

Four Measurements of The Love of God

By A. H. HUFF

(Requested for publication by Duck River Association)

TEXT: Eph. 3:18: "The breadth, and length, and depth, and height" of the love of God.

In this age of much planning and human activity in the Lord's work and much insistence from the platform and press that we shall do this or that for the Lord, it seems to me timely, that we should consider the wonderful things the Lord has done for us.

Our love for God fades into insignificance as compared with His love for us. And what we have done or may do for the Lord, is but a bubble as compared to what He has done for us.

God's love for His children is commensurate with His love for His Son. "As the Father hath loved Me, so have I loved you" (Jno. 15:9). He spake it not as a man, but as the Son of God. It is the same love; the same in tenderness, the same in intensity, the same in constancy, the same in length, and breadth, and depth, and height, the same in its eternal inseparableness.

I. The Breadth of God's Love.

When the ancient Jew spoke of the world his thought compassed only the country lying around the Mediterranean. Peter had this conception of God's love, and God had to show him in that house-top vision the error of his hardshell conception of world-wide gospel proclamation.

1. The breadth of this love is contemplated in Jno. 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

2. It is contemplated in His promise: "Ask of Me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8.)

3. It is contemplated in the death of Christ. "He tasted death for every man" (Heb. 2:9). "If any man sin we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (I Jno. 2:2).

4. It is contemplated in the Great Commission: "All authority is given unto Me in

heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18, 19, 20).

I would like to say two or three things about this commission. The Lord gave the world-wide commission to the Church as an institution and not to the apostles as individuals, otherwise the Church would have been without a commission when the last apostles died. Making disciples is the first task assigned to the churches. Baptizing, or *Marking* them, is as authoritative as any other part of the commission. And Teaching, or *Moulding* them, is vastly important. Our churches have made and marked many thousands in the name of the Lord, but we have fallen down in moulding them for use. My father used an old fashioned rifle in squirrel shooting. He would take bar-lead, melt it, and mould it into bullets, and these bullets fitted into his gun. Our Educational Department, under the supervision of our beloved Secretary, W. D. Hudgins, is moulding our made and marked disciples into useful service.

5. It is contemplated by the Holy Spirit: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me; Of righteousness because I go to My Father, and ye see Me no more; Of judgment because the prince of this world is judged" (Jno. 16:8-11).

II. The Length of God's Love.

This leads us to inquire, When did this love begin, and how long will it last?

1. Not when He came into the world. That would make His coming into the world without purpose, whereas it was in pursuance of purpose. "His name shall be called Jesus, for He shall save His people from their sins" (Matt. 1:21). "For the Son of Man came to seek and to save that which was lost." "For this purpose the Son of God

was manifested, that He might destroy the works of the devil" (I Jno. 3:8).

2. Not at Creation. "For all things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men" (Jno. 1:3, 4). He had a purpose in making the world, and we cannot separate His love from His death, nor His death from His purpose. God made this world that Christ might come into it, deliver the message of the Father, and die on the Cross, thus securing to all who would believe on Him salvation in time and in eternity.

3. When, then, did God begin to love us? Let the Word of God tell us. "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3). "According as He hath chosen us in Him before the foundation of the world; that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ unto Himself according to the good pleasure of His own will" (Eph. 1:4, 5). God "hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the Truth" (II Thes. 2:13-14). God's Covenant of Redemption includes the preaching of the Gospel. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even unto the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). "For in Christ Jesus I have begotten you through the Gospel" (I Cor. 4:15). "He came to His own and His own received Him not, but as many as received Him, to them gave He power to become the Sons of God, even to those that believe on His name; Who were born, not by natural birth (blood), not by personal resolution (flesh), not by priestly action (will), but by faith in Jesus Christ" (Jno. 1:11-13). "For we are all the children of God by faith in Christ Jesus" (Gal. 3:26).

Two dangerous heresies are propagated in this country in the name of Christianity, and they are as far from the truth as the East is from the West. Campbellites teach that men are born without the Spirit. Hardshells teach that men are born of the Spirit without the Word. Men are not saved by the Spirit without the Word nor by the Word

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Baptist and Reflector

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Editorial

"In The Good Old-Fashioned Way"

Some of our people can remember when the Spirit of God suddenly and in a very marked way empowered a congregation and

"Heaven came down our souls to greet,
And glory crowned the mercy-seat."

Many saints of God have expressed the longing to see such a scene again. But, with rare exceptions, the prevailing spirit of the age seemed to prohibit such.

On Sunday evening, Nov. 26, in the Shelby Avenue Baptist Church, Nashville, P. F. Langston, pastor, the sovereign Spirit triumphed over such a prohibition. The fire began to burn at the morning service. That evening, when the pastor had been preaching only about ten minutes, he had to give way as people began to fall on their knees in the altar, in the aisles, and in the rear of the building. People praised the Lord aloud who had never done so before. How many were converted is not known, but eight joined the church for baptism, and some conversions in the homes that night were reported. It was ten o'clock before the service was dismissed, and the people went down the streets singing. Brother Langston was so full the next morning at the Pastors' Conference that he stirred our hearts as he told of the Lord's doings. Who would not be?

This was not a movement pumped up and "whooped up" after the manner of the Holy Rollers and the "pep" and the "spizerinkum" of the high pressure evangelist. It was altogether "the Lord's doings and marvelous in our eyes."

One would not be presumptuous enough to suggest that "the good old-fashioned way" must necessarily at all times have the same outward manifestation. "There are differences of administration". But many there are among us who regret that we were not on hand that night to witness that scene and who wish that such operations of the Spirit among us were more frequent.

One is sure that there had been some very

earnest praying back of that service. It is known that the pastor recently stayed up all one Saturday night in service for the Lord. "We have to pay the price of a great faith."

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An Interesting Celebration

On the evening of Nov. 24, in the Spruce Street Baptist Church (colored) of Nashville, A. M. Townsend, pastor, an interesting and unique celebration was observed. Dr. O. L. Hailey, Executive Secretary of the American Baptist Theological Seminary, of Nashville, his son Robert W., and the editor sat in on the program.

The service was in commemoration of the leading lights and accomplishments of the national co-operative body of Negro Baptists in the United States, the National Baptist Convention, the nucleus of which was formed Nov. 24, 1880, at Montgomery, Ala.

The program opened with the singing of "When the Saints Come Marching In", and a procession of groups marching into the church representing ministers, deacons, deaconesses, choirs, Sunday school officers and teachers, the officers and leaders of various other organizations, as the W. M. U., B. Y. P. U., Red Circle, etc., and their auxiliaries, ushers, the church and congregation, representing the 22,275 churches and the 3,750,000 Negro Baptists in the territory of the National Baptist Convention. Each group carried a placard which identified it. Then followed special addresses detailing Negro Baptist history in kingdom affairs, interspersed with appropriate musical numbers. Rev. E. T. Brown conducted an interesting historical catechism in which the questions were answered by the women and girls of the Red Circle organization. Rev. L. R. W. Johnson in an address gave the main historical summary.

Space does not permit full description and credit, but the program was very enjoyable indeed, and those who put it on are to be commended for its effectiveness.

If more of our people could be brought face to face with the work being done by and for our Negro Baptist people, that work would be taken to heart more seriously. The place of these people in our past history and their promise for the future and, above all, the constraining love of Jesus challenge our prayers, sympathy, support, and co-operation.

Noble Y. Beal, pastor Twelfth Street Baptist Church, Gadsden, Ala., a graduate of the Louisville Seminary, is one of our white ministers who is taking this work to heart. Recently he sponsored a Sunday School Training course among the Negro brethren in his section. In this 15 churches co-operated, 18 workers served, 650 pupils enrolled, 256 took the examination, and a mass meeting was held on the second Sunday of the course. On the opening Sunday of the course 698 were in Sunday school and on the second Sunday 951. This is real co-

operative service in the bonds of Christ.

Dr. O. L. Hailey, stretching toward 82 and still vigorous, deserves our fullest support as he carries on as the Executive Secretary of the American Baptist Theological Seminary at Nashville, the only seminary of its kind in the country. Dr. Hailey is sorely in need of funds for this work, as Co-operative Program receipts have not been adequate. Larger and more regular gifts to the Co-operative Program should be made now to provide funds for this very important work and for other work by our white Baptist people among the Negroes of the South.

"When the saints come marching in" in the procession of the heavenly land and day, we shall be doubly glad if we have had a share in this important work.

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Raising Money Religiously

The Biblical and spiritual method of raising money for the Lord's cause is the straightforward giving of such means as we have by way of normal pursuits. Funds are to be given out of "thy substance", "thine increase", and "out of such things as ye have", which simply mean the income from honest labor and business. From this an adequate portion is to be separated as "holy unto the Lord".

If in God's sight one is truthful when he says he has nothing to give, then he is not expected to give. "For if first there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." This meets the argument for the adoption of unscriptural methods of raising money on the plea of providing something to give. But let one be exceedingly slow to affirm that he has nothing to give, lest God classify him as untruthful.

Dr. E. P. Alldredge, Statistical Secretary of the Southern Baptist Convention, is both a wizard and accurate in figures. Southern Baptists ought to read and ponder his Southern Baptist Handbook for 1933.

According to Dr. Alldredge, there are 4,066,140 white Southern Baptists. Fully allowing for depleted income, adequate giving by these in 1932 would have averaged \$25.00 per capita, whereas it averaged \$6.73 per capita—\$5.51 for the local work of the churches and \$1.22 for world-wide causes. A tithe of Southern Baptist income for 1932 would have been \$100,000,000 whereas they gave to all causes only \$28,000,000. Sixty-eight per cent of our people gave nothing and a large number of the remainder did not give adequately.

Despite depleted income in 1932 Southern Baptists gave \$13.37 per member for tobacco; \$7.50 for the movies and other pleasures; \$6.50 for automobile outings; \$12.50 for soft drinks, etc.; \$12.50 for cosmetics; and for all religious work \$6.73! "Nothing to give?" It is not so!

Simple, direct giving on the part of South-

ern Baptists would allow no place for even the suggestion of using anti-scriptural or extra scriptural methods of raising money. And surely such methods are not pleasing to the Lord, because the disobedience of the saints gives them their rise.

Substituting commercialism for the constraint of the love of Christ, some churches and organizations therein turn to suppers, entertainments, shows, bazaars, and to the markets of earthly barter and trade to make up for the deficiency created by their disobedience. And in the commercializing and cheapening of the idea of giving and in other ways, they suffer in spirituality as a consequence. The late Dr. Potts of Memphis used to say: "No wonder some churches are so cold, because they have come through the ice cream freezer."

The latest move to commercialize and capitalize the idea of giving is the Goodwin Plan, which, unfortunately, has a list of prominent endorsers in the North and South, even among Baptists. The following taken from an article by Dr. Joseph A. Gaines, of Glasgow, Ky., in the Western Recorder of Nov. 23, is so well and so concisely written, that the editor of Baptist and Reflector adopts it as the expression of his own reactions to the Goodwin Plan:

"What is the 'Goodwin Plan', and what does it aim to do? Briefly this. The promoters have listed a large number of manufactured articles, of great variety, 'from chewing gum to automobiles,' as the promoters themselves put it. Church societies, especially women's organizations, are invited to become 'broadcasters' of these articles. They are to suggest to women to purchase these in stores. (They are to seek to enlist ten families each, if possible, in purchasing only one brand of each article in a given price range.—Editor B. and R.) Then the purchasers retain 'evidence of sale'—labels, cartons, etc.—taken from containers, and turn them in to the 'broadcasters'. These then send the 'evidences of sale' to headquarters of the Goodwin Plan, which sends back a check for two per cent of the selling price of those articles. The check, it is suggested, may go into the now depleted treasuries of the churches, or of church societies.

"Very alluring, is it not? The hope is held out by the promoters that a woman's society may put into its treasury, or the treasury of the church, a sum anywhere from \$100 to \$5,000 per year, or even more; and that without spending a cent or selling anything or doing any arduous labor. All they ask is that religious women exert their influence on behalf of certain special commodities!

"But there is just the thing that makes the whole scheme a menace. It is not the influence of these religious women, as individual women, nor even as individual religious women, that makes the plan profitable to the promoters of it; but it is the influence of the religious bodies they represent—yea, the influence of religion itself—that is sought.

"Shrewd business men are not blind to the fact that religion wields the mightiest influence of all social forces. If they can get that influence behind the particular commodities they have to sell, those commodities will enjoy unprecedented advantage! The Goodwin Plan proposes to secure this immense advantage for a definite list of producers. The two per cent on sales that is offered for that influence is a small price to pay.

"Are we going to sell the label of religion in the marts of trade for two per cent, or for any other amount that may be offered?"

"There is only one right plan for raising money for our churches. It is not stamped 'Goodwin's' but 'God's'; and it is found in the sixteenth chapter of First Corinthians."

* * *

The Last Round-Up

By WALTER M. GILMORE

The first stages of the Every Member Canvass, which are so essential to success, are comparatively easy. Creating the right kind of atmosphere for it by preaching on Missions, Stewardship and the Bible plan of giving; distributing helpful literature on these subjects, and deepening the spiritual life of the people are not such difficult tasks if one has strong convictions on these matters.

But the tug of war always comes when it becomes necessary to go personally to the indifferent, disinterested, lukewarm element, which is found in most churches. This is hard work and requires tact, patience, and perseverance of the very highest order.

The main trouble in most cases is that our church leaders are prone to be satisfied with the first fruits of victory and will fail to push the battle to the gates of every individual member. Thus a great number in all of our churches are passed over each year without a real, sympathetic heart-to-heart appeal to them to do their part. So they become less and less interested in the church and more and more interested in the world. "For where your treasure is there will your heart be also."

For Christ's sake, for the sake of all His causes, for the sake of sinning, suffering humanity let us appeal to every pastor in the Southern Baptist Convention, to every leader in every church, not to cease your efforts to interest and enlist every member of your churches until you have succeeded in rounding up the last member of the fold.

FOUR MEASUREMENTS OF THE LOVE OF GOD

(Continued from page 1)

without the Spirit. They must be born of the Word and the Spirit, if they would enter the kingdom of God. "For in Christ Jesus I have begotten you through the Gospel" (I Cor. 4:15). "The Gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16). "Being born again,

not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever", and "this is the Word, which by the Gospel is preached unto you" (I Pet. 1:23-25). The Father predestinated redemption, the Son purchased it, and the Holy Spirit makes it possible. He gives us vision to behold the provision, and enables us to make it our own.

III. The Depth of God's Love.

The depth of man's ruin may be seen in the fact that he is unable to save himself. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned" (I Cor. 2:14). The tendency of the times is to minimize sin and doubt its endless punishment. A man's belief in everlasting punishment is on par with his belief in Christ. A false conception of sin and its punishment, will lead to a false conception of Christ and His power to save from sin. Sin is not a moral phenomenon to be regretted, but a wicked perversity to be repudiated. The sinner is not a mere unfortunate to be pitied, but a deliberate lawbreaker with the wrath of God abiding on him.

Jesus said: "The Spirit of the Lord is upon Me, because He hath annointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and set at liberty them that are bruised; to preach the acceptable year of the Lord" (Lu. 4:18). "All we like sheep have gone astray, we have turned every man to his own way; and the Lord hath laid on him the iniquity of us all" (Is. 53:6).

IV. The Height of God's Love.

The thought of God's love originated in heaven, and its tendency is back to heaven. "If ye then, be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:1-4).

Put the mole life into the eagle, and he will burrow in the ground; put the eagle life into the mole, and he will soar above the clouds.

"O for such love let rocks and rills,
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak.

"Angels assist our mighty joys,
Strike all your harps of gold,
But when you raise your highest note,
His love can never be told."

McMinnville, Tenn.

Tennessee's Students Have Great Meeting

By ELIZABETH PRESTON

Serious and determined in purpose were the 175 and more representatives who gathered together from Tennessee's many colleges and universities for the Baptist Student Convention held in Nashville, November 24-26, at the Immanuel Baptist Church.

With the key note of the Convention, "Christ Liveth in Me", as the theme, Dr. J. R. Black, of Temple Church, Memphis, brought the devotional of each session. Speaking Friday evening on the subject "Christ Liveth in My Salvation", he said that the requisites of salvation were not reformation, not trying to be good, not joining a church, not good works, but "Ye must be born again". "We may know we are saved," he declared, "by righteousness, by the way we love our brethren, by believing that Jesus is the Christ, by overcoming the world, by not 'keeping on' sinning." He enumerated the results to be a change in disposition, an ability to do things that not otherwise could be done, by having joy in serving Him, by being content in obeying Him, and by walking with Him. On Saturday morning the message, "Christ Liveth in My Ministry to Others", brought forth the question, "Christ died in our stead; will we live in His stead?" "Christ will live through us if we are yielded," said Dr. Black, "and to live a life that counts we must (1) live as Christ lived, (2) have the right ideals, (3) carry the message till the world knows of it".

"Christ Liveth in My Social (campus) Contacts", was the devotional for the afternoon session. With the text, John 7:1, "Jesus walked in Galilee", the speaker revealed that walking with Jesus, who was God the Divine, walking in human form, (1) brings Him to walk with us, (2) causes nature to have a new meaning, and (3) places a new value on a soul. "Christ in My Daily Devotion," the subject for Saturday evening, was emphasized by the thought that our lives would be richer if we would "quit asking so much of men, and ask of God." "There are problems in this matter of daily devotion", declared Dr. Black, "but they can be overcome; and the way to climb upward is by turning loose".

The Sunday morning message was "Christ in Me Lighting the World", and the one for Sunday afternoon, "Christ Liveth in My Sacrifice", in which three words taken from Matt. 16:24 were emphasized by the devotional leader: (1) *Deny*, (2) *Cross*, (3) *Follow*. "Life never begins till we have laid aside something we have counted dear; you never give up anything, but that you get blessings untold; Cross-bearing brings a reward; suffering brings joy we would not have had otherwise; living for Him means a community safe"—were the speaker's closing words to the mighty challenges which

had permeated each devotional.

Other timely messages, filling present-day need in not only a student's, but in anyone's life, were brought during this Convention. Dr. Ellis Fuller, pastor of First Church, Atlanta, Ga., was the speaker for the opening session on Friday evening, using as his subject, "The Uplifting Power of One Plus God", and taking as his text, Philippians 4:13: "I can do all things in Him that strengtheneth me." "I in Him," he said, was the claim which everyone should make for help in performing the tasks set by Him, for "there is no power but in the vital presence of the living Christ". "The empirical method of spiritual research is the method by which we should lay hold of power accessible to us," declared Dr. Fuller. "Experience in Christ makes an acquaintance, thus making possible a fellowship with Him. When you get to the point that you can say 'I in Him', you have something with which to answer doubts and failures."

Saturday morning Dr. Fred Brown, of First Church, Knoxville, and former president of the Southern Baptist Convention, gave the address: "Sidestepping Life's Temptations for Christ." Outstanding temptations, as he had observed, were: (1) *Impurity*, (2) *Questioning God*, and (3) *Success*, and these should be met with *personal purity*, and a *faith in God* which is the "victory that overcometh the world".

Dr. John D. Freeman, Executive Secretary and Treasurer for Tennessee, in his message for the afternoon: "We Would See Jesus", impressed upon the hearts of the listeners that as we see Him in His various ways of service, namely that (1) *He always helped the less fortunate to know about the problems of life*, (2) *He taught truths by having them as foundations in His life*, (3) *He made life more pleasant and profitable*, (4) *He was possessed with an eternal optimism*, and (5) *His faith was sublime*—just so in following Him thus our lives would count anywhere and everywhere. "The glory of God is brighter when the glory of self is dim," declared the speaker.

The Saturday evening address was given by Mr. Wm. Hall Preston, Associate Secretary of the Student Department. Mr. Preston, in speaking on "The Imperious Call for the Saving Few", urged (1) that *we try to be like Christ*, (2) that *we live for Christ*, and (3) that *we live with Him*. "When God wants to move men, He moves a man", said he. "There is power in a chosen few. We need transformed, not conformed leaders—we need men and women who will 'hold that line', and the test for conduct is biography, publicity, universality, personality, and spiritual consciousness."

Dr. John L. Hill, Book Editor for the S.

S. Board, and Editor of the Home and Foreign Fields, brought the key note address on Sunday morning: "Christ Liveth in Me." "Our business, as Christians," he stated, "is to witness, and to do so to four things: (1) *To His grace*, (2) *to His Gospel*, (3) *to His Comfort*, and (4) *to His sustaining power*."

The closing address of the Convention was brought on Sunday afternoon by Dr. Carter Helm Jones, pastor of the First Church of Murfreesboro. His theme was: "Practical Idealism," which he characterized, "prays then helps to answer prayer". "The man whose vision is translated into the right task, is a practical idealist," said Dr. Jones. "Jesus was the Prince of practical idealists. He was so busy living He had no time to write. He wants today not aemic Christians but virile workers; not blue-blooded snobs, but red-blooded souls. He wants live men, which should demand that people learn to make themselves meet for the Master's use. 'For me to live is for Christ to live, if Christ liveth in me'. Christ in you the Hope of Glory should mean—Christ through you—the Life Man!" Truly it was a great message.

OTHER FEATURES

An inspiring feature of the meeting was the music given by the a cappella choir of Carson-Newman College, the Tennessee College girls, and the L. M. U. Quartet, besides various special numbers and the regular Convention music, which was under the direction of Mr. and Mrs. Douglas Hudgins and Miss Mary Lee-Hurt. Following an informal reception, moving pictures of the South-wide Student Retreat at Ridgecrest were shown by Mr. Sibley Burnett on Friday evening, and friendship circles and a camp fire service (led by Pastor A. U. Boone of Immanuel Church) were held also on that night. A Chinese luncheon and an automobile tour were the features for Saturday morning and afternoon. On Saturday evening a period was given over to a testimonial meeting on "Experiences in Covenant Keeping with Christ"; and following the address by Mr. Preston, a play "The Road to Jericho" was presented by students from Union University. Mr. Woodrow Fuller brought a consecration message, after which several came forward, testifying that their lives had been surrendered to Christ for definite service.

The sunrise prayer service on Sunday was an early morning mountain-top experience; the students' messages on "Missions"—"Pray"—Miss Margaret Dean Robinson, Tennessee College, "Give"—Mr. Harold Stephens, Cumberland, and "Go"—Miss Pauline Anderson, Carson-Newman; and the Sunday school lesson brought by Dr. Doak Campbell, of Peabody, helped to make up the worthwhile program that it was.

The following officers were elected for the ensuing year:

(Continued on page 6)

THIS AND THAT

By M. E. DODD

President, Southern Baptist Convention

I enjoyed the intellectual and spiritual hospitality of the Missouri and Illinois Baptist Conventions. They were both good. Missouri moved up closer to the ideal of a 50-50 division of denominational funds, as between State Convention and Southern Baptist Convention causes, deciding to make it 45-55 for next year, with the hope and purpose of going all the way as soon as possible.

The Georgia State Board has voted to recommend a definite division which will be more favorable to South-wide causes.

The Mississippi Board has voted to recommend that they return to their former standard of dividing 50-50. Louisiana remains the same as last year.

Now, if some more of the states increase the South-wide percentage and others at least maintain last year's ratio, and none go backward on South-wide causes, it will give heart and hope to hundreds who have been hurt over the tendency of recent years to let down on world-wide work.

A pastor, hearing the statement that of all money Southern Baptists raise, 82% is used in local work, 13% in state work and 5% gets out to South-wide work, said: "I wonder what the percentages would be if every individual Baptist should send his gifts to the Southern Baptist Convention headquarters and they returned what they wished to the states and then the state headquarters send what they wished to the churches." I wonder, too!

Our Northern brethren do operate that way as between state and national work. As a result few states have as much as 50% for their work, and in most cases, as in Pennsylvania for example, the division is as high as 74-26 in favor of national and world-wide work.

The Every Member Canvass is now upon us. Prayerful preparation, purposeful planning, and powerful pushing will put it over. Every Baptist should have a chance to have a part in all that Baptists do. Not to give them this chance is to do them injustice. No pastor can justify himself at the judgment seat of Christ for his neglect of his people in this way. Not to tie them up with God's globe-girdling and Christ-crowning program is to leave them to shrivel and die. Every pastor who leads his people into participation in the missionary, benevolent and educational program of the denomination does them a personal favor.

Pastors—brother pastors, let us do it for their sake, for our sake, for the world's sake, for Christ's sake.

The Baptist Co-operative Program is a viaduct into which those who love their Lord and lost souls pour the water of life and send it to the desert sands of the devil's fields to make them blossom like a rose.

GIVING THANKS

(Baptist and Reflector regrets that the poems on Thanksgiving on this page were not in hand in time to publish in last week's issue.—Editor.)

THANKSGIVING

By O. L. RIVES

For a God that keeps my saved soul,
A Savior that makes me fully whole;
For a Church that is still in which to pray,
And a Book to read that points the Way;
For a Gospel to give to dying men,
They stumble on in blackest sin;
For a chance to live and serve and love,
Preparing for a Heaven above;
For sympathy of friends when sorrows try,
And loved ones stand so quietly by;
For faith, for hope, for love—these three—
That Thou, so gracious, givest me:
Let me be grateful.
Tulahoma, Tenn.

THANKSGIVING DAY

By MRS. GEO. WALLING

'Twill soon be here—"Thanksgiving Day",
I find myself besought
To thank the Lord in sincere way
For all the year has brought.

It's brought me happiness and health,
Those gifts from God, the Blest;
Not with the millions of earth's wealth
Can these gifts be possessed.

And yet these gifts are not the all
For me the Lord hath done;
For many blessings I recall
Each day from sun to sun.

He gave me food and raiment, too,
And many things I asked;
He gave me work for Him to do,
And strength for every task.

He gave me willing feet to walk,
That I might do my best
Through heat and cold, slick roads and all,
He put me to the test.

He gave me grace and courage true
To overlook the fault
Of those who envy all I do
And wish 'twould come to naught.

He gave me friends so true and brave,
Who make my pathway glow
By strewing flowers on my way,
The choicest flowers that grow.

What shall I render unto Thee?
Dear Lord, I surely owe
My life, my best, my all to Thee,
No mite would I withhold.

In mission work in every place
I'll try to do my part;
The hours spent will equal days:
My gain is *gladdened hearts*.

In town or country though I be,
I'll witness just the same,
In word and deed and ever shout,
"All glory to Thy name!"
Martin, Tenn.

"AUNT NORA"

(Mrs. O. L. Hailey)

Dear Editor: Please allow me a small space in your valuable paper to speak a few words in regard to the Christian love that I cherish for "Aunt Nora" Graves Hailey, deceased, and for her living husband, "Uncle Orren" Hailey.

My father, D. A. Caldwell, took the Tennessee Baptist, published by J. R. Graves, as long ago as I can remember. He loved this dear preacher and editor dearly. As soon as I could read and write, I loved to read Aunt Nora's letters and the Cousins' also, so I readily joined the League of the Cousins. I feel sure that Aunt Nora's love for the Bible and the missionary spirit which she manifested had a big influence in leading me to become a Christian youth.

I learned to love Aunt Nora and the Cousins, and I appreciated Uncle Orren for his fine spiritual leadership, but I could not rest contented about not seeing Aunt Nora face to face and talking directly with her. One of my saddest disappointments of my life came while I was in training at Peabody Normal in Nashville. The State Convention met in Nashville and I learned that she would attend that, but to my disappointment, I contracted measles and was not able to be there. Several years ago, while nursing in Nashville, to my delight I learned that she and her family were within just a few blocks of me. I called her up on telephone and told her who I was and that I learned to love her when she edited the "Young South" page as "Aunt Nora" and I wrote to her along with the other Cousins. She invited me to come to see her and I did. She put her loving arms around me, causing me to renew that childhood love that I had long cherished for her who was so sweet and lovely. There, too, I met her husband and some of her sons, in their sunny home.

When I read of her death in my Baptist and Reflector, I could not help but cherish her memory with tears; yet I feel that I will see and know her soon in heaven. Her husband and entire family have the sympathy of one who loved Christian Education dearly.

A Baptist from youth.—Mrs. Eugenia C. Scott, Columbia, Tenn.

PUBLIC OPINION

The Baptist and Reflector does not necessarily concur in all the opinions expressed under this heading. An open forum allows diverse views to be presented.

HOW TO INCREASE THE CIRCULATION OF OUR BAPTIST PAPERS

This can be done if these papers will crowd their columns with tidings of Pentecostal triumphs in the churches.

"But suppose such triumphs are not occurring in the churches" you say.

If that be true then what right have we to expect our Baptist papers to flourish, with expenses all paid, or to expect any special victories to crown our denomination's work? After all, our pastors and their churches determine the interest and value of our papers by the material which they send them. If they send them merely the number of new members received and other such uncertain statistics, with personal references that tell nothing regarding the spiritual fires and trophies in the life and work of the churches, then let them not be surprised if the editors have difficulty in keeping the subscription tide from falling.

Our Baptist papers have to carry on a big business on very small capital—not merely in the matter of finances, but also in the matter of Kingdom facts sent to them. I wonder if we appreciate what our resourceful editors are doing in keeping their papers up to their present standard with the small co-operation which they are receiving from the churches.

But suppose that the Pentecostal fires should break out in our churches and that our pastors, instead of announcing the large accessions to their church rolls (which often hurt rather than help), should send tidings of church members surrendering and crying and waiting for the endowment of the Holy Spirit. Suppose they should write of services held in which the Holy Spirit fell in wondrous power and blessing upon the worshippers, and of sinners crying out "What must I do to be saved?"

Such tidings will be the most thrillingly interesting and inspiring contents which our papers can publish, but the churches must first have these Pentecostal miracles worked and must then send the glorious news to the papers.—E'dridge B. Hatcher.

ENCOURAGEMENT

Zionville, N. C.
Nov. 20th, 1933.

The Baptist and Reflector,
Nashville, Tenn.

Dear Mr. Editor: At this time I am sending you one dollar to pay on my subscription six months. I am a minister up here in the mountains in western North Carolina, serving one church in Johnson county, Tenn. We like the Baptist and Reflector and after we read it, I carry it to other families who read it with great delight.

I said: "I guess we will have to leave it

off this year as I am so hard up." But the girls said: "Can't you spare one dollar for it six months, and by then you can save up another one."

So I send one dollar and expect to send another later.

Yours sincerely,

Rev. R. C. EGGERS.

(Thank you, Bro. Eggers.—Editor.)

DR. LLOYD T. WILSON GONE HOME

I just heard of the passing of my life long friend, Lloyd T. Wilson, pastor of South-Side Baptist Church, Lakeland, Fla. Over fifty years ago he was bookkeeper for my wife's father in the hardware business in Paducah, Kentucky, and he was one of the best. After that he went into business with his wife's father, Mr. Byng, in the lumber business. At that time he was superintendent of the Sunday school of the First Baptist Church in that city. He was so zealous and untiring in his efforts that he built up a very successful Sunday school.

He felt a call to preach even before that time, and while he was, to some extent, in charge of the mission church in the south side of Paducah and preached there, yet he had not been ordained or set apart to the full ministry of the gospel. He was a good business man and loved to engage in laudable business pursuits. Yet the Lord did not let him prosper at that, for he had something else He wanted him to do. He and I labored together there in the Sunday school and established some mission Sunday schools in the then outskirts of that city which afterwards developed into Baptist churches. I suppose he talked to me more frankly about his call to preach than to anyone else. He was a fine man and I loved him like a real brother.

While he was a fine business man, yet he did not seem to succeed at any of his business ventures and I felt sure why he did not. Often I went to his mill and we sat down together and talked freely about the matter and I begged him to give up his worldly business pursuits and to give God all of his time and energies. But he held out against my advice for many weeks. Seeing that he was losing out in business and becoming deeper involved in debt all the time, I went back to his place of business and took him away back into the lumber-yard and we sat down on a pile of lumber and I pleaded with him with all the earnestness of my soul telling him that I knew that he was called to preach the gospel and he would simply have to do it. He almost broke down in tears and said, "Tom, I guess you are right, and I am going to take your advice". He turned his part of the milling business over to his father-in-law, became ordained and accepted the work of the mission church to which he had already been preaching as their regular pastor. The Lord greatly blessed him in his labor as well

as his church and it soon became a strong, prosperous institution for good.

Years afterward I recommended him for secretary of the Tennessee Baptist Executive Board, to which he was elected and filled the office very successfully for many years. The arduous labors and responsibilities of that office finally encroached on his health and he had to give it up and become a pastor again. He was called to take charge of many of the leading churches throughout the South, and for some years his vigor largely returned to him. However, he was such a great, persistent worker that his health again began to fail, and believing a pastorate in Southern Florida might help him now, and the South-Side Church of Lakeland, Florida knowing what a wonderful preacher he was, several years ago gave him a call to that church where he was preaching at the time he was called home.

Having known him so intimately for over fifty years, I feel greatly grieved at his going, yet I feel sure he has reached that happy place in God's house which He went to prepare for us and all those who trust in Him. My heart goes out for his loved ones he has left behind. It may not be long until we shall meet again where there will be no more bereavements and separations.—His life long friend and brother, T. H. Farmer.

TENNESSEE'S STUDENTS HAVE GREAT MEETING

(Continued from page 4)

President, Woodrow Fuller, Union University.

First vice president, Harold Stephens, Cumberland; second-vice president, ——— Summers, Middle Tennessee Teachers' College; third vice president, Floyd Chaffin, Union University.

Secretary, Frances Barbour—W. T. T. C.

Treasurer, Eugene Gadberry—U. T. Reporter, Corralyn Leavell—Vanderbilt. Pastor-Advisor, Sibley Burnett—Tennessee College.

Music Director, Louise Hoe, Carson-Newman.

A charge was delivered to the new officers by Dr. Powhatan James, Nashville, who observed that the A. D. Degree (absolutely dependable), surely must have been conferred upon those who had been selected by their fellow students.

This Convention, observed from every angle, will go down in the history of Tennessee's Baptist Student Work, as one of the greatest, if not the greatest, and one which will be far reaching in its results. Tennessee should be exceedingly grateful to Mr. Frank Leavell and his associates for their untiring labor and endeavors in the work with her students.

To talk of God is the best communication, and to think of Him is the best silence.—Socrates.

SUNDAY SCHOOL LESSON

By THE EDITOR

DECEMBER 17, 1933

Paul In Rome

Scripture: Acts 28:11-22, 30, 31.
Golden Text: Phil. 3:14.

Readings: Phil. 1:12-21; 2 Tim. 2:1-13; Rom. 1:1-12; 13:8-14.

After a voyage beginning six months before at Caesarea and ending in tempest and shipwreck, Paul, a prisoner for Christ, and his party spent three months on the island of Melita (Malta), out in the Mediterranean sixty miles south of Sicily. Our lesson begins with their departure from Malta for Rome.

I. A Journey to Fulfill a Divine Purpose (verses 11-14)

"And so we went toward Rome."

1. *The Purpose:* "Bear witness of me in Rome" (Acts 23:11). Even before God explicitly announced this purpose, Paul was "ready" for such, as he had before said when writing from Corinth to the Romans (Rom. 1:15). Life's directions and travels for the apostle were governed by the will of God. Here, perhaps in a way not anticipated, he was being carried toward Rome to carry out this will.

2. *The Providence:* "And so we went toward Rome." This was the issue to which providential circumstances had brought Paul and his company. After the stay in Malta, Paul was put in an Alexandrian ship, bearing the emblem of certain heathen deities thought to be favorable to sailors, for a day's sail to Syracuse on the eastern coast of Sicily. Thence he was carried to Rhegium at the southwestern extremity of Italy, thence northward to Puteoli, at the northwestern extremity of the Bay of Naples, and thence traveling 73 miles by land, and Paul was in the capital of the Roman Empire "to preach the gospel." God had used the persecution by the Jews, the hand of a heathen government, heathen ships, a storm and shipwreck, the hospitality of a barbarous people, and the prayers and encouragement of Christian friends to put His servant in the capital of the world to fulfill His purpose. Three times it had seemed on the human side that Paul would not get there (Acts 27:20, 42; 28:6), but the Lord knew what He was doing and succeeded!

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm."

II. The Encouragement of Christian Friends (verse 15)

Hearing that the distinguished prisoner was on the way, "the brethren" came forty-three miles

from Rome to Appi-forum (Market of Appius) to welcome him, and still others joined these ten miles from Rome at The Three Taverns, "whom, when Paul saw, he thanked God, and took courage."

1. *They Met Paul on the Highway.* Twelve miles from Puteoli Paul and his company struck the famous Roman highway, the Appian Way, "finely paved, over which for five hundred years victorious generals and armies had marched." Men did not know it, but by Paul a more victorious march than either of these was being made. Christian friends met on this highway that man who was defeated and yet was triumphant.

2. *They Welcomed Paul to Rome.* What agency the God of grace had used to bring these men to Himself is not revealed. But out of the citadel of paganism came those who loved Jesus to welcome a man who loved Him supremely. Prisoner though he was, they welcomed him for Jesus' sake and for the Gospel ministry he had performed and would perform.

Thank God for Christian friends whom grace makes compassionate and leads to cut through surface considerations and to see us and appreciate us for what we are! We meet them on life's highway, where, like Paul, we are halfway between a shipwreck and imprisonment, or where we are in the midst of some pressing distress. And we straighten up and march on toward Rome, thanking God and taking courage!

III. Redeeming the Time (verses 16-22)

One of Paul's rules in life was "redeeming the time," or "buying the opportunity" (Eph. 5:16). In Rome, the capital of the Roman Empire, a city at that time of 1,600,000 people, he lived up to this proposition.

1. *By Invitation.* "After three days Paul called the chief of the Jews together, etc." Those three days were spent in getting his bearings and getting ready. He was bound, but the Word of God was not bound. There were saved souls in Rome, but Paul was fishing for lost souls, and he used no unnecessary time in going about it. He knew that if he could get the ear of the leaders, he would get the ear of the people. So he called the chief of the Jews together in a conciliatory gesture to his race. Some men in prison would have done nothing; Paul invited the leaders together to hear the Gospel and preached to them. Once before he had turned from the Jews to the Gentiles (Acts

13:46), but in Rome, in a new ministry to them, he turned "to the Jew first." It was a wise gesture to secure a hearing. One needs to use all Christian tact and courtesy in seeking to create a respectful hearing of the truth.

2. *By Explanation.* Evidently in more words than here recorded, Paul reviewed his arrest and his appeal to Caesar and the reasons for his imprisonment. He explained that in his appeal to Caesar he had no charge to make against his people, the Jews. A man who had been mobbed and persecuted and wrongly accused and whom they had sought to kill, had no accusation to bring against his nation! It is a marvelous display of the power of grace in a man, that when he is struck on one cheek, he turns the other also. And then, Paul gave the underlying reason for his imprisonment, a reason not sensed by his adversaries nor was it in the category of human government and wisdom: "for the hope of Israel I am bound with this chain." In other words, "the hope of Israel" as Paul preached it did not suit unbelieving Israel and unbelieving Israel took out their resentment against the truth on Paul. What Paul had been preaching was the gospel of Christ (Acts 26:22), and the revelation in this Gospel he said was "the hope of Israel." It is the hope of all, their only hope. But some in resentment against it stand against its preacher. Happy the preacher or any one who, when he "gets in a tight place," because of opposers, is there only "for the hope of Israel!"

3. *By Proclamation.* A day was appointed and Paul preached to the Jews. He "expounded and testified the kingdom of God, persuading them concerning Jesus" out of both the law and the prophets "from morning till evening." In our day of preachers with less ability and hearers with less interest, people will not stand for such lengthy preaching! It is noteworthy that Paul "expounded and testified the kingdom of God, persuading them concerning Jesus . . ." Then the Gospel presentation of Jesus is an exposition of "the kingdom of God," whether one thinks of it in that light or not. The Gospel which Jesus preached is "this gospel of the kingdom" (Greek, "this very same gospel"), which Jesus passed on to Paul and which Paul preached (Matt. 24:14; Gal. 1:11-12). Therefore, "the kingdom of God" is not to be brought by many methods suggested by men, some religious and some irreligious, but by preaching the Gospel of the grace of God. As in Paul's day, some will believe this Gospel and some will not. But the result is that its opportunity finally passes from the hardened rejectors to those who will receive it, leaving the former to suffer the coming ven-

geance of "those that know not God and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:9).

IV. Rounding Out Life's Ministry (verses 30-31)

There seem to be good reasons for the view rejected by some that Paul endured two Roman imprisonments instead of one. If so, these verses (30-31) relate to the time between his first and his final imprisonment, which culminated in his death. Be that as it may, "Paul dwelt two whole years in his own hired house," the rent on which was largely, if not entirely, paid no doubt by Christian converts with missionary vision and compassion in their hearts. Paul in rounding out his life:

1. Remained Open for Service.

Aged though he was and with failing eyesight and health, yet he "received all that came in unto him." To the extent of his ability he served to the end, never seeming to think of "the age of retirement."

2. *Remained Loyal to the Truth to the Last.* He continued "Preaching the kingdom of God, and teaching the things which concern the Lord Jesus." Verse 23 has already made it clear that Paul expounded the kingdom of God by presenting Christ in the Gospel, which deals with the kingdom militant and triumphant. The kingdom triumphant shall be the present kingdom exalted (Matt. 13:41-43), and Christ crucified, risen, ascended, and coming again is the central verity in each. So Paul wrought for the Lord and won out in souls redeemed by the blood of the Lamb. "All the saints salute, chiefly they that are of Caesar's household" (Phil. 4:22). Verily, it is true of the Lord that,

"His purposes shall ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

QUESTIONS

1. Give the historical connection of the lesson.
2. What purpose did God have for Paul in Rome?
3. How was Paul providentially carried to Rome?
4. What encouragement came to him on the way from Malta to Rome?
5. What was Paul's first step in service at Rome?
6. Interpret the phrase, "the hope of Israel."
7. How did Paul expound the kingdom of God?
8. How did Paul round out his ministry?
9. What lessons in this study have you learned that will stay with you?

Lesson for Dec. 24: A VISION OF WORLD PEACE (Isa. 11:1-9).

The Third Southwide B. Y. P. U. Conference To Be Epoch Making Meeting

By J. E. Lambdin

Conditions were never more promising for any gathering of youth and youth leaders than those now favoring the coming Southwide B. Y. P. U. Conference.

Time—A better time for all our people could hardly be found. December 27-29, coming right after Christmas, is best for all students and school teachers. It is also a slack time in business, and therefore best for most business people. Coming just before the new year, it is the ideal time to study new plans, learn new truths, and get new inspiration.

The meeting will begin at 10:30 a. m., Wednesday, December 27 and continue through Friday evening, December 29.

Place—Nashville, Tennessee, "The Athens of the South," home of the Baptist Sunday School Board, is the ideal meeting place. The beautiful new War Memorial Auditorium will house the Conference. Nashville is easily accessible from all points of the South, being near the center of our territory. The Baptists of Nashville and the civic authorities have opened their hearts and the city to the coming throngs, and are ready.

Theme—The theme for the program, "Christ Our Authority," with its challenging scripture, "He Must Reign," has already caught the imagination of our people. The B. Y. P. U. work of 1934 will be based upon this theme, and will in reality be launched in this meeting. The program of this meeting will be a ringing declaration to the world that Christ is our authority in all matters of the soul, and we are looking to him for orders as we march to meet all the problems of this age.

Speakers—Some of the best speakers in the South, or the nation, will appear on this program. Among them will be Dr. George W. Truett, Dr. C. O. Johnson, Dr. M. E. Dodd, Dr. Frank Tripp, Dr. Harold Tribble, Dr. Chas. E. Maddry, Dr. John L. Hill, and many others. There will also be leading missionaries and representative young people on the program. Every session will be brimful of interesting features.

Music—John Hoffman, superb song leader, soloist and radio artist, will be in charge of the music. The famous Bellevue Girls' Quartet will be featured. Louise Hoe will thrill the audience with living messages from the violin.

Discussion Groups—In the discussion groups every phase of B. Y. P. U. and B. A. U. work in the churches, colleges, and associations will be

demonstrated and discussed. Some of the leaders in these groups will be: E. E. Lee, J. E. Lambdin, Mrs. J. E. Lambdin, C. Aubrey Hearn, W. A. Harrell, Mrs. A. L. Crawley, J. T. Watts, E. J. Wright, Versil Crenshaw, Winnie Rickett, Mabel Starnes, Florrie Lee Lawton, J. L. Corzine, W. W. William, O. K. Radford, Edwin S. Preston, Mrs. Edwin S. Preston, Henry C. Rogers, Mrs. Henry C. Rogers, Davis Cooper, Mrs. Davis Cooper, Auber J. Wilds, Joe B. Moseley, T. C. Gardner, Grace Conn, Geo. F. Elam, S. S. Bussell, T. H. Farmer, Blanche Linthicum, J. C. Hockett, Jr., C. A. Carlock, L. W. Wiley, Lyman Hailey, Roxie Jacobs, W. D. Hudgins, Jesse Daniel, Frank H. Leavell, William Hall Preston, Sibyl Brame and J. P. Edmunds.

Another group of conferences will deal with the Christian's use of leisure time. Still another group will present missions. These will be led by specialists in these fields.

Southwide Intermediate Sword Drill—This is always a high point in Southwide Conference programs. This year will be no exception.

Exhibits—The exhibits at this Conference will be a pictorial pageant of B. Y. P. U. and B. A. U., presenting in clear detail every phase of every grade of the work. With pencil and notebook in hand, any worker may obtain a wealth of new ideas from the exhibits. They will be in charge of C. Aubrey Hearn and W. A. Harrell. Miss Thelma Brown will have charge of the book exhibit.

Hotel Rates—The hotels of Nashville are co-operating to show that the city is genuinely eager to extend real Southern hospitality to the visitors. Note the rates given on cover page two of the Magazine and you will be convinced. Write Mr. King now for your reservations.

Railroad Rates—The railroads are extending the low round trip holiday rates to Nashville through December 26 and 27, and on again December 29, good for return until January 9. Pullman rates are also reduced. Ask your ticket agent for details.

Registration Fee—A registration fee of \$1.00 will be charged to all who attend from outside of Nashville Association, except pastors. The hotel rates will be allowed only to registered delegates. A fee of twenty-five cents per day will be charged those who come in from nearby points for single days.

This fee helps defray the expenses of the program.

THE NEWS BULLETIN

WHAT IS BACK OF THE CHRISTMAS SEAL?

By Dwight Anderson

Turn over in your hand the little Christmas Seal, and what do you find? Glue. That is there to make it stick. As Josh Billings said of the postage stamp, it "sticks to one thing until it gets there."

In the last few years, when everybody lost faith in something, and some people lost faith in everything, the little Christmas Seal stuck. It stuck to the job of discovering cases of tuberculosis early enough to help

decade of maturity than from any other ailment. People know that for 26 years the Christmas Seal has financed much of this struggle. Great progress has been made. But everybody realizes that when a runner comes in sight of his goal is just the time to speed up instead of slowing down. The goal of the Christmas Seal is ultimate elimination of tuberculosis. Now is the time to give it increasing support.

And people know; too, that in their own communities certain definite and specific things are done with the money raised; that local persons whose probity is unquestioned, have charge of the disbursement of funds; that this is done with the advice and skilled help of the leading health authorities of the country, outstanding experts with many years of successful experience to their credit.

These people who sponsor the seal sale in 2,084 associations and committees are the important factor back of the Christmas Seal. And back of them are the achievements of the last quarter of a century, plain on the face of the record. No man, no institution, stands alone. We want to know of a man, who it is that is back of him; we want to know of an institution, who and what is back of it. Because almost everybody knows this about the Christmas Seal, it sticks, and will continue to stick through weather, fair or foul; until at last it gets there. When this happens, tuberculosis will become a disease to be found only in the libraries of medical science.

ELDER E. B. HAYNIE

He whose name heads this sketch was familiarly known as Ned Haynie. Beyond this I am unable to get his full name.

His family history is coextensive with the history of Middle Tennessee settlement, his parents having immigrated when young into the wilds of what is now Smith County. The subject of this sketch was born five miles west of Carthage, October 1, 1805. This occasion determined his habitation for life. I have been unable to trace his genealogy beyond the confines of the Tarheel State. While there is the slight variation of an "i" in the spelling of their name, it seems most probable that he belongs to the same family with the great Robert Y. Hayne. There is a similarity in their characteristics most striking.

As to the family's predilection religiously, I have no means of knowing, further than that they were religiously inclined.

The subject of this sketch was con- (Continued on page 16)

Buy Christmas Seals



Fight Tuberculosis

them, of preventing the disease from going from the sick to the well, of building up resistance among children, and among grown-ups who were needy. The disaster of disease was not to be added to the distress of poverty.

The Christmas Seal stuck because the people of the United States were willing to tax themselves voluntarily to pay for community health. Some people, forced to take their exemptions, could not pay this tax. Others, because of diminished income, paid less. Most people stepped right up to the window and contributed their bit just as before, and there were those who doubled the amount. Nobody evaded the tax. Nobody could evade a tax which he himself imposed.

There is a great deal back of the Christmas Seal besides glue, that makes it stick. For one thing, people know that the death rate from tuberculosis is going down—that it has gone down despite hard times—and yet that the battle is not won when the disease still fills to capacity 398 public sanatoria in the United States, and more people die of it in the first

Who Should Come—Pastors, B. Y. P. U. directors and general officers, leaders and sponsors, officers of all unions, college B. Y. P. U. officers, associational officers, and all who are interested may come to this meeting.

One of the rare privileges of this conference is the opportunity of mingling with this choice group of workers from all over the South.—In *The Monthly B. Y. P. U. Magazine*.

THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

EXACTLY

Any day is a good day when something new and worth while is learned—provided, of course, that the thing learned is put into practice. But that is another story.

One day recently I learned how property lines are surveyed. Many times I have driven along a country road and seen men surveying, or marking off, lines between two pieces of property. I had seen not only the men, but the instrument on top of the tripod; I had seen the pole and the line, but, beyond that, I knew nothing about how the exact place for the line was determined.

On this particular day I watched the surveyor. He was a fine old gentleman, who, from long years of experience, had learned the value of accurateness and the necessity for truthfulness. The owner had given him the point on the road which was to start the line. Over this point he set up his three-legged instrument, dropped his plumb-line, shifted the instrument back and forth until the point of the plumb-line was *exactly* over the starting point, and then adjusted the instrument on top to the angle that the line was to run. His colored boy helper picked up a metal tape-line and pulled it off one hundred feet in the direction of the intended line.

There he set up an iron pole in the ground. The surveyor sighted through his little telescoped instrument, motioned to the boy to shift his pole back and forth until it was *exactly* true to the little guiding line in the instrument and just beyond his eye. The boy then drove a stake in the ground *exactly* where the point of the pole had been. The stake was a little strip of wood about two inches wide. On top of this stake the boy set his pole, the surveyor sighted again, made him shift the pole about a half inch and finally called "Let's go." The boy took a colored pencil and on the top of the stake near to one edge, but *exactly* where the point of the iron pole had rested, made a big dot.

The surveyor then picked up his tripod, walked the hundred feet to the stake, set up the tripod, dropped his plumb-line, shifted the tripod until the point of the plumb-line rested *exactly* in the middle of the big dot. He was then ready to measure the next hundred feet. By that time my curiosity had gotten the best of me and I asked, "Will you please tell me why you have to go through the business of sighting through the instrument and shifting the pole after

the stake is driven in and then make a dot on the stake?"

The colored boy grinned and said, "But you see, Miss, the stake is two inches across the top." "I know that," I replied, "but what difference does two inches matter, or one inch, if you use the center of the stake, when a man has acres and acres of land?" The colored boy was very patient, but he continued to grin. His white teeth flashed and with the finest tone of respect for the accurateness of the surveyor's trade, he said, "Miss, you see it's this way. The stake might have tilted a little when I drove it in the ground and the point of the line wouldn't have been the center of the stake. When you're making a property line at an angle across a field, one inch don't matter much here, but as we keep going, hundreds and hundreds of feet away, the difference would widen and when we got off yonder to the other edge of the field, two thousand feet away, we might be off the *exact* line about twelve feet."

"Oh!" I said, and that was all that I could say for the moment. But that colored boy's statement made me think. I must have worn an extremely thoughtful expression, for the old surveyor asked, "Well, what's troubling you now?"

I looked into the twinkle of his eyes and answered him, "What I'm wishing is that Life might have a surveyor's instrument, marking off the *exact* line for us to travel. We would have no trouble about Life if we had a surveyor's instrument."

His keen eyes looked at me and I had the feeling that he was seeing through me, trying to determine whether or not I measured up to the little guiding line. Finally he asked, "Well, are you sure you don't have it?"

I've thought about this question many times in these days since then. I've come to the conclusion that he was right. We do have the instrument that determines the *exact* point for the pathway of Life. But our trouble is that we are not accurate in its use. We often do as I would have done at that first stake, just use the center and go on. But the stake may have tilted a little. And one little inch away from our Father's prescribed way for us to live wouldn't matter so much today, but tomorrow and all the tomorrows ahead the line of difference would keep widening until at last we would find ourselves far, far from the pathway which He has marked out for us in His Holy Word.—Mrs. A. B. B., in *The Christian Index*.

MODEST GENIUS

A little over a hundred years ago the great Beethoven, after a life of tremendous labor, sacrifice, and achievement, passed on, leaving to the world the most wonderful collection of music ever composed by the heart and mind of man. Thirty-three years later, in Poland, was born a man who was to become one of the foremost interpreters of his music, one whose achievements as pianist, composer, and statesman were to play a unique and noble part in the life of our times—Paderewski.

Several years ago an American music student, while visiting a great museum in Germany, was ushered into a room containing a fine old piano.

"This," said the guide, "was once the piano of Beethoven."

"Oh, how interesting!" replied the girl. "I wonder how it sounds."

She rushed to the instrument, seated herself, and began to play. After executing some of her practice-pieces indifferently, her interest waned and she arose to depart.

As they were leaving the room the guide remarked, "We had a distinguished visitor here a few days ago—Paderewski."

The girl looked back at the piano with a new interest. "What did he play?" she asked eagerly.

The guide's face lighted up with a whimsical smile. "Nothin," he replied. "He said that he was unworthy to touch the keys that had once known the hands of the great Beethoven."

What a lesson for this thoughtless girl, who, without proper respect for a great man, had taken possession of his piano and employed it carelessly to play her music.

Modesty, ever one of the most beautiful attributes of true greatness, is again shown in a story concerning the gentle, lovable composer, Schubert.

Schubert, who had long held a deep admiration for the genius of Beethoven, was invited to the home of the master of Bonn, to meet his idol for the first time. Inside the great man's house, he stood in fear and trembling, his awe of Beethoven's life, and accomplishments bringing upon him a steady growing panic.

Finally this noble composer, whose name will forever stand for some of the most beautiful music of all time, could endure the suspense no longer. Bereft of the courage to meet his beloved hero, he rushed from the house and was gone.

True modesty is a blessed attribute. It imparts to one's character a sweetness and gentleness that vain pride and arrogance can never bring. Being built upon a true understanding and wholesome regard for the character

and accomplishments of others, it permits one to share in the beauty and wonder of all the good things that others have created.

"Lives of great men all remind us We can make our lives sublime."

And in this sublimity modesty plays a great and lovely part.—Adrian Anderson, in *Exchange*.

Friendship

There are two kinds of friendship diametrically opposed to each other, yet called friendship.

One is of the earth; the other is on the earth, yet divine. One is the friendship of this world, and the other is the friendship of the Christ life in man.

One friendship is based on selfishness; the other is based on sacrifice.

Jesus said: Ye are my friends if ye do whatsoever I command you.—John 15:14. (Selected.)

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Laymen's Activities
B. Y. P. U. Work

Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

DECEMBER 17 ORPHANAGE DAY

We have four special days each year that are a part of the Co-operative Program. The special part that the Educational Department has to do with these days is to disseminate information concerning our work. We are anxious to help every cause and glad to furnish information concerning all the various causes promoted in the Co-operative Program.

Then, too, the gifts on these four special days are a part of the Co-operative gifts as they are arranged to glean from the ones who do not give regularly to the Co-operative Program extra gifts that would not be given if we did not have these days. Let us on December 17th make the largest possible gift to the Baptist Orphanage and thereby help Dr. Stewart and others to care for the actual needs of the many children under our ministry. We hope that this may be an unusually large offering this year. If all give some we all will give much.

CHARITY CHURCH HAS SUCCESSFUL SCHOOL

We have additional awards from the class taught at Charity Church by Rev. A. D. Nichols. He writes that he expects still others to take the test and adds that it has greatly revived and helped the church. Bro. Nichols is one pastor who believes in teacher training. He is planning to promote a regular training program in all of his churches just as he does other programs. This should be the plan of every church.

FINE DAY AT MAXWELL

It was our joy to spend Sunday, November 26th at Maxwell Church. Taught a class of young people in the morning and then spoke at the regular morning hour. In the afternoon there was a great crowd together for a singing and I was asked to speak to this crowd for 30 minutes in the afternoon. I ran over to Fayetteville for a conference and back to Maxwell for the evening service. I greatly enjoyed this day and the visit in the home of Mr. and Mrs. Horton. They were all especially kind to wife and myself and we will always remember them in our prayers and good wishes. The church now has a good Sunday School and B. Y. P. U. and is getting ready to call a pastor. They are in a fine notion to put on a larger

program, and will, if the right man is called to lead them.

Fred Dowell reports a splendid school at Heiskell with large attendance. Fred is a splendid worker and does good work everywhere he goes. We do hate to lose him from our department.

GEORGE JONES MEMORIAL INTERESTED IN HAVING TRAINING SCHOOL

Rev. C. M. Dutton writes asking for a training school in one of his churches in Big Emory Association. If we can possibly do so, we will arrange for some one to do this immediately after the holidays. Bro. Dutton has co-operated beautifully in the simultaneous school in Providence Association, and sees the need of training.

THE 1934 PROGRAM

We have never had such demand for a program as we have for the 1934 Outline. The associations all over the state are planning as never before to put on this program and increase the work in the Sunday Schools everywhere in the state. If you have not seen a copy, please write for one.

COOKEVILLE TAKES CENSUS

We have just received a copy of the religious census of Cookeville and find wonderful possibilities in that good town. We are anxious to see a large program put on there because of the young people there in the State School as well as for the local people. The census shows the following facts: Out of a total population of 3211 coming in on the cards, 918 are Baptist preference; 90 expressing no preference, makes a total possibility for the Cookeville church of 1008; number in Sunday School 218; number church members 450; number unsaved under 9 years 278. This certainly furnished a great field of work for the teachers and officers of the Cookeville congregation.

Frank Wood, Fifth Ave., Knoxville: "It was indeed a privilege for us to have you and Miss Collie with us for a week, and we greatly appreciate your work. I had my attendance goal set a little higher than we attained; but those who came were, for the most part, regular in their attendance and I believe derived much good from the studies. Our attendance for last Sunday morning was 765. We

are beginning our Every Member Canvass Sunday morning at the close of the morning service and will hold 'open house' through the afternoon, and on the following Sunday we hope to complete the canvass."

THE ASSOCIATIONAL PROGRAM

We have so many requests for suggestions as to associational programs that we are offering a few suggestions in the notes this week.

Plan of Organization

The one greatest need of our association is definite organization. We meet each year and have our reports, and elect officers and an Executive Committee, but we do not function twelve months in the year because we have no definite plans nor constructive programs. It is our conviction that the Executive Boards of our associations should take their work seriously as do the State Executive Board members, and outline a definite program and organize the forces in the territory of the association to function every day in the year.

We believe that this organization should be brought about by the association itself instead of allowing or depending upon each separate activity to organize its own workers; for there is danger of these various interests crossing lines in their general plans and machinery, except through a co-operative program.

(1) There should be a Leader of each line of work, elected to direct that particular work over the entire association; a Superintendent of the Sunday School Work, a President of the B. Y. P. U.'s, and a Director of the Layman's Work, and a leader for the work of the women. Most of these various groups have their own organizations and elect their own officers and plan their own programs. This should all head up through the Associational Board and the leaders elected by the Board. Each might be nominated or selected by their own workers, but approved by the Board—just like the same officers should be elected by the local church.

(2) The churches should be conveniently grouped and the same grouping used for the Sunday School, the Young People, the Laymen and the Women, so that when we refer to Group No. 1 in a certain association, everyone will know exactly what we had reference to, and the names of the churches included in this group.

(3) Group leaders should be elected or appointed by the general officers, each to have charge of a particular line of work within a certain group of churches. For instance, a Group Superintendent for the Sunday Schools; a Group Leader for the B. Y. P. U.'s, and a Group Director for the Laymen's Work. These various

officers should be responsible for their line of work in these churches. Through these group leaders and the local church officers, the general officers of the association may work, and thus make up the entire machinery for the putting on of any program that the denomination may see fit to inaugurate.

(4) There should be from ten to twenty-five Volunteer Workers for Extension Work among the weaker churches.

Pastors' Conference

The first group that should be gotten together for counsel and prayer as well as study are the pastors of the association. It is our judgment that all the work must after all depend upon the leadership of our pastors and rightly should. We suggest, therefore, that a conference of the pastors and other workers be organized to meet once each month at a central place for fellowship and improvement. Regular programs may be arranged for these meetings which will prove to be very helpful to the ministers as well as to others who might attend.

Fifth Sunday Meetings

We are not in favor of doing away with the old fashioned fifth Sunday meeting where all the denominational interests are discussed. This is a time when all the various lines of special work should head up. It keeps all our activities tied together into one program and is very helpful if properly managed.

Group Meetings

Possibly nothing has done more for our work than the inauguration of the Group Meetings in the various lines of work, meeting on Sunday afternoon for about two hours. Each group of churches, under the leadership of that respective leader plans a program for the churches of that group and brings them together for a two hours program, filling every minute full of practical discussion of problems or inspirational message.

The workers in these lines of church activities cannot meet on week days as the women can so we must plan the programs for them to suit their convenience. Programs are suggested by the State Educational Department for these.

All-Day Educational Meetings

Nothing proved to be more helpful than the educational meeting put on through this department last year. In many of the associations, we find churches that will not respond to a full week's program, but we can get them to come together for an all-day "Dinner on the Ground" meeting when we may teach through a program many things that will help to enlist them in the great work. These all-day meetings will be helpful in

addition to the other things already suggested.

Doctrinal Campaign

It has been tried out in William Carey and some other associations—a real Doctrinal Campaign. Arrange a meeting in every church the same week or month and secure four or five of the best preachers to speak on the great fundamental doctrines of the Bible. Nothing is more needed than this one thing. If you have enough preachers in the association, form a faculty for each group of churches, and put this on in one week. Secure the services of one or two laymen for each group to convey these preachers in their cars, and let them direct the meetings and enroll the tithers present.

SIMULTANEOUS TRAINING SCHOOL

We suggest that a time be set aside in every association for discovering and training leadership both for the churches and the association. This has proved to be very effective in many ways. Each association should attempt to have a training school for Sunday School workers, B. Y. P. U. workers and laymen each year. The plan is to begin months ahead and secure workers as well as engagements for schools in all the churches to be held at the same time. These teachers selected are gathered together for a week just previous to the general school and under the leadership and instruction of a worker from the State Department they go over the book to be taught later, all agreeing as to the proper interpretation of that book. The week following these teachers go in to all the churches for a week's training school. In this way the work can be done by volunteer helpers who are well prepared and who delight in doing this volunteer service.

We suggest for the Sunday School workers "The True Functions of the Sunday School"; for the young people "The Meaning of Church Membership" and for the laymen "Stewardship" or Missions. Where these books have been taught, other books will be suggested. In some of the associations a month is set apart for each of these three lines and every church is asked during that month to co-operate with this unified program.

GROUP LEADERS' TRACT

We now have a tract giving the duties of the group superintendent or group leader. Both have the same general duties to perform and this tract is written to cover both lines of work. These can be had at the Tullahoma Office for the asking. Please write for these and also for the new programs for 1934. Let all get ready for January group programs

as well as for the check up on the church roll and the enlistment of all church members in the whole program.

B. Y. P. U. NOTES

We are giving space to the outline of suggestions for the associational program which covers the B. Y. P. U. as well as Sunday School and laymen's work. We trust that every associational president will begin at once to organize all his forces and get ready to carry out every item of our new program for 1934. If you will do this in time we will have the greatest program ever put on in any state.

HARDEMAN COUNTY ORGANIZING FOR BUSINESS

Mr. Noel Siler, of Silerton, writes for help to get his organization going in Hardeman County. He is calling a meeting of his leaders early in the month to get plans laid for the 1934 program. He asks for help to get this organized and we are trying to plan for this help. We are anxious to see every association organized at once and all get to work for the time has come when we must all get busy if we win this great battle before us.

Riverside Church, Memphis, has organized a new B. A. U. and writes for help. We are glad to furnish these and congratulate the church upon its action in this regard.

Mr. Orelle L. Ledbetter, Memphis, reports a splendid training school in Shelby County. We quote from his letter as follows: "We had a splendid school and everybody seemed more than enthused over our B. Y. P. U. of Shelby County. We had in all the schools more than 700 in attendance. We thank you for sending the workers. We all enjoyed having Doug, and all the others with us. Last night we had the joy of having W. H. Preston and we were delighted to have him."

GROUP PROGRAM

Program for December—Sunday Afternoon—Group Leader, Presiding

2:00 Devotions "Bringing My Body Under Subjection."
2:15. Reports and Expressions.
2:30. General topic "Christian Living." Ten minute talks.

1. Review of the Year's Accomplishments.
2. Waiting in the Upper Room.
3. My Main Purpose in Life.
4. The Test of Stewardship.
3:10. Special Feature.
3:20. Reading of prize essay on "Blessing Coming to Me from Look-

ing unto Jesus." (These papers should be passed upon by a committee before this program is put on.)

3:30. Outlining 1934 program and setting goals for the new year.

3:45. Setting place of March meeting.

LAYMEN'S NOTES

Many of our churches are organizing the men into brotherhood classes instead of regular brotherhoods. This is a fine idea and really we are beginning to think that the best thing to do in most all the smaller churches is to work through the men's Sunday School class. The same work can be done and with less friction and greater effect than through an additional organization. Whatever we do, let us enlist our men and get them to work.

NEW BROTHERHOOD AT LOCKELAND, NASHVILLE

We are glad to get the report of a new brotherhood recently organized at Lockeland Church, Nashville. We wish for them every success.

Mr. Charles Vaughn writes for help on the 5th Sunday programs. We are sending some suggestions and will be glad to furnish such suggestions to anyone wanting same.

DEACONS' SCHOOL AT DUCKTOWN

It has just been our privilege to teach a deacon school at Ducktown. Plans had been made before we knew that the revival would run over this week, but we had the school anyway and began each evening at 6 p. m. and taught until 7 o'clock. Quite a number of the deacons from the Mine City Church and other churches close around attended and we enjoyed fellowship with them. We also had the privilege and inspiration in the revival being conducted by young Mr. Gibson. He is a fine young preacher and is doing some good solid work at Mine City. Quite a number have been added by baptism and by restoration. Bro. Griffith has done a most splendid work there during the past

few months and the church is in a very fine spiritual condition. While in that section wife and I drove over the beautiful roads through North Carolina, National Park and along the beautiful rivers in Tennessee. The road from Gatlinburg to Maryville is about the most beautiful road that we have ever seen in all our travels.

Good word is coming from many sections concerning the Every Member Canvass and we trust that this will be our biggest and best year so far.

OUR CHRISTMAS OFFER

We profoundly believe that the regular reading of the Baptist and Reflector will enrich the lives of our people and help them to a better service for the Lord.

With this thought in mind and to add to our subscription list, we are offering through the month of December to all who send in their subscriptions or renewals to enter their names on our list for a year for \$1.50 instead of the usual rate of \$2.00. This offer is, of course, for cash with the order.

Both new and old subscribers can avail themselves of this offer. This is both our Christmas offer and Christmas present to them.

We are striving earnestly to put worthwhile, constructive reading in the Baptist and Reflector. It presents doctrinal, devotional, and practical matters and news from the churches and fields here and there. Pastors and other workers have here a fine opportunity to help increase our circulation and to bless the people. Maybe some will desire to send the Reflector to someone as a Christmas present. Perhaps others will desire to send in the subscription price and leave it to the office here to send the paper to worthy and needy cases.

The Baptist and Reflector one whole year for \$1.50! Let there be a wide response to this offer. Address all communications to Baptist and Reflector, 161 Eighth Ave. North, Nashville, Tenn.

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Young People's Leader.....Miss Ruth Walden, Nashville

Headquarters. 161 Eighth Avenue, North, Nashville, Tenn.

THE LOTTIE MOON OFFERING

Please forward promptly your gift to the Lottie Moon offering to Dr. John D. Freeman, treasurer, 161-8th Ave. N., Nashville, marked "Lottie Moon Offering." By all means send in your money before January the first so it can be counted on 1933 gifts.

Our extra love gifts for the Maers should be sent to Dr. Freeman too. Do your best to give more than last year for we must send the Maers back to Chile. They are needed and they long to go. Get an offering from every one and then the amount will be larger. Pray, pay, persevere until every person is persuaded to participate in the privilege of giving to this offering.

ANOTHER GIFT BOX

"Another gift-box!" said Emeline Moore—

"I'm sure I gave all I could before!" So she tossed in a coin and went on her way

For she *must* have a permanent wave that day.

"Another gift-box!" said Marion Trimm.

"What a joy to share what we have with Him!

A penny a day and a prayer a day Will fill it up without delay."

And so this gift-box comes to you, And asks for your gifts and prayers too.

Will you fill it up with a cheerful heart?

Will you honestly try to do your part? —Edith G. Estey, in *Baptist Banner*.

PROGRAM FOR W. M. U. QUARTERLY MEETING

"Be Strong—Thy God is with Thee." Joshua 1-9.
Hymn.

Prayer.

Bible Reading. Joshua 1:1-9.

Remember one on the prayer calendar.

Repeat in unison Union Watchword, also 1933 and 1934 Watchwords.

Story of hymn for 1934. (Year Book page 39.)

Hymn: All hail the power of Jesus Name.

Silent prayer for His presence.

How can my society be strengthened this year?

The weak points in the association that need strengthening.

Check on associational standard of excellence.

How we can help in the 100,000 Club. (See Year Book pages 56-57.)

Offering for associational expense.

Hymn.

Prayer.

Announce Tennessee W. M. U. Convention, Chattanooga, First Church, March 20-22.

Address: "The Price and Reward of Leadership." Joshua 1:8-9.

LUNCH

Hymn.

Bible Reading. Phil. 4:1-13.

Business Session.

How I have strengthened His work in 1933. (Report of all associational officers.)

Recognition of A-1 organizations.

Election of officers. Install officers. (Plan to send superintendent to W. M. U. Convention in Chattanooga.)

Adopt an apportionment for Co-operative Program, Training School and Margaret Fund.

Open Forum. Report from Foreign Mission Season of Prayer. Discuss the 1934 Standard of Excellence and why it was not met in 1933.

Prayer.

Adjournment.

A LETTER FROM MISS HARRIETTE KING

Pochow, Anhwei, China
Oct. 23, 1933.

Dear Friends:

I've been in Pochow a month now. For a teacher, the nice old Sunday School Superintendent, who looks like a Chinese Santa Claus (if you can imagine one), has been coming each morning. At last I am able to get over some ideas to the people but they surely can't keep within my limited vocabulary in answering. It's rather amusing to overhear the folks on the place telling others what they consider my abilities and limitations. We have been learning a verse from the Bible each night in the group of church members who come together to pray for needs met during the day. The first time they found I could say it too, the leader came out with a loud "Tsan mei Drew!" (Praise the Lord!)

I wish you could know and love the folks here with all their devotion as I have.

Miss Olive Riddell reached here about three weeks ago, only to be asked to help out in Kweitch while the Townshends go on furlough, and Miss Attie Bostick is needed here. Sadie Lawton can leave the Girls' School in Kaifeng now that Miss

Haïre is back to help Miss Ward. It will be splendid for Sadie to have Miss Riddell with her as she starts into new work.

Speaking of Kweitch, you ought to see and hear a group of children who are nearly always playing at a corner near the Townshend's home. Formerly they greeted each foreigner who passed with "foreign devil," "foreign devil." Then someone suggested to them that it might be better to say "stop and drink some tea, stop and drink some tea." So that is what one is almost deafened with now. (The term "foreign devil" is still used with contempt by some Chinese but with the majority it is simply an accepted name for foreigners. You know what a hold such names have at home and it is still harder for this big country to change.)

Mr. Gillespie is expected here in about two weeks for the fall meeting when inquiries from all the outstations are gathered together. The church life has been deepened in many ways during the last few months—we are praying for the showers of blessings that are needed. Clifford Barratt, Wesley Lawton, a Bible woman and two evangelists have been with the big tent in the country for two weeks. They stay several days in one place and then go on. It has turned quite cold but we get good reports from them. They are to come in just before the meeting here.

It has been a year since leaving home—it has gone all too quickly.

I am enclosing a little tract, "He Can!", the subject taken from Job 26:7—"He . . . hangeth the earth upon nothing." A copy of this little tract came just before the bandit scare here the middle of September. The people had been scrambling around trying to hide what they could of their things. Some tried to get away to other towns only to be robbed on the way. Mother translated this to the Christians who had gathered here and it helped them to pray quietly and with more faith. Soon word came the bandits had gone in another direction.

A letter from Alma Smith at Guys, Tennessee came recently. She told me quite a bit about the girls and what she hopes to do. It's good to get touches like that from the work at home.

Lovingly,

HARRIETTE KING.

A SUGGESTED PROGRAM FOR THE STUDY OF THE YEAR BOOK

By Mrs. W. D. Pye, Arkansas
All Hail the Power of Jesus Name (See inside front cover and p. 39)
New Watchword for 1934—"Be Strong"—Joshua 1:1-9 (For Devotional) (Page 10 in Year Book, followed by prayer and hymn)
Engage in a Business Session

W M U Plan of Work (Review briefly pp. 11-22)

Your Prayer Life (pp. 11 and 40)

Enlistment and Extension (pp. 12 and 41)

Around the World in Study—1. Mission Study (pp. 12, 43-53); 2. Magazines (pp. 67-70)

Real Personal Service (pp. 13 and 54)

Recess for Lunch

Bringing Tithes and Offerings—Co-operative Program (pp. 14, 55-59); Margaret Fund (p. 29) and the Training School (p. 30)

Organize Your Young People (pp. 15, 60-66)

Organization Helps—1. Constitutions (pp. 89-94); 2. Parliamentary Rules (p. 85); 3. Committees (p. 86)

Knotty Problems Solved—1. Circles (pp. 79-81); 2. Installation (p. 83); 3. Posters (p. 82)

For Our Missionary Programs in 1934 (pp. 35-38)

Ordering Literature and Using It (pp. 71-78)

Realizing the Standard in

1934 (pp. 23-28)

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WEST TENNESSEE DIVISIONAL MEETING

The 23rd annual meeting of West Tennessee W. M. U. was held in Bolivar October 19th and 20th. The attendance was smaller than in previous sessions, but 178 visitors representing 12 associations were enrolled.

Mrs. Charles M. Thompson, of Jackson, vice-president, presided at the Thursday afternoon and Friday sessions. The program with "Meetings" for its theme proved to be a practical, helpful one and a deep note of spirituality pervaded the entire meeting.

Mrs. J. L. Thomas, President of the Bolivar W. M. S., extended a warm welcome to the visitors in behalf of the local society, while Mrs. C. M. Roberts, Superintendent of Hardeman County Association, gave a welcome to this particular section of West Tennessee, prefacing her remarks with interesting bits of history both of the town of Bolivar and of Hardeman County.

At the Thursday afternoon session reports for associational superintendents and the young peoples leaders proved most interesting, for they revealed the fact that W. M. U. organizations in West Tennessee Division are growing in numbers and the quality of the work is improving.

Mrs. C. F. Morgan was reelected Secretary-Treasurer and Mrs. J. B. Gilbert Publicity Chairman. Mrs. R. C. Dickinson, of Madison County, and Mrs. Orrin Hunt, of Dyer, were

named as members of the Nominating Committee from West Tennessee at the State Convention in Chattanooga next March.

The following changes in our working plans were unanimously voted. The annual conference for associational officers which heretofore met in June will be held in Jackson on February 23rd. Miss Northington announced that Mrs. Una Roberts Lawrence, Southwide Chairman of Mission Study, would be the inspirational speaker for this meeting. And, following the plan of many other states in the Southern Union, the annual divisional meeting is moved forward to June as early as practical after the Southern Baptist Convention. The date to be fixed later.

Mrs. Howard Gauldin, Young People's Leader, announced plans for the Divisional Stewardship Declaration Contest to be held at First Baptist Church, Jackson, March 3rd.

Conferences for superintendents and presidents led by Miss Mary Northington and young people's leaders led by Miss Juliette Mather proved a most helpful feature of the conference.

Thursday evening was "A Young People's Meeting." Mrs. Howard Gauldin, Divisional Leader, presided. The program was planned to celebrate the 25th anniversary of Royal Ambassadors, and in anticipation of this event the decorating committee of the Bolivar W. M. S. featured silver and purple and gold in the color scheme making a most attractive setting.

The devotional was led by Cal Guy, of Jackson. "Meeting Thy Creator in the Days of Thy Youth." The official Royal Ambassador hymn "The King's Business" was led by a chorus of forty boys. In "Meeting Our Boys in Camp," Rev. Woodrow Fuller, Camp pastor, told the story of the first Royal Ambassador Camp for West Tennessee Division held at Union University last summer.

"Meeting Royal Ambassadors Through 25 years of Achievement" was the subject of Robert Sutherland of Union University, Camp Leader. As he reviewed the history of the organization, the outstanding events were tabulated on shield shaped placards held by 25 boys standing on the platform as a background for the speaker.

A musical trio by Liberty Birmingham III, piano; Hugh Truex, trumpet; and Edwin Johnsey, violin, three Jackson boys, were greatly enjoyed.

Miss Juliette Mather, Young People's Secretary for the Southern Union, spoke on "Meeting the Future of Missions with Youth" and again on Friday morning to the women on "Meeting This Hour in

Missions," two matchless missionary messages, the inspiration of which will linger in the minds of her hearers.

Mrs. Louis Brown Matthews, furloughed missionary from Argentina, whose husband is now connected with Union University, tenderly touched the hearts of the audience as she told of "Meeting Needy Souls in Argentina" and spoke of the romance of being a missionary on the foreign field.

Other inspirational speakers on Friday's program were: Miss Mary Nelle Lyne, Miss Alice Pepper, Prof. Russell Reed of Union University, Mrs. J. J. Fuqua, Mrs. L. J. Leatherwood, Mrs. W. C. Howell, Miss Mary Northington, Mrs. R. C. Dickinson, and Mrs. J. Carl McCoy.

As their contribution to the program on Friday, Bolivar women, under the leadership of Mrs. J. L. Thomas, presented a dramatization of the book of Ruth. This was a most artistic effort, and the lesson of woman's loyalty to woman as exemplified in this beautiful Bible story, went home to every heart.

Sixty-five visitors were entertained in Bolivar homes Thursday night and a most delightful plate lunch was served in the church dining room on Friday.

Perfect harmony, warm hearted hospitality, splendid fellowship and a deep note of spirituality felt throughout the entire session made this an outstanding meeting in the history of West Tennessee Division. —Mrs. C. F. Morgan, Secretary.

OCOEE Y. W. A. TRAINING SCHOOL

The Ocoee Y. W. A. held its annual training school at the First Baptist Church, Chattanooga, Nov. 6-10. Under the successful leadership of Miss Frances Massey this was one of the best schools ever held. Mrs. Ruby Hood Morris was chairman of the training school.

The teachers were Mrs. P. B. Lowrance, who taught "People of the Jesus Way"; Miss Ruth Walden, "Missions, Our Missions"; and Miss Lorene Tilford, "Hand Maidens of the King in Foreign Lands." The theme for the week was "Looking Through the Window at Southern Baptist Mission Fields," and each evening at the inspirational period, a member of the faculty spoke on some field of Baptist missions.

As a climax to the training school, a banquet was held at the S & W Cafeteria on Friday night. Mrs. R. W. Selman, wife of the pastor of the Northside Baptist Church, brought us a splendid message on "Christ Looking Through the Window at Y. W. A.'s." Miss Stella Thomas was toastmistress. Decorations consisting of globes and flags of different nations were in keeping with the week's school. Recognition and gifts were

presented the teachers at the banquet.

There was an average of 125 in attendance for the week.—Mrs. Sam D. Harris, Publicity Chairman.

ILLINOIS STATE ASSOCIATION MEETS

The Illinois Baptist State Association, with Brother O. O. Shields, of Carbondale, moderator, met for the 27th annual session with the Lonsdown Church of East St. Louis, October 31. A splendid spirit pervaded the entire meeting. In spite of the necessity for a decreased budget and other depression complications, the Baptists of Illinois showed tangible gains in every respect. The entire amount of the state Bond issue which was due in the past year was paid. Fine reports came from the churches showing an unusual number of revivals, professions and baptisms. The report of the Home Mission work among the foreigners in the industrial centers of southern Illinois was especially encouraging. This came chiefly from Christopher, East St. Louis, and Granite City.

Drs. M. E. Dodd, Frank Tripp,

Charles Maddry, and Kyle Yates were the out-of-state speakers. The program throughout was inspirational and spiritual to a marked degree. A great challenge was thrown out to the people by Dr. Dodd when he said, "It is noticed that airplanes never attempt to get up by going with the wind. The pilot always heads his plane against the wind when taking off. So may Southern Baptists soar above the clouds—by facing the wind of adversity and thus making them serve to lift us up."

The meeting of the Board of Directors, which was held in connection with the general meeting, was an unusually harmonious one. Brother E. W. Reeder was again chosen as State Secretary of Missions, Mrs. John Hathaway, W. M. U. State Secretary (succeeding Miss Sallie Thomas who was recently married) and Brother Marvin Crowe, State Sunday School and B. Y. P. U. Secretary. Editor Waller will publish the Illinois Baptist under a special contract with the Board.

The place of meeting for 1934 was not determined.—Mark Ferges.

The Central Attraction Still

You Have Only Thirty More Days In Which to Secure Songs of Faith at Old Prices



Effective January 1st. We must Advance Prices Around Fifteen Per Cent

SAVE YOUR CHURCH MONEY NOW

By Ordering for Delivery Before January 1st

It is estimated that Songs of Faith is now used by more churches than any other song book in this territory. It would require many pages of this paper to display the many excellent testimonials received on this wonderfully popular song book.

A Few Abbreviations from Songs of Faith Testimonials

The best book on the market for our use. Songs of both musical and spiritual value. It is not padded with unusable hymns. Meets every need of our entire church. The cost is exceedingly reasonable. Brimming full of Gospel message songs. A song book of unusual excellence. All that could be desired in a hymnal. My two churches are ready to order it. Most complete unique book I've received.

The best one book for Southern Baptists. Do not know a collection surpassing it. The best hymnal I have ever seen. It far surpasses anything yet produced. Our people delightfully pleased with it. Arrangement superb, great topical index. A book to greatly improve hymn singing. A real sure enough Gospel song book. Best collection I've seen in one book. You've met our need with Songs of Faith.

DURABILITY UNSURPASSED — USEFULNESS UNLIMITED

We exceedingly regret the necessity for advancing prices, but higher production costs force us to do so. We earnestly hope your church will get protection at following prices.

These Prices Good No Longer Than December 31st.

Cloth Hundred \$40.00 not prepaid, Dozen \$5.50, Each 50c postpaid
Bristol Hundred 25.00 not prepaid, Dozen 3.50, Each 35c postpaid

PULPIT EDITION
Leatherette \$2.50

Convenient Payment Terms: one-third with order; one-third 30 days; one-third 60 days.

ORCHESTRATION FOR THIRTEEN INSTRUMENTS

First Violin or C Melody Saxophone
Second Violin
Solo First Violin (or Flute)
E flat Alto Saxophone
Singly, \$2.00; Six or more at one time, each, \$1.75 Postpaid
B flat Cornets with A addendum
B flat Clarinet with A addendum
Obligato Trombone or Cello
Tenor and Bass

BAPTIST BOOK STORE

161-8th Ave. No.,

Nashville, Tennessee

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR NOV. 26, 1933

Memphis, Bellevue	1740
Nashville, First	1153
Chattanooga, First	1131
Memphis, Temple	1069
Nashville, Grace	925
Nashville, Belmont Heights	768
Knoxville, Fifth Avenue	765
Memphis, Union Avenue	747
Chattanooga, Ridgedale	727
Chattanooga, Highland Park	698
Memphis, Labelle	654
Nashville, Park Avenue	628
West Jackson	593
Chattanooga, Avondale	561
Etowah, First	521
Nashville, Eastland	512
Chattanooga, Calvary	489
Memphis, Seventh Street	472
Cleveland, First	461
Dyersburg, First	444
Clarksdale, First	438
Erwin, First	435
Chattanooga, Tabernacle	426
Morristown, First	418
Memphis, Speedway Terrace	408
Paris, First	393
Nashville, Lockeland	389
Memphis, Prescott Memorial	378
Union City, First	376
Memphis, Boulevard	350
Chattanooga, Red Bank	348
Nashville, North Edgefield	341
Chattanooga, Chamberlain Ave.	320
Memphis, Central Ave.	307
Nashville, Seventh	300
Trenton, First	290
Lenoir City, First	262
Martin, First	261

By FLEETWOOD BALL

W. Arnold Smith has entered upon his duties as pastor at Williston, S. C., having been wonderfully received.

—B&R—

The church at Arant, Okla., has secured as pastor a good man in the person of Albert Atkinson.

—B&R—

D. H. Truhite, of Carsville, Mo., began his work as pastor of Siloam Springs, Ark., Nov. 19.

—B&R—

L. G. Frey, of Jackson, a layman, was lately called to be pastor of the Maple Springs Church, near Jackson.

—B&R—

The First Church, Atlanta, Texas, is happy in securing as pastor, W. E. Barnes, of the First Church, Augusta, Ark.

—B&R—

C. L. Randall, of Little Rock, Ark., is engaged in a revival in the First Church, Paducah, Ky. It is a return engagement.

Floyd Chaffin of Union University, Jackson, has accepted the care of the church in Savannah, following I. N. Penick, of Jackson.

—B&R—

I. N. Penick preached the Union Thanksgiving sermon at Trezevant, November 30, to the delight of a large crowd.

—B&R—

Tate Street Church, Corinth, Miss., loses, by resignation, its good pastor, Raymond Butler. He has done a good work.

—B&R—

Oliver Wommack, of Oakland, Miss., was recently ordained to the full work of the ministry. J. E. Buchanan conducted the examination.

—B&R—

J. H. Buchanan, of Elrado, Ark., has just concluded a revival engagement with the First Church, Owensburg, Ky., R. E. Humphreys, pastor.

—B&R—

Lawrence Zarilli, an Italian, has resigned the care of Monto Sano Church, Baton Rouge, La. His plans are not known.

—B&R—

W. L. Spears, of Gainesville, Fla., has been called to the care of the Orange Heights Church near that place.

—B&R—

J. S. Day, of Punta Gorda, Fla., has been called as pastor of the First Church, Key West, Fla., but his decision has not been announced.

—B&R—

D. C. Stringer returns to Oklahoma and becomes pastor at Eric. At one time he served the church at Cordell.

—B&R—

George E. Bolen, of Lexington, a traveling salesman, preached Sunday night for the church at Clarksburg. He has a habit of doing that very often.

—B&R—

In a revival, at Russellville, Ark., C. V. Hickerson, pastor, there were 80 additions, more than 50 by baptism. A. P. Blylock, of Little Rock, Ark., did the preaching and P. A. Stockton led the music.

—B&R—

The Florida Baptist Convention is in session this week at the First Church, Pensacola. Allen S. Cutts is pastor-host. M. E. Dodd will be one of the speakers.

—B&R—

W. Y. Pond, of Dallas, Texas, lately closed a meeting with Hillcrest Church, Dallas. H. H. Hargrove, pastor, in which there were 72 additions, 50 for baptism.

—B&R—

A. T. Engell, a student in Miss. College, Clinton, Miss., was lately

An Appeal for a Liberal Christmas Offering for Our Orphanage

Someone has said, "If you would have friends, show yourself a friend." This is true of the Tennessee Baptist Orphans' Home. For more than forty years our Institution has been a friend to dependent orphan children and as a result, the Home has more friends today than ever before. It keeps its friends because it has earnestly and consistently endeavored to serve well each child committed to it for care and for training. We are now asking these friends for every possible consideration in the way of gifts in supplies and money to keep our doors open and carry on the work well begun.

We ask the pastors, Sunday School superintendents, and leaders in all the departments of the work of our Baptist churches in Tennessee to present the cause of our orphan children at all their services preceding Sunday, December 17, and undertake to round up the Christmas offering by that day. We beg that an earnest effort be made to secure as large offerings as possible. This may be done by undertaking to get a gift from every friend of our work. If every one gives something the sum will be worthy and the Home can go on with its worthy service. If we fail now the result will be disastrous. Our doors must be kept open to meet the imperative need of destitute children.

The question is asked why are we in so great need of money, inasmuch as the Baptist Associations are sending food supplies by our truck as it makes its trips over the state. Permit the superintendent to say that we greatly appreciate these supplies but we cannot exchange them for ten cars of coal to keep the children warm, this is the number of cars it takes for one winter. We cannot take these supplies and exchange them for shoes to prevent the children from going bare-footed in the frost and snow. We have no way of converting these supplies into money to meet all current expenses. We must have a liberal cash Christmas offering.

He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again. Prov. 19:17.

W. J. STEWART, Superintendent,
P. O. Box 3. Nashville, Tenn.

ordained to the full work of the ministry. He will serve the church at Marion, Miss.

—B&R—

The dry majority at S. C. was more than 4,000, and in N. Carolina was 140,000. Hurrah for the Carolinas. Honor should be given C. E. Bert, who led in these campaigns.

—B&R—

T. T. Martin, of Blue Mountain, Miss., is holding a revival at Ripley, Miss., holding the services in the Court House, and preaching at night only.

—B&R—

E. M. Skinner, of Hornsby, has already moved on the field at Harmony Church, near Walnut, Miss. It is in their program to build a new house.

—B&R—

W. Marshall Craig of Gaston Avenue Church, Dallas, Texas, held a meeting in his church recently doing the preaching when more than 50 were added to the church.

—B&R—

Keith Von Hagen and Miss Elizabeth White, both of Nashville, were married in Belmont Heights Church, that city, early on the morning of Nov. 30, G. E. Von Hagen, father of the groom, officiating, assisted by R. Kelly White. The groom is manager of the Baptist Book Store. Congratulations.

ACTION OF THE BOARD OF MANAGERS OF THE ORPHANAGE

The Board of Managers of the Tennessee Baptist Orphans' Home in its annual session November 27th, 1933, by unanimous vote, urges the Pastors and Sunday School Superintendents of all the Baptist Churches in the State to take an offering for the Home on Sunday, December 17th.

The Board requests that the widest publicity possible be given to this offering and to the pressing financial need of the Institution.

This call of the Board is in the name of two hundred twenty-six orphan children and it is the call of our Saviour as He said, "Inasmuch as ye have done it unto the least of these ye have done it unto me." The churches have been generous in furnishing provisions, but funds are urgently needed with which to meet current expenses.

William Gupton, President.
H. T. Whaley, Secretary.

—B&R—

M. E. Dodd, of Shreveport, La., President of the Southern Baptist Convention, is to be one of the speakers during Founders Week at Moody Bible Institute, Chicago, Ill., Feb. 5.

—B&R—

C. C. Morris, of the First Church, Ada, Okla., lately closed a revival in his church, doing the preaching himself and resulting in 75 additions, 51 by baptism and 24 by letter. C. R. Bond led the music.

L. B. Colvin of Union University, Jackson, was ordained to the full work of the ministry Wednesday night, November 29, by the First Church, Jackson. He is a grandson of W. D. Powell, of Louisville, Ky., who delivered the sermon.

—B&R—

J. M. Walker, who for twelve years has served the First Church, Aberdeen, Miss., as pastor, was recently painfully injured in an automobile wreck, and has been confined to his home. The auto is no respecter of persons.

—B&R—

Students of Baylor University, Waco, Texas, will not be permitted to sit in judgment on the official actions of the faculty and other administrative authorities, on the disciplining of the students, or any other matter, President Pat M. Neff announces.

By THE EDITOR

Brother T. W. Calloway has resigned the Avondale Church of Jacksonville, Fla., to accept the pastorate of the St. Elmo Church of Chattanooga.

—B&R—

Dr. W. F. Powell of First Church, Nashville, is to do the preaching in a meeting which begins next Sunday with Pastor P. F. Langston and Shelby Church, Nashville.

—B&R—

The recent revival meeting at the First Church of Tucson, Arizona, in which Brother Wallace Bassett assisted Pastor R. S. Beal, resulted in 45 additions by baptism, 23 by letter and 12 by statements.

—B&R—

Two Christian Jews, Brethren Hyman J. Appleman and Johnny Cohen, conducted a revival meeting at Calvary Church, Tyler, Texas, which resulted in 98 additions to the church.

—B&R—

First Church, Oklahoma City, Okla., recently celebrated the 44th anniversary of the church and the 4th anniversary of Pastor T. L. Holcomb, during whose pastorate 1,776 members have been received.

—B&R—

During the meeting just closed at the First Church of Burlington, N. C., Evangelist John W. Ham assisting Pastor A. D. Kinnett, there were 79 additions.

Pastor J. H. Turner of Alamo and Bells churches, was the speaker last Sunday at the county-wide meeting of the churches in Crockett County, his subject being "Carrying on for Christ."

—B&R—

The Queensboro Church, Shreveport, La., has increased its 1934 budget \$2,570.00 over what it was for 1933; and for the six Sundays that it has been on this new budget, the offerings have surpassed the budget by \$16.00 per Sunday.

—B&R—

Dr. J. B. Phillips, of Signal Mountain, Chattanooga, has just closed a good meeting with the First Church of Batesville, Ark. This was his second time to be with the church, and he was invited to return in the summer for a tent meeting for all the churches in the town.

—B&R—

The October report of the Foreign Mission Board shows the total receipts to be \$42,998.86, \$8,763.95 of which was designated and \$25,616.87 given for the Co-operative Program, as compared with \$49,657.27 for 1932, \$10,956.51 of which was designated and \$34,801.28 given for the Program.

—B&R—

We regret to hear of the death on Nov. 13 of John L. Quarles, a Margaret Fund Student at Georgia School of Technology. His father and mother, Missionaries J. C. Quarles and Mrs. Quarles, of Buenos Aires, Argentina, are on furlough at the present time, residing at 1924 Deerwood Avenue, Louisville, Ky.

—B&R—

R. S. Beal, pastor First Baptist Church, Tucson, Arizona, recently assisted C. C. Harwood, pastor First Baptist Church, El Centro, Cal., in a meeting in which 25 were reached and a fine group of young people gave themselves to God for full time Christian service. The motto of the First Church, Tucson, is "The church with the Old Bible and the Whole Bible."

—B&R—

The 400th anniversary of the birth of Martin Luther is being observed this year by our Lutheran friends, and next year Baptists in England are to observe the 100th anniversary of the birth of Charles Haddon Spurgeon. The prime minister of Great Britain is expected to preside at a meeting on April 25, 1934, in this connection, and Dr. Geo. W. Truett, Dallas, Texas, will be one of the speakers.

—B&R—

The Vendome Hotel, Minneapolis, Minn., has adopted a new advertisement which reads, "Why Should Any Dry Stop at a Beer Hotel?" It is operating on an absolutely dry basis and will not allow liquor to be sold anywhere on its premises. To en-

force their policy, they have revoked the lease with one of their restaurants, which ought to be a big inducement to Christians to patronize such a hotel.—*Watchman-Examiner.*

—B&R—

During the recent "Every One Win One" revival meeting held by the First Church of Ada, Oklahoma, C. C. Morris, pastor, there were 75 additions to the church, 51 of whom came for baptism. At the last service, November 26, there were 28 additions to the church and the pastor baptized 18. Brother Morris says: "In some ways I think this was the greatest week I have ever seen in all my experience as a preacher... how the people did get after the lost!"

—B&R—

Dr. E. P. Alldredge, statistical secretary of the Sunday School Board, Nashville, announces that the Board is disposing of previous editions of the Southern Baptist Handbook at a very small cost. For example, the Handbooks from 1921-26 can be obtained at 15 cents each; 1927-31, 25 cents each; for 1932, 40 cents; and, of course, the one for 1933, 50 cents. Some of these are bound in leatherette and formerly sold for \$1.00. Anyone wishing copies may write to the Baptist Sunday School Board, 161-8th Ave. N., Nashville.

—B&R—

A CORRECTION

In the quarterly report which we carried last week the churches of Crockett County were placed with the Concord Association, and the receipts of Alamo Church credited to "Crockett". We are glad to make the following correction:

CROCKETT COUNTY:

Church	Co-operative Program	Designated
Alamo	\$28.65	\$30.77
Bells	17.50	7.62
Cross Roads		13.11
Friendship		39.88

—B&R—

On the basis of anticipated receipts the budget of the Foreign Mission Board was fixed at \$605,000.00. Up to November 1st, amounted to only \$506,288.46, a decrease over 1932 of \$61,322.05. A reserve fund of \$38,000.00 brought over from the 1932 Emergency Offering has been drawn on to meet monthly deficits created by declining receipts. But the limit has been reached, and the Board is threatened with having to default on \$8,000.00 worth of letters of credit from missionaries in China and Japan. A deficit of at least \$20,000.00 is threatened by December 1st, unless the tide turns. This is the word from the Foreign Mission Board. It is a time for much prayer and sacrificial giving to our Co-operative Program, that such situations may be met and prevented.

—B&R—

With the Churches, November 26. Nashville—Seventh welcomed 4 for baptism and Pastor Edgar Barnett

baptized 10; North Edgefield received 8 for baptism and Pastor O. F. Huckaba baptized 2; Lockeland welcomed 1 by letter, as did also Eastland; Park Avenue received 3 for baptism and 2 by letter; Belmont Heights received 1 for baptism, 2 by letter, and Pastor R. Kelly White baptized 3; Grace welcomed 11 for baptism and Pastor Ewton baptized 3; Immanuel received 3 by letter. Chattanooga—Concorn received 1 by letter, 3 for baptism, and Pastor Clyde Burk baptized 1; Mission Ridge and Tabernacle each received 1 for baptism, and Calvary welcomed 1 by letter; Highland Park welcomed 1 for baptism and Ridgedale welcomed 1 for baptism and Pastor Livingstone baptized 1; First Church received 2 by letter and Pastor Hughes baptized 3. Memphis—Central Avenue had 5 additions, Boulevard 6, Speedway Terrace 4, Seventh Street 6, Union Avenue 4, First 8, and Bellevue welcomed 10, 3 of whom were for baptism. Cleveland First received 11 by letter and 1 for baptism.

—B&R—

SURELY YOU ARE INTERESTED

It was Victor Hugo who said in *Les Miserables*, "The wretchedness of a child interests a mother, the wretchedness of a youth interests an old man, but the wretchedness of an old man interests nobody." The Relief and Annuity Board is slow to believe that the wretchedness of our old ministers interests nobody; yet it is quite apparent that those who are interested are not sufficiently interested.

This Board is doing its utmost to arouse the consciences of Southern Baptists in behalf of these aged veterans. It distributes every dollar and every penny given by the churches without the deduction of a cent for expenses of administration. It can do but little because the contributions are so small. The need was never greater and many hundreds of worthy beneficiaries are paid sums that are pitifully small, while scores of applications are held on the waiting list. Surely this situation should arouse interest. The remedy is to be found in a thorough-going Every Member Canvass in every church.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts,
Executive Secretary
Dallas, Texas



60 Monument 19

For a limited time to advertise our wonderful values. We want one in every community. 3 ft. high, 16 in. wide, 10 in. thick, wt. 500 lbs. All Lettering Free. Satisfaction Guaranteed. Write for Information.

American Memorial Company
Dept. B-25, 1409 Piedmont Ave., Atlanta, Ga.

Word has just come to the office of the death of Evangelist James B. Leavell, Nashville, formerly pastor of First Church, Houston, Texas. Fuller notice will be given later. Baptist and Reflector offers its deep sympathy to the bereaved.

ELDER E. B. HAYNIE

(Continued from page 8)

verted under the ministry of Elder Joshua Lester, the bishop of Smith's Fork Church of Statesville, Wilson County, at the tender age of fourteen years. He cast his lot with Peyton's Creek Church near his father's home in Smith County, and was baptized by Elder John Wiseman December 20, 1819. Brother Wiseman remarked that day that he had baptized a preacher. His father, although not a Christian, at least not a member of the church, soon decided likewise and arranged plans for his education to that end. He secured a fair practical education for his pioneer surroundings. But, while yet in the teens, he was married to Elizabeth Payne, a young woman every way worthy to become a minister's wife. Seven children were the result of this union. A rapidly increasing family engrossed his thoughts, and taxed his energies to furnish a living. Thus absorbed, his thoughts were turned away from the ministry, and like a Jonah of old he sought an asylum in the things of this world. But the God who could tame the rebellious spirit of Jonah, knew how to hedge in the wanderings of this rebellious child. In the summer of 1827 he was brought down to death's door and made to stand face to face with God. When physicians had surrendered and all said he must die, his spirit yielded, and life returned and the world stood before him in a new light. Then began one of the remarkable ministries of Middle Tennessee. He turned aside from the things of the world, and gave his best talent and thoughts as well as his time without reserve to the ministry. The peculiar thing about it is that his business prospered, and property accumulated more rapidly after he turned away from it to the ministry than while he gave it his time and thought. Solomon asked for wisdom; and God gave him both wisdom and wealth. So God showed this brother that he could make his business prosper in the discharge of duty.

I suppose I would be safe in saying that he emerged from that spell of sickness a new, or different man. Before the time when he marched down to death's door and stood face to face with God, he esteemed the world, and the things of the world, as matters of importance; but after that, the Lord's work absorbed his energies and purpose in life, and the things of this world was simply a means to an end.

It can truly be said that he "made full proof of his ministry." He did quite a bit of missionary work in destitute sections. The imprint of his pastoral work can still be seen and felt in the following churches, viz: Peyton's Creek, Defeated Creek,

Round Lick, New Salem, Rome, Meadorville, Hillsdale and Friendship. While you can still occasionally hear his name mentioned among the very old people of these churches, it is Peyton's Creek Church that stands as his monument. It was here he was baptized, it was here he was ordained, it was here he was called as pastor at his ordination; and remained as pastor for fifty years. The church stood a short distance from his home and where he was born. All around him lived the people he had baptized and married, and that had heard him preach all their lives; and yet not a blemish could be found on his standing as a godly Christian minister. It is doubtful if his record can be duplicated.

He received very little money for his ministerial labors, but he owned a fine farm of rich soil that furnished a support for his family while he did the Lord's work. He was a good preacher and a great revivalist, and numbered his converts by the hundreds, if not by the thousands.

He was twice married and the father of nine children, and his progeny will go on for centuries to bless the world. His two wives meant much to his ministry, and a good share of the "well-done" will be theirs.

It was this scribe's privilege, as a young minister, to spend a few days in his home, and do the preaching for him in a revival meeting in one of his churches. He was near his four-score years, but as tender as a child, and as affectionate as a mother. I shall never forget the advice he gave, and the interest he took in this unworthy one.

God had endowed him with a super-abundance of pathos and his tears were shallow, and always flowed with his words when he preached.

He fell on sleep in a ripe old age, in his home, among his loved ones and friends, and the news took wings and it was said far and near: "Ned Haynie is dead." No! he is not dead. He lives in his work. He lives in the heart of his friends, he lives in Paradise. — J. H. Grime, Lebanon, Tenn.

T. E. MERCER

Founder of Mercer, Tennessee and First Deacon of the Baptist Church

All the citizens of Mercer and entire citizenship of Madison County will pay tribute to T. E. Mercer, founder of the city of Mercer, on February 5, the day on which he will celebrate his 90th birthday. He had the distinction of having been in the retail mercantile business longer than any other man in West Tennessee, having begun in 1867 soon after his return from the Civil War. During all these years his activities have been confined to Hardeman and Madison counties. Mr. Mercer has been

president of the Bank of Mercer since its organization, and has also been a member of the County School Board since its establishment.

He joined the Confederate forces at the age of 17 and was in the battle of Shiloh, Murfreesboro, Perryville and Chickamauga. He was wounded at Shiloh, but remained in the service until the end of the war. Mr. Mercer has many pleasant memories of the town founded under his direction, as well as the Mercer Baptist Church of which he is a charter member.

The town had its beginning in the early part of the year 1888. At that time Mr. Mercer and F. M. McGlathery were in the mercantile business at Toone. As the N. C. & St. L. Railroad, then known as the Tennessee Midland, was nearing completion, the suggestion was made by Mr. Mercer's father, T. B. Mercer, and father-in-law of Mr. McGlathery, that the present site of Mercer would be a fine place to locate a town. With this advice in mind, Messrs. Mercer and McGlathery bought 121 acres of land at the sight. They immediately built a store and Mr. McGlathery erected a home. Mr. Mercer remained at Toone to close out the business. In the fall of 1893 he built his home in Mercer and joined his brother-in-law in business.

There have been many improvements since 1888: Besides most of the business houses being made of brick, there are many beautiful and substantial homes, three Protestant churches, an up-to-date High School building, a bank, cotton gin and lumber mill. Many of the men who aided Mr. Mercer in the founding of the town and the establishment of the community have passed on. Records show that deacons who erected the Baptist church were T. E. Mercer, Dr. M. J. Siler, E. D. Bond, E. M. Midyett, W. G. Beaty. For the past thirty-five years Dr. G. M. Savage, of Jackson, Tenn., has been the pastor, and under his leadership a new brick church has been erected and completely out of debt.

Few men have grown old sweeter, with a happier outlook or with a gladder hand for the stranger who visits his home, than has Mr. Mercer. In his fourteen room home he still maintains what he has always termed the "Preacher's Room," rejoicing that one of his family, a grandson, Dr. Wm. H. Butler, is of the "preachers' group," being pastor of the Forest Avenue Church, Kansas City, Mo. — Mrs. Wm. H. Butler.

A little miss of four came tearfully to her mother one morning with the complaint, "How can I button my dress when the button is in the back and I'm in the front?" — Labor (Washington).

Tickling Sensations

Father (examining his son in general knowledge)—"Now, Sammie, name the four seasons."

Sammie (after much thought)—"Salt, mustard, vinegar, and pepper." — Ex.

Said a mother to her young son: "Don't stare at the vicar like that, dear, it's rude."

"But mummy," answered her offspring, "how did he get inside that collar?"

Mrs. Ayres—"How did it happen, Ellen, that you never saw finger bowls before? Didn't they use them in the last place you worked?"

Ellen—"No, ma'm; they mostly washed themselves before they came to the table."

"It is surprising," said the professor to his wife at breakfast, "to think how ignorant we all are. Nearly every man is a specialist in his own particular line, and in consequence we are all as narrow-minded as it is possible to be."

"Yes, dear," said his wife.

"I, for instance," he continued, "am ashamed of my failure to keep abreast of modern science. Take the electric light for example. I haven't the least idea how it works."

His wife gave him a patronizing look, and smiled.

"Why Herbert, I'm ashamed of you, too. It's simple! You just press a switch, that's all."

The doctor looked at the man who had reported for examination.

"I'll examine you carefully, sir, for five dollars."

"All right," said the applicant, "and if you find it I'll split fifty-fifty."

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