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## A God of the Valleys As Well As of the Hills

By JOHN JETER HURT

Annual sermon preached to the Tennessee Baptist State Convention, November 12, 1930.

Text: "The Syrians have said, The Lord is God of the hills, but He is not God of the valleys." (1 Kings 20:28.)

I have sought in the Word of God and have searched my soul to find a message for this hour. Conditions are down; banks are failing; money is not circulating; men are looking for work; the spirit of the people is low. Is there a word of cheer for the depressed? I find it in the Word of God only.

I have a book in my library which I have never read, but the title of it started me to thinking. Therefore, the book is worth its price. It is called "The Valley of Vision." Why not the mountain-top of vision? I will tell you. On the mountain peaks of life men see and over-value things that are material—expanding acres, browsing herds, railway trains rushing, ambitious cities, towering skyscrapers, smoking factories, crowded thoroughfares.

In the valleys, however, men see with the eyes of the soul—friendships in their true value, family ties are tighter, the church of God looms larger, the invisible kingdom is more real, heaven is nearer and God holds tender communion with His own.

The hills have their sweet associations with the life of our Lord, I know, for it was on the mountain He preached his great sermon; on another He paid the full price of the world's sin; and from still another eminence He ascended into glory. But the valleys, likewise, have their deep significance. In the valley He parted the baptismal waters; in the valley He called his first disciples; and in the valley He fought it out with God the night before He died. Jesus is Lord both of the hills and the valleys. He never climbed the hills without carrying up to God the burdens of a people oppressed by sin. And He never came down from the heights without bringing fresh assurances of a Father's love.

Our Scripture tells us that the Syrians were the enemies and the critics of God. They would pay Him a half-compliment only. They said, "The Lord is God of the hills, but He is not God of the valleys." They staked the issues of battle on that false declaration and lost, as others have lost. Such talk was like Napoleon's cynical asseveration that God is always on the side of the heavy artillery. But Napoleon saw his Grand Army whipped by snowflakes all the way from the gates of Moscow back home. It is like Kaiser Wilhelm's graving on the belts of his soldiers the blatant motto, "Gott mit uns," only to find that God denied the unholy co-partnership and left him to seek an habitation among aliens.

But I am not concerned, primarily, as to what the Syrians say about God, nor about what Napoleon says, nor about what the Kaiser says, nor about what the multitudes say. I am tremendously concerned about what you and I say. Is He a God of the valleys as well as of the hills? Can He win victories when the odds of numbers are against Him? Does He really see through the dark and lead His children to the light? Will He give up when stock markets crash, when cotton drops to ten cents a pound, and when properties have no stable values? Does He surrender in His world when the summer rains come not, and the soil holds back its expected fruitage? Shall we expect Him to run before the challenging front of an

army of boll weevils? or grow faint in heart when merchandise remains upon the shelves unmarketed? Is our God thrown into confusion with the uprisings here and there of the people against their rulers? Is He to be caught without plans when historic governments go to pieces? Is He God of the here and now only, or is He God of everywhere and everywhen, altogether adequate for all our kaleidoscopic changes?

These questions are fundamental for you and



JOHN JETER HURT, D.D.,  
Pastor First Baptist Church, Jackson, Tennessee,  
who preached the annual convention sermon, which  
we reproduce this week.

me in times that ask us frankly whether we be real men and Christians. Our text is taken from the mouth of God's enemy. Therefore, it puts a false accusation against God. It says that "He is God of the hills, but He is not God of the valleys." I could not worship a god like that, for the following reasons:

### I. Putting Limitations Upon the Presence of God Means Putting Limitations Upon the Power of God.

One of the severest indictments the Psalmist ever registered against Israel was that "they limited the Holy One." God had divided the sea and caused them to pass through; had led with a pillar of cloud by day and a pillar of fire by night; had melted the flinty rock into limpid streams of living water; had rained down manna from above and fed them on angels' food; and yet they "limited the Holy One." They wanted a God of times and places and conveniences—a fashionable God to be exhibited on State occasions, a private God to keep away the bugaboos in the night time! They could worship Him in Egypt, but they doubted His ability in the wilderness. They could hold to a theoretical belief in one God, but practically He was not potent everywhere and adequate for every need. They could not sing

"Though God extends beyond Creation's rim,  
Each smallest atom holds the whole of Him."

The Syrians and the Israelites limited God. The Greeks multiplied gods. In Athens, Paul noticed many altars to many deities. And that in an age when for every 5,000 Grecian men there was one

whom after ages recognized as a genius. It is perhaps true that "all Europe has not produced within 2,000 years 25 men as famous as an equal number whom Greece produced in 200 years." Athens condensed within the period of a single life the genius and the culture of ages and millions. But genius and culture do not save a people; for even while Pindar sang his golden odes, and Socrates taught in the streets of Athens, and Phidias decorated the Parthenon with his matchless works of art—even then decay was gnawing at the foundations of the city, for a nation which multiplies God is as bad as a nation which puts limitations upon the one true and living God.

Over against the limited God of the Syrians and the multiplied gods of the Grecians, I would set the One God of the Scriptures—everywhere at the same time, all-sufficient all the time, working wonders for His own. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead us, and thy right hand shall hold me." It is this God of the nations—Omnipresent, Omniscient, and Omnipotent, too—who alone can bring surcease from war in times that disturb us and can pour the oil of contentment into humanity's long hurt. My supreme confidence is in Him.

Battleships have never been emissaries of an enduring peace. Bullets cannot bore holes fit for the introduction of a Saviour's love. Shrieking bombs have never yet blasted a lost soul into Everlasting Arms. Leagues of nations are no stronger than their weakest link; and international agreements are not worth much to those who recognize neither the fatherhood of God nor the brotherhood of man in Christ Jesus. Today the ends of the earth are come together, and there is discord everywhere. Human instrumentalities have failed dismally. There is one hope more. It is Christ or chaos; missions or manslaughter; Christian conquest or heathen conflict; the jungle or Jerusalem!

I am as much statesman as those who go to Legislature or to Congress, but I have small confidence in the ability of laws to do what Grace is intended to do. I am as much world citizen as those who represent us at foreign courts, but I put a limited trust in diplomacy. The world's supreme need today is not more political reformers, but a regnant Redeemer. Therefore, I give myself to missions, all missions, missions without stint, and missions to the uttermost! This world will not be safe for democracy or individuality either until it becomes a saved world by the blood of Jesus.

When I was a college boy we propagated a challenging slogan—"The evangelization of the world in this generation." But the slogan was withdrawn. Youth was impetuous, they said. Older heads figured on the proposition coldly and declared America could not spare 100,000 men and women, and one hundred millions in money. The Prince of Peace seemed to be calling for too much! And then the God of War called imperiously! America equipped for him 4,000,000 men and poured into his lap the enormous sum of 34 billions in money! We won, and we lost! When the whole bloody business was over, 22,000,000 young men slept beneath the sod or languished in European hospitals. And yet we celebrated yesterday, with flare of trumpets and roaring cannon! Heaven pity us! Had we poured out to the God of Peace as we ought, we need not have poured out to the God of War as we did!

(Turn to page 4.)

# Baptist and Reflector

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## Editorial

Most necks are a bit stiff from going one's own way.—S. J. Gordon.

Nothing short of the whole earth sums up Christ's vision of humanity.—W. J. McGlothlin.

The greatest need of the world today is consecrated personality—a consecrated personality.—Frank Leavell.

When one has loose ideas about the Book, he always has loose ideas about the Man of the Book.—S. J. Gordon.

The press reports that there is one bicycle for every six persons in France. That is less congestive than the same percentage of automobiles in our land.

I do not know when our Lord may return, but when he does, I am persuaded it will be an arbitrary intervention to keep the race from severing its jugular vein.—S. J. Gordon.

Now comes the insomnia expert and declares that the reason some people cannot put themselves to sleep by counting sheep is because they are near-sighted. He advises that such people should count elephants.

If your people persist in going to sleep while you are preaching, suppose you go to a shop and have a phonograph record made of your voice as you use it in preaching. Then you can hear yourself as others hear you—provided you, too, do not go to sleep.

Recently, when President Hoover presented the medal of honor to John Rickenbacker, World War air hero, only 250 people were present to do him honor. Evidently war must be losing some of its romance, so we advise this daring hero to go out and stand on one leg at a busy street corner if he wants to receive big publicity.

### HAVE A BATH

During the convention the following dialogue was heard in the office of the hostess church where the young women were rushing to get the messengers off to their homes. One messenger had received his assignment when the young lady who enrolled and gave out the badges asked: "Will you have a badge?"

"No, thank you," came the embarrassed reply; "I had a bath this morning."

### DON'T FAIL THEM

We call the attention of our readers to the advertisement on page 15 of this issue. It comes from a great band of American business men and demands immediate attention. Surely our people will respond to their call.

What is going to be the answer of the American people to the pernicious and unbridled campaign of misrepresentation and villification now being hurled against the heart of our land? Shall we believe their false implications and their one-sided assertions? Shall we stand idly by without know-

ing the truth and see them swamp our land by the movement? Shall we cease our loyal support of the temperance movements of the land in this hour of their supremest need?

This Foundation has on its Advisory Board some of America's greatest men. Among them our readers will recognize the names of such as Zane Grey, the noted author; S. S. McClure, editor and publisher; Mrs. W. H. Peabody; James C. Penny of the Penny Stores; W. W. Phelan, former president of Oklahoma Baptist University; Amos Alonzo Stagg, famous football coach; John Timothy Stone, college president and author; and others of their kind. The latest Member of the Board to be added is Frank E. Gannett of Rochester, N. Y., publisher of seventeen daily newspapers.

Any contributions made to this foundation will be used for the furtherance of the cause of prohibition.

### QUIT YO' PININ'

Don' you let de big blues git you!  
Don' you drap down in de dump!  
Ain' no use ter spen' yo' minutes  
Dodgin' ghosts dat make you jump.

You cain' he'p it when Ole Trubble  
Scoots up 'fore you in de way.  
But he ain' so bad a booger  
As some skeery folks do say.

Jes' stan' up an' brace yo' shoulders!  
Git a grip upon yo' heart!  
Keep yo' eyes upon tomorrer,  
Look to God befo' you stant!

He ain' gwine ter let Ole Trubble  
Hant yo' steps the whole long way.  
Take new courage! Quit yo' pinin'!  
God an' you kin win de day!

—John D. F.

### WHAT MEANEST THIS?

We take the following from the November number of Royal Service. Much was our surprise to find it in that splendid magazine which has, so far as we have known, never swerved from the "old paths" to espouse any of the foibles of Modernism. Surely this bit of verse must have slipped by the keen eye of the editor.

"New occasions teach new duties;  
Time makes ancient good uncouth.  
They must upward still and onward  
Who would keep abreast of truth;  
Lo! before us gleam her campfires!

We ourselves must Pilgrims be;  
Launch our Mayflower and steer boldly  
Through the desperate winter sea  
Nor attempt the Future's portal with the  
Past's blood-rusted key."

Two baneful heresies are exploited in these words. First of all, time never makes good uncouth. If it is good, it is good. The other is found in that last line which seems to take a bold and daring fling at the doctrine of Vicarious Atonement. If the "Future's portal" is ever opened for the being who seeks Truth, it will be opened for him by that same "blood-rusted key," the cross.

### IS IT A CREED OR NOT?

The following extract from a Deed of Trust to the Chapel Avenue Church of Christ of Nashville is interesting reading in view of the fact that so much is said by the ministers of the denomination, of which this church is a part, about creeds. Is it a creed? And is it not a binding creed upon that church, so long as it holds the property conveyed under the said Deed of Trust? A creed is that which is prepared for the government of a religious body in its teachings concerning the Bible and its presentation to the people who are served by a religious body doing the teaching. Whether or not this statement of what is to be taught constitutes a creed we leave to any unbiased jury in the land. Here it is:

"It is expressly agreed and made a part of the consideration for this conveyance that the title and right to use said property herein conveyed shall

forever (rest) in the trustee or trustees, whether in the majority or minority, members of the Church of Christ, who oppose and not use instrumental music in their worship, and who disapprove of all human organized societies of any kind or nature in the worship. And who accept the Bible unqualifiedly as a true revelation from God. The purpose of this conveyance being to preserve said property for the benefit and use of the Church of Christ without any invention or device other than plainly taught in the New Testament. In the event of the death, removal or resignation of any one of said trustees, the vacancy shall be filled by the remaining member or members as the case may be. But the trustee or trustees so selected shall be a member of the Church of Christ in full sympathy with the provision of this deed. To have and to hold the said tract or parcel of land with the appurtenances, estate, title and interest thereto belonging to said trustees for the Chapel Avenue Church of Christ . . . forever."

### LEGAL QUESTION SOLVED

We appreciate very much the several replies to our inquiry relative to the legal status of a preacher of our faith whose ordination has been revoked. Out of the information received we draw what seems conclusive proof that a preacher who performs marriage ceremonies after his ordination has been revoked is violating the state laws and laying himself liable to punishment. Here are the facts, and some court records which those interested may look up.

One of our contributors cites us to a case that came under his own observation. A minister was excluded from a church for conduct unbecoming the ministry, but went on and performed a marriage ceremony. The father of the girl immediately instituted proceedings to ascertain if his daughter was legally married. He was advised by his attorney that she was not, and the ceremony was held by a minister in good standing.

As a result of statements made the expelled preacher instituted slander suit. The court summoned several Baptist preachers as witnesses in order to determine the status of the excluded preacher. Pendleton was also introduced, and the result was, the court held that exclusion from the church carried with it revocation of the privileges of the church, including ordination. The father in this instance won the case on these grounds.

Those interested in pursuing the study further may get their lawyer friends to furnish them with the following briefs:

Nance vs. Bailey, 91 Tennessee, 303.

Perci vs. Albry, 104 Tennessee, 665.

Landreth vs. Hugins, 121 Tennessee, 556.

We sound this warning, therefore: Any minister who has been excluded from a Baptist church has by that expulsion his ordination revoked and is not permitted under the laws of Tennessee to perform the rite of matrimony. Any marriage he may so perform is null and void, or illegal.

### PUSH THE EVERY-MEMBER CANVASS

One of the most important dates of the year for the financial success of our churches and our denominational causes is drawing near. I refer to the time for making the every-member canvass. The date suggested by the Southern Baptist Convention is November 30th to December 7, 1930. Every church will, of course, decide upon the time most suitable for it to make the canvass. But it will be well for all the churches to make their every-member canvass on or near the date suggested. A later date will encounter the rush and confusion of the holiday season.

However, the date is not the vital thing in making the every-member canvass. Whenever made, the canvass should be pressed with vigor, enthusiasm, and persistence. No half-hearted effort will succeed.

Some write their wrongs in marble. He more just,  
Stoop'd down serene and wrote them in the dust,  
Tro'd under foot, the sport of every wind,  
Swept from the earth and blotted from his mind.  
There, secret in the grave, he bade them lie,  
And grieved they could not 'scape the Almighty  
Eye.—Samuel Madden.

Every lover of prohibition should read the advertisement on page 15 and if possible, send a bit to help this worthy movement.

◆ ◆ ◆  
 "New Adventure Six! Prices Greatly Reduced." Headline of auto advertisement with name changed. Regardless of the price reduction, we are bound to declare that the car will have to remain new.

◆ ◆ ◆  
 Now comes the joke maker and says that the fat women have a new incentive for reducing their avoirdupois, namely, the bantam automobile. In other words, the smaller the car the cheaper the price of food will be.

◆ ◆ ◆  
**Thanksgiving**

We wonder what our people have in their hearts for which to be grateful on this good day. We wonder, when this paper reaches them, if all our readers will have been down on their knees in an attitude of humble adoration before the throne of grace, there to express to God the deepest thanks of their souls for life, liberty, comforts, pleasures, friends and loved ones. We wonder how many will have forgotten that "every good and perfect gift comes down from the Father of life."

The editor is happy because God has been good to him during the year agone. He is thankful for the many friends who greet him as he goes about over the state, seeking to enlarge the vision of the people and to bring about a more loyal and sacrificial devotion to the cause of Christ for which Tennessee Baptists stand. He is thankful that he is still permitted to have a weekly letter from his mother, now past the 74-year mark, and that no break in the ranks of the entire family has come during the year. He is thankful above everything else for the thrill that stirs his soul when he contemplates the promises of God, when he looks over yonder across the strip of years that grows constantly narrower, when he sees friend after friend and loved one after loved one enroll in the Lamb's Book of Life.

He is thankful for the liberty which the Gospel has given his soul, for the task which the Saviour has placed upon his heart, for the ever-widening expanse of opportunity that greets him as he mounts higher and higher the rugged sides of the hill of time. He is thankful for prayer, for the consolation of the saints, for the patience of Christ, for the glorious hope of his calling, for the assurance of eternal salvation. He is happy because he does not have to sing,

"How tedious and tasteless the hours  
 When Jesus no longer I see—"

but can smile through all the troubles and temptations and sorrows that beset his pathway and sing with exuberant soul:

"I've found a Friend, oh, such a Friend!  
 So kind, and true, and tender.  
 So wise a Counselor and guide,  
 So mighty a Defender!  
 From him, who loves me now so well,  
 What pow'r my soul can sever?  
 Shall life, or death, or earth or hell?  
 No! I am his forever!"

He is thankful for the good people of Tennessee who are waking up to the needs of the great hour and responding to the calls for help that rise from every quarter of our great state, from every section of the nation, from every country of the globe. He is happy because he is counted worthy to have a small part in seeking to lead our people into a closer fellowship, a more united gospel phalanx, a more glorious army of the Lord and King.

As he lifts his prayer on Thanksgiving Day, he will hold up in its embrace the hundreds of thousands of beloved brethren and sisters of our state and say, "Lord Jesus,

**IT IS SO SIMPLE, IF WE ONLY WILL TRY!**

**A worthy plan for helping every Baptist cause**

Tomorrow has to come; there is no way for us to shunt it off the line of being. Only God can stop the hands of the clock of "The Now" and usher us into the "Land of Timelessness."

**WHO? WHO THEN IS WISE? WHO THEN IS ALERT? WHO?**

The answer to the momentous questions is simple: He is wise and alert who takes time by the forelock, prepares today for emergencies and opportunities of tomorrow, watches and prays, and gathers about him a band of followers who keep abreast of every passing hour.

**WHAT? WHAT SHALL WE DO TO BE PREPARED? WHAT?**

Again the answer is simple. Facts prove theories. Cold facts, gathered from thousands of letters from churches to associations, prove that the churches having readers of the Baptist and Reflector are doing the overwhelming mass of kingdom work in our midst. Get your people to read their denominational newspaper, and you will have done much to enlist them in support of all our work, and thus assured yourself of a membership **that will help create great leadership.**

**IT IS ALL SO SIMPLE! SO EASY TO DO!**

You have never tried it, Brother Pastor, but the plan will surprise your workers and bring great pleasure to you by developing your church members and enlarging their vision. Here it is!

When your workers go out next Sunday, or the following Sunday, to make the Every-member Canvass, ask them to take time to do two tremendously important and significant things:

1. Ask them to plead with every member for the largest possible pledge to the church budget. We cannot afford to do little things in this hour of supreme need and glorious opportunity!
2. Ask them, when the pledge for each family has been made out, to plead with the head of the family to add **JUST FOUR CENTS PER WEEK** to the pledge already made, the same to pay for the denominational newspaper for that home.

Hundreds of families will thus take the paper. The money will be paid into your church treasuries weekly or monthly. Your treasurer will send us a list of all who thus pledge for their paper and our bookkeeper will send him a monthly statement of the amount due us on these subscriptions. It will be so easy, so simple, so efficient for all parties concerned.

**Do not fail to do this big thing. Make a complete "coverage" of your membership!**

Let all subscriptions thus secured begin January first, but send us the lists before December 20th so that each family may have the last issue of 1930.

they are not as good as they want to be; they are not as sacrificial as thou wouldst have them be; they are not as consecrated and loving and gentle and kind and gracious and thoughtful as they ought to be; but, dear Lord Jesus, they are the best you have down here in Tennessee. Let thy eternal Spirit help them during the coming year to attain their holiest desires and to realize their most divine aspirations."

◆ ◆ ◆  
**TELEGRAM**

Bellevue membership and their pastor, Dr. Robert G. Lee, rejoice that we entered new auditorium and Sunday school building Sunday with 1,920 in Sunday school, 47 additions to the church and congregations that exhausted capacity of auditorium at both services. We give God all the glory.—Luther R. Jones, Sunday School Superintendent.

◆ ◆ ◆  
**MRS. ANDERSON INJURED**

We regret to learn of the accident which befell Mrs. J. H. Anderson on the 20th. En route from Clarksville to Hopkinsville, the car in which she was riding skidded on loose gravel and was ditched with the result that she suffered a fractured bone in the hip and several severe bruises.

◆ ◆ ◆  
**BROTHER SPRAGUE GONE**

After several months of illness, during which he suffered intense pain, the Lord delivered the spirit of Brother Claude E. Sprague of Chattanooga, pastor of the Brainerd Baptist Church and one of the most diligent workers in our midst. He was a former pastor at Cleveland, and had given much of his life and energy to the establishment of new churches in the southeastern corner of our great

state. We grieve over our loss and extend to the bereaved family sincerest sympathy. He had a visit from some of his deacons a few hours before his death and was planning for the work he loved so well. Then, while sleeping, he slipped away to be with Christ whom he had served so well.

◆ ◆ ◆  
**CHAPEL CAR ENSHRINED**

At Rawlins, Wyoming, there is a Baptist church house, the chief part of which consists of a discarded chapel railway car, states The Baptist. The car has seen forty years of service on the railroads and was unfit for further use of the kind. "Some people said, 'Burn it up,'" reports The Baptist; "others said, 'Get rid of it,' but here it is worked into a house of worship that will be in use for a long time to come. What an honorable ending!" The name of the car was Evangel. The new car taking its place is Grace.

And that reminds us that the first missionary the editor ever saw and the first missionary service he ever attended, aside from those services conducted by itinerant preachers, was in a chapel car.

The first farmer was the first man, and all historic nobility rests on possession and use of land.—Emerson.

I think I love and reverence all arts equally, only putting my own just above the others; because in it I recognize the union and culmination of my own. To me it seems as if God conceived the world, that was Poetry; He formed it, and that was Sculpture; He colored it, and that was Painting; He peopled it with living beings, and that was grand, divine, eternal Drama.—Charlotte Cushman.

## A GOD OF THE VALLEYS AS WELL AS OF THE HILLS

(From page 1.)

"If, drunk with sight of pow'r, we loose  
Wild tongues that have not Thee in awe,  
Such boasting as the Gentiles use,  
Or lesser breeds without the law,  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget."

### II. Limitations Upon the Power of God Means Limiting the Personality of God Also.

That brings us to the direct question, How big is our God, anyway? Is He big enough for the exigencies of the valley as well as for the needs of the hill-top? If He is impotent in the deep places of life, who limits Him there. Let me give a categorical answer to all such questions by affirming that our God is as big as the place we make for Him, whether such place be in the individual heart, in the local church, in this convention's program, in our national life, in the world's age-long struggle for universal brotherhood and betterment. Our God waits for an invitation to sit in at the making of every church budget; He longs for a part in framing all legislation; and the voice of His angels singing

"On earth peace; good-will to men"

will carry further than all the pronouncements of earth's mightiest potentates, though they belt the globe with their perfunctory radio messages.

But to the individual and the group our God is never any bigger than the place we make for Him. Let me illustrate: Some years ago I was the owner of a small cottage down by the Atlantic. On one side of it was a lake, on the other the boundless blue. One morning I came out to greet the sunrise. Dew drops clung to the petals of roses at my doorstep, and the morning sun filled the dew drops. But yonder was the lake, stretching a full mile from shore to shore, and it took the whole lake to mirror the self-same sun. And over yonder was the mighty ocean, stretching clear out of sight, and it took the whole expanding ocean to hold the mighty king of day. The sun was limiting himself to whatever receptacle earth provided for his glorious revelation, whether dew drop, or lake, or ocean. And so God reveals himself as best He can. If His glory is manifested upon the mountains only, it is because we do not trust Him in the valleys. If we have learned to shout Allelujahs at mid-day, He is anxious to teach us life's stately misereres when daylight dies and dark shadows thick confound us.

I think it takes the extremities of man to bring out the majestic splendor of God's full-orbed personality. I, myself, could never pray, "Lord, take away pain." In so doing I would be asking God to abolish the power of the soul to endure with His aid; to blot from history's pages the record of all martyrs who suffered for truth's sake; to rob mankind of its chiefest spiritual benefactors; to call back Christ from the cross of Calvary. The rather, I would make large place for the heroes of the past, and bid them testify whether our God is all-sufficient for the valleys of human experience.

Hear Moses, at the end of forty years in the wilderness: "Their rock is not as our Rock, even our enemies themselves being judges. Ascribe ye greatness unto our God." (Deut. 32:31.) Let Daniel speak, after a night in the den of lions: "O King, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Job suffered much, but hear him say: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

And what shall I say of the testimony of prison houses concerning God's presence with men who walk through the valleys? Let Richard Lovelace speak from his cell:

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds, innocent and quiet, take  
That for a hermitage.

"If I have freedom in my love,  
And in my soul am free,  
Angels alone, that soar above,  
Enjoy such liberty."

And then John Bunyan, from his Bedford jail—

"He that is down need fear no fall,  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his guide.

"I am content with what I have,  
Little be it or much;  
And, Lord! contentment still I crave,  
Because thou savest such."

And, yet again, listen to Madame Guyon, after four years of imprisonment in the French Bastille:

"My cage confines me round;  
Abroad I cannot fly;  
But, though my wing is closely bound,  
My heart's at liberty.  
My prison walls cannot control  
The flight, the freedom of the soul."

Likewise, His presence attends those who sorrow. Else George Matheson could never have contemplated coming blindness and written down:

"O Love that will not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be."

And Horace Spafford, the Chicago lawyer, could never have read the cablegram announcing the drowning of four children at sea, and then sat down to compose the hymn:

"When peace, like a river, attendeth my way;  
When sorrows like seabirds fly;  
Whatever my lot, thou hast taught me to say,  
It is well, it is well with my soul."

Time would fail me to tell of Paul, writing from the depths of a Roman prison, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." And of Polycarp the aged saying, as the fagots were being piled about him, "Eighty and four years have I served Him and He has done me nothing but good. I cannot deny Him now." And of those early Baptist preachers in Virginia suffering insults, and scourgings, and imprisonments times without number, and counting it all joy that they were permitted to suffer for His sake. Ah, in the light of such unfaltering testimony, only the heathen heart or the ignorant mind can say, "The Lord is God of the hills, but He is not God of the valleys."

### III

I could not worship a God like that because men who limit the power of God and discount the personality of God will beat their destinies to pieces against the immutable purposes of God. Syria lost in the valley, as she had lost in the hills, because it is not in the message of the stars that God shall ever lose! Victor Hugo said that Napoleon lost at Waterloo because God Almighty got tired of Napoleon! "Marse Henry" Waterson said the Kaiser was an insult to Christian civilization, and that High Heaven could not brook him long! Spite of all opposition from without the church, and indifference within, God's kingdom will go rolling along! "The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." (Rev. 11:15.)

I am not uneasy about the outcome. I am uneasy about your part and mine in bringing it to pass. God calls us to be conquerors, and not cowards. "The Son of God goes forth to war, a kingly crown to gain." Meanwhile we are reveling in luxurious camp life, and whining because lucre is not as plentiful as it was once! Our church members are giving their money to picture shows every afternoon and night, and making God a deferred creditor! They are stealing from Jehovah His tithes and offerings, and complaining that there are debts upon holy enterprises! They turn for refuge from the Rock of Ages, and debate whether it is proper to pray for rain! They crowd the tables at weekly gatherings of civic clubs and leave the prayer meetings to the janitor, the preacher, and the faithful few! "He that sitteth in the heavens shall hold them in derision."

"God give us men; times like these demand  
Strong minds, great hearts, true faith and ready  
hands.

Tall men! Sun-crowned, who live above the cloud  
in public duty and in private thinking."

This is the day of the preacher, if he ever had a day! The preacher who, with the love of men in his heart, dares affirm the ancient Word! He must tell men that God still speaks from Sinai as well as from Calvary. He must tell his hearers that we have come to the gates of the promised land of world-wide opportunity, but that those who will not enter shall leave their carcasses rotting in the wilderness, a dismal warning to those who come after us. He must tell them that the God of Abraham is not dead—that the God of Elijah, of Moses, of Paul, of Carey, Judson, Livingstone still lives! That Christ must not come back to be crucified afresh, because you and I will not stand faithfully at our posts of duty.

The author of "Quo Vadis" has given us a disturbing picture. He says that "After the burning of Rome, Peter and his companions were fleeing before daylight next morning, leaving the distracted brethren without comfort and without hope. In the east the sky was already assuming a slight tinge of green, which changed gradually into a saffron color. The sun rose over the hills, and then a wonderful vision burst upon the apostle. It seemed to him that the golden disc, instead of rising higher and higher in the sky, came gliding down from the heights and moved along the road. Then Peter stopped and said:

"Dost thou see the brightness approaching us?"

"I see nothing," replied Nazarius.

Peter, shading his eyes with his hands, continued: "Some figure is approaching us in the gleam of the sun."

But no sound of footsteps reached their ears. Nazarius saw only that the trees in the distance were trembling as if shaken, and that the light was spreading more widely over the valley. With amazement in his eyes, he looked at the apostle. "Rabbi, what troubles thee?" he cried in alarm. Peter dropped his staff; his eyes looked straight ahead, his mouth was open, his face expressed wonder, delight, ecstasy. Suddenly he fell upon his knees, with his hands stretched out, and cried:

"Oh, Christ! Oh, Christ!" and he pressed his face toward the earth, as though kissing some one's feet. . . . There was a long silence. Then the voice of the old man was heard, choked with tears:

"Quo Vadis, domine? (Whither goest thou, Lord?) Nazarius did not catch the answer, but to Peter's ears came a sad, sweet voice, which said: "As thou art deserting my people, I go to Rome to be crucified, for the second time."

The apostle lay on the ground, his face in the dust, motionless and silent. It seemed to Nazarius that he had fainted, or perhaps even that he was dead. But suddenly he arose, and, without a word, turned back towards the City of Seven Hills. The lad, seeing this, repeated like an echo, "Quo Vadis, Domine?" "To Rome," replied the apostle.

All were surprised when he got back. To all questions he answered simply, "I have seen the Lord in the way."

After two days more you and I will go down from these mountain-top experiences into the valleys again. There we shall face church budgets, every-member canvasses, programs for our next year's work. If we listen we shall hear orphan children in a thousand homes of Tennessee crying for bread where there is none; the wail of lost souls, in neglected places, who ought to see Jesus; the appeals of uneducated boys and girls beating to tatters their wings of hope against iron cages of poverty; the unuttered agonies of old preachers who ought not to suffer; and Macedonia calls from every foreign shore. I have decided, for myself, that Jesus Christ shall not return to be crucified again upon a cross of indifference. If the men who hear me preach shall say, "Thou art beside thyself," then I shall have but one answer, "I have seen the Lord in the way."

Write to the mind and the heart and let the ear glean after what it can.—Bailey.

Grandeur . . . consists in form and not in size; and to the eye of the philosopher, the curve drawn on a piece of paper two inches long, is just as magnificent, just as symbolic of divine mysteries and melodies, as when embodied in the spans of some cathedral roof.—Kingsley.

# Stephen

(An Early Interpreter of Christianity)

SUNDAY SCHOOL LESSON, DECEMBER 7, 1930

By O. W. Taylor

Scripture: Acts 6:7-10; 7:54-60. Golden Text: Acts 6:5.

**Introduction:** By the year 150 A.D., churches generally began to keep records of such of their members as suffered martyrdom. These records covered the main events of the martyr's lives and the main accomplishments of their ministry. God caused Stephen's martyrdom to be written in the Bible. The first view we have of Stephen is of him as chosen to be a member of the first band of deacons; our last is of him as he suffers a martyr's death for the Lord Jesus. He was honest, sincere, dependable, eloquent, fruitful, and deeply spiritual.

## I. Stephen the Deacon (6:1-6)

1. **Qualification.** "Honest, and of good report, full of the Holy Ghost and of wisdom" (verse 3), and also "full of faith" (verse 5). Stephen is the only one of the seven men chosen who is specially named for commendation, as he excelled in worthiness the rest. He was full of fullness.

2. **Ordination.** To meet the crisis which had risen, seven men were ordained to the deaconship.

3. **Administration.** That was a board of deacons which "deaked." Under God, the chairmanship of layman Stephen was the key which unlocked its ministry.

## II. Stephen the Evangelist (Vs. 7-10)

1. **Position.** A lay evangelist. His fellow-deacon, Philip, was a ministerial evangelist (21-8). The normal procedure in those days was for all church members to evangelize (1-8; 8:1-4). Either publicly or privately or both, the men evangelized, and the women did it privately. When it came to the public proclamation of the word, "Peter stood up with the eleven" (1:14).

2. **Message.** Stephen's message had a part in the results mentioned in verse 7. Under his preaching men became "obedient unto the faith." T. T. Eaton defined "the faith" thus: "What we are to believe, what we are to be, and what we are to do according to the Scriptures." Stephen preached the Book in its doctrinal, historical, devotional and practical revelations. God moving, he did not hesitate so to use the Word as to "cut to the heart" (Greek, "cut like a saw"), as in 7:54. His only recorded sermon is just Bible truth from beginning to end, which is very warming to the receptive heart, but very disagreeable to the rebellious heart.

3. **Skill.** Men "were not able to resist (answer) the wisdom and spirit by which he spoke." But it was heaven-born skill, and not that comprised in "the enticing words of man's wisdom" (1 Cor. 2:1-5). Stephen did not go out whaling without harpoons on board.

4. **Fruitage.** In those days marvelous results were the rule. At first, "the number of names together were about an hundred and twenty" (1:15); then "about three thousand souls" came in in one day (2:41); then later "about five thousand" came in (4:4); and finally they quit trying to keep count and just said that "believers were the more added to the Lord, multitudes, both of men and women" (5:14). In the days of Stephen, this kept up, and "the number of the disciples increased in Jerusalem greatly; and a great company of the priests were obedient to the faith" (6:7). Stephen seems to have had a large share in this fruitage. Stephen "got results," but they were God-produced, and not humanly "whooped up."

## III. Stephen the Defendant (Vs. 9:15)

1. **Opposed.** Men who hate the truth stubbornly oppose it. If Stephen, so full of Christliness, did not escape opposition, neither shall we, provided we stand for God's truth. (Luke 6:26; 2 Tim. 3:12.) He who is so "broad" and "sweet" as to be unable to face it ought to quit posing as a soldier of Christ and go out and get a job in a sugar refinery.

2. **Witnessing.** Men might oppose Stephen, but they could not answer him. He "gave place by way of subjection, no not for an hour" (Gal. 2:5), to the enemies of his Lord. But fleshly energy and personal hatefulness did not characterize him. He was not orthodox in doctrine and heterodox in the manner in which he proclaimed it. It was not Stephen who made folks mad, but the truth he preached. Every pore of Stephen's being exuded Christly love and earnestness as he stood "speaking the truth in love." (Eph. 4:15.) And there before the Sanhedrin, in the supreme crisis of his life, he witnessed to that Name he held so dear.

3. **Misrepresented.** Fleeing to the final refuge of determined rebels against the truth, Stephen's accusers secretly incited some men to lie on him. Stephen had only preached what the Jews themselves allowed, that the Mosaic economy should find its fulfillment and glory in Christ, but he affirmed the Nazarene to be the Messiah, and this they would not endure. And still the preacher of grace versus legalism is in for some rough sledding.

4. **Shining.** "His face as it had been the face of an angel." A lie upon him but evoked the glory from the sky upon him.

"Looking upward, full of grace,  
He prayed, and from a happy place  
God's glory smote him in the face."—Tennyson.

## IV. Stephen the Martyr (7:54-56)

1. **"Gnashed on."** Stephen's sermon, in which he has unerringly summarized Israel's history and in the climax of which he charged his hearers with the murder of Christ, "cut like a saw" in their hearts and so maddened them that they made as if they would bite God's preacher, as beasts might do. They were "as ravening wolves." An uncontrollable temper is a sad commentary on the hearts of men.

2. **"Looking up."** Stephen saw the Shekinah light of God and Jesus standing in that glory. While heaven opened for him, hell opened for the Sanhedrin and his accusers. The man loyal to Christ can always see farther into the glory than others. Martyrs have been known to shout for joy while the flames have sizzled and fried their flesh. Jesus habitually sitting at the right hand of God, in token of finished redemption for us (Heb. 1:3), here stands to behold the death of a faithful servant and to welcome his soul into that bright glory. What Stephen saw that day was a greater benediction than deliverance from death would have been.

3. **"Ran upon."** Not Stephen's alleged blasphemy, but the unwelcome nature of his testimony moved those men to cry out with a loud voice and stop their ears. This is not the only time a man "shouted down" when people have not wanted to hear the truth. And, metaphorically, people still put their fingers in their ears to keep from hearing unwelcome truth. But they will take their fingers out on the judgment day!

4. **"Cast out."** In alleged loyalty to the Mosaic law, but in reality, in maddened rebellion against God's truth, Stephen's slayers thrust him outside the city. In a more intensive degree, theirs was the spirit of the man who said it was all right to gamble, provided it was not done in a church or on the Sabbath! But casting Stephen outside the city did not put them outside their guilt. In more ways than one, God's preachers have sometimes been "cast out" because they contended for the truth.

5. **"Stoned."** His enemies stoned him, and Stephen prayed for them, as his Master on Calvary had done. This was his Christian answer to their injury of him. Those early Christians, though they stood against them with the truth, were never swiftly hot-tempered nor personally condemnatory toward those who opposed them. They sought to live up to what Jesus said: "Pray for them who despitefully use you and persecute you." While the stones were driving the life out of him, Stephen prayed for those who threw them.

6. **"Fell asleep."** With his last breath, Stephen said: "Lord Jesus, receive my spirit." And Jesus did. Perhaps, in the coming day, they will tell us what took place when Stephen's spirit got there. For Stephen, a peaceful ending has come to a stormy scene. Now he rests under the benedic-

tion of peace. His enemies overcame him, and yet, they did not overthrow him, except as to his body. There stood by that day "a young man whose name was Saul." He never got away from the impression of that hour. Stephens was the connecting link between Peter and Paul. In due time, grace became triumphant, and Saul took up the torch which Stephen relinquished that day when, under a shower of stones, "he fell asleep."

## V. Stephen the Interpreter

The Lesson Committee suggests that we study Stephen as an early interpreter of Christianity.

1. **His interpretation as a deacon.** That church members should be regenerate, honest, dependable, trustful, Spirit-filled and active.

2. **His interpretation as an evangelist.** That all church members should evangelize. That men can be converted only by "the foolishness of preaching" (1 Cor. 1:21), and not by the preaching of foolishness. He did not feel called to "administer laughing gas," nor to spend his time "boring for tears," but to "preach the word." That a Spirit-filled man, as need may arise, should preach so as to administer the sweetest comfort or "cut to the heart." He did not feel called to be a namby-pamby. He believed in "results," but only as God-produced.

3. **His interpretation as a defendant.** To use accusation as an occasion for evangelization. That Christianity, as embodied in Christ, has superseded Judaism and gathered its divine elements in itself. That the very genus of New Testament Christianity lies in a circumcised, or regenerate, heart (7:48-51), as the issue of inner adjustment by faith to the Son of God.

4. **His interpretation as a martyr.** That there should not be resentment, but prayer for those who mistreat and even slay us. That Christ and His truth should be died for if necessary. That Jesus Himself receives the spirits of those who lay down their lives in loyalty to Him. These things we see expressed or exemplified in Stephen, who saw "Jesus standing at the right hand of God."

## QUESTIONS

- Under what circumstances is Stephen introduced to us?
- How are Stephen's characteristics described?
- What success did Stephen have as a deacon?
- What message did Stephen preach as an evangelist?
- What results did he have?
- Why was Stephen opposed, and how did he face it?
- Under what circumstances may we look for opposition?
- How did Stephen become a martyr?
- What great benediction came to him in that hour?
- What interpretation of New Testament Christianity may be gathered from Stephen's life, ministry and martyrdom?

## IF WE HAD KNOWN

The following story, taken from the Presbyterian, is illustrative of the manner in which so many of us work from week to week and from month to month:

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting, beautiful region. She had looked forward to this trip with great pleasure.

She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirt adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind answered that she was just settling down to enjoy the trip when they called out the name of her station and she had to get up and hustle out.

"Oh, my!" she said, "if I had only known that we would have been there so soon I wouldn't have wasted my time in fussing."

Dear, friend, the wheel of time is flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life; live as you wish to have lived when we hear the call of the last station, and don't waste any more time "fussing."—Go Forward.

## PUBLIC OPINION

### BAPTISTS HAVE A WAY

The Baptist and Reflector, Dr. J. D. Freeman, editor, tells of a case in which a church ordained a man who proved unworthy. But before his evil became known, he moved his church letter to another church, which, notwithstanding his evil, stood by him. Dr. Freeman wants to know from his brethren of Tennessee whether there is a way in which this man's ordination papers can be taken from him.

It is not a question in which we are concerned. But so far as we can see, the only church that could annul his ordination is the church of which he is a member.

But there is a way in which this man could be tried, and it is a way that Baptists seem to completely overlook. There is no church or organization that can annul his ordination except, of course, the church of which he is a member. But his association can take action upon him, and it can do so by the petition of any church in the organization of the association. The association could not annul his ordination. But it could remove his name from the list of names of ordained ministers in that association, and could do so by a formal resolution and after a full public discussion of the case before the association. To eliminate his name from this list would automatically remove it from other Baptist lists. If his church after this retained him as pastor, or as a Baptist preacher, the association could remove that church from the membership in its body. It is a mistake to think that Baptists have no way of getting at evil ministers who are supported by their own local church. We have a very effective way, if it was used; and we must confess that we feel it ought to be used more frequently than it has been in the past. An unworthy minister hurts our cause, and hurts it fearfully.—Baptist Courier.

### NO MORE DRINKS

"I was a ticket agent on the elevated railroad on the north side of Chicago for almost a hundred nights in 1916," says W. C. Irvine of Villa Park, Illinois. "Saloons were open on every side every night. They were required to lock up at 12:00 and they simply locked the front door and opened the rear door or used a family entrance at the side.

"During the time I occupied these stations at night there were only four nights in almost 100 that I did not have to go out or send out and call the police to rid the station of drunks and disorderly characters.

"I have been on the same job on the Metropolitan branch of the elevated system for almost eight years, beginning in the early spring of 1923 and working at night the same as I did on the north side in 1916, and in the seven and a half years without the saloon I have had to call the police six times. There is no man in Chicago that has a better chance to know how much drunkenness there is on the streets than the men out there in these elevated stations during the silent hours of the night. I can make oath that I have not seen a drunken American in any station I have worked for the last five years. I have seen some drunks, it is true, but they were foreigners."—Carroll County Democrat.

### JUST A DOG

The Byrd Antarctic expedition carried a veteran of the icy trails of the Poles. It was Arthur T. Walden, who has driven dog teams in Alaska for thirty years. On the ice-scarred whaler he brought back sixty-eight dogs—their jobs well done.

But one dog did not come back. And as Walden spoke of it his eye filled with tears. The dog that did not come back was Chinook, the lead dog of the dog team. Said Walden:

"I'll never be half the man Chinook was. It was January 17th, a year ago, his twelfth birthday, that Chinook went away. The going was pretty hard down there, and, you see, Chinook was an old dog.

"The day before he went away three of the other dogs pitched on him and got him down. That was the first time Chinook had ever been off his feet in a fight in all his life. I guess he realized then that he was through.

"That night he said good-bye to me. Three times in the night he woke me up, putting his paw on my face. He didn't whine or anything, but he seemed to be trying to tell me something.

"I didn't harness him the next morning, but as I started down the trail he followed me a little way. Then he just—disappeared.

"One of the men said he saw him last, a long way off on the ice barrier, going away. That's the way they do, you know. When they realize they're through, they just go off by themselves and die. Chinook never came back."—Christian Advocate.

### MR. RASKOB'S PLATFORM

(Editorial in Biblical Recorder.)

During the 1928 campaign this paper was conscientiously opposed to the election of Mr. Smith and did not hesitate to say so. In fact, practically all the religious papers in the South took a similar stand. For the position of the Recorder in that campaign the editor has no apology to make, for a great moral principle was involved, and if the Recorder cannot speak its mind under such circumstances it would better go out of business.

Our readers will bear witness to the fact that we have had nothing to say that could in any way be construed as political since 1928. When this reaches our readers, the election will have been held. So far as North Carolina is concerned, its position on prohibition is too well known to need any defense. Both candidates in this State for the Senate and all for Congress have expressed themselves as opposed to the repeal of the Eighteenth Amendment, so it seemed to us unnecessary to raise the question in this state.

However, Mr. J. J. Raskob made a speech the other day which we cannot let pass. He spoke over the radio and laid down the platform for the Democratic party in 1932. He says the National Democratic Convention will come out squarely for the repeal of the Eighteenth Amendment and the abolition of the Volstead Act. There are some other planks which do not concern us, as they carry no moral significance. It will be recalled that Mr. Raskob during the campaign of 1928 held out a threat to the Methodist preachers. He said their salaries would be withheld if they did not let up in their opposition to Governor Smith. Being a Catholic, Mr. Raskob might think that other denominations are subject to orders from those who are higher up, but in this instance he counted on more than could be realized. In his speech the other day he said: "It is a sorry sight indeed to see sincere and well-intentioned men in the ministry and good men and women in other walks of life whose mission is to teach and develop the best of all in us, unconsciously working hand in hand with bootleggers and racketeers in an effort to deny the people of the United States any opportunity to vote on this great social experiment after a ten-year trial."

He is gracious enough to note that the preachers and women are sincere, but mistaken in linking up with bootleggers and racketeers.

It must be remembered that before the 1928 campaign Mr. Raskob was a Republican and it will be hard for him to convince the public that his change of heart politically was not due to the fact that he hoped to have the National Democratic party declare against the "damnable affliction of prohibition." He is now one of the leading spirits and largest contributors to the Association Against the Eighteenth Amendment. It has been shown by the investigating committee that that Association has raised almost as much money as both the major political parties in the present campaign in the hope that wet members of Congress might be elected, and it concerns that Association very little, if at all, to what party these wet Congressmen belong.

Ex-Governor Smith made a speech in Boston the other day in which he said that the 1932 Demo-

cratic National Convention will go further in its opposition to prohibition than did the convention of 1928. Our people have not forgotten that Mr. Smith repudiated the platform adopted by the convention which nominated him and brought overwhelming defeat.

So far as we know, the editor of every religious paper in the South is a Democrat, and a great majority of the Southern preachers are Democrats. But if the leaders of that party think they can use the party lash in driving the preachers and the editors of religious papers of the South to support any party that declares for the repeal of the Eighteenth Amendment, a sad awakening will certainly come to them. The "solid South" having been broken once on this issue will be more easily broken a second time. And the breach will be harder to mend. If the Democratic party in the North is wet, its adherents in the West and the South are dry, and woe betide that party if they allow another wet to be nominated as President of the United States.

### BRAVO, PASTOR ROUSSEAU!

The following letter from Dr. G. J. Rousseau, pastor of the First Baptist Church at Pensacola, to the Literary Digest speaks for itself with no uncertain sound:

Pensacola, Fla., July 2, 1930.

Literary Digest, New York City, N. Y.

Gentlemen: I am in receipt of your notice that my subscription to the Literary Digest will expire with July. Please cancel my subscription upon expiration.

I have been a subscriber to the Literary Digest for some twenty years, and during the last few years I have noticed with regret that, although you perennially assert strict impartiality, your periodical has gradually acquired an over-tone of decided propaganda in certain directions, which is the more insidious owing to the subtle camouflage of impartiality which you profess, but do not maintain in practice and fact.

I have come to this conclusion not only since your famous poll on the Eighteenth Amendment, but also from a careful reading of your "Religious and Social Service Department."

I have often wondered whether you do not receive among your exchanges the weeklies of great Orthodox Evangelical communions. You rarely if ever quote from them, and if occasionally you do, it is to present them to the public in a more or less sinister light, which you carefully shade with skillful editorial subtlety.

Given, that an individual has no other source of religious information than that purveyed in your columns, he will be able to come to no conclusion than that Roman Catholics, Episcopalians and Modernists were the only exponents of religion in this country, while Baptists, Methodists and other Evangelicals were more or less on the sidelines, doing nothing except tossing an occasional monkey wrench into the machinery of things as they ought to be.

I have therefore come to the conclusion that in so far as my cable tow may extend, you should hereafter get your support from the elements whose ideas you promulgate. Sincerely,

GJR:FW

G. J. Rousseau.

In this connection the recent utterance of the Voice of the People, a new dry weekly at Lexington, Ky., is interesting. The editor says that he was personally acquainted with Dr. I. K. Funk, one of the founders of the Funk and Wagnalls Company, which publishes the Literary Digest. Both he and Mr. Wagnalls were active prohibitionists and their company published the Voice, long known as the chief prohibition weekly in America.

But a group of wet Easterners, classed by the Voice of the South as mainly wet Jews, bought the majority of the Funk and Wagnalls stock. Then the Digest, claiming to be non-partisan and without "taking sides" editorially—always a subtle snare and dodge, by the way—had an open road to deceive the public in the alleged non-partisan straw ballot.

On other occasions we have passed on to our readers tokens that this ballot was not non-parti-

san, but wringing wet and dastardly in its deception.

The Voice of the South gives much added information looking in this same direction. It has gone to the trouble to trace the Digest claim that telephone directories, automobile license tags and the Digest subscription list were the source of the list, and it unqualifiedly pronounces this claim to be contrary to the facts.

We are not surprised. There are, of course, individual wets who are honest. But we never knew of an instance of fairness or honesty in connection with political wetness or liquor-selling wetness. The thing is slimy and corrupt always and all the way through.

Dr. Rousseau's remark about the so-called "Religious" department of the Digest is eminently true and timely. Think of American Christian homes reading the sinister and often twisted and sensational stuff this department dispenses weekly and imagining that it in any true sense represents the Christian conscience and aspirations of America!

As Dr. Rousseau says, the department seems to have almost no contact with the conservative religious press of the nation. In the hands of the department editor religious faith becomes part sensation and part Modernistic imaginations. We had a letter from this department asking our comment upon the recent shocking impersonation of God Almighty by an old Negro in a daring moving picture! That is what they seem to want. Religious drivel, doubt and sensation.

Bravo, Dr. Rousseau! This editor, too, has subscribed for the Digest for many years. We purpose to "cut it out!" We have found another weekly that covers the same general field, without such evidence of satanic guile in the field of morals and faith.—Western Recorder. And we join both of you, bringing along all we can.

**PRESENTING SYDNEY LANIER**

By J. S. Farmer

May I present to your readers the greatest Southern poet, indeed ranking with the best American poets? Sidney Lanier was born in Macon, Ga., February 3, 1842. He was the eldest son of Robert Sampson Lanier and Mary Jane Anderson. He descended from honorable ancestry on both sides. He loved the beautiful. Music and literature strongly appealed to him. Poetry allured, bewitched him.

He was educated at Oglethorpe University, Midway, Ga. This was a Presbyterian school owned by the synods of South Carolina and Georgia. He graduated in July, 1860, at the head of his class. The Civil War destroyed his fond dream of two years in the University at Heidelberg, Germany, and a professorship in some good American university.

Like thousands of young Southern men, Lanier marched to the front believing he could easily whip five Yankees. John B. Tabb, a fellow prisoner at Point Lookout, writing to Charles Day Lanier, the eldest son of the poet, seeking to impress upon the son the splendid character of the poet wrote: "In all our intercourse I can remember no conversation or word of his that an angel might not have uttered or listened to. Set it down in your memory. . . . It will throw light upon other points and prove the truth of Sir Galahad's words, 'My strength is as the strength of ten, because my heart is pure'."

Consider a few illustrations of the poet's work, illustrating his ability, aspirations, and ideals. Writing of the vexing trials one must meet along the journey, Lanier wrote "Opposition":

"The dark hath many dear avails;  
The dark distils divinest dews;  
The dark is rich with nightingales,  
With dreams, and with the heavenly Muse."

How he loved to steal a while away from the "Hell-colored smoke of factories," from the "Reek of time's fen-politics" to "The woods and the marsh and the sea," just to hear the dumb woods utter the first bird; just to see Aurora's rosy fingers point athwart the eastern sky, announcing, "Have a care, sweet Heaven! 'Tis Dawn"; just to greet the rising sun. It was on such an excursion that he conceived his best poems. He was

alone by the marsh and the sea when his belief overmastered doubt and he knew that he knew and exclaimed: "Somehow my soul seems suddenly free from the weighing of fate and the sad discussion of sin." Then it was that he wrote the immortal lines:

"As the Marsh-hen secretly builds on the watery sod,  
Behold I will build me a nest on the greatness of God;  
I will fly in the greatness of God as the Marsh-hen flies  
In the freedom that fills all the space 'twixt the Marsh and the skies;  
By so many roots as the Marsh-grass sends in the sod  
I will heartily lay me a-hold on the greatness of God."

He stood among the hills of Habersham County, Georgia, saw the source of the beautiful Chattahoochee River, saw the streamlet trickle down the mountain side, and followed on through Hall County and more than five hundred miles to the sea. He heard the ferns, the fondling grass, the rushes, the waving laurel, the willful waterweeds, the dewberry, the little reeds pleading, "Abide! Abide!" As the stream gathered strength and momentum the trees—hickory, poplar, chestnut, oak, walnut, and pine—whispered, "Pass not." The precious stones—quartz, the smooth brook stone, crystal, ruby, garnet, and amethyst—appealed with friendly brawls, "Abide! Abide!" Then came the great river's answer, and when the decision of the generations has been reached, this answer will express the American ideal more clearly than any other poet has expressed it. We are not forgetting Longfellow's "Excelsior," Bryant's "Thanatopsis," Lowell's "Vision of Sir Launfal," Holmes' "Chambered Nautilus," Whittier's "The Eternal Goodness," nor McNeill's "Sundown." Lanier must have only recently read the answer of Jesus to the appeal of Peter to abide on the mountain top when he wrote the answer of the Chattahoochee. Let the reader judge.

"But oh, not the hills of Habersham,  
And oh, not the valleys of Hall  
Avail: I am fain for to water the plain,  
Downward the voices of Duty call—  
Downward, to toil and be mixed with the main,  
The dry fields burn, and the mills are to turn,  
And a myriad flowers mortally yearn  
And the lordly main from beyond the plain  
Calls o'er the hills of Habersham,  
Calls through the valleys of Hall.

Once again may I remind the reader that Lanier takes high ground in his "A Ballad of Trees and the Master."

"Into the woods my Master went,  
Clean forspent, forspent,  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives they were not blind to Him,  
The little gray leaves were kind to Him;  
The thorn tree had a mind to Him  
When into the woods He came.

"Out of the woods my Master went,  
And He was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When Death and Shame would woo Him last,  
From under the trees they drew Him last:  
'Twas on a tree they slew Him—last  
When out of the woods He came."

In "The Sympony" Lanier takes the position that in the family, in friendship, and in business the heart along with the head should be one's guide. His appeal for the Poor is Christ-like.

"Yea, what avail the endless tale  
Of Gain by cunning and plus by sale?  
Look up the land, look down the land,  
The poor, the poor, the poor, they stand  
Wedged by the pressing of Trade's hand  
Against an inward-opening door  
That tightens pressure evermore:  
They sigh a monstrous foul-air sigh

For the outside leagues of Liberty,  
Where Art, sweet lark, translates the sky  
Into a heavenly melody."

"Thou Trade! thou King of Modern days!  
Change thy ways,  
Change thy ways;  
Let the sweaty laborers file  
A little while,  
A little while,  
Where Art and Nature sing and smile.  
Trade! is thy heart all dead, all dead?  
And hast thou nothing but a head?  
I'm all for heart, the flute-voice said,  
And into sudden silence fled,  
Like as a blush that while 'tis red  
Dies to a still, still white instead."

"And yet shall Love himself be heard  
Though long deferred, though long deferred:  
O'er the modern waste a dove hath whirred:  
Music is Love in search of a word."

These quotations must suffice and this discussion close. If some Recorder reader may see a gleam and follow, if some young reader shall vow to serve humanity, if a tiny flicker of today may be a light in the darkness of the morrows, I'll be content. And I heard a voice from heaven saying: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." From Lynn, Polk County, North Carolina, September 7, 1881, came a response, like the voice of a bird, clear as his flute's note—

"Out of the fear and dread of the tomb,  
Into the joy and light of Thy home,  
Jesus, I come to Thee."

—Biblical Recorder.

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## THE NEWS BULLETIN

### DOVER MINISTER GETS NEW CHURCH

Rev. Clifton Bridges to Pastor Nashville Baptist Tabernacle

Pastorate of the Tabernacle Baptist church in Nashville will be assumed on December 1st by the Rev. Clifton F. Bridges of Dover who has for the past eight years been serving churches of that denomination in Stewart and Houston counties.

For the past six years Mr. Bridges has been located in Dover and during his pastorate there a new Baptist church building has been erected. In addition to his pastoral duties, Mr. Bridges has done much evangelistic work and is a young minister of much ability.

The Tabernacle Church in Nashville has a membership of 195. In that pulpit Mr. Bridges will succeed the Rev. L. P. Royer. His acceptance of the Nashville pulpit was announced by Mr. Bridges here on Thursday night.

Only last May Mr. Bridges suspended publication of "The Missionary Baptist," a church paper he had conducted for a number of years in the interest of the work of the Cumberland Baptist Association.—Clarksville Leaf-Chronicle.

### FINE PROGRAM PREPARED FOR FIFTH SUNDAY MEETING

Oak Grove Church, four miles south of Buena Vista, will hold a fifth Sunday meeting, beginning Friday before the fifth Sunday in November at 1 o'clock. The following program has been prepared:

#### Friday Afternoon

1:00—Devotional, W. S. Brinkley.  
1:15—Sermon for criticism, W. H. Thomas.  
2:30—Greatest Need of Churches, S. W. Joyner.

Friday night—Sermon, C. C. Sledd.

#### Saturday Morning

10:00—Devotional, Alvin Brewer.  
10:15—Will We Know Each Other in Heaven?, Ed Cooper.  
11:00—Setting Up of the Church, A. U. Nunnery.

#### Saturday Afternoon

1:00—Devotional, Neal Butler.  
1:15—Explanation of 1 Corinthians 6:18, E. H. Martin.  
2:15—Essentials to Growth in Grace, J. G. Cooper.

Saturday night—Sermon, J. J. Davis.

#### Sunday Morning

10:00—Devotional, J. N. Joyner.  
10:30—Talk, J. R. Paschal.  
11:00—Duties of Pastors and Churches to Each Other, T. M. Boyd and L. L. Brown.

### T. B. AND TENNESSEE

The Tennessee death rate from tuberculosis in 1929 is 120.3, the lowest in the history of the state.

For the first time the white rate falls under 100 and stands at 96.4. The negro rate falls 39.3 points and stands at 252.1.

226 fewer deaths than in the previous year.

Scott County with no deaths reported has the best record and Humphreys County with a rate of 181.1 has the highest death rate.

Knox County with a rate of 111.2 has the best record for the large city counties, and Davidson County with 155.3 has the highest death rate for the large city counties.

### BROTHER WEST IS RIGHT

We appreciate a good letter from Brother Robert M. Harmon of LaFollette to whom we recently sent some sample copies and who rewards us by sending in some new subscriptions. In his letter he praises Mrs. R. O. Bennett who, although living now in Knoxville, still supports the rural church of which he is pastor. He says further: "In answer to Brother Herbert A. West's big ques-

tion, 'Should Baptists invite preachers of other faiths into their pulpits?' I say, No. I preach one Lord, one faith, one baptism. I preach saved by grace and kept by the power of God through faith unto salvation."

### GOOD MEETING AT ONEIDA

Pastor T. H. Roark of Oneida sends us a report of a revival with their church. He did the preaching aided by a good choir and many loyal workers. He further says: "One of the things responsible for the success of the meeting was some of our churches and their pastors. They prayed for us and we thank the Lord for them." The largest congregations the church ever had attended the services. Sixteen were added to the church by baptism and two by letter, and a number of backsliders were reclaimed. We rejoice to hear this good report.

### SEMINARY POUNDED

President J. H. Garnett of the Negro Seminary sends report of a gracious visit from members of the Englewood Church, Nashville, a few days ago. Mrs. E. R. Biggs is president of the W. M. S. of that church and the good women placed in the seminary pantry the following items: 46 cans of canned goods; 4 quarts of preserves; coffee, sugar, dishes and towels. Dr. Garnett says: "We are very happy and thankful for these good things and pray heaven's choicest blessings upon the givers. Who will follow?"

### FORTY YEARS A READER

I have passed my threescore and ten. My husband and I have been reading the paper for about forty years and have known it when Graves and Eaton and Folk and other great men edited and wrote for it. Those great men blazed the trail and kept the Baptist fires burning that the coming generations might profit by their unstinted service. All honor to those pioneer souls! They fought a good fight, they kept the faith, and since their day the paper has been backed by many great churches and has grown to be a powerful force, a great teacher to those who study it carefully.

"With me it is second in place to my Bible. You stand for the fundamentals of the Bible, for the faith once delivered to the saints. May you live to edit it many years."—Mrs. M. H. Sellers.

"I fail to find in the Scriptures the calling of pastors by the year or the election of deacons for life. I think a good practice would be to elect a pastor indefinitely. When it seems best the preacher could resign or the church ask for his resignation."—M. H. Sellers, Wheat, Tenn.

### TRINITY REVIVAL

Beginning October 20th and closing November 9th, Trinity Baptist Church of Memphis was engaged in revival meetings under the leadership of Rev. W. E. Chadwick of the Baptist Church at Piggott, Arkansas, and Brother Frank Adams, gospel singer, of Paragould, Arkansas.

During this time there were 53 additions to the church, 28 for baptism and 25 by letter. There were 10 professions of faith in addition to the above and 70 who rededicated themselves to the service of Christ. In other places in the city where the evangelist and singer ministered there were 14 professions of faith and 10 rededications, making a grand total of 157 persons brought to spiritual decision.

Our church would commend these comrades in service and consecrated leaders to any church desiring a revival of faith and life as Baptists preach and practice gospel order.—C. E. Myrick, Pastor.

### NEWPORT REVIVAL

The First Baptist Church at Newport has just closed one of the best revivals in her history. Seventy-eight additions were made to the church, 68 of whom were by baptism, and there were close to a hundred professions of faith. The preaching was done by Arthur Fox of Morristown, who was back in his home town and among old friends who truly believed in and appreciated him. He brought heart-searching and forceful evangelistic sermons. I have never had with me a more satisfactory preacher for a meeting. The music was directed by Frank Cheek of First Baptist Church, Chattanooga, who won a warm place in the hearts of the Newport people and conducted the music upon a high spiritual standard. He is not only a splendid singer, but is a real choir builder. An outstanding feature of the meeting was the way our Sunday school officers had organized, planned for and led their pupils to Christ. All praise is due to the Lord, for He was good to us and gave the blessing. We are all happy over the presence of the Lord.

On Monday night after the close of the revival the members gathered at the church and pounded the pastor and his wife in a bountiful and beautiful manner. With our pantry now well filled and our hearts full, we are very happy in our work at Newport.—Mark Harris, Pastor.

### ALUMNI BANQUET

The annual meeting of the Tennessee Alumni of the Southern Baptist Theological Seminary was held during the recent convention. A luncheon was served and an hour of fellowship followed. President John

J. Hurt presided. Prof. J. M. Price (class '15) of Southwestern Seminary and Prof. G. S. Dobbins ('13) of the Southern Seminary were guests of honor, as were several Training School alumnae and a number of wives, among them Mrs. J. H. Anderson, former superintendent of the Training School.

After the meal, F. W. James paid a fitting tribute to the memory of former professors, E. C. Dargan and J. B. Eager, both of whom died during the year, a number of short stories were told of amusing incidents of seminary days. New officers elected are: C. F. Clark, president; L. S. Sedberry, C. E. Wauford and R. N. Owen, vice president; W. R. Pettigrew, secretary-treasurer.

### OCOEE B.Y.P.U.

The first quarterly group meeting for this associational year of B. Y. P. U.'s of Group 4, Ocoee Association, was held at the Corinth Baptist Church at McDonald on Sunday afternoon, November 16th, with Miss Glenn Carson, B. Y. P. U. associational group leader, presiding.

W. D. Hudgins, state superintendent of young people's work; Miss Edwina Robinson of the First Baptist Church, Chattanooga, associational president; and J. W. Christenbury, Ocoee field worker, were present. Mrs. V. B. Watkins, former group leader, had charge of the program rendered by the different churches. An excellent spirit of co-operation was beautifully demonstrated by the large number of members who attended from the various unions.

The following officers were elected: Assistant group leader, Miss Pauline Syllar, Ooltewah; secretary,

(Turn to page 16.)

## FURNISHING CHEEK DORMITORY

Octagon Soap Wrappers Make It Easy



Brief mention has already been made in these columns about a plan to equip our new Cheek House, without it costing one penny in cash. The purpose of this article will be to try and make clear just what this offer will mean to us, also to discuss the details of the plan, in order that every one may feel free to give us one hundred per cent co-operation in this worthy and worth-while undertaking. When the idea was first submitted to me, that is, that we could actually get the valuable equipment needed for the new house in exchange for coupons, and that we could select the items needed, naming the brands and quality, I was a little dubious. However, after giving the matter more thought and having evidence submitted that convinced me that the plan was not only feasible, but others were taking advantage in a big way benefiting accordingly, I consented to sponsor a coupon drive, provided the co-operation of the W. M. U. could be enlisted. This co-operation was cheerfully and enthusiastically given, so the drive is on to secure a half million coupons from the various Octagon Soap Products. First, I hope you will agree that the cut at the head of this article is an appropriate one. We are thinking particularly about coupons, and as each one of the items in the Octagon family bears a coupon, why should we not become acquainted with all of them? Remember that the coupons from Octagon Toilet Soap will be counted double value.

We must not let this opportunity pass, and I am going to count upon every friend of the Orphanage to

do their full duty. The coupons are valuable to each of you individually, but to combine all the coupons from every Baptist home in the state will mean so much to us here that I feel justified in urging you to supplement all your other contributions by turning in all the Octagon coupons you have and all you can accumulate between now and December 22nd. This date has been set as the final one for the completion of the campaign which will entitle us to the gift of \$100 in cash. This cash offer was made by a friend of the Home, and was made on the condition that the full half million coupons would be on the way to us not later than December 22nd.

Let some one in each church handle the details and be made responsible for accumulating the coupons from the members and all their friends. When the final date comes, December 22nd, the coupons should be fixed up in bundles of 100 each, each kind of Octagon coupon being kept separate, then packed up securely and all sent in one shipment. By all means, write me a line, giving the total number of coupons you are sending and be sure to give the exact number of Octagon Toilet Soap coupons.

We are asking 1,000 churches to endeavor to secure 1,000 coupons each. Already we feel encouraged by the many letters that come assuring us of whole-hearted support in this Octagon coupon campaign. We just know that you are going to make this an especially bright Christmas by enabling us to get the equipment needed, without cost, and also the \$100 cash bonus premium.

W. J. STEWART, Superintendent.

# THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 161 Eighth Ave. N., Nashville, Tenn. Letters to be published must not contain more than 200 words.

Virginia Banner of Erwin missed the riddle, "Who Was He?" but sent a good guess. She says:

"I am sixteen years of age and in the third year high school.

"I get the Baptist and Reflector and like it very much, especially the Young South. I read in the conundrum the puzzle, 'Who Was He?' I have read the Bible to find the answer and think it is right. The answer is the earth. I'll tell why. Adam was made from the dust of the earth, without a soul, and God breathed into his nostrils the breath of life, which made him a living soul. When Adam died, it left the earth without a soul as it was before Adam was created.

"I have hunted this answer myself and hope it is right."

Paul Ernest Branson of Washburn is enjoying our page and sends some answers to the Bible questions:

"I am interested very much in giving the answers to the Bible riddles in the Baptist and Reflector. They are as follows:

"1. Adam did not have a birthday.

"2. Moses could not have a tombstone. (Wrong. He did not have one, but could have had.—Editor.)

"3. Pharaoh's daughter did not have a son, yet Moses was taken as her son and ran away from her.

"4. Lazarus was buried twice.

"5. The prophet Isaiah told about the airplane and described how it would look. (No, not Isaiah.)

"6. The prophet Nahum told about the automobile and our modern traffic jams.

"7. The woman who had an issue of blood for twelve years gave all her money to the doctors.

"I am eleven years old, and enjoy the Young South page of the Baptist and Reflector very much."

Leona Moon sends us some answers to the Bible riddles. She answered Nos. 1 and 7 correctly, but missed 3 and 5, and sends us some riddles of her own. See who can answer them for her.

1. Cain was Abel's brother, still he wasn't.

2. Why is the letter D like a wedding ring?

3. Why or what is the spiritual reason, riddle, in the fact that Samson's riddle is of record?

### SEEING THE POINT

The following story is told of a Philadelphia millionaire who has been dead for some years. A young man came to him one day and asked pecuniary aid to start in business for himself.

"Do you drink?" asked the millionaire.

"Once in a while."

"Stop it! Stop it for a year; then come and see me again."

The young man broke off the habit at once, and at the end of the year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year; then come and see me again."

The young man went home and broke away from the habit. It took him some time, but he finally worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do!" was the desperate answer.

"Stop it! Stop it for a year; then come and see me again."

The young man stopped chewing, but never went back again. When

asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He would say, 'You have stopped drinking, smoking and chewing. You must have saved enough to start yourself in business.' And I have."—Selected.

### THE MENDER OF HEARTS

By Opal Leonore Gibbs

"O Ka Chan! O Ka Chan! The candy man is coming. Please give me a bit of money! Hayaku—hurry!"

Little Flower flung herself up onto the narrow veranda as fast as the twin burdens, wooden shoes and baby brother, would permit. Not that she took her shoes into the house with her, but slipping out of them took time. As for baby brother, he did not care about anything, for he was fast asleep on Little Flower's back, with his little shaved head dangling over to one side in a manner dreadful to behold. For it looked very much as if he had a broken neck! But he had not. It was only baby brother's way of sleeping.

Honorable Mother was in the kitchen, very busy making a fish-paste and noodles mixture, but she rinsed her hands and, finding her purse, succeeded in producing two big coppers.

Little Flower could not wait for either the bow or any other of the extra-polite tags on the tail end of her "Thank you," but rushed off like a shot to the place where the tinkle of the candy man's horn was last heard.

It was after school hours, so every other boy and girl within reach of the enchanting sound had likewise dashed into his or her home, for a copper, which was not always forthcoming. You know yourself that grown-up pocketbooks are very likely to be short on change. So Little Flower was fortunate that day.

After a good deal of breathless running, she spied the peddler of sweets, and then it was only a moment until her two coppers were exchanged for a very pasty, sticky chunk of rice candy.

Yummy! It surely was good, and no mistake. Little Flower bit as far back as her white teeth could reach, and chewed blissfully away, until all at once she saw something. It was such a queer, interesting something that she just stared and stared, until a little stream of wet sweetness ran out of the corner of her mouth. But she only wiped it away and stared some more.

It seemed to be a ricksha—no, it couldn't be—it was too small. But anyhow it ran on wheels, four of them, and it held a big doll-faced baby. Such a strange baby, with a pink-white skin like cherry petals, and a fuzz on the top of its head that was yellow, actually yellow, like sunshine.

Suddenly Little Flower looked up above the funny ricksha, and there stood a lady with hair and skin exactly like the baby's. She had green eyes, too, just like all the other foreigners.

Little Flower was getting ready to take a back alley for the safer nearness of home, when the foreigner lady smiled—oh, ever so sweetly. And greeting her in Japanese, she held out a little book. Now Little Flower had been taught never to receive gifts from strangers, but really she was so absorbed in watching the lovely crinkles around the lady's mouth and eyes that she quite forgot what she was doing. And the first thing she knew, the lady and the ricksha baby had moved on down

the street and the little book was there in her hands.

Like all bright children, Little Flower loved to read, and—oh, joy!—these little pages were easy to understand!

Another bite of rice taffy, and she began to read half aloud, choosing at the same time the very longest way home.

"There was once a man who owned a clock," she read slowly—with one sticky finger pointing out the characters up and down the page. "One day the clock refused to keep time any longer."

"This is dreadful," said the man. 'I must see if I cannot mend this thing.' So he shook the clock, first gently, then with all his might, but it would not go. He stood it upside down, but it remained as still as death.

"Well!" exclaimed the man, 'there seems to be nothing to do but to take the old thing to the tinker and have it mended. But I'll not need to carry the whole clock; it's only the hands that do not act right.'

"So he unscrewed the two hands and carried them to the tinker.

"My clock is no good," he said. 'The hands will not move around at all. So I have brought them to you to see if you will be so kind as to mend them.'

"But where's the clock?" cried the tinker.

"I told you the clock was all right," replied the man, fast growing angry. 'It's the hands, the hands that are wrong!'

"Idiot!" screamed the tinker. 'Don't you know that I never can mend your clock unless you bring it all to me.'

"Idiot yourself! I see you only want to squeeze more money out of me, and so you shall not have even the hands!" And holding his red face very high in the air, the angry man took his clock hands and walked out of the shop."

This was just the kind of story to please Little Flower. She giggled and laughed over it all the way home. There was some more, too, on the next page, about our own hands and feet and tongues being so often wrong. And all because the heart within is wrong. It said, too, that there was One who was a great Mender of hearts, and that his name was Jesus.

Little Flower did not pay so much attention to that last part of the story then. But a month later when a tent came to her town, and with the tent the same smiling foreign lady with her ricksha baby, then Little Flower remembered the book and what she had read in it.

For she was allowed to go to the tent gathering, along with the other boys and girls, and see what it was all about. And the very first story the foreign lady told them was about this Jesus.

It would take too long to tell of all the big, deep thoughts that grew in Little Flower's heart those days, or of the way the Honorable Father chanced to walk by the tent during the night meetings. But when the month was over, it surely happened that Little Flower—yes, and the Honorable Father and Mother, too—had all found out for themselves that there is truly a Mender of hearts.—Sunday School Times.

### "SPLIT THAT LOG"

A little, timid boy stood by the wood-pile with a mallet and wedge attempting to split a very burly, twisted, knotted maple log. One wedge had already struck without having made the log give way even for an inch. Another wedge was also bidding fair to have like effect as it was being driven into the side of the burly maple.

The boy, perspiring and complaining, laid aside his mallet and going to his father said, "Father, I can't split that log." That wise man looked at his son and replied, "Lad, that is your job for today—to split that log and, when it is done, you can play." The boy knew that the man, with the deep wrinkles in his face,

was like the judge on the bench that would not reverse his decision.

He returned to his task; the perspiration ran in clear beads from his forehead; the wedge stuck over and over again. He kept on battering and, after much strenuous effort, there was a small crack from one end of the log to the other. This added enthusiasm to the blows and hope to the heart of the boy. He struck blow upon blow, his strength almost waning, when, with a creaking and complaining, the great log gave way on one end, and this told the boy that added effort would bring to an end his labors. Victory was imminent, another and another blow, and crash! the stubborn, knotted, maple log gave way from end to end.

All through that boy's life, until he came and stood at the summit of success, he could hear the words of his father ring out clear and free, "Split that log." There were many problems and great difficulties to be encountered, but, back to the old philosophy of other days he went over and over again, and felt that the job must be finished, then play could come as a reward for labor well done. Problems were solved, difficulties were surmounted only because, early in life, the boy had learned that a task begun must be finished.—Baptist Observer.



Laff: "How would you classify a telephone girl? Is hers a profession or an occupation?"

Terr: "Neither; it's a calling."

Wife (reading paper): "It says here that a girl, single-handed, landed a fish at a Long Island resort weighing 145 pounds."

Hubby: "What's his name?"

"How does it happen," said the teacher to a new pupil, "that your name is Allen and your mother's name is Brown?" "Well," explained the boy, "she married again and I didn't."

It used to take some farmers an hour to drive to town with a horse and buggy; now, we hear, they get there in twenty minutes and spend the other forty looking for a place to park.

Bilgewater: "I hear you encourage your son to send his poetry to the magazines. Do you want him to become a poet?"

Slumgullion: "No; I merely want him to get the conceit knocked out of him."—Baptist Courier.

School Inspector (to farmer): "I had a funny answer in school today. I asked a class who wrote 'The Merchant of Venice,' and a little boy said, 'Please, sir, it wasn't me.'"

Farmer (laughing): "Ha, ha, ha! I suppose the little rascal had done it all the time!"

### Turn It Over

Customer: "Last week I bought a tire cover from you, and now I want my money back."

Clerk: "Why?"

Customer: "I put it on one of my tires and hadn't driven ten miles before the thing wore out!"—Pathfinder.

### Bad Preaching

Prison Chaplain (to prisoner about to be discharged) "Now, my man, try to remember what I said in my sermon last Sunday, and make up your mind never to return to this place."

Prisoner (deeply moved): "Guv'nor, no man who ever 'eard you preach would want to come back 'ere again."—Tid-Bits.

# EDUCATIONAL DEPARTMENT

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

## FIELD WORKERS

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

Miss Zella Mae Colle, Elementary Worker.  
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE,  
NOVEMBER 16, 1930.

Nashville, First	1417
Chattanooga, First	1089
Memphis, Bellevue	1086
Memphis, First	959
Knoxville, First	958
Memphis, Temple	860
Nashville, Grace	778
Memphis, Union Avenue	731
West Jackson	683
Memphis, LaBelle	638
Nashville, Belmont Heights	620
Nashville, Eastland	612
Knoxville, Fifth Avenue	600
Nashville, Judson Memorial	566
Nashville, Park Avenue	553
Memphis, Central	550
Chattanooga, Highland Park	524
Erwin, First	459
Chattanooga, Tabernacle	458
Memphis, Speedway Terrace	474
Chattanooga, Avondale	460
Elizabethton	441
Chattanooga, Ridgedale	438
Nashville, Lockeland	437
Paris	427
Memphis, Prescott Memorial	418
Memphis, Boulevard	405
Memphis, Seventh	404
Etowah, First	401
Chattanooga, Calvary	391
Nashville, North Edgefield	380
Humboldt	377
Chattanooga, Northside	370
Union City	370
Chattanooga, Chamberlain Ave.	349
St. Elmo	338
Trenton	336
Nashville, Grandview	328
South Knoxville	325
Memphis, Highland Heights	317
Memphis, Calvary	305
Chattanooga, Central	300

## SUNDAY SCHOOL NOTES

This week we are printing the B. Y. P. U. program for 1931. Next week we will give the outline of the Sunday school program.

Mr. Marshall Black has plans completed for the training school at Union University in February. There will be altogether eleven classes, and the aim is set this year for 500 in the school.

Fifth Avenue, Knoxville, plans for a big school under the efficient leadership of Mr. Herman Wilhite the first of December. It is to be our great joy to be one of the faculty and enjoy the fellowship of those good people again for a week.

Mr. T. W. Davis of Turtletown writes asking for a meeting of his associational leaders for November 30th to plan a program for the coming year. It is refreshing that the leaders in most of the associations are taking the work seriously and planning definitely their programs and outlining the work in such a definite way that it really becomes effective.

There never was such a demand for our training work as we have now. Enough engagements were asked for at the State Convention to keep our workers busy most all the time throughout the entire year of 1931, if we could only adjust them as to time. This is very encouraging, for it shows that the work done through this department is in favor all over the state.

The past week we have been in the Chattanooga Sunday school train

ing school. Full report of this will be made later, but we wish to call attention to the fact that this school was the largest in point of attendance and interest that we have ever known in the city. The average attendance in the eleven classes was 552. Mr. Carl Ling, president of the Superintendents' Council, with his corps of efficient helpers, did a splendid job getting ready for this school, and the results prove this statement. We have never seen a finer spirit among Baptists of Chattanooga than we have at present. Watch for the full report.

Rev. C. P. Jones writes from Greenville: "There were 264 in Sunday school last Sunday—62 in my men's Bible class. I baptized 22 Sunday night. That makes 30 by baptism and 8 by letter since the association met in August. We have five B. Y. P. U.'s going strong and all the other organizations are growing in interest and numbers. The important thing is this—95 per cent of these new members were already in our Sunday school. I believe we ought to put emphasis on the teaching service. The Sunday school is the greatest asset the church has. We are fortunate in having a great superintendent in Dr. E. I. White. He is growing each year. Dr. H. G. Cunningham is B. Y. P. U. director. Our building is too small to care for us if we grow any more. We just praise the Lord for His blessings and the loyal members for their co-operation. Closed a ten days' meeting at White Pine with Dr. John M. Anderson. In many respects it was the best meeting I have been in in years. They have built a new addition to their church and are well able to take care of a large Sunday school. Mr. John Farmer is the superintendent. They are planning big things this year."

WHAT A SUPERINTENDENT  
CAN DO

Report from J. R. Black of Knox County

In compliance with your request of November 5th, I am giving you herewith a sketch of the work done in Group 2 since its organization in May, 1929.

You will no doubt recall that the Knox County Baptist Sunday School Association at this time was divided into four groups, the writer being appointed superintendent of Group 2. This group originally consisted of nineteen churches in the western part of the city and county. We found soon after our organization that the city and suburban churches did not function well with the purely rural churches as their problems are entirely different; so after some five or six months it was decided to drop the nine city and suburban churches and devote our entire time and attention to the ten rural churches.

Group 2 meets at 2:30 in the afternoon of the second Sunday of each month. Our meetings seldom last longer than one hour. We always have special music, which, with few exceptions, is furnished by the members of churches of this group.

A few days previous to the time for the regular monthly meeting notices are mailed to each Sunday school superintendent reminding him and his Sunday school of the place of meeting, and stating briefly the main topic on the program, and also mentioning any special features.

We did not start out to entertain the people at our group meetings, but have done our best to give them a program each month which would be helpful, interesting and instructive. I must say that I do not believe you will find anywhere a more loyal, consecrated group of pastors, superintendents and teachers.

Perhaps it would be of interest to you to mention some of our most helpful programs.

At one of our first meetings we had a "question box" with the topic, "What is the problem in my Sunday School or my Class?" Each problem was written on a slip of paper, unsigned and placed in the box. We had at the front two experienced Sunday school workers (one an educational director, the other a former state worker) who answered these questions as they were drawn from the box. This method of gathering information payed the way to supply their needs in making out our programs.

We have had round-table discussions, talks and addresses at different meetings on such subjects as the following: Evangelization in the Sunday School; the Adult Class; Young People's Work; the Training School; the Relation of the Sunday School to the Church; Equipping and Beautifying the Church and Grounds; Appropriate Music for Church and Sunday School. We have been fortunate enough to secure men and women to lead these discussions, who are experienced in the particular phase of work under consideration. The writer has attended every group meeting since its organization; has also visited in the various churches and Sunday schools and attended prayer meetings. There has for the most part been a great spirit of fellowship and co-operation permeating throughout the churches, and a reaching out after greater and better things.

Early this year, as you know, Miss Zella Mae Colle came to one of our churches and conducted a training school, teaching the first section of the Sunday School Manual. Again in August you sent Miss Colle and Swan Haworth to us, and they conducted three more training schools in our group, making four for the year. The census was taken in these churches and Sunday schools graded, and it is most gratifying to be able to say that the results are so far reaching that they cannot be estimated.

We have had a steady growth in interest and attendance at our monthly meetings. Our problem now is "What are we going to do with them?" At our October meeting we counted 175 in the small church building, and many were outside. Nine of the ten schools were represented. Last Sunday at our November meeting there were 159 present, five pastors and twenty-one teachers, and for the first time since its organization every one of the ten churches in the group were represented. Our pastors were given an opportunity at this meeting to tell what benefit the work of Group 2 had been to their particular church and Sunday school, and we could not but feel after hearing them express their appreciation that our labors, though many times discouraging, had not been in vain.

## B. Y. P. U. NOTES

## SPECIAL RECOGNITION

We have some workers whose names did not get in time for the printed "annual" report of our department, and we are pleased to print these in our notes this week and express to each of them our deepest appreciation for the splendid service rendered and solicit their help in next year's work. These names all came from Shelby County Association too late for the report. They are: Garland Waggener, George Baird, Miss Zella Allen, Mrs. L. E. Brown, Miss Chrystine Reese, Arnold Smith, Mrs. Robert Lamb, Tom Simpkins, Josephine Black, Maude Crowe, Miss Willie Mae Hendley,

Miss Eva Hood, Miss Ruby Basden, Miss Hildred Lancaster, Miss Ida Bonds, Miss Florence Chaffe, Richard Hatcher, Miss Estelle Meachum, Miss Ruth Branan, Miss Daisy Capers, J. B. Smith, Mrs. Ruby Smith, and Ira James.

## FOR THE ORPHANS

You will probably read between the lines (if you read at all) that Mrs. Estes and Dr. Stewart are giving us the privilege of sending fruit, candy and nuts to the Home for Christmas. While waiting for their suggestion, Mrs. Dubberly conceived the idea of sending them \$40, since this is their ruby anniversary (says she, I am ashamed to say I do not know). So about the only way we could comply with the suggestion of Mrs. Estes is to adopt the suggestion of Mrs. Dubberly which we are doing, and privately I am hoping the Juniors alone will manage to bring in \$40 which, of course, we could do if every union responds. However, my faith is not very strong.—Mrs. L. E. Brown.

## GRACE UNIONS

We are so proud of the splendid work that the unions in our church are doing, we wanted you and the young people of Tennessee to know about it and pray for us that God might continue to bless us in a great way, as he has blessed us in the past year.

One year ago today we had five unions in our church. One junior, two intermediates, one senior and one adult union, with an enrollment of about 123 with an average attendance of 93 and an average grade of 63 per cent. Today we have in our church six unions—one junior, two intermediates, two seniors, one adult and a story hour for the younger folks. We have enough prospects for still other unions. There is still lots of work for us to do. The enrollment of our six unions averages about 161 and an average attendance of 107. This, of course, does not include the enrollment of the story hour which averages from 20 to 25. Our average grade for last month was 70 per cent. The monthly reports for the individual unions show that they are improving, and if they keep up the good work already started we will be able to report about four A-1 unions at the end of the quarter. By the help of the Lord and the co-operation of the leaders and officers we can do it.

Our church as a whole is growing both in numbers and spirituality under the leadership of one of the finest pastors in our city, Rev. L. S. Ewton. We thank God for him and what he means to our church. We assure you that our B. Y. P. U.'s are ready to back up the state programs.—Carl A. Sutton.

## SPLENDID PROGRAM BY TULLAHOMA INTERMEDIATES

It was our joy to attend a special program put on by the intermediates of my own church the other night, and I am taking the liberty of printing in full two of the papers written and read by youngsters in that union.

"What My Church Means to Me." By Robert Cox. "The first thing that I am going to tell you about is the worship of God. Of course I can worship anywhere, but no worship means as much as worship in the church. Next I tell you about is the friends that I meet there. The friends that I meet at the church are the best friends that I have and we have good times together. The next thing is the attendance upon my church services Sunday morning and night. Of course I come to church to learn about God and to worship Him, but the best of all is, I want to be a good Christian and render the best service that I can."

"What My Church Means to Me as an Outsider." By Harold Yates. "It means a place for boys and girls, men and women to go to learn about God and to learn how to obey His laws. An outsider can attend

Sunday school and church services and get a lot of good, although they are not members of the church. Then I meet the best people at the Sunday school and church and this means a lot to me. A person must be a Christian and belong to the church if he makes the best out of life here and has everlasting life hereafter."

**1931 B.Y.P.U. ACTIVITIES IN TENNESSEE**

We give below the complete outline of the program for our State B. Y. P. U. for 1931. This program and goal are based upon the year's activities for the year.

Objective, "Christian Living." Plan, "Doers, not hearers only." Program, "Day by day."

- First quarter, "Essentials."
- January: Christian Standards.
- February: Highest Motives.
- March: Adequate Preparation.
- Second quarter, "Tests."
- April: Through Giving.
- May: Through Dedication.
- June: Through Social Contact.
- Third quarter, "Expression."
- July: By Helping Others.
- August: By Winning Others.
- September: By Training Others.
- Fourth quarter, "Results."
- October: Efficiency.
- November: Church Loyalty.
- December: Denominational Loyalty.

Our platform: (1) Training in Essentials. (2) Training for the Tests. (3) Training by Doing. (4) Training for Results.

**LAYMEN'S NOTES**

We greatly appreciate the fine response to our laymen's program at the state convention. The men all did good jobs with their parts and some splendid impressions were made upon the hearts of those present. Already several local brotherhoods have been organized as a result of this emphasis and others are planning to organize.

**STEWARDSHIP CLASS IN CHATTANOOGA**

We have this week in Chattanooga a class in Christian Stewardship. It is a real joy to teach men when they are anxious to learn about these great fundamental things.

We are planning to put on a campaign of stewardship during January, February and March, 1931, and shall be glad to furnish the book on Christian Stewardship to any classes at the price of 35 cents per copy. We would like to see every church put on a class in stewardship during the next quarter. February, especially, is laymen's month, and let every church plan to put on a study during that month and enlist your men in the whole church program.

**FIFTH SUNDAY MEETING, GRAINGER COUNTY NOVEMBER 29-30**

In order to show what we mean by the simultaneous fifth Sunday meeting we print below the complete organization sent us from Mr. Samsel of Grainger County:

Saturday afternoon, November 29th, at two o'clock at the Baptist Church in Rutledge, a great meeting will be held for everybody, especially the laymen and pastors. All fifth Sunday speakers are urged to attend this meeting. Considerable attention will be given the subject of "Enlistment," which is to be the subject in all the churches the fifth Sunday morning.

The schedule of speakers follows: Adriel, A. C. Samsel; Avondale, D. Ben Noe; Blackwells Branch, Isaac Greene; Beech Grove, Prof. D. S. Hamilton; Block Springs, Rev. Chas. Branson; Buffalo, Fred Noe; Central Point, Rev. Clay Lambdin; Dutch Valley, J. Kelley Frye; Elm Springs, J. B. Campbell; Helton Springs, J. J. Brady; Indian Ridge, Rev. C. F. Whitson; Locust Grove, Mrs. Paul Branson; Mitchell Springs, Rev. T. F. Marsh; Mt. Eager, Rev.

Geo. N. Russell; Narrow Valley, Joe Cameron; New Corinth, Will I. Daniel; New County Line, Prof. Tennie J. Hill; New Prospect, Rev. A. C. Nicely; Noeton, Rev. Geo. Hinchey; Oakland, H. A. Branson; Oak Grove, S. H. Nicely; Powder Springs, Prof. W. H. Inklebarger; Puncheon Camp, Rev. Grover C. Barnard; River View, Clarence C. Brock; Redhouse, Joe C. Williams; Rutledge, Prof. J. Nelson Roach; Sunrise, Rev. Ben Rucker; Bean Station, Earl E. Shirley; Washburn, Rev. John Ogan; Little Valley, Earl C. Cockrum; Head of Richland, Dr. T. J. Carr; Mouth of Richland, C. B. Cabbage; Rocky Summit, T. G. Odom.

If you are a fifth Sunday speaker, please do not fail to be at Rutledge Saturday afternoon, the 29th. If you cannot possibly attend your appointment on the fifth Sunday, please notify Mr. A. C. Samsel, Bean Station, at your earliest convenience.

suggestions of the Educational Department.

The workers of the Educational Department do not exhaust their energy in the training class at night, but all day long they are working, taking a census, grading the Sunday school on paper, searching for leaders, conferring with officers and teachers, assisting the leaders with their many problems, and doing all within their power to help that church be and do what Christ wills that it should. I believe that the workers of this department have made their way into the hearts of Tennessee people largely through their untiring efforts with individuals and their supreme desire to be servants for Christ.

Statistics reported to the state convention this year show the marvelous work of the Educational Department. In all the associations where the workers from this depart-

Their report shows an increase in every line of activity and back of it all lies the steady work of the Educational Department. For the past seven years a worker has been kept in this association each summer and during the past two years simultaneous campaigns have been held. Every church in the association has been reached and trained in its work. As we follow the activities of this department we find that very definite results come from its work, and these definite things are the instruments which help the churches grow.

No greater work has been done by the department than the organization of the annual preachers' schools and the associational pastors' conference. Dr. Alldredge says that "when our people know, they will care; when they care, they will pray; and when they pray, they will pay." The three hundred training schools held in country churches during the past year, the six hundred weeks of volunteer work and various other phases of the work of the Educational Department have informed our people, and as a result they are caring, praying and having an active part in the spread of the gospel throughout the world. Laymen have been organized and directed into fields of useful activity; B. Y. P. U.'s have been taught to function and trained to serve; Sunday schools have been enlarged and made more useful; pastors have been helped and encouraged; the Co-operative Program has been held before our people, and Tennessee Baptists march onward to perform the will of our Master.

To mention the work of the Educational Department and the success of its activities is to give credit to the man who heads the work of the department and to honor his more than twenty-two years of service for the cause of Christ in Tennessee. To know Mr. Hudgins is to love him, to understand his active interest and devotion is to realize that with him in the lead the cause cannot help but go forward.

**THE WONDROUS PAGEANT**

By John A. Oates

I watch the crimson daybreak and the rising of the sun,  
I watch the far-flung painting when the busy day is done—  
The quiet of the evening and the coming of the stars,  
I hear the tinkling cowbells across the meadow bars.  
I smile back at the daisy and greet the goldenrod,  
For behind this wondrous pageant is an all-directing God.

The sunrise songster warbles a waking song for me  
As he sings his wondrous solo of nature's liberty,  
The field mouse scampers wildly beside the quiet trail  
And the unseen lily blossoms far in the darkened vale;  
There's glory running riot where man has never trod,  
For behind this wondrous pageant is an all-directing God.

The crimson rose runs rambling along the garden wall,  
The world is full of beauty and the sky is over all,  
The daylight brings us happiness and the twilight brings us rest,  
Each day is full of glory, but tomorrow is the best—  
'Tis more than passing picture; 'tis more than earthly clod,  
For behind this wondrous pageant is an all-directing God.

—Biblical Recorder.

**THE EDUCATIONAL DEPARTMENT**

By Swan Haworth

For seven years I have spent my summers working with the Educational Department of the Executive Board of the Tennessee Baptist Convention. These years have been not only a source of joy to me, but have placed me in a position where I can see the profitable work that is being carried on by this department. I believe that this department of the board has laid the foundation for much of the missionary activities in Tennessee. It has opened the doors of hundreds of our Baptist churches that had for many years been closed to any kind of a denominational program. From the downtown city church to the little chapel far back on the mountain side the influence of the department has been felt. Churches have been inspired and individuals have learned to know their place in God's progressive program.

During every summer the work of the department is largely supplemented by the work of from ten to twenty young men and women from our colleges and seminaries who pack their grips and bid good-bye to sidewalks and noisome traffic while they make their way into the remote sections of our state and there help those who have not been able to help themselves because they did not know how, and not because they were unwilling. My mind is now dwelling on the many experiences of my own among our rural people. I have seen them brought from darkness into light; from small, uninteresting, unattractive, "ruralistic" Sunday schools to well-organized, carefully planned, and in many cases standard Sunday schools; from a large untrained constituency to a well-trained, well-informed membership, and back of all this growth has been the steady work and helpful

ment have been this year there has been a great increase in interest and activity, but in the associations where the work of the department has not been given attention both the interest and activity show a decided decrease. Several simultaneous campaigns were held during the past summer. One of them in Clinton Association and this association shows an increase of over nine hundred in its Sunday school enrollment. The combined report of thirty associations showed an increase of over five thousand in Sunday school enrollment. Grainger County Association, which at one time filled a very humble place far down the list, has now blossomed out into one of the finest associations in Tennessee.

**BARNABAS SOLD A FARM TO MEET AN EMERGENCY—WHAT WILL YOU SACRIFICE TO MEET THE EMERGENCY OF THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS?**

**Church and Sunday School Furniture**  
Send for Special Catalogue  
**The uth ern Desk Company,**  
Hickory, N. C.

**JUSTICE REQUIRES SERVICE ANNUITY**

The Service Annuity Certificates of the Relief and Annuity Board will prevent injustice to pastors and their families, injustice to churches, and injustice to communities.

A Service Annuity Certificate will prevent the injustice of permitting a pastor and his family to suffer want after he has given his life and substance in the service of the churches.

A Service Annuity Certificate for the pastor will save a church from the injustice to itself and its work of having an aged or disabled pastor to care for. We know of churches who are now unable to care for their local work as they should care for it, because they must care for a sick ex-pastor. If a pastor has a Service Annuity Certificate, he and his family do not burden the local church when sickness or old age makes it permanently impossible for him to serve.

A Service Annuity Certificate assures the community that the pastor who holds it will not, with his family, become a charge upon their charity. He and his church are providing for him and for his family when he can no longer serve or when he dies, and the burden of his care or the care of his family will not fall upon the public.

For information concerning the Service Annuity Department address H. F. Vermillion, Managing Director, 1226 Athletic Club Building, Dallas, Texas.

**THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION**

Dallas, Texas

Thomas J. Watts, Executive Secretary

## WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Corresponding Secretary-Treasurer ----- 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.

### FOR LOVE'S SAKE



"Witnesses . . . unto the uttermost part." (Acts 1:8.)

### FOR LOVE'S SAKE

Because we love Him we are giving the first week in December to special study, prayer and gifts that the people of the world may know of a Saviour who died for them.

What part will you have in the week? If you are asked to lead a program, will you give real study to your subject and not plan the easiest way out?

Are you to have a part on the program? Remember your responsibility of presenting it in an inspiring way so some one will want to pray and give.

Certainly it is not much to ask that you attend every day. Surely you love Him enough to plan that one hour for Him each day from Monday to Friday. You can give, how much I do not know, but ask the Master what He expects from you.

In a meeting of a Business Woman's Circle in November, one woman promised two weeks' salary of a missionary (\$33), another one week's salary. What can you do? Will you go for a day? It will cost you \$2.50. Two, three or four days? Can you work in China or in Africa for a month? It will cost you \$66.

Some of our friends have lost their all this month in bank failures. If God protected your money, honor Him by making Him a love gift.

Olive Edens has given her life for Africa. What does the Lord require of you?

### W. M. U. INSTITUTES

Our people are becoming more interested in our proposed institutes for each association. Two are to be held in December—Crockett County, December 9-10 at Friendship, and Dyer County, December 11-12 at Dyersburg.

We will open the first morning at ten o'clock and the second at nine.

We go all day and have an evening service planned especially for the young people to hear Miss Ruth Walden, their leader. Miss Walden will teach the counselors both days.

Miss Northington will teach the W. M. S. leaders. Beginning with the general work, she will teach plans of Southern Union for 1931, the work of the state and the association and spend most of the time on "how to do it in the society and in the circle."

Duties of committee chairmen and officers of societies and circles will be stressed. How to carry on a business meeting in a businesslike way, parliamentary law, a workable constitution, making interesting programs, poster-making, enlistment, mission study and personal service will be discussed.

January and February will be given to institutes entirely. If you want to attend one, talk to your superintendent about it. Eager are we to help the new officers for 1931.

### SYMPATHY FOR MISS BUCY

Our hearts go out to Miss Wilma Bucy, field worker for Tennessee W. M. U. for several years, in the home going of her father. He was ripe for heaven, for he had passed ninety years of age, but he was active and enjoyed living.

Miss Bucy is now secretary of Alabama Union. Her address is 127 S. Court Street, Montgomery, Ala.

"It seemeth such a little way to me, Across to that strange country,  
 The Beyond;  
 For it has grown to be  
 The home of those of whom I am so fond,  
 And so for me there is no death,  
 It is but crossing with abated breath,  
 A little strip of sea,  
 To find one's loved ones waiting on the shore,  
 More beautiful, more precious than before."

### WANTED—MINUTES

Do you have copies of the minutes of the W. M. U. convention dated before 1912?

We greatly desire both the Southern Union and the State Convention minutes so we can have our history bound.

We had no state headquarters before that date, so minutes were not kept. If you are willing to give your copy to the Tennessee W. M. U., it will be greatly appreciated. We lack 1917-1918 W. M. U. of the Southern Baptist Convention minutes.

Send the minutes to Miss Mary Northington, 161 Eighth Avenue, N., Nashville, please. Thank you!

### HYMN STORIES

We have been requested to suggest the best book on hymn stories that could be secured at a reasonable price. After talking to a number of people who are interested in the subject it has been decided to recommend 101 Hymn Stories, by Price, which can be secured for 75 cents at the Baptist Sunday School Board, Nashville.

An occasional program in the circle based on our great hymns will be helpful and enjoyable.

### HELPS IN CONNECTION WITH "PIONEERING FOR JESUS"

By Blanche White, Virginia

This book lends itself to study in an all-day mission study class of W. M. S. and Y. W. A. members, or to class work when meetings are held every day until study is completed. Do not use too much outside reference work. Those who are talented in dramatization will find in this book much material and a story which is beautifully suited to dramatization.

### Preparation for Chapter I

Have some one introduce the author. Virginians will recognize immediately that Dr. Dunaway is a member of one of the great Baptist families of Virginia, a family which has meant much to the religious life of the state. Dr. Dunaway was a most beloved pastor in several points in the state, when, suddenly, paralysis numbed his limbs. Since that time, helpless from his waist down,

he has preached the Gospel of trust which does not question the Providence of God, of cheerfulness which forgets self in the problems and joys of others, of helpfulness which reaches out over the private rooms and wards of a great hospital, as he wheels himself from patient to patient to give spiritual aid, and over the entire state, as he meets his many visitors who come to see him in the Memorial Hospital. For nine years he has lived the text, "My grace is sufficient for thee."

Dr. Dunaway serves as chaplain of the Memorial Hospital and as Statistical Secretary of the Baptist General Association of Virginia. He is a cousin of our heroine and remembers one of her sons who was reared in his father's home. There is a spiritual, as well as a family relationship, between Dr. Thomas S. Dunaway and Henrietta Hall Shuck.

Ask some one to give contents in "Introduction" by Dr. Franklin. Poster for Chapter I, "Making a Missionary." Picture of Henrietta Shuck under title. Then one after another the following: Home, Church, Missionary Biography, Christian Teachers, Friends, Marriage. If pictures of Addison Hall, scenes at Merry Point and Waverly, and J. Lewis Shuck are pasted on this poster, it would make it more interesting. Tell the story of the first chapter in connection with this poster.

### Preparation for Chapter II

Poster for Chapter II, "Steps to the Mission Field." (Draw four steps of a staircase, placing one word on each step: Separation, Seasickness, Language, Contacts. Make assignments as follows: Separation, pages 34-45; Seasickness, pages 45-52; Language and Contacts, pages 52-58.)

### Preparation for Chapter III (pages 59-84) and Chapter V

Poster: Draw large rock, marking it "Rock of Opposition," around which are scattered six large sticks of dynamite, labeled "Prayer, Bible, Preaching, Teaching, Hospitality, Kindness." Ask some one to tell the story of work in Macao and Hongkong, found in Chapters III and V.

### Preparation for Chapter IV (Pages 84-93) and Chapter III

Poster, "My Grace Is Sufficient." Draw scales with weights on one side marked "Misunderstanding, Illness, Poverty, Harshness." On the other side of the scales place weights marked "God's Presence, Home Life, Visits, Missionary Companionship, Prayer Meetings." Tell story of "Clouds and Sunshine." Have some one prepared to give opening paragraph of Chapter III and material under heading, "At Work in Filmarnook." (Pages 84-93.)

### Preparation for Chapter VI

Tell the story in last chapter. Have some one at close of chapter prepared to exhibit following poster with the question, "Was It Worth While?":

### 95 Years in China

	1835	1930.
Churches	0	203
Members	0	30,656
Missionaries	2	224
Native Workers	0	419
Schools	0	180
Students	0	10,476

### CHRISTMAS SEALS

The twenty-fourth sale of Tuberculosis Christmas Seals open on Thanksgiving Day.

For the eleventh successive year the president of the State Federation of Women's Clubs is sponsoring the state-wide sale of Tuberculosis Christmas Seals.

Mrs. Eldran H. Rogers, president of the Tennessee Federation of Women's Clubs, is the 1930 seal sale chairman. Associated with Mrs. Rogers as vice chairman are the state presidents of the following organizations:

Mrs. John M. Welch, president of Tennessee W. C. T. U.

Mrs. J. T. Fisher, president of

Tennessee Parent-Teachers' Association.

Miss Mary A. Elliott, president of Tennessee Business and Professional Women's Clubs.

Miss Alice O'Donnell, president of Tennessee League of Women Voters. These leaders will be supported in the seal sale by their co-members in the 95 counties of Tennessee.

The money raised from the sale of these seals will be used to fight tuberculosis. Buy the Tuberculosis Christmas Seal.

### WANTED—INFANTS' GOWNS

The Southern Baptist Hospital in New Orleans needs gowns for newborn infants and the good women of the South can help us materially by contributing them.

They should be made of any soft white material, open all the way down the back with tapes for tying, no buttons or buttonholes, with low neck and kimona sleeves.—Louis J. Bristow, Superintendent.

### A PLEA FROM OUR PRESIDENT

My Dear Co-Workers: The time draws near for our Week of Prayer for Foreign Missions with our Lottie Moon Christmas offering.

I am well aware of the unrest and business depression. Our largest bank closed and shut in my savings account of twenty years. Shall I sit and grieve? Will it do any good? Will it bring the money back? No, indeed! I must be "up and doing, with a heart for any fate." We must be busy, for "the King's business requires haste," and I must work while it is day, for the night comes when no man can work."

O, friends, these are short days! The work is so pressing, the days so short, it is night before we know it!

I wish you could have visited with me in Jerusalem and known our missionary, Miss Clo, a converted Jewess from Chicago. Two Northern Baptists built a lovely little cottage on one corner of our property, and great is the work that goes on there, and many are the heart experiences. Miss Clo had just had a letter from Dr. Ray saying Southern Baptists are giving less and less to Foreign Missions, so in January we will have to close down our work in Jerusalem. Imagine one missionary in a large city with many young people seeking to find Jesus, numbers of little children and their mothers hearing the sweet story! Suppose you were an ignorant Mohammedan mother with so much hatred in your heart for the English that when your baby boy was born you would blind one eye in order that he could never fight in the English army! We saw hundreds blind!

In your peace and absolute luxury in our fair Tennessee, will you not come together every day, get on your knees and ask God to show Southern Baptists, and Tennessee in particular, the joy of partnership in His kingdom work? Would you see Jerusalem work closed? Those streets left without our worker, when Jesus walked the very paths to bring peace and love to all mankind? Would you go to Nazareth and see our lovely little church, the gift of Mrs. Bottoms of Arkansas, meet Mrs. Mosa and Mr. and Mrs. Hannah and learn that they have not a dollar for equipment and they have been cut until only a meager salary is theirs? With numerous villages near, calling for the story of Jesus, and they must go on foot! How an American Ford would make them missionaries to all Samaria!

Our orphans and church in Rome, our flaming evangelists in Florence, whose lives have been threatened for telling the story! Can you not see these and then think of China, Japan, Brazil, Africa and our other stations? Does your heart not burn within you as you realize you can have a part in this world-wide enterprise? Perhaps you have had a hard, dry summer and have nothing to give. You have that for which God yearns more than all else—you can give yourself in full surrender. "First

they gave their own selves." You know what followed. Read and see. Jesus took the two small fishes and five loaves and multiplied that free-will offering until it fed the five thousand. The devil recognized His power when he said he could make bread of stones. Have we faith to believe He is able? Let us demonstrate it during this week. Come together every day and study God's precious promises. Get down on your knees and plead with Him. The silver and gold are His and the cattle on a thousand hills. We are told He is more anxious to give than we are to ask. Will we rob ourselves? "Ask and ye shall receive." "Seek and ye shall find." With all my heart I beg of you to seek and ask with an honest, sincere heart. With all love, yours for Him, Emma Byrne Harris.

CONCORD FIFTH SUNDAY MEETING

Ward's Grove Church is entertaining Concord fifth Sunday meeting on the 30th of the month. O. L. Nolen is chairman. Mrs. St. George Jones will lead the opening devotions. Sterling Wall will deliver the welcome address. J. D. Sullivan will speak on "Where Are We Headed?" S. P. Maples is to discuss "Religious Literature." Other speakers and their subjects are: C. W. Baird, "Seeing the Unseen"; S. P. DeVault, "How to Fill Empty Pews"; A. J. Brandon, "Skating on Thin Ice"; J. P. Anderson, "Our B. Y. P. U. Goal"; J. O. Oglesby, "Our Sunday School Work"; Miss Rachel Van-cleave, "Our Woman's Work"; "Why I Go to Church," by M. E. Ward, J. A. Kirtley, C. S. Dillon, J. D. Barbee, Eli Wright, Elvin Burnett and J. D. Roberts. Carter Helm Jones will deliver an inspirational address at the afternoon hour. P. W. Carney leads in the closing prayer. A good dinner will be provided by the hostess church.

A DISAPPOINTED WIDOW

I received a letter from the widow of a minister who had died recently. She told me in her letter that her husband informed her before his death that she would have the income from an annuity certificate of the Relief and Annuity Board in case of his death. She requested me to examine the records of the Board and she believed I would find that he had a certificate. I looked through the files and there is no record that he had ever applied to the Relief and Annuity Board in any way. This widow is sorely in need of the income which the certificate would have supplied.

Her husband, no doubt, intended to apply for an annuity certificate, but he put it off, waiting for a better or more convenient time. He needed every dollar of his small income, as most preachers do. He expected to be better able a little further on to take out the certificate. But he left his widow with no income and with no money with which to bury him. His good intentions could not be cashed by his widow after his death.

I had known him for twenty-five years. He was a faithful minister of Christ's gospel and a kind husband and father. But he procrastinated about making provision for his wife as he had it in his heart to do. "Procrastination is the thief of time," the bane of youth, and the regret of old age. It robs young preachers of their security, old ones of their comfort, widows and orphans of their living.

Preachers will read these lines who expect to apply for Service Annuity contracts, but some of them will wait for larger incomes or more convenient times. In some cases their wives and children will be left widowed and orphaned without the income which it is the duty of the husband and father to provide and which the Relief and Annuity Board offers help to provide.

Brother preacher, if you should die or become disabled now or soon, your family could not live on the

good intentions which you cherished in life, but a contract with the Relief and Annuity Board will bring substantial support.—H. F. Vermilion, Managing Director, Service Annuity Department, 1226 Athletic Club Building, Dallas, Texas.

BOOK REVIEWS

Anti-Saloon League Year Book, 1930. Prepared by Ernest H. Cherrington and published by the Anti-Saloon League of America, Westerville, Ohio. Paper binding, 75c; cloth, \$1.15 postpaid.

This volume, as the name indicates, is a compendium of facts, declarations and figures about the workings of prohibition in our land. It contains statements from some of the world's greatest statesmen, and multiplied facts to support the position of temperance advocates and friends of prohibition. A digest of the laws concerning prohibition is given and arguments for the movement are presented. Every lover of our prohibition movement should have a copy of the book at his hands. It is indispensable for those who wish to make their voices heard in defense of law and order and the Eighteenth Amendment.

Pioneering for Jesus. The story of Henrietta Hall Shuck. By Thomas S. Dunnaway. Published by the Baptist Sunday School Board, Nashville, Tenn. Cloth, 75c; paper, 50c.

Mrs. Shuck was the first American missionary to China and established the first school ever set up to teach Chinese children in China. The story of her life opens with an account of a fishing trip and of the eight-year-old girl's telling her father and Dr. J. B. Jeter of the big catch. She was born October 28, 1817, in the home of a Baptist pastor up in the east of Virginia. She was born before Sunday schools came into being and probably did not attend one until she and her parents moved to Richmond when she was a young lady. While in Richmond she met young Jehu Lewis Shuck (pronounced Shook) who was a student in the Virginia Baptist Seminary. He answered a call for mission funds by dropping in the collection plate a card on which he had written, "I myself, J. Lewis Shuck."

The remainder of the book deals with their romance, their surrender to foreign work and the various thrilling experiences and heart-breaking sacrifices which they encountered during their days in the virgin mission field of China, then closed against the whole outside world.

The book is well written, is fascinating in its details and narrative, and will prove a source of valuable missionary information.

Poems for Special Days and Occasions. Compiled by Thomas Curtis Clark and published by Richard R. Smith, Inc., New York. \$1.

The title tells what the volume contains. There are poems from such writers as Susan Coolidge, Theodore Parker, Tennyson, Richard H. Stoddard, James Russell Lowell, Oliver Wendell Holmes and many others as noted. There are poems for New Year's, Lincoln's and Washington's birthdays, Lent, Easter, Mother's Day, Memorial Day, Flag Day, Independence Day, Labor Day, Armistice day, Thanksgiving and Christmas. Public speakers know the value of such a collection of poems. Preachers, especially, will find this volume worth while.

Greatest Thoughts on Immortality. Compiled by Prof. J. Helder. Published by Richard R. Smith, Inc., New York. \$2.

What is immortality? How can I be sure of it? How shall I prove it to the sceptic? These and other questions trouble many preachers and teachers as well as loyal laymen.

In this volume the author has collected statements from some of the greatest thinkers of this and other days. Such men as Francis J. McConnell, George A. Gordon, Daniel A. Poling, S. Parkes Cadman, Henry Van Dyke, Hugh Black, Frank Crane, Sir Oliver Lodge, Victor Hugo and others bring their testimony and their arguments before us.

The volume grew out of correspondence which the author had with various great men, and he says: "The correspondence originally was prompted by a personal interest in the subject without any thought of publication; and it was not until recently when some of my friends advised that my 'great literary and philosophical wealth should not be lost to the world,' that any such undertaking was seriously considered."

Our space forbids any review of the various articles contained in the volume. They are masterful presentations of the subject and leave one, who may have been in doubt, more certain of his grounds.

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

WILKS

We, your committee, appointed by Hopewell Baptist Church to draft resolutions to the memory of our dear brother, John M. Wilks, submit the following:

That in the passing of this hero our church has sustained an irreparable loss. Brother Wilks possessed a marked distinction of leadership upon which our church wholly depended. He was a Bible scholar, a historian and a very impressive speaker. At all times, in all discussions, he was very conservative, not disregarding the honest convictions of others. His achievements through life have built a memorial worthy of any living apostle. His Christian walk and godly influence have ever characterized him as one of God's loyal standard-bearers. Brother Wilks was a real Christian man in as much as all those who came in touch with him and had the privilege of knowing him could see Christ portrayed in his daily life. In his last moments, realizing that his passing was near, he left this ever-beautiful testimony: "Don't grieve for me; I have lived all my life for this hour. My only regret in going is I wanted to live till Jesus comes."

As a man he was a prince in his home and possessed a hospitality that belongs only to a typical Southern Christian gentleman. He was a man of wonderful intelligence, a profound thinker, a great reasoner and a very liberal and charitable man.

Brother Wilks was one of the pioneers of the Wilks family, and his beautiful, unselfish Christian life will

live and linger with us until we see him again.

To his bereaved daughter, sister and other relatives we offer this consolation: that our brother has left to you a rich heritage, one that should be a comfort and guide to you through this short and uncertain life.

Be it resolved that a copy of these resolutions be spread on the church book. Also copies be sent the family and Baptist and Reflector.

Respectfully submitted: A. J. Fitzpatrick, Jessie Littleton.

OSMENT

On June 8, 1930, death called from our midst Brother William Shelton Osment, aged 86. He had been sick for several months.

Brother Osment was a member of Fall Creek Baptist Church. He will be greatly missed in the church and community, especially by the host of relatives and friends who survive him.

Funeral services were held from the church, conducted by the Rev. Hawkins, with interment in Fairview cemetery.

Committee: L. L. Leeman, Lona Mai Thompson, Leona Moser.

THOMPSON

The Lord has seen fit to call one of our members, Mrs. Melviny Thompson. She was a member of Fall Creek Baptist Church. She died May 22, 1930, aged 71 years, four months and sixteen days. She professed religion in early life and lived a faithful member until death. She will be missed by her friends and relatives. She was the widow of Rufus Thompson.

Committee: Levie Leeman, Lona Mai Thompson, Leona Moser.

SELLARS

After an illness of several months the death angel came April 4, 1930, and tenderly bore away the spirit of our beloved sister, Mrs. C. J. Sellars, aged 79 years. She leaves two children, Mrs. B. L. Todd of Gallatin and Mrs. S. H. Craddock of White Plains, Ky., twenty-seven grandchildren, several great-grandchildren and a host of friends to survive her. Five children preceded her in death. The family circle is broken, but the tie that binds to the other world is stronger. Funeral services were conducted by Rev. C. S. Dillon, after which the remains were laid to rest in the Arnold cemetery to await the resurrection.

Committee: L. D. Leeman, Mrs. W. H. Moser, Mrs. S. T. Thompson.

Tick-tock, the big clock said,
And a score of boys were asleep in bed.
When fire broke out in the top of the house,
Caused by bad wiring or maybe a mouse,
The furniture was burned, then set out in the rain,
But Octagon coupons will furnish it back again.

Win the Love and Devotion of Your Sunday School Pupils and Young Friends! Give Them Christmas Name Pencils
Young folks like personal gifts... gifts that are different, distinctively their own. Such a gift is CHRISTMAS NAME PENCILS... the gift that is out-of-the-ordinary and personal.
CHRISTMAS NAME PENCILS come in sets of three, packed in a beautiful Holly Gift Box... each pencil bearing the name of the person receiving the gift stamped in gold color. There is the solution to your gift problem for Sunday School classes, young friends, and relatives. There is the gift with the personal touch that everyone appreciates.
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## AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Longview, Texas, is to lose its pastor, John L. Wharton, by resignation, effective January 1st.

J. Earl Lewis of Eagle Lake, Fla., has accepted a call to the care of Broadway Church, Plant City, Fla.

E. S. Flynn of Calhoun City, Miss., has been called as pastor at Handsboro, Miss., to succeed W. C. Hamil.

The church at Gulf Hammock, Fla., is fortunate in securing as pastor R. M. Stanley of Hardeetown, Fla.

In addition to his duties as pastor at Cowan, R. A. Johns has accepted a call to be pastor at Decherd for half time.

D. O. Northrip of Oklahoma City, Okla., has accepted the care of the church at Fairview, Okla., and is on the field.

Kendell White of Summerton, S. C., has accepted a call to the care of the church at Santee, S. C., effective December 15th.

M. J. Derrick of Gallman, Miss., has resigned that church and Bethesda Church. The change is effective January 1st.

W. A. McComb of First Church, Gulfport, Miss., has accepted a call to the church at Flora, Miss., effective January 1st.

A \$75,000 annex is soon to be built to Union Avenue Church, Memphis, H. P. Hurt, pastor. The work is highly prosperous.

The recent death of C. E. Sprague of Chattanooga, formerly pastor at Cleveland, is greatly deplored by a wide circle of friends.

Henry Leo Eddleman, the son of R. A. Eddleman, a good preacher, was lately ordained to the full work of the ministry at Magee, Miss.

Andie Wilson of Golden, Miss., has been called as pastor of the church at Riverton, Ala., and the Mississippians fear they will lose him.

The church at Olustee, Okla., retains as pastor A. F. Whitlock, despite the efforts of the church at Snyder, Okla., to dislodge him.

J. D. Crain of Park Street Church, Columbia, S. C., is doing the preaching in a revival in Pendleton Street Church, Greenville, S. C., this week.

George E. Smith of Kershaw, S. C., has accepted the care of the church at Cheraw, S. C., and will enter upon his duties at an early date.

The resignation of J. F. Full as pastor at Augusta, Ark., is not effective until March 31st, and we apprehend they will not let him go then.

A call to the care of the church at Marietta, Okla., has been accepted by J. L. Truett of Whitewright, Texas, but he will retain residence in the latter place.

Recently the First Church, Abilene, Texas, celebrated the 15th anniversary of the pastorate of Millard A. Jenkins. In that time there have been 4,979 additions.

Vol. 1, No. 2 of the Baptist Clarion of Baldwin, Miss., edited by A. M. Overton, is on our desk. It is a sprightly, semi-monthly publication, destined to do much good.

R. M. Inlow of Immanuel Church, Oklahoma City, Okla., lately did the preaching in a revival at Ponca City, Okla., Cornelius Bowles, pastor, resulting in 38 additions.

In the revival just closed at the First Church, Charlotte, N. C., Luther A. Little, pastor, there were 271 additions. Len G. Broughton of Atlanta, Ga., did the preaching.

John B. Lane has resigned as educational director of the First Church, Blytheville, Ark., effective January 1st, when he will be ready for work of the same type elsewhere.

Calvary Church, Enid, Okla., is the name of a new church recently organized. The First Church, Enid, Andrew Potter, pastor, took the initiative in effecting the new body.

Sunday, November 2nd, the First Church, Tampa, Fla., celebrated the 25th anniversary of Claude W. Duke as pastor. W. C. Milton, well known in Tennessee, is the assistant pastor.

C. M. Crosswy, beloved in Tennessee, has welcomed 206 members into the First Church, Lakeland, Fla., in his pastorate of a little more than a year. Of these, 110 have been by baptism.

The General Convention of Texas in session at Amarillo refused to seat two delegates from the First Church, Fort Worth, J. Frank Norris, pastor, by a vote of 1,000 to 1, so the Baptist Standard says.

There were 37 additions on Sunday to the First Church, Ada, Okla., C. C. Morris, pastor, in the beginning of a week's every-one-win-one campaign. Lee Stulce of Monroe, La., is leading the music.

Calvary Church, Jackson, W. P. Reeves, pastor, plans to enter its beautiful new house of worship December 1st. It was formerly known as the Second Church. We congratulate the good pastor and his plucky band.

The churches of Beech River Association will hold a fifth Sunday meeting at Rock Hill Church, five miles east of Lexington, this week. G. G. Joyner of Parsons will preach the introductory sermon Friday night and W. L. King of Parsons the missionary sermon Sunday.

E. W. Reeder was recently re-elected as corresponding secretary of the Executive Board of the Illinois State Baptist Association at a salary of \$3,600; J. H. Felts, editor of the Illinois Baptist, salary \$1,200; J. A. Musgrave, state evangelist, salary \$3,000; L. W. Wiley, Sunday school and B. Y. P. U. secretary, salary \$3,000. (Mr. Felts is also a state senator and the editor of his city's daily paper.—Editor.)

By THE EDITOR

J. M. Rogers of Cunningham preached on the 16th for the Cross Creek Church. He has two Sundays open for work.

Have you read page 15? If you haven't, turn and read it and respond to the good impulse to help this great prohibition movement.

According to the Baptist Message, 13 Baptist churches and 9 ordained ministers constitute our Baptist force in the entire state of Utah.

The Junior B. Y. P. U. of the Pawnee Indian Church has 102 members. Missionary T. D. New has moved his residence to Pawnee, Oklahoma.

We are going to press a day earlier this week in order that the paper may not be delayed by Thanksgiving. Necessarily some of our copy had to be omitted.

The fifth Sunday meeting of Maury County Association will convene with

Second Church, Columbia, on the 30th. Pastor L. M. Laten is planning big for it.

Dr. and Mrs. Bagby of Porto Alegre, Brazil, celebrated their golden wedding on the 21st of October. They were married in Independence, Texas, in 1880.

Union City saints are rejoicing over the announcement that M. E. Dodd of Shreveport, La., is to be with them in January in a revival meeting beginning the 18th.

A large number of out-of-town pastors were in to hear Dr. George W. Truett during the past week. Several of them called at the office. It is good to see our pastors any time.

Pastor W. R. Hill, First Church, Lenoir City, was a caller in the office Monday. He was on his way to attend the annual meeting of the Orphans' Home Board.

Another typographical error showed up in our convention report. We made Mrs. Fetzer the statistical secretary instead of her honored husband, "Brother Noah," who was re-elected.

The brotherhood extends full sympathy to Brother J. W. Mount of Henning on account of the serious illness of his wife who has been in the Memorial Hospital, Memphis, for several weeks.

The Baptist Banner of West Virginia reports the recent deaths of three Baptist ministers of the North: Charles L. Moss of Dresden, Ohio; L. S. Vannoy, Harrisville, W. Va.; and W. H. Adams (aged 91) of Corliss, W. Va.

H. L. Carter has resigned the work at McComb, Miss., effective the last of the year, and awaits the call of the Lord to some other field. We wish he could be brought to Tennessee, for he is a true shepherd and loyal workfellow.

Pastor Altman of Spring City has closed a good meeting with his people. As a result 29 were baptized on the afternoon of the 16th, First Church of Rockwood graciously giving the use of their pool for the service, writes Brother John L. Burchfield.

President J. W. Gaines of Bethel College, Hopkinsville, Ky., Pastor Russell White of 23rd and Broadway, Louisville, and many others were guests at the luncheon given last week by the Ministers' Alliance of Nashville in honor of Dr. George W. Truett.

The enlistment services at Second Church, Columbia, are proving worth while. Ten Baptists had been received up through Sunday night and three additions by letter. The interest is very fine indeed. Pastor L. M. Laten is doing a fine work in that new field.

On the 15th of the month Miss Eela May Laten, daughter of Pastor and Mrs. L. M. Laten of Columbia (Second Church), was married to Mr. T. Haggard Howell of McCain. They are making their home in Columbia and are actively at work in Second Church.

The meeting at Immanuel Church, Nashville, closed Sunday night. The results were highly gratifying to Pastor P. W. James, and the messages of Dr. George W. Truett, who did the preaching, were a source of inspiration to many throughout Middle Tennessee.

We appreciate a copy of resolutions drawn up by the Buncombe Baptist Ministers' Conference of Asheville, N. C., upon the going of Roy O. Arbuckle from them to Calvary Church, Bristol, Tenn. We welcome him to our state and to our great fellowship.

We are indeed grateful to Mrs. William Rollow of Nashville for the jingles about Octagon soap which we

are using in our columns. The coupons are coming in in a great way. Surely it is legitimate for a business concern to sell its products by such advertising as they are doing with us.

According to the report of the Executive Committee, the total receipts of the Co-operative Program for October amounted to \$115,747.82 and designated gifts to \$8,294.49, while the moneys sent direct to the various agencies and reported to the Executive Committee amounted to \$14,750.

North Carolina changed her percentage of distribution of Co-operative Program funds from 50-50 to 45-55, the larger amount being retained at home. This was made imperative, so the convention felt, by the debt of the State Convention which amounts to nearly a million and a quarter.

Brother W. A. Masterson of Fountain City writes: "I conducted a ten-day revival with Pastor John Burnes and Armona Church near Maryville. There were 35 professions and 32 additions by baptism, one a man of 70 years. Attendance was small, due to the wet weather, but the interest was good from the first."

Mrs. Rachel Owens of Livingston sends us subscription for her nephew who is a student in Oklahoma Baptist University. He is a minister and is working his way through school. We do not wonder that his aunt should be proud of him. She also reports that they are planning to put us in their budget at Livingston.

E. A. Petroff has recently closed a good meeting with the church at Henrietta, Okla. Twenty-five were added to the church. Pastor T. H. Carden says: "It is a joy to follow one of your Tennessee preachers, A. H. Huff, who was here three years before I came." This good pastor also renews his subscription to our paper.

**MEET THE EMERGENCY OF THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS—A GREAT MISSIONARY FORCE IN A NEEDY MISSION FIELD.**



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Everything necessary to make the most attractive gift packages. 12 sheets of Fancy Wrapping paper in assorted colors and designs. 2 large spoons of the latest designs, seals and enclosure cards. All in one package for \$1. Regular store price would be \$1.50. Send cash, money order or check. Money back if not satisfactory. Mailed prepaid. Clifford L. Myers Studios, 126 W. 22nd St., New York, N. Y.

# The Growing Wet Menace Must Be Stopped!

**N**ATION-WIDE elections prove that the wets are coming out boldly from under cover. Blatant orators, promising anything and everything, are taking advantage of emotional opportunities to further the cause of their liquor-interest backers. Prohibition, America's greatest blessing, is at stake!

In the name of American justice this must stop!

Friends of Prohibition must rally to the support of the greatest moral and economic reform that has ever been achieved in the world. But how are we going to stem the tide when public sentiment, spurred on by a biased, if not prejudiced, press is following the path of least mental resistance . . . because the public does not know the facts!

Every day 5,715 young men and women in the United States reach the age of 21 years . . . and are entitled to vote. Where were they in 1920 when Prohibition was put into effect, and when the honest facts of Prohibition's benefits were on every adult's lips?

The new voters of today were then in 5th or 6th grade of grammar school, learning their fractions and decimals, entirely unaware of the promise of prohibition and its moral and economic benefits.

What has been done in the public press—educator of the masses—to give this new majority the truth about prohibition during these last ten years? Little indeed.

Not because valiant efforts were found wanting—simply because the indifferent, wet, or other unfair press would not support this mighty movement.

Now we are going to give the youth of the nation, and those millions of adults who need it, the Truth about prohibition. We are going to *buy* space in the metropolitan papers. Then any prejudiced paper cannot refuse to publish the Truth about Prohibition.

Already the work has started in many metropolitan centers; a nation-wide program is planned. As rapidly as possible the FACTS will be published, in full page advertisements, where they will do the most good.

This takes money.

But if the foes of prohibition can raise \$1,000,000 in the past eleven months to *destroy the greatest blessing of modern mankind*, surely the honest law-abiding citizens of the United States will contribute "till it hurts" to this stupendous program for the protection of our homes and children.

Every one should give, for this job must be *done right*, and will require a lot of money. A budget, carefully planned, insures the utmost results from every dollar contributed.

We are fighting a dinosaur-like monster of vested interests. Feeble efforts will be useless; we must strike with full force, unrelentingly, untiringly.

And we will! The future of American ideals—of American youth—of American manhood and motherhood are at stake!

It is a tremendous job, and it can be done only with *your help*. There is no time for delay. This coupon and your contribution—now—will help to insure the success of this vital cause!

## AMERICAN BUSINESS MEN'S PROHIBITION FOUNDATION

7 South Dearborn Street, Chicago, Illinois

The American Business Men's Prohibition Foundation is incorporated in Illinois "not for profit" and is a voluntary association organized to collect, correlate and disseminate facts regarding the results of National Prohibition and its relation to the welfare and progress of the people of the United States. Your personal contribution, small or large, will help.

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- |   |  |  |
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I am a staunch supporter of the preservation of American ideals and the cause of National Prohibition. I am willing to back my belief with cash. You can count on me to the extent of \$ \_\_\_\_\_, which is enclosed. (Make check payable to ALONZO E. WILSON, Treasurer.)

Name \_\_\_\_\_

Address \_\_\_\_\_

Please send free booklet. "Let's Have the Truth About Prohibition."

Mail to: American Business Men's Prohibition Foundation, 7 South Dearborn St., Chicago, Ill.

R28

Let's Have the TRUTH About Prohibition

## Election Results Foreshadow 1932 Battle

DECLARES PROHIBITION FOUNDATION HEAD

"The results of the November elections, with their series of 'wet' victories, mostly, however, in states and centers that were liquor strongholds before 1920, do not foreshadow any immediate nation-wide triumph of the antiprohibition forces, but they make a greater battle certain in 1932, and do emphasize the need of a great, popular educational campaign to intelligently present the scientific facts regarding alcohol and the human system and the constructive results of the Eighteenth Amendment, wherever efficiently administered," declared Chas. R. Jones, chairman of the American Business Men's Prohibition Foundation, in a Chicago speech of November 7.

"The 'wet' victories are the direct results of three things: (1) A rampant deluge of liquor propaganda, which has been focused in American cities during recent months; (2) the widespread forgetfulness of many millions, regarding the serious and vicious conditions everywhere existing in the days of the open saloon; (3) the opportunist use of the present temporary depression by

the liquor champions, who confused and misled many with the specious claim that restoration of the liquor traffic to lawful standing would benefit public revenue and decrease unemployment.

"In this connection, one extraordinary fact has been overlooked—namely, that all present attacks upon prohibition, on behalf of a re-legalized traffic in liquor, when examined and compared with the records of the days before the Eighteenth Amendment, turn out to be largely 'old stuff,' exactly the same in every particular as that of the arguments and claims of pro-liquor champions during all the years prior to National Prohibition.

"Although the Association Against the Prohibition Amendment claims that it no longer receives the financial support of brewers and distillers, yet the facts show that most of its published propaganda, except for some revisions up to date, are found in the year books of the United States Brewers' Associations from 1862 to 1916, inclusive. (Continued on page 16)

**NEWS BULLETIN**  
(From page 8.)

Rufus McDaniel, Greenwood; chorister, Cecil Clonts, Antioch; pianist, Mrs. James McCulley, Blue Springs.

The program for the afternoon was as follows: "Democratic Principles," James McCulley of Blue Springs; "Democratic Practices of the New Testament in Matters of Fellowship," Miss Leona Hulliner, Apison; "Democratic Practices in Matters of Faith," Miss Lennie Mae Clonts, Antioch; duet, by members of Apison B. Y. P. U.; "Democratic Practices in Matters of Organization," Mrs. George Rector, Corinth; "Democratic Practices in Matters of Missionary Effort," Mrs. Herbert Hooper, Oolte-wah; "Baptist Democracy in Toleration Toward Others," Rev. J. L. Weaver, Bartlebaugh; "Baptist Co-operation Among Themselves," Rufus McDaniel, Greenwood; quartet, members of Corinth B. Y. P. U.; roll call of churches; W. D. Hudgins, Miss Robinson, Rev. R. R. Denny, Rev. E. G. Epperson, and Mr. Christenbury; benediction, Carl Rogers, associational vice president.

**LENOIR CITY REVIVAL**

The revival closed at Tabernacle Church, November 11th, and resulted in 16 additions. It was one of the best and most successful meetings we have had for some time. The church was united in stronger ties of Christian love and fellowship. The Holy Spirit demonstrated Himself in great power. We saw young and stalwart men and women convicted of sin and gloriously saved, and some husbands and their wives. Brother Charley Helton assisted us. All glory and honor to Him who is worthy!—A. M. Dutton, Pastor.

**THE DINING-ROOM SUITE**

By W. W. Hamilton, Baptist Bible Institute, New Orleans

It was a beautiful home and elegantly furnished, and the guest, being a man, did not notice that the dining-room suite was out of keeping with the rest. One day the good woman spoke of this fact and half-way apologized for the incongruity. The guest was given the story.

Money had been saved for a dining-room suite and was in the bank ready for use just as soon as a decision was reached as to the kind wanted. Catalogs had been sent for and studied, and soon the furniture was to be ordered.

A young woman, who had answered God's call for service, was temporarily working as an associational missionary while waiting for the time when she could go to the foreign field. One day she came to the home of her friend, told of the longing which was in her soul, and asked the good woman to pray that the way might be opened for her to do the work for which she had trained.

They knelt in prayer, and the older woman prayed first. She said that all the time she was talking to God something inside kept saying, "What about that money in the bank?" Her reply each time was, "But Lord, that is for my dining-room suite." The question came back, "Would it not be better to furnish a mansion in heaven?"

She did not know when she stopped praying, or when the young

woman began, but she presently realized that the missionary was earnestly pleading for the way to open for foreign service. As soon as the prayer was ended the joyous news was made known. "You are going, my child, you are going! I have the money in the bank now to send you!"

**\$200 OFFERED IN HIGH SCHOOL PRIZES**

\$100 for Best Student Paper; \$100 for School

Atlanta, Ga., Nov. 24.—The Commission on Interracial Co-operation, with headquarters at 703 Standard Bldg., this city, announces the offer of a cash prize of \$100 for the high school pupil submitting the best paper on "America's Tenth Man," and a prize of like amount for the school making the best use of the Commission's "Tenth Man" project. The contest is open to all pupils of high schools and junior high schools in the fifteen Southern States. It closes April 1, 1931. Full information and a 5,000-word booklet of source material will be furnished free to any one interested, according to the commission, and correspondence is invited from high school principals, teachers, and pupils.

The announced purpose of these prizes is to encourage as widely as possible the study of the negro's part in American history, in the belief that this will be helpful to the children of both races, promoting more intelligent attitudes on the one side and wholesome race pride on the other. More than 150 high schools participated in a similar project last year, and several thousand papers were prepared by students. The project, it is said, has met with general approval on the part of Southern educators.

**FOURTH SOUTHWIDE SUNDAY SCHOOL CONFERENCE**

Meets in Jackson, Miss., January 13-16, 1931

The time is rapidly approaching for the fourth Southern Baptist Sunday School Conference. The last one was held in Tulsa, Okla., January, 1929. Former conferences were held at Memphis, Tenn., and Greenville, S. C.

Key-workers in all the states are set to the task of bringing up their state quotas and every effort will be made on the part of interested leaders from Arizona to Maryland and from Kentucky to Florida to bring to Jackson, January 13th, representatives from every school and church possible. Forty-five hundred has been set as the goal.

The city of Jackson has already definitely organized under fifteen or more committees to make adequate preparation for the conference. Under the general chairmanship of D. A. McCall, pastor of Griffith Memorial Baptist Church, Jackson, workers are actively engaged in every phase of the conference work, with that determined purpose to make the Jackson conference even greater than any of the former Southwide conferences.

Special conference rates of fare and a half for round trip are being scheduled by all railroads. These rates may be secured through local ticket agents or upon writing to State Sunday School Secretaries or to the Baptist Sunday School Board.

In connection with the various sectional conferences, the department leaders will present appropriate exhibits and distribute free literature of the latest and most practical suggestions for the improvement of every phase of their work. There will be a general exhibit of Bibles, books, and church and Sunday school supplies, conducted by the Sales Department of the Sunday School Board.

The leaders of the Sunday schools of our Southern Baptist Convention will find in the program of the fourth Southwide Sunday School Conference a challenge that should impel them to begin immediately to make preparations to send pastors, superintendents, and other leaders at the expense or partial expense of the church or school. The church that sends the largest and liveliest delegation is the church that will reap the most rewardful returns.

**CENTRAL CHURCH GROWING**

The past two or three months have been about the best of over four years' pastorate of A. T. Allen with Central Church, Chattanooga. He has preached to larger crowds than ever, the church being packed at practically every service. They have had about thirty additions and have baptized people almost every Sunday night. The church, during the associational year ending the first of October, gave to all purposes a little less than \$20,000 which, in spite of the depression, is more by three or four thousand dollars than they had given any year before that.

"The church seems to be in better condition and the prospects brighter than at any time since I have been here," says Brother Allen. "During these four years the membership has doubled, though of course we have had some losses at the same time. We thank God for the evidences of his favor and are heartened for the future.

"I appreciate the service you are rendering the denomination through the Baptist and Reflector. I admire your courage in contending for the faith, in placing the emphasis where it belongs and for the true note you sound in calling our people back to the main things which you are doing in a vigorous and effective way. You are giving us a good paper—one of the best I know of. I have been discussing with my people about putting the Baptist and Reflector in our budget, and I look forward to the time when we can."

**PASTOR WARD SOUNDS NOTE**

Pastor W. A. Ward of Waynesboro and Indian Creek Association sends for information relative to putting the paper in the homes of the people out there. He also reports the organization of a Sunday school at Collinwood where there is a ripe opportunity for growth. We are glad to have the news and also to pass on his wise words relative to the paper. He says:

"The men (at Collinwood) agreed with me that the Baptist and Reflector is what the church needs to educate our Baptist people. We are planning on putting it in every home. I am going to take the matter up with our deacons at Waynesboro. It is time for the Baptists of Tennessee to stop sugar-coating the Gospel to please the masses and go to preaching that glorious message the Lord

gave us to preach. I know no better way for our people to find this out than to read the Baptist and Reflector."

**HEALING HUMANITY'S HURT**  
A TRUE HOSPITAL STORY

**REPORT FOR OCTOBER**

Patients	649
Days of Service	3507
Free Days	670
<b>Income</b>	
Gifts	\$ 122.84
Program	2,789.89
Operation	27,406.30
<b>Expense</b>	
Operation	\$16,868.83
Cost of Charity	2,394.18
Improvement	580.15
New Equipment	100.00
<b>Surplus</b>	
Paid on Debt	\$19,943.16
	6,444.59
	\$26,387.75
Surplus	3,931.28
	\$30,319.03

We appeal for a more liberal support of the Program, which will help all causes.

*Louis J. Miller* SUPT.

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**ELECTION RESULTS FORESHADOWED**

(Continued from page 15.)

"Some of the things which America has escaped through National Prohibition are clearly revealed in the contents of the 53rd annual year book of the association, published in New York in 1914. On page 15 of the 1914 Brewers' Year Book appears the following official prophecy:

"Realizing that the beer business grows much faster than the population, and that within the next decade it is possible that the beer sales of the United States will reach 100,000,000 barrels annually, the committee is looking ahead so a future may be provided for."

"Instead of beer, and, to a large extent, instead of other alcoholic liquors, the people of the United States,

according to authentic official and industrial records, are now using 100 per cent more milk and other wholesome beverages, as a result of the banishment of the saloon and the liquor traffic through the Eighteenth Amendment.

"We freely grant that the administration of National Prohibition is still far from 100 per cent efficient, that there are many instances of unsatisfactory enforcement, cases, even, of injustice and corruption, but these are being steadily corrected and the whole service is being placed upon the basis of efficient, intelligent and high-grade administration.

"When these, and the countless related facts regarding bettered conditions under National Prohibition, have been adequately presented to the people of America, their verdict will be awaited with entire confidence by the friends of the Eighteenth Amendment."

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