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He Shall Convict

CONVICTION ORIGINATES IN CHRIST
By S. C. BAIN

Man seeks to adjust himself to his environment and his environment to himself. He considers things with a view to finding what possible relation he might have to them, for he is essentially self-conscious. This disposition so to relate himself is not confined to objects, but is expressed socially with regard to persons with whom he comes in contact. He ever compares himself to them, especially when his environment presents those of outstanding qualifications. The presence of an above-the-average person in the world of men is always an event, and those who come near him instinctively decided what sort of relation they shall bear to him.

In this process there are several reactions. Jealousy and hatred are the most elemental, and are not rare. Submission to the order of precedence, friendly approach, and admiration are better attitudes. In the presence of a person of extraordinary accomplishments, there is a twofold reaction: First, in comparison with the better, one feels glaringly conscious of his own lack of outstanding merits, his faults seem exaggerated by the contrast and there is a measure of the sense of inferiority. Secondly, being confronted with a new scheme for judging values, he judges himself in accord with it, and feels a measure of condemnation, especially if there is a moral issue involved. These reactions are deep-seated and often are unnoticed.

Since this is true of those who come in contact with those ordinarily felt to be their betters, in how much greater measure might we expect it to be so of those who came into the presence of Jesus Christ? He, of all mankind, had it said of Himself that in Him could be found no fault; and certainly the behavior of men in His presence bears out this testimony in a peculiar way, that is not recorded of any other who has lived on earth. His whole impact upon the men among whom He moved was electrical and powerful in its impression of searching goodness. Men in that Presence instinctively compared themselves with Him. In the sharpness of the contrast between themselves and Him they even cried out in protest, as on the occasion when the fishing of Jesus succeeded, even though that of Peter and the others, who were all professionals at the business, had failed in an all-night effort. Peter, impressed in a new way of Jesus' superiority along lines of his own experience, cried out, "Depart from me, Lord, for I am a sinful man."

Some, upon realizing His outstanding superiority, naively confessed it and their advances to Him were amicable, as that of the centurion who besought him to heal his son. In comparison, some felt their own weakness and need. Others sifted His character, seeking for blemishes and faults in Him which might avenge their sense of inferiority, and justify their own littleness, as did Simon the Pharisee, who thought he detected a flaw in the Master's character in His allowing a questionable woman to wash His feet with her tears. Many religious leaders of the day sought to fix their relationship with this strange new figure who appeared within the circle of their environment as one of mystery. When they discovered that He uncompromisingly demanded that they submit to Him, as the personification of goodness and righteousness and superiority, as their peer and Master, that even sin was to be confessed in His presence, then mastering passions of jealousy, hatred, rage and

self-defense overwhelmed them. The more humbly disposed confessed their sin and sought restitution, as did Zaccheus of the sycamore tree. Such was the behavior of men in the presence of Jesus, and such is His impression to this day.

Whatever man in his cravenness, cut off from a vision of the righteous God, has lost his capacity of righteous self-direction, Jesus' righteousness has had the effect of restoring, by His example, a consciousness of goodness, by which he might mould his activities. We find Jesus' presence in the flesh dazzling in the picture of goodness and righteousness which it presented. Under its influence men were convinced, assured, of the abiding reality of righteousness, and of its potency. In comparison with Him they saw their falling short of the true ideal, and they either resisted their own self-condemnation, or yielded to the pressure of self-judgment, and looked to Him for mercy. In short, Jesus' presence in the flesh brought into the world a threefold conviction as to the reality of sin, of righteousness and of judgment.

It is in Christ's influence, therefore, that we find the basis for the Holy Spirit's conviction of sin, righteousness, and judgment: "He shall convince the world of sin, of righteousness and of judgment." Let us see how conviction operates, with Jesus as the basis foundation for such conviction.

This foundation of the Spirit's conviction through Christ operates in harmony with the general scheme of the Holy Spirit's work, which is making Jesus Christ prominent in the consciousness of men, imparting in spiritual realms the realization of the larger aspects of His being as the righteous Son of Man, and the glorified Son of God. "He shall not speak of himself, he shall glorify me. He shall take of the things that pertain to me, and show them unto you." Jesus, now absent and invisible, cannot in personal presence be the source of cheer, comfort, companionship, power and assistance in the same manner that He was in the presence of the disciples. He assured them that "another Paraclete," one who was to be summoned to their side in the intimacy of helpful relationship as Jesus had been, was to take His place. He was to take Jesus' place by ministering to them the effect of the comfort, assistance, strength, and other factors that went with his presence. He was to produce the effect in an even more pungent, searching way with the element of glory being stressed and magnified. Accordingly, just as Jesus' presence in the flesh served to furnish an occasion for conviction of sin, righteousness and judgment, so was Jesus' presence, as administered through and by the Holy Spirit, to produce the same effect in convincing men of sin, righteousness, and judgment. The Holy Spirit, in thus producing the whole effect of Jesus' presence, convicts. As we approach the Master's presence, there will be, with the realization of His love, His grace, His peace, His joy, also a heightening of the sensibilities with regard to sin, righteousness and judgment.

Now let us examine this conviction, as to its order of movement: "He shall convince . . . of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more." In the light of this statement, Jesus is not present for men to see what righteousness is; therefore, in His absence with the Father, the Spirit supplies the effect of His presence, by making it gloriously near, and with this, deepening the effect of His righteousness upon him who is being convicted.

In the light of that righteousness men simultaneously, in conviction, see their condition as falling short of the glory of God, which is defined as sin. Men must be convinced of the exceeding right of righteousness in Christ at the same time they are convinced of the exceeding sinfulness of sin. Conviction of righteousness and of sin are complements each of the other and must operate hand in hand. Both aspects of this conviction are given a deepened significance in the accompanying conviction of judgment, "because the prince of this world is judged." This third form of conviction imparts a discernment and a sense of the condemnation against sin, because the "prince of this world," the personification of every sin, is under like condemnation.

When we see some forms of evangelism, we cannot wonder that evangelism to some extent has lost its hold upon the public mind. All the storming and railing at sin we can do will not open men's eyes until they have been convinced of the potency of righteousness. Men must be assured of the reality of right before they can justly be expected to see sin. When sinners are convinced of righteousness and sin, then they are convinced also of judgment against sin. They will themselves condemn it, as did Zaccheus, without being mercilessly stormed at. They will hate sin then, not having been able to do so before conviction.

Christ Must Be in Believers

What, then, is the Christian's part in convicting men of sin? He has one, but it is not that of accusation, or criticism, or correcting of others. First, we have established that, for the Spirit's conviction of sin, righteousness and judgment, the condition is Jesus be glorified. His revealed life and characteristics, His righteousness, His death, and resurrection—all the "things" of Jesus—must be made prominent in the consciousness of men by preaching, teaching, and living for Christ in the ordinary affairs of life. The Christian glorifies Christ in becoming redeemed and living the life of faith, showing forth the characteristics of Christ, for Christ abides in him. It is under this circumstance that the Spirit convicts.

When the Spirit comes to Christians by and through the glorifying of the Christ, His ineffable grace, His power to save being made manifest in the eyes of men, His dwelling in the heart, His marks being made evident, then the Holy Spirit quietly, surely convicts those in the immediate environment with the threefold conviction; and this conviction is liable to be strong in the measure that Christ is definitely, consciously glorified. Critical analysis of others usually only insults them, for "Who is fit to judge us?" they ask. On the other hand, a loving, serving Christian example melts stony hearts and leads to conviction.

The Holy Spirit seeks for such to use. A Christian may be used to witness for Christ, even when ignorant of the effect produced. Men compare themselves to him and are led to see that there is a wholesome life in him that they are missing. There may be no definite prayer to that effect. Even an innocent child can be used. Without this essential condition being met, prayer for the Holy Spirit's presence and power cannot be expected to be answered in fullness except it result in the definite glorification of Christ first. One ounce of prayerful, honest, intelligent, sincere, self-denying effort to glorify Christ in truth, will go farther than several tons of some kinds of prayer for the Holy Spirit to do a great work. Prayer for the Spirit is in no sense to take the place of glorify-

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Editorial

Every sinful deed is a blow upon the head of faith.

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Many a bold prophet has been branded as a "carping critic."

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Faith is Love's indispensable ally.

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Jealousy is the deadly poison in the cup of marital harmony.

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Money is the lure held today by Satan before the eyes of many an Eve.

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The church choir loft is too often a demonstration booth.

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A dog in a manger is a church officer who will not do anything himself and who defies the church to give his job to any one else.

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Sermon notes are like mortgages—easy to make, but mighty hard to dispose of after they are placed upon the intellect that belongs to the Holy Spirit.

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If you cannot climb up the ladder of fame, you will never win any applause by sitting around criticizing the fellow who is doing it.

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Prejudices lock many a heart against God's truths and leave many a soul in the darkness of sin's grim night.

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Ghandi, the famous Indian statesman, was lost to the cause of Jesus Christ by the stiffness and coldness of the service in a South African Evangelical church.

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The Cynic says: "The people who claim that baptism saves don't seem to believe what they preach, for they work harder than any one else to keep on saving themselves."

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Our Colored Friend says: "Boss been tellin' me all dese years dat he ain' skeered of ghostes; den he turn right 'roun' an' bury he wife in a steel box what wuz guaranteed to be unopenerable."

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What we wonder about now is, Is our nation going to allow the king of the Roman Catholic Empire to put titles upon our citizens in violation of our national laws. One rich man is already a "Marquis" by order of the pope.

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The Fox movie magnates made a bad break when they announced their "Movie Church Service." The very next week bankruptcy proceedings were begun against them. We know churches that have gone the same way because of their spiritless and mechanical services.

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The Methodist Episcopal Church, North, has stirred up a hornet's nest by their announcement of warfare against the tobacco evil. Editorials in some of the daily papers remind us of the editorials of half a century ago about the battles against the liquor interests. If the tobacco manufacturers will not cease their efforts to make cigarette fiends of every woman and child in the nation, then let them expect war.

A FAMOUS DIALOGUE

Mr. Babson (in an interview with Prof. Steinmetz): "Prof. Steinmetz, along what lines are the greatest discoveries to be made in the future?"

Prof. Steinmetz: "I think the greatest discoveries are to be made along spiritual lines, a force the greatest in the development of man. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When the world realizes this, the scientists are going to turn over their laboratories to the study of God and prayer."

Who Are These Men?

Mr. Babson is the world's greatest authority on economic and financial matters. When he speaks, the world listens. When he prophesies, stocks on Wall Street either rise or fall in value. Prof. Steinmetz is the only man in the history of modern industrialism whom a corporation found to be too big to be assigned a task and to whom no stated salary could be promised. When the General Electric Company employed him, they could only say, "There is your laboratory; do what you want to in it"; and when it came to paying him, they could only say, "Here's our check book; draw what you want."

Surely in an hour like this, when all the world is in a state of unrest and when the souls of men and women have starved on materialism, the words of the great scientist are worth consideration, and they ought to make the hearts of true Christians sing for joy. Our churches are the laboratories; let's enter them afresh determined by God's grace to learn more about God and prayer.

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Where Are We Headed?

Unless there is a general upheaval in our whole economic system, America's future seems hopeless. Three million married women in the land are now engaged in gainful occupations, which is to say that almost that many married women have given up the glorious privilege of motherhood for money. It means also that about that many men are unable to earn enough by the sweat of their brows and the works of their hands to enable them to support modern American women in the "style" they demand.

More than thrice that many unmarried women are occupied in industry and other fields of American gainful life. Investigations, carried through a period of five years, prove to the editor that no more than half of these women ever expect to become mothers. America's mad rush after the commerce of the world has enslaved her womanhood, debased her manhood in his own thinking and brought a situation before us that is startling.

Competition has ceased to function in the field of capital. Combines are growing in strength and power. Slowly but surely the hands of the few money giants are slipping around every dollar of our American capital. Within another decade, at the rate we have traveled during the last, there will be no such thing as individual initiative in the sphere of industry and trade. Initiative will be limited to efforts to gain recognition from the lords of industry and finance. Competition is already limited largely to the wage-earning classes. And into that class has come womanhood with her past experience and lack of experience as handicaps which manhood must suffer. An ambitious man cannot work for \$75 per month. If he does, he becomes a slave. No man can undertake the princely relations of marriage and fatherhood upon the wage paid to women workers, for the man still wants his wife to be a home-maker and mother.

Therefore we face a situation in which upwards of 15,000,000 American women are in the field competing with men for positions and thus lowering the wage scale to the minimum. Men, who have left their homes and entered the world of industry, commerce and finance with high hopes of success, find themselves confronted from the first by women who are as efficient as they, who are usually more competent because of their willingness to drudge, who, because of their age-old training in submission to men, are more willing to be bossed and driven about, and who, once able

to keep soul and body together, are not prone to demand higher wages.

Furthermore, there is the other side of the matter. Capital has formed gigantic combines. Now the capitalist controls not only the output of his enterprises, but the raw materials and the labor market. From the day the raw material is disturbed in its ancient bed to the hour when it goes into the homes of consumers, it is controlled by the corporations and trusts. The producer, if still independent as the farmer, is helpless. The consumer is helpless. The masses of men and women, consumers themselves who turn the raw material into use for other consumers, are helpless.

And this mass of workmen is made more helpless by the unwillingness of women workers to enter into labor combines or to stand up, in the midst of strikes and other protests, for their rights. Native timidity, innate fear, and the background of submission drive womanhood to yield even at the cost of many precious rights and the great army of men, who still have the blood of Vikings and Roundheads and Continentals in their veins, are made helpless.

Parents are selling their little farm homes all over the South and moving their families into the industrial centers where they sell their women and even children to the factories for the pitiable sum of from five to twelve dollars per week. Women can handle the spindles and the looms and the knitting machines with as much skill as, if not more than, the men. And they are willing to labor for barely enough to keep soul and body together. Man is left in the lurch. Either he can take a woman's wage or he can stay outside, for there are no other jobs unless he is willing to go back to the farm and live alone. For once woman has tasted of the glamour and the excitement of congested centers of population, she is unwilling to return to the secluded and drab existence of the rural sections.

Into this new life, the modern fools are pouring their stream of propaganda in support of communism, companionate marriage and even rank Bolshevism, and all social restraints break down. Nature calls to the young people. They still love one another as they did of yore. The instincts of life are all aglow and they are excited by the more intimate contacts and the continuous associations from morn until night. The result is inevitable. Every one who has visited our industrial centers and learned the conditions has been appalled by the reports of immorality. Illegitimacy increases, suicides are common, and the hard, cold cynical eye stares at him or her who would preach a gospel of righteousness. One shudders at the thought of what the future will bring.

Hardened for War

The picture is not complete until we see the effect upon the manhood of the nation. Here we have the startling picture of some 15,000,000 American men beginning to stalk along through life with no hope for better days. Occupation for them is losing its glamour because they have no homes to support, no families to love and protect, no wives to hold them steadfast, no womanhood to honor and to develop within them the finer qualities of their souls. The grind of life robs them of their idealism. The cold, heartless machinery of industrialism destroys their aesthetic natures. The constant association with the stilted, cold, often heartless women of the mills and stores and offices, destroys their dream girls. The relentless toil hardens and callouses their souls.

The picnics of their country parents are gone. The weekly or monthly associations at the rural church house are gone. The socials, when the touch of a maiden's hand on theirs sent a thrill to the souls of men, are gone. The distance, that once lent enchantment to woman, has been narrowed down to such close physical contact that callous indifference or blatant impudence takes the place of reverence. The lure of sex that once meant marriage and home and little ones has been turned into the debased attempts to cheat nature and rob God by clandestine or open, illegal cohabitation. And all history teaches us what effect of that is upon manhood.

Slowly but surely the men of the nation will turn cynics. Cold, bitter animalism takes the place of fine chivalry. Days once spent in building air castles for one's beloved are spent in deadly sin. All love ceases to function. All hope slides down to death. Ambition is crucified upon the cross of greed. And in the end, like the deadly glass of wine, the sting of the serpent springs forth and these 15,000,000 will be ready to follow any leader who offers them the excitement of battle.

Economic depression comes—is already on its way. Factories and mills close. Capital hedges against doom by turning loose upon the nation an army of unemployed. Women walk the streets, worn and wan and haggard. Little children, wherever there are any, cry for food. Old men totter along the streets talking about the good times before the trusts enslaved the nation. Toothless old women sit before their fires and wail over the lost glory of a day long gone when individual initiative had not been stifled. The unemployed gather in halls, on the streets and in the places of crude and coarse amusement. The air grows thick and stifling. Nerves crash. Restraints are gone. Hope is dead.

"We had better be dead than to live like this," arises the cry. The Communist agitator, who has worked under cover all the years of prosperity, comes into the open. With flame-tipped tongue he draws the pictures of the opulence of the rich. He parades before the inflamed imaginations of the starving populace the scenes in the million-dollar palaces of the lords of industry. He tells about their jewels and their fifty-thousand-dollar feasts and their palace cars and their servants and their jewel-bedecked dogs. He draws a parallel between the wife of the capitalist and the half-naked, emaciated, starving women of the industrial centers. He exaggerates the whole thing until the hopeless products of our greed for gold become insane with hate.

Sabotage breaks out. Factories are raided and untold damage is done. Soldiers are called out and they seek to stay the tides, but those soldiers are of the common people. They, too, are the victims of the propaganda of the communists and anarchists. Sooner or later they lay down their arms or turn them in favor of the struggling masses. Chaos prevails. Men fight because they have been robbed of all their finer characteristics and have left only the animal instinct to live and seek revenge.

And out of the mad chaos arises some leader with sense and cunning. He gathers about him a few who are wise and shrewd. They lay before the struggling masses a plan whereby they may own and operate the mills and factories. The seeds of communism have been sown already and they have been germinating. When the crust of indifference and stoicism, that has held the growing plants under for so long, is broken by the crash of rebellion, the plants spring forth and bear an immediate harvest. Revolution ends in ten thousand thousand deaths, multiplied crimes, economic and political chaos, and a new form of government in the hands of shrewd schemers.

What Is the Antidote?

The only antidote for the poison now being injected into the veins of our nation is the Gospel of Christ. But it will not long have power. The rich, with a few honorable and notable exceptions, are immune to it. They build splendid temples, employ preachers and priests who are of their own kind, blind to the world about them, sunk into nothingness by the love of ease and the glitter of gold trappings. The laborers are made to see only one side of the picture and that the distorted side of Christianity. Wider and wider grows the gap between the masses and Him who came to give them life.

When the day of chaos comes in our land, Christ will be standing on the hill with outstretched hands crying, "O, America, America, how oft would I have gathered you, as a hen does her chicks under her wing, and you would not." And when the battle is over, the awful hate has spent itself and ruin lies all about, the same Jesus will be standing before the door of every American home crying,

"Come unto me all ye that labor and are heavy laden and I will give you rest."

Collapse in our economic system is certain, but out of the collapse Jesus Christ will get honor for, in the final test, 350,000 evangelical preachers will be purged and find their souls.

Interesting Court Decision

We have in hand a copy of the decision of Chief Justice Brandeis of the United States Supreme Court in the case of the heirs of a chaplaincy in the Philippine Islands against the bishop of Manila. In brief the suit was brought to force the bishop to pay to Raul Rogerio Gonzalez the income from an endowment left more than a century ago with the stipulation that the chaplain who received the funds from the bequest should be a descendant of the donor.

According to the note contained in the decision, "A chaplaincy in the Roman Catholic Church is an institution founded by an individual for the purpose of celebrating or causing to be celebrated annually a certain number of masses conforming to the will of the founder." Of these, there are two kinds, lay and ecclesiastical. The former seems to be established without the intervention of ecclesiastical authority and is not subject to such authority. The ecclesiastical or collative chaplaincy is one founded by an individual but subject to ecclesiastical control.

Raul Gonzalez, by his guardian, brought suit against the bishop of Manila on the grounds that he was the legitimate heir to the chaplaincy which was founded in 1820 and to which the provision was added that the chaplain employed to celebrate the masses should be the nearest lineal descendant of the donor with provision for a chaplain in case no descendant desired the position. The last lineal descendant to hold the place married in 1910 and two years later bore a son, Raul Rogerio Gonzalez.

From the time he forfeited the chaplaincy until 1928 the income from the estate had amounted to \$86,862.50. Out of this a legitimate claim was the pay for services of the priests who celebrated the masses each year. The father of Raul claimed that the lad, being next in line for the chaplaincy, had a right to the income over and above the cost of hiring the masses said. He had been presented for appointment in 1922, but was refused on the grounds that he did not have the qualifications for the position. The decision of the Supreme Court was to the effect that the chaplaincy was ecclesiastical in nature, hence subject to the jurisdiction of the bishop who had a right to refuse the appointment of the lad.

Now the interesting thing about the chaplaincy is the startling growth in the endowment. In 1820 it was established by a bequest of 1,700 pesos which produced an income of about 180 pesos annually, enough to pay for the masses. But that income has now grown to 12,000 pesos annually, while the expenses of celebrating the masses has grown only to 300 pesos. (A peso is worth about 50 cents of our money.) From a beginning in 1820 of \$850, the estate had now grown to some \$120,000 or more, while from the report at least half of the income has been used to care for the building and for other purposes stipulated in the charter determining the nature of such endowments.

The presentation of the case in the "Decision" of Chief Justice Brandeis makes it clear that the bishop had the right to the property and that the youth was not entitled to the income from same. At the same time the case shows us wherein Rome has been able to amass her tremendous fortunes. Here a bequest of \$850, producing an income of \$90 per year, has grown to enough to produce \$6,000 per year with only half of the income added to the endowment principal.

And it came from the mass. Rome's play on the doctrine of Purgatory has made her the rich, powerful institution that she is today. Her present pope knows it and, according to recent press dispatches, has called on the Catholic world to make much of the Eucharist and the Eucharistic Congresses. Already she is able to buy what she wants, and her wealth is growing by leaps and bounds. It would indeed be interesting if there were some

way to see a table of the assets of the Roman Hierarchy.

What Is Wrong With Foreign Missions?

In the Sunday School Times of December 15th there is an able article from the pen of Walter M. Trumbull, entitled "Why the Halt in Foreign Missions?" He opens the discussion by citing Prof. Latourette of Yale who has recently shown that in 1926 six of the major denominations in America gave between six and seven millions less to foreign mission work than they gave during the peak years. He further declared, "It is significant that the number of students annually deciding to devote their lives as missionaries has fallen more than half during the last six or seven years." Dr. Trumbull quotes also from Charles H. Fahs, director of the Missionary Research Library and from the United Stewardship Council statements which support Dr. Latourette's revelation. He then sets forth his ideas of the trouble in a splendid way. We give his outline and some excerpts from his article.

1. **The Fading Missionary Vision** is given as the first cause of the decline in missionary fervor. He declares, "The Student Volunteer Convention in Detroit in 1927-28 attempted to 'lift the lid' and face the facts openly, but for one reason or another the chief causes of disturbance were not brought to the fore." As a result of a tour of the larger cities of our nation last spring he declares: "The unanimity of conviction regarding the underlying reasons for the present ebbing tide of missionary support was almost startling." Then he voiced his own convictions as follows:

"First of all, it seems clear that the present slump is not due, in large measure, to discouragement over the recent upheaval in China. . . . The first answer that is given promptly and emphatically to any query as to why the Church is halting in her onward march is invariably, 'Modernism,' or 'Liberalism.' The vast majority of laymen appear to be loyal to the faith of their fathers. There is very keen resentment of Liberalism because of its reputed unfairness in appropriating some of the accumulated resources of orthodoxy. . . . There is widespread suspicion that unbelief is entrenched in high places, and that it is useless to support even sound missionaries under some large boards because changes for the worse may be effected at any time. . . . There is much encouragement in the fact that in a recent conference on missionary preparation, . . . two important admissions were made, even though Liberals protested their inclusion in the report:

"Unitarianism leads to sterility of propagating power.

"Religious Liberalism has yet to reveal the dynamic passion which missionary ministry requires."

2. **Liberalism, a Narcotic to Mission Enterprise.** . . . When a missionary magazine publishes, even with editorial questioning, an article containing the statement that 'missionaries no longer go to India to make Christians out of Hindus, but to make Hindus better Hindus,' the ordinary layman is outraged. Questions regarding the message and meaning of Christ which attempt to undermine his claim to be the world's only Saviour may not disturb the faith of missionary contributors very much, but they do undermine confidence in the leadership of the men who harbor them. . . . Suspicion of Liberalism is deadening missionary interest in the denominations. The people must be satisfied thoroughly before there can be any hope of a forward move.

"But there is a second cause for unrest that almost equals the first. Everywhere the opinion is expressed by missionaries and pastors as well as by business men that there is something radically wrong with present missionary methods. . . . Criticism usually turns upon the number and character of missionary institutions. The whole scheme abroad seems to be out of proportion. This is freely admitted by some of the ablest missionary leaders, and many are concerned about a solution. . . ."

3. **The "Dug In Missionary Army"** is cited as one of the great hindrances on the foreign field. The

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TALKS TO MINISTERS

By "UNCLE MITCHELL"

(Out of a unique experience these articles are written for the brotherhood. The writer has spent forty years in the ministry, having been called to preach when only seventeen years of age. With the idea clearly fixed in his mind that "the world owes nobody anything that he does not earn," and "the true estimate of every man is based upon what he does," the "Talks" have been prepared.—Editor.)

I. A Bit Down

The road to success in life is as plain as the way to market. Every young man who enters the ministry should ask himself the question, "Am I willing to pay the price?" There is a price to be paid and if the Lord calls you to preach, you can pay that price, for the Lord will help you to do it.

The work of the minister is not a vocation only; it's a calling. If God established his kingdom (and he did), if Jesus organized his church (and he did), then he appointed some one to take charge of it. This appointment is of God, and from His own free choice, He saw fit to make it a man's job. A divine call upon the part of God is essential to the life of every church and the success of the ministry. A divine call to the ministry is no small one, but calls for the best that is in a man. There is a tendency to make no distinction between the call to the ministry and a call to secular vocations.

The call to preach is sometimes made known in a marvelous way, but more often it is just a strong desire to proclaim the Gospel. To the truly called there will be a definite feeling, "Woe is me, if I preach not the gospel." He will be bound to preach and cannot be happy or satisfied if he fails to preach. God may also make known the call through the suggestion of a friend or when the individual is exercising his gifts in the prayer meeting, the Sunday school, the B. Y. P. U., or some other work of the church. It may be during a special revival in the church.

We fear that the dignity of this holy calling has been lowered for two special reasons: (1) Pure selfishness, the desire to be popular, to have people love, to find an easy way to make a living. (2) The individual may be at sea as to what profession to follow and so decides to preach, hoping perhaps to make it a stepping-stone to some other vocation that will give him a greater name, a larger salary and less hardships. There are, no doubt, many ministers in other vocations who ought to be in the pulpit and pastoral work, and there may be some men in the ministry who ought to be in other vocations.

We are a bit down in the pastoral office, on the divine call to preach, the preparations essential to preaching, the preaching itself, the faith, doctrine and the real work of pastors. It seems that the chief voice that comes from the people now to the pastor is: "Ring door bells; speak at all the town meetings, no matter what they may be; write special messages; look after the sick and the poor and really just do about everything that is to be done except preach the old-time gospel and give yourself to that task." This is why the churches are suffering as they are today and our denominational work trailing in the dust.

My preacher brethren, be true and fair to your calling. Make God's Book your text-book; preach the truth, the whole truth, and don't try to be smart or have a short cut to your work. Study your calling constantly, persistently, perseveringly and without cessation. Never ask for an increase in compensation, but command it by results. Don't whine and say you have too much to do, but say, "I can do more," and ask for it. Never think you have the hardest job, for others have hard jobs. Don't be a bit down, but take a careful inventory of yourself. Let it reveal your weak spots and find your virtues and your merits. Know your habits, for one single bad habit will not only hold you a bit down, but will stand in your way of progress and success.

The Cynic says: "The preachers wouldn't have such a hard time making the world believe the Gospel if they didn't have so much trouble making their church members live the Gospel."

HE SHALL CONVICT

(From page 1.)

ing Christ. "High-pressure" evangelism is a poor substitute for inward-pressure spiritual force. The bare fact that men are lost is not occasion enough in itself for making an evangelistic appeal. The power of the Gospel, through the glorifying of Christ, must first be put into effect, and then the results may be counted upon to be effective. Patient, genuine, prayerful, self-denying and clean presentation of Christ must be made. Men sometimes need to be convinced by living examples before they are susceptible to spiritual conviction of righteousness, especially in a community of low moral ideals. There are few "hopeless" situations; many are simply waiting for some one to come along and prove religion before their eyes. Then prayer for God's Spirit's power will avail. Level-headed, patient, consistent example is often needed where a community gets nothing but reviling. Striking the iron won't heat it; it must be struck after it has become hot.

Let us repeat: sin conviction radiates from the presence of Jesus Christ. As He is presented to men, and the Spirit of God presents Him as He is—glorious, full of grace and truth—men are convicted of sin through the divine operation of the Holy Spirit. This is not a matter of theory; it works regardless of theory or opinion, always has, always will. Now let us make several applications.

What Is Sin Conviction

First, let us make the emphasis strong: sin conviction is not the direct result of the preaching of "the law" or of morals. Many a sincere Christian worker has been mystified and confused because humanity is not very deeply impressed with his earnest insistence that the law of God be obeyed. Men can have no respect for religious law when they have no conviction of sin and righteousness. Men in the time of Christ specialized in the law, but the very specialists were not characterized by a consciousness of having broken it until they saw it exemplified in Christ; they did not know the first principles of it. We can preach all the laws in the Bible and make specific and pointed applications to all the meanness in a community without producing conviction. Men know the facts already and have become hardened to the situation; but they feel the indictment of sin keenly by the presence of Christ. The place of the law in preaching is twofold; it leads as a schoolmaster to Christ, bearing witness of Christ, and is then an ethical discipline for the Christian to follow; but to the world it is not a conveyor of sin conviction.

Again, let us distinguish between conscience and sin conviction, which latter is not a mere realization that one has committed misdeeds. Conscience may be moulded so that men are satisfied with their own standards of conduct. We stand measured by the stature of Christ when it comes to being convicted. The Spirit of God convicts of sin even against a man's own standards of conscience—whether the conscience denies or recognizes misdeeds. The presence of Christ reveals unsuspected sin.

Sin-conviction is not self-analysis, in which one decides to search himself introspectively to see if any evil way be in himself. Mere moral analysis can be carried on in the height of Pharisaical self-righteousness, where one rejoices that he is not as other men are. Sin-conviction leaves no room for self-satisfaction, self-justification, or self-righteousness. The human heart is bereft of all these, in the secret of his heart before one knows it, and throws himself upon the mercy of the One who is holy and mighty to save, and willing to do so.

Again, sin-conviction is not cataloguing deeds in the order of their sinfulness, and it operates regardless of such schemes. It is human and popular to try to decide which sins are bad, which are worse, and which are worst, arranging them in the order of certainty. Some deeds are certainly wrong, others less so, others doubtful, others not so very wrong, etc. Sin-conviction does away with sophistry. Men are convinced, not of sins—as deeds—but of sin by the underlying principle according to which men are enabled to discern the rightness and wrongness of deeds according to

their fitting into the scheme of Jesus' righteousness. The emphasis here is a reference to the person of Christ, not deeds. "He shall convince of sin because they believe not on me." Sin-conviction comes about through a sense of maladjustment with God and His righteousness as revealed in Christ. And this adjustment can be wholly corrected through belief in Christ. Sin is rooted in unbelief. Unbelief is sin, not particularly with reference to subscription to creeds or intellectual assent to a form of religious doctrine, but in the sense that it is maladjustment to Christ's righteousness. In the light of that righteousness, all men are liable to sin-conviction, regardless of the position in the catalogue their sins hold, or what their ideas are. God's Spirit is ruthless in conviction and is no respecter of persons. The only way to become adjusted with Christ's righteousness is to accept Him as the atonement, as the cure for sin. It is no theory that such belief does adjust, and every Christian knows it. Intellectual difficulties tend to disappear.

While conviction is of sin, and not sins, yet in the light of the new standards, deeds of sin, not previously recognized as such, are brought to recognition. The sinner in sin-conviction is overwhelmed with a sense that something is wrong within. He is guided by his own heart-searching to find out what the cause of this condition is. He does not find peace until he is straightened out within. He will admit his need of Christ and, rightly guided, will relinquish in repentance the things that he then is convinced are sins. Conviction is necessary before repentance. We may doubt that it does men much good to tell them they must repent because conviction will confuse them. Paul usually preached Christ and then when men were under conviction, instructed them to repent. A man must be under conviction before he can appreciate the meaning of real repentance. The Christian, who has found joy in his faith in Christ, takes delight in keeping yielded to the conviction of sin that he at first had. He learns to judge deeds by whether or not they rob him of peace, and he will, if he does not stifle the conviction, constantly check himself in accord with Christ's righteousness.

Now we are ready to state two laws of spiritual living, though there are others. First, Christ must be glorified. Second, there must be a yieldedness to God's Holy Spirit in His conviction of sin, of righteousness, and judgment. This is the basis in the heart of the Christian. If we would know the presence and power of His Spirit, we must yield to His conviction, and as we yield, our hearts will burn within us; for we shall be ushered, in that submission, into the very presence, through the Holy Spirit, of the Lord Christ, the King of kings. This is the approach to the riches of grace in Christ Jesus, our Redeemer. In Him we find rest, peace, comfort, quiet strength, love and joy unspeakable.

Knoxville, Tenn.

MODERNISTS, TAKE NOTICE

"Can you please tell us, when Jesus was led into the wilderness to be tempted of the devil, was the devil a person or was Jesus tempted from within? The Scripture is Matthew 4:1-12.

"There is only one way of understanding the narrative—viz., as the history of a real occurrence of an actual temptation of our Lord by the devil as a person. Such a history it is clearly the intention of the evangelist to give. The only difficulty which this interpretation has, peculiar to itself, is that it presupposes two things, which are also presupposed throughout the rest of the Scripture—the possibility of the supernatural and the personality of the tempter. If either of these is denied, the fundamental doctrines of the Christian faith must necessarily fall with them. To deny the supernatural is to deny what is asserted in every page of the Gospels, and to deny the personality of the tempter is virtually to assert that the temptation was suggested from within, not from without, an assertion incompatible with the perfect sinlessness of Christ, and with all the edifice of Christian truth, of which that sinlessness is the foundation."—From Religious Question Box, Fellowship Forum.

A Dozen Missionaries

SUNDAY SCHOOL LESSON, FEBRUARY 23

Scriptures

Lesson Text: Matthew 9:35-10:8, 40-42.

Devotional Reading: Isaiah 52:7-12.

References: Mark 6:7-13; Luke 9:1-6.

Golden Text: Matthew 9:37, 38.

Introduction: The missionary enterprise of Christianity is one of the most romantic and fascinating in the annals of the human race. The story has never been written, in fact cannot be written, because of its tremendous contents. Think of the thousands of missionaries who have followed in the wake of the first twelve who went to carry the message of Jesus. Think of the millions of miles that have been covered by these emissaries of the cross! Think of the lives lost and the treasures invested! And all because of what? One Man came into the world with a message of love and sacrificial service, and because he died for others, they have been willing to die for Him.

I. The Great Harvest Field (9:35-38)

These verses form a sort of connecting link between the studies of our previous lessons and those that are to follow. Verse 35 gives a summary of all that goes between it and 4:23. Verse 36 opens up to us the compassionate heart of the Great Shepherd and verses 37 and 38 reveal the magnitude of the task before His disciples.

1. **Summarizing the Work (35).** In chapter 4:23 we are told that Jesus went about all Galilee. Here we see more specifically the villages and cities wherein practically the entire population of that day lived. He visited all the cities and many of the villages (towns without walls or other fortifications). Josephus tells us that there were 204 of the cities and villages. In 4:23 the account says, "All manner of diseases." Here "every disease" carries the same meaning—not every individual case in the land, but some cases of every kind of disease. That one phase of His work was big and it placed at his hand an immense crowd eager and ready to hear what He had to say.

2. **The Compassionate Shepherd (36).** When He saw a previous multitude he was moved with compassion (5:1). "Because they fainted" means they were distressed, harrassed. Luke (8:49) and Mark (5:35) use the word for "troubled," which is no doubt the correct one. "And were scattered abroad," literally "were hurled or cast aside." Here again the picture given by Matthew is graphic. The people were so oppressed and worried that they had given up hope and were like sheep that had been deserted by their shepherd to the mercy of wolves. Tired out and distressed they had lain down, scattered here and there about the pastures. Loving the poor and oppressed as He did, Jesus was deeply touched by the pitiable conditions that existed all about Him.

3. **The Gigantic Task (37, 38).** "Then said he unto his disciples," that is unto the entire group about Him, including the twelve. "The harvest indeed is plenteous." The figure is changed and the Master presents the world as a great harvest field in which the grain, already ripe, is beginning to fall down and go to waste. "The harvest" includes all men and not a special few as some would teach. "The laborers are few"—paid workers is implied by the term used. The employees of the King were very few, although there were many Rabbis in the land. We see the picture in many places today where there are numbers of "monks and nuns," but few who actually teach the people how to rise above their condition. "Pray the Lord of the harvest"—that is beseech God—"that he will thrust forth laborers into the harvest." These words emphasize the divine call to the Christian ministry. God is to "hurl them" into the work against their own human desires.

II. The First Missionaries (10:1-42)

The setting of the Galilean ministry is seen in the feast room of Capernaum. (Matt. 9:10.) The campaign began when Jesus sent forth His disciples.

1. **The Twelve Empowered (1).** "Gave them power," the same idea as found in our last lesson (9:6). "Unclean spirits" were prevalent in the land. Just what they were, we cannot know. It is utter folly, in view of the numerous references to them, to try to explain them as "the superstitious idea of the people who had to account for sickness." As their Lord had healed "all manner of diseases," so were they to do. Miracle-working was one of the divine powers given to the apostles for the purpose of emphasizing their authority in the day of beginning. Whether God expects His followers to work such miracles today is a debatable question.

2. **The Twelve Names (2-4).** These names are given in pairs, probably as Mark suggests, because they were sent forth in pairs. Six of them are just names as we have no record of their works in subsequent times. Even the names of two of these are doubtful. (Compare lists in Mark 3:16f; Luke 6:14f; and John 1:13f.) Peter is called the "first," not only because He may have been the first chosen for the mission, but because he was really the leader in point of impulsive and whole-hearted abandon to the cause.

3. **The Commission (5:15).** "Go not into the way of the Gentiles." The roads into the Gentile countries were to be avoided and they were to stay out of Samaria. "Any city" means any community of size. The prohibition was absolute. Just why the prohibition we are left to guess. No doubt it was due to the knowledge of Jesus concerning the weaknesses of those men. They would have a sore enough test among their own people. Furthermore, it was the divine plan that the Gospel should first be preached to the House of Israel. Jesus knew the Jews; they would be hard to reach, but there were "chosen ones" among them and these must hear. This one fact forever answers the claim of those who would not send missionaries to the heathen, upon the grounds that God knows the elect.

They were to go with a serious task. First of all, they were to preach. Their message was to be the same as that brought by John the Baptist, "The kingdom of heaven is at hand." Of course the disciples did not comprehend the full meaning of their message. Neither do preachers of today know all about it. Healing the sick, cleansing the lepers, raising the dead and casting out devils was a secondary part of their ministry. We wonder if we have kept it there in all our mission work!

They were to go by faith. "Provide neither gold nor silver nor brass in your purses." We would say, "Provide neither gold nor silver, not even pennies, in your purse." The three current mediums of exchange were listed. "No scrip" does not mean paper money, but traveling bag such as was used by travelers for carrying provisions on journeys. In other words, they were to travel "light." Only one coat. It was customary to wear two of these garments (shirts we would call them), but only one was necessary. John the Baptist had admonished his hearers to give away the extra coat. (Luke 3:11.) There is no contradiction between the statement "nor yet staves" found here and "save a staff only" in Mark 6:8. If they had a staff they might carry it, but they were not to spend money in order to purchase one. Likewise with their sandals.

These instructions were given in the light of the peculiar customs of the day. In Luke 22:35 where the conditions have changed, other rules were given. So we cannot claim that Jesus meant for all His missionaries to go without aid or preparations for their physical needs. Verses 11-15 reveal the customs of the land. Hospitality was one of the boasted graces of Israel. No stranger could be turned away hungry, and if this custom should be broken, the disciples were to register their disapproval in the way indicated. "Shaking off the dust" was the symbolic way of manifesting freedom from any responsibility for one's sin. (See 43:51, 18:6.)

4. **Their Benediction (40-42).** There is not only a hard side to the Christian ministry; there is the beautiful part also. "He that receiveth you, receiveth me." That sentence has shaped the attitude of the world. Today our ambassadors are

sent to foreign countries. If such country receives our representative, she receives the United States of America. If he is repulsed, our nation is challenged. So will it ever be and the house that closes its doors against the messenger of God is doomed to suffer. If a house received the messengers of Jesus, its inmates evidently heard the message they carried.

And the beautiful thing about such hospitality was, it carried its own reward. Receiving a prophet carried with it a prophet's reward. Somehow the very atmosphere of a place changes when a true prophet, preacher, of Jesus Christ enters it. We have never found, in twelve years of search, a home where the preacher was always a welcomed guest, that had a "prophet's chamber," out of which has gone a real criminal. Even to give a cup of cold water in the name of a disciple is an act which God will not overlook. "One of these little ones" here refers to the disciples. "Water," literally, "a cup of the cool." How splendid the picture. The tired, worn, thirsty disciples enter a house in the middle of the afternoon. The family is poor; they have no food; but a gentle woman brings out a cup of cool sparkling water from their meager supply. He, who noteth the sparrow's fall, will not fail to see.

Application: We cannot fail to see the significance of this lesson as it applies to our own day. There is the great, needy world, ripe unto the harvest of the Gospel. Millions of souls are under bondage to sin, hurled about by cruel rulers or taskmasters, needing only the light of the Gospel to set them free and place them upon their own feet to be men and women of capability and happiness. Jesus has commanded us to take the Gospel to them. Are we heeding the command? Are we struck with compassion for them? And when we go, do we "take no thought for ourselves" or is our first thought for self? Is it lost souls we seek today or is it popularity and awards and larger salaries? Why did Jesus send out the twelve? Why did He restrict the territory of their labors? Why did He give them so much power? Is a deed of service for a missionary of the cross ever lost?

DR. BARTON'S IDEA

In the last issue of the Biblical Recorder we note with much interest the plan now being tried by the Baptists of North Carolina for the circulation of their paper, the Biblical Recorder. In substance the plan is that which is followed by the Anti-Saloon League, all the fraternities and many other modern organizations. Every member who pledges to the operating budget receives the official publication. In the "Tar Heel State" every member of a church who pledges to the support of the Co-operative Program will receive the Biblical Recorder. Monthly or quarterly the church treasurer will deduct \$1.50 for each subscriber from the total receipts and remit to the paper office. This money will be considered as part of the general expenses.

Of the plan Editor Johnson says: "The chief object in trying this method is to increase the contributions to the Co-operative Program. . . . Our people certainly need information about our work, and this is the most effective and inexpensive way of getting it to them."

Several months ago we had a talk with Dr. A. J. Barton, and he suggested this very plan as being the most feasible one Southern Baptists could adopt. We have thought of it often, and the more we consider it the more we believe it should be adopted by the Southern Baptist Convention and put into operation by our churches. For some reason our people in Tennessee have been seriously opposed to the idea of circulating their paper through the budget method, but we believe, when they have considered the whole matter in the light of our present life, they will accept it as the logical plan for solving the problem of removing ignorance and prejudice from the minds of our people.

We shall watch the North Carolina experiment with interest and believe that the day is not far distant when hundreds of our churches will follow their example.

There is a pleasure which is born of pain.—Owen Meredith.

PLAYING PREACHING AND PREACHING
PLAYING

By J. R. Chiles

The first occurred a good many years ago. The fact is it was a rather common occurrence, especially out in the country in the recent past. Out there many parents would go to church themselves and see to it that all of their children would go with them. Sometimes they went in the hack or the wagon or rode on horseback. Again all of them would walk together along the paths that led beside the meadow, across the fields of growing grain, over the foot-log above the creek, on through the woodlands to the little white meeting house at the forks of the road.

The monthly meeting day at the church was a great community event. Nearly all the people came together, and together for worth-while matters. For a month the events of the day, and especially the sermon, were talked about at the table and fireside and as parents and children went together about their work. Preaching meant something. Attitudes toward it settled the destinies of people for all time and for eternity. It sunk its living tentacles down into the thoughts of the old and into the mellow imaginations of the young.

Now and then a boy would be found standing up before other children playing that he was preaching; sometimes he would stand upon a stump and preach to other stumps as auditors; again it would be to the chickens or the pigs. This could have been carried on into irreverence. Usually it was just the beautiful fancy that enables youth to see the berry in the blossom and the fruit in the flower. A youth goes to the city and sees the great stocks of goods in stores and comes back to see himself a merchant prince. In his thoughts the bits of white paper which he has cut out turn to currency after he has seen a banker handling and counting the latter. After little boys see a train pass for a few times they work themselves up to have all the feelings of an engineer at the throttle. Where people love preaching and count it the greatest thing in the world and honor the preacher, it is just natural for the boys to play preaching. It is a good sign for one thing; it has a good effect for another thing. Fancy is just running riot in the heights. Imagination has taken wings and flies up beyond the stars. The fact is many of these air castles were later on set up upon the real solid earth. Many of those boys made preachers, and good preachers. Nearly every community can name its examples. The play setting is often about little homes, some of them cabins where parents read the Bible and prayed. The realization is yonder where from some great pulpit Christ is "lifted up evidently crucified" and the people are called to repentance and faith.

Playing preaching was not bad either in itself or in its results. Every seed must have its germination day. Every bloom must have its budding. "As morning shows the day, so childhood shows the man."

Preaching playing is quite recent; nevertheless it is quite real. A few years ago a great preacher was delivering a commencement sermon. He was urging the point of steadfastness and told of a boy who was playing in a football game just after his father's death, perhaps the next day. Some thought he would not try to play, and if he did try he could not as the wounds in his heart were fresh and sore. But he did play and played better than ever. Many asked how it could have been. He said: "Well, I was inspired by the thought that maybe he was looking on."

There the preacher lost the power of his sermon in that last allusion. That was too small a matter to gain the attention of the immortals. In Hebrews 12:1 a little reference is given to the "cloud of witnesses" that row on row stack up against the sky in heaven's amphitheater. But they were interested in the souls of men, the sins they overcome, the destiny they achieve, the crown they receive "that fadeth not away" and the Christ who holds their waiting look for all time and who fills the horizons of their eternity.

Mention is made of Noah who by faith built the ark while the whole world laughed at him, but he sailed safely while the whole world drowned in the

waters of the flood. Moses was in sight of the throne of Egypt, but "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy) wandering in deserts and mountains and caves, and the holes of the earth." (Heb. 11:25, 37, 38.) There is only one thing on earth that causes new happiness to spread like never-fading sunlight over the faces of saints and angels and Christ Himself. "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10.) Men of God ought to be careful how they drop down on a low plane with the things that are spiritual, eternal and divine.

No crazes must be allowed to capture the pulpit. They may get the press. They may get the schools. They may get the conversation of the people. But this one thing is to be ageless and timeless.

On December 16, 1929, one of our great churches put up a great athlete for its Sunday night service. He had been a coach in a Northern university city for twenty-seven years. He was introduced by a man not a member of that church at all. The daily paper in that city gave headlines the next morning: "— Favors Big Game. Would Have — Clash with Eleven in 'Big Ten'." Then the write-up follows: "An inter-sectional game between the University of — and a team in the 'big ten' conference was favored by Coach —, dean of American coaches and for twenty-seven years coach of the university in an address at the — Baptist church last night." He said further on: "Players often lose games by pulling a 'boner.' The miscue by Fred Merkle, player on the old New York Giants, cost his team the baseball championship of the world. Men pull miscues in life and lose their self-respect. Boys don't pull a 'boner' in life. Don't line up on the wrong side." Doubtless there are some good suggestions there to those who understand the meaning of the terms used.

That church has a good pastor who was away. It has in its membership one of the most liberal and most spiritually minded laymen in the South. It has a band of men who will go out to struggling churches for fifty miles and try to help them. None of those mentioned doubtless really favored this. But nevertheless some influence in that church was strong enough for one night at least to pull down the cross of Christ with its blood atonement from that pulpit and lift up modern sport in its stead.

Now, why say anything about this? There are several reasons.

Within three miles of that great meeting house there are forty thousand lost souls, as much lost as if they were in heathen China. No chance ought to be missed to try to give them the gospel of "salvation by grace through faith."

What a church does once it may do again and may soon get into the habit of doing. The gospel must not abdicate its throne for even a day in favor of anything. When any position is lost it is hard to regain; and there are some losses that can never be fully regained. Suppose one soul should come into a service like that seeking light for his weary way

What one church does other churches may soon be doing. It is said a young lad in Holland found that a crawfish had bored through the dykes and a small stream came spurting through. It was cold and night was falling. He thrust in his arm and kept it there till it froze for the reason that the embankment would have melted down and the ocean would have spread over that fruitful land engulfing his own home and the homes of others. He stopped it at its beginning. So it behooves us to be careful lest by Sunday evening suppers and automobile rides and radio parties and lectures, however ethical and beautiful, we lose the blessing of the gospel. It alone is "the power of God unto salvation to every one that believeth."

Then there are just a whole lot of people, some of whom think they are very bright and learned, too, who need to hear and heed the experience of the apostle Paul: "When I was a child I spake as a child, I felt as a child, I thought as a child; now

that I have become a man, I have put away childish things." (1 Cor. 13:11.)

What playing preaching resulted in we all know. All play then was natural and innocent and universal among the young. After it how heartily they ate and how sweetly they slept. It was a summer flower then, not frozen by the frost of professionalism, nor prostituted by the hire of money.

What preaching playing is going to result in is just beginning to be seen. I am not here decrying modern athletics as such, although frankly I am not for it. I have more important things to be doing. The best thing that can be said for it is that it is not as bad as some other things that might be substituted in its place. But I am saying that no worldly thing, ancient or modern, should be allowed to drag its slimy self into the courts of God and take the place of Christ, "who is the blessed and only Potentate, the King of kings and Lord of lords." (1 Tim. 6:15.)

Rogersville, Tenn.

FLOWERS AND THISTLES

"The paper is still fine. I handed a few copies of it to a neighboring pastor recently and he said that the editor should be complimented for such a high-grade denominational paper."—Melvin W. Crump, Ford City, Pa.

"Happy New Year to the editor of our dear old Baptist paper and may its readers increase."—Mrs. C. M. Wood, Kendrick, Miss.

"The Baptist and Reflector gets better and better all the time. God bless you."—John B. Swanner, Dyersburg.

"Enclosed find check for renewal to the 'peppy' and inspirational Baptist and Reflector—to my mind the most wide-awake paper in all our dear old Southland."—J. C. Hooker, Washington, D. C.

"I am now 92 years old, but feel I must have the good paper. I have been reading it since it was established and read the Baptist before."—R. P. Fitzgerald, Carter's Creek.

"I appreciate the great work done through our paper. . . . Press on with your good work. We are on God's side, therefore we shall win."—Oran O. Bishop, Coalfield.

"The paper gets better and better. Don't see how Baptists can get along without it."—Robert W. Foster, Gibson.

"I am enclosing check for a year's renewal to the paper. The improvement in it has been quite noticeable."—Mrs. W. A. Bowen, Jefferson City.

"I am enjoying the paper more and more as my years increase. I have almost reached the 87th year."—Mrs. M. C. Bailey, Fayetteville.

"The paper is just after my heart. Consider it the best ever."—Mrs. M. C. Bacon, Charleston.

"Am enclosing check for renewal to the best paper I know of."—J. H. Redding, Culleoka.

"I hope I will never have to do without the paper. I think it gets better and better all the time. May you live a long life to fight the Lord's battles. He needs more soldiers right now when there are so many isms and false doctrines to lead people astray."—Mrs. Lavenie Sheperd, Rutledge.

And Then This One Came

"Please discontinue our budget list until further notice. The church does not think itself able to carry the extra expense."

NEW SUBSCRIBERS

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The Small College

In this day of combines in industry, commerce and finance, we will do well to pause and consider the ultimate effects of combinations and consolidations upon our future. The cry goes up from everywhere that we must eliminate all excessive organizations and enterprises for the sake of efficiency and economy. Banks, mercantile establishments, manufacturing concerns, distributing agencies, railroads, bus companies—everything is merging. Combinations today represent wealth that would have staggered the imaginations of our grandparents and would have sounded like the vain stories of the ancient Greek heroes had they been mentioned two centuries ago.

What the ultimate effect of these combinations of capital will be no one can guess. Predictions may be made with some degree of certainty, if one knows the economic history of the world as related to the social development of the race; but even these have to be modified before the end of this decade, for we move with such lightning-like rapidity in our modern times that no one knows what another day may bring forth. One thing is sure: we cannot continue many more decades at the rate we have gone during the past two decades without having such a one-sided distribution of wealth and its correlative, political power, result in some kind of a revolution.

We point out these things by way of introduction to the subject of our editorial. What is going to be the effect of the mad craze for consolidation of things upon our American student life? Can we produce the highest type of manhood and womanhood in our great institutions of learning wherein students are thrust through an educational mould without a chance to discover the finer social and spiritual benefits of education? Shall we sacrifice the individuality of manhood for the sake of the economies incident to mass production?

President Alfred Norman Ward of Western Maryland College has just published a tract on the subject of the small college, and in it he has shown some interesting facts. He says: "The idea seems to be gaining ground that the small college, with limited enrollment and adequate endowment, can do as efficient work as the larger institutions." He cites the experiment which Harvard University is now trying—that of dividing the school into small units, and facetiously remarks: "All of these institutions [the larger institutions which are curtailing their enrollment] were once poor, but having become rich, they now believe in smaller families and are reducing their enrollments accordingly. In that respect they are like people—the richer they get, the smaller their families."

There are some five hundred small colleges scattered over the country, according to President Ward, and "they have a real educational service to perform." He then declares: "With the high schools reaching up and the graduate schools reaching down, the liberal arts college has had no easy task during the past ten or twenty years." Three billions of dollars are needed, according to him, to properly endow the liberal arts colleges of our nation.

Ten of the largest colleges in the United States, points out Dr. Ward, have endowments totaling \$340,133,000. Their total enrollment is 77,946 and the average endowment per student is \$4,364. Ninety of the next largest have total endowment of \$298,377,000, enrollment of 184,957, or an average endowment of \$1,613 per student. Three hundred other institutions have a total endowment of \$152,624,000 or an average of \$800 per student.

What may Tennessee Baptists learn from these statements? The one big lesson we need to remember is that the world will be a poor place when the small colleges have been forced into oblivion. Every time a small institution of learning goes out of existence, individualism in American manhood and womanhood suffers a blow. Mass production in industry may be all right (we believe it will ultimately prove a curse), but it certainly cannot prove a blessing to our college students. Where there are hordes of students, the finer qualities of social life are sacrificed, the touch of the professors upon the lives of the students is lost, more and more of the work of teaching is left in the

hands of tutors and assistants who are often incompetent, and the souls of the students are forgotten. Individual contact is a vital factor in the life of a student and that, which means most of all to him, is contact with his professors.

Another danger lies in the obliteration of the strictly spiritual side of education. Mechanics alone cannot produce a virile race. Mechanism in psychology has already smeared its blighting stain over the heart of our land. Whatever education we have, that ignores entirely the supernatural element in our human natures, will sooner or later produce a nation of atheists or agnostics, and history tells us in language that screams what results therefrom.

We must have our small colleges and we must have our Christian colleges. Pitiably small is becoming the proportion of our educated men and women who come out of strictly Christian schools. State institutions of learning are in too many instances in the hands of materialists. The rich independent colleges and universities have long since thrown the Bible out of their doors, save as it may be made the subject for English classes, or the object of ribald jests by sceptical teachers. The deep-abiding moral precepts of the Book are taught to be sure, but how can any youth have respect for them when he has been made to believe that the Bible is only a bundle of myths out of the hoary past when man was only a short distance removed in mind from his brute ancestors?

Baptists cannot long exist without their institutions of learning wherein they may train their Christian workers for service to their churches and to the world. Had all our churches, one hundred years ago, been as devoted to the doctrines of our faith as a few of them were, millions of dollars would have been invested in the endowment funds for small colleges instead of having been piled into the coffers of great universities where every item of our precious faith is being exposed to the withering criticism of teachers who not only do not want to believe, but who feel it their religious duty to cause their students to disbelieve.

We have approximately 2,000 students in our Tennessee Baptist colleges each year. In order to have the minimum endowment needed for these schools, we should have \$3,000,000. That would mean that Union University, with its enrollment, would have more than \$1,800,000, Tennessee College half a million and Carson-Newman \$1,500,000. One million dollars, or approximately this amount, is represented by the funds contributed through our State Mission program. Altogether, the three institutions have about \$700,000 of endowment now. Therefore, Tennessee Baptists need to secure for their schools, if they are to continue to serve, at least \$1,300,000 and do it at an early date.

We are not setting forth these facts in order to start any campaign. Just how this money might be raised we have not the faintest idea. But the facts are before us and they must determine what our future actions toward our colleges will be. Shall we continue them as they now are, standard senior colleges? If we do, we are compelled to have the additional endowment. If we cannot raise the endowment, what are we going to do with the colleges? These questions must be answered and will be answered during the next three years.

A FAMOUS BAPTISM

On October 9, 1765, Robert Carmichael, who had journeyed all the way from Edinburgh to London for the purpose, was baptized in the public baptistry at the Barbican by Rev. Dr. Gill, the famous Baptist divine of the eighteenth century. This baptism marks the beginning of continuous Baptist life in Scotland. Originally a Presbyterian minister and later pastor of an Independent church, he had become convinced that immersion was the Scriptural mode of baptism, and knowing no Baptist in Scotland, he went—probably by sea—to London in order to follow the example of his Master. Returning to Edinburgh, he administered the ordinance to seven men and women in the Water of Leith, and the little company of immersed believers rented the Magdalene Chapel, in the Cowgate. Thus began the first Scottish Baptist Church, which continues today at Bristo Place.—Canadian Baptist.

WHAT IS WRONG WITH FOREIGN MISSIONS?

(From page 3.)

writer says: "The modern missionary movement should definitely revert to the New Testament pattern. Those who are loyal to the inspired message should honor the equally inspired methods. Missionaries should be sent forth to do one special thing—found Christian churches through the conversion of individuals by the preaching of Christ in the power of his Spirit. . . . Whatever institutions are required by the growing community should be provided by the native Christians themselves as the proper fruit which the Gospel inevitably brings forth in due season.

"Many missionaries agree that if they were beginning afresh they would initiate very different policies regarding schools and other institutions. 'But we have them on our hands,' they say. 'What shall we do with them?' A clear presentation of the whole case to the home churches would, we believe, result in an overwhelming vote that institutions not vital to the development of the existing churches be scrapped. This is in line with American business procedure. . . . Too often on the mission fields interest clings to bricks and mortar, even when the welfare of the living church demands a change.

"The missionary army is too largely immobile, 'dug in,' entrenched. The heartening cry of advance is almost totally lost amid the discussions of retrenchment, or of that more acceptable synonym, 'concentration'. . . . The closing of an institution that has no visible means of support in the indigenous church and the sending out of the missionaries thus freed to establish churches by the power of the Gospel would be an example productive of far-reaching effects at home as well as on the field. But there is some question whether some missionaries on institutional staffs could ever lead individuals to saving faith in Christ. . . . Experience in leading men to Christ at home should be the indispensable requirement of every missionary since this is the only legitimate objective of all who bear that honored name."

The Greatest Hindrance to World Evangelism, Dr. Trumbull declares to be "ignorance regarding the missionary situation as a whole." He shows that hosts of people now think the world has been pretty well evangelized. Furthermore, "too many are content with a small interest in some minor activity in the foreign field, and are perfectly happy to learn of its individual success even though the general situation may be desperate. . . . But the greatest hindrance to world evangelization is found in the lack of any deep and widespread passion for the souls in the hearts of God's people. . . . The weakness of our day lies in the fact that ninety-five per cent of the members of evangelical churches at home never make a move of any sort to lead others to Christ. The majority of Christians are content to support their church, listen to sermons, and give a little for missions without ever making an effort to win others by testimony or tactful personal contacts."

The statements of this writer are worth serious consideration. We know enough about our Baptist brotherhood to know that Dr. Trumbull has sounded forth the truth concerning the cause of our declining missionary zeal. Whether or not there are liberals in our mission stations; whether or not we are overloaded with institutionalism on the foreign field; whether or not we are more interested in teaching than we are in evangelism—these things do not come in for discussion here. The fact is, hosts of our people believe we are guilty of these errors. No longer do we hear the glowing reports of vast evangelistic movements. To be sure we baptized more converts last year than in any year before, but did not most of these come from Roumania where native Christians are doing all the work of evangelism?

We give these words from Dr. Trumbull (retaining his emphasis), for they are wise ones. Unless we recast our whole missionary program and restore the confidence of the masses in the wisdom of the methods employed, we do not see where there is much hope for any large increase in missionary fervor.

THE NEWS BULLETIN

BAPTIST STATE STUDENT PRESIDENTS PLAN FOR ATLANTA CONFERENCE

The annual meeting of the Southern Baptist State Student Presidents was held in Nashville, Tenn., January 31st. Fifteen State Baptist Student Presidents, representing 100,000 Baptist students in Southern colleges, universities and other educational institutions, were guests of the Baptist Sunday School Board at an all-day session planning for the year's work ahead.

Dr. W. F. Powell, pastor of the First Baptist Church, Nashville, led the opening devotional. Dr. I. J. VanNess, Executive Secretary of the Baptist Sunday School Board, was the morning speaker, after which the student delegates outlined plans whereby Baptist students in Southern colleges might be drawn closer to church work while in college.

Plans were made for the second Southwide Baptist Student Conference which is to be held in Atlanta, Ga., October 30-November 2, 1930. The entertainment on the Harvard plan will be limited to 2,000 students, faculty members and friends. Allotments were made to each state and through the state presidents to each Southern school. The outstanding speakers of the South and nation will be heard. Plans were also made for the annual Baptist Student Conclave at Ridgecrest, N. C., in "The Land of the Sky." The date of this meeting will be June 27-July 4th. A closing campaign for subscriptions to the Baptist Student magazine was launched.

Dr. R. Kelly White, pastor of the Belmont Heights Baptist Church at Nashville, and Dr. W. F. Powell of the First Baptist Church, were the principal speakers at the banquet held that night at George Peabody College for Teachers in honor of the visiting presidents. Mr. Frank H. Leavell, secretary of the Student Department of the Baptist Sunday School Board, Mr. William Hall Preston and Miss Ethel F. McConnell, associates, were in charge of the arrangements for the meeting.

The delegates elected by their respective state conventions, who attended were: Alabama, Theodore Jackson, University of Alabama; Arkansas, Floyd Chaffin, Jonesboro College, Jonesboro; Oklahoma, Geo. E. Felkel, Oklahoma A. & M., Stillwater; South Carolina, Shields Hardin, Furman University, Greenville; North Carolina, Miss Lucille Knight, North Carolina State College for Women, Greensboro; Texas, Miss Grace Allen, Baylor College, Belton; Mississippi, Carroll Hamilton, Mississippi College, Clinton; Kentucky, R. P. Downey, Southern Baptist Theological Seminary, Louisville; Missouri, Douglas Rae, William Jewell College, Liberty; Georgia, E. L. Marsey, University of Georgia, Athens; Florida, Walter Harvey, University of Florida, Gainesville; Tennessee, F. M. Dowell, Carson-Newman College, Jefferson City; Louisiana, F. K. Horton, Baptist Bible Institute, New Orleans; Alabama, Davis Cooper, of the Education Department of the State Baptist work, Montgomery.

FOR UNTOLD GOOD

By C. L. Bowden

The West Tennessee Baptist Pastors' Conference, meeting monthly in Jackson with Pastor Hurt and First Church as hosts, promised great good to the cause. The first Monday in each month is being looked forward to with eagerness by most of the busy men of this section. At the last meeting there were about thirty pastors present. The program is fine, many good features going to make it up. Yet there is no "setness" about it. Three things are certain: We

say what we want to; we surely eat a good dinner; we adjourn when it suits us.

"How to Get Sermons," "A Preacher and His Books," "What to Read," "How to Organize," "Publicity"—these and other topics are presented by the speakers, not from dry-as-dust papers, but out of actual experiences. A boy we used to know in high school could do fine in geometry if he were allowed to whistle while working at the board. Stop his whistling and he was glum. Now the sessions of our conference are not time wasters, but they do feed us and help us relax.

Jackson is well situated for such a conference. We are in good riding distance of the place. Many Southwide workers pass through and it is easy to drop off for a few hours to meet with us. Then Union University is there and most good people are interested in a good school. We extend a hearty invitation to our brethren from everywhere to come and meet with us.

SUNBRIGHT BLESSED

Pastor Glenmore Garrett, Sr., of Wartburg writes: "God has blessed us in a wonderful way in our work at Sunbright. Our Sunday school has taken on new life and the B. Y. P. U. is doing well. Some of our people are reading the Baptist and Reflector. I asked one of the deacons, who has recently subscribed, what part of the paper he and his wife read most, and he replied, 'All of it.' She is a Methodist. The people quote the Baptist and Reflector often. I have done them much good by getting them to subscribe. . . . Our Wartburg business men, who take the paper, tell me they spend their Sunday afternoons reading it."

We rejoice over the good news from this fertile field of service. Brother Garrett is the kind of pastor who makes things grow and he is wise enough to know that an uninformed membership makes an uninterested church.

GOOD DAY AT SEVIERVILLE

Pastor J. H. Sharp of Sevierville sends us report of their services for the 26th. In the Sunday school there were 258 and the other congregations were unusually good. In the afternoon he conducted the funeral of Rev. W. H. Rymer, aged 72, which was held at Benton. Brother Paul Clark of Carson-Newman preached for him at both hours.

BROTHER RYMER DEAD

W. H. Rymer, a veteran of the Cross, passed to his reward on the 25th of January. He had been a faithful preacher of the Gospel for more than forty years, serving in Polk and Bradley counties of our state and in northern Georgia. He gave to the world a splendid family, one of his daughters now being Mrs. George Simmons of Chattanooga. What was said to have been one of the largest congregations ever attending a funeral in Polk County was present at the Baptist meeting house in Benton on the afternoon of the funeral. Scores of people were there who had been converted under the ministry of Brother Rymer and nearly as many more whom he had baptized. He probably held the record for the largest number of marriages solemnized and funerals conducted of any preacher in the county. Pastor J. H. Sharp of Sevierville conducted the funeral service and says: "I am richer for having known him as my friend."

BROADWAY CELEBRATES

Pastor Byron Smith of Broadway Church, Knoxville, celebrated another anniversary on the 26th of January. The year just closed has been

a remarkable one for the church with every department showing marked gains. During 1929 the church contributed to all purposes \$35,607.53, of which nearly \$10,000 went for missions and benevolences. We did not learn the exact number of additions to the church during the year, but the growth has been encouraging. All debts were paid to date.

ROANOKE FIRST STANDS HIGH

The reports from the churches of Virginia show that First Church, Roanoke, stands second in the list of contributors to the Co-operative Program in the Old Dominion, First Church, Richmond, alone beating them. Last year the Roanoke Church, under the leadership of our own Will Cook Boone, contributed to the Co-operative Program \$16,033.32, all of which went undesignated. This is a little less than \$8 per capita for a reported membership of 2,020. First Church, Richmond, gave \$23,165.23 or \$11.85 per capita for 1,955 members. First Church, Lynchburg, gave \$14,329.73 or \$14.50 per capita. Calvary Church, Roanoke, reports 2,185 members, being the largest in the state. First Church, Roanoke, gave for all purposes last year \$104,303.29 or \$51.63 per capita. Had it not been for their large building debt the total contributions would in all probability have been divided about 50-50 which would have trebled their contributions to the Co-operative Program. We have much to look forward to when our churches have liquidated their building debts.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By J. C. Pinson, Jr., Student

One Sunday afternoon a crowd of us men got together and said, "Let's go and sing praises to the Lord," so out we went, all volunteers, all happy in the Lord. On our way all were talking about doing something for the Lord, forgetting the things of the day.

How could we know just where to stop? was a question that was asked, so coming to a few people on a corner we stopped and held a service for the Lord. We began to sing and people flocked to see what we were doing. After singing a few songs a message was given by one of our number, and an interesting message at that—right from God's word and from the messenger's heart. Invitation was given and two or three came forward and accepted our Saviour as their Saviour too. Closing, I thought it wise to talk to some one about his soul, as they were still standing around, so approached a man and told him how this same Jesus could save him, and if he had never trusted Him to do so now and line up with God's people. I asked him if he would accept this same Jesus that the rest of us had accepted, and he was gloriously led to know Jesus as

Saviour and Lord. He not only did this, but promised to line up with God's people so that his influence might count for good.

KINGSPORT REVIVAL

We have enjoyed a most gracious revival at the Calvary Baptist Church of Kingsport. Rev. R. H. Black of Bluefield, W. Va., did the preaching for the first week and did it well. He was called home on account of the illness of Mrs. Black. Rev. D. Edgar Allen of First Church, Kingsport, Rev. G. C. Coldiron and the pastor brought the other messages.

Interest, however, did not abate, and it seemed that the Holy Spirit was with us in each service. There were added to the church during the two weeks 106, 75 by baptism, 31 by letter. This organization is less than a year old; we have 196 members with more than 300 in Sunday school and more than 100 in B. Y. P. U. work. We are well organized and every department is functioning.

We are making good progress toward our new church building, a lot has been secured, plans accepted by our building committee and bids will be let on the construction within a few days. Cash and good subscriptions have been secured to insure success of the enterprise.

The Lord has been good to us, and we humbly stop to give Him the praise and glory for anything He may have used us to the advancement of His kingdom.—S. Samuel Kreger, Pastor.

MALCOLM ORDAINED

On January 22nd an ordination service of unusual interest was held in the First Baptist Church. Brother U. W. Malcolm, a ministerial student at Carson-Newman College, was ordained to the ministry. His ordination was called for by the New Market Baptist Church of which Brother Malcolm becomes pastor. Prof. T. C. Hutton was at the same time ordained a deacon of the First Baptist Church. The presbytery consisted of C. W. Pope who delivered the charge, Rev. Lambright of Kingston who preached the sermon, and Prof. E. W. White who led in the ordination prayer.—C. W. Pope.

DR. CREE'S TOUR

We call attention to the advertisement of Dr. Arch C. Cree which we are running for a short time. Dr. Cree has resigned as Executive Secretary of the Georgia State Mission Board and will surrender his "toga" the first of April. For six months he will seek for rest and recuperation. He is an experienced traveler and has conducted successful tours of Europe heretofore. Last year he took a party through Europe and the British Isles much to their delight and profit. We can recommend him as a courteous and genial traveling companion who provides the very best for his parties.

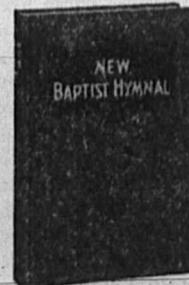
(Turn to page 16.)

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THE YOUNG SOUTH

The Happy Page for Boys and Girls

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

MOUSIE WEE

By John DeLong Freeman

Can you see
Mousie wee,
With her beady eyes aglow?
Standing there
Near the stair,
Wond'ring just which way to go.

See her ears,
Keen as spears,
Twitching here and there—just so!
She's alert,
Very pert,
Looking for Old Puss, I know.

Watch her start,
Sharp eyes dart,
At the slightest noise you make!
Holds her breath,
Still as death!
Thinks her little life's at stake.

Nose so pink,
Watch it twinkle!
Smelling something good to eat!
Turns her head,
Crumb of bread
Starts her moving tiny feet.

Eases on!
Crumb's soon gone,
Watch her lick her little chops!
Stop that noise,
You bad boys!
Now you've scared her! Off she hops.

THE TALKING ROOM

Ray had just arrived at the home his Uncle Richard had bought. His cousin Robert met him at the depot and told him many things about the place.

"It is different from most homes," he said. "It is very old, with many large rooms and heavy beams above. It has queer little closets and unexpected gables everywhere."

Ray was pleased with the stories his Uncle Richard told of the old house.

"Won't we have a fine time exploring it?" asked Robert.

"We will," agreed Ray.

"Don't forget, Robert, you must put Ray to bed in the Talking Room tonight."

Ray wondered what his Uncle Richard meant.

"What is a talking room?" he asked curiously.

"Wait and see," his Uncle Richard's eyes twinkled as he spoke.

Robert and Ray had so many things to do and see before bedtime that Ray forgot all about the Talking Room until Robert had left him alone in the room in which he was to sleep.

"There seems to be nothing strange about this room as far as I can see," he thought as he looked about him. The furniture was quaint and everything seemed pleasing.

"I think anything this little room could say would be very nice," mused Ray. "After all, Uncle Richard must have been trying to spring a joke on me."

Ray was soon ready for bed. Just as he was about to put out the candle on a table nearby, he saw some words printed on a card hanging by one of the tall posts at the head of the bed. Holding the light near the card he read:

"No proper boy will go to bed
Until his daily prayers are said."

"You said something then," admitted Ray. "I was so interested in the room I was about to forget to say mine."

After he had finished, Ray jumped on the bed and was soon sound asleep. It was late when he awoke, and he dressed hurriedly. He plung-

ed his face in the wash bowl and as he reached for a towel saw written on a card just above:

"Use water freely every place—
Upon your hands, your ears, your face."

Ray winked back at the card as though he was speaking to a person. Using his brush before the mirror he saw a card slipped in the upper corner bearing these words:

"The hair is better every way
For thorough brushing every day."

"Hurrah for you," laughed Ray. "I wonder what else you have to say to me."

Robert had hung his coat in a closet and Ray reached to take it down, but read these words just above:

"Who puts his clothes with care away
Can wear them well another day."

"I guess that's the last jingle." Ray smiled as he thought of what the Talking Room had told him. "Anyway, Old Room, I have to hurry downstairs to be on time for breakfast."

He caught the knob to open the door and spied a motto pinned to the inner side of the door. He read:

"Take only things both good and true
Into a new-born day with you."

"That beats all of the things this room has said," thought Ray. "I am going to ask Uncle Richard who put these rhymes in the room."

"Before I bought this house," Uncle Richard said, in answer to his question, "it was owned by a lady who was the mother of several sons. She required each boy to use this room a part of every year. She was pleased with its work, and I have kept it just as she left it, hoping Robert would profit by its messages."

"I will never forget them," said Robert.

"Nor I," added Ray. They all laughed when he finished by saying: "If each boy and girl had a Talking Room, mothers and fathers would have to talk less."—Child's Gem.

THE AURORA BOREALIS

One of the greatest phenomena to be seen late in the fall and in winter is the aurora borealis, or northern lights. It is seen in its highest perfection in the Polar regions, where it is also known as the "Northern Daybreak" because of its resemblance to the aspect of the sky just before sunrise. This spectacle is heralded by numerous streamers of light that shoot up into the sky. The horizon is of a brilliant red color. Long, faint white streamers spring up in rapid succession, increasing in numbers from west, north and northeast, all directed toward the zenith. The exterior ones bend inward and give the scene a dome-shaped figure of light. Then they disappear and new streamers slowly rise with greater brilliance. In a few moments still brighter streamers arise from all directions, advance toward the zenith, and make a wreath of a perfect corona. This corona gradually opens as it passes slowly to the northward, and is followed by still more, coming from a southerly direction. It seems to make a curtain of intense color, between a yellow and a white. The streamers from the northeast, which are against a deep red sky, are a bright crimson in color, lending much to the beauty of the wonderful sight. One thinks that this is marvelous in its beauty, but it fades; and a second curtain of light, even more thrilling than the

first, appears to take its place. All night long, except for short intervals, the auroral panorama goes on, and, when twilight comes the lights fade away and disappear in the southeast. Sometimes during the day one can see the lights distinctly streaming on luminous clouds, much like a weak, colorless rainbow.

During the winter the people of the Arctic regions are without sunlight, and this period is often referred to as the six months' night. The aurora, therefore, is far more beautiful than in this country, and is watched with great interest by all of the people. Its origin has never been fully explained, but it is supposed to be electrical. Franklin surmised that it was the result of a slow and continual discharge of electrical fluid about the poles of the air above, and Sir Humphrey Davy, the noted scientist, was the first to discover that there was a very striking similarity between the aurora and electricity discharged through rarified air.

The aurora has been observed in almost every part of the globe. The ancients regarded its appearance with great terror, thinking that it boded punishment for something they had done. Some old legends tell us that this light is caused by spirit armies fighting in the heavens. The Indians regarded these lights as the spirits of their fathers roaming through the vast land of souls.

Navigators tell us that one of the reasons for the wonderful display in Arctic regions is that the atmosphere has a rare softness; and many other wonderful things are seen from shipboard, as the Arctic sky plays fantastic tricks. Sometimes, as one looks about, it seems as if the entire horizon keeps lifting and dropping, producing remarkable mirages of vessels and icebergs. Objects at a distance are apparently lifted from the water and suspended above the bosom of the ocean. Distant icebergs and floating ice fields are often brought into view in this way when apparently those on ship cannot see them otherwise. Mirages of ships and other objects are seen apparently upside down, and one is awed at the phenomena witnessed. But it is only on a calm day that such things are seen, for, with the slightest breeze all disappear, and the ocean becomes natural again. So, on a calm day, one best sees the effects of the northern lights, as they show their streamers in a truly marvelous way.—Watchman-Examiner.

THE BLACK BEAR

One of the commonest, best-known and least understood of the North American animals is the ordinary black bear. Most of the stories told of the bears are untrue, for they are usually pictured as ferocious beasts, ready to attack man with no provocation whatever. As is usually the case with "nature stories," this is absolutely untrue. One hundred and fifty years ago black bears might have been grouchy beasts, for they were larger then, and had not been taught the lesson of the white man's gun—that discretion is the better part of valor. They had little to fear from the arrows of the red men.

Now, however, their numbers have been greatly decimated by the hunters and the clearing of the forests, so that they are extinct over a great part of their former range. Those remaining have a wholesome fear of man, and flee at the first sign of the arch-enemy. Bears are powerful beasts and when aroused make fearful antagonists, but unless wounded, cornered, or in defense of their young, seldom show fight.

Bears are usually classed as carnivorous. They will eat meat, fish, berries and even carrion. They are extremely fond of sweets of all kinds, robbing every bee tree they can break into and often raiding lumber camps for the syrup and sugar to be had there. They are fond of pork and often raid farmers' pig pens.

One of the most curious and interesting habits of the bears is that

of hibernation. They are the only large American mammals which habitually choose a warm den and sleep away the cold winter months. The length of the death-like coma is from three to six months, depending upon the winter. Contrary to public opinion, the bears do not emerge from this long sleep ravenous, devouring, emaciated beasts, but in good condition. Bears probably do not eat much immediately after coming out in the spring, for examination has shown that the stomach is commonly shrunken until it would do well to hold a good-sized rat.

In this winter den the two or three young are born, and by the time warm weather comes are able to follow their mother in search of food. In this connection it is interesting to observe that the black bear has two color phases. Sometimes an old she-bear will be followed by one black and one brown cub. In Alaska there is a color phase which is bluish gray. Some naturalists call it the glacier bear, and say it is a new species being formed by old Mother Nature. Time alone will tell about this, but in both these color phases the black bear is the parent species.

Bears are usually nocturnal animals—that is, they sleep by day and roam about at night. However, in sections of the country where they are unmolested they often wander about by day.

Bear cubs are often captured and make very interesting pets, but are a nuisance because it is impossible to keep them out of things without a chain. They are so insatiably curious that they must investigate everything they can reach. I think, in this respect, they are even worse than monkeys.

It is a sad fact that in most parts of the country bears are rapidly being killed off. Unless they are given protection, they will ultimately become entirely extinct. The cutting off of the forests for farm land and the fact that a bearskin rug is a trophy to be proud of, is fast spelling the end. If given protection part of the year they respond nobly. In Yellowstone National Park, where they are given complete protection, they will eat from the human hand. It is only hunting and persecution that make animals fear man.—Canadian Baptist.



What boat never carries oars? The gravy boat.

What made the kitchen "sink"? It heard the "ice-scream."

What books should be sold by the butcher? Lamb and Bacon.

Who was the straightest man who ever lived? Joseph. He was so straight they made a ruler out of him.

"I just found the origin of the Grand Canyon."

"Yeah? Tell us."

"Once upon a time there was a Scotchman touring Arizona and he dropped a dime in a prairie dog hole."—Orphans' Friend.

Surgeon: "I feel duty bound to tell you that four out of five patients die under this operation. Now is there anything you would like for me to do for you before I begin?"

Colored Gent: "Yassuh! Kindly hand me mah hat."

"Rastus say Pahson Brown done kotch him in Farmer Smith's hen coop."

"M'm, boy! Did Rastus done feel 'shamed?"

"Nossuh. De pahson am de one to feel 'shamed. He kain't 'splain how 'he done kotch Rastus dar."

A "Peep In" on the Work in Cuba

By J. B. LAWRENCE, Executive Secretary

I would that I had space in this article to tell the whole story of the Cuban work, but the story is too long. I can only give a "peep in" on the work here; the story will have to be told at some other time and in some other place.

While on the Island I had the privilege of visiting with Dr. M. N. McCall, the superintendent of our mission work, seven towns and cities, traveling seventy miles west and two hundred miles east of Havana. In this itinerary, covering two provinces of the four in which we are doing work, I found everywhere evidences of permanency and growth in our mission work.

The first place visited was Guanajay, a town of 6,500 people. The pastor, Brother Planos, is a young man trained in the school at Havana under Brother McCall's direction. His wife speaks English and has been elected to teach English in the public school. All the schools in Cuba, where teachers can be secured, are teaching English. This, Brother McCall told me, is the least promising of all the mission stations on the Island, and yet the pastor and his wife were hopeful and said that the work there was gradually gaining ground. They had baptized several and had others under their instruction preparatory to baptism. It is the custom in Cuba not to baptize any one until by study and conference they are assured that the candidate is really and truly a believer and knows what he is doing. In addition to his regular pastoral work, Brother Planos preaches to the boys in the Government Reformatory, which is located at this place. This gives a chance for a wider ministry.

The next place I visited was Artemisia, a town of 7,000 people. Here we have a splendid work. The Sunday school has an average attendance of over sixty and the church attendance ranges from 100 to 125.

The pastor, Brother Ferrer, has recently held a revival meeting, and there were forty who signed decision cards. Fourteen of these have been baptized and the others are being instructed preparatory to baptism if they show evidences of conversion. This is a flourishing mission point.

At Mariel, a town of about 5,000, where Brother Marques, the "Candy Kid" in Mrs. Una Roberts Lawrence's stories of Home Missions, is pastor, there have been nine baptisms this year, with several now under instruction preparatory for baptism. The Sunday school has an average attendance of seventy-five. There is every evidence here of a promising work.

The next place visited was San Jose. Here we have eighty-five in Sunday school with an average attendance at the preaching service of better than 100. A revival meeting has been recently held in this place with over thirty-five signing decision cards. Four of these have been baptized and others are being instructed preparatory to baptism.

At Aguacate, where Brother Lima is pastor, we have a smaller work, but promising for the future. They have an average attendance at Sunday school of about twenty-five and the preaching service ranges from thirty to forty. This is a smaller work, but splendid contacts are being made with the gospel and the seed sown will bring forth fruitage, for wherever the gospel of Christ is preached, "Those who are called according to his purposes" will accept.

At Matanzas, a city of about 40,000, we have a splendid church property and a church membership of over 150. The pastor, Brother Becerra, is one of the strong native preachers of Cuba. The Sunday school averages in attendance about 250 and the church congregations run over 350 to 500. I was present at an evening service in this church on a rainy night—Cubans do not go to church much in rainy weather—and there were eighty-five people

present. The pastor told us that he was baptizing from one to three people every Sunday. In addition to the church, Brother Becerra has three mission stations.

Cardenas, population about 25,000, is one of the principal ports in Cuba. A large part of the sugar grown in Cuba is shipped from this port. Brother Martinez is the pastor of this church. He is a college graduate, spent two years in the United States taking his theological work and then finished in medicine at the University of Havana. He speaks English very well, and in going over the work with him I found that if he had medical equipment so that he could set up a free clinic in connection with his church work, he would be able to double or treble his efficiency as a missionary for Christ. This church has over 150 members. The Sunday school averages in attendance about 200. They are constantly troubling the waters. I was there on a mid-week night service when it poured rain all the afternoon, and yet he had seventy-five people out at the service that night. In addition to the church, Brother Martinez has one country church and two missions in the city. This is a prosperous, going Baptist church.

In Havana where we have nine churches and seven mission stations and a school, there is every evidence of real substantial progress being made. The church at the Temple is a real, live, functioning body. In fact, there are two sections in this church, the English-speaking section and the Spanish-speaking section. I had the privilege of preaching in the morning to the English-speaking congregation. There were about 100 present. The native Sunday school meets in the afternoon and the report showed on the Sunday I was there 212 present, with 79 Bibles, 1,075 chapters read, and a collection of \$7.13. I attended Dr. McCall's Bible class. There were 44 young men present in this class. It was a very interesting class session. I could not understand what was being said, but judging from the program, the number of speakers taking part, the expression on the faces of the speakers and the tone of voice, it seemed to me that they were not only enthusiastic but deadly in earnest.

At night I attended the native church service. The house, which will seat between 500 and 600 people, was well filled. The singing was enthusiastic. In fact, I do not know when I have worshipped in a church where the congregation did better singing. It seemed to me that every one had a book and was singing. Cuban voices are naturally melodious and the language lends itself to song. I could not understand the words, but they were singing the same tunes that we sing in the States and singing them beautifully.

At the close of the service three grown people stood, indicated their desire to join the church, and were taken in charge by the personal workers for instruction. Dr. McCall, who is pastor of the church, baptized seven candidates. This church has had over 100 baptisms this year.

The service was as enthusiastic and gave as good evidence of spiritual power as any service in a church of the same size that I have attended in the States. The Baptist Church in Havana is a real, live functioning Baptist Church. If the Home Mission Board has done nothing more than plant this church in the capital of the Cuban Republic, its work through the years has not been in vain. But this is not all. In fact, we have at least two other churches in the Island as strong, so Brother McCall informs me, or even stronger than this church in Havana.

Soon after my arrival Brother McCall told me they had a revival meeting going on and asked if I would like to attend. Of course I was very

anxious to go. The meeting was held in the backyard of the home of the pastor. To save expense, a mission in Cuba is always started in a home, generally the home of the mission pastor. The front room is fitted up as a chapel. The family lives in the back part of the house. Cuban houses are built differently from the houses in the States, and because of their construction lend themselves to this arrangement. Their walls are very high, their front rooms are very large—in fact, cover the whole width of the house. The windows are very high and very large and generally this front room is cut off from the rest of the house, or if not cut off, can easily be cut off. This makes it easy to turn the front room into a chapel.

The meeting I attended had outgrown the front room of the house and had overflowed into the backyard. Electric wires had been strung in the backyard, a platform built with a stand for the preacher, and the space, about fifty feet square, had been seated with folding chairs.

Dr. McCall and I arrived some time before the preaching hour. Soon the people began coming in, and before the preaching time this space was crowded with a great gathering of young people. One of the most encouraging things I saw in all the church services in Cuba was that the congregations were fully 90 per cent young people from about twelve years of age up to twenty-five.

The meeting was very much like a revival service in one of our own country churches. They had several songs, two or three prayers, and then the preacher took his text and preached what Dr. McCall said was a real good gospel sermon. What they need is equipment. The young people could sing and did sing, but the musical instrument they had was inefficient. It was a portable organ which might have been a good instrument years ago, but it had run its course and gave forth a wheezing sound.

How we do need equipment in some of our Cuban fields. Would that our Heavenly Father would move upon the hearts of our Baptist people to make it possible for these struggling mission stations in this intensely Catholic country to have equipment for their work. Mission work in Cuba is hard enough at best; it is doubly difficult with inadequate facilities.

This meeting had been running for two weeks. The Saturday night we were there closed the second week. Up to that time there had been thirty-nine what we would call decisions. They call them inquirers. Each one of this thirty-nine had signed a decision card, which meant that they were surrendering themselves to the Gospel of Jesus Christ as taught by Baptists in this revival service, but it did not mean that they were to be received into the church and baptized. None of them would be baptized until after they had been counseled with and examined to see whether or not they had actually accepted the Lord Jesus as Saviour.

At the close of the service the preacher asked each of those who were present, who had up to that time signed a decision card, to come forward and give him his hand as a renewed acknowledgement of his purpose to accept Jesus Christ as Saviour. There were twenty-two present who had signed cards and twenty-two came forward.

The School in Havana

We have in Havana, the headquarters of our work, in addition to the church, a school which is doing valuable service for the kingdom. It is the disposition of every one to judge things by what he knows. If we judge the school work in Havana by what we know about schools, school work and school conditions in the States, we will make altogether a wrong judgment. In the first place, school conditions in Cuba are different to conditions in the States. They have very few schools in Cuba, and the ones they have are very ineffi-

cient when judged by school standards of America.

They have only four or five high schools in the four provinces in which the Home Mission Board is doing mission work. These they call institutes. They have one university—the University of Havana located at Havana—which would rank as a standard college in the United States. Before one can enter the university he must have a degree from an institute. These institutes would rank as high schools in the United States. Because there are only a few institutes, it is necessary for private schools to be run in practically all the large towns. These schools are generally in the hands of the Catholics. This condition makes it not only necessary for Baptists to have a school, but it enables them to run one successfully.

I talked with Dr. McCall, the superintendent of our school in Havana, and he tells me we have 150 students in this school. He also tells me that religious work is a distinct part of the school work, and that very few students complete their work without becoming members of the Sunday school and later on accept Christ as Saviour. Dr. McCall thinks that it is one of the most important features of the mission work in Havana.

The New College

The Home Board has also a very magnificent piece of property on which it is proposed to build the Baptist College provided for by the gift from Mrs. George W. Bottoms. One would have to see the property to really appreciate its strategic position as a school location. It is on a hillside overlooking the city. One standing on the upper edge of the property, overlooks the whole city of Havana; to the right he can see the bay and Morro Castle; to the left he can see clear to the suburbs; and out in front of him in the distance is the \$20,000,000 capitol. General Lee Street, one of the leading highways of the city, will skirt the property on one side, and one of the main car lines will skirt it on the other side. The street in front is being widened and will be a principal boulevard. Dr. McCall feels—and the Baptist pastors wherever I touched them in the Island felt the same way—that this school will be the greatest missionary agency it is possible for Southern Baptists to establish in the Island.

The trust established by Mrs. Bottoms, unless there is some unforeseen circumstance to change the regular current of things, will not only build the three buildings—the two dormitories and the administration building—but will also provide at least \$100,000 endowment for the school. The buildings provided for will be sufficient for the present. The future will be taken care of as it develops. Cuban Baptists in the not far distant future will be able to take care of this school.

What of the Future?

If Southern Baptists are going to do work in Cuba, I do not see how they could do any less than they are doing now. After making a personal visitation and a careful inspection of the various types of work that we are doing, it seems to me that the work there is just as well established for the time we have been working, just as far advanced and just as fruitful as any work Southern Baptists are doing anywhere in foreign fields.

Cuba is a foreign country. It is an intensely Catholic country. Everywhere one turns there are great churches, great cathedrals, great educational institutions, and great church organizations with their hospitals, their schools, their priests and their nuns. To plant Baptist work in an atmosphere of this sort is no easy task.

Is it worth while? Is the preaching of the Gospel in Cuba a part of the commission of Christ? If it is, then we should continue to preach that Gospel no matter how difficult

the field or how slow the progress made in our mission work.

My candid conviction is that we have just come to the place in Cuba where we will really begin to reap. Dr. McCall told me that if they had the money to employ the evangelists, they could hold not one meeting, but a thousand, in the four provinces in which we are laboring with equally as good results as in the meetings recently held. In each one of these meetings the attendance has been splendid and the professions of faith have run from thirty to forty.

It is not a question of getting rid of responsibility, but it is a question of doing the will of our Lord. The easy way, of course, would be to quit, but does Jesus want us to quit? No, not quit, but do more! Let every one who loves the Lord and who is interested in seeing His kingdom come on earth and His will done among men, give more than he has been giving in order that the Gospel of his Christ may be preached to those who have not heard of Him. Let us go into all the world, even Cuba, with the Gospel of Christ!

LIKE A GOLDEN SUNSET

The Christian world mourns the death of Rev. F. B. Meyer of London, one of the world's greatest Baptist ministers, and of all others as well.

His going was like a golden sunset. Just a day or two before he passed away he wrote with his fountain pen that had written many a page of the world's best religious literature, to a dear friend:

"Dear _____: I have just heard to my surprise that I have only a few days to live. It may be that before this reaches you I shall have entered the Palace. Don't trouble to write. We shall meet in the morning. With much love, yours affectionately, F. B. Meyer."—Exchange.

LEISURE TIME IS A FACTOR IN BUILDING GOOD HOMES

Mother Says Stable Home Makes Budget of Hours as Well as of Money

"The backyard devoted to children will bear much finer fruit than that planted to shrubs or apricots. The game of dominos in front of the fire will bring finer results than the big hotel party downtown," says Mrs. Ivah E. Deering in the February Journal of the National Education Association.

Under the poetic title, "The Home That Laughs in the Gale," Mrs. Deering appeals for a balanced life of leisure and toil even for childhood in order that the developing character may strengthen itself by a renewal of the "tissues of both body and soul."

"This renewal cannot be gained wholly in groups, for it requires time, space, aloneness, definite program. If work has lost its thrill, it remains for leisure to bring it back.

"Leisure time is a positive factor in the growth of our children and in the life and happiness of adults. The manner of our use of leisure time determines what manner of persons we are."

Mrs. Deering warns against the expenditure of leisure time in day dreaming, for "to dream alone is to be a misfit—unhappy, thwarted, and rebellious. To learn the courage to translate our dreams into constructive action for the joy of it, in our spare moments, may be a greater satisfaction and a greater builder of mental and physical health than the full realization of our dreams in a profession would have been."

Training in the wise use of leisure time is largely a responsibility of the home, thinks Mrs. Deering. She urges that this training be largely in creative activities, where the child makes or builds and does not function pas-

sively as a mere receptive agent, as he is when he is being merely amused or entertained.

Mrs. Deering's program calls for the development of creative skills for employment in leisure time. Among these are skills used in games, in drawing, music and carpentry.

WATCH NORTH END B. Y. P. U. GROW!

James Tanksley, the aggressive president of the newly organized B. Y. P. U. at North End Church, Nashville, worked up a training school which was held at the church last week. There was an average attendance of thirty young people at the school. The Senior Manual was taught by Mrs. J. E. Hart. On Friday night, after examinations, more than fifty young people enjoyed a most interesting Valentine social led by the Social Committee. These young people really mean business. They hope to join the Nashville Associational B. Y. P. U. ere long; and when they do! No, there'll really be no question about their furnishing some real competition!

CELEBRATE TWENTIETH ANNIVERSARY

The Boy Scouts of America celebrated its twentieth anniversary February 7-13, with emphasis upon its actual birthday date, February 8th. The organization was started in England in 1908 by General Lord Robert Baden-Powell, of Gilwell, the hero of Mafeking.

The purpose of the movement has been character-building and citizenship training for boys through activities based upon the legends of knight-hood, chivalry and the lore of the plainsman and of the Indian.

The imagination of boys was fired by the Baden-Powell program, and three years after the movement got under way in England the message of Scouting had spread to America. Here it has grown with great rapidity, and today there are nearly 825,000 boys and leaders in the United States, who have as their principal aim better American citizenship.

NOT SO

Evangeline Booth, commander of the Salvation Army in the United States, recently said: "Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impractical and more vicious in its application than the effect of unbridled public drinking. Why try tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition when we used to gather them in on Thanksgiving day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more and are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that working men spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case."—Exchange.

Wife: "Do you realize, dear, that it was twenty-five years ago today that we became engaged?"

Absent-Minded Professor: "Twenty-five years! Bless my soul! You should have reminded me before. It's certainly time we got married."

"Why did you take an apartment with such a tiny kitchenette, Tom, old boy?"

"Well, you're the first man I've told, so keep it quiet. It's so small I can't get in there to help my wife when she's doing the dishes."—Pathfinder.

An old farmer was picked up on the road by a reckless driver who thought he would give him a lift. After a swift journey he set the old fellow down. Turning, the passenger said, "I thank 'ee for the rides, sorr." "Rides?" asked the driver. "es, sorr. Ye've given me me first and me last."—Punch.

Little Jimmy Walker's salary has been increased from \$25,000 to \$40,000. New York City is a rich town when it can afford that salary for a peewee politician like Walker. Outside of vaudeville, it is doubtful if he could make a hundred dollars a month at any other game than Tammany politics.—Christian Index.

THE COMMON THINGS

Life gave me just the common things; A homestead on a hill, An apple orchard sweet with song Where I may rove at will; A vineyard where the clustered fruits Are globes of ruddy wine, And bees that fill their fragrant hives From flowering shrub and vine.

A sunny yard where children's clothes Dance on a swaying line; Beyond low barns a pasture land Where feed the sheep and kine; A row of stately maple trees That murmur night and noon, Mingling their muted music with The brooklet's merry tune.

A road that comes from far away, Climbs up my hill and down, Between green hedges hastens on To reach the noisy town, And O, the fields are fresh and fair The wandering winds are sweet; The skies are wide, and daisies star The soft turf at my feet.

Life gave me just the common things; A place of humble guise, Where love and labor, joy and pain, Have sought to make me wise. Not riches, fame, nor rank nor power; Yet well content am I, "Among mine own" to dwell secure, And let the world go by. —Alice M. Morrow.

"Rastus, I am sorry to hear that you have buried your wife." "Well suh, I haded to do it, but you see, she died."

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THE PAPER MUST GROW THAT OUR PEOPLE MAY KNOW

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 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.

LET'S TAKE THE TIME

"If I had the time to find a place
 And sit me down full face to face
 With my better self, that cannot show
 In this daily life that rushes so,
 It might be then that I could see my
 soul
 Still stumbling toward the shining
 goal,
 I might be cheered by that thought
 sublime,
 If I had the time!

"If I had the time! My friends, have
 you
 Ever found yourself saying these
 same words, too?
 Does God ever call you to do some-
 thing good,
 And you pass it with 'If I had the
 time I would?'
 Yet you find time for business, soci-
 ety, jest
 And pleasure and pastime and all the
 rest;
 But when God calls, is your excuse
 like mine—
 I haven't the time?

"Ah, friend, we have the time, 'tis
 true,
 If we use it as God would have us do,
 God lends us the time that we use
 here below,
 And some day an account we must
 give Him, you know,
 Of how we have used each moment
 he lends
 And how we have passed on each
 blessing He sends,
 And so, if we wish our lives sublime,
 Let's take the time—
 Let's take the time!"

(The above poem was copied from
 the attractive year book of the Cleve-
 land W. M. S.)

A CURRENT OF WORK
 By Una Roberts Lawrence

I. IN CUBA

The Self-Denial Offering of the
 Woman's Missionary Union this year
 will be devoted to the **current** work
 of the Home Mission Board. This
 expression is a significant one. Its
 obvious meaning is, of course, that
 the money shall be spent directly on
 the present missionary activities of
 the Home Mission Board, the salaries
 and expenses of its missionaries. But
 there is a deeper meaning. It is a
 recognition of the fact that there is
 a "current of work" flowing in evan-
 gelizing power through the Home
 Mission Board, reaching those peo-
 ple who would not otherwise be
 touched by the gospel of Jesus
 Christ. Let us trace for a few min-

utes this current of work in Cuba,
 the eastern geographical extreme of
 the field of the Board.

Step with me into the office of
 Dr. Martinez, the preacher-doctor at
 Cardenas, a city of some 40,000 in
 the eastern part of our field. With
 a splendid education both in English
 and Spanish, finished in theological
 and medical schools, this gifted mis-
 sionary is using all his talents for
 the glory of God. Once before, Bap-
 tists had a great doctor who preach-
 ed the gospel with power, Dr. Fran-
 cisco Roderiguez, at Sagua la Grande,
 whose life was such a blessing to the
 town that grateful citizens of every
 faith joined in erecting a monument
 to his memory. They say of him
 still, "He might have been rich, but
 he died poor, for he gave his service
 and his substance to his fellow-men."
 Today, following in the footsteps of
 this sainted worker, Dr. Martinez is
 opening wider doors for the gospel
 by his skill in caring for the sick and
 afflicted of his city, while being pas-
 tor of the Baptist Church.

Yet he must work under such a
 handicap that it is little short of mi-
 raculous that he is getting results.
 There is no money for the simple
 equipment he needs in order to do
 efficient medical service. He must
 work without supplies and instru-
 ments necessary for his work. He
 cannot buy them for himself, for his
 salary is but a pittance. The Board
 cannot add one dollar for equipment,
 even though his work is a magnifi-
 cent asset to Baptist missions. If only
 some Baptist doctor in the South
 would share with Dr. Martinez the
 abundance of mechanical equipment
 he is continually adding to his work,
 the **current of work** in this field
 would leap to a swifter flow, like wa-
 ter released from a dam. Yet, de-
 spite the handicaps, hardly a Sunday
 passes that Dr. Martinez does not
 baptize converts into membership in
 Cardenas Church. For the **current** is
 flowing.

Up on the third floor of the Bap-
 tist Temple in Havana a typewriter
 clatters away almost every morning
 for hours. Miss Matthews, president
 of the Cuban W. M. U., uses these
 morning hours, unfavorable for the
 evangelistic visiting that is her main
 task, to prepare and send out the
 literature for sixty W. M. U. organ-
 izations, care for the correspondence
 with the women of the churches, and
 do the hundred and one things that
 must be done to foster W. M. U.
 work on a mission field. This year
 it seemed impossible for them to
 manage the small appropriation neces-
 sary for the printing of the mis-
 sionary programs for the societies,
 even with the generous help of the
 Arkansas W. M. U. But down in the
 Baptist Print Shop we have a re-
 sourceful Cuban Baptist layman who
 serves the Lord at his presses. Going
 out and securing commercial work,
 giving his time and labor unstinted-
 ly, Mr. Cabrera brought some added
 income, while out of their poverty
 Cuban women paid a few cents per
 copy for their programs, and the lit-
 erature was provided.

There was no expense money for
 field work. Yet everywhere the mis-
 sionary was needed. We have only
 eight American missionaries today
 in Cuba, each one doing double, some
 treble, duty as executives, superin-
 tendents and evangelists all at the
 same time. There is not an Ameri-
 can missionary located at present
 outside Havana. Not because Ha-
 vana only needs them, but simply be-
 cause Havana is the only point where
 we can efficiently concentrate a
 small force that must spread itself
 over the whole field. Then when the

"spreading process" is blocked—the
 situation is desperate. That has hap-
 pened to W. M. U. work in Cuba
 when expense money for the visits
 of our American women missionaries
 could no longer be provided.

So by letter, Mrs. H. S. McCall,
 Miss Smith, Miss Garnett, Mrs. Mose-
 ley and Miss Matthews, dividing the
 responsibilities between them for the
 various phases of the work, have
 tried to multiply themselves through-
 out the past two years, adding this work
 to already heavy burdens of teach-
 ing, evangelism and, in Miss Gar-
 nett's case, being superintendent of
 an Orphans' Home. The typewriter
 clatters away at all hours from Miss
 Matthews' room, while the other mis-
 sionaries likewise snatch hours from
 rest that "the field" may not be ne-
 glected. By such devotion, the work
 has gone forward—personal service,
 mission study and stewardship, with
 increase in tithers in spite of the eco-
 nomic depression that threatens to
 overwhelm the whole island with dis-
 aster, and deepening prayer life as
 all the work staggers under the bur-
 den of debt. Under a gifted young
 Cuban woman, trained by Misses
 Garnett and Sewell, the Graded Un-
 ion has come to mean much in Cuban
 Baptist churches and the gifts of the
 women to local church, missions and
 benevolence, as in the South, are an
 inspiration to the churches. So there
 is a "current of work" in the Cuban
 W. M. U.

Out at the Orphans' Home a Geor-
 gia woman has been making some-
 thing out of nothing day after day.
 Taking old clothes, and turning them
 into attractive little dresses and suits
 for the orphaned children of Baptist
 parents, sheltered there, digging and
 planting in unheard of manner to the
 skeptical Cuban neighbors, and to
 their amazement growing abundant
 crops never before known in Cuba.
 Along with the directing of farm
 work, poultry raising, dairying and
 fruit growing, Miss Garnett has been
 teacher, mother, seamstress and
 nurse for fourteen growing children
 with the help of only one able-bodied
 man and the uncertain assistance of
 five feeble old people, ever since the
 Home opened in its new building
 given by Mrs. Bottoms. She has also
 done the evangelistic work in that
 great section of the city of Havana
 where there had never been an evan-
 gelical missionary until the Home
 was established, a little growing
 church to foster, and an eager, zeal-
 ous band of Christians to direct in
 work that is touching a wide terri-
 tory with the gospel. No wonder she
 has been busy from morning to night.
 Yes, there is a "current of work"
 sweeping, surging through our Cu-
 ban Orphans' Home. The one trag-
 edy here is that Cuban Baptists, who
 support the Home, can provide so
 little cash for its maintenance that
 so many helpless children who should
 be there cannot be taken in. Here,
 again, just a few dollars would mean
 so much. With willing hearts and
 hands the work is blocked for lack
 of just a little more money with
 which to work.

Last year Cuban Baptists baptized
 276 new members into their church-
 es. Learning more fully the tenets
 of the Baptist faith were five hun-
 dred others who had applied for bap-
 tism. Cuban Baptists make sure that
 the new convert fully understands
 the Way. Our present work in Cuba
 has been established in the past 25
 years, for most of the work from
 1886 to 1898 was swept away in the
 war that raged in the island from
 1894 to 1898. So today we may look
 with a glow of joy at the harvest of
 a quarter of a century of evangelist
 witnessing in one of the most in-
 tensely Catholic lands of the New
 World. With 46 churches and 12
 mission stations, with wide circles of
 evangelistic work around each, with
 48 Cuban pastors and evangelists, 36
 teachers and other workers, with bap-
 tisms running above 250 each year,
 present membership of 2,812, Sun-
 day school enrollment of 3,353, 60
 W. M. U. organizations with more
 than 600 members, and 8 B. Y. P.

U.'s with about 200 members—sure-
 ly there is steady current of work
 in Cuba that shall grow in power
 even more as the years pass. Loyal,
 intelligent Cuban Baptist leadership
 is the harvest from a little seminary,
 a growing Baptist constituency has
 come from the influence of a Cuban
 Baptist College, and sacrificial giv-
 ing, such as we little know in the
 Southland is the mark of the worth
 of the gospel to the rank and file of
 Cuban Baptist people.

Yes, there is a "current of home
 mission work in Cuba."

ON TO DYERSBURG

It was a joy indeed to visit Dyers-
 burg this week. A few minutes was
 used on Sunday evening in telling
 the church about our convention.
 Monday morning the committee
 members met us in a conference and
 that afternoon sixty-six interested
 women came to hear us discuss con-
 vention plans.

Dyersburg is enthusiastic. A great
 crowd is expected, so let's go! All
 the homes are open, and instead of
 one meal a day free they are invit-
 ing us for two.

How glad we will be for that little
 extra time for rest in a lovely home!
 All the homes in Dyersburg are love-
 ly. No place in the state is there
 truer hospitality.

Mrs. Moses T. Jones will assign
 you a home, so write to her and tell
 her when you will arrive.

The first session will be March 25,
 Tuesday evening at 7:30. Mrs. W.
 F. Powell will lead the devotions.
 Dr. J. T. Warren will bring greet-
 ings from our state convention.
 Mrs. Una Roberts Lawrence will
 thrill us by giving us news from the
 home field.

All of this will be on the first
 evening. This story will be contin-
 ued in the next issue.

Obituary Committee

Mrs. L. M. Short of Brownsville is
 chairman of the Committee on Obitu-
 aries for our state convention. If
 a member of your society has died
 during the past year, write to her,
 please. Do not wait until the con-
 vention, but write today, giving the
 names of association, church and the
 deceased.

Nominating Committee

Mrs. John Jeter Hurt of Jackson
 is chairman of the Nominating Com-
 mittee for the W. M. U. convention.
 She will appreciate any suggestions
 from you.

If you are going to attend—the
 Southern Baptist Convention meet-
 ing in New Orleans and would like
 to be a W. M. U. delegate, promising
 to be present at every session, write
 to Mrs. Hurt.

**ADDITIONS TO LIST OF STAND-
 ARD SOCIETIES**

The Y. W. A. at Covington and
 the Sunbeams at Mt. Pleasant, Maury
 County, and Sunbeams in Whiteville,
 Hardeman County, should be added
 to the list recently printed.

If there are other young people's
 organizations who have failed to re-
 port on the standard, please write
 today to Miss Ruth Walden, 161
 Eighth Avenue, N., Nashville.

**HOTEL ACCOMMODATIONS FOR
 SOUTHERN BAPTIST
 CONVENTION**

We are pleased to inform you that
 the Hotel Association of New Orleans
 —composed of the following hotels:
 Roosevelt, Bienville, Jung, La Salle,
 De Soto, St. Charles, Marberc, Monte-
 teleone—are assisting us in taking
 care of the large number of people
 that we are expecting to attend this
 convention. Rooms with both dou-
 ble bed \$4 and \$5 per day, either
 one or two persons in the room.
 Rooms with bath and twin beds, \$5
 to \$6 per day, with either one or two
 persons therein. If more than two
 people occupy a room with addition-
 al bed, extra charge of \$2 will be
 made therefor.

All hotels in this association are
 conveniently located to the auditor-
 ium, all of which are within walk-



"THREE MISSIONARIES"

Mrs. Bottoms, whose wise gift makes possi-
 ble a great Cuban school, and Misses Mil-
 dred Matthews and Eva Inlow, efficient
 Cuban missionaries.

ing distance with the possible exception of the Hotel Bienville. We have every assurance from this association that the usual rates, enjoyed by all conventions, will be extended to those attending the Southern Baptist Convention and that there shall be no advance or raise in prices for food or any other service during the meeting of the S. B. C. by any hotel holding a membership in the association.

New Orleans is internationally famous for her chefs and French restaurants. There are many large and small restaurants in New Orleans, a number of which are permeated with the atmosphere of the old world; and all of which are noted for their cuisine.

Hotels have set aside for your accommodation not less than two thousand rooms and request that you make reservation at least ten days prior to the convention. If you have any intention of attending, which we trust that you will, please write at once direct to the hotel making your reservation. Do not delay in attending to this matter; if you do, you may be disappointed. Please remember that the hotel association requests that reservation be made as early as possible and direct to the hotel of your choice.

There has been some inquiry wanting to know if there are any publicly owned and maintained camps. New Orleans because of its fine hotel facilities has not had the need of this. It has, however, three camps of this nature that are privately operated, clean and comfortable, although not pretentious. The Dixie Cabins are on the Jefferson Highway at the intersection of Dechbar Avenue just over the line of the city limits. The Nola Cabins are about a mile further out and a third camp is at Gentilly. Rates are nominal, garage facilities are ample, prices the same as elsewhere. You will want to sit behind your steering wheel on the balmy afternoons that crown the glory of New Orleans days!—Mrs. A. J. Abrahams, W. M. U. Publicity Chairman, Second Port of America.

MISS EDENS SAILS FOR AFRICA

Whenever I begin counting my blessings, there is one which always comes among the number, that of my Tennessee friends. This past year it has been my joy to add many new ones to that list. Never shall I forget the training schools which you were kind enough to let me have a share in. I am praying that results may continue to come from them.

Let me thank you again for the many ways in which you have proven your interest in the Girls' School in Africa.

Miss Northington writes me that the W. M. U. have renewed their subscription to the Literary Digest which is being sent to me in Obeokuta. That is a weekly reminder of your interest and prayers.

How I am looking forward to the last of February when I shall start back to join my coworkers at Obeokuta!

Some of the months of the past year have been long, trying ones. The Foreign Mission Board informed me I was here to rest, but sometimes folks can rest better by doing a little work. The working months passed by quickly and I am the happier and stronger for it.

Hope some of you will come and visit us some time. A happy welcome awaits you.—Olive Edens, Obeokuta, Nigeria, West Africa.

PROTESTANTISM AND LABOR
From Sacramento, Cal., Church Federation

Does labor enjoy its highest wages in Protestant lands? Are such wages really high compared with the cost of food? The Research Department of the Sacramento Church Federation has had a volunteer field worker in Europe studying this among other problems in order to more intelligently handle the spiritual needs of its own community. It has been trying to trace back the forces to its

original sources, even though these be overseas.

This worker reports that, in a number of large Protestant cities of Europe the average weekly wages in certain trades is \$17.39. In similar non-Protestant cities thereof the average is \$7.44. The highest Protestant city, Copenhagen, shows \$25.68. In Protestant America the record is even better, for Copenhagen's figure is just about one-half of what it is in, for example, Philadelphia.

In Protestantism's contact with labor, little has been said about labor's debt to those whose very designation of "protestant" disclosed their struggle against forces that have shackled all mankind. The very philosophy of Protestantism results in decent living conditions and in a real democracy. Herein labor benefits probably more than any other class. Because it is the fashion within certain groups of labor to think skeptically of Protestantism, these comparative wage figures may well be worth being made the subject of discussion with each churchman's friends of the labor group.

DOES "CONTROL" CONTROL?
Report of Mr. Gifford Gordon of Philadelphia on Liquor Control in Canada

On November 15, 1929, I wrote the editor of "The Globe" of Toronto, Canada, asking him several questions concerning the workings of the Government Control System in operation in the Province of Ontario. Feeling sure you would be greatly interested in his reply to my questions, I am taking this opportunity of sending same on to you. I will first state my questions, and his answers immediately follow.

1. Is it your opinion that Government Control makes for real temperance?

Reply: No.

2. Does Government Control decrease or increase the consumption of liquor?

Reply: Liquor consumption has doubled in Ontario in two years.

3. Does Government Control decrease or increase number of drunken drivers of automobiles?

Reply: Drunken drivers have multiplied by ten, while cars doubled.

4. Have deaths from accidents due to drunken drivers increased under Government Control?

Reply: Yes—enormously.

5. Have industrial accidents decreased under Government Control?

Reply: No. Increasing 7 per cent faster than payrolls.

6. Has Government Control eliminated the bootlegger?

Reply: Large bootlegger eliminated, but small bootlegger multiplied.

7. Has Government Control proved any benefit to the young people?

Reply: No.

Signed: Elmore Philpot, Editorial Department, "The Globe," Toronto, Canada, November 22, 1929.

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

IN MEMORY OF MRS. MCGUFFEY
November 28, 1929, at 4 a.m. God in his wisdom and mercy called another mother home. Mrs. Susan McGuffey was born November 4, 1841, reaching the age of 88 years and 24 days. She was married to James McGuffey on April 7, 1859. To this union eleven children were born, eight of whom survive—Mrs. J. W. Collett, Mrs. L. S. Powell, Mrs. Fred Zumstein of Fine Orchard, Mrs. S. M. and Mrs. W. A. Blake of Knoxville, J. C. and J. E. McGuffey of Rockwood and A. J. McGuffey of Los Angeles, Calif.; one brother, L. B. Hatfield of Cookeville, and several grandchildren.

In early life she joined the Baptist Church at Pine Orchard where the funeral was conducted by Rev.

Frank Suddath. Mrs. McGuffey was loved by all who knew her; by her studious life she gained much knowledge of the Holy Scriptures. She was much sought on questions of importance to the church and was ever contending for the simple teachings of the New Testament. For many years she lived the life of the righteous and to her religion meant service. She will be missed by her children and friends now that her spirit has been carried by the angels to that home above eternal in the heavens.

We cannot say and will not say
That she is dead; she is just away,
With a cheery smile and wave of hand,
She has wandered into an unknown land,
And left us dreaming.
How very fair it needs must
Be since she lingers there.
One Who Loved Her.

HAYNES

Mrs. Susan Elizabeth Haynes, 86 years of age, was called home to heaven January 31, 1930. She was a member of the Pinson Baptist Church seventy-two years. A charter and loyal member to her church as well as to her family. We regret her departure, but earth's loss is heaven's gain.

Two Ways to Be Sure

Discriminating buyers of monuments, desirous of securing the most permanent, beautiful and perfect stone, specify Winnsboro Granite in their purchase contracts, which affords a granite of greatest crushing strength; freest from water, lime and iron, which are deleterious, and in time tend to disfigure the monument, and which affords a stone of an even and beautiful crystalline structure.

The buyer may be absolutely sure of getting the real Winnsboro Granite if he insists upon the dealer delivering a certificate from the management of Winnsboro Granite Corporation, to the stock used being Winnsboro Granite; but to make assurance double sure that the purchaser may test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size, or if there is any wave in the grain, some mistake has been made, and the monument is not of Winnsboro.

Mistakes are always possible, as there is quarried from the Winnsboro quarries a second-grade stone, known as "Smith stock"; also as there is quarried from many other quarries stones not so good, but resembling Winnsboro Granite.

The water test made three times at the plant before shipment assures first-grade stone being shipped on orders for Winnsboro Granite; and such stone is certificated as Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is a flawless, even, straight grain—the ideal monumental material.

Write for free booklet of monumental designs, Winnsboro Granite Corporation, Rion, S. C.



2000 Men to Stop a Trickle

FOR miles and miles the levee stretches its protecting length. City and village and farm lie snug and safe behind it... but suppose that the searching, lapping water finds one spot where even a tiny trickle might pass through, how long before an army of men is fighting a raging torrent?

Grave vaults, as well as levees, must be impervious to water. The Clark Vault offers this positive protection.

Made of metal—specially processed 12 gauge Armco Ingot Iron or Keystone copper steel—the Clark is absolutely non-porous. Using the principle of the diving bell, the Clark does not depend on man-made locks and seals.

All seams are double welded inside and outside. Each Clark is tested under 5,000 pounds of water and carries a 50-year guarantee.

Solid copper, 10 gauge in thickness, is used in making the beautiful Clark de luxe model. It is guaranteed perpetually.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray and White Lacquer Finish—Silver Tone and Copper Finish Cadmium Plated by Udylite Process—De Luxe, 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all

THE CLARK GRAVE VAULT CO.
Columbus, Ohio

Western Office and Warehouse, Kansas City, Mo.



This trade-mark is on every genuine Clark Vault. It identifies the vault instantly.

Ridgecrest Boys Camp, JULY 2 to AUG. 28
1930
Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.
Under Direction BAPTIST SUNDAY SCHOOL BOARD
A Camp Experience Your Boy Will Never Forget
High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for Ridgecrest Camp Descriptive Folder.
Only a limited number can be taken—make early application.
I. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

HOTEL HERMITAGE
Howard Baughman, Manager Nashville, Tenn.
Modern, Convenient, Delightful
RATES \$2.50 up Every Room with Bath

AMONG THE BRETHREN

By FLEETWOOD BALL.

The church at Purvis, Miss., loses pastor, E. T. Mobberly by resignation. He will locate in Laurel, Miss.

M. E. Dodd of the First Church, Shreveport, La., is one of the principal speakers at the winter assembly in Umatilla, Fla., this week.

J. G. Wood resigns at Boling Springs, S. C., to accept a call to the First Church, Live Oak, Fla., where a great field awaits him.

J. T. McNew has resigned as pastor of the First Church, Selma, Ala., in order to accept a call to Fifth Avenue Church, St. Petersburg, Fla.

After serving the church at Batesville, Miss., twenty-three years, J. W. Lee lately resigned, but the church emphatically refused to accept it.

J. H. Anderson of First Church, Knoxville, in the name of his church gave \$10,000 to the Baptist Bible Institute.

At Gurdon, Ark., Evangelist E. A. Petroff and Singer C. C. Elsey lately assisted L. Roy Ashley in a revival resulting in 36 additions.

Beginning February 1st, L. F. Maynard, formerly pastor of the Second Church, Hot Springs, Ark., became pastor of the First Church, Granite City, Ill.

C. P. Walters of Bald Knob, Ark., declines the call to Alma, Ark., at the earnest insistence of the Bald Knob saints who are greatly attached to him.

The board of trustees of Union University, Jackson, D. A. Ellis, chairman, is called to meet in Jackson on Thursday, February 13th, at 10 a. m., in extraordinary session.

The church at Bemis, W. A. West, pastor, has appointed a committee to investigate and report on the building of a pastor's home, a much-needed addition to the church equipment.

F. F. Brown, pastor of the First Church, Knoxville, is spending some weeks in Florida in the hope of recuperating his run-down physical health.

We felicitate North Jackson Church, Jackson, John Jones Smith, pastor, on unanimously voting recently to support all the organized work of the Baptist State Convention.

R. N. Owen is happy in his work with the great old First Church at Paris. There were eight additions during January and one member who withholds his name has given a check for \$600 to Foreign Missions.

The First Church, Ripley, is being treated to a series of sermons on "The Twelve Apostles" by the capable pastor, O. O. Green. The prayer meetings of that church are pronounced very fine.

During the month of January R. J. Williams of Friendship, missionary of Beulah Association, organized a church at Troy with fifteen members, and the outlook for greater growth is bright.

After a three months' absence from Memphis, Evangelist G. W. Wilburn is back again and is making engagements for the year. Any one desiring his services can reach him, P. O. Box 130, Memphis, Tenn.

The Sunday school of West Jackson Church, Jackson, R. E. Guy, pastor, averaged 525 in attendance in January. The church sends the Baptist and Reflector to every family, which means 340 copies.

J. O. Guntharp of Rienzi, Miss., will hold a revival with his Highland Church near Tishomingo, Miss., beginning July 13th. The writer has accepted an invitation to do the preaching.

C. B. Williams, professor of Greek in Union University, Jackson, is meeting with splendid success in the labors of his pastorate at Friendship. The church has about finished fourteen Sunday school rooms.

At last account there had been 137 additions, 76 by baptism, in a revival in the First Church, Waycross, Ga., T. W. Callaway, pastor. The preaching for three weeks had been done by J. B. Phillips of Chattanooga.

During January there were nine additions to the First Church, Martin, W. M. Wood, pastor. His work has started off auspiciously. Provision is being made for a large number of Sunday school class rooms badly needed.

In the First Church, Brownsville, Tenn., N. M. Stigler, pastor, a general B. Y. P. U. has been organized with a membership of about 100. The commodious new church building nears completion and will be opened soon.

G. M. Savage, president emeritus of Union University, Jackson, is a sprightly octogenarian. He is pastor of four churches. Each has erected a new building recently or has made extensive improvements on the building they already had.

John A. Tigert, president of the University of Florida at Gainesville, has invited Geo. W. Truett of Dallas, Texas, to preach in Gainesville for ten days beginning February 19th. Mr. Tigert is a son of the late Bishop J. J. Tigert of the Methodist Episcopal Church, South.

By THE EDITOR

Mr and Mrs. J. B. Lambdin spent the week of the second with Tabernacle Church, Atlanta, Ga.

Americans spent \$3,000,000 this year on Christmas and new year greeting cards.

One-fourth of the girls in American colleges are paying their way in whole or in part.

W. Raleigh White has resigned at Plant City, Fla., in order to accept the call of First Church, Albany, Ga.

Judson College will have Dr. John W. Inzer for the commencement and missionary sermons May 25th at Selma, Ala.

Dr. John R. Sampey is to be with Druid Hills Church of Atlanta the week of March 30th, speaking every noon and evening.

Dr. T. L. Holcomb is to be with the Temple Church, Memphis, in a meeting beginning February 23rd. Rev. J. R. Black is the pastor.

The Salvation Army's official paper, The War Cry, is printed in sixty countries and has a world-wide circulation of two million.—Clipped.

Pastor M. E. Dodd of the First Church, Shreveport, La., will assist Pastor T. L. Lipscomb and the First Church, Oklahoma City, in an evangelistic campaign, beginning April 1.

Dr. T. W. Ayers, missionary to China, who is now in this country on furlough, taught in a school of missions in Punta Gorda, Fla., February 2-7.

The First Church of Beckley, W. Va., of which Rev. W. B. Harvey has been pastor for the past ten years, recently dedicated a splendid new building.

The First Church of Murfreesboro is looking forward to a meeting in April when they will have Pastor Roland Leavell of Gainesville, Ga., with them.

Pastor Chas. P. Jones and the First Church of Greenville have just celebrated their second anniversary together. Brother Jones is now at Butler for a ten days' meeting.

J. B. Phillips of Highland Park Church, Chattanooga, was back with his people on the second after a successful meeting in Georgia. We hope to have a full report of the meeting for our columns.

Brother S. P. White has recently been in a meeting with the Lincoln Park Church of Knoxville, of which Rev. H. F. Templeton is pastor. There were twenty additions by baptism and seven by letter.

The charity work of the Southern Baptist Hospital in New Orleans during January amounted to \$2,612.75. Of this amount, \$400.62 was contributed for the purpose, the balance was paid from earnings.

Dr. G. W. Truett and Prof. E. D. Sellers are the fraternal messengers from the Southern Baptist Convention to the Latin-American Baptist Congress, which will convene in Brazil in 1930.

A prize of \$200 is being offered by the Christian Herald for the words of an appropriate hymn to commemorate 1930 as the 1900th anniversary of the Day of Pentecost and the founding of the church.

Southern Baptists had a new missionary to arrive on the field on January 4th, when little Martha Toccoa came to the home of Dr. and Mrs. J. M. Bailey in Hongkong. Hearty congratulations to both parents and baby!

The First Church of Tulsa, Okla., moves on in a great way under the new pastor, Dr. R. J. Bateman. An important factor in the life of the church is the Business Men's Bible Class which goes on the air over KVOO each Sunday morning.

Pulaski Heights Church, Little Rock, Ark., has voted to begin the erection of their new building, costing \$150,000. Dr. Geo. L. Hale, at one time pastor of the Belmont Heights Church, Nashville, is the pastor.

The editor is enjoying a few days of happy fellowship with F. M. Doweli and the new West Asheville (N. C.) church. The weather the first week was ideal and the services grew in interest and attendance from the first. The meeting closes Sunday night.

There were sixteen additions to the church of Marion, Ky., on the last Sunday in January, this bringing the number of additions during the seven and one-half months' pastorate of Brother J. M. Dameron to seventy-six. The church has the state paper in its budget and contemplates a new house of worship.

William Russell Owen has accepted the call of First Church, Asheville, N. C., and will begin his work the first of March. He has served the church at Columbus, Ga., for the past few years. He is well known as an able preacher, a virile speaker and a good writer. He goes to a field of wonderful possibilities.

By arrangement of Dr. J. M. Dawson, pastor of First Church, Waco, Dr. Curtis Lee Laws, editor of the Watchman-Examiner, New York City, will spend six weeks in Texas, beginning February 9th. He will speak in Marshall, Dallas, Abilene, Marlin,

and will close his engagements with a week of addresses in the First Church, Waco, March 2-16.

The First Church of Fort Myers, Fla., recently had 38 additions during a meeting in which Rev. W. L. Head was the preacher. Pastor C. T. Tew heartily recommends Brother Head as an "excellent preacher, a pastor's friend, and an untiring personal worker." His address is 2210 Grant Street, Tampa, Fla.

Dr. John W. Ham recently closed a meeting with the Clinton Hill Baptist Church of Newark, N. J., in which there were eighty additions to the church. This was Dr. Ham's second engagement with the Clinton Hill Church. Mr. E. L. Wolslagel was in charge of the music. From there they went to the First Baptist Church of Salem, Ohio.

The monthly magazine, The Baptist, the official organ of the Russian Baptist Union, has ceased publication. The cause for the action is not known, but sufficient is known of conditions in Russia today to warrant the conclusion that the decision to cease publication was not made spontaneously by the Russian Baptists. That there is severe, widespread and persistent persecution is evidenced by all reports that come.

Word comes of the tragic death of Rev. O. L. Stringfield, who was struck by a train as he was walking on the track of the Norfolk-Southern Railroad on February 1st. It is supposed that the fact that he was partially deaf prevented his hearing the engine as it approached. He was dearly loved and will be sorely missed in North Carolina where his active and useful life was spent.

The Sunday School Board announces the reduction in price of the New Baptist Hymnal to 75 cents. In addition to the list price reduction, special discounts are allowed on large quantities and a copy of the special pulpit edition is given free when certain quantities are taken. Also the name of the church in gold will be made free on certain quantities. The new printing has made possible the reduction.

The Sunday School Board has published a new book, entitled "The Gospel Among the Red Men." The book is by Robert Hamilton. It has 187 pages and in paper binding is only 50 cents. It is adaptable to W. M. U. Home Mission study courses as well as general reading.

"Father, make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship and the Father's care; and narrow enough to shut out envy, pride and hate. Make its threshold smooth that it may be no stumbling-block to childhood, weakness or straying feet, but rugged and strong enough to turn back the tempter's power. Father, make the door of this house the gateway to Thy Eternal Kingdom."—Druid Hill (Ga.) Builder.

The Central Baptist Church, Waycross, Ga., of which Brother T. W. Callaway is pastor, has just experienced a great revival. Rev. J. B. Phillips of Chattanooga was the preacher in this, the third series of meetings held by him in this church. There were 226 additions to the church, at least two-thirds of them being adults, and the entire town was touched. After August 1st, Evangelist Phillips will give up the pastorate of the Highland Park Baptist Church, Chattanooga, and will devote his entire time to evangelistic work.

In keeping with the policy of the First Baptist Church, Shreveport, La., in featuring some phase of denominational work each week on its Sunday evening broadcast, it is announced that the Baylor University Woman's Choral Club will be the feature that will be presented over

Station KWKH Sunday night, February 16th, from 9 to 10 o'clock, Central Standard Time. The club will complete a week's tour at Shreveport under the direction of Mrs. Allie Coleman Pierce, and will feature sacred music in its radio program of one hour.

—DR—

Pastor W. H. Fitzgerald of Biltmore, N. C., is the proud possessor of Nos. 1-7, Volume 1, of the Southern Baptist Review and Electric, published in 1855. J. R. Graves and J. M. Pendleton were the joint editors of the monthly publication. It contains some interesting articles, all of which deal with the great fundamental doctrines of our faith. Alexander Campbell, then living, occupied the center of the discussions.

Pastor Len G. Broughton of the Tabernacle Church, Atlanta, Ga., announces the program for the Bible conference to be held with his church March 16 to 30. Among those on the program are Dr. G. Campbell Morgan, at present pastor of Tabernacle Presbyterian Church, Philadelphia, Pa.; Rev. J. Alfred Kaye, pastor of Newcourt Congregational Church, London, England; Rev. L. Sale Harrison, Australia; Rev. John Lake, Southern Baptist missionary to China, and founder of the great leper work for the Chinese; Dr. A. T. Robertson, professor of Greek and New Testament, Baptist Seminary, Louisville, Ky.; Prof. E. O. Sellers, music director of Baptist Bible Institute, New Orleans, La., director of conference music, and others.

New South Memphis: W. L. Norris. Following Jesus; Roll Ye Away the Stone. SS 160, BYPU 81, by letter 3, professions 2.

NASHVILLE PASTORS

Judson: R. E. Grimsley. Growth. Walking in White. SS 582.

Old Hickory: J. W. Roberts. The Christian Citizenship; One Thing Lacking. SS 159, BYPU 65, by letter 2.

First: W. F. Powell. Truth Triumphant; A Human Devil. SS 1506, by letter 1.

Third: Bunyan Smith. A Perfect Man; The Radiant Face. SS 275, BYPU 80.

Park Avenue: E. Floyd Olive. The Creation and Fall of Man; The Freedom of Salvation. SS 460, BYPU 153, by letter 1.

Inglewood: W. Rufus Beckett. Ephesus, Christ's Second Coming; The First Saying on the Cross. SS 135, BYPU 44.

Grandview: Jos. R. Kyzar. God's Twin Laws; Getting Acquainted with God.

Eastland: J. Carl McCoy. A Soul Winning Church; Paying the Penalty. SS 450.

North Edgefield: O. F. Huckaba. Observed the Lord's Supper; Rest for the Weary. SS 318, BYPU 71, baptized 1.

Centennial: T. C. Singleton. Jesus Says Go; The Blessings of the Lord Good. SS 136, BYPU 87.

Calvary: W. H. Vaughan. Sin Exceeding Sinful; Trust in God. SS 197, BYPU 50.

Edgefield: W. Henderson Barton. Tithing, Old and New; Childlikeness. SS 395, BYPU 71, for baptism 1, by letter 2.

Tabernacle: L. P. Royer. Our Worthy Leader; Timely Warnings. SS 147, BYPU 20.

Seventh: Edgar W. Barnett. Our Brother in Black; The Blessing of Suffering. SS 232, BYPU 49.

Belmont Heights: R. Kelly White. The Dawn of a New Day; Did Christ Really Die for Me? SS 514, BYPU 136, for baptism 1, baptized 1, by letter 3.

OTHER PASTORS

Sweetwater: O. D. Fleming. Things Above; Choosing Between Life and Death. SS 388, BYPU 202, for baptism 2, baptized 6, by letter 1.

Knoxville, Lincoln Park: H. F. Templeton. The Danger of Self-Confidence; Musical Program and Baptismal Service. SS 387, BYPU 96, for baptism 4, baptized 20, by letter 7.

Knoxville, Bell Ave.: J. Harvey Deere. How Much Patience Have You? Can the Soul Repent After Death? SS 947, for baptism 2, baptized 1.

Monterey: Fred T. Evans. Our Church Covenant; Playing the Fool. SS 190.

Fountain City, Central: Leland W. Smith. The Character of the First Church; The Call to Follow Jesus. SS 466, BYPU 68.

Etowah, First: A. F. Mahan. The Great Commission; Jude. SS 582, BYPU 149, baptized 2.

Cleveland, First: Lloyd T. Householder. Created Anew in Christ; Christ Accepted and Rejected. SS 429, BYPU 94, conversion 1, for baptism 1, by letter 1.

Mine City: Org Foster. The Call of Abraham; Shall Not the Judge of All the Earth Do Right? SS 248, BYPU 82.

Knoxville, Broadway. Dr. Byron Smith. Holding Up the Preacher's Hand; The Ark of the Covenant. SS 849, BYPU 130.

West Jackson: R. E. Guy. Saved Under Difficulties; Lost Under Advantages. SS 639, BYPU 187, profession 1.

Greenbrier, First: V. Floyd Starke. What God Thinks of Me; The Judgment Day. SS 127, BYPU 78, by letter 1.

Taylor Chapel: Eli Wright. Jesus in the Midst; Created Anew in Christ. SS 60.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, FEBRUARY 2, 1930

Nashville, First	1506
Memphis, Bellevue	1306
Chattanooga, First	1144
Knoxville, Bell Avenue	947
Memphis, First	868
Knoxville, Broadway	849
Memphis, Temple	759
West Jackson	639
Memphis, Union Avenue	611
Nashville, Judson	582
Etowah First	582
Nashville, Belmont Heights	514
Memphis, LaBelle	491
Erwin, First	483
Fountain City, Central	466
Nashville, Park Avenue	460
Nashville, Eastland	450
Chattanooga, Avondale	442
Paris	418
Chattanooga, Calvary	401
Nashville, Edgefield	395
Chattanooga, Northside	390
Sweetwater	388
Knoxville, Lincoln Park	387
Memphis, Seventh	380
Memphis, Speedway Terrace	380
Knoxville, Euclid Avenue	375
Elizabethton	372
Chattanooga, Ridgedale	363
Memphis, Prescott Memorial	355
Memphis, Boulevard	348
St. Elmo	329
Chattanooga, Central	329
Nashville, North Edgefield	318
Chattanooga, Clifton Hills	317

Oak Grove: Geo. E. Simmons. God's Requirement of Man; The Lifted Up Christ. SS 186, BYPU 68, by letter 1.

Redbank: W. M. Griffith. Salvation by Grace; A Prepared Way and a Straight Path. SS 267, BYPU 60.

Northside: R. W. Selman. The Great Commission; The Tree of Life. SS 390, BYPU 72.

Lupton City: G. T. King. Seeking the Kingdom Interests; What Think Ye of Christ? SS 92, BYPU 35.

Woodland Park: A. M. Stansel. Salvation by Grace; Absalom's Mistake. SS 171, BYPU 75.

MEMPHIS PASTORS

Yale: W. L. Smith. Dynamics of Expectation; Salvation from Sin. SS 152125, BYPU 92, for baptism 1.

Bellevue: R. G. Lee. God Against Egypt's Gods; The Saving Blood. SS 1306, BYPU 148, for baptism 4, baptized 4, by letter 2, professions 4.

Boulevard: J. H. Wright. Dr. Burroughs, The Church; pastor, Bright Side of Christ's Life. SS 348, BYPU 90, for baptism 1, by letter 4, profession 1.

Capleville: J. R. Burk, supply. Acts 2:1-8; Eccles. 12:1. SS 50, BYPU 48.

Longview Heights: L. E. Brown. Some Hindrances to Christianity Today; A Petition for Bread. SS 51.

Central Avenue: E. A. Autry. Hindrances to Religious Progress; Funeral Services of Each Member of the Congregation. SS 202, BYPU 78, by letter 2.

First: A. U. Boone. A Great Evening; Uses of the Tongue. SS 868, BYPU 177, by letter 6.

Prescott Memorial: F. W. Roth. Scenes from the Greatest Tragedy; What Is Your Life? SS 355, BYPU 90, baptized 4.

Speedway Terrace: Wm. McMurry. From Asia to Europe; Behold the Man. SS 380, BYPU 91, for baptism 2, by letter 2.

National Avenue: F. H. Stamps. When They Prayed; The Cross. SS 75, BYPU 25, by letter 3.

Eastern Heights: W. M. Couch. Following Christ in Service; The Royal Invitation. SS 98, BYPU 38.

Rowan Memorial: J. W. Joyner. Peter's Denial and Repentance; The Cry of the Multitude. SS 103, BYPU 23.

LaBelle: E. P. Baker. The Prayer Service; Salvation. SS 491, BYPU 225, for baptism 6, professions 6.

Temple: J. R. Black. For or Against; Wells of Salvation. SS 759, BYPU 186, for baptism 4, baptized 5, by letter 2, by statement 2, professions 4.

Collierville: J. P. Horton. Ye Are the Salt of the Earth. SS 61, BYPU 50.

Union Avenue: H. P. Hurt. Peter's Confession; A New Command. SS 611, BYPU 280, by letter 3.

McLean: D. A. Ellis. Fruits of the Spiritual Life; Playing with Death. SS 112, BYPU 56, by letter 3.

CHATTANOOGA PASTORS

First: Dr. Melvin C. Eidson, evangelistic service. SS 1144, by letter 3.

Central: A. T. Allen. Effects of Preaching; Pilate before Christ. SS 329.

St. Elmo: L. W. Clark. The Redeeming Promises of Christ; The Promises of the Gospel. SS 329, BYPU 73, for baptism 2, conversions 2.

Calvary: W. T. McMahan. Power Put in Action; Should the Boy or the Girl Do the Courting? SS 401, BYPU 153, for baptism 1.

Ridgedale: Dr. R. L. Baker. Holiness in Book of Lectures; The Two Natures in the Child of God. SS 363, by letter 1.

Clifton Hills: A. G. Frost. In Remembrance; The Permanence of God's Word. SS 317, BYPU 108, by letter 1.

Oakwood: Samuel Melton. Standing in Our Place; High Ideal of Life. SS 102, BYPU 43.

Ooltewah, First: R. R. Denny. The Great Dispensations of God; Troubled Waters.

Eastdale: J. D. Bethune. Abide in Me; Abide in My Love. SS 172, BYPU 51, restoration 1.

Avondale: D. B. Bowers. The Power of Love; God Maketh My Heart Soft. SS 442, BYPU 150, by letter 1.

Edgewood: S. J. Lawrence, supply. Christian Growth; The Unanswerable Question. SS 60, BYPU 25.

Chamberlain Ave.: A. A. McClanahan, Jr. The Challenge of Jesus; The Sinner at God's Judgment. SS 259, BYPU 107, baptized 3.

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NEWS BULLETIN

(From page 8.)

ALVIN—A HOSPITAL BOY

By Louis J. Bristow, Superintendent

His name is Alvin, and he is six years old. He is an orphan and was sent to us from the Seventh Street Protestant Home. He is an attractive little fellow, of a happy, cheerful disposition. He quotes Mother Goose rhymes, and sings. The nurses, with true feminine sentiment, say he is "cute," because his pronunciation is typically childish. For instance, he gives the letter "l" the sound of "y," and says "yong" for "long," and "yight" for "light," and so on.

Alvin has been here a long time, suffering from a malady which affected his eyes, and he was brought to the hospital in the hope that modern medical science might help him. But alas! No human skill or knowledge could help him, and now he has completely lost his sight. Lying in his little white crib in a room alone, when a nurse or visitor comes in, he asks pleadingly, "Turn on de yight, I yonesome"; or, "I tan't see; won't you please turn on the yight?" O such pathos as is in that little voice. But never again will there be light for Alvin. No father, no mother, no home, save as strangers give them. And he lives in perpetual darkness. Not until the light of another world dawns, will this poor child see "yight."

Alvin is only one of hundreds of children whom we help in the Southern Baptist Hospital. What is to become of him, I do not know. I am wondering if Southern Baptists will help us care for him? We get no help from the New Orleans Community Chest nor from the denomination for such cases. And, you know, I think he might be one of the "little ones" referred to in the 25th chapter of Matthew.

Who will help him?
New Orleans, La.

BAPTIST BROTHERHOOD OF THE SOUTH

By W. M. Bostick

A little over a year ago our church at Clarksdale, Miss., had the rare privilege of having to help in putting on our church budget Mr. George J. Burnett, associate secretary of the Baptist Brotherhood of the South. It is impossible to tell of the real merit and value of his services to our church. He is intensely practical. His messages on financing the kingdom are pointed, pungent and convincing. He was able to lead many of our people to a larger vision of kingdom service.

The single budget system which he helped us put on in our church has worked admirably. The church last year, through this system, gave three times as much to the Co-operative Program than during the previous year. The women of our church had been giving apart from the regular church program and had done well in this, gladly and enthusiastically co-operated with us, and I may say that since we began this system that our women have become more interested in the real work of the W. M. S. than at any time before. They have time now to give themselves to the work for which they were organized—namely, the study of missions and the diffusion of missionary information.

In my judgment, it would be profitable to the kingdom for every state to employ a capable and consecrated layman who would devote all his time to the enlistment, organization, and training of men, in this particular phase of kingdom work.

We have given to our young people, which is well, strong men and women to lead them in their work. We have noble, consecrated women employed to lead and direct the work of the women of the W. M. U. We believe that it is time our denomination was giving more time, more thought, and more effort in enlisting

and developing the men of our churches. They are the main financial support of the church and denomination; should they not have the best training our denomination can afford?

We have no more important agency as a denomination than the Baptist Brotherhood of the South, directed by Secretary J. T. Henderson. Among us there are no more consecrated men to the denominational task than the men of the executive committee of this organization. The work of the Baptist Brotherhood merits the support of our denominational leaders.

Any church wishing to put on and over a real constructive program can do no better than to have J. T. Henderson or George J. Burnett.

Clarksdale, Miss.

SOUTHWESTERN NOTES

The dedication of a new Mission Bus, a State B. S. U. Conference, the annual rendition of "The Messiah," and two Mission Day programs were among the incidents of special interest in Southwestern Seminary past semester. Looking forward to events of the spring, there will be a Christian Workers' Normal, February 28; a silver tea, Texas-wide in representation, March 16; and the "Holland Twelve-Series Lecture Course" in April.

A formal dedicatory service was held in October, dedicating the new Mission Bus to soul-winning services in jails, on streets, in the Mission, and other needy places of the city. During the past ten years \$6,000 have been won to Christ through the Practical Work Department of the Seminary.

Three hundred students from schools all over the state met in a B. S. U. Conference, November 1-3, on the Seminary campus.

The eighth annual rendition of "The Messiah," by Handel, was given December 17, 1929, by the Choral Club, under the direction of Prof. I. E. Reynolds.

On November 6th a Mission Day program was rendered, bringing missionary messages from all foreign countries represented in the student body. Those participating were: Seven missionaries from Brazil, three from China and two from Roumania; two children of missionary parents in China and one of Mexico; three foreign students representing Jerusalem, Sweden and Russia; four Chinese boys from the city, and the Mexican pastor and four children.

"Africa" was the subject of the other Mission Day program, January 8th, the speakers being Dr. and Mrs. B. L. Lockett, from Nigeria. They brought an encouraging message of bright prospects in a dark continent.

The Christian Workers' Normal, February 28-March 7, is an educational course for those who cannot attend the Seminary throughout the regular session. Faculty and inspirational speakers will be composed of such men as Dr. W. R. White, Dr. M. E. Dodd and Dr. N. R. Hammond.

Sponsored by the Y. W. A. for the purpose of raising funds for mission work in Brazil, a silver tea will be given in March, in connection with the W. M. U. conference.

In April, Dr. Jeff D. Ray will deliver the inspirational addresses known as "The Holland Twelve-Series Lecture Course."—Ruth Tipton, Jefferson City, Tenn.; Ernest Houls, Maryville, Tenn.

REPORT OF POCNOW HOSPITAL, 1929

Constantly changing conditions have marked the past months, and we have been most thankful for the splendid co-operation of our small force. We began the year with the conviction that we had been brought together by our one Master, and desiring to acknowledge Him in all things, we have tried to keep evangelism as our main object, though we grieve over many failures.

Our staff has consisted of myself, Mr. Sun, in charge of the men's department, his two sons, one of whom

is my assistant, and a student nurse who has had Bible school training and gives acceptable service in leading meetings. In addition, a visiting nurse looked after the women's clinic for two weeks when I was called to Chengchow.

For two months soldiers were quartered on us, occupying more than half our rooms and hindering in many ways. The heat of the summer was more trying than usual and little children suffered greatly. From daylight to dark little ones were brought to us, many of them past help. There has been much sickness among ourselves, so that seldom have we all been available for medical work. Mr. Sun has spent nearly three weeks in the country, seeing the sick and helping with tent meetings, and has had two other calls from a distance. We have made many calls in the homes, besides the daily clinics and daily attention to the in-patients. Some of these were with us for months at a time. Perhaps one-fourth of the attention and medicines has been given free. No one has been turned away because of inability to pay.

Two men were brought in wounded by bandits, in bad condition, and were with us a long while, recovering finally. One man nearly lost his arm from the bite of a mule. An in-

sane man attacked his sister-in-law and cut several gashes through her scalp. Several children with vesical stone, one dislocated hip, three had fingers cut off; several cancers, gangrene of the mouth and cheek, broken ribs, abdominal cysts and ascites, cellulitis, erysipelas, smallpox, measles, diphtheria, attempted suicide and four cases of true cholera. Three old cases of hip joint disease were greatly improved, and there were several bad burns and very many abscesses. We attended twelve obstetrical patients, all in the homes. Yet by far the greater numbers came for digestive troubles and various eye diseases. One case of fistula was successfully operated upon and the abdomen was tapped six times. For these and others our prayers have been heard.

Running expenses, including salary of Wu and Sun, \$932; income from fees, \$785.73; dispensary treatments alone, 3,570.

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Mr. Deming has just about told



Robert O. Deming
fancy diver on Colgate University Swimming Team.

the whole story. He is right in believing that Nujol contains no drugs, no medicines of any kind. It is tasteless and colorless as pure water. It is simply harmless internal lubrication, which your body needs as much as any other machine. Regularly as clock work, Nujol cleans out of your body those poisons which we all have, and which make us low in our minds, tired, headachy, and below par.

The way for you to find out how much better Nujol will make you feel is to try it for a few days. You can get a bottle in a sealed package at any drug store. It costs only a few cents, but it makes you feel like a million

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