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China Baptist Publication Society

By JOHN W. LOWE

The directors of the society met in Shanghai on February 7th. Mr. Lyn was elected as chairman and Miss Demarest as secretary. The executive secretaries read their annual reports which showed that a tremendous lot of work has been done during the year with far-reaching results for the kingdom of God in China. Dr. Chambers reported that the society had not been able to publish new tracts in adequate quantities owing to lack of funds. The Chinese churches were requested to make an offering of ten thousand dollars on publication society day in October, to aid in meeting the demand for literature. The society now has headquarters in Shanghai, but no building. All the friends of the society will rejoice to know that an excellent lot in the business section of Shanghai has been secured for an office building and a suitable structure will be erected upon this lot just as soon as necessary funds are available. Real estate owned by the society in Canton will be sold and the proceeds will be applied on the cost of the new building.

The demand for Christian literature in China was never greater than at this hour. Who will make it possible for us to realize the worthy motto of the society, "Sow China Down with Christian Literature"?

New Movements

I wish to call attention to some very significant recent movements among Baptists in China. One of these movements looks towards the formation of the China Baptist Alliance. Dr. T. C. Bau, secretary of the East China Mission, is one of the vice presidents of the Baptist World Alliance. At the close of the meeting of the directors of the Publication Society in Shanghai, Dr. Bau addressed a representative group of Baptists at a luncheon given to the directors and friends of the society by Dr. Herman Liu, the able president of Shanghai College.

President Herman Liu and the board of trustees of Shanghai College have put on a five-year program for the college which our worthy president will tell about through the religious press. If faith, zeal, optimism, energy, hard work, and executive ability count in a college president, we shall soon see a greater Shanghai College as a result of the leadership of Dr. Liu. Let us not forget to pray for him.

We were thrilled to learn that practically all our Baptist associations in China without any prearranged general plan are putting on in each association a five-year program. The programs differ according to the needs to be met on their respective fields. It is certain that evangelism, Bible study, stewardship, and Christian education will be stressed on all our fields during the next five years. The Chinese Christians and your missionaries feel that we can reasonably expect the enthusiastic cooperation of many of our people at home in this worthy movement. Our Baptist churches in China were invited to join the five-year movement of the Church of Christ in China, but to our great joy the Baptist churches prefer to direct their own movements in their own way. And why not?

The Eliza Yates School for Girls, and Chinese Mayors

I got quite a thrill when I called at the home of Dr. and Mrs. Bryan while they were eating their last dinner before leaving on furlough, and was introduced to Mrs. Liu, the pretty wife of the

mayor of Nanking. The next morning at the steamer Mrs. Liu introduced me to her husband, the mayor, and their baby, Miss Hanna Fair, named for Miss Sallee. These and many other friends had come to the steamer to wish Dr. Bryan's party bon voyage. Mrs. Bryan thrilled me again by telling me that the wives of the mayors of Nanking, Soochow, and Shanghai were all sweet girl graduates of the Eliza Yates School for Girls. I was delighted beyond expression to learn that the wife of the mayor of Shanghai is a most faithful active member of the Old North Gate Baptist Church.

A Touching Scene

On the dock I saw Dr. Bryan standing in the midst of a group of Chinese Christians; with uncovered heads they stood there in an attitude of prayer.

I was deeply moved as the aged missionary stood there in the cold wind and talked to God in behalf of these Chinese friends, and in behalf of the coming of the kingdom of God in China.

Movements of Missionaries

Rev. and Mrs. Adams of Dairen, Manchuria, have recently returned to their field after a few

months furlough in the homeland. Miss Bonnie Ray, whose father died recently, has been called home by the serious illness of her mother.

While in Shanghai we said "good-bye" to Dr. and Mrs. Bryan and Miss Hanna Fair Sallee who were going on furlough. At a luncheon given to the directors of the Publication Society. Dr. and Mrs. Bryan spoke optimistically of the outlook for all mission work in China, and assured us of their purpose to return to China next autumn. Men the directors of the Publication Society, Dr. and Mrs. Bryan in the preparation of the Sunday school lessons in Chinese.

Our Baptist folk in Shanghai were delighted to have the privilege of welcoming Dr. and Mrs. Speicher and Dr. and Mrs. Saunders, returning from furlough.

All our people will be glad to learn that our dear Brother Britton, who has been ill for more than two years, has been improving recently, and has recovered sufficiently to walk downstairs. Mrs. Britton certainly has done heroic service as a nurse. After many years of arduous evangelistic labors these two noble missionaries were just ready to return to the homeland when Brother Britton became suddenly ill in Shanghai. We should not forget to pray for the complete restoration of the health of our beloved brother.

(Turn to page 4.)

Roma Semper Eadem

By W. C. TAYLOR, in Letters Home

Is Roman Catholicism in Brazil essentially the same as in the United States, or is it inferior?

The motto of the Roman Catholic Church is "semper eadem." In its own eyes it is always the same everywhere. Certainly that is true in the great essentials of thought, worship, authority and spirit. The differences are in the externals, and even they don't differ materially.

There isn't any doubt of the official Catholic answer. It manifests a contemptuous superiority to non-Catholic lands and a sense of the handicaps and inferiority of Romanism in them, as compared with lands where it predominates.

In contrast, the official American reply would unquestionably be that American Romanism is a superior brand. R. E. Speer says so, after a tour of Latin America. I have known a Catholic consul or two who said the same. Their judgment seemed to me to be based on matters of taste in worship and other considerations of an external and incidental nature.

The American traveler's attitude seems to me to be based largely on that benevolent fiction, so deeply rooted in his mind—namely, the strange and self-evident false dogma that "one church is as good as another." He would go far to maintain that, in his own land, but it is easy to feel less responsibility for it on a foreign soil. Then he may unconsciously feel that, after all, all things American are a bit superior any way, as a matter of course.

To such an American one would ask wherein this superiority of Romanism in the homeland consists?

Perhaps he will reply that image worship is more crass in South America. I have never seen a more image-laden structure in South America than beautiful St. Joseph's, the historic Catholic church in

Bardstown, site of "My Old Kentucky Home." After all, any image worship is debasing and law-breaking, in the light of the divine curse upon it in the Ten Commandments. It is a futile flight of reason to maintain that an image-worshipping church is as good as any other church, when the world around its attitude on that is everywhere the same.

Another will say, "But Roman Catholicism is so much more tolerant in the United States." One more benevolent fiction. It is far more tolerant in South America. I have been in Brazil fifteen years. I have never known personally of any one's being killed for his faith, though I am told one rash colporteur who invaded a remote, fanatical zone was beaten till he died. In the same period I have known of many Catholic mobs in my native land and perhaps a dozen ministers of the Gospel have been murdered by them. The Watchman-Examiner printed a notice, spread all over a certain part of New York City, warning all concerned that that was Catholic territory and no Protestant evangelization of the people would be tolerated. If more than 90 per cent of the people in the U. S. A. were Catholics, as is the case in Brazil, how much liberty do you suppose you would have for Gospel propaganda such as we enjoy everywhere in Brazil?

A friend said to me, "There are not so many different names of the Virgin up in our country." Just more good will that is father of the benevolent but fictitious thought. Between Fort Worth and Seminary Hill is a Catholic school with the name and image of "Our Lady of Victory," a common title of the Virgin here. Opening a number of "America" that lies at hand, I notice "Our Lady of Mercy Academy," "Academy of Our Lady of

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Baptist and Reflector

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"I reckon the Lord kinder spected folks to laff now an' then, else He wouldn't of put a laffer inside 'em."—MOM.

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Did you save your last issue of the Baptist and Reflector? If you did, turn back and study those advertisements from the Sunday School Board and order your Christmas presents therefrom.

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The appearance of Clarence Darrow in Nashville reminds us that God said, a long time ago, "Fools make a mock of sin." And that He said through David, "The fool hath said in his heart, There is no God."

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The Southern Baptist Handbook is off the press. It is a mass of interesting facts, figures and comparisons. Every pastor needs a copy and every other church member who keeps informed will want one. It comes only in paper binding this year and the price is 50 cents.

WHY INDEED?

Jacob: "Why do de chu'ch membahs git mad when de pahsun tell 'em dat dancin' an' eyard playin' an' drinkin' home brew am scand'lous?"

Rastus: "Why do a dawg git mad when you tries ter take a bone away from him?"

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Isn't it funny: the secular papers will give a whole column to announce a big dance, a quarter page with some 24-point type to announce a prize fight, half a page and 32-point type to a benefit carnival, and think they've been generous when they give a half inch in 6-point type to announce a sermon in one of our churches! Yet they claim to be impartial servants of the people!

GET YOURS FREE

Now is the time to come to the aid of your paper. We must have more subscribers. Until we get them we cannot get paying advertising business. You can earn your subscription free if you will get out and send us five new subscriptions at two dollars each. We will allow you to count as new ones any former subscriber whose name has been off the list for one month or more. It will not be difficult for you to get these if you make an earnest effort. Get the five names and addresses, collect from them the ten dollars and send to us with your name and address, and next year you can all read the best Baptist paper published in all the world for Tennessee Baptists.

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HOW LONG WILL WE SLEEP?

We wonder how long our Baptist people are going to continue to sit idly by while heretics are invading the field of the South and stealing from us the people who are ours by right of birth and training as well as by faith. The negroes of the South are mainly Baptists in their faith. They love the simple Baptist doctrines and service. The democracy of our faith suits them because it brings about a more rapid individual development. How much of their present civilization and spiritual development is due to the faithful work of Baptist preachers no one can truly estimate.

But we are sitting on the sidelines asleep while others are entering their homes and taking them away from our ranks. Here is a word from the Catholic Citizen of Wisconsin. Read it and see how the arch enemies of democracy and New Testament religion are gloating over their inroads into what God has made a field for evangelical Christians!

"Some idea of the fertility of the field for Catholic missionary work among the negroes is given by the fact that of 155 students enrolled in St. Monica's new school, Raleigh, S. C. [evidently meaning North Carolina], not a single one is a Catholic. Five sisters of the Immaculate Heart of Mary from Scranton, Pa., teach in this school. A choir of forty children, none yet a Catholic, is being trained by the nuns. The temporary church is more than two-thirds full each Sunday at mass, but there are only seven Catholics in the congregation and five of these live far out of the city. Thirty-three persons attend catechism classes held every Wednesday evening and 119 children go to

Sunday school. None of these children are Catholics."

Thus is a plain fact set forth. Allowing for the usual exaggerations that one finds from such sources, we are bound to admit that such a report brings us squarely face to face with our responsibility and our serious danger. These five white nuns from the North have entered our mission field and have gathered the children. Don't bother about the adults, is their motto; "give us the child until it is twelve and you may have it after that." And they are launching their movement for proselytizing the negro race through the children. The nuns, slaves of the Hierarchy, come and carry on their mission work for them at the lowest possible cost to the church, while, shame to say, thousands of our women, the equals of any Catholic nun who ever lived, spend their precious time and squander their talents playing bridge and reveling on the dance floor!

Will evangelicals ever wake up? Will our churches ever enlist the talented and cultured womanhood in worth-while tasks for the Lord? If we were on the job with consecrated personalities, we could have a kindergarten in every negro section where volunteer workers would carry on, and we could have a special school for every section of our Southland in which there are negroes who are still deprived by our "ancient and baneful prejudices" of the right to an education.

It will do us no good to rail against the mission work of Catholics. It will do us no good to sit by and whine. We can and will take the day when pastors get a vision of our mission task and enlist the army of dancing, card-playing, theater-going church members of our land in the one supremely important task of the day—namely, service for Christ here at home.

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CAROLINA BAPTIST HISTORY

We have just received a copy of the History of North Carolina Baptists, written by George Washington Paschal and published by the North Carolina General Board. The volume is one of pretentious size and is a storehouse of information. It has been under way for more than four years. It contains 572 pages, including an elaborate index. Aside from one chart, there are no illustrations. It is printed in large, clear type on a fine grade of paper and attractively bound in green buckram, and sells for \$3.00 per volume. This is Volume I and carries the record down to 1805.

One is struck by the fact that the author introduces his study of North Carolina Baptists by a seeming effort to disprove Baptist Succession. Just why he should have done this we cannot understand, and certainly the effort distracts seriously from the purpose and significance of the book. From the critical standpoint, we would also have to say that some of the chapters are ponderous, and more space is given to other denominations, especially Quakers and the Church of England, than appears needful. The structure of the work is good, the narrative moves on in an interesting way, and the facts set forth present to the reader a good survey of the life of Baptists in the state.

The many Carolinians in our state will be glad to know that the work is now ready for distribution and all students of Baptist history will want a copy. It may be ordered from the Baptist State Mission Board, Raleigh, N. C., or from the Baptist Sunday School Board, 161 Eighth Avenue, N., Nashville, Tenn.

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THE FIRST CAUSE

"We feel the need of a first cause, but a first cause is not enough. That leaves us cold. If you add to the first cause a purpose, that might awaken interest; if to that you add a sense of care, it would warm the general currents of the soul. But if we reach the assurance that this infinite power is joined to infinite love, that the All-great were the All-loving too, then we break into a new world of experience which is a part of life's highest culture and without which no mind, however brilliant, can lay claim to the knowledge of the highest and best."—John McNeill.

Virtue alone is true nobility.—Juvenal.

Editorial

Thanksgiving passed and we are thankful.

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Some drivers still insist on hugging the curves.

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Fried food and flat fritters have ruined many a pleasing prospect.

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A preacher is like a fountain pen—he needs to be re-filled occasionally.

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When your heart is hungry for companionship, try visiting with Jesus.

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Don't grumble at the weather. It had nothing to do with your disposition.

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One way to stop a run on the banks would be to station some Chicago racketeers just beyond the paying teller's window.

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The difference between right and left is a matter of training. The difference between right and wrong is the eternal fiat of God.

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"If you cannot control the prophet, kill him!" has ever been the slogan of the world—and sometimes editors are classed with prophets!

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"The grasshoppers and katydids have vanished until warm weather comes again" might be a suitable inscription for some church pews.

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"Sitting Bull" would feel at home as a member of some of our churches; at least he would have plenty of recumbent braves alongside him.

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An Irish-Catholic university has given Al Smith doctor's degree—which reminds us that some Baptist schools still "doctor" grammar school pupils!

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Wasn't that a high-grade American comedy of errors when the excited people withdrew their money from banks and deposited it in stock agencies' vaults?

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"Spare the rod and spoil the child." For fear it will not be recognized, we explain that it is a quotation from the Bible—as authentic truth as exists in all the world.

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When you lived on the farm, it was supper; in town it is dinner. When he was in the country, the pastor was Brother; in the city he is Doctor. But what difference does it make in either case?

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Advice to the rich: Do not worry. If the financial cataclysm comes, you can fall no further down than the level upon which nine-tenths of the people always live; and the probability is that you will be in better company down there than you were when running with the rich social clique.

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As long as America is cursed with the credit habit and installment merchants, just so long will our land be the victim of recurrent economic illness; for when the public stops buying and starts paying debts, all industrial institutions are compelled to curtail production and hard times set in.

More Close Communion

Bishop Manning of the Episcopal diocese of New York has drawn upon his head the wrath of the Christian Century by standing foursquare on his doctrines and refusing to be drawn into an illegal communion service. In the issue of November 26th the Century has some hard things to say about this High Churchman and his "humiliating record of petty legalism." Here is the cause:

In 1929 the Christian Unity League was invited to hold its sessions in St. George Episcopal Church, whose pastor belongs to the league. The program of the meeting included a communion service. A Dr. Coffin was appointed to administer the "sacrament," but he is not of the Episcopate, hence is forbidden by canon law to administer the sacrament in an Episcopal Church. In 1930 the same occasion arose. Another Episcopal minister invited the league to meet in his house and to celebrate the communion with himself administering it. To this the league members at first objected on the grounds that to accept the invitation under the terms laid down would be to admit that they are not on an equality with the priests of the Episcopal Church. Other considerations, however, outweighed the objections and the invitation was accepted, but Bishop Manning again intervened. Of this, the Christian Century says:

"Came then the ecclesiastic upon the scene. It would seem that there is something in the very nature of ecclesiasticism which, the more magnanimous and Christian is your approach to it, the more stiff it becomes. At any rate, the gracious spirit of the Christian Unity League in subordinating its own basic principles to its desire for communal fellowship with Episcopalian, was met with something that felt like a slap in the face. . . .

"What was the ground of the bishop's interdiction? Was it because the prospective communicants were not Christians? No. Or not members of the church which is Christ's body? No. Or because there was anything irregular in Dr. Norwood's acting as celebrant of a communion service in which such persons were expected to communicate? No. . . . What then was the matter? It had been assumed by the league's committee that the whole conception of Episcopal regularity had been complied with. But the committee, including Dr. Norwood himself, acted without reckoning with the mole's eyes of ecclesiasticism."

The Century then goes into a tirade in which Bishop Manning is castigated with vitriolic force. Canon 23 of their church prescribes that the communion service must be administered by an Episcopal priest and that the sermon must be preached by a clergyman of the same faith. Because he stood by the law which he promised upon his own honor to uphold, the bishop is branded as a Pharisee, and the church which has the law is branded as a "pharisaical church."

And the "cause of unity," which seems to be dearer to the Century than personal convictions, church unity, and the denominational fraternity, received a serious set-back according to this publication. Some layman in the Episcopal church, a spiritual twin of some in every denomination, seeks to court public favor and to air his broad-mindedness by writing to the Christian Century criticizing the bishop and asserting that 90 per cent of the laymen of that church would vote against the bishop—"vote Protestant," whatever that means to him. And the editor says in concluding the caustic rebuke, "The Episcopal Church is a far more Christian church than the public has been led to believe by the unhappy acts and words of some of its most conspicuous representatives."

Baptists Smile

Baptists must smile at this outburst on the part of a Pseudo-Baptist writer. They surely can sympathize with Bishop Manning, for no body of Christians have ever suffered so many unjust, malicious and misleading accusations as they have on account of their insistence that no man has a right to partake of the Lord's Supper in their churches save such as has been properly admitted into the fellowship of such churches. We believe hardly

one tenet of the Episcopal Church, aside from the fundamental doctrines connected with God and the Saviour, but we do claim that Bishop Manning would have been a traitor to his church and to his sacred position in it had he done less than insist that the rules of the body be obeyed by the priests and the churches that are under his jurisdiction. If the "cause of Christian unity" has been hurt by the episode, we fail to see how. If out of it the group of Christians who are insisting upon union at any price can be persuaded that denominational principles are essential to real union anywhere in the Christian world, well and good.

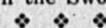
What Price Union?

What price shall Christians have to pay for worldly fellowship anyhow? What is there about the Lord's Supper that would bring before the nation and the whole Christian world such an episode as that which the Christian Century airs? One would be led to feel that the simple ordinance, given by Christ to His disciples for a memorial, had become a sublime and all-powerful dogma upon which all else depends, and that without being able to partake of the "sacrament" together, there is no hope of ever perfecting a system of fellowship and brotherly union among the believers in Christ.

In fact, the whole argument of the unionizers sounds very much like that of the political communists, who demand that the walls that have separated families and classes and races and nations all be demolished, and insist that the place to begin the work of annihilation is in the home. Destroy the home and its fellowship, let the nation take the children and train them, abolish the marriage custom upon which the home depends for its existence, break down all social distinctions, racial barriers and national lines, and the world will come into its Utopia. That is the doctrine of the communist, and he actually thinks it will work.

The Christian unionist is running the same course. He wants to destroy the fundamental and basic principles upon which churches stand. All the congregational ideals of polity must be destroyed. "Close," or restricted communion, is the keystone of denominationalism, hence destroy it at all costs. What matter human hearts and human desires? What matter religious convictions and age-old principles? What matter church laws and doctrinal control? They must be junked, and the forces that would defend them crucified, for Church Union is the one and only thing in all the realm of Christ's kingdom with which He can be pleased!

The ultimate goal of the unionizers is to create a great religio-political machine that can control by sheer numbers and popular opinion the rank and file of Christian ministers. Rome stands on one side of the channel, through which New Testament Christianity must pass, as the Scylla, and on the other side now arises "Christian Unity" as the Charybdis. It begins to look as if those who seek to steer through the channel on the old "Ship of Zion" are to be crushed ere the passage is made. Were it not for the absolute certainty that Christ is going to be pilot of the ship, we might well surrender and lay down the Sword of the Spirit.



Facing the Facts

(Here is a clear, definite statement from Editor Gilbert of the Christian Index of Georgia. It is a very wise declaration by one fresh from the pastorate and who speaks with the authority of a bishop.—Editor.)

Jesus insisted that one should face the facts. No king should go to war until he made careful estimate of his strength and the forces opposing him. To do otherwise is to court disaster. No one should begin to build a house until he has made arrangements to finish it, lest his neighbors have occasion to laugh him to scorn. That wonderful story of the prodigal son is an approach to the same question from another angle.

The time for Southern Baptists to face the facts is now. They should go back of the symptoms and study the causes. Our debts are heavy and interest on borrowed money is eating up the meager receipts from the churches. Pastors and people

complain about burdens and protest against programs. Charges of extravagance and overlapping are whispered and at times boldly declared. But these and other things are symptoms and will disappear when the causes are removed.

What are some of the causes?

First of all, our boards and agencies do not have proper contact with the local churches. The Red River, the Ohio and a few other large streams mean much to the Mississippi; but after all is said it is the countless smaller rivers and numerous tributaries that make the Mississippi the Father of Waters. So it is with our organized work. It is well for us to keep in touch with our great churches and our great, generous and wealthy laymen, but in the long run of an epoch it is the little church and the little man that feed the stream of Baptist life and make the Baptist churches the most potent of all evangelical bodies. We must find some way to form contact with these or much of our strength will sink into subterranean caverns or dry up at its source.

There is too much distance between two thousand Baptist churches in Georgia and the Georgia Baptist Convention. The distance between these churches and the Southern Convention is greater still. This is not the fault of the conventions, but it is the fault of each of us whose duty it is to interpret the conventions to these churches. The Secretary-Treasurer of the Georgia Baptist Convention, the Superintendent of Missions, the Secretary of the W. M. U., the heads of other departments and the editor of the Christian Index may be ever so faithful and energetic in their efforts to render this service, but the fact that they are paid officials of the convention discounts them in the minds of a multitude. The people often feel we talk for money.

Yes, we can shrug our shoulders and wash our hands and speak in injured tones, but that does not remove our responsibility. It is the duty of the strong to bear the burdens of the weak. The wealthy churches, the able ministers, the leading laymen can change the whole of this indifferent attitude on the part of non-cooperative churches when they are willing to identify themselves with their brethren's problems.

Another ill is denominational illiteracy. These good people read their Bibles, attend church, Sunday school and other organizations encouraged by our conventions, but they do not know the history of the Baptist people and the fundamental truths for which they stand. They do not take a denominational paper and are not informed on the current events of Baptist life. They are not informed as to the personnel of convention leaders. The names of secretaries, seminary and college presidents, editors and so forth are no longer household names. For the most part many of our people know nothing about them and have no interest in them nor the cause they represent.

To these things: lack of contact, ignorance of our Baptist position, history, current events and organized work, non-acquaintance with the officials of the convention and representatives of our boards may be traced our greatest affliction—namely, a lack of confidence in the conventions and their chosen leaders. They do not believe the conventions are capable of speaking without bias on matters that come before them for consideration and action. They do not have confidence in our boards and speak against them often in the open. They believe the boards have not been wise in the management of the churches' organized affairs. They charge extravagance, unnecessary overhead and point to two unfortunate episodes of recent years in each of our outside boards. They lack confidence in us, all of us who assume the role of leadership.

These things have become almost chronic in our democratic body, and it will take time to cure them. It cannot be done by purging, necessary as that is at times. It would not be wise to resort to surgery, though the pruning knife is sometimes necessary. No one at all familiar with these dear folks would suggest the rest cure, as much of their troubles may be traced to idleness. To bring about a cure it is necessary that our leaders face the facts.

"LOCALITAS"

By E. D. Solomon, Secretary Louisiana State Mission Board

"Localitas" is defined as a "disease exerting at least for the time, only local action. But if a local disease be severe, it ultimately produces constitutional effects."—Universal Dictionary.

There are some churches suffering from "localitas." They have only local action. When this disease runs long enough it produces constitutional effects. It is a very serious matter to have constitutional trouble, both in the government and in the physical body. But there is nothing so serious as when a church allows the disease of "localitas" to continue until it has "constitutional effects." To be sure, there are some churches that do not have "local action." They have passed that stage; they are deceased. Churches living for and in themselves, is the plain English for it. They must take care of their local situation to the neglect of all other causes.

Why is it that many times—almost invariably—when a church build a new house the preacher is obliged to move? "Only local action"—"localitas" will produce constitutional effects, even in so short time as building a house. Every blessing has its perils. This is one of the perils in building a new church house. Some have learned this from experience. We have seen it abroad in the land. In building we deceive ourselves by thinking that we will do for others when we get through doing for ourselves. We allow, unconsciously, perhaps, the disease of "localitas" to get a grip.

The churches while suffering come to the conclusion that the cure is a new doctor. Out goes the man who has labored and toiled, hoped and prayed, planning what he would do in a great, new beautiful house! "Localitas" did its work. There is a space of inactivity and confusion and idleness. They are disconnected from all the great ongoing causes. It usually takes a new pastor with new leadership to hook them up to things beyond themselves.

The first symptom of "localitas" is a near-sighted view of duty. Peter said this is blindness—seeing only what is near and forgetting the cleansing from their old sins. It is just as much the duty of churches to build houses on the foreign fields as at home, and more so. It is just as much a Christian's duty to pay the missionaries' salaries as it is his pastor's salary, and more so.

A pastor wrote me that the cry of his children for bread was so loud he could not hear the cry of China. I wrote him that if he would hear the cry of China, his children would have plenty of bread. Jesus taught us to pray for the kingdom before we pray for bread. He said, "Seek ye first the kingdom of God," and food and raiment would be added. There has never been a pastor who faithfully preached and taught missions that he was not listened to and abundantly provided for. It is a certain fact that the man who pays the missionary's salary always pays his pastor's salary. Foreign missions is a sure cure for "localitas" and many other disturbing symptoms.

The second symptom is selfishness. "Only local action" or "localitas" will certainly produce the worst kind of selfishness. Self spells hell. It is the parent sin. Like the love of money, it is the root of all kinds of evil. If a pastor sows the seed of selfishness in his church, it will bring forth in the heart of his members the fruits of selfishness. Jesus says, unless you deny self, you cannot be my disciple. Not self-denial, but denial of self. The only way for a Christian to save his life is to lose it. Do not live for self, but for others. The devil gets a huge joke on a church when it confines its activities within four walls. The more you think of yourself, the less others will think of you. God cannot bless a self-centered, self-serving, selfish pastor or church. Every church ought to be ashamed to spend more money on itself than it does on others—than it does on the salvation of the whole world. No man would spend more on himself than he does for his entire family. He who closes the channels of liberality against others closes it against himself. The pastor who closes the channels of liberality against

others closes them against himself. Forgetting self, losing self, remembering others, living for others, is a sure cure for "localitas." It is the only proof and evidence of our love to Jesus Christ. "If ye love me, keep my commandments."

CHINA BAPTIST PUBLICATION SOCIETY

(From page 1.)

One of the good churches in Texas is making it possible for Robert Mashburn to return to North China. Let the good work go on!

Work Among Students

It gives us unusual joy to be able to resume this work again. Mrs. Lowe and I are here in Tsinan for a few weeks, helping out a bit in the absence of our niece, Miss Ramsbottom, who has gone to Peiping with Miss Bertha Smith, who was advised by the doctors here to go to the hospital for a major operation, which is over, and the doctor says she will, owing to the perfect state of her health, make a rapid recovery.

During recent months the students have been so vociferous in their denunciation of foreigners that I was doubtful whether I would be received by the students and teachers of this city as I was several years ago when giving my health talks. There are one thousand students within two city blocks of our compound. I called on the principal of one of the Middle Schools last Saturday. He being an old friend, I was, of course, most cordially received. It was immediately arranged that I should give my illustrated health talk last night (Monday). More than one hundred students came to the assembly hall. One of the students volunteered to help with the slides, and while I stood near the lantern talking about the pictures on the wall the principal pointed to the various objects, and interjected a few suitable remarks occasionally. The principal and the students were all apparently well pleased, for at the close of my talk he requested me to kindly show the pictures to the forty poor children in their night school. I assured him that nothing would give me more pleasure than to show the pictures to the children. All the students gave my response hearty applause. Evidently they appreciate the work done for the poor pupils in the night school. Some of the Middle School students left, but about half of them remained for the second show. You can easily imagine my embarrassment to find that my good helper in replacing the slides in the box had mixed them up hopelessly.

We certainly had two good shows and a fine spirit throughout the evening. An invitation has come today from another Middle School in the city to give my health talk to a school of two hundred students. The transition from physical to spiritual health and purity is always natural and easily made. I always close with "Blessed are the pure in heart, for they shall see God." I am overwhelmed by the thought of the magnitude of the evangelistic opportunity before us. Surely Southern Baptists are with us at such a time as this!

NEW SUBSCRIBERS

Mrs. C. E. Pratt, Rev. S. S. Hacker, Mrs. E. M. Morton, Frank M. Wells, Miss Jestena Mullens, Mrs. J. G. Neal, C. L. Alford, Miss Laura Stone, Mrs. R. O. Burnett, Mrs. M. B. Kelley, Rev. Garland C. Howard, Miss Maude Roberson, Mrs. E. W. Williams, Mrs. O. M. Estes, Mrs. C. R. Hoover, Denny Nicely, Miss Anna Ruth Davis, I. B. Beeler, J. A. McBee, C. T. Stanley, R. L. Herrington, Mrs. G. B. Hale, Mrs. J. M. Freeman, Mrs. E. L. Farmer, Mrs. L. D. Agee, T. C. Williams, Harry Grimmer, John Cole, Mrs. Vivian Gegan, Mrs. M. P. Kendrick, Mrs. W. B. Markham, Mrs. Clifford Davis, Miss Callie Burton, Harvey Allen, German Pittman, Mrs. Charles Harrison.

Full many a flower is born to blush unseen
And waste its fragrance on the desert air.—Gray.

Thus Nero went up and down Greece and challenged the fiddlers at their trade. Aeropus, a Macedonian king, made lanterns; Harcatius, king of Parthia, was a mole catcher; and Biantes, the Lydian, filed needles.—Jeremy Taylor in *Holy Living*.

ROMA SEMPER EADEM

(From page 1.)

"Good Counsel," and many, many "Mount Saint Mary" and "Notre Dame" ads. The world around thorough-going Romanism has, for all practical purposes, abandoned the doctrine of the Trinity and molded for itself a Divine Quaternion, in which the Virgin Goddess, wife of God and mother of God, is the favorite, in preference to the Divine males. Any Person of the Trinity would be highly favored could he receive from Romanists the loving devotion given to Mary.

"But," adds another, "our North American Catholics have less superstition." What do you regard as superstition? Merely what you are not familiar with? Can there be any greater superstition than the worship of a water?! The theory of world-wide Romanism has been summed up as a worship that says to the water, "Thou art my mother," and to the water, "Thou art my God." Is there anything in the heart of Africa that is inherently more superstitious than that? Yet the greatest parade of that crass pagan superstition the world ever saw was the Chicago Eucharistic Congress, and the shameless serfs of it were idolized New York politicians, much esteemed thereafter in the South. And the present Governor of New York was heard by many of us in South America over the radio, in an address to the Knights of Columbus in Albany a few months back, in which he praised these gallant crusaders of such superstitions for their "straight thinking and true Christianity." Against such a genial will-to-believe, facts have no force.

Our Protestant public in America simply shuts its eyes to disagreeable facts about Romanism. They are ignorant of the beliefs of their Catholic friends and therefore suppose them to be the same as their own, with a few ecclesiastical differences such as separate Presbyterians and Methodists, only a bit more accentuated. I feign no superiority here. As a missionary I came to Brazil grossly ignorant of Catholic tradition. My eyes were opened on my first furlough. The Louisville Evening Post then published at intervals a page on religion, a part of which was edited by Catholics. I noticed, to my amazement, that the very same superstitions I had grown accustomed to in Pernambuco were the unquestioned spiritual diet of Kentucky Catholics. There is no difference in superstition. I do not know a more terrible case of low superstition than the multitudes that have flocked to the grave of a defunct priest in Malden, Mass., recently and prostrated themselves, sick and sinful, in the mud before that "miracle-working" tomb. All humanity is the same, and Rome offers to all satisfaction in their appetite for the spuriously supernatural, that is arbitrarily supposed to hive in stocks and stones.

But still some one objects, "I know my cultured Catholic friends do not believe all this superstition." Right you are, in some cases. And similar cases in South America are legion. The cultured Catholic in South America is often a Free-thinker, or Mason, or Spiritualist, or Protestant sympathizer, or anticlerical, or modernist, or sheer atheist or agnostic, or a gay arbiter of elegance that dips lightly into all dogmas and merely keeps to the magic name "Catholic." American Catholicism is missionary Catholicism and much more strict in its beliefs than Latin Romanism. Where you find one cultured American Catholic who is indifferent to dogma and merely trains with the Catholic crowd, we will find you a score of such in Latin-American lands.

It is a good-humored fiction—this notion that American Romanism is a superior article. It has advantages in its heritage of Protestant standards of life in a non-Catholic environment, but it has not the strong anti-clerical and philosophic purifying opposition within its own ranks that always enlists the best and bravest of South American Catholics.

Our attitude toward Catholics ought to be a friendly effort to know the facts. And the facts do not justify any division of Romanism into North American and South American types. Roma semper eadem.

BAPTIST AND REFLECTOR

Timothy

(A Young Man Instructed in the Bible)

SUNDAY SCHOOL LESSON, DEC. 21, 1930

By O. W. Taylor

Scripture: 2 Tim. 1:1-6; 3:14-17. Golden Text: 2 Tim. 3:15.

Introduction: As the general theme for this quarter's lessons is "Representative Men and Women of the New Testament," Timothy is selected for study instead of the alternative Christmas lesson dealing with the birth of Christ, which has already been considered somewhat in the lesson on "Mary, the Mother of Jesus." In the light of various Scriptures, it seems that Timothy was born in Lystra, a city of Lycaonia, in the Roman province of Galatia. His father was a Greek (Acts 16:1), the Greek word here (*Helen*) signifying nationality, not simply a Greek-speaking Jew. His mother was a Jewess whose name was Eunice (Acts 16:1; 2 Tim. 1:5). She gave Timothy thorough instruction in the Scriptures (2 Tim. 3:15).

As she was already a believer when Paul visited Lystra the second time, she seems to have become a Christian upon the occasion of his first missionary journey there (Acts 14:6; 16:1). Only Eunice is mentioned as exerting a shaping religious influence upon Timothy, from which it is inferred that the father either had no force of character for such or had died when Timothy was young. Timothy was or came to be in a delicate state of health (1 Tim. 5:23). And he was beset by temptations such as any young man of today might have to face (1 Tim. 5:22; 6:11; 2 Tim. 2:22). But God's grace triumphed in his heart and life, and he became a faithful follower and preacher of Christ, a representative of the great Apostle Paul, and perhaps his most dearly beloved friend and helper.

At the time of our lesson, Paul is in his second imprisonment at Rome, a short time before his death, and he writes to Timothy, tried and true. In our lesson Timothy is revealed as follows:

I. A Beloved Convert (1:1-2). "Son" relates to spiritual kinship. As a convert Timothy was:

1. Paul's Fruitage Unto Christ. He calls Timothy "my . . . son." Probably Timothy was converted upon the occasion of Paul's first visit to Lystra (2 Tim. 3:10-11), as he was already a believer when Paul visited there the second time (Acts 16:1). First, his grandmother and his mother were saved, and then he came in (2 Tim. 1:5). Parents and older people should lead the way for the young people in all right things.

2. Paul's Son in Christ. "My beloved son." "Beloved" (Greek, "*agapetos*") signifies attachment from reasoning and choice. The sterling worth of Timothy called out Paul's affection (Acts 16:1). Under God, Paul led Timothy to Christ to become a thoroughgoing convert, Paul's "true son in faith" (1 Tim. 1:2, R. V.). Being denied sons according to the flesh, the apostle begot sons according to the Gospel (1 Cor. 4:15; Philm. 10). Of course, he did this in an instrumental sense only. Out of his spiritual birth pangs, as instrumentally used to apply the Gospel (Rom. 9:1-2; 10:1), Timothy was begotten into the kingdom. This is the business of Christians in the world (Matt. 28:19-20). Are you spiritually childless? Saving relationship to Jesus establishes a new kinship among men (Matt. 12:46-50). Alongside "the blood of the Lamb," the mixed blood of Timothy was inseparable to Paul (Gal. 3:28). Wherever the Gospel has sway, the Christian has kinfolks. And he shall have a reunion with them some happy day.

II. A Remembered Friend (1:3-5). "I have remembrance."

1. As a Helper in Past Years. The background of the verses before us was Timothy's service for Paul unto Christ. When Paul impressed him for kingdom service, he acquiesced (Acts 16:1-3). He did not, like many, sit lazily waiting for "the golden chariot" to sweep down from the skies and take him home. Space forbids the giving of details, how Timothy stood by Paul "through thick

and thin," but Paul sums it all up by saying of him: "As a man with a father, he hath served with me in the gospel" (Phil. 2:22). And now, out of his second imprisonment and shortly before his death, the aged apostle writes a letter to his beloved helper of other days. So fragrant was his memory of by-gone days that he just had to write, "I thank God." Ah, that friend of the passing years, over whom our eyes grow misty, and for whom we thank God! (Phil. 1:3.)

2. As an Occasion of Prayer. "I thank God . . . that without ceasing, I have remembrance of thee in my prayers." Such was Timothy, that Paul thanked God that he could and did pray for him. Paul was thankful, not only for the privilege, but also for the exercise of prayer in Timothy's behalf. A gladsome inspiration to prayer. What an encomium upon a man! Would that one's life always warranted his making the request of his brethren which an old saint of the Middle Ages was wont to make: "Whenever you get an audience with the King, please remember my name." If I cannot stand on the other ground, let me make this request because of my faults, "that I may obtain mercy and grace to help."

3. As an Earnest Soul. "Thy tears." People wept when they told Paul good-bye (Acts 20:37), and one is certain Timothy did when he and Paul had to separate. But beyond this, Timothy partook of the spirit of Paul, who often wept in the earnestness of his ministry (Acts 30:31; Phil. 3:8). Not only Timothy's tears when good-byes were said, but also his tears in an earnest ministry, Paul remembered with gratitude. Those tears bespoke a soul exercise in unison with the heart of the Saviour, who knew the meaning of "strong crying and tears." In the face of blighting error and a needy world, the Christian ought not to be so "dignified" that his soul never wells up in compassionate tears.

III. A Sincere Believer (1:5)

1. "Unfeigned Faith." Timothy's faith was no hypocritical imitation, but God-wrought and heart-exercised. It was genuine because grounded in "the word of faith," centered in Christ, "the gift by faith," and clasped by the promises which are "yea and amen." Faith of any other kind is not "unfeigned," but manufactured according to human specifications.

2. Common Faith. It "dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded is in thee also." This faith "dwelt" first in Lois and Eunice, but Timothy did not inherit it from them. Faith is neither a natural nor a religious inheritance from human beings, but a gift from God (1 Cor. 3:5; Eph. 2:8-9). Faith may alike dwell in some Lois, Eunice and Timothy, but none can bequeath it to the other. Each soul must deal for itself in the things of God (John 1:11-13; 1 John 5:1; 1 Tim. 2:5). From God alone we get the uncommon common blessing of "a like precious faith."

3. Serving Faith. Why did Timothy travel with Paul "through dangers seen and unseen," to preach the Gospel over the major portion of the Roman Empire? Because he "walked by faith, not by sight." A fundamental explanation of the inactivity of so many professed Christians, is that their alleged faith is not "unfeigned." Genuine faith moves to action (1 John 2:4).

IV. An Admonished Preacher (2 Tim. 1:6; 3:14-15)

1. To Cultivate His Gift. "Stir up the gift that is within thee." A warning against laxity in his ministry. The "gift" had been received by Timothy when he was ordained (2 Tim. 1:6; 1 Tim. 4:14). It would seem to have been a special anointing of the Spirit, with which was connected a prophecy of Timothy's future ministry. Separated from Paul, Timothy was in danger of ministerial relaxation. So Paul admonishes, "Stir up the gift . . . within thee." The word means "rekindle," "fan into a flame." The admonition is suitable to every Christian worker who is threatened with laxity. Even special gifts of the Spirit do not avail for successful service unless they are cultivated. A stirred up gift issues in "courage,

power, love, and a sound mind" (verse 7), and these, employed, issue in fruitfulness. Take a fan constructed of Bible study, prayer, reading good books and informing literature, meditation, a willing mind, and a yielded heart and "fan into a flame the gift that is within thee." "We must either use or lose."

2. To Be Constant in Orthodoxy. "Continue in the things which thou hast learned." These were the old Bible verities which Paul had taught Timothy and which his mother had taught him "from a babe." This from a man with such a gigantic mind, and such a wide training and experience as Paul! Timothy was not in danger of leaving "the faith," but he needed to quicken his pace in it and reaffirm his grasp of it and confirm his conviction respecting it. So should we. Progress there should be in the old, historic Bible faith, but never from it (Jude 3). The good, old-fashioned, Baptist attitude cannot be improved upon: (1) God said it. (2) I believe it. (3) That settles it.

3. To Exalt the Word of God. Paul grounded his admonition on the facts that he, divinely inspired, had taught Timothy the truth, and that, "from a child," Timothy had been instructed by his mother out of "the Holy Scriptures" in which the truth is permanently revealed. And then Paul exalted the Book above all other books and literatures. As rendered in the stately English of King James (verse 16), he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect (well matured, complete), thoroughly furnished unto every good work." Paul intended for Timothy, and for you and me to hold the same conception he had and to act accordingly. Only by being adequately grounded in the Word of God can one be a fully equipped worker. A work that is not Bible-warranted is not a good work. Timothy, a young man instructed in the Bible, taught by an apostle; and back of all that, Bible instruction at his mother's knee, to which his grandmother gave her reverent amen. Fortunate Timothy! A similar instruction is one of the crying needs of our times. Bright shall be the crown of the old-fashioned "ma" and "grandma" of Timothy in the coming day!

QUESTIONS.

(1) What do we know about the parents of Timothy? (2) What kind of training did he receive? (3) In what sense was he the "son" of Paul? (4) Why did Paul thankfully remember Timothy? (5) What gift did Timothy receive at his ordination? (6) How can a spiritual gift be stirred up? (7) What admonition did Paul give Timothy with reference to the doctrines he had been taught? (8) What conception of the Bible did he impress upon Timothy? (9) How does the Bible thoroughly furnish unto good works? (10) What present application of this lesson may be made?

Obedience decks the Christian most.—Schiller.

Why should curbstone crooks and back-alley bums take more interest in running this country than preachers and the people in the pews?—Pat M. Neff.

We are satisfied for God to work for us, and we are satisfied for Him to work in us; but we have not been satisfied for Him to work through us.—J. B. Lawrence.

I don't have any trouble with the Holy Rollers; my trouble is with these "Holy Oncers"—the Baptists who attend services once a year or give once to our Lord's work.—R. G. Lee.

A scientific man must continually bring his books up to date. The average life of a scientific theory is, I believe, about seven years. A learned scientific theory is, I believe, thirty years' labor, and then some other investigator prints something that shows all his work is vitiated.—Prof. William Lyon Phelps. Note: The Word of God has never changed and will never change. It is constant. Why be misled by the theories of men?

OUR TRIP TO ATLANTA

"Are you going?" "Are you going?" was the question asked by each of our Tennessee girls at the Training School in Louisville, as they met each other in the halls weeks before the B. S. U. conference in Atlanta.



"Sure," said Leona, "after the Kentucky State conference at Richmond last year, I started saving my fund for the Atlanta trip. I started my saving with one penny. Sounds kind o' kiddish, but it's true." A penny by itself doesn't go very far, but a penny plus faith can do marvels.

"I hadn't been so anxious to go," said Hilda, "until I heard the key-thought discussed in the pep meeting last night, and to think of being present with 2,000 Baptist students, having fellowship with them and hearing such speakers as have been announced makes me—well, I'm just dying to go now! There have been such things as miracles and maybe there'll be a way yet."

"Yes," interrupted Lorene, "I know there'll be a way. Go ahead and make your plans and we'll all hope. I'm planning, for I wouldn't miss it for the world."

Lola Ledwell, the only junior this year, said, "I've been planning to go ever since I first heard about it. I'd rather have that than a trip home Christmas."

"Well, I want to go, but—I don't know," pined Margaret, the last of our bunch.

How thrilled we were the day before the conference to know that the miracle had actually happened and we were all five going!

As we pulled out of Louisville on the "Royal Palm" in company with the other Kentucky students, 95 strong, the spirit of the conference was radiantly beaming in each face, and as we bowed our heads in an early morning devotion, our hearts were lifted to God for the success of the meeting. This inspiration was heightened as we passed through the autumn-tinted hills of Tennessee and were reminded of the glories of God's handiwork as seen in nature in our own Volunteer State.

Arriving in Atlanta, we met with a most hearty welcome and found ourselves being treated royally. The days were crowded with inspiration addresses, music—and oh! those devotional messages by Dr. Gordon! We could feel Christ by our side as we, in spirit at his word, reached out our hand and placed it in his as he pronounced that almost sacred benediction.

Dr. Hill's address on "Quo Vadis" made us feel anew the necessity of giving Christ first place in our lives, and that unless He is our leader we will not reach our goal. "Launching the Master's Minority," by Mr. Leavell, emphasized the greatest need of the kingdom—consecrated personalities. Miss McConnell challenged us to "Dare to be different for Christ."

From Dr. Lake's address we felt that truly he had "tapped the springs of divine power," and we desired a process of refining in our own lives in order that we may be more effective in tapping the springs of divine power for the cause of Christ.

"Lord—Me?" as asked by Dr. Wm. Russell Owen made us ashamed of some of the excuses we had made to God.

The brief messages brought by our fellow-students meant much to us all, making us to realize again that Jesus has a task for us all; that the world is blind because of our lack of vision as Christians; and that the campus of our school is

the one place that offers one of the greatest opportunities for service to young people of today, and that we must act now, for tomorrow may be too late!

Our resolution, on coming from the conference, is to try harder to "Keep step with Christ," and if the young people all over our Southland could fully realize that "Christ is their only necessity," they, too, would strive to keep step with Him, and be willing to follow where He leads, to say, "Ready to go, ready to stay, ready my place to fill, ready for service lowly or great, ready to do His will!"—Tennessee Training School Girls.

CREEDS AND NEW TESTAMENT FORGOTTEN

By Livingston T. Mays

"Creeds Forgotten" is the big headlines in a Nashville daily. A Jew, a Catholic, a Christian Campbellite, a Methodist, a Presbyterian, and a Baptist are on the program of a Thanksgiving service at Nashville. Next day's paper does not mention the Baptist pastor being present.

The daily press is delighted that creeds are forgotten and expresses no regret that the New Testament is forgotten, too. We can be kind to the Jew and pray for him, but to officially recognize as a religious leader a Rabbi who does not believe in Jesus as "the only begotten Son of God" and as God, is to violate the essential principle of Christianity and fellowship the denial of Jesus. It is the extreme limit of unfaithfulness to Him who died for us and for whom the martyrs died rather than deny. It violates the Scripture which says: 1 Cor. 16:22, "If any man love not the Lord Jesus, let him be anathema"; 2 John 10, "If any man bring not this doctrine, receive him not in your house nor bid him Godspeed. He that biddeth him Godspeed is partaker of his deeds"; 2 John 7, "Deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is the deceiver and the Antichrist."

Rabbi Mark made a humorous blunder when in his bid for popularity he praised Protestant, Catholic and all and said that Lord Baltimore, the Roman Catholic founder of the colony of Maryland, brought true religious liberty to America. The Rabbi has not read Baltimore's proclamation of "Religious Liberty" which has in it this sentence, "If any man deny that Jesus Christ is God, let him be put to death." That hits the Rabbi pretty hard.

The time-serving spirit of modernism which gives up loyalty to Christ for the sake of worldly acclaim and popularity is demonstrated by those pastors who joined in this Thanksgiving service which forgot creeds and the New Testament. Fosdick's church had the courtesy to give up the name "Baptist" when it put a bust of Darwin and of Einstein, the Jew, beside John and Paul and Jesus, in the house erected supposedly to honor Christ.

THE "SOOGY-BRAINED" WETS

Arthur Briggs, in an article in the current number of *The Forum*, says that "as soon as a wet begins to talk about prohibition his brain goes soggy." In explanation he says a wet's brain "doesn't function. If these men used the warped logic, the stale sentiment, the distorted memory in their professions that they use in discussing prohibition, they would be in the poorhouse. When prohibition comes, they go ga-ga," and he proves it unmistakably in his arguments that follow. There is absolutely no argument for beverage alcohol that will stand the light of reason and enlightened sentiment. All the arguments used against prohibition are based either on a depraved appetite, or on an avaricious spirit that would sell virtue for money.

Colliers recently sent Clarence Darrow and Dr. Clarence True Wilson to Canada to observe their system of so-called government control of the liquor traffic. Dr. Wilson found that instead of a government-controlled liquor traffic they have a liquor-controlled government—that their system creates a corrupt partnership between the liquor interests and the government, in which the government works for the brewers and distillers as a salesman and collector, and is engaged in making vast sums of money for the privately owned brew-

eries and distilleries. He found unmistakably that their system not only permits but fosters a flourishing bootlegging industry; that crime is on the increase; that drunkenness has increased 300 per cent in three years; that there are 150,000 known home brewers in Canada. He says, "Ontario is making a nation of drunkards," and pronounces their system a failure, and worse.

Of course Clarence Darrow's observations were in favor of liquor. They would be. The man who so heartily defended Leopold and Loeb, the murderers of an innocent boy to get a thrill out of it, and saved their worse than worthless lives—the man who volunteered his services to defend bootleggers, hi-jackers and racketeers—would, of course, be on the side of liquor. Nobody would expect anything else, and the moral element of this country will attach no weight whatsoever to his opinion.

To be sure we hear voices out of Chicago, New York and other wet eastern cities where hi-jacking and racketeering flourish most, that are for liquor, for the repeal of the Eighteenth Amendment or the emasculation of the Volstead Law. They would be. But these communities will have to clean out the gangs of thugs that have their politics and government by the throat before they can persuade the rest of the country to listen to them on any moral or economic question.

Beverage alcohol is outlawed by science, by the great bulk of the educators of this country, by sane economics, and by the moral and religious elements of the nation. The saloon will not come back, much less do we think that Americans will permit the baser element of society, or pin-headed politicians, to make a liquor dealer out of any of our states, for that would put our whole citizenship of that state in the liquor business and would make all participants criminals in the infamous traffic, with its long train of evils and crime. Criminals may not obey our laws, but this country is in no humor to let the criminals, or their sympathizers, write the laws that they are willing to obey.

That the brain of the wets is "soggy" is shown by the fact that they have absolutely nothing, that has any sense to it, to offer as a substitute for our national prohibition. All of their schemes for the regulation of the liquor traffic have been demonstrated by experience to be ridiculous and silly. Prohibition is here to stay, and if I mistake not, the political party that champions the cause of liquor in its platform or by the voice of its candidates is doomed to defeat, and rightly so.

Dallas, Texas.

PRAYING FOR RAIN IN THE FACE OF BRAZEN SKIES

The Ohio valley is parched with drought. People are reported to be holding meetings to pray for rain. We are invited to laugh at them. We shall do no such thing. Why should they not pray for rain? To prate about natural order is childish. Natural order is that order in which nature works. Who knows the natural order to be so fixed that prayer for rain will not bring rain? All we know about the subject is that so far as we have observed the rainfall is not regulated by prayer but by other factors. But in the order of nature the power, wisdom and love of God are as real and effective as evaporation and air currents. To pray for rain is said to be unscientific. Why? Science can tell what will happen only when all the factors of causation are so known and controlled as to constitute a precise experiment. Otherwise true science waits to find what will happen. Who knows all the factors of causation in a particular state of the weather? Those folks along the Ohio feel the need of rain. They know the order of nature as well as the rest of us know it. But there are some things about the weather that they do not know. Neither, as they have discovered, does the Weather Man. They think that God knows. They believe that he still has at least as much power of initiating things as the frenzied proton in an atom has. They believe that he is not indifferent to the cry of his children. They do not know all about prayer. They do not know what may come of it. But they venture to pray for rain. And why should they not do so?—The Baptist.

BAPTIST AND REFLECTOR

AMOS 6:1

Woe to Them That Are at Ease in Zion!

This warning gives me much concern. Enough of the characteristics of the people against whom this woe was hurled may now be seen to make us see its application to our times: "They put far away the evil day. They that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, that chant to the sound of the viol, that invent to themselves instruments of music, that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the afflictions of Joseph."

Is not this life of ease, pleasure, luxury, and, at the same time, of indifference to the sufferings of the people whom God loved and for whom Christ died, characteristic of us in the South? Selfishness is idolatry, and antagonistic to Christianity.

Let us contrast ourselves with God's elect prophets and apostles. For example, the burdens which Isaiah bore: the burden of Damascus, the burden of Moab, the burden of Babylon, the burden of the desert of the sea. In connection with this burden he describes his feelings—"a grievous vision, my loins are filled with pain, pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing, I was dismayed at the seeing; my heart panted, fearfulness affrighted me, the night of my pleasure hath turned into fear."

With Jeremiah (9:1): "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

With the Apostle Paul: "My heart's desire and prayer to God for Israel is that they might be saved." "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

In the 126th Psalm are the striking words: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

These examples are enough to make us feel unhappy at our dry eyes and cold hearts. What can we do? We can pray, meditate, tithe and make offerings to the Lord.—G. M. S.

THE LEOPARD'S SPOTS

(So fine is this word from Editor Pitt of the Religious Herald of Virginia, we feel constrained to pass it on to our readers. Being a Democrat by rearing, it has cost much to have to do what almost every religious paper in the nation did, and we pray for deliverance now.)

The presidential campaign of 1928 was for many of us a nightmare. The issues involved in that arduous struggle were unusual in their moral and social significance. It became necessary for tens of thousands of us, out of sheer loyalty to conscience, to break the habit of a lifetime, to dissolve political ties and associations that had become almost a religion. We surely are willing in all ordinary conditions to forget the whole episode. But conditions are not ordinary. They have become indeed quite extraordinary. The religious press, so far as we have been able to observe it since the conclusion of that struggle, has had little or nothing to say about succeeding political contests. The daily papers, however, such as we are accustomed to see, particularly our Virginia dailies, continue to condemn and deride the faithful and conscientious thousands of our citizens who for the first time in their lives felt compelled to oppose the national Democratic candidate for the presidency. Some of these Virginia papers seem to take it for granted when these thousands, or most of them, when the particular issues involved in the presidential election had been eliminated, came back to their normal political allegiance and helped to elect our excellent Governor, that they came as penitents, and to assume that in any future contest like that of 1928, which might arise hereafter,

there would be no serious revolt. In this judgment we cannot for a moment concur.

It will be recalled that in that heated contest one of the main objections urged against the candidacy of Governor Smith was that he was the political product and protege of Tammany Hall, the organization that has dominated the political life of the city of New York, with only occasional breaks, for the last half a century. It will also be recalled that our Democratic papers throughout the South, and the candidate for the presidency himself, came to the defense of this organization. We were told that while Tammany Hall had been in the past an utterly corrupt and selfish organization, a process of righteousness and purification had been going on and that the whole status of this notorious institution had been changed for the better.

Within recent months all this contention has been swept aside by the outbreaks of scandals, almost unmatched in the metropolis, for most of which this Democratic organization is in one way or another responsible, since it dictated the selections for these high and responsible offices. Look at this list taken from Time of August 25th:

The president of borough of Queens, Maurice E. Connolly, one of the five constituting the city of New York, was sent to jail in May for sewer contract graft. A judge of the General Sessions Court, Francis Xavier Mancuso, had been forced to resign because of his identification with a shady bankrupt financial organization. Another judge, Albert H. Vitale, had been discovered consorting with crooks and gamblers and was removed from office. The chief probation officer of the State, General Sessions Court, Edwin J. Cooley, suspended from office and indicted for favoritism and misappropriation of funds. A Kings County judge, W. Bernard Vause, sentenced to six years in jail for stock swindling. The chairman of the Board of Standards and Appeals, William E. Walsh, charged with accepting gratuities for granting certain official privileges. The Public Administrator of Staten Island, James W. Hennessey, indicted for a thirty-five-thousand-dollar deficit in his accounts. Judge George F. Ewald, of the Traffic Court, indicted for selling stock in a company whose real holdings are said of U. S. agents to be "nothing but a hole in the ground." He resigned from the bench last month. The Governor of New York has appointed the Attorney General of the state to prosecute the further charge against this judge that he "had bought his seat on the bench for \$10,000, which his pretty wife had paid to a Tammany district leader." Time informs us that the entire press of New York, including the arch-Democratic World and Evening World, joined in flaying the methods of the administration. (Incidentally take a long look at the names of these delinquents.)

Now all indications point to the fact that these judgeships, or at any rate quite a number of them, have been on sale, that even the prices were in a way standardized—\$10,000 for a city magistracy, \$25,000 for a judgeship in a higher court.

Apparently the political leprosy which had made this selfish New York political organization a by-word and a hissing has not been cured. The Ethiopian has not changed his skin and the leopard still has his spots.

Now it was thoroughly understood, and for that matter never seriously called in question, that the nomination of Governor Smith by the Democratic convention in 1928 was procured through the active and dominant influence of Tammany Hall, whose favorite son he was. If he had been elected, the most powerful influence in the political life of this country would today be centered in this very organization, under whose methods and management such conditions as those above described might have prevailed throughout the land.

The tens of thousands of good citizens in our Southern States, life-long and loyal Democrats, who found it necessary to give their aid toward averting this menace two years ago, rely on Southern Democratic leaders to see to it that no such issues as arose in that fateful year shall be reproduced in any future action of the national Democracy. A word to the wise ought to be sufficient, whether it is or not.—Religious Herald.

FIFTY-FIFTY WITH SPENDING MONEY

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

As they drove past us in their comfortable car the pastor said, "The mother who is driving that auto has a lovely home, and is seeking to rear her children for the best life, but in one thing at least she is making a serious mistake." He then told me that she allows the little folks five cents to spend each day for ice cream cone, or candy, or chewing gum, and then when Sunday comes they have five cents for the Lord.

The pastor then said, "Christ and his cause and his church are thus placed on the same plane as any one of these other small expenditures. How much better it would be for the children, if they were taught by actual money gifts that the Saviour and his cause are equal to them all and even far greater!"

Surely fifty-fifty of our spending money is the least we can afford to do for him who gave himself for us and who gives us all we possess. If we have money to spend for that which we do not actually need, surely we should use at least half of it for giving the gospel to those who do not know of our Saviour. What a help such an attitude would be to our children in their appreciation of all that Jesus has done for them! What a difference such giving would make in the finances of the churches and of the denomination!

RECEIPTS AND DISBURSEMENTS, NOVEMBER, 1930—CO-OPERATIVE PROGRAM

Southwide

Foreign Missions	\$2,025.00
Home Missions	945.00
Home Board Bonds	33.75
Relief and Annuity	283.50
Education Board	135.00
Southern Baptist Theological Seminary	135.00
Southwestern Baptist Theolog. Seminary	205.20
Baptist Bible Institute	148.50
American Baptist Theological Seminary	16.20
New Orleans Hospital	101.25
W. M. U. Training School	21.60

Total ----- \$4,050.00

Statewide

State Missions	\$1,458.00
Orphans' Home	648.00
Memorial Hospital	405.00
Carson and Newman College	405.00
Union University	405.00
Tennessee College	405.00
Nashville Hospital	243.00
Ministerial Education	81.00

Total ----- \$4,050.00

Grand total ----- \$8,100.00

Designated Funds

Baptist Brotherhood	\$ 975.00
Harrison-Chilhowee Institute	8.00
Mildred Jeffries	10.00
Ministerial Education	8.92
Union University	476.48
Stockton Valley Institute	.50
Home Missions	7.86
State Missions	2,639.35
Foreign Missions	917.92
Orphans' Home	700.00
Memorial Hospital	8.92
Executive Board, Tennessee Baptist Convention, O. E. Bryan, Executive Secretary.	

SEND YOUR SUBSCRIPTIONS IN NOW. DO NOT WAIT.

Tennessee Central Railway

NASHVILLE - KNOXVILLE

ASHEVILLE - WASHINGTON - NEW YORK

THE NEWS BULLETIN

BELLEVUE'S GREAT BUILDING

Bellevue Church of Memphis has finished its great new building and entered it on a recent Sunday with vast congregations and a host of additions. Pastor R. G. Lee is proud of the accomplishment of this church and happy over the outlook. The old building has been transformed into what is perhaps the largest Baptist meeting house in the state. The entire Sunday school annex was demolished, the back walls of the auditorium torn out, the new auditorium run back several feet, enlarged and beautified, and a great educational plant added to the rear and the side.

From the church bulletin of November 23rd we take the following interesting facts about this plant. In it are 330 light bulbs, 230 doors, 450 windows, 1,410 square feet of blackboards, a three manual pipe organ, 220 heat radiators, 8,050 square feet of space in the dining room and kitchen, or the equivalent of a room 40 feet wide and over 200 feet long, two one-hundred horse-power boilers, a special room to be used exclusively for prayer, a beautiful and artistic baptistry, 313 yards of carpet, 580 steps to the various stairs, a choir loft with 61 seats, drinking fountains in every main corridor, a United States flag in the main auditorium, 25 collection plates, and seats in the main auditorium for 2,500 people. It required 230,000 bricks to erect the building, 44,000 hollow tiles, 800 tons of cement, 250 tons of structural steel, and lumber and nails without end.

THANKSGIVING AT ALCOA

The members of First Church, Alcoa, met on Thanksgiving at seven o'clock a.m. to return thanks to God for the blessings of the past year. In view of the cold weather and the early hour there was a good attendance, proving the loyalty on the part of the pastor and his flock. Rev. T. T. Lewis, our pastor, does not take "No" for an answer and keeps his people so busy working for the Lord that they have no time for worldly things. He is a good pastor.

We as a church have many things to be thankful for. During the past year more than fifty souls have been added to our number, the Sunday school has improved wonderfully, the other organizations are doing a great work, and by no other way can we show our gratitude to God as much as in our faithfulness to his church.—Reporter.

CLARKSVILLE NOTES

By Hervey Whitfield

The recent warehouse revival conducted by Wade House of Murfreesboro closed the night of the 23rd of November after continuing for five weeks. The meeting resulted in about 200 professions of faith, most of whom were over sixteen years of age. There is no doubt that Clarksville has been greatly benefitted by this meeting.

On the 23rd, Second Church had a great day with 85 present in Sunday school, and all of them, teachers and pupils, remained for the sermon by Pastor E. H. Greenwell and 20 were added to the church, all of them above fourteen years of age save one. Among these was Noel Smith who was ordained to the Gospel ministry that afternoon, and who recently came from the Presbyterian Church. He is a young man of considerable ability and a devout Christian.

Little Hope Church has just completed some improvements on their house which has given it a much better appearance. All members seem to be delighted with the changes. Three weeks ago the son of Pastor N. D. Story was licensed to preach and has already filled several ap-

pointments. He is planning as soon as possible to enter school to further prepare himself for his work.

Cumberland Association has several churches without pastors. These are Spring Creek, New Providence, West Fork, Immanuel, Dotsonville and Pleasant View. Pastor Hastings, who has just moved from Dickson County to take up the work with Mt. Hermon Church, is reported to have accepted the call of Blooming Grove. They have rebuilt their house which was destroyed by fire last spring.

Plans are being made to begin active work with the new year, looking to the enlargement of the Sunday school and young people's work. We have several promises of help in the campaign. Brother Hudgins will be notified later as to the time of the campaign.

SECOND, COLUMBIA, GROWING

Second Church, Columbia, is taking on new life under the leadership of Pastor L. M. Laten and the work is in the best general condition in the history of the body. As a result of the recent "Enlistment Revival"



L. M. LATEN
Pastor Second Baptist Church, Columbia

during which we had the services of Editor Freeman, there were added to our number 22 new members, 15 of whom came by letter or on statement. Among these were some splendid laymen and fine women who add to our strength in both physical and spiritual matters. These bring our membership up to near the 150 mark.

Financially our church is in good condition. We have met every payment due on our building debt since it was made, have paid our pastor every time his salary was due, have enlarged our contributions to missions, and yet have not been strained. It is the belief and the aim of our church to relieve the State Mission Board of having to aid us in paying a pastor at the earliest possible time, and we believe we can do this just as soon as our building debt is paid, which will be within another two years unless something happens to set us back.

History

Our church was organized January 14, 1915, with Brother George H. Freeman, now of Petersburg, acting as moderator of the council and J. F. Brownlow as clerk. W. R. Beckett of Nashville, and Deacons J. J. Duggar and C. A. Brownlow of Mt. Pleasant, G. P. Howell of Fairview, and S. T. Maxwell, J. T. Robinson, W. T. Wilkes and W. B. Thompson of First Church, Columbia, other members of the council.

Our pastors have been O. A. Utley, W. S. Yarbrough, L. M. Laten,

W. C. Skinner, J. M. Rogers, V. E. Duncan and L. M. Laten, now serving the second term with us. During the ministry of W. C. Skinner the church moved its location from next the railroad tracks out to the Pulaski Pike at Fifteenth Street, and now we have a splendid house of worship with baptistry and six large Sunday school rooms, four of which may be opened out to enlarge the auditorium.

Our Sunday school has been running around the 100 mark of recent Sundays and on the 30th of November we broke our former record by having 123 present. The collection for the day went to nearly \$75. During the associational year just closed we reported more than \$2,100 raised for all purposes as against a little more than \$600 the previous year. There have been about sixty additions to our church since Brother Laten came to us.—Reporter.

BUTLER REVIVAL

I want to tell you of our good revival meeting which closed Sunday, November 16th. Rev. J. A. Wilson of Springfield, Mo., did the preaching. He is a good, gospel preacher, enjoys preaching and loves lost souls. He preached for ten days and announced on Sunday morning that he was closing the meeting. But the meeting would not close. One man, who stood on the water's edge that afternoon and watched his daughter baptized, became convicted of his own sins. He sent for the preacher to come to his home and talk to him about Jesus. This man was gloriously saved. The people would not consent for the preacher to go away without one other service. That night four other men were saved and joined the church. We baptized, in the two baptisms, 38 candidates. Brother Wilson did the preaching in two country churches near here this summer and fall. We received in these meetings 29 for baptism.

Watauga Academy has been greatly blessed by the coming of this good man. A large number of our students were saved and joined the church as a result of his services. I feel that my three churches will do better work and live closer to Christ as they follow his example.—C. A. Todd, Pastor.

ELDER J. C. McLAIN

This good man and faithful preacher of the gospel was run over by a train near Greeneville, Tenn., November 25th. He was driving his horse into town as he often did with some little products of his farm to sell. His place is about two miles out of Greeneville.

A large part of his life had been spent in Hawkins County, and he had at various times been pastor of most of the Baptist churches in the central and upper parts of the county. He was a good preacher of the gospel, adorned his ministry with a good life, and was safe in his leadership. He stuck closely to the old-time message, but believed in progressive ways of getting it to the people. Missions and Christian education found a strong advocate in him.

Forty-seven years ago he helped to organize the Holston Valley Association and had always been interested in its progress.

The funeral was conducted at Greeneville on Wednesday afternoon by Pastor Chas. P. Jones of the First Baptist Church there. "In college days at Carson and Newman I was associated with his noble son, Henry B. McLain, a young minister, bright in mind, pure in heart and eloquent in speech," writes John R. Chiles of Rogersville. The aged father felt that his mantle was falling on this boy. But his ministry so well begun was terminated by sudden death 27 years ago while he was pastor at Eminence, Ky. The old father renewed his energies, kept his good cheer and went on with his work for the Lord.

"On the temporal side of his life he was a most industrious man. A neighbor in Long's Bend neighborhood tells how, when he was rearing his large family, he would work on

his farm all day and sow grass seed by moonlight. In later years he had many of the comforts of this life, but was always liberal in gifts to Christ's cause. It is said that he sold his car and went in a buggy in order that he might enlarge his gifts. He was 78 years of age and a minister of the gospel for 48 years."

THREE SIGNIFICANT LETTERS

By O. L. Hailey

Three interesting letters have recently come from British Guiana to the American Baptist Theological Seminary, one of them by air mail. This one came in four days.

The interesting part, especially, is that these letters are from young preachers who wish to attend our seminary, and one of them is a Methodist. Just how they found out about the seminary, I hardly know. They have an idea that we can give them the help that they need, and in some part this is so. What shall I say to them?

That is the situation with many young preachers here in our homeland. It is distressing that I cannot give the necessary help to some twenty-five or thirty excellent young men who wish to attend the seminary. And yet for each person the amount is not large. Some are able to bear part of their expense, but not all. Fifty dollars would supplement some of them. For others it would require various amounts, up to \$150 or \$200.

I am building up a Students' Aid Fund from which I help many of these. But it is impossible without more help to take care of all who wish to attend. May the Lord send help.

If this meets the eye of some of the Lord's stewards and appeals to them as a place to use some of the Master's money, I shall be grateful.

161 8th Ave., N., Nashville, Tenn.

POLK COUNTY ASSOCIATION STIRRING

Moderator Org Foster of Polk County Association sends us the news of stirring movements in that part of the field. He is pastor at Ducktown and is a "live wire" in the Lord's service. According to his letter, the association's Executive Committee has held a very interesting meeting during which they made out a suggested apportionment schedule of offerings which they will ask the churches to make to the Co-operative Program. The total of the list is \$1,050, or more than twice what is usually raised for this purpose. Brother Foster says:

"I am asking the clerk to write each church and tell them how much they have been asked to raise. Later I am going to visit each church, try to preach a sermon on the Co-operative Program and enlist the pastor and church to co-operate with us.

"We hope to meet the second Monday in this month and organize a pastors' conference. There is a great body of Baptists in this county and they need instruction in what they ought to do. We have some fine pastors and all we need to do is to get together and understand each other."

(Turn to page 16.)

WHY NOT LET US SEND THE BAPTIST AND REFLECTOR TO YOUR FRIEND OR LOVED ONE AS A PART OF YOUR CHRISTMAS REMEMBRANCE? THINK WHAT IT WOULD MEAN TO HAVE THE PAPER GOING INTO A HOME EVERY WEEK, REMINDING THEM THAT YOU CARE FOR THEIR SPIRITUAL WELFARE AS WELL AS FOR THEIR TEMPORAL PLEASURE! Send us two dollars with the name and address and the last issue of the year will go in a Christmas wrapper with your word of greeting, and the whole year 1931 will follow.

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.

Dale Tucker of Baileyton sends his guess about the riddle, "Who Was He?", but misses, as he will have seen from the paper. We appreciate his letter. He is twelve years old.

ZIGGED WRONG

Here is another fine story for the boys—and maybe the girls will enjoy it.

A negro was fighting at the front during the World War. His captain found him in the bottom of a trench and asked, "Sam, what are you doing down there?"

"I's gittin' out of de way of dem Boshes," replied Sam.

"What's the matter? You aren't scared, are you?"

"Boss, I's skeered plumb to def. I cain' git out'n heah to go ober de top, lacl you all says."

"Why, you don't need to be afraid. Get out of there and go on, and when the bullets come your way, zig-zag this way and that and let them go by."

A few days later the captain was in a hospital looking for his missing men and found Sam on one of the beds. "What are you doing here, Sam?" he asked. "I thought I told you how to miss those bullets."

"Yas, suh, Cap'n, you did so. But I didn't do it right. You see, I went an' zagged when I'd orter zigged."

I THANK YOU

By Ruth Holden

I saw the blossoms bright and gay,
And caught the glow of sunset skies,
And with a grateful heart, I said:
"I thank thee, Father, for my eyes."

I heard the birds in joyous tune,
No thought had they of care or fear,
And in my thoughts they woke this song:
"I thank thee, Lord, that I can hear."

I gathered flowers by the way,
Each one with sweetest fragrance stored;
And clasping them, I bowed my head,
"For my two hands I thank thee, Lord."

I wandered through the fragrant woods,
Where bees and squirrels seek their wealth,
And in the hush I whispered low,
"Father, I thank thee for my health."

"Far all thy gifts accept my thanks;
Help me to praise in word and deed
And show my gratitude to thee,
By helping those who are in need."

—Junior Herald.

Octagon coupons are money in Dr. Stewart's hands.
For he is a most wise, intelligent man;
He'll return every one
To the Octagon store and receive in return
Furniture galore.

Mary had a little lamb
Whose fleece was washed with soap.
Octagon, of course, none other with it can cope—
All of the coupons she sent to Dr. Stewart.

Get busy, folks; save coupons!
Every one can do it!

Wife: "Darling, where will you live when I am gone?"

Hubby: "In peace!"—Contributed by W. C. Harris, Jr., of Jackson.

THE TURKEY AND THE RED DRESS

By Inez C. Fennell.

It was a warm day the last of November. The sun shone, and a haze lay over the western hills. Little Clarine Warner came out of her house and stood on the piazza. She looked over to her grandma's house, and thought it would be a good time to go and visit Grandma Warner. There were many things at grandma's that made a visit attractive. There were fat ginger cookies in the cookie jar in the pantry; special apples hidden in the clothes-press under the stairs, a great platter of honey that was so good on fresh rye bread.

Then Clarine had on a new red dress that her mother had just finished that morning. She must go and show it to grandma, so she started off without any wrap, as it was warm and there was only a little way to go.

The old turkey gobbler was out near the barn. He had been strutting about and showing himself off to the other fowls for some time. He was a handsome fellow with a bright red comb and wattles, long spurs on his feet, and his feathers glistened in the sun. My! How he could gobble!

Suddenly he spied that red dress. In a second he was running towards Clarine, wings outspread, head stretched out, and gobbling as he ran. Poor little Clarine was so frightened she did not know what to do. She was half way to grandma's house. She looked back home and decided it was just as near to go on as the turkey would head her off if she tried to go the other way. So she ran just as fast as her little feet could carry her, round the corner of the house, through the woodshed and in through the kitchen door. The turkey was right at her heels when she slammed the door on him. He stood there and gobbled his disappointment for some time.

Grandma came to see what was the matter, and then went and told grandpa he must keep that turkey shut up.

Grandpa was reading his paper. He was such a nice looking old man, with pink cheeks and hair white as snow which was long and curled up on the ends, according to the fashion of the day. He had a merry twinkle in his blue eyes. When Clarine had finished her story he said: "I have been fattening that turkey for Thanksgiving. I think he will weigh about sixteen pounds, and next week when you are over here for Thanksgiving dinner, you can get even with that turkey by having his wish-bone or any part of him you want. Then grandpa put on his hat and went out and shut up the turkey in the barnyard where he could not get out.

Clarine spent a very pleasant afternoon, but she said her mother told her she must come home before supper. When she started for home she would not go alone, so grandpa took hold of her hand and went all the way home with her.

After that Clarine never went out of the house without looking to see if the gobbler was shut up, until he went to the guillotine the day before Thanksgiving.—Exchange.

The ground was all covered with snow one day,
And scores of the boys were busy at play.
A furniture van drove up to the door
Filled with furniture all paid for
With coupons galore!

THE PICTURE THAT CHANGED

"Oh, look, Mumsey," exclaimed Paul, hurrying into the house. "Here is the picture that Aunt Mary took for me. Don't you think that it is just fine?"

Paul's mother took the picture. It was a snapshot of a little boy and he was smiling.

Paul waited anxiously, but he was not smiling, for he was a cross-looking boy.

His mother studied the picture. "There is something about it that does not look quite natural," she said, puzzled, "but it is a very pretty picture."

The frown on Paul's face grew deeper and he took it to his father. "Isn't it good, daddy?" he asked eagerly.

His father looked closely at the picture. "It is good," he said, "but, still—there is something about it that is not quite natural."

The frown grew deeper and deeper, and he ran up to his brother Jud's room with it, but even Jud seemed to think that there was something odd about it.

"I believe," he said, "that it is the smile. It looks pleasanter than you usually do. How did you come to smile like that?"

Paul was in no mood to answer questions, and there certainly was no smile on his face. He took the picture to his room.

"I don't see why they should think that it is not a good picture just because it is smiling," he said.

He really did know, only he did not like to admit it even to himself. He knew that he was a cross-looking little boy because he had been told so very often, and he knew that the picture was nicer looking than he was. That was really why he liked it so well.

"I wish I did look like that," he said to himself longingly.

Then he kept looking at the picture, and thinking about it, and wishing that he looked like it, and he began to lose some of his cross look. He just had to smile back when he looked at it, and he looked at it a great deal.

Then, one day, he brought it down and showed it to Uncle Mat.

"Why," exclaimed Uncle Mat, "it certainly does look just like you!"

His daddy looked at it again. "Why, I do believe that it does look like him," he said. "I thought at first that it didn't."

"Why," said his mother, as she looked over daddy's shoulder, "it does look like him, I guess. I did not get a good look at it the first time."

Now it was the smile on Paul's face that was growing deeper and deeper and he knew why it looked more like him now. The real reason was that it was he who had changed until he looked like the picture, and he meant to keep on changing until they would say the picture looked just like him, only it did not smile quite enough.—Florence Isaacson, in The Mayflower.



"Hello, old man! How are you getting on in your garden?"

"Oh, I grew my first tomato last year. It was a peach."

"What do you want?" demanded Mr. Newlywed, as he confronted the tramp at the door of his little weekend cottage down in the country. "Breakfast or work?"

"Both, sir," replied the tramp.

"H'm!" said Mr. Newlywed, and disappeared momentarily into the house. Presently he returned carrying a large piece of his wife's home-made bread. "Then eat that," he exclaimed savagely, "and you'll have both."

Mrs. Traddles: "When you were in Boston, did you see the Great Seal of the Commonwealth?"

Mrs. Toots: "No, I didn't visit the aquarium."—Exchange.

Miss Elder: "I'll bet you a hundred that I'll never marry."

Mr. Easy: "I'll take you."

Miss Elder (rapturously): "Will you, really? Then I won't bet, after all."

First Little Girl: "Your papa and mamma are not real parents. They adopted you."

Second Little Girl: "Well, that makes it all the more satisfactory. My parents picked me out, and yours had to take you just as you came."

Witty Woman: "And what are you engaged in?"

Clergyman: "Trying to save young men."

W. W.: "O, indeed! Please save me one!"—Contributed by W. C. Harris, Jr., of Jackson.

Banking on Wifey's Nerves

Jinks: "My wife thought she heard burglars last night, and I went straight downstairs to investigate."

Binks: "Gosh, how could you be so positive she was mistaken?"—Chicago News.

Can You Answer?

(Send your answers to the editor.)

Two Frenchmen went up in an airplane. When a short distance from the earth, the plane went into a tail-spin and both fell out. What nationality was each when he got to the ground?

No Flowers

A very modern employer has ordered the following notice to be posted in his business premises:

"Any workman desiring to attend the funeral of a near relative must notify the foreman before 10 a.m. on the day of the game."—New York Watchman-Examiner.

Turn on the Heat

Flapper: "Don't you speak to him any more?"

Ditto: "No! Whenever I pass him I give him the geological survey."

"Geological survey?"

"Yes, that's what is commonly known as the stony stare."—Kansas Sour Owl.

Just Fueling Around

Teacher: "Willie, can you tell me how matches are made?"

Willie: "No, ma'am, but I don't blame you for wanting to know."

Teacher: "What on earth do you mean?"

Willie: "Mother says you've been trying to make one for years."—Syracuse Post.

Did You Pick the Day?

"Will you marry me?" said Archie.

"I don't know," replied Muriel.

"I've always said the man I married must be both brave and intelligent."

"Well, didn't I save you from drowning?" said Archie.

"Yes," agreed the girl; "I admit that was brave, but it didn't prove you to be intelligent."

"Oh, but it did," said Archie. "I upset the boat on purpose."—Montreal Star.

Put the Safe First

A man called on his stock broker and found him grumbling about lack of business and recent financial complications in the city.

He was about to leave his office for the day. As they were going out, the caller noticed that the door of the safe—a large, majestic piece of furniture—was open.

"Surely," said he, "you lock your safe for the night, don't you?"

"As a rule, yes," replied the broker, "but as things are at present, I would much rather that any one should take the contents than break the safe!"—St. John Telegraph Journal.

EDUCATIONAL DEPARTMENT

Sunday School Administration

W. D. HUGGINS, 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.

SUNDAY SCHOOL ATTENDANCE,
NOVEMBER 30, 1930.

Nashville, First	1433
Memphis, Bellevue	1402
Chattanooga, First	903
Memphis, First	854
Memphis, Temple	805
Nashville, Grace	780
Memphis, Union Avenue	696
Memphis, LaBelle	578
West Jackson	577
Nashville, Eastland	549
Nashville, Belmont Heights	541
Nashville, Judson Memorial	497
Nashville, Park Avenue	482
Erwin, First	459
Memphis, Central	450
Nashville, Edgefield	404
Memphis, Speedway Terrace	392
Chattanooga, Avondale	384
Nashville, Lockeland	384
Chattanooga, Tabernacle	379
Memphis, Prescott Memorial	376
Paris	372
Memphis, Seventh Street	368
Memphis, Boulevard	345
Nashville, North Edgefield	323
Union City	311

SUNDAY SCHOOL NOTES

We had so much material left over from last week that we are adding but little this week. We are anxious that our 1931 Sunday school program be printed this week and we are giving way to that largely for our Sunday school notes.

Frank Collins turns in a long list of names having taken "Teachers That Teach" at Brush Creek the past week. Frank had a fine class there and he always does good work.

Rev. A. A. McClanahan sends in 31 names for awards, having completed the last division of the Sunday School Manual and most of them are entitled to normal diplomas. This class was taught during the city-wide training school at Chattanooga. Brother McClanahan is always doing good somewhere. He is ready to cooperate in every good work.

Many of the associational moderators are selecting their leaders for our three lines of work and are working to bring about an organization to function throughout the year in their associations. We will soon have most all the associations organized, but they never function until those in charge take the work seriously and give some thought and time to it. If we could find three men in every association who will really take this work seriously and give their time to it, we can put on any kind of a program that the denomination cares to put on.

We are glad to announce that we have more than 500 Church Administration awards to add to our totals of last year or will go in on this new year because we did not have them on our cards. The same were reported to the Nashville office and not turned in to us. Hereafter these awards, like the normal awards, will come to this office for our records.

Mrs. Hazel Dubberly reports fine work being done by her junior department and we rejoice with her in all her good work. She is doing a lot of extension work in addition to the fine service rendered in her own church.

A class in leadership training will begin this week. Mr. A. B. Smith

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

will be the teacher. The book to be used is "Building a Standard Sunday School," by Flake. The time will be each Wednesday evening at eight. Every one interested is invited to join the class.—First Church Bulletin, Maryville.

The Sunday school training school met with great success, and we all appreciate everything that was done in the last few days to bring this very marvelous success. The pastor wants to thank all and will name a few. First, Superintendent Cole; educational director, Miss Mallory; and Mrs. Singleton, at the head of the cooking department, and all those who so faithfully helped her. The speakers and the teacher, Mr. Burton Stoddard. We thank Brethren Burns, Vaughn and Mays who brought messages we will not forget. We thank those who prepared and waited on the tables and all who made donations.—Bulletin, Centennial Church, Nashville.

The attendance on November 30th dropped to 501 on account of the weather. First Methodist led in the city. The training school for officers and teachers of Jackson will be held at Union University again in January. The Southwide Sunday school rally will be held the middle of January in Jackson, Miss., and 5,000 Baptists are expected. The Elizabeth Howard Sunday school class had an attendance of 63 Sunday. For their personal service work last week they gave to one ministerial student a box of clothes, groceries and five dollars; to another family they gave nine dollars. Perfect attendance classes last week were Wade Carter's in the intermediate department; Boys' Cadet Corps and Willing Workers in the junior department, and Mrs. Coppedge's in the beginners' department. The beginners' department led in percentages with an average of 79 per cent. —Go Forward.

PROGRAM AND GOAL, 1931

We have just worked out the program for 1931 in all three lines of our educational work and are ready to begin a strenuous campaign of education in all sections of our state. The associations are taking to this definite program and the local schools and unions are helping in a mighty way to enlarge our usefulness.

SUNDAY SCHOOL PROGRAM

Motto, "The Last One." Aim, "Enlisting the Untaught." Scripture, Isaiah 54:2.

First Quarter, "Enlarge"

January: Enlarge the enrollment, take census, grade the school and reorganize every class to go after possibilities. Group meetings using the general topic, "Building."

February: Enlarging the program. Check up on the standard: set your goal and outline your program for reaching it.

March: Enlarge our vision. Look out on the world through the mission program and give a liberal offering to home and foreign missions. Back up the B. Y. P. U.'s in their Baptist and Reflector campaign.

Second Quarter, "Lengthen"

April: Lengthen our field of operation. Through the regional conventions gather needs from every association and section. Group meetings based upon "Our Needs in Tennessee."

May: Lengthen our operations. Organize the churches, groups and associations for the most intensive extensive program yet put on. Campaign of educational meetings and enlistment.

June: Lengthen our curriculum. Make our teaching cover all the fundamentals of the Gospel and also the needs on the field. Back up our schools and colleges by observing Education Day and a liber offering.

Third Quarter, "Strengthen"

July: Strengthen our spirit life. Emphasize prayer, meditation and consecration everywhere. Group programs based upon Spiritual Growth, Spiritual Uplift at Ovoca.

August: Strengthen our knowledge of God's Word. Emphasis upon teacher-training and Bible study. Helping in the rural campaigns. Group schools for deacons and doctrinal campaigns by the pastors.

September: Strengthen our service. Enlist new workers. Use the organized classes for definite ministration. Use the volunteers for extension work.

Fourth Quarter, "Break Out"

October: Break out of your community. Observe State Mission month. Give liberally to State Missions. Break out of your shell and help do mission work in your association. Group meetings with discussions on "Tennessee a Mission Field."

November: Break out of your pocketbook. Subscribe to the annual budget and use your school and its organizations to teach giving and tithing and enroll tithers. Help to enlist others for the budget.

December: Break out of your selfishness and enjoy a Christmas spirit. Give liberally to the Baptist Orphanage and care for the poor about you.

SUNDAY SCHOOL GOAL

"I Strive Toward the Mark"

1. Six associations attaining the standard program and their associational superintendents attending the convention at Ovoca.

2. Thirty associations organized and holding their group meetings at least twice each year.

3. Some steps taken toward the organization of all the associations in the state. Conference with the leaders in one-half of the associations.

4. Four regional conventions, attended by 1,200 delegates, including delegates from as many as one-half of the associations in that section. Three hundred attending the state convention at Ovoca.

5. Twenty-five schools attaining the standard during 1931.

6. Forty standard departments with one hundred standard classes reporting for at least one quarter during 1931.

7. Nine thousand normal course awards for the year.

8. Seventeen hundred Sunday schools reporting with a total enrollment of 220,000 enrollment.

9. Two thousand teachers and officers studying the duties of officers.

10. Five hundred churches using the six-point record system.

SUGGESTED PROGRAMS

2:00 p.m.—Devotions led by local superintendent. "Enlarge the Place of Thy Test."

2:15—Reports from all the churches in group. (All-churches should report whether or not they have schools.)

2:30—General topic, "Enlarge."

(1) "Building the Sunday School."

(2) "Grading."

(3) "How to Discover and Train Teachers."

(4) "Stopping the Leaks."

3:10—Special music.

3:20—Setting goals for group and for local schools.

3:35—The year's program emphasized by group superintendent.

3:45—Address, "Reaching the Unenlisted in Tennessee," by special speaker.

4:15—Setting time and place for April meeting, announcements, and adjournment.

B. Y. P. U. NOTES

Group 1, Duck River, starts the work by putting on a meeting at Tracy City on the first Sunday afternoon in December. Mr. Nichols, group captain, was in charge and a most splendid program was rendered. Four churches out of the group were represented and plans were laid to reach all the others before the next meeting in March at Winchester. A full corps of officers have been selected for the group and a splendid program committee are planning for the next meeting. Among those having part on the program were: Geo. Mitchell of Decherd, Mr. Schwartz and Miss Chasteen of Winchester, Mrs. Grogey of Cowan, and Mr. Nichols, the group leader. It was the writer's privilege to bring a message at the close on the associational standard and the 1931 program. The group voted to back this entire program and prospects are flattering for rapid growth in Duck River now since we are well organized and working definitely at the task.

Bledsoe associational B. Y. P. U. met at Portland last Sunday afternoon at 2 o'clock.

Mr. Andrew Caldwell of Memphis sends in a full list of officers for his association and we appreciate this very much. We wish that every association would follow this example and let us have the officers just as soon as any change is made. This applies to the churches as well. It will aid us in getting our mail properly directed and thus save expense as well as enable us to be more effective.

We are glad to receive a copy of the new B. Y. P. U. book, "Investments in Christian Living." This book carries the same general message as runs through next year's program.

JEFFERSON CITY SCHOOL

The training school recently held here was one of the best we have ever had. About one hundred and fifty took the examinations. Miss Jacobs did her usual good job of teaching and Douglas won the hearts and the respect of all our people. We have never had any teacher who was more efficient or more conscientious than Douglas Hudgins. He is sane in methods and understands how to present the work of the auxiliaries as a part of the church work under the supervision and in harmony with the church policy. We are glad that he came to us.—C. W. Pope, Pastor.

Rev. L. S. Ewton sends in a splendid list of names from Grace Church having taken the Senior Manual.

Letters are going out this week to all the unions with the blanks and also carrying a copy of the 1931 program and goal. We hope that every union will help us to reach this new goal set. Some new features and we urge a fair trial by every union.

It was our pleasure to visit the B. Y. P. U. in our own church at Tullahoma on the night of December 7th and speak at the general assembly. Jack Boyd is the president and is doing some very fine work. Jack is one of a half dozen fine young men who are giving their time and service to their church in every way. The program rendered was very good indeed. The intermediate B. Y. P. U. at this place is doing most excellent work and so are the juniors. Our hope is in the young people here.

Miss Roxie is in Humboldt this week and we fear nothing.

Plans have been made for all the city-wide training schools for 1931 and as many as ten associations are planning to put on the campaign of training.

LAYMEN'S NOTES

Next week we will print the outline of activities for the men for 1931. The program is all ready, but for want of space we give way this week to the Sunday school.

We are quite anxious that our men organize in every association for the new program for 1931. We are depending upon our men to back special programs. Next week we will outline this program and try to get started before the new year begins.

We are asking for the fifth Sunday in March to put on the campaign for the Baptist and Reflector and to take a census of all the churches. The men can help us in this program.

Write the office at Tullahoma for literature and suggestions for any phase of the work.

LAW ENFORCEMENT

How can we ever train our young people to observe the law when we set examples for them in so many ways? How can we expect them to respect the common laws when we train them to have no regard for our word as parents and teachers? How can we ever rid our country of Sunday violation so long as some of our preachers go to Sunday ball games and root for the boys and then come back to their pulpits that evening and compliment the boys for the way they played? Some of these are Baptist preachers, too!

How can we stop our girls from smoking so long as our leaders smoke? How can we train our younger people to be reverent and respectful in the services of our churches so long as the older people talk all through the song service and many times while the scriptures are being read or the prayer offered? How can we expect the coming generation to regard such things when our men and women both are so indifferent to the meetings of our general conventions and pay so little attention to what is going on? You say, What has this to do with law enforcement? I say it has all to do. **So long as we train a generation to pay no attention to higher authority they will not respect the civil laws nor those who try to enforce them.**

DEACON SCHOOLS

We are having request after request for Deacon Schools in our churches, in groups of churches and some by whole counties. We are planning to put on a lot of such schools during 1931. Nothing will do more good.

We had a most splendid meeting of men at Elizabethton last Wednesday where we spent three hours teaching the outline on "Deaconship." We also spoke at noon to a bunch of men on the laymen's work and they are now planning to organize Watauga Association for a real men's program.

Brother Tom Hayne, one of the field secretaries of the Laymen's Work of the Southern Baptist Convention, has been secured to conduct a study course in Stewardship and to assist us in our every-member canvass. He will be here for the week beginning December 7th. In addition to the study period, which will begin at seven, message will be delivered each evening by some prominent speaker on our denominational work. —First Church Bulletin, Maryville.

Dr. C. E. James of LaBelle Church, Memphis, writes that they are meeting to organize a brotherhood at his church on December 4th. He asks for literature and suggestions which we are glad to send. This is one of many new brotherhoods organized all over the state since the associational period began.

Mr. C. T. Rutherford writes us concerning his B. A. U. and reports

a splendid social function put on by them. He says: "As director, it is one of the greatest inspirations that I can get to see these adults really getting into this work and doing it and learning and training themselves for still other tasks. Many of them say it is worth more to them than the Sunday school. They have their socials regularly and enjoy them. At this one there were two men over seventy-five years old enjoying it like juniors."

B. A. U. SOCIAL

The B. A. U. of Temple Baptist Church were entertained with a six-o'clock dinner Tuesday, November 25th, in the home of Mr. and Mrs. T. I. Morgan, 1021 Meda street. The spacious dining room was beautifully decorated in yellow crepe paper, ferns, candles, autumn leaves and miniature turkeys. Each guest was given a question about a turkey and the answer was found in the plate at the dining table. These served as place cards. The menu was in keeping with the occasion, a Thanksgiving dinner. There were 28 present and every one was in a youthful, thankful spirit. We boast the best B. A. U. in Memphis. We have 44 wide-awake members, each one always ready to take an active part in service. Visit our union and catch the spirit.—Mrs. J. O. Norris, Social Chairman; Miss Annie Henry, Secretary.

Rev. N. D. Story writes from Clarksville:

"I am thoroughly convinced that you have in your proposition to furnish free text books to our rural pastors on the Church Administration course a solution to many of their difficulties in their pastoral work. I have only finished the first work, 'Growing a Church,' but the good that I have derived therefrom is inestimable. In my pursuance of the study of this book I outlined me a sermon from each chapter and preached these sermons to my church and I am now reaping great results therefrom.

"I find that it is not so much a condition of unwillingness or unconcernedness on the part of our membership that they do not respond more readily to our appeal, but it is due to their misconception of the real source of the growth of a church. Too many of our people only consider growth adding members and never give one thought to the development and growth of the existing membership.

"I would urge that all of our rural pastors take this course in Church Administration, and as they study the same, build sermons therefrom and preach them to their congregations, and I am sure that they will be greatly and gladly surprised at the results."

Mr. C. A. Stephens writes from Morristown: "I notice you provide a program for laymen's meetings once every quarter. Your programs are published in the Baptist and Reflector. I think each association could adopt your programs with such modifications as may be needed to make them fit the local association; then try to get laymen's meetings held in the different churches of the association on Sunday afternoon of every fifth Sunday in the year. I have attempted to do that this quarter in this association, and herewith enclose to you program that I had prepared. I sent these programs to all of the different pastors and to many laymen and asked them to try to put on a program in every church. I have not had a reply from any of them. I still believe it is a feasible thing. Let the plan head up with you. You provide a good and timely program for each quarter. Publish it in the Baptist and Reflector, and then let that program be put on in as many of the churches in the different associations as possible. If we could get a few associational workers to attend these meetings and get the

pastors to back them up, there ought to be a laymen's meeting in practically all churches on every fifth Sunday."

BIG WEEK FOR MEN IN MEMPHIS

During the training school at Bellevue Church we are to teach a class in Stewardship with an open house to all the men in the city. We are planning to have 300 in that class. On Sunday afternoon, January 18th, we are to have an afternoon meeting for men from all the churches and there discuss the organization of a men's brotherhood for the entire association. This, too, will be held at Bellevue Church at 2 p.m. We trust that all the men of the Baptist churches of the city and surrounding sections will plan to be there. A program will be prepared and a good time will be enjoyed by all. Invitations are going out to the men of all churches.

MASSACRED BY SOUTH AMERICAN INDIANS

An assault by the savage Nhambiquara Indians were made, late in October, upon American missionaries serving under the Inland South American Missionary Union of New York, at Juruena, Brazil. Rev. Arthur F. Tylee, his daughter, Marion Neill, two and a half years of age, and Miss Mildred Kratz were slain. Mrs. Tylee, formerly Ethel M. Canary of Memphis, Tenn., was painfully injured, but is recovering. The bodies of the slain were buried at Juruena by a fellow missionary, Albert E. W. McDowell.

The mission station at Juruena was opened by Mr. and Mrs. Tylee five years ago. It is located two thousand miles inland, fully five hundred miles from a railroad, and in a well-nigh impenetrable jungle. The missionaries had been steadily winning the favor and friendship of the primitive people whom they had in every way sought to help. An epidemic of pneumonia had caused the death of several natives, and letters from the seat of trouble, received within recent weeks, justify the inference that the unfriendly chief, or witch doctors, aroused the superstitions of the natives, placing the blame upon the missionaries, the massacre resulting.

Mr. Tylee was nobly furnished for service, a graduate of Amherst College, with further training at the University of Besancon, France, and the Harvard School of Law. He fitted himself for his missionary ministry at the Moody Bible Institute, Chicago, where he and his wife each were graduated in 1922. Miss Kratz, also a graduate of the Moody Bible Institute, took her college training at Coe College, Cedar Rapids, Iowa, and had been graduated in nursing by the Augustana Hospital, Chicago. She had but recently come to this

field of service when the tragedy occurred.

The names of these devoted workers will be remembered as of the noble company who loved not their lives unto the death.

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GENERAL SESSIONS
Dr. I. J. Van Ness has happily assembled one of the very finest groups of speakers ever presented to any conference of this type. The general sessions alone will be well worth the trip to Jackson. The special speakers will be Geo. W. Truett, Dallas; Chas. E. Maddry, Raleigh; and Louie D. Newton, Atlanta.

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YOUNGER MINISTERS SHOULD CONSIDER

Many preachers who are growing in knowledge, power, and popularity do not thoughtfully consider the importance of providing an income for the days of physical, mental, and financial decline. They are ascending the heights of usefulness, popularity, and prosperity and they do not see what is beyond the summit. They properly give most of their thought to their forward progress and their upward climb.

Most of them who prepare against old age, or disability, or death, do it by means of investments that may be pledged and lost. Such investments are menaced by every financial distress that comes and often, when needed, they have little unpledged value.

Service Annuity Certificates provide income and other benefits that cannot be lost through borrowing nor menaced by financial distress. Even when a member can no longer meet his payments, all that he has formerly paid is conserved and increased to create age and disability income for the member and income for his family after his death.

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 Headquarters for W. M. U.-161 Eighth Ave., N., Nashville, Tenn.

NEW MIDDLETON AND BRUSH CREEK

How we thank God for missionary pastors and their wives! Since Brother Woodall moved to Brush Creek our work has taken on new life. The missionary societies were organized at Brush Creek and New Middleton and both are doing splendid work. Each society sent Brother and Mrs. John T. Oakley a box at Thanksgiving. They are observing the special season of prayer for foreign missions.

CLASS AT NEWBERN

We have had an all-day class in Newbern studying "Talks on Soul-Winning" and had a most delightful, interesting time. The women were enthusiastic over the study. Every one took the examination and four were perfect.

We are looking forward to helping to entertain the Dyer County Institute. It was a joy to have our superintendent, Mrs. Mose T. Jones, visit us on our day of mission study.—Mrs. Mark Ferges.

MISS EDENS PROMOTED

On Thanksgiving day God called Olive Edens home. She had labored faithfully for Him for fifteen years in Africa and on that day heard the call to "come up higher."

We have lost a friend. Olive was a consecrated worker in Carson-Newman College and we were together in the W. M. U. Training School in Louisville, 1913-15.

She felt definitely the call to Africa and knew that she must go. How we teased her about it, for our Foreign Mission Board had never sent an unmarried woman to Africa, and Olive had no desire to marry. She knew God would open the way, and He did.

The Foreign Board decided they needed women teachers in our school in Abeokuta, so Olive Edens and Susan Anderson, both from our class of '15, were sent to Africa.

Last year she came home for a serious operation. After she thought she had recovered she begged to go back to Africa. She wrote to us, saying: "Please let me go somewhere and talk about Africa. The Foreign Board will not let me return yet." In the same mail a letter came from Shelby County saying, "Please send us some one to teach in our associational study class." Immediately Olive was summoned to Memphis and then to Union University and on to other places she went talking about her beloved Africa.

She did return to her adopted country last January and taught until she collapsed in the schoolroom. What a shame on us that we fail to provide enough workers so one frail woman must go on despite her condition!

May God help us as Southern Baptists to give so some one can take Olive's place and others may go so the work will be lightened and the missionaries will be able to carry on without endangering their health.

CHINA'S NATIONAL HYMN

(Tune, "America.")

I love our happy land,
Strong midst the earth she stands,
My country grand.
Far let past glories shine
Brought back to Han's great line,
Brethren in joy combine
Our people's land.

Long may the flag wave high
O'er China far and high,
My country's flag.
Now we on God depend,
Peace may He ever send
O'er clouds this rainbow bend
Our glorious flag.

CHIPS FROM CHINA

Some interesting opposites. (It will be well to have one girl, in Chinese dress if possible, read China's way, and a second girl, in typical American costume with flag, read the opposite.)

In China

Compass needle points south.
Build roof, then walls.
Mix mortar with a rake.
Row boat facing the bow.
Milk cow on the left side.
Varnish wet wood in wet weather.
Make shoe sole first, then the upper.

In beckoning, fingers bend down.
In counting on fingers, begin at little.
Put water on clothes to wash them.
Children wind top at big end.
Index in front of book (Vol. 1).
Fold letter writing outside.
Read horizontally right to left.
Put writer's full name on envelope only.
Write with a brush (soft pen).
Keep ink as a solid.
Family name first, given last.
Wear white at funerals.
Hole on right side, button on left.
Put button through the loop.

In America

Compass needle points north.
Build walls, then roof of house.
Mix mortar with hoe.
Row boat facing the stern.
Milk cow on right side.
Varnish dry wood in dry weather.
Make upper of shoe, then sole it.
In beckoning, fingers are upward.
In counting on fingers, begin at thumb.

Put clothes in water to wash them.
Children wind top at spindle end.
Index in back of book.
Fold letter writing inside.
Read horizontally left to right.
Put writer's name and address on letter.
Write with hard pen.
Keep ink as a liquid.
Given name first, family last.
Wear black at funerals.
Button on right side, hole on left.
Put hole over button.—Selected.

HOW WE CAN HELP

"What can you do to help?" Blessings on you for the impulse. God grant to deepen the impulse until it becomes action. There are two things I would suggest. The first is prayer. If missionaries could take the time to compile a record of answered prayers, it would at least stop the discussion as to the possibility of miracles. Truly "Prayer Changes Things," but that does not mean a routine repetition of ready-made petitions. Only the identification of one's soul with Christ's and the pouring of that soul out in praying till it hurts for the purpose for which Christ poured out his soul in John 17 can bring the power we must have if we are to make Christ known here. Friends, do you, will you, pray for Southern Baptists in Japan, both Japanese and missionaries of whom I am the least.

If you will pray in this way, the other request will be granted before it is asked, but 'tis this. That you give, not in spasmodic spurts to some special offering or to a box of personal gifts to a missionary, though both of those are valuable and appreciated—give till it hurts and give so that it can be depended on week after week and month by month. Only in this way can our work here be stabilized, much less advanced. The appalling debt and the resulting impotence of our Foreign Mission Board is retarding kingdom work here more by destruction of morale than by lack of support, seri-

ous though the latter is.—Naomi Schell, Tobata Baptist Rin Ko Sha, Tobata, Japan.

MAIL THE COUPONS

Remember that package mail is delayed at the Christmas season, so mail your coupons by December 15th to Dr. W. J. Stewart, Baptist Orphanage, Nashville.

The question is being asked, "Suppose we get more than a half million?"

We are to receive money value for all coupons, no matter how few or how many received. If we get a half million, the Check Building will be furnished; if a million, the hospital will be furnished also; if a million three hundred thousand, we will have a new truck for the Orphanage which is greatly needed.

Another question, "Can we send in coupons after December 22nd?" Yes, we will get the \$100 bonus if we receive the half million by that time, but we will get value of the coupons if they come in late.

Again, "Do you think we will receive the half million coupons?" Of course we will. Every day we hear of organizations with thousands on hand. One boy in Springfield brought in 1,400 coupons one week.

"How many do you expect?" At least a million.

Send your coupons to Dr. W. J. Stewart, Baptist Orphanage, Nashville, Tenn.

MY CHURCH

One of the hardships in being a general worker is in missing the privilege of regular attendance at the home church. It is possible to mail a check for the tithe to the treasurer and to pray for the pastor wherever we are, but we miss the close personal touch.

In the last few weeks we have had the opportunity of being at home a little more than usual. The week after the convention we had the great privilege of hearing Dr. George Truett twice a day at Immanuel, "my church." His simple, gospel sermons could be understood by a child. Not once did he talk of philosophy, nor did he argue about scientific theories, but he preached Christ and we saw Him lifted up. The crowds came and men and women were saved. Three times whole families were received into the church. To see an entire family in the pool at the same time was a sight never to be forgotten.

Miss Walden and your secretary had the privilege of teaching "Missions Our Mission" at our church, Immanuel. A class of 53 women was an inspiration to the two teachers. We were glad to render this small service to our church.

Rub-a-dub dub, Octagon soap is in the tub,
But where can the coupon be?
Give Dr. Stewart's mail box a number of knocks
And coupons will tumble out—you'll see!

A MESSAGE FROM CHINA

My Dear W. M. U. Co-Workers: Since leaving you thirteen months ago my thoughts have been with you many times, for deeply have I realized your share in this work. Praise to the Heavenly Father for the Sunbeams who delight to spread the Light; for Royal Ambassadors loyal to their Commander, for Girls Alert, for young women wide awake, and for women who put first the kingdom of God; for all who by prayer and gifts are helping in the Changchow field, where thousands know not the Saviour, I breathe a prayer of thanks.

The greater part of the past year the Lord has given the Bible woman and me the privilege of being in the out-stations. On account of trains being used by military, we have made the trips usually in ricksha, wheelbarrow, ox-cart, or by donkey, my favorite of the old-time methods of travel, since he steps more quickly than the ox, and the first two re-

quire man power. Once, thanks to Miss Cox, one of our missionaries, in Kafeng, we had her Ford for a trip.

Day before yesterday we returned from White Sand village where it is a peculiar joy to go, as we are building on no man's foundation. This is one of the numberless villages of two or three thousand where no one is telling the gospel. Having made previous visits during the year, friends came to the inn to welcome us. Mrs. Chang said that she had prayed to Jesus to forgive her sins. Mrs. Liu, an enquirer, with a beaming face, told how the Lord had heard prayer for her body. Li Pen Ku, a school boy, reported that the government teacher had made the boys burn the gospels bought on a previous visit. The teacher had told them not to believe in Jesus, but in Sun Yat Sen. Li Pen Ku, a Mohammedan boy, and T'ai Fu Tang, a deaf boy, who has managed to keep the Gospels and read this summer while in the field watching melons, were two of the students who dared to come to the meetings in spite of opposition of teachers and school friends. Will you not pray for them?

One of the things which we enjoyed most this summer was the two weeks' Bible class for women. For months we prayed asking the Lord to give a suitable time, for the military movements hinder so often, and to prepare women with hungry hearts, for He has said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." As to time, we were led to set July 23rd to August 7th. Though this was the hottest part of summer, the Father gave cooling showers, and by beginning at 5:30 a.m., running to 11, with an intermission for breakfast, and in the afternoon from 4 to 7, we were able to work, though the temperature was well above 100. The women who could not read studied "Easy Lessons," memory verses, etc., while those who know characters studied Genesis, Acts and personal work. At 10:15 all met together in the church auditorium for a message to Christians.

Though the main purpose of the class was the deepening of the spiritual lives of the Christians through Bible study, we could not forget that we are saved that we might make His salvation known. At 5:15 p.m. the church benches were carried into the church yard and preparations were made for the evangelistic service. The Christians divided in two groups, some going to the prayer room to intercede for souls, while others went out in the highways and hedges to invite guests. At 6 o'clock the seats were usually filled with men and women to whom Mr. Han gave the Gospel message. At the close of the sermon the Christians sought opportunity for personal work. Often some lingered telling the way of salvation until dusk.

Another joyous event of the class was to see seventeen of the women follow Christ in baptism. Many of these had been waiting for some time as on two previous occasions when we were to have baptismal services we were hindered. Pray that these who have recently obeyed Christ in baptism may grow into fruitful members of the body of Christ. Truly we felt that God was working in our midst. We thank him that He did create hungry hearts, for some of the women were wanting another class right away.

I am glad that I can trust you to pray for me. I am beginning to see what a big place prayer must have if we are to accomplish anything lasting.

With love and prayer for you, I am, your co-laborer in His vineyard, Katie Murray, Chenchow, Honan.

Please, Baptists, use Octagon soap;
Please, Baptists, use Octagon soap.
Send the coupons all in.
'Twill make Dr. Stewart grin—
Please, Baptists, use Octagon soap!

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

NEW BOOKS REVIEWED!

Eyes in the Dark. By Zenobia Bird. Published by Fleming H. Revell Co. 226 pages. \$1.50.

The author of this new volume has given us a fascinating story full of adventure, thrills, and mystery. She finds her story in the unsophisticated, God-fearing and trustful life of the mountain home. The book is meeting with general approval and large sales throughout the country among lovers of good, clean and wholesome literature. The book will give a new urge to mothers, and inspire the young to noble efforts when defeat seems to encroach upon life's plans. It will make a good gift book and will be read with delight, appreciation and profit. It is a live, up-to-date story with a religious background.

Doran's Ministers' Manual. Compiled by G. B. F. Hallock. Published by Richard R. Smith, Inc., New York City. \$2.50.

This is the sixth annual appearance of this big book of helps for pastors. It contains 100 sermon outlines, 50 talks on the Sunday school lesson, 200 quotable poems, 52 sermons for children, 200 seed thoughts for sermons, 200 prayers and invocations, 250 bulletin board slogans, 1,000 scriptural texts and 250 suggested hymns.

It provides for all the special holiday celebrations, for the holy days of the churches that observe such, prayer meetings, communion services, and scores of other things which come to the lot of the pastor during the year. The volume is finding favor with a growing number of pastors. Perhaps it is wrong for them to rely upon the work of some one else in their sermon making, etc., but they do it and find in this book valuable information and material.

The Home and Extension Department of the Sunday School Board. By Joseph T. Watts. Baptist S. S. Board, Nashville, Tenn. Cloth, 60c; paper, 40c.

Like all the other books in the study courses of our Sunday School Board, this book is full and complete even down to the details. Beautiful tributes are paid to the Bible and the importance of Bible study is emphasized. The author understands these departments well and tells about them in an interesting way. The weakness of it, it seems to me, as with so much of too detailed organization, is that so much of it is just "on paper." For instance, if a man is going to study the Bible 30 minutes a week, he signs a card; if he is going to have family prayers, he signs another card. To say the least, Paul, Peter and Jesus never got into the card business. About a lot of our work we need to learn: "The letter killeth, but the Spirit maketh alive."—J. R. C.

This Believing World. By Lewis Browne. The Macmillan Company. \$1.00.

This is unquestionably the most popular discussion of the great religions of the world that has ever been written. There is a raciness about the book—a charm that so grips the attention of the reader that he is scarcely able to lay it down after he has started to read it. Of course the reader cannot always agree with the author's conclusions which is to be expected in a work of this character. We mortals have various beliefs about the immortals. The reader must think for himself and not allow the author's thrusts at Christianity—some of them justified, we admit—to weaken his faith in its Founder. Mr. Browne does not even credit his own people, the Jews, with having those lofty ideals of religion and morals, or with having the pen-

etrating, spiritual vision which the leaders of that great nation possessed. The book is informing as well as entertaining and will be appreciated by those who desire a better knowledge of the religions of mankind.

Points for Emphasis, 1931. By Hight C. Moore. Published by the Baptist Sunday School Board, Nashville, Tenn. 35 cents.

One familiar with this handy vest pocket edition of the Sunday School Lesson exposition needs only to know that the 1931 volume is now ready for distribution. It comes out this time in an attractive leatherette cover, stamped in yellow, and is, of course, fuller and more complete in its expositions.

Religion in a Changing World. By Rabbi Abba Hillel Silver. Published by Richard R. Smith Co., New York City. \$2.00.

This volume contains the warning of a Jewish rabbi to the entire world against the increasing volume of scepticism and radicalism and infidelity, all of which have had their allies in the crowd who fight orthodoxy in religion and doctrinal preaching and teaching from the pulpits. Says the publisher: "Rabbi Silver points out with rare force and clarity that religious thought in our time is characterized by the utmost timidity and diffidence. The liberal religious forces, having disported themselves for a decade in an attack upon orthodoxy, now find themselves confronted with the real foe of all religion—liberal and orthodox alike—materialism and atheism. The result is panic, confusion and humanism. Setting himself squarely against the tendencies of the day, Rabbi Silver contends that the function of religion is to resist precipitate change, to distinguish critically between the novel and the new, and to conserve at all costs the rich spiritual heritage of the past."

Surely such a volume is timely. Again and again we have sought to warn our readers of the dangers from liberalism in theology. No good can come from any sort of teaching that leads youth to turn with a sneer from the faith of the fathers and espouse the radical view of fanatics and destructionists. With gripping and forceful language, and convincing logic, the Rabbi has presented his case and made his point. We sincerely trust that every Baptist among us who has been contaminated with the taint of liberalism will read this volume, and that every one who seeks to stifle the voice of doctrinal preaching will likewise read and profit from the reading.—Editor.

The Meaning of the Moral Life. An Introductory Discussion of Theoretical and Historical Ethics. By Warren Nelson Nevius, Professor of Ethics, Wilson College, Pennsylvania. Noble and Noble, Publishers. Price \$2.25.

This is a most excellent discussion of the subject of ethics. It is a hopeful sign that so many books on this subject are being published just now. They are needed by the people of our own day—if they will only read them. "Ethics," says the author, "is the science of moral conduct, or the study of the sources, values and standards of human conduct and character." And there are many such statements in the book—incisive, discriminating, direct, which greatly assist the reader in understanding what it is all about.

The work is conveniently divided into four parts: I. Theoretical, dealing with terms and phrases to be used; the sense of obligation, violation and moral judgment. II. Historical, gives a satisfactory review of the essential contributions which have been made from time to time; Pre-Socratic and Socratic Ethics, the schools of Plato and Aristotle, the Stoics and Epicureans, Neo-Platonism and Christian Ethics, etc. III. Critical and Constructive, containing a thorough criticism of Intuitionism and Hedonism, the Ethics of Real-

ization, or Transcendentalism. The chapter on Moral Life is especially good. IV. Metaphysical, including discussions of the problem of Freedom, Theism, and Immortality. Here it seems the author is at his best, or it may be that this part of the book was most appreciated by this reviewer because it approaches his own realm—Theology. On the whole the treatment of this great subject is quite satisfactory, the book being readable, informing, convincing and portions of it inspiring.

Beds of Pearls. By Robert G. Lee. Published by Richard R. Smith, Inc., New York City. \$1.25.

A neat, interesting volume of 112 pages containing "a clear, vigorous, thorough, beautiful expression of the text, 'For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he rose again the third day according to the scriptures'." Every one who knows the inimitable preacher, pastor of Bellevue Church, Memphis, knows what to expect from this volume.

The sub-topics are: "Beds of Pearls"; "The Curse"; "The Christ"; "And Calvary"; "The Constraint"; "The Complement"; "The Contemporary"; "The Consummation"; and "The Confirmation." As a study in the life of Christ and a source of real inspiration the book cannot be surpassed. It is indeed a charming and fascinating tribute to the Prince of Peace.

How to Teach Young People and Adults in Sunday School. By G. S. Dobbins. Published by the Baptist Sunday School Board, Nashville, Tenn. Cloth, 75 cents; paper, 50 cents.

The author says of the book: "These studies are intended to be intensely practical. They are based on many years of actual experience in teaching young people and adults, and much careful study in modern educational theory and practice. The book has been planned not merely for casual reading, but as the basis of serious work on the part of the teachers who are seeking to be more efficient in the task to which God has called us."

In the book, designed for study classes and for general work in preparation for teaching, the author deals with the following topics: The Teacher's Personality; The Teacher Studying the Class; The Teacher Studying the Bible; Essential Aims and Outcomes; Principles of Method; Building the Lesson Plan; Presenting the Lesson; Relating the Lesson to Life; Relating the Class to School and Church; Tests of Success.

The book is arranged after the order of the study course series, being well outlined and carrying questions at the end of each chapter.

Obituaries

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

HENNAGIR

November 8, 1930, the death angel came into our midst and called home one of our most loved and useful members, Mrs. T. O. Hennagir of the T. E. L. class of the Milan Baptist Church. She will be missed not only in the class of which she was secretary and treasurer, but by the church, W. M. S. and entire community, for she was a woman of strong Christian character, loyal to her Lord, faithful in attendance upon his services and interested in humanity. While we deeply mourn her loss, yet we bow to the will of our Father, knowing that He doeth all things well. We extend our sympathy to the bereaved husband, mother and relatives and bid them remember that she has only gone home a little before and will be wait-

ing to welcome them to the throne of God where parting is unknown.

Committee: Mrs. Charles Yancey, Mrs. Jennie Bigham, Mrs. J. J. Fuqua.

HYDER

Whereas, it pleased God, our Heavenly Father, to take from our brother, Bryan Hyder, his beloved wife; and

Whereas, Brother Hyder is a member of Doe River Baptist Chruch; therefore be it resolved:

- That we extend to our brother our heartfelt sympathy in this sad hour of bereavement, and pray for him that God may comfort him.
- That a copy of these resolutions be sent to the immediate family, a copy sent to our state paper for publication, and a copy be spread on the minutes of our church.

Committee: Mrs. W. Ray Hyder, J. Hampton Hyder.

LINKOUS

Mr. Johnny Edgar Linkous was born July 4, 1911. Departed this life November 17, 1930, aged nineteen years, four months and thirteen days. Brother Edgar embraced Jesus Christ as his personal Saviour in 1925; was baptized by his brother, Rev. Hobert Linkous, and united with the First Baptist Church in North Chattanooga.

Edgar is survived by his father and mother. His father, Rev. J. W. Linkous, is a widely known and much-loved Baptist minister who was formerly pastor of the First Baptist Church of Alton Park. Also three brothers and sisters.

Johnny Edgar Linkous was accidentally run over about six o'clock on November 17th by a switch engine, pushing in front of the engine a car of coal, thus obstructing the head-light. His sudden call from our community was one of the greatest shocks ever to come to us. He had hundreds of friends who share with the family their sorrow.

A beautiful and most fitting funeral service was conducted at the First Baptist Church of Alton Park, by the pastor, Rev. T. J. Smith, while a thousand of Edgar's friends packed the large auditorium, and scores lingered at the door and just outside. Ministers participating in the service were: Rev. T. J. Smith, pastor, who read the scripture and made a fitting talk; Rev. Solon McNeese, pastor First M. E. Church in Alton Park, led in the funeral prayer and spoke briefly; Rev. W. H. Gant, Baptist minister, spoke of Edgar's tenderness, having known him through the years; Rev. Albert Marshall, Baptist minister of Georgia and a very close friend of the young man and of the family, spoke of their close friendship. Prof. Frank Trotter, principal of the Alton Park school, paid a most fitting tribute to Edgar when he stated that in all his school years there was not one thing against his conduct.

The quartet, composed of Mr. and Mrs. Fuller, Mr. Walker and Mr. McNeese, sang several exceptionally fine hymns, using as their tribute that great hymn of the church, "Precious Memories."

Interment was made in the Chattanooga Memorial Cemetery. Rev. Solon McNeese led in the committal service, with the benediction given by Rev. W. H. Gant.

While it is true that Johnny Edgar Linkous is gone from us and the community, he is still loved by his hundreds of friends who are sharing with the bereaved family their sorrow.

The beautiful casket was literally covered with fine flowers which was an expression of high esteem in which his many friends held him while he walked in our midst.

With David of old who said, "He cannot come back to me, but I can go to him," all the sting of the grave is removed and rendered powerless, in the hope of a complete reunion some day of the family in the city of God. God, most tenderly bless the mother, the family, and relatives.—By a Friend.

AMONG THE BRETHREN

By FLEETWOOD BALL

H. G. West of Ecru, Miss., has been compelled to decline the call to Hickory Flat, Miss., for half time.

—BSR—

J. D. Allen has resigned at Bentonville, Ark., to accept a call to Sonora, Ky., which is near the place of his nativity.

—BSR—

G. S. Gibson of Packard, Ky., has accepted the care of the pastorate at Clairfield, Tenn., a church he left only a year ago.

—BSR—

The church at Walters, Okla., loses its pastor by resignation, Spurgeon McClellan, who becomes pastor at the First Church, Clinton, Okla.

—BSR—

A. W. Goss of Dublin, Texas, has been secured as pastor by the church at Weslaco, Texas, in the Lower Rio Grande Valley.

—BSR—

Clinton Memorial Church, Tulsa, Okla., is happy in securing as pastor T. D. Thatch who has done a great work as pastor at Pryor, Okla.

—BSR—

Broadway Church, Galveston, Texas, has called W. O. Miller of Coolidge, Texas, who has done such a great work at the latter place.

—BSR—

A church is about to be organized at Clarksburg, Tenn., through the valiant labors of A. U. Nunnery of Parsons.

—BSR—

J. E. Claunch has resigned at Perryville, Ark., accepted a call to Collins, Miss., is on the field and has begun work in earnest.

—BSR—

E. E. Huntsberry of Shreveport, La., has been called as pastor by the church at Rayville, La., and it is believed he will accept.

—BSR—

The church at Franklinton, La., loses by resignation its pastor, J. D. Carroll, who accepts a call to Temple Church, Ruston, La.

—BSR—

Effective January 1st, the church at Delhi, La., will be pastorless, E. A. Bateman having resigned. He is available for church work.

—BSR—

In the last six months while Tom Roberts, well known in Tennessee, has been pastor, the church at Farmerville, La., has received 48 additions.

—BSR—

Zech Ford Bond has resigned as pastor of the First Church, East St. Louis, Ill., to accept a call to Calvary Church, Chicago.

—BSR—

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

—BSR—

Wendell White has resigned as pastor at Summerton, S. C., to accept a call to the pastorate at Elloree, S. C.

—BSR—

The members of Central Church, Chattanooga, A. T. Allen, pastor, have given during the associational year in round numbers \$20,000.

—BSR—

A. P. Jones has resigned as pastor of Inman Mills Church, Inman, S. C., to accept a call to be pastor at Whitney, S. C.

—BSR—

F. J. Katz, a layman, was elected executive secretary-treasurer of the Executive Board of Louisiana, succeeding E. D. Solomon, a preacher.

—BSR—

I. B. Lawrence of Calvary Church, Jackson, Miss., a loyal layman and father of a former Secretary of Missions in that state, passed last week to his eternal reward.

—BSR—

T. D. Brown of Little Rock, Ark., Executive Secretary of the Arkansas State Board and editor of the Baptist Advance, supplied for St. Charles Avenue Church, New Orleans, La., last Sunday.

At the request of members of the Southern Baptist Hospital Commission, L. J. Bristow has withdrawn his resignation as superintendent of the Hospital in New Orleans. Good!

—BSR—

The church at Baldwyn, Miss., A. M. Overton, pastor, is to have a meeting December 9-14, in which J. E. Conant of Moody Bible Institute, Chicago, will do the preaching.

—BSR—

After appearing only half size for several months, the Baptist Advance of Little Rock, Ark., resumes its normal size of 16 pages in the current issue.

—BSR—

The church at Carthage, Miss., C. T. Johnson, pastor, lately enjoyed a great revival in which J. W. Mayfield of McComb did the preaching. There were 37 additions.

—BSR—

A candidate for the Doctor's degree in the Baptist Bible Institute, New Orleans, C. N. Travis, resigns at York, Ala., to accept a call to Jackson, La.

—BSR—

The residence and its contents, the property of J. R. Garrett of McKenzie, a Baptist minister, were destroyed by fire Thursday night. The loss is estimated to total \$6,500.

—BSR—

Our sincerest sympathy is herein extended to E. P. Baker and wife of LaBelle Place Church, Memphis, in their sorrow over the death of their daughter, Sarah Elizabeth, aged 10. She was taken to New Albany, Miss., for burial.

—BSR—

A. U. Boone of the First Church, Memphis, who retires from that pastorate December 18th, after 32 years of service, will preach on "The Gospel" and "The Apostolic Benediction" in his closing messages. Eternity alone can reveal the magnitude of the good he has done since he became a preacher 43 years ago.

—BSR—

The new building of Calvary Church, Jackson, W. P. Reeves, pastor, was occupied in service for the first time last Sunday. Exercises are in progress every night this week. R. E. Guy preached Monday night; J. E. Skinner, Tuesday night; H. E. Watters, Wednesday night; J. W. Jent, Thursday night, and J. J. Hurt, Friday night.

By THE EDITOR

"There is a way that seemeth right unto a man, but the end thereof is death."

—BSR—

West Tennessee Baptist pastors held their regular monthly session Monday, meeting in the house of First Church, Jackson.

—BSR—

E. O. Sellers of the Baptist Bible Institute is supplying for St. Charles Avenue Baptist Church, New Orleans, until a successor to Carter Helm Jones is called.

—BSR—

The Cumberland Presbyterians are completing the work on their new meeting house at South Pittsburg, where Paul R. Hodge is the able and honored pastor of the Baptist Church.

—BSR—

Grace Church, Nashville, had an average attendance in Sunday school during November of 775. That is a great record for this growing church and testifies to the fine leadership of Pastor L. S. Ewton.

—BSR—

Pastor John J. Hurt of First Church, Jackson, and Mr. I. B. Tiggert, one of their deacons, are in Cincinnati, Ohio, this week attending the Interdenominational Men's Conference.

—BSR—

"Dr. Otto Whittington is the best master of assemblies I ever saw. He was a wonderful manager of men in this terrible crisis.—Editor Bogard in his report of the Arkansas convention.

Brother G. W. Lowe of Obion writes requesting prayers for his wife who is suffering from internal cancer and high blood pressure. Surely his request will not go unanswered.

—BSR—

A. Earl Meador has been called to succeed L. A. Stewart as pastor of the church at Lafayette. He will assume his duties the first of the year. Brother Stewart has served the church for four years, doing a fine work with them.

—BSR—

From Gracemont, Okla., comes these good words from Brother W. E. Moore, a Tennessee exile: "Find enclosed \$1.00 on subscription. I want to keep in touch with home and there is no other way than through the great old B. and R."

—BSR—

Mrs. R. E. Spaulding of Coral Gables, Fla., sends renewal and says she cannot afford to miss a single copy. "May it continue its good work for the years to come is the wish of its long-time reader," she concludes. We thank you.

—BSR—

According to Supt. J. W. O'Hara, the first radio program ever to be broadcast by one of our mountain schools will be put on over Station WAPI of Birmingham, Ala., on the afternoon of December 12th from 5 to 5:30.

—BSR—

GET YOURS FREE

Send us five new subscriptions for one year and a check for ten dollars to pay for the same and we will send the paper to you for one year FREE. It will be easy. Try it and read and be informed.

—BSR—

Mrs. J. P. Bowman of Riddleton renews her subscription and says: "I am now 81 years old and have had the B. and R. in our home for a period of 44 years. I feel I can't get along without the paper. May God bless you in your efforts for good."

Singer E. L. Wolstagel reports a great meeting at First Church, Lumberton, N. C., where C. H. Durham is pastor. J. Clyde Turner of First Church, Greensboro, did the preaching. There were 50 professions of faith and about 40 additions for baptism.

—BSR—

Editor James H. Felts of the Illinois Baptist is also state senator. Since the so-called "wet" victory in that state, he has served notice on all politicians that he was elected as a dry, hence will use all his power in the coming session to defeat wet efforts.

—BSR—

R. P. Mahon writes from Pineville, Ky., that the prospects for the school for mountain preachers at the Clear Creek Encampment grounds are growing brighter all the time and says: "I am sold on the mountain preacher. My hat is off to him and is in the ring for him."

—BSR—

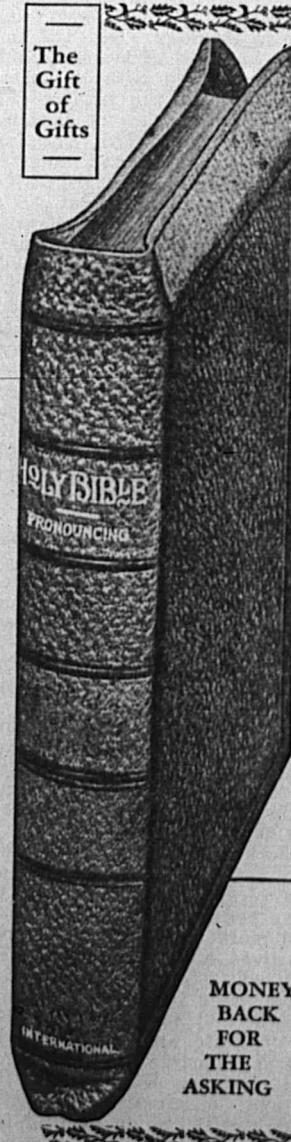
Wanted National Geographic. The editor is very anxious to get the April and June copies of the National Geographic Magazine for 1928. If you have these copies and do not intend to preserve them permanently, please write him, in care of the Baptist and Reflector.

—BSR—

Carlye Brooks has closed his third meeting in Missouri, the last two being with Evangelist J. H. Thomas of Kansas City and the latter of these in Quarles Church near Clinton, Mo. There were 25 additions and good attendance from over the county. Brother Brooks is returning to the South at an early date.

—BSR—

Do not forget that there will be no paper the week of Christmas. This custom arose years ago in order that the office force might have the holiday along with all other Christian workers. When your paper does not come December 26th or 27th, you will understand and not write to find out what is the matter.



For Young and Old

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SELF-PRONOUNCING
King James (Authorized) Version

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All the proper words being accented and divided into syllables for quick and easy pronunciation

LARGE BLACK FACE TYPE
Specimen of type

and of Ar'pad? where are the Séph-ar-vá'im, Hé'ná, and have they delivered Sá-má-trí-



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MONEY BACK FOR THE ASKING

The Executive Board held its annual meeting Tuesday of this week. We will give a report of its actions in the next issue.

—BER—

Beloved John T. Oakley was made happy on Thanksgiving when a number of friends gave him and his wife a real holiday "pounding," sending gifts and letters. He is still unwell, but slowly regaining his lost strength.

—BER—

W. O. Roten of Ipswich, S. D., writes to say, "There are two qualifications for the minister. He must be ordained and he must be in service. I believe if it should be tried out in the courts, that the man who has given up the ministry for some other profession would not be allowed to perform the marriage ceremony."

—BER—

Pastor W. R. Pettigrew writes that President John R. Sampey of the Louisville Seminary will preach the sermon for his people on the annual "Inauguration Sunday" which is the 14th. On this occasion all the officers of the church for the ensuing year will be formally inducted into their positions, the special emphasis being given to the teachers and Sunday school officers.

—BER—

On Sunday morning Pastor W. Henderson Barton of Edgefield Church, Nashville, was given a pleasant surprise. Deacon Dr. R. A. Daniel took charge of the morning service for a few minutes, and after several members had given expression to words of appreciation for the pastor, presented a basket of flowers. Brother Barton has been with the church a year and the work has had a splendid growth.

—BER—

Pastor G. E. Kennedy of Highland Park Church, El Paso, Texas, and his fine people declined to have part in a motley union Thanksgiving service because, as he declared, "As a sinner redeemed through the sacrificial death of my Saviour and Lord, I believe His blessed words, 'No man cometh unto the Father but by me,' and I cannot become a party to any plan, arrangement or service which denies the truth of His words. . . ."

—BER—

Pastor and Mrs. H. P. Hurt of Union Avenue, Memphis, have been in Hot Springs, Ark., for the past three weeks taking a vacation while Brother Hurt regains some of his lost strength. Union Avenue is growing so rapidly that the pastor is rushed to death keeping up with the new members. 406 were in their B. Y. P. U.'s on Sunday night and the auditorium was crammed all the way around with chairs in the aisles.

DIVISIONAL CONFERENCES

There will be five sectional conferences: Sunday School Administration, Elementary, Intermediate, Young People's-Adult, and Church Administration. There will be no separate conferences on the Daily Vacation Bible School, but this work will appear on the programs of the Elementary, Intermediate, Sunday School and Church Administration departments.

Department Programs

Fully as appealing as the general sessions will be the divisional conferences. Here will be presented practical solutions to the problems of your school. The secretaries in charge of the conference work have selected the men and women who can best handle the phases of the work designated to each. Through their devotion to the task and determination to better if possible all former programs, the department secretaries have made diligent search among our most progressive schools and churches for outstanding leaders, and have spared no expense in enlisting this distinctive group for the Jackson conference. Any one of the sectional conferences will present a program well worth the journey to Jackson. Hence, there will be found a double appeal through the general sessions and the divisional conferences.

The secretaries in charge of the divisional conferences are: Arthur

Flake, Sunday School Administration; Lillian S. Forbes, Elementary; Mary Virginia Lee, Intermediate; William P. Phillips, Young People's-Adult and Home and Extension; P. E. Burroughs, Church Administration; H. L. Grice, D. V. B. S.

Program Pamphlet

There is being prepared for early release a conference pamphlet containing the complete program of the Jackson meeting. These will be available upon request of the state Sunday school secretaries in each state, or from the Baptist Sunday School Board, Nashville, Tenn. The program pamphlet covers essential information concerning reservations at hotels or homes, reduced railroad rates on identification certificate plan, general meetings, conference meeting places, exhibits, program personnel and other information.

Attendance Quota

Keymen in each state are now set to the task of reaching the state quota. The Southwide objective is 4,500 outside of Jackson proper. Tennessee's quota is 300, and the Baptists of the state are endeavoring to enlist pastors, superintendents, teachers, directors, department officers, class officers, and others, confident that the quota will be fully reached.

KNOXVILLE PASTORS

Beaumont Ave., D. A. Webb. The Laws of God Accepted; Who Says God Is Love? SS 115.

Washington Pike, R. E. George. Phil. 49: Is There an Intermediate State? SS 137, BYPU 47, by letter 2.

Lincoln Park: H. F. Templeton. Brother Hammond spoke on "Heaven" and "Hell." SS 368, BYPU 64, for baptism 2.

First, Fountain City, J. H. Broome. Sowing and Reaping; Eve's Sin. SS 234, by letter 2.

Immanuel, A. R. Pedigo. Neglecting God's Business; The Kingdom and Its Enemy. SS 344.

Beech Grove, A. B. Johnson. We Give Thanks Unto the Lord. Brethren Haynes and Haworth spoke. SS 86, BYPU 55.

Lonsdale, H. L. Thornton. The Inspiration of an Experience; Song Service. SS 208, BYPU 65.

Fifth Avenue, J. L. Dance. Building the Church Through Its Agencies; "Palestine," Mrs. R. L. Harris. SS 755, BYPU 153.

Island Home, Charles E. Wauford. Concerning Society; The Increasing Government. SS 309, BYPU 45.

South Knoxville, J. K. Haynes. Kept in the Hour of Trial; The Waiting Christ. SS 440, BYPU 80, for baptism 4, by letter 4.

McCalla Avenue, L. S. Knisley, supply. Growing in the Christian Life; Fruit-Bearing for Christ.

Central of Bearden, C. L. Hammond. The Revelation of God; Questioning the Divine. SS 173.

Smithwood, W. E. Wauford. The State Convention; God's Work Through Us. SS 180, BYPU 85.

Central, Fountain City, Leland W. Smith. Banking in Heaven; The Field Is the World. SS 477.

First, F. F. Brown. The Desire to Escape; The Last Invitation. SS 1290, for baptism 4.

NASHVILLE PASTORS

Englewood, W. Rufus Beckett. The Origin of Satan; Woman's Status in the Church. SS 201, BYPU 40.

Park Avenue, E. Floyd Olive. The Lord God of Elijah; Sir, We Would See Jesus. SS 519, by letter 1.

Edgefield, W. Henderson Barton. Where Are the Nine? Waking Up. SS 439, BYPU 74, for baptism 1, by letter 2.

Third, Bunyan Smith. Eternal Values; So I Come, Christ. Baptized 1, by letter 1.

North Edgefield, O. F. Huckabee. Man's Response to God; Magnifying the Churches. SS 311, BYPU 116, by letter 1.

Seventh, Edgar W. Barnett. The Leadership of the Holy Spirit; The Encamping Angels. SS 273, BYPU 87, by letter 3.

Belmont Heights, R. Kelly White. Thanksgiving—"Singing in the Rain"; Fulfilling Life's Purpose. SS 618, BYPU 151, for baptism 2, baptized 1, by letter 2.

Calvary, W. H. Vaughan. Stewardship, E. H. Crook; God's Work in Our Day. SS 215, BYPU 45.

Eastland, J. Carl McCoy. The World's Greatest Business Proposition; Rock of Ages. SS 594, BYPU 162, by letter 1.

Old Hickory, J. W. Roberts. Praising God; The Christian and His Redeemer. SS 157, BYPU 60.

Lockeland, J. C. Miles. Satan's Church; Ephphatha. SS 433, BYPU 76, baptized 3, by letter 1.

Centennial, T. C. Singleton. Thanks Unto God; Christian Freedom. SS 168, BYPU 81.

Grace, L. S. Ewton. The Joys and Sorrows of a Christian; Be Ready for the Second Coming of Jesus. SS 781.

Judson Memorial, Hight C. Moore, supply; A Christian According to Christ; Thy Will Be Done. SS 546, for baptism 3, by letter 2.

MEMPHIS PASTORS

Yale, W. L. Smith. Brother L. E. Brown spoke. Salvation by Faith. SS 130, BYPU 86.

Speedway Terrace, Wm. McMurray. Unshaken Faith; Wisdom vs. Folly. SS 392, for baptism 1, profession 1.

Temple, J. R. Black. God's Open Hand; Some Table Talks. SS 805, BYPU 251, by letter 4, for baptism 2, additions 6.

Central Ave., E. A. Autry. Friends and Enemies; Mortality and Immortality. SS 226, BYPU 108, by letter 2.

Capeville, J. R. Burk. Jesus, His Mission; Why Make a Christmas Offering for Christ? SS 74, BYPU 50.

Bellevue, Robert G. Lee. Forsaking Not God's House; Pioneers of Progress. SS 1402, BYPU 233, for baptism 7, baptized 7, by letter 7, additions 14.

National Ave., E. J. Hill. Salt and Light; Gilead's Balm and Physician. SS 56, BYPU 35, by letter 1.

Rowan Memorial, J. W. Joyner. Christ's Command and Warning; Looking Back. SS 121, BYPU 61.

Berclair, A. B. Jones. Do Christians Always Pray? Adder Eggs and Spider Webs. SS 58, BYPU 60.

Longview Heights, Wm. V. Walker. Therefore if any man be in Christ, he is a new creature; The City of God. SS 54, BYPU 42, by letter 3.

Eastern Heights, W. M. Couch. Christian Virtues; The Call of God. SS 121, BYPU 44.

Union Ave., Dr. Hurt. God Forbid That I Should Glory, F. H. Stamps; Musical Program. SS 696, BYPU 400, by letter 1.

Prescott Memorial, F. W. Roth. Thanksgiving; The Only Name. SS 376.

Eudora, L. B. Cobb. The Co-operative Program; The Progressive Prayer. SS 80, BYPU 21.

First, A. U. Boone. The Great Commission; First and Second Coming of Chrst. SS 854.

Boulevard, J. H. Wright. What a Church Home Means; What Is In Your Way of Being a Christian? SS 345, BYPU 128, baptized 1.



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The Big Job

The Cheek Dormitory, replacing the one lost by fire, is now being completed and will soon be ready for the furnishings. The OCTAGON SOAP COMPANY estimated that it will cost approximately \$2,500 to furnish the necessary equipment as per our specifications, and they have agreed to give us the same for 500,000 coupons from Octagon Soap products.

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A friend of our Orphanage has generously offered us a gift of \$100 in cash, on the condition that we secure the needed 500,000 coupons from Octagon Soap products by December 22, 1930.

We are very anxious to secure the required number of coupons by that date in order that we may get the \$100 bonus, as we are in great need of money. Less than two weeks remain for collecting and sending in your coupons. We urge every friend of our Orphanage to be very busy these last few days of the campaign.

WE MUST PUT IT OVER IN A GREAT WAY!

Suggestions

1. Be sure to keep the coupons from the different Octagon products in separate bundles.
2. Pack them securely in a good strong box and then send them to this address:

MRS. J. H. ESTES, Matron, Tennessee Baptists' Orphans' Home
R. F. D. No. 5, Franklin, Tenn.

You will co-operate and help make this an exceptionally bright Christmas for us all—won't you?

NEWS BULLETIN

(From page 8.)

ANOTHER GOOD YEAR DRAWS TO END

J. E. Skinner of Jackson, one of our safest and soundest evangelists, is nearing the end of the year with a happy heart because of the victories he has had in evangelistic work since he surrendered his commission from Union University and began to devote all his time to evangelism. In a personal letter to the editor he sends us the good news and we make bold to copy from it the following interesting words:

"The Lord has been gracious to me in all my meetings this fall, giving a genuine revival at every place. With Pastor H. Boyce Taylor at Murray, Ky., Pastor W. M. Couch of Memphis, Pastor Wauford of Knoxville and Pastor Lassiter of Paducah, Ky., the meetings resulted in conversions and additions in a most gratifying manner. A revival of the churches is the objective, and when it comes it bears its own fruit in the salvation of sinners and the enlistment of the saved."

THANKSGIVING AT ROGERSVILLE BAPTIST CHURCH

As is our custom, we met at the church at six o'clock on Thanksgiving morning. Last year there were present 127, the year before 102. This time we hoped for 135, but it was cold, a snow was on the ground and the roads and streets were slick and hard to travel over. Eighty-nine were present, some coming as far as five miles. It was a service of thanksgiving prayers, testimonials and of praise for the blessings of the past year. The service lasted an hour and 20 minutes. Some of the expressions from those who spoke may be interesting because they show the trend of the thoughts of the people and may kindle worthy feelings on the altars of other hearts. All ought to thank God and be thankful and show it not only at Thanksgiving time, but all the time. "Ingratitude is the basest of all sins."

"Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him and bless his name.
For the Lord is good; his lovingkindness endureth forever,
And his faithfulness unto all generations." (Ps. 100:4-5.)

Here is what some of the people said they were grateful for:

"We have a President of the United States who is a Christian man." "How much to be appreciated it is that the family circle has not been broken during the past year."

An aged mother who has always been active and although now nearing 76 is able to go about the regular duties of housekeeping. At evening time she has light upon her way.

"We had a disastrous drought over large sections of our country for a good portion of last summer, but still there is corn and wheat enough to furnish bread to all of our people. How God has continued to bless the people of the United States despite our unworthiness."

A widow was sorry that her husband had been taken away during the past year, but was glad that she knew where he was gone, and that he is in a better world than this.

One was thankful that the love flower has not died out in human hearts as was shown in the recent car load of the necessities of life sent to the Tennessee Baptist Orphans' Home by our church and ten other near-by churches, and indicated by the large attendance here at Thanksgiving at an early hour on a cold day.

The pastor was thankful that during this year the Lord gave him perhaps the best protracted meeting that he had ever held in his life. It had in it more grip and power (the work of the Holy Spirit), especially over the minds and hearts of older peo-

ple. Some whose feet by reason of age were pressing close up to the banks of the Jordan began to walk in Christ's narrow way.

One deacon was happy that he had been able to attend for five years all these early morning thanksgiving services of the church and that he had hardly had to miss a single service of the church of any kind during the past twelve months.

One lady was thankful that we have such a wonderful plan of salvation to enter into by repentance and faith. One was thankful for God Himself and just loved to think about Him in His holiness, wisdom, power and love. Another was thankful that she has a thankful heart, and loves to bear testimony to His goodness and power to save and keep the souls of His children.

The principal of the school was thankful that Thanksgiving has so long been prevalent in this land and in other lands. Praise to God has never died on the altar of human hearts. Another school teacher was thankful for responsive pupils to teach and try to mold for better living.

One earnest woman was thankful that: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

One was thankful that in the midst of our hard times there is such a beautiful spirit of charity on the part of those who have for those who have not. In one city a great philanthropist said, "By the grace of God nobody shall starve here." That sentiment will echo and re-echo into every city and town and hamlet in America.

A deacon thought of the millions in heathen darkness, their souls lost, and not a ray of light for here or hereafter. Our thankfulness ought to cause us to make sacrifices to send the gospel to them.

Thanks was expressed that so many of our people have jobs and can make their own living and have something with which to help others.

A lady who had moved here from Canada rejoiced in the fellowship of the church and a spiritual atmosphere in which to worship God. Another young matron who had been baptized this year was thankful for the blessings that come from service.

A physician thanked God for the medicine which He has put here in minerals and in the flowers, leaves and roots of plants to be extracted and compounded and along with faith and prayer used to heal the bodies of suffering humanity.

A modest young girl stood up silently testifying of her joy that she had been saved this year. A young matron said she was thankful that a few months ago she was saved at a regular Sunday night service in this church and is now an active member.

A young man said, "I praise His name that during the protracted meeting last summer God opened my heart and came into my life."

We closed by sing the Doxology.

PABST'S DREAM WOULD COST AMERICA A BILLION A YEAR

Washington, D. C., Dec. 8.—"The million-dollar dream of Fred Pabst, Sr., famous Milwaukee brewer, who declares that America's national economic structure would be strengthened by the return of legalized beer, would, if realized, cost the American people not less than a billion dollars a year in increased consumption of drink, in decreased industrial efficiency and depreciated productivity," declared Charles R. Jones, chairman of the American Business Men's Prohibition Foundation, in an announcement issued today from its headquarters here.

"Mr. Pabst and all his colleagues in the brewing and distillery field completely ignore the facts of pre-prohibition years, which proved that neither labor, industry nor agriculture have anything to gain by the restoration of government protected beer and whiskey making. On the contrary, our economic records show that re-legalizing the liquor traffic

would saddle our civilization with costly and ever-increasing burdens. The only 'economic structure' that would be strengthened would be the rejuvenated liquor traffic, once more restored to the dignity and vantage ground of government protection.

"Since Mr. Pabst has brought the matter up, there can be no better time than right now to examine the truth of his assertions and the fallacy of similar liquor claims. Briefly the facts shown by the pre-prohibition records of the liquor industry—it is really a misnomer to use the word 'industry' in this connection—are as follows:

"1914 was the year in which the largest production and consumption of alcoholic liquor in the United States was registered, and even in that year the liquor traffic was practically at the bottom of the list as compared with the nation's largest constructive industries in its importance to labor and employment.

"While the iron and steel industries were employing 284 men for every million of investment; lumber and its manufactures, 579 men; textiles and its products, 578 men; leather and its products, 469 men; paper and printing, 367 men, and so on through a long list, the liquor traffic at its highest point of production employed exactly 77 men for each million of investment.

"A total of approximately 59,369 men were actually employed in the manufacture of alcoholic liquors of all kinds, including not only brewery labor but that of distilleries and other alcoholic beverages.

"But at the same time, the open saloon was responsible for incapacitating tens of thousands of otherwise efficient and able men, a number which produced, according to the studies of our leading economists, a definite depression of ten per cent in national efficiency, while the traffic was a legalized and going' business, a point which Mr. Pabst neglects to mention.

"So far as the farmer being in any way the beneficiary of the liquor traffic, facts show that to have been almost wholly without foundation. The total value of farm products of America in 1914 in terms of the five greatest crops which were used to any extent in the production of liquor was \$2,863,761,000. Of this enormous total, the liquor traffic used less than 2.2 per cent.

"Today, in the words of L. J. Taber, Master of the National Grange: 'The American farmer has benefitted by prohibition. For every bushel of wheat used in the making of booze before the passage of the Eighteenth Amendment, two are now used to meet the requirements of a better market for meat, milk and other commodities.'

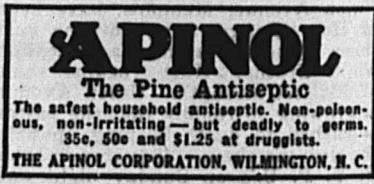
"To go back now to the pre-prohibition days when the legalized liquor traffic preyed upon the people and robbed labor of \$2,000,000,000 yearly while it was handing the government a bribe of some one hundred and sixty millions of revenue money, would be to turn back the clock of progress, unthinkable unless the people are wholly misled.

"Nevertheless the one-million-dollar dream of Fred Pabst, which has seen fit to back up by investing that much in new equipment for starting the manufacture of pre-prohibition beer 'overnight,' as he says, if the Eighteenth Amendment is repealed or modified, is certainly a challenge to friends of law and order which cannot well be disregarded.

"The other day a United States Senate committee uncovered another anti-prohibition dream, that of Irene du Pont, who, in the form of a statement, is reported to have said that the legalizing of beer with a three cent tax per schooner would immediately relieve his organization of \$10,000,000 in taxes which it now annually pays, and benefit other millionaires in like fashion. As Mr. du Pont is a leading supporter of the Association Against the Prohibition Amendment, possibly there is some connection between the du Pont dream and this latest announcement of Mr. Fred Pabst.

"However this may be, it is evident that the friends of national prohibition cannot afford to be asleep when election day comes on November 4th. It would seem about time to shatter once for all these fond liquor illusions of returning legality for the traffic and government protection for the brewer."

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