga, First	1091
Knoxville, Bell Avenue	1014
Knoxville, Broadway	817
Memphis, Temple	732
Nashville, Grace	645
Etowah, First	614
West Jackson	608
Nashville, Judson	569
Memphis, LaBelle	526
Nashville, Belmont Heights	505
Nashville, Immanuel	494
Nashville, Park Avenue	433
Nashville, Eastland	428
Chattanooga, Avondale	427
Sweetwater, First	403
Nashville, Edgefield	390
Chattanooga, Northside	387
Paris	379
Memphis, Speedway Terrace	375
Elizabethton	371
Memphis, Prescott Memorial	364
Memphis, Trinity	357
St. Elmo	338
Chattanooga, Calvary	328
Chattanooga, Central	326
Nashville, North Edgefield	325
Memphis, Calvary	318
East Chattanooga	311
Memphis, Boulevard	311

SUNDAY SCHOOL NOTES

Island Home is planning a training school for February 9 to 14, with Miss Collie helping from our department. We expect a great report from Island Home.

Rev. T. T. Lewis is planning a training school in First, Alcoa, right soon and has engaged Mr. William Hall of Chilhowee Institute to help him with the teaching.

We are anxious that we do not let down on study work in our churches. We fell off this last month over what we did last year and in spite of the fact that we had to contend with flu last January. Of course, we have had unusual weather this January and we must make allowances for this, but we should work the harder to make up in the month just beginning.

Mr. Frank Collins has been in a training school this week at Riddleton. We have not had a report of the work, but we always rest assured that he makes good wherever he goes.

Mr. Christenbury writes from Chattanooga: "I am planning as we start our B. Y. P. U. in March to follow your outline, having the men to meet in their month and the Sunday school and the B. Y. P. U. So far we have had to do the best we could with some local problems in the way. We are having many requests for work, and I am trying to care for the needs with local workers, but I do want you to make any suggestions for the work. If you would like for me to plan some work where I could use some of the state help I can arrange work on short notice where I could use any help you could send me."

We have just received a copy of the program being put on at First Church, Nashville, by the pastor and Mr. Leroy Moore, the educational director, and others. They are giving a course of study almost equal to a term of school. The session runs through the months of February, March, April and May, the courses running all the time through these

four months. Five classes are to be taught in February, five in March, four in April, and eight in May. This makes 22 classes altogether to be given during these four months. A real religious education for any one who is fortunate enough to attend.

Programs for the regional Sunday school conventions are about ready for publication, and we have a fine array of speakers on these convention programs as well as leaders for the conferences. We hope to center our best work in the conference hours of these conventions. Bring your problems there and let those who have had experience help you to solve them. We are anticipating a great attendance at all of these conventions this time. Among those who will appear on these programs we mention Mr. J. E. Byrd of Mississippi and Rev. O. W. Taylor who will speak twice on "A Challenge to the Convention." The first topic will be "A Challenge of the Cross" and the other "A Challenge of the Holy Spirit." Brother Taylor is the man who made such a wonderful speech at Union City on the "Holy Spirit." Others of our own state forces and pastors and leaders from over the territory. Further announcements will be made later on as to the personnel of the programs.

TRAINING REPORT FOR JANUARY

We have a small month for January, but a slight gain over December. However, this is a loss over January, 1929, of one hundred.

Teacher Training			
Associations	Dips.	Seals.	T't'l
Beech River	6	12	18
Beulah	2	0	2
Big Emory	0	1	1
Chilhowee	0	1	1
Concord	0	5	5
Duck River	0	8	8
Gibson	0	1	1
Holston	2	3	5
Holston Valley	1	0	1
Jefferson Co.	1	1	2
Knox Co.	0	4	4
Lawrence Co.	0	5	5
Nashville	11	31	42
Nolachucky	0	1	1
Ocoee	3	49	52
Polk Co.	0	1	1
Robertson Co.	1	0	1
Salem	0	13	13
Shelby Co.	4	26	30
Southwestern	0	1	1
Stone	0	1	1
Wilson Co.	10	3	13
Total	41	167	208

B. Y. P. U.			
Beech River	0	11	11
Big Emory	0	1	1
Concord	34	0	34
Jefferson Co.	5	2	7
Knox Co.	11	7	18
McMinn Co.	22	0	22
Nashville	60	5	65
Ocoee	43	19	62
Robertson Co.	6	0	6
Salem	0	7	7
Shelby Co.	1	5	6
Watauga	29	0	29
Weakley Co.	1	28	29
Wilson Co.	0	12	12
Total	172	97	267

Church Administration

Big Emory—1 diploma.

Stewardship

Grainger County—1 diploma.

Sunday School Administration

Cumberland Gap	1	0	1
Duck River	12	0	12
Salem	4	0	4
Shelby Co.	0	13	13
Stone	0	1	1
Total	17	14	31

Total of all awards: Diplomas, 232; seal awards, 278. Total, 510.

B. Y. P. U. NOTES

Miss Landress reports a fine training school at Bolivar the past week. Further report of this week will be given later by some one on the ground. Miss Landress, Mrs. Daniel and others composed the faculty and we are sure that it was successful.

Mr. Frank Wood reports a splendid week at Madisonville with Miss Jacobs. Rev. S. W. Rutledge is always loyal and responsive to our work and workers. We trust that results will follow this week.

We are planning a series of associational conferences in all sections of the state with a view to getting our associational B. Y. P. U.'s to functioning properly. We hope our people will respond to these conferences and help us to plan a program for their respective associations that will be their program and one that we will all understand and thereby be in position to aid in carrying out.

SPECIAL ATTENTION, PLEASE!

I am calling especial attention to the ruling of Mr. Lambdin on the standard of excellence in regard to organizing into groups. Many of our churches are reporting unions with only seven to ten members and asking for the standard award for same. A union cannot meet the requirement of organization into groups without having groups and no one would think of saying that a small group of seven to ten young people could be divided into groups with that limited number of possibilities. There must be as many as two groups with seven to eight in a group and these must function as groups and as committee representatives or the training necessary along that particular line cannot be done. In a small church where there are only that number of possibilities it will be wise to carry on the work with that few, but they can never do the best work and cannot meet the standard requirement.

Begin now to think about the state convention. It meets with the encampment at Ovoca, July 22nd, and closes at noon on July 27th. Let all our young people get ready for that meeting and ask for your vacation so as to spend it with the finest bunch of young people in the whole world.

The B. Y. P. U. of Immanuel Church, Nashville, has grown since October to the 175 mark, with six unions. More than 100 were enrolled in a recent training school when courses were taught by Miss McCracken, Mr. Lambdin and Miss Jacobs. Mr. Ullin Leavell, director, had charge of the arrangements for the school and is directing the department, so that we may soon expect one of our largest and most efficient departments in the state. Dr. Powhatan James is the splendid pastor of these young people.

The Forest Hill intermediates, under the leadership of Mrs. Bess Cockroft, are assisting the Germantown young people with their B. Y. P. U. They meet on Sunday afternoon.

Twenty-five volunteer teachers have been secured in Knox county to teach in their training school and enlargement campaign.

The B. Y. P. U. training school at Madisonville closed Friday night with an average attendance of 50. It was a most splendid school. Pastor S. W. Rutledge and Director Miss Willie Merle Ghorley were assisted by Roxie Jacobs and Frank Wood.

The associational conferences arranged to cover fifteen East Tennessee associations in March are being well planned for by Frank Wood and Mr. Hudgins. The young people are co-operating enthusiastically.

Chattanooga, under the leadership of Mr. Joe Howern, city director, and Mrs. J. C. Caldwell, educational committee chairman, have plans perfected for the largest training school in their history. The out-of-state workers are Mrs. Crawley, Mr. Ivey of North Carolina and Mr. Rogers of Alabama.

Miss Grace Miller, associational director of Central, Johnson City, sends the following letter which shows how an associational director can surely enlarge the membership of their department:

"Dear B. Y. P. U. Workers: Inclosed you will find a list of prospective members for your B. Y. P. U. Some of these names, I am sure, you have already worked hard to enlist in B. Y. P. U. work, but let us work our best on this list once more, and then we will soon let you have an additional list of other prospective members.

"Next Sunday please get from your secretary a list of the absentees for that night. Take this list and work your very best to find out why each one was absent and see if you can bring them back the next Sunday night. Then the Sunday after next, some time before general assembly, give me the number of these absentees that you were able to bring back that night. In this way we will be able to keep up with our absentees as well as enlist new members. I want this report not only next Sunday night, but every Sunday night following, and you don't know how much I would appreciate it if you would get it for me. As a result of this, I believe we will soon see a marked increase in our attendance.

"Thanking you for all the good work you have done during the past few months and hoping that you will continue in this, I am," etc.

LAYMEN'S NOTES

This is laymen's month in the associational program, and we do hope our men will put on the group meetings this month in a big way and help to promote the brotherhood work throughout the state. Grainger County is at work already with their programs all made out and announcements made as to their meetings. Others are following suit. If we could get every association working like a few are doing, we would have a new day in Tennessee among the Baptist churches.

To show what an association can do we print below the programs sent out for the groups in Grainger County for this month:

Head of Richland Baptist Church, Sunday afternoon, February 2. D. Ben Noe, group director, presiding. 1:30—Song service, led by J. C. Williams.

1:40—Devotions, Charles Foster. 1:45—Two-minute reports from each church.

2:00—Solo, Miss Ethel Cantwell. 2:05—General topic, "Harnessing the Man Power in the Local Church." Five five-minute talks:

1. "How to Organize a Local Brotherhood," T. J. Hill. 2. "The Officers and Their Duties," E. E. Shirley.

3. "Extension Work in Other Churches," Walter Taylor. 4. "How Brotherhoods May Help Other Services," Howard Long.

5. "How Brotherhoods May Assist in Finances," J. B. Campbell. 2:40—Music, Bean Station quartet.

2:45—Address, "Group Meetings and Their Possibilities," C. B. Cabbage.

3:00—Floor talks: Clay Lambdin, T. M. Godwin, Thomas Cantwell, Bill Daniel, N. Olofsson, H. D. McCarty, A. C. Samsel.

3:30—Announcements; adjournment.

The public generally is invited. All members urged to attend.

The laymen are fostering the preacher school program being put on this summer by paying the expenses of the preachers who go. Nothing will tell longer and louder for our denomination than this preacher school program if properly followed up and attended.

Dr. J. T. Warren writes from Jefferson City concerning the preacher school program:

"I find that a number of preachers are writing me about the preachers' school. I am glad to answer their letters and believe if you would send me a package of announcements so that I could inclose one in each letter it would help to advertise it. As I see it a great deal of interest is being manifested.

"I am wondering, too, if you will have a regular application form to be filled out by those who expect to attend. If you do, send me some that could be filled out. I could then either send them to you or hold them here for you.

"I think now I shall plan to have the preachers room in Henderson Home, so they will have a building entirely to themselves. In that you could have your office also. If there is more than can room in this building, then we could place the others in the boys' home."

Dr. J. B. Tallant writes from Big Emory: "I think we will have as many as four go from Big Emory and possibly more. We may not be able to raise the funds for all who want to go, but we can furnish the men." What about this, men? Who will stand for two or three of the preachers from that association where the money cannot be raised for their expenses?

Already three laymen have agreed to pay the expenses of every preacher who goes from his association.

PROGRAM FOR FEBRUARY MEETING

We give below the program suggested for the brotherhood meeting for February. The group programs have been printed in this paper, and we still have them in leaflets ready to furnish to any one wanting them: General topic, "The Local Church." Director presiding. Educational program.

1. Devotions led by Sunday school superintendent.
2. Written reports from officers and discussion of their recommendations.
3. Special music.
4. General topic, "The Educational Program of the Local Church." Ten-minute talks:
 - (1) "How I May Help My Teacher Teach."
 - (2) "My Duty to Become a Teacher Myself."
 - (3) "Why Teach the Bible Anyway?"
 - (4) "Teaching Missions in the Sunday School."
 - (5) "Teaching Stewardship as a Doctrine."
5. Special music.
6. Benediction and goodnight.

Mr. Samsel, in reporting the fifth Sunday meetings held in his association, writes as follows from Rutledge:

"Our fifth Sunday meetings in December were held as scheduled, I hope. Reports from them have not come in as yet. The literature that you gave me for the various speakers is about the best that could be had. I mailed covenants, pledge cards, and other matter to each speaker and wrote each one a strong letter before the meetings. Then after the meetings I wrote another fairly strong letter to all the church clerks, urging them to adopt the budget system as outlined in the fifth Sunday meetings. One church clerk

from Indian Ridge wrote for some pledge cards and other matter, saying that the preacher who spoke to them did not say anything about the budget system. I sent him 200 pledge cards and told him that the offering envelopes would be sent to him, as many as he had pledged.

"Please find enclosed our first group program for February, being about what you suggest in your leaflet. Please send material for this program to the four group directors: D. Ben Noe, Bean Station; E. E. Shirley, Rutledge; W. I. Daniel, Rutledge; J. B. Campbell, Washburn.

"In these programs we plan to have the budget system discussed under the topic, 'How the Brotherhood May Assist in Finances.'"

Mr. R. G. Frey writes from West Jackson Church, Jackson:

"I have received several circulars from your department and appreciate the information contained in them.

"You will be interested to know that our Sunday school attendance has increased considerably this month over the last month, and we are hoping to see our attendance up to seven and eight hundred in the next two months.

"The laymen's brotherhood was organized in our church about three weeks ago, and we are having our first meeting tonight. We may not be exactly in line with the regular work of the state, but we are planning to use it in the brotherhood all services of our church and to reach into the county commission work.

"A little later on I will give you an outline of what we are doing."

A DANGEROUS VOYAGE

Henry M. Stanley and his little company were making their way slowly and painfully down the waters of the Congo River in the heart of Africa. He was endeavoring to follow the course of this great stream until it should enter into the sea. This was in the year 1877, and until Stanley's expedition, in many sections of this country, a white man had never been seen.

In addition to the oft-repeated attacks of the savages along the shores, the dangerous waters of the river frequently threatened the destruction of the entire party. One day in March, after passing a very dangerous stretch of water, called the "Cauldron," the scouts reported an excellent camping place about a mile below them, and the seventeen canoes were ordered to proceed. Stanley led the way, but gave instructions to the other crews to follow him and keep close to the shore, and by no means to allow themselves to get into mid-stream, as the current was swift, and the treacherous waters were still below them. The river was about four hundred and fifty yards wide at this point, and the soundings gave a depth of one hundred and thirty-eight feet near the bank.

The first boat soon reached the camping place, from which could be heard the roar of turbulent waters six hundred yards distant. The canoes began to arrive safely one after another, when, to the horror of those who had landed, they saw the "Crocodile," one of the largest boats, manned by six stalwart men, in mid-stream, and being swept rapidly down toward the rushing cataract, over which they quickly plunged to destruction. Another canoe, and its two occupants shot by like an arrow, headed for the same fate, but the helmsman dexterously ran his canoe over the falls, and steered toward the opposite bank, and he and his companion sprang ashore and saved themselves. But they were on the opposite side of the river from the expedition. Coming back to a point opposite the camp, they disconsolately gazed across the turbulent waters.

Then another boat, having only one occupant, a brave youth, named Souidi, swept rapidly by. The young man, realizing his peril, cried out,

"There is but one God. I am lost, Master!" And his canoe was borne down into the swirling waters. This accident was occasioned by the fact that one of the men holding the ropes of Souidi's canoe, lost his nerve on account of his fear of the river, and ran into the bush. The others losing their hold upon the ropes, the canoe was carried into mid-stream.

In great depression, the party continued the descent of the river. The two men who had been cast upon the opposite bank, following them down the stream, signaling from time to time. Stanley, however, was helpless to reach them at this point. But a few days afterward, much to the delight of the entire company, these two men, accompanied by the youth, Souidi, whom they had given up as drowned, entered the camp. Souidi and his canoe had been swept over the falls, and swirled around so much that he became confused.

He thus described his experience to Mr. Stanley: "Clinging to my canoe, the wild river carried me down and down, from place to place, sometimes near a rock, and sometimes near the middle of the stream, until an hour after dark, when I saw it was near a rock; I jumped out, and, catching my canoe, drew it on shore. I had scarcely finished when my arms were seized, and I was bound by two men, who hurried me up to the top of the mountain, and then for an hour over the high land, until we came to a village.

"They then pushed me into a house where they lit a fire, and when it was bright they stripped me of my clothes and examined me. Though I pretended not to understand them, I knew enough to know that they were proud of their prize. They spoke kindly to me and gave me plenty to eat; and while one of them slept, the other watched sharply lest I should run away.

"In the morning it was rumored over the village that a handsome slave was captured from a strange tribe, and many people came to see me. One of them had seen us at Ntamo and recognized me. This man immediately charged the two men with having stolen one of the white man's men, and he drew such a picture of you, master, with large eyes of fire and long hair, who owned a gun that shot all day, that all the people became frightened and compelled the men to take me back to where they had found me.

"They at once returned to me my clothes, and brought me to the place near where I had tied my canoe.

They then released me, saying: 'Go to your king. Here is food for you, and do not tell him what we have done to you; but tell him you met friends who saved you, and it shall be well with us.'

That day the other two shipwrecked travelers found him sitting by his canoe, and, rather than remain longer where they were, they decided to attempt the crossing of the river, which they accomplished without mishap, reaching their friends in safety.—W. Thornburn Clark, in Young People.

What Is an Orator?

A negro met an acquaintance of his, also colored, on the street one day, and was surprised to see his friend had on a new suit, new hat, new shoes and other evidences of prosperity.

"Hey, boy," he said, "how come you dressed up this way? Is you got a job?"

"I's got somethin' better'n any job," replied the other. "I's got a profession."

"What is it?"

"I's a orator!"

"What's a orator?"

"Don't you know?" replied the resplendent one, in surprise. "Well, I'll tell you what a orator is. If you was to walk up to a ordinary man, and ask him how much was two and two, he'd say 'four'; but if you was to ask one of us orators how much was two and two, he'd say: 'When in de cou'se of human events it becomes necessary to take de numeral of de second denomination and add to it de figger two, I says unto you, and I says it without fear of successful contradiction, dat de results will inva'bly be four.' Dat's a orator."—Exchange.

"Goodness! We'll miss the opera," she said, impatiently. "We've been waiting a good many minutes for that mother of mine."

"Hours, I should say," he replied, somewhat acrimoniously.

"Ours?" cried she, rapturously. "Oh, George, this is so sudden!" Then she fell upon his neck.—Southern News Bulletin.

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Treasurer ----- Mrs. J. T. Altman, 1554 McGavock St., Nashville
Corresponding Secretary ----- Miss Mary Northington, Nashville
Young People's Leader ----- Miss Ruth Walden, Nashville
Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn

HOME MISSION SEASON OF PRAYER, MARCH 3-7

The literature for the Home Mission Season of Prayer has been mailed to the presidents of the W. M. S.'s and Y. W. A.'s and to the counselors of the junior organizations. If you failed to receive yours, ask the former leader if it came to her. If she does not have it, write W. M. U., 161 Eighth Avenue, N., Nashville, and another package will be mailed.

The booklet, "Look Upon the Fields," has been sent to each society, and for the juniors "Candy Kid." Study your book carefully, then plan your program. Additional copies may be secured of "Look Upon the Fields" for 25 cents and "Candy Kid" for ten cents. Please send the money with the order to W. M. U., Nashville.

SUGGESTED LEAFLETS FOR FEBRUARY

"Twelve Reasons Why a Christian Should Be Happy," 2c; "Dreams," 3c; "From Mother's Club to W. M. S.," 3c; "Across the Span of the Years," 3c; "The Jew Coming Into His Own," 3c; "Experiences with a New Woman," 3c; "Beginning at Jerusalem" (play in three scenes, 7 women, 2 girls, 1 boy), 25c.

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

BUSINESS WOMEN OF MEMPHIS FIRST

(A beautiful year book was sent to our office with the following interesting letter.—M. N.)

We had our first meeting of the year last week, at which time each one of our business girls received one of the year books.

You may be wondering, "Why all the grapes" on the cover?

This year our circle is going to "cultivate a vineyard." We have two large posters and on each is a grape vine representing the Business Women's Circle. On these vines are fifty bunches of beautiful white grapes.

Our aim this year is to have fifty active members and each member is to cultivate or mature one bunch of grapes. When the grapes are matured they will be purple.

To mature a grape, one must be present. Also if they secure another active member they will have an additional matured grape, and so on through the year. At the end of the

year, if all our members work, we will have a beautiful harvest.

Our girls were very enthusiastic, and I believe we are going to be able next December at our banquet to exhibit fifty, or even more, well-matured bunches of grapes.

Our pastor brought us a beautiful message at the first meeting on "The Little Foxes That Spoil the Vine," and we are looking forward to a year well spent in our circle.—Margaret Ashley, Leader.

NEW SUPERINTENDENTS

We welcome to our work the following new superintendents:

West Tennessee: Beulah, Mrs. P. M. Ramsey, Ridgely; Gibson, Mrs. John Stovall, Humboldt; Hardeman, Mrs. C. M. Roberts, Whiteville; Western District, Mrs. L. S. Allman, Paris.

Middle Tennessee: Bledsoe, Mrs. A. D. Roberson, Gallatin; Duck River, Mrs. B. A. Grisard, Winchester; Indian Creek, Mrs. W. A. Ward, Waynesboro; New Salem, Mrs. S. J. Thomas, Hickman; Stone, Mrs. W. M. Carroll, Monterey.

East Tennessee: Chilhowee, Mrs. J. L. Swanson, Maryville; Clinton, Mrs. S. T. Miller, Clinton; Cumberland Gap, Mrs. Perry Debusk, New Tazewell; East Tennessee, Mrs. Mary Carpenter, Parrottsville; McMinn, Mrs. H. A. Todd, Athens; Nola-chucky, Mrs. J. B. Carter, Morristown; Polk County, Miss Elizabeth Taylor, Ducktown; Sequatchie Valley, Mrs. Paul Hodge, South Pittsburg; Tennessee Valley, Mrs. C. R. Trotter, Dayton; Watauga, Mrs. M. L. Shoun, Mountain City.

To the big task of leading the women we welcome these nineteen new officers. To make it a success the W. M. U. must be first, and we believe these women will give of their best to the Master.

HARDEMAN COUNTY QUARTERLY MEETING

Hardeman County Woman's Missionary Union held its last quarterly meeting of the year 1929 at Whiteville, January 3, 1930.

The year has been one of our best year's work. Many advances have been made in all lines of work.

Bolivar Woman's Missionary Society presented a very interesting program. Mrs. Wheeler, morning devotional; Mrs. Gee, afternoon devotional; Mrs. Claude Forte presented

helpful suggestions on "Making a Missionary Program Inspirational"; Mrs. Wilkinson, "Winning the Saved for Service."

After Mrs. Eoff gave her talk on "Meeting Our Apportionment," we found this task much easier.

Mrs. Edd Polk directed our individual personal service, Miss Gallo-way gave a reading, and other interesting subjects were discussed.

The following officers were elected for 1930: Superintendent, Mrs. C. M. Roberts; assistant superintendent, Mrs. W. M. Robinson; secretary and treasurer, Mrs. F. T. Blalock; young people's leader, Mrs. Elec Rose; stewardship chairman, Mrs. Emma Dunbar; mission study chairman, Mrs. Claude Forte; personal service chairman, Mrs. Elec Forte.—Mrs. F. T. Blalock, Secretary.

MAURY COUNTY W. M. U.

The regular quarterly meeting of the W. M. U. of Maury County Association met at the First Baptist Church of Columbia on January 9th, Mrs. Lee Robinson, superintendent, presiding. "Have Thine Own Way, Lord," was sung. Beautiful devotional on complete consecration, by Mrs. Macon Kinzer. Mrs. A. D. Moore gave a cordial welcome. Mrs. Frank Cook gave a beautiful solo. Prayer led by Mrs. E. H. Haywood. Rev. F. G. Lavender made a deeply earnest address on "Winning the Saved for Service." Mrs. Lee Robinson gave an instructive talk on our Co-operative Program. Mrs. C. K. Dodson's helpful talk was on "Directed and Individual Personal Service." All joined in singing the chorus of "When Baptists Shall Learn How to Tithe," composed by Mrs. A. F. Burnley. Mrs. G. P. Howell led in an earnest prayer for the sick of the association.

After a delicious and bountiful lunch a beautiful solo was sung by Miss Ward. Prayer was led by Mrs. W. C. Stone. A lovely solo by Mrs. Puryear was appreciated.

Mrs. Burney, in the deeply impressive manner characteristic of her, presented our superintendent, Mrs. Robinson, with a beautiful W. M. U. pin given by the Maury County W. M. U. women.

Miss Ollie Martin led a discussion on "Our Special Seasons of Prayer." The following women also spoke on it: Mrs. Frank Shelton, Mrs. W. S. Fitzgerald, Mrs. E. H. Haywood, Mrs. Trude Shelton.

Mrs. McClain spoke on "Organizations Fostered by Our W. M. U. Her talk was earnest and practical.

Mrs. E. H. Haywood told of our Baptist literature, stressing the importance of good Christian literature, where to procure it, its cost, and how to use it in our work.

Miss Alma Reed, leader of our young people's work, said a few words about the work, telling us we

must stand behind our young people.

The minutes of the last meeting were read and approved and the roll called. Seven churches were represented and four ministers present.

Mrs. Trude Shelton gave a fine personal service report for her Y. W. A.'s.

Mrs. Sharp beautifully and feelingly expressed our appreciation of the cordial hospitality extended by the women of First Church. After singing "Faith of Our Fathers," the meeting was dismissed by prayer, all feeling spiritually uplifted.

The following officers were elected for the year 1930: Superintendent, Mrs. Lee Robinson; assistant superintendent, Mrs. D. M. Myers; secretary and treasurer, Mrs. E. H. Haywood; personal service chairman, Mrs. C. K. Dodson; mission study chairman, Mrs. W. E. Smith; stewardship chairman, Mrs. Arthur Leftwich; young people's leader, Miss Alma Reed.

FEATURES UNIQUE PROGRAM

The Shelby County W. M. U. entertained with a luncheon Thursday at 12:30 at the Hotel Claridge, given for those of the group who had completed the first section of the prescribed course of study.

Covers were laid for 85 at small tables placed in the main dining room of the hotel, at which the centerpieces were attractively arranged with bouquets of mixed flowers.

Following the luncheon a pageant of ten mission study books was given. Ten ladies, each dressed in a costume symbolic of the book which she was representing, were introduced by Mrs. William McMurray, the state missionary study chairman, who gave a brief review of each of the books.

"The New Challenge of Home Missions" was represented by Mrs. C. S. Brooks.

"Larger Stewardship" is the title of the book represented by Mrs. J. R. Burk.

"A Tale of Two People, Jew and Gentile," was illustrated by Mrs. Gordon Martin and Mrs. R. L. Staples.

"In the Land of the Southern Cross" was illustrated by Mrs. Pearson Allen.

"Cuba for Christ" was the book represented by Mrs. J. H. Boulware.

"Pioneer Women" was represented by Mrs. M. G. Bailey.

"That Mexican" was illustrated by Mrs. Eldridge Webb.

"Friends of Africa" was the subject of the enlarged book that was carried by Mrs. L. Morehead.

"Lottie Moon" was represented by Mrs. W. C. McWaters.

"Christ at the Indian Road," the last of the books to be reviewed, was illustrated by Mrs. J. A. Costello.

Mrs. L. R. Powell is the mission study chairman of Shelby County.—Mrs. Earl Weigel, Secretary.

MISSIONARY MAP

Through the courtesy of the Home and Foreign Fields we are presenting the missionary map of the Southern Baptist Convention. We would be happy to reprint Mrs. Una Lawrence's article, "Building Christian Brotherhood in the South," explaining the map, but because of its length we refer you to the December number of Home and Foreign Fields for this most informing presentation of our work in the South.



SEVIER COUNTY W. M. U.

The W. M. U. of Sevier County held its last 1929 quarterly meeting with the Pigeon Forge Baptist Church, Friday, January 3rd.

Rev. L. S. Carnes of Townsend, hostess pastor, led the morning devotional. The watchword for the year was repeated in unison. Reading, "Be Ye Steadfast," by Mrs. G. H. Love. The principal address, "Be Ye Steadfast," was made by our divisional president, Mrs. J. W. Marshall of Fountain City. A duet, "His Matchless Love," was rendered by Mrs. Theo Loveday and Miss Emma Lee Trotter of Pigeon Forge. Solos by Mrs. Lee Dunn of Sevierville and Miss Nora Belle King of Walden's Creek were very much enjoyed. A recitation by Irene Hembre, "Points on the Standard" were discussed by Miss Gertrude Atchley of Alder Branch, Mrs. A. E. Roberts of Pigeon Forge and Mesdames Almon Allen, J. S. Ballard and T. J. Stafford of Sevierville.

An open discussion on the "Standard" was then entered into which proved very interesting and helpful.

"Why Have a Standard?" was discussed by Mrs. Julia Carnes of Elk-mont and Rev. J. H. Sharp of Sevierville.

Mrs. Geo. Norton of Sevierville conducted the afternoon devotions, using as her theme "Seizing Our Opportunities."

A goodly number were present, more than at any previous meeting during the year, and much interest was manifested throughout the day.

The following officers were elected for 1930: Superintendent, Mrs. Jas. H. Atchley; assistant superintendent, Mrs. T. J. Stafford; secretary, Mrs. J. S. Ballard; stewardship chairman, Mrs. A. E. Roberts; young people's leader, Mrs. Theo. Householder; mission study chairman, Mrs. J. H. Sharp; personal service, Mrs. H. D. Bailey.—Mrs. J. S. Ballard.

GENEALOGY OF JESUS CHRIST

Some people wonder why the genealogy of Jesus as given by Matthew differs from that given in the third chapter of Luke.

If Jesus was born of a virgin and conceived by the Holy Ghost, why give the genealogy of Joseph to prove Jesus' human descent from David?

Matthew wrote his Gospel to convince the Jews of Palestine that Jesus, a legal descendant of David through Joseph, his foster father, is the Messiah.

Luke was written to prove the divinity of Jesus. A Jewess' genealogy is traced through her father's name. Luke's record says Joseph, the husband of Mary, was the "son of Heli." As it was according to custom to call Joseph the son of Mary's father, we learn that Heli was Mary's father, and through him her genealogy is traced to David through David's son Nathan, and Joseph is traced through David's son Solomon.

This explains why Matthew says, "Jacob begot Joseph," and Luke says Joseph was the "son of Heli."—Mrs. M. E. Parmelee.

IS DR. FOSDICK UNPOPULAR?

"Why Dr. Fosdick Is Unpopular" is the subject of an editorial in the Christian Leader, Boston. Making due allowance for his popularity with "the crowds," the editor declares that Dr. Fosdick is unpopular with both fundamentalists and modernists. We quote from the editorial as follows: "He is unpopular with the fundamentalists who object to his liberal views, and with the modernists, who object to his spending his energy on something besides theology." Fundamentalists are not making war on Dr. Fosdick in these days because he has given up largely his habit of publicly attacking the fundamental doctrines of Christianity. The modernists, among whom Dr. Fosdick frankly places himself, are apparently not satisfied that he has given over this attacking policy and that he is devoting himself so largely to ethical preaching. Mean-

while an ever-increasing number of people are acclaiming him as "the prophet of the age," and we do not suppose that he is troubling himself over the fact that fundamentalists do not like his theology and that modernists like it so much that they feel that he ought forever to be proclaiming it from the house tops. The Christian Leader, which approves Dr. Fosdick's attitude, closes its editorial with this quotation from one of his recent sermons:

"If a fundamentalist should talk to you as I have talked to you this morning, you would say he was attacking knowledge and retreating to mysticism. But I am a modernist. I am not attacking knowledge, and I am making no cheap and easy retreat to mysticism. The problem of adjusting one's religious thinking to the modern scientific world-view has been my personal problem and in a sense it always will be, and I would not abate one jot or tittle of emphasis upon its significance. But I have watched liberal churches grow sophisticated, absorb their religious energies in theological adjustments, spend their time informing the world how up to date they are, becoming intellectually complacent, lose out of their religion all the passion of an ethical adventure and the deep resources of dynamic spiritual power, until they were not worth to the community what it cost to run them. May God save us from any such inglorious anti-climax!"—Watchman-Examiner.

CHURCH BANQUETS

When one stands by and watches the procession of the church as they banquet themselves these days, it reminds you of the fact that a new translation of the Bible should be secured immediately, so that fasting might read feasting.

If the preacher is coming to a new field, they banquet him; if he is going to another field, they banquet him, especially if they have long desired a change. If a deacon has become especially distinguished because of some worldly honor, then the church must give him a banquet; and a new innovation has recently come, when the young people must have a banquet and a dinner dance to bring forth the fine qualities of grace they possess—not in their hearts, but in their heels.

And the Ladies' Aid Society must have a banquet for Sister Brown, who has for at least twenty-seven years been superintendent of the kitchen at all of the common everyday oyster suppers with one oyster in the bowl, the pork and bean dinners with the pork absent; and another banquet must be served to the entire congregation for the spiritual delectation of the saints.

For how can a church, a real modern church, get along in spiritual things without banquets? And if a convention is to be held or an association, then let it be known and widely advertised throughout the length and breadth of the land in large headlines that they have not assembled themselves to fast and pray, but to feast and pay!

Oh, for some church, for some convention to meet once a week at least in the upper room instead of the supper room, for them to pray the purses of the church open by fasting rather than to pry them open with feasting! Many church banquets have I attended and eaten the usual menu of cabbage, salad, meat loaf and Knox Jello, and experienced the attending discomforts of indigestion, headache and soul impoverishment.

Let us then return to the old plan that was given to us in the Scriptures of fasting and waiting upon God. It will bring great results for the church.—W. L. Steeves, in Baptist Record (Iowa).

"Does your wife know anything about cooking?"

"Well, I heard her telephoning her mother, inquiring if she had to use soft water for soft-boiled eggs, and hard water for hard-boiled eggs."

Obituaries

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

WILSON

Mr. H. J. Wilson, 81 years of age, of Mercer, died on the 10th of January, 1930. He had been an invalid for nine years. In 1896 he united with Harmony Baptist Church and later moved his membership to the church at Mercer. He lived a consistent Christian life until the end of the way. He is survived by his widow and four children. Funeral services were conducted by Dr. G. M. Savage, assisted by Rev. Alton P. Platt. Burial was in Mercer cemetery. To the friends and family we offer our sympathy and prayers.—Ruth Mulheim, Committee.

SARAH ELIZABETH MEREDITH WALL

Born at Winston-Salem, N. C., October 21, 1863, and died January 13, 1930. She was converted at the age of sixteen years and joined the Missionary Baptist Church at Fellowship, Grayson County, Va. She remained a faithful Christian until the end.

She was married to Z. A. Wall, January 15, 1890. To this union were born six children, one of whom died in infancy. Surviving are Mrs. E. O. Breeden of Jefferson City; W. D. Wall of Knoxville; Mrs. H. A. Murrell of Detroit, Mich.; T. A. Wall of East Radford, Va.; and Miss Betty Wall of Rural Retreat, Va. Another good mother gone from our ranks.

HENRY ALBERT SHIPLEY

Brother Henry A. Shipley, 53, residing near Fall Branch, Tenn., was suddenly called home to God in his wisdom and love on November 12, 1929. Oak Hill Church and surrounding community feel a deep loss, and we unite in extending to the widow and near relatives our heartfelt sympathy.

Funeral services were conducted by his pastor, Rev. B. M. Canup, and the remains laid to rest in Gunnings Cemetery, Indian Springs, to await the resurrection.

May the prayerful Christian influence of Brother Shipley live on.—Vernie Kincheloe, Clerk.

MRS. MARTHA PRINCE

Born December 30, 1861, and on December 1, 1929, she was called to her heavenly home to be with the Lord, after a lingering illness of several months.

She was a member of the Union Ridge Baptist Church for a short time, having united in August, 1929. She had the spirit of the Master as she would go from place to place administering to the sufferings of her fellow man.

When our Father sees fit to call one of our number from us, we can only submit to his will, ever remembering that a voice from heaven said, "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them."—Committee.

CHARLES C. PUCKETT

Born November 10, 1876; died December 9, 1929. He was married to Miss Elizabeth Arnold in 1907. To this happy union four children were born—Clyde Russell, Charles Arnold, James Nat and Robert Earl Puckett. The latter died in infancy. Besides his widow and three sons, he is also survived by five brothers—Will, Lewis, Jesse, Fred and Harry Puckett, and three sisters—Mrs. D. L. Manier, Mrs. Ben Cawthon, and Mrs. Mace Cawthon—all of whom live in the Eagleville community. He professed faith in Christ in early manhood and joined the Union Ridge Baptist Church at Rover in 1906 and lived a consistent life to the end.

He was loyal to his church and Sunday school and was ever present at the Sunday school and monthly church meetings. He was always ready to help finance any church enterprise, but in a very quiet, unassuming way. He lived to see his three sons accept Christ as their personal Saviour. In his passing not only his family and his church, but the whole surrounding country have sustained an irreparable loss. His life of industry and cheerfulness should be an inspiration to all who knew him. He was not only a kind, provident husband and father, but always ready to reach out and help those in distress.

The funeral service was held at the Rover Baptist Church by his pastor, Rev. M. J. Taylor and a former pastor, Rev. C. M. Pickler, in the presence of the largest concourse of people that had ever assembled at the Baptist Church of Rover. His body was tenderly laid to rest in the Simpson cemetery.

We cannot understand why such a useful man was called just in the prime of life. But we know that God makes no mistakes. We extend our sincere sympathy to the bereaved family and humbly bow in submission to His will, saying:

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

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

IN MEMORY OF MRS. MOLLIE SOLOMON

On the morning of November 4, 1929, at nine o'clock God in His wisdom and mercy called another mother home.

Mrs. Mollie Solomon was born in Maury County, April 12, 1847, thus reaching the age of eighty-two years.

She was married to Mr. E. P. Solomon October 8, 1867, to which union were born seven children—three boys and four girls—five of whom survive her. She is also survived by a number of grandchildren and great-grandchildren.

She was converted at an early age and united with the Mulberry Baptist Church of which she was a faithful member for many years. About twenty years ago she placed her membership with the Fayetteville Baptist Church until removed by death.

Her life was one of sacrifice and service to those among whom she lived. Her sweet, quiet influence will ever live among her many relatives and friends, now that her spirit has been carried by the angels to that home above, eternal in the heavens.

Funeral services were conducted by her former pastor and beloved friend, Rev. A. H. Huff of McMinnville, after which the remains were laid to rest in family lot at Mulberry.

Committee: Mrs. Edd Muse, Mrs. R. P. Smith, Mrs. B. E. Holman.

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AMONG THE BRETHREN

By FLEETWOOD BALL

C. E. McDaniel has resigned as pastor of the First Church, Eatonton, Ga., and has not indicated his plans.

Arkansas Baptists are conducting a one-year debt-paying campaign. Otto Whittington is campaign promoter.

G. C. Dennis has resigned the care of the church at Standard, La., to accept a call to the church at Sterlington, La.

Lee McBride White of Jacksonville, Fla., lately supplied the pulpit of the First Church, Chattanooga, Tenn.

E. M. Daffin of Bunkie, La., accepts the call to the pastorate at Marksville, La., and is already on that promising field.

D. W. Pickleshimer is meeting with success in his pastorate at Somerville. He is the only resident pastor in Fayette County.

B. T. Goodwyn has resigned as pastor at Dawson, Texas, effective February 16th, when he accepts the pastorate at Belfalls, Texas.

The First Church, Cheraw, S. C., has lost by resignation its pastor, R. E. Clark, effective April 6th. His plans have not been divulged.

F. M. Pack has resigned at Call, Texas, to accept the pastorate at the First Church, Santa Fe, N. M. The Texans give him up reluctantly.

The First Church, Beeville, Texas, is unfortunate in losing by resignation its pastor, David B. Hill, who has not announced his plans.

The First Church, High Point, N. C., was supplied on a recent Sunday by John A. Davison of First Church, Clarksville. Hands off, Tarheels!

W. W. Chancellor of Miami, Okla., has been called to the care of First Church, Mineral Wells, Texas, though the Oklahomans hope he does not accept.

This week marks the ninth anniversary of Robert L. Motley as pastor of the First Church, Florence, Ala. He has hosts of friends in Tennessee.

T. W. Calloway of Waycross, Ga., is to do the preaching in a revival with the church at Fernandina, Fla., T. J. Herring, pastor, early in the spring.

C. W. Elsey of Shelbyville, Ky., was recently assisted in a revival by Evangelist G. W. McCall of Dallas, Texas, resulting in 45 additions, 31 by baptism.

Union Church, Chesterfield, the mother church of Beech River Association, has invited G. G. Joyner of Parsons to do the preaching in a revival beginning August 3rd.

Beginning Sunday, February 16th, and continuing ten days L. R. Scarborough of Fort Worth, Texas, will hold a revival in the First Church, Jackson, John Jeter Hurt, pastor.

The First Church, Tyler, Texas, has authorized its deacons to go forward in the erection of a parsonage for the pastor, Porter M. Bailes, at a cost of \$13,000. Fortunate pastor!

The First Church, Ada, Okla., will be assisted in a revival two weeks in July by M. E. Dodd of the First Church, Shreveport, La. C. C. Morris is the aggressive pastor at Ada.

The offering for the day on a recent Sunday in the church at Brookhaven, Miss., A. F. Crittendon, pastor, was stolen by a sneak thief.

Surely the church treasurer needs waking.

The Tabernacle Church, Atlanta, Ga., L. G. Broughton, pastor, is to have a Bible conference March 16th to 30th. The speakers include three Presbyterians, a Congregationalist, and five Baptists.

Carter Helm Jones returned last Sunday to the duties of his pastorate in St. Charles Avenue Church, New Orleans, La., after a long illness, during which he was confined in the Southern Baptist Hospital.

A Mid-winter Bible Conference is to be held in the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, February 28th to March 7th. M. E. Dodd of Shreveport, La., will be one of the speakers.

F. G. Lavender has accepted the call to the First Church, Fountain Inn, S. C., and resigned his field at Columbia. He is one of the best preachers in Tennessee, besides being our only Lavender preacher.

W. F. Powell, the popular pastor of the First Church, Nashville, is to deliver the lectures on the Flenniken Foundation before the faculty and students of Ouachita College, Arkadelphia, Ark., March 25-29.

Mrs. Rebecca L. Felton of Cartersville, Ga., aged 95, who died last week, was the only woman who ever became a member of the United States Senate. She joined the Methodist church in her sixteenth year.

During the first week of a revival at Harlingen, Texas, W. W. Lee, pastor, there have been 73 additions. Jesse Yelvington of San Antonio, Texas, is doing the preaching and John Cohen of Palestine, Texas, leading the music.

On Sunday, January 19th, the fifth anniversary of Samuel Judson Porter as pastor of the historic First Church, Washington, D. C., was fittingly observed. R. W. Weaver, beloved in Tennessee, was one of the happy speakers.

The Illinois Baptist Association ordered the publication in detail of the proceedings of the Board of Directors in the Illinois Baptist of Marion, Ill. Not a bad idea for all the states of the South. Tell the folks what is going on. They like it.

By THE EDITOR

Pastor J. L. Robertson of Gibson is planning a Bible conference for the third week in February.

Editor P. I. Lipsey of the Baptist Record spent last week teaching in a training school at Hattiesburg.

Secretary L. E. Barton of Alabama was a visitor in the office last week. He reports an encouraging outlook down his way.

Editor L. L. Gwaltney of the Alabama Baptist is back in Birmingham and hopes soon to resume his duties with the paper.

Do not fail to read Dr. Rushbrooke's article on "Persecution in Russia." It surely is a timely and startling revelation.

Pastor W. H. Horton of First Church, Mayfield, Ky., joins our list of readers. He is an Arkansas product and has a sympathetic heart for his "Razorback" fellows.

Secretary J. B. Lawrence sends us an article of almost two full pages of our copy length, and published his own paper with a dozen or more interesting news stories like we are always anxious to get. We do not see the "pint."

The editor had a good time with the Bolivar Church Wednesday and Thursday of last week, speaking to the training school. Pastor Leo B. Golden was host while we were there.

Pastor A. H. Huff of McMinnville will preach for his brother, John Huff of First Church, New Orleans, at the morning service during the coming Southern Baptist Convention.

The editor is in Asheville, N. C., for a few days aiding F. M. Dowell in a revival meeting with West Asheville Church. It is good to be with this former Tennessee pastor in an evangelistic campaign.

Negro Baptists of Georgia number more than 500,000. They have 3,900 churches and approximately 5,500 ordained ministers. In Alabama the negro Baptist population outnumber the white Baptists.—Alabama Baptist.

John W. Inzer of First Church, Montgomery, Ala., will be the commencement preacher for Judson College this coming May. He will also deliver the missionary sermon. Hon. John Temple Graves of Birmingham will deliver the baccalaureate address.

Joe H. Fuller has resigned the care of Calvary Church, Atlanta, Ga., in order to enter the evangelistic field. He writes: "No church will be too small for us to come, neither will any place be too large for God to use us in it."

Thirty-two members have been added to the North End Church of Nashville since Pastor L. H. Hatcher accepted the work and began his service. Everything is moving along in a fine way. The pastor and family will move to the field the first of April.

"The paper has been in my family for more than forty years. It is a source of information and pleasure to me. I am heartily in accord with the editor and admire his staunch defense of the principles he believes to be right."—Mrs. Lillian White, Ripley.

Dr. J. H. Henderson spoke to the members of the Alcoa Baptist Church on January 26th. "Financing the Church" was his subject. As a result of his message 41 members pledged themselves to be tithers. The pastor is happy over the results of the service.

Pastor C. W. Pope writes: "Pastor J. J. Hurt of Jackson has been engaged for our revival which begins March 2nd. A religious census is being taken, plans are being made and Jefferson City is looking forward to this series of special services."

Pastor C. B. Jackson of Russellville, Ky., writes: "We had with us on the 26th of January Rev. Pine Stone Hsu, a student of Peabody College. He brought us two splendid messages. He has a definite message which shows a grasp of the situation in China with its many problems. We baptized three young men at the evening service. We are to have Dr. Finley F. Gibson of Louisville with us in a revival beginning March 10th."

Pastor J. J. Jenkins of Bethel Church, Robertson County, writes: "On our last business meeting day we made final arrangements to put the Baptist and Reflector in our budget. Much credit is due to Sister Mary Webb for this action. We feel sure that the membership will be enlightened to a greater extent after having read the Baptist and Reflector. Bethel is one of the best country churches that I have ever served."

Little Clifton, who had been taken into the country for a day's outing, saw a spider spinning a web between two tall weeds.

"Hey, pop!" he yelled, "come on over here and see this bug putting up a wireless!"—Exchange.

DOES THE GOSPEL TRANSFORM THE LIVES OF ITS FOLLOWERS?

By L. M. Bratcher, Cor. Sec. Home Mission Board, Brazilian Baptist Convention

In this day of doubt and questioning we often hear the question asked: "Well, after all does the Gospel make any difference in the lives of those who accept it and become followers of the Lord Jesus Christ? Is there any difference in their lives after they have accepted the Gospel than there was before?"

Personally I do not believe that the missionary has any obligation to answer such a question, for it seems to me like the very question is a doubt of the power of the Gospel. It seems to me that the person who makes it is calling into question the command of our Lord and Saviour when He told us to preach His Gospel unto the ends of the earth. Surely He knew whether His Gospel would work the transformation when He gave the command.

But that some one who may have asked the question may receive reassurance I want to give just a little incident from the battle front. The one could be multiplied by thousands, showing that the "Gospel is the power of God unto salvation to every one who believeth." Whether that one be Jew or Greek, American or Brazilian, rich or poor, wise or ignorant, the result of the acceptance of the Gospel is a wonderful transformation of lives and practices of living.

Some few weeks ago I left on the early train for a trip to a place called St. Louis, in the state of Rio de Janeiro. After a trip of almost a day I left the train at Ernest Machado where the evangelist of the church was waiting for me. On leaving the station we descended to the river where we rowed across the beautiful Parahyba in a dugout canoe. On the other side of the river we found the mules waiting, and soon we were mounted and climbing the high range of hills, which separate the river from the valley where the church is located. Higher and higher we climbed until finally we reached the summit, from which we could see the beautiful winding Parahyba with its rich fertile valleys, at that time yellow with the fine sugar cane that was ready for the knife of the cutters.

After viewing that scene for a few minutes we began the descent which ended at the door of the church. The reason for our coming was a three days' Bible institute. I soon discovered that I was in for sure enough work. The program marked three sessions each day, and every one of those sessions was chuck full of work. The people came in the morning and stayed until late at night. They were present all of the time, and a good part of them had to spend the day standing, for there were not seats for all.

Sunday was the best day. The work began at ten o'clock and the house was crowded at that hour, so crowded that at least half of the people were standing. We continued until one-thirty, had an hour's recess, worked until four-thirty and then began again at six o'clock. By that time there were five hundred people crowded into a house meant to seat about two hundred, while as many more were on the outside where they could hear something being said and done within.

When the hour for the sermon of the night came I was sure that the people were so tired that they would not be able to listen much less respond to the message. But how mistaken I was! All through the sermon those hundreds listened while we told them of the love of Jesus Christ and His power to save. At the end, when we made an appeal, twenty-three people came forward to signify their intention of following the Master. Of course they will be instructed before they are received

into the church, but for them it was a great decision.

As I looked into the faces of those quiet, well-dressed people I could but remember some years before when a man came to talk to me about that very place. It had been known as a center of horse-stealing, a place where robbers and murderers met together to divide their spoils and to plot other outrages. The man who was talking to me was the owner of a big plantation there, but had been afraid to assert his ownership at the time. He told me that he had been afraid to go there until the Baptists began their work. He himself was a Catholic, but he recognized the wonderful transformation that had taken place with the preaching of the Gospel. As proof of that recognition he gave a fine lot of ground that was to be used for the building of the church house.

Today all is changed and the cen-

ter of murders and robberies has been changed into a mighty power for the winning of men to our Lord and Saviour Jesus Christ. There men go now not to plot the death of their fellow men, but to plan how to save them from the dominion of sin and death. From there the light of the Gospel is shining and sending its rays still farther away into the far interior.

The lives of the people prove the change that they profess in their hearts. Saint Louis is as quiet and peaceful community as one could find and it is prosperous, for the Lord is blessing the efforts of His people both spiritually and materially. The cause of that transformation was the preaching of the Gospel of our Lord and Saviour. It is ever thus. The Gospel is the power of God unto salvation, and the proof has ever been the transformation of the lives of the followers of Jesus Christ.

433, BYPU 165, baptized 1, by letter 1.

Belmont Heights: R. Kelly White. Facing Financial Problems; Drifting Ashore or Sailing the Deep. SS 505, BYPU 122, professions 3.

OTHER PASTORS

Sweetwater, First: O. D. Fleming. The Worthy Christian Ploughman; The Importance of Baptism. SS 403, BYPU 225, for baptism 3, baptized 48, profession 1.

Etowah, First: A. F. Mahan. The Overcoming Life; Selling Out. SS 614, BYPU 141, additions 2.

Sunbright: Glenmore Garrett. Jesus Wept; Son, Give Me Thine Heart. SS 53, BYPU 25.

Liberty: H. W. Summer. Why Halt Ye? SS 71.

Mine City: Org Foster. The Night of Betrayal; Thou Art Weighed in the Balances and Found Wanting. SS 242, BYPU 83.

Knoxville, Broadway: Dr. Byron Smith. Invisible Antagonisms; The Passover. SS 817, BYPU 115.

Knoxville, Bell Avenue: J. Harvey Deere. God and I; Is the Soul Deathless? SS 1014.

TRAINING SCHOOL, FIRST BAPTIST CHURCH, NASHVILLE

Dr. W. F. Powell, Pastor.
Leroy Moore, Director Department of Religious Education.
Tentative schedule, spring, 1930.

February

I. Two classes, Sundays and Wednesdays, 6:15-7:30 p.m.

1. A Search for Souls (N. C. Seal No. 2).

2. You Can Learn to Teach (P. G. Seal or Diploma).

II. Three classes meeting five evenings, February 17-21.

1. Pupil Life (N. C. Seal No. 3).

2. Teachers That Teach (N. C. Seal No. 4).

3. Building a Successful Sunday School (first half) (P. G. Seal).

March

I. Two classes, Sundays and Wednesdays, 6:15-7:30 p.m.

1. The Sunday School Manual (N. C. Diploma).

2. The Secrets of Sunday School Teaching (P. G. Seal).

II. Three classes meeting five evenings, March 17-21.

1. The People Called Baptists (N. C. Seal No. 6).

2. Old Testament Studies (N. C. Seal No. 7).

3. Building a Successful Sunday School (last half) (P. G. Seal).

April

I. Two classes, Sundays and Wednesdays, 6:15-7:30 p.m.

1. Studies in the New Testament (N. C. Seal No. 8).

2. Talks to Sunday School Teachers (P. G. Seal).

II. Six classes meeting five evenings, April 7-11.

1. All five department books (N. C. Seal No. 5).

2. Churches of the New Testament (first half) (P. G. Seal).

May

I. Two classes, Sundays and Wednesdays, 6:15-7:30 p.m.

1. Teachers That Teach (N. C. Seal No. 4).

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

Cleveland, First: Lloyd T. Householder. The Stewardship of Life; The Choice of Moses. SS 410, BYPU 117.

Woodland Park: A. M. Stansel. The Fall of Man; The Blood of Jesus. SS 183, BYPU 80.

Concord: W. C. Tallant. Suffer for Christ's Sake; A Surrender to the Will of God.

Brainerd: Claude E. Sprague. Favorite Sons; Personal Evangelism. By letter 1, SS 192, BYPU 60.

Central: A. T. Allen. The Beloved Physician; The Renewals of Life. SS 326, BYPU 75.

Chamberlain Avenue: A. A. McClanahan, Jr. Rewards for Service; The Believer's Possession. SS 239, BYPU 113, for baptism 2.

Eastdale: J. D. Bethune. Peter's Call to Service; The Uplifted Christ. SS 167, BYPU 46.

East Chattanooga: J. N. Bull. A Great Cloud of Witnesses. SS 311, for baptism 1, baptized 1.

Northside: R. W. Selman. Love; Covetousness. SS 387, BYPU 70.

Oak Grove: G. E. Simmons. J. W. Christenbury. My Church.

Avondale: D. B. Bowers. Why People Doubt; Repent. SS 427, BYPU 160, by letter 1, for baptism 1, baptized 3.

St. Elmo: L. W. Clark. Refreshing Christians; Dr. Dutton. SS 338, BYPU 69.

Cavalry: W. T. McMahan. A Church in Action; Sin's Punishment. SS 328, BYPU 132.

Redbank: W. M. Griffitt. Every Day Life; The Feast with Publicans and Sinners. SS 292, BYPU 55.

First: Dr. Lee McBride White. Christ the Shepherd of Our Souls; The Greatest Experience in Life. SS 1091.

MEMPHIS PASTORS

New South Memphis: W. L. Norris. When Do I Need Christ Most? Same at Night. SS 193, BYPU 75, by letter 3, profession 1.

Temple: J. R. Black. My Brother's Keeper; What the Blood Does. SS 732, BYPU 159, for baptism 1, professions 2.

Yale: W. L. Smith. Glowing Hearts; The Thief on the Cross. For baptism 1.

Calvary: J. G. Lott. Finances, Geo. J. Burnett; Having Heaven on Earth. SS 318, BYPU 65, for baptism 3, by letter 5, baptized 1, profession 1.

Boulevard: J. H. Wright. The Shady Side of the Life of Christ; Brother Geo. Burnett spoke at night. SS 311, BYPU 84.

Speedway Terrace: Wm. McMurray. Moses the Man of His Day; Danger Signals. SS 375, BYPU 125, for baptism 1, by letter 1.

Eastern Heights: W. M. Couch. Brother Floyd preached in morning. The Face, by the pastor. SS 94, BYPU 50.

Longview Heights: L. E. Brown. The Two Paths; The Faith Christ Praises. SS 55.

Raleigh: E. J. Hill. The Joy of Salvation; The Lost Joy. SS 93, BYPU 40.

Prescott Memorial: F. W. Roth. Christ the Gatherer; The Handwriting on the Wall. SS 364, BYPU 87, for baptism 1, by statement 1, profession 1.

Central venue: E. A. Autry. Never the Same Again; Trouble on Your Line. SS 232, BYPU 81, for baptism 1.

Rowan Memorial: J. W. Joyner. The Giver of Great Gifts; The Light of the World. SS 102, BYPU 11, by letter 1.

First: A. U. Boone. Christian Perfection; Living Faith. For baptism 2, by letter 2.

Bellevue: Robert G. Lee. Halting at the Open Door; God Seeks to Kill Moses. SS 1344, BYPU 125, for baptism 6, baptized 7, by letter 11.

LaBelle: E. P. Baker. The Teaching Service; What Jesus Means to Me. SS 526, BYPU 186, by letter 1, by statement 3.

Trinity: C. E. Myrick. How to Be Happy; Signs of the Coming of the Anti-Christ. SS 357, BYPU 121.

National Avenue: F. H. Stamps. I Was Left; And I If I Be Lifted Up. SS 51, BYPU 20.

NASHVILLE PASTORS

Seventh: Edgar W. Barnett. What the Flood Teaches; Implicit Obedience Required. SS 253, BYPU 67.

Edgefield: W. Henderson Barton. Christ or Chaos; The Rich Fool. SS 390, BYPU 82.

Eastland: J. Carl McCoy. A Soul Winning Church; The Fall of Man. SS 428, BYPU 92, by letter 2.

Third Church: Bunyan Smith. The Christian Home; A Suffering God. BYPU 82, baptized 1.

North Edgefield: O. F. Huckaba. Ministry of Evangelism; Enlistment and Expansion. SS 289, BYPU 65.

Inglewood: W. Rufus Beckett. The Parable of the Sower; The First Miracle. SS 143, BYPU 44.

Grace: L. S. Ewton. Bringing in the Sheaves; The Pure in Heart Shall See God. SS 645.

Judson: R. E. Grimsley. A Garden! Fulfillment. SS 569, by letter 1.

Old Hickory: J. W. Roberts. God's Good Gifts; Jesus the Way. BYPU 68, for baptism 4, by letter 1.

Immanuel: Powhatan W. James. Limiting Christ; It's Up to You. SS 494, BYPU 139, baptized 1.

Grandview: Jos. R. Kyzar. Tenting Toward Sodom; The First Baptist Doctrine.

First: W. F. Powell. Higher Ground; Why Were You Born? Baptized 3, by letter 4.

Park Avenue: E. Floyd Olive. What Baptists Believe: God and the Bible; The Power of God's Word. SS

2. The Bible a Missionary Message (P. G. Seal).

II. Six classes meeting five evenings, May 26-30.

1. Winning to Christ (N. C. Seal No. 2).

2. Pupil Life (N. C. Seal No. 3).

3. Doctrines of Our Faith (N. C. Seal No. 6).

4. Introducing the Old Testament (N. C. Seal No. 7).

5. Introducing the New Testament (N. C. Seal No. 8).

6. Churches of the New Testament (last half) (P. G. Seal).

Commencement, Sunday, June 8th.

BOOK REVIEWS

Baptist Brotherhood Manual. By Dudley R. Isom. Published by the Baptist Sunday School Board, Nashville, Tenn.

This volume is what its name indicates, a study course book for men's organizations. It follows the customary outline for such books. The membership, need and work of men in our churches is presented in a concise way. The organization, officers and their duties are discussed. Religious Education is given a chapter. Community Aid and other functions of the brotherhood are discussed. An appendix presents extracts from Kerfoot's Parliamentary Law.

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NEWS BULLETIN
(From page 8.)

and that there is yet a work for them to do. Cosby Academy, established in 1913 by our Home Mission Board, is located about fifteen miles from Newport, right in the northern entrance to the Great Smoky Mountains Park area. It is situated on a high beautiful site overlooking Cosby Creek Valley, holding in view some of the loftiest peaks of the Great Smoky Mountains. This gives an ideal environment for a student as it challenges one to the biggest, sublimest and highest aspirations for life. This Academy is serving a great area of mountain people in both a grade and high school with a work recognized as equal to any. It is the only high school in the county outside of Newport. There are now 110 pupils in the grade school and 55 in high school.

Most significant to me is the religious atmosphere that prevails in the school. A Missionary Baptist Church, composed of the students and citizens of the community, meets in the chapel. Rev. Will Weaver, who has given his life to this section and is loved by all the mountain people, is pastor of the church. He also is strictly loyal to all the denominational work. There is conducted by the church and supervised by the Academy teachers a splendid Sunday school, B. Y. P. U. and preaching service two Sundays a month. A revival conducted before Christmas resulted in over thirty professions of faith. Also during this session two young ladies have surrendered their lives for definite work and two young men have surrendered to the ministry and are already conducting services in the church. It is the plan in the future to have a church building on the campus. In the sixteen years this Academy has sent about sixty graduates on to colleges, most of them to our Baptist colleges. At present two of the graduates are students in the Louisville Seminary. The faculty of five supported by our denomination are all graduates of Carson and Newman. Miss Lowrie, who has been with the Academy for fourteen years, is a graduate of Carson and Newman and the Louisville Training School. Prof. L. W. Watson is superintendent, a very earnest man appreciated by student, teachers and patrons.

Last year when the Home Board withdrew its support from our mountain schools it seemed at first Cosby had to close. The friends of the Academy who had observed its value could not permit such a contribution to this mountain section to cease. Emergency appeals were made for funds to run the school at least a year longer hoping that ways might be made by our denomination for its support. I believe the best way to do mission work in the mountain districts is through these already established mountain schools. Funds invested in this work give a double return. Many times mission money given to weak churches in destitute sections yields no returns because there is not a sufficient base on which to build. The mountain school provides a base on which a church in a community can be built. The trained consecrated faculty of a school who are on the field constantly put their lives also into the building of the church. The natives of the section become imbued with the same spirit so that soon a well-organized church with a vision begins to grow. Also the students out of this atmosphere go back during vacations into the mountainous sections to put the same spirit into their home community. Thus funds given primarily for the school's support does a mission work not only for the immediate section, but for surrounding sections, whereas most of our mission funds are distributed to one church for the building up of Christ's cause in one community. Cosby Academy is one of our smaller mountain schools, yet it is an example of how these schools are feeding from

the obscurity of the mountains the very finest type of students into our Baptist colleges, seminaries and into the denomination the most vigorous leadership.

OAK HILL NEWS

By Vernie Kincheloe

Oak Hill Church is doing well under the efficient leadership of its present pastor, Rev. B. M. Canup. We have one hundred and eleven members on our church roll, having lost one member, Brother Henry A. Shipley, by death on November 12, 1929.

We had a successful revival last August which was a great builder for our church. We feel justly proud of our last quarterly report for the year just ended. New members, by letter, five; offering to State and Home Missions through the Co-oper-

ative Program, \$53.04; Christmas offering for Orphans' Home at Nashville, \$26. Our total offering for the last quarter to missions, Orphanage and local church expenses was \$148.41. Our Sunday school had a lovely tree and a program on Christmas day, in the afternoon, with a treat for the school. There were presents for everybody, and our pastor and his wife were well remembered.

We hope to keep our Sunday school ever green, even though the weather may get a bit rough. As a church we, of course, have our opposition, but we feel that God is with us. Therefore we feel that we have the majority.

GREAT WORK BY LEAVELL

In his message Sunday morning Pastor James B. Leavell of the First Baptist Church, Houston, recounted

that during his pastorate a line of people has been received into the church long enough to extend ninety-two city blocks of 250 feet each, those in line standing one yard apart, no street in Houston being long enough to accommodate the line. The line would be over four miles long. During the twelve years 7,734 united with the church, 2,104 of them by baptism. More than \$960,000 has been raised during these years. The present year will pass the one million mark in gifts. Over twenty young preachers have gone forth to labor, and as many special workers. The pastor is very optimistic about the future because of the coming of Mr. Edgar Williamson to be the administrator of the organization side of the church.

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EXODUS Ch. 28: Vs. 15-20.

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