

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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The Bible

It is the treasure store of all wisdom, the foundation of all education.

Following its loving Saviour, Churches live: building on its deathless precepts, they stand monumental, the lighthouses of the world.

Its historic annals reveal more than all the other records of ancient days.

It traces unerringly the origin, growth and fall of mighty empires.

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It is the supreme textbook of life and the authoritative pedagogical book of all times.

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To the old and the young, to the sick and the well, to the poor, the friendless and the sinner, it comes to each with comfort and healing and hope from the Holy Ghost.

Containing the most reliable history and science, the most beautiful poetry and the most successful business advice, itself a vast encyclopedia of knowledge, it is yet more than all these, it is the Book of God and preeminently the Book of all ages: it comes from the very heart and hand of God and, best and greatest and kindest of all, it tells of the redeeming Blood of Jesus, Saviour of all accepting Him.

—Dr. Joseph Harmon.

Baptist and Reflector

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EDITORIAL

Beer Promises To Do Better!

At the First Annual Convention at Pittsburgh, Pa., not long since, the United Brewers Industrial Foundation drew up "THE BREWERS' CODE OF PRACTICE," which is presented in a note at the top as "aligning the brewing industry with the public interest" and of which, with an explanatory letter, Baptist and Reflector has received a copy. The "Code of Practice" reads as follows:

THE BREWING INDUSTRY OF THE UNITED STATES, custodian of an art and science practiced since the beginnings of recorded history, supplies a mild beverage to the major part of our population. Beer is the bulwark of moderation and sobriety. The industry recognizes its direct responsibility to itself and to the nation to conduct its operations in accord with the desires and conscience of the American public. Members of the United Brewers Industrial Foundation, in convention assembled, representing nearly half the production of beer and ale in the United States, mutually and individually pledge themselves to the following Code of Practice:

WE PLEDGE ourselves, as citizens and as business men, to conduct our business in conformity with established laws in co-operation with the authorities.

WE PLEDGE ourselves as scientific brewers to maintain exacting high standards in the brewing and packaging of beer and ale.

WE PLEDGE ourselves, with all thoughtful citizens, to the promotion of practical moderation and sobriety.

WE PLEDGE our support to the duly constituted authorities for the elimination of anti-social conditions wherever they may surround the sale of beer to the consumer.

WE PLEDGE ourselves morally to support and encourage the great body of retailers who sell beer as law-abiding citizens and who operate legal, respectable premises.

WE PLEDGE ourselves to co-operate with the duly constituted authorities to prevent beer sales to minors, or to persons who have drunk to excess.

WE PLEDGE ourselves to truth in the advertising of beer.

WE PLEDGE ourselves faithfully to observe the provisions of this Code of Practice, convinced that beer is the nation's bulwark of moderation and sobriety.

What caused this "code" with its profession of altruism to be drawn up and sent out? The implication is that conditions in the beer business are so bad that the brewers have become alarmed lest the public rise up and put the brewing industry out of commission. The brewers are trying to forestall this. Beer is promising to reform!

The implication is sustained by facts. The National Voice of Nov. 18, 1937, quotes an excerpt from a wet editor, Harold Schoelkoff, writing in the St. Cloud (Minn.) Daily Times as follows:

In the era of so-called prohibition, there was no advocate of repeal more ardent in his views than the writer of this column. We saw that the "noble experiment" was leading to a national social disaster, and with millions of others, demanded a change. When repeal was achieved, none were more pleased than this columnist.

But in the debacle which has followed in the wake of repeal, and particularly in the handling of "non-intoxicating beer," we see the certain signs that not far off, prohibition will be upon us again. Public opinion will not stand for these abuses for long, and when public opinion reaches a breaking point, the beer and liquor interests will regret their present indiscretions, and even congress may wake up.

Plainly, and naturally, this wet editor heartily dislikes prohibition. He gives it no credit for any good results. But he says that prohibition is coming again soon if the liquor and beer businesses do not correct their "indiscretions." Why not use a stronger word and be more accurate? Mr. Schoelkoff recognizes the anti-social conditions in the liquor business, but "particularly in the handling of 'non-intoxicating beer.'" The quotation marks suggest his doubt as to the propriety of calling beer "non-intoxicating"—a doubt abundantly justified by the facts.

This wet editor fastens on abuse in the distribution of beer as one of the guilty factors in "the debacle which has followed in the wake of repeal." Significantly, this debacle is placed "in the WAKE of repeal" and not UNDER prohibition. This is a logical admission that conditions are worse since repeal than under pro-

hibition. If prohibition does not in some real measure prohibit, as some have argued, and if it provokes the booze business to greater evils, then some hard questions for the wets arise. First, why refer to "the debacle which has followed in the wake of repeal?" Second, why do the wets fear and prophesy that the public will again adopt prohibition as a defense-corrective measure against the evils of the beverage alcohol business? Third, if the evils of booze are worse under prohibition than under legalized booze, as some have argued, will the American people again bring in prohibition as a protective measure after having tried it and found it to be non-protective against and provocative of the evils of booze?

At their convention at Pittsburgh the brewers were warned by Attorney General Charles J. Margiotti to clean house if they wished to "avert a return to prohibition." Why "a return to prohibition" if it does not improve conditions? So also, as reported in "Twentieth Century Progress" for November, which quoted from the New York Times of Oct. 27, 1937, Representative John J. Cochran of Missouri warned the brewers that "Another such blow as befell them by the adoption of the 18th Amendment" is impending if present abuses are not corrected. The warning of these two is a logical admission of deplorable and increasing anti-social conditions in the beer business (and, of course, the same is true of whisky) and of the imminency of the return of prohibition as a corrective; for prohibition is a "BLOW" to the booze business. So the brewers at Pittsburgh promised to be good in an effort to stem the rising tide of prohibition sentiment evoked by the evils of their business.

The note at the top of the "Code of Practice" states that "the pledges made reflect the attitudes and opinions of thousands of the nation's leaders in many fields of activity who in the past six months communicated to the Foundation their viewpoints of what the public desires and expects from the brewers of America." The accompanying letter presented the same idea. But what neither the code nor the letter states is that, as reported, the Foundation also "received a deluge of letters recommending the abolition of the whole brewing industry!"

"Beer is the nation's bulwark of moderation and sobriety," so the "Code of Practice" states. This reminds one of the predicament of Kansas officials who were recently puzzled to know what to do with a drunken driver who had drunk nothing but beer and yet beer is legally declared to be "non-intoxicating" in the state! One also recalls that, as reported by the American Business Men's Research Foundation, Chicago, quoting from Personnel Circular No. 191 issued by the Treasury Department at Washington, the Department dealing with "Customs Officers on Duty" begins by saying: "There are continually coming to the Department, cases involving Customs Officers on duty under the influence of liquor." Then, among other things, the circular goes on to say: "You are, therefore, instructed to make known to every officer and employe under your jurisdiction that the drinking of alcoholic beverages, not only distilled liquor but also fermented liquors, such as ale and beer, during working hours (including luncheon period) will not be countenanced." Then the penalties to be visited are indicated and the statement is made that these same penalties will be visited upon any officer or employe "reporting for duty under the influence of alcohol consumed outside of working hours."

This departmental statement reveals several things, among them the following: First, the Government which brought in repeal and is pressing booze for revenue in the country and operates its own distillery in the Virgin Islands is, through its Treasury Department, warning officers and employes against showing up for or in duty under the influence of alcohol! Second, alcoholic beverages are interpreted as "not only distilled liquor but also fermented liquors, such as ale and beer!" Third, beer is intoxicating! Away, then, goes the statement of the "Code of Practice" that "Beer is the nation's bulwark of moderation and sobriety." A department of the Government is having to protect itself against beer! If beer intoxicates officials it intoxicates civilians!

In view of these facts and others which the history of the alcoholic beverage business displays, one does not expect the "reform" promised by the brewers to be reformative. Even if the brewers themselves should sincerely strive to live up to their pledges, what about the retailers and bootleggers at the distribution end of the business where anti-social conditions mainly arise? But why have not the brewers been proclaiming and living up to these pledges before now if they are committed to the principle of the "respectable" alcoholic beverage business? Depend upon it, the commercialized beverage alcohol business ITSELF ever has the seeds of increasing corruption in itself and again and again proves itself incapable of reforming itself in any real measure.

Therefore, since a "DEBACLE" has followed in the "WAKE

OF REPEAL" let the voters here and there HOLD TO PROHIBITION or RESTORE PROHIBITION every chance they get and make it NATIONWIDE as soon as possible. For to decrease the supply of beverage alcohol and make its beverage manufacture, transportation and sale illegal reduces the evils as compared with increasing the supply and making its beverage distribution and use legally respectable.

* * *

The Most Dangerous Schism

We believe it is Scofield who comments in one place to the effect that the really dangerous party in the divisions in the church at Corinth was the party which said, "and I of Christ." It is an interesting and thought-provoking suggestion.

In the last analysis and in view of the subtle effects, the most harm to the Lord's cause is done by that religious group which clothes itself with the sanction of the name of Christ and perverts the doctrine and service of Christ.

A part of the energy of various Isms holding forth in the land is expended in insisting that a certain Bible name which they have appropriated was designedly revealed to designate them when they should finally down the centuries come into existence and that this self-appropriated name bespeaks their special sanction from and superior relationship to the Lord.

* * *

The Definition of A Denomination

A denomination is "A class, or society of individuals called by the same name; a sect; as a denomination of Christians" (Webster).

Therefore, a group of religious bodies of the same faith and order constitute a denomination.

But, strange to say, there is in Christendom a group of religious bodies of the same faith and order and laying claim to being churches which constantly and often heatedly denies what is clear to all others, that it is "a sect; . . . a denomination."

It is a curious reasoning which denies the evident.

* * *

First Baptist Church, Union City

In the absence of Pastor E. L. Carnett, who was away in an engagement at Albuquerque, N. M., the editor preached at both hours on Dec. 5 in the First Baptist Church, Union City. A visit there is always delightful and we appreciated the responsive attention accorded us. Pastor and Mrs. Carnett are greatly appreciated by the Union City people and a splendid work is being done there. Dinner in the home of Mr. and Mrs. P. I. Chandler added to the pleasure of the visit. The evening service was held at five o'clock, with the Training Union services following, which is the custom of the church for a certain period in the year. Then with the Chandlers to the country for a fine supper with the editor's parents-in-law, Mr. and Mrs. M. L. Glover, to complete a really enjoyable day.

* * *

The Motorist's Prayer

Through the courtesy of Mr. Geo. W. Card, of the Sales and Advertising Department of the Baptist Sunday School Board, we have received a card issued by the Casterline Cards, Eden, N. Y., carrying a poem with the above title.

In view of the increasing stress and dangers to motor travel this prayer in poetic form is particularly appropriate. The poem follows:

"Grant me a steady hand and watchful eye,
That no man shall be hurt when I pass by.

"Thou gavest life, and I pray no act of mine
May take away or mar that gift of Thine.

"Shelter those, dear Lord, who bear me company
From the evils of fire and all calamity.

"Teach me to use my car for others' need,
Nor miss through love of speed

"The beauties of Thy world; that thus I may
With joy and courtesy go on my way."

Climbing The Ladder

Round by Round I Climb

6,000 NEW AND RENEWAL SUBSCRIPTIONS BY JAN. 1, 1938.

HELP ME
CLIMB FROM
TIME TO TIME

The Reflector Boy says:

"Whew! but, friends, it has been cold! So I'm going to take some exercise to warm up. Since the last count the following friends have sent in subscriptions other than their own. I would give the names of even those who sent in their own subscriptions if I had the space to do it.

- Pastor P. L. Ramsey, Fayetteville,
- Pastor Hampton C. Hopkins, Elizabethton,
- Julia Anita Brown, Eastdale Church, Chattanooga,
- Miss Margaret Bruce, Nashville,
- Pastor R. J. Bateman, Memphis,
- Wallace Bentle, Lewisburg,
- Pastor E. A. Cox, Elizabethton,
- Pastor R. K. Bennett, Stanton,
- Mrs. W. F. Sloan, Cleveland,
- B. A. Taylor, LaFollette,
- Pastor H. H. Allen, Maynardville,
- Billy Simonton, Brighton,
- Mrs. L. N. Wood, Sweetwater,
- Pastor Dewey Stubblefield, Dresden,
- Frances Stroup, South Pittsburg,
- Pastor A. M. Nicholson, Andersonville,
- Miss Irene Powell, Big Springs,
- Miss Maggie Holland, Union City,
- Benton C. Stone, Lebanon,

"AND SO, UP I GO ANOTHER ROUND TOWARD THE TOP!

"The Baptist Training Union Campaign ended officially Nov. 15, but, as you know, Mr. Rogers and the editor have urged that there be a follow-up in the state to the end of the year. So let the friends of the paper follow on in the follow-up.

"Don't forget that the clubs of ten or more that have been formed in the associations and elsewhere are effective for the reduced subscription rate of \$1.50 instead of the regular \$2.00 rate only to the end of the year. From now to the end of the year all others in the associations, from one on up, can subscribe or renew at this rate and be classed with these clubs already formed. Next year new clubs will be necessary to secure this rate.

"Therefore, friends, FOLLOW ON WITH THE FOLLOW-UP! Send in your subscription or renewal! Send in the subscriptions and renewals of others! Send Baptist and Reflector as a Christmas remembrance!

"SEND ME CLEAR TO THE TOP!"



THE RURAL CHURCH SITUATION

By E. H. Brandon

A. Why Deemed Important.

This is a problem which manifestly is of much interest to the layman as well as to the clergyman, to the city as well as to the country districts.

If a large percentage of our urban membership, active and official, are from the rural sections, as has been shown by surveys made in some of our large cities, then the problems peculiar to the rural churches are important in their effects upon the entire nation and church program.

B. Some Questions That Arise.

One of the main differences between the churches of pioneer days and the present day churches is to be found in our social and economic conditions. As a result the rural churches are facing problems the urban churches faced twenty-five years ago. Confronted with these baffling problems, what has the rural church to offer in evangelization and character building in order that the spiritual and practical life may be correlated? If it be true that less than one-half of our population are church members, fewer than one-fourth in our Sunday schools, and that there are approximately 20,000 rural churches in the United States with their doors closed, without any kind of religious activities, how are the unchurched going to be reached? In the face of such a situation one searches discouragingly for a sure solution to the problem. On the other hand we may be encouraged to recall that much spiritual life and stability have come from those reared in rural churches and communities; that much of our national and church life roots back into such rural community life.

Through the years much of our Baptist life has been rural. The vast majority of our churches are in the rural areas today. If these communities have been and are being invaded by urban economic advantages and social conditions, thereby intensifying rural community life and also increasing the rural church problems, how can we prepare our rural churches to meet and cope with such conditions and situations? Under the strain many have gone down, while others have fought valiantly to hold their ground. How then are they to build a deeper and more abounding spiritual life which will enable them to minister to the physical, mental, social and moral needs of the people?

C. Some Problems and an Approach to Their Solution.

Briefly it may be stated apparently the whole situation revolves around two important situations or problems, namely: Absentee ministers and lack of adequate leadership. The first is too well known to need comment. The second is apparent in lack of a well-rounded financial program, insufficiently trained instructors and leaders in various phases of church activities; and also may be observed in the type of music common in church worship—"jazz" tunes do not make for a worshipful atmosphere. But the second problem is mainly due to the first—lack of adequate pastoral leadership and instruction.

The solution of rural church problems does not lie in applying city atmosphere. The solution must meet the needs of the rural community. No rural community can meet its needs by city methods or by imitation of city ways. Rural people have different problems and must approach them differently. A rural community has nothing of which it need be ashamed, unless it seeks to mimic its city cousin. True it may learn much worth while by observation, just as the city cousin might observe worth while things in the rural sections, but each community must have the courage to face its own problems, and then set about finding and applying the remedy. Study of methods used by other groups, both rural and city, will be of much assistance. But the final application and workability must have been made sure by local initiative, for no reformation will be effectively lasting that is of imported nature in toto.

While this is true, yet the solution of the rural church problems, let us repeat, is of vital importance to the town and city churches. The solution demands the fullest co-operation from both; a fellowship which will put new light, new life and new interest in each; and this will result in the enlistment of mutual interests and increase the effectiveness in both fields. Herein lies a field for mutual cultivation to maintain life and vigor. Church life cannot be permitted to die in the one without affecting the other. Maybe each needs more common sense—"horse sense"—in religious matters, i. e. find your problem, analyze it, define it, search out and discover resources and liabilities, and then apply the remedy at hand, at least until something better can be found.

(a) Absentee Minister.

As stated, absentee "pastor" is the first big problem among many of these churches. To a large extent the cause for the absentee pastor is lack of an equitable financial program which would provide for his support. His field is often scattered churches. Usually the people believe they are too poor to pay a living wage, or else they forget that, while he can eat the same pork and beans they eat, if the preacher has to perform physical labor or otherwise earn a livelihood for himself and family, he cannot do pastoral work nor can he have time to refresh his own soul with the dews of heaven, much less bring refreshing showers for their parched souls. Besides, if our own observations are indicative of true conditions over the entire field, this lack of pastoral work in our rural churches means a loss—other than by death—to active church life of at least one-third of those who from time to time unite with our churches.

Only a more proportionately rounded financial program can solve this problem of the absentee minister. It is also suggested that this will include the uniting of churches in adjacent communities into groups or fields. Especially is this true of our Baptist churches with their congregational or democratic form of church government. One of the larger church groups in the South is making an attempt to solve this problem, and is approaching it with a co-operative movement to have a minimum wage or salary paid to its ministers. This at least is a step in the right direction and will be observed with much interest by all religious groups faced with similar problems. Our own State Secretary, Dr. Freeman, has suggested another possible solution, and which probably would be more effective among our churches. This latter plan is what is known as "God's Acres Plan." This plan provides for the planting and dedicating of an acre, more or less, by each individual member, family or group connected with the church, and that the funds derived therefrom be placed in the church treasury for use in carrying forward its program both locally and in co-operation with the whole denomination.

Probably there has been more progress than appears on the surface; for there is a vital spiritual life among our rural churches despite their handicaps. But with an absentee ministry, along with inadequate numbers of trained or insufficiently trained Sunday school teachers and church leaders, it would appear that there is a great need for the dropping of many old customs and their replacement with other efforts or customs which will more sufficiently meet the needs of rural life. We would have it plainly understood that what we mean is the method by which we are to attain the end sought. Principles are eternal, but the rules of application must often change to meet needs arising. Christ's words are eternal because they involve the great Eternal Principles; but the methods and means of proclaiming the Great Truth which they contain have changed through the centuries. For example, we today have the printed page and radio by which we can broadcast that message to untold thousands, airships with which to hasten from place to place with the message; while the early disciples had to be content with word of mouth and hand-written manuscripts, moved slowly on foot, horse back, or in slow sailing vessels from one community to another. Surely we will not be misunderstood here. But be that as it may, one must admit to a large extent our rural churches still hold to those customs and methods used by the "circuit riders" of early pioneer days, who came and went from community to community. Perhaps the best possible method then, but poorly effective now. Just one example of such poor method now in practice: Take four churches within a radius of seven miles, with four preachers who travel approximately one hundred sixty miles to reach them once a month. Surely this is an antiquated and ineffective method which provides insufficient leadership and makes it impossible for these churches to meet effectively the needs of the communities which they propose to serve. One pastor, located in the center of this group, could have traveled over practically the whole doing effective and needful pastoral work and service.

(b) Lack of Adequate Leadership, Other Than Ministerial.

There is a great need for more effective teaching and training of church membership. To a large extent the rural church has not sought to create a desire to learn among its young people. Herein lies, in our opinion, the great handicap of the rural church—not in decay, but in failure to grow. It is no wonder they have failed to grow. If a child only received one good meal per month, with three or four light lunches between, could you expect

(Continued on page 6)

Report of West Tennessee Baptist Pastors' Conference

(Delayed in publication)

The West Tennessee Baptist Pastors' Conference met with the First Baptist Church of Covington, Nov. 15, 1937. The body was royally entertained by the church and pastor, Rev. H. G. Lindsay.

The president, Rev. Simpson Daniels, opened the meeting promptly, as is his custom. The secretary being absent, he appointed Rev. W. F. Carlton secretary pro tem.

Even though some of the brethren on program were absent their places were filled by others and it was a great day for West Tennessee pastors.

There was a good number of Memphis pastors present in spite of the fact that they have a conference in their own city. Their presence was greatly enjoyed. The meeting was honored by the presence of the wives of some of the brethren, also by some deacons and other visitors from various churches.

The program was as follows: The music was led by Bro. R. K. Bennett, song leader, and Miss Thelma Hardwick, pianist. After the brief reports of the pastors, Dr. C. B. Williams gave a most enlightening and inspiring address on "The Five Psychological Terms of the New Testament." Namely—Soul, Mind, Heart, Spirit and Conscience. (It is a pity that more of us do not give more consideration to the words that the Holy Spirit used. And I am sure the reader will say: "Physician heal thyself.") At the eleven o'clock hour Rev. H. W. Ellis, Humboldt, brought a soul-stirring message on the subject, "Walking With God."

After enjoying a very delicious lunch served by the good women of the church, and a period of social fellowship the body was called to order by the president and the service was opened by singing the grand old hymn, "How Firm a Foundation."

The first period of the afternoon was given to Dr. J. J. Hurt to present Union University's need for endowment. Following Dr. Hurt, Dr. R. E. Guy made a forceful plea in the interest of our college.

The next period was given, by request of the body, to Dr. C. O. Simpson to present his views on the Wade Howse meeting now in progress in his town. In a very kind, courteous and reserved manner Dr. Simpson showed his disapproval of such meetings as being both unscriptural and detrimental to the Baptist cause. His views had the hearty sanction of the Conference.

After an enjoyable day of fellowship and service, the Conference closed its session with a brief season of prayer, and then adjourned to meet next month at Lexington.

J. L. Robertson, Secretary, Jackson, Tenn.

S. M. McCarter Writes

(Our people will enjoy reading the following letter from Bro. S. M. McCarter, Jefferson City, Baptist minister who was ill for a good while but has been steadily recovering now for some time. Baptist and Reflector sends its greeting to this faithful servant of Christ.—Editor.)

"Dear Brother Taylor:

"Perhaps my friends over the state that know of my sickness would be glad to hear from me.

"I was taken suddenly ill June 11th and for 45 days my feet did not touch the floor, and it was about four months before I could sit up very much. Now I am sitting up most of the time, walking about in the house and in the yard.

"I have had a good doctor and a good nurse and, best of all, the Lord has been with me.

"I have been able to read quite a bit for the last two months and how I do enjoy reading my Bible and the Baptist and Reflector!

"I subscribed for the Baptist and Reflector August, 1893, and have renewed every year since as I still renew in August.

"I was ordained in August, 1893, and called as a pastor in that same year and have been a pastor ever since. I subscribed for the Baptist and Reflector in 1893, 44 years ago this last August.

"Dr. Folk was editor then and the paper has been and still is a great help to me. How pastors can get along without it is more than I can understand.

"I preached my first sermon in my old home church, Gatlinburg, June 13, 1886, but was not ordained until 1893 and called to my first pastorate that year.

"I was only a lad and could not read when I preached my first sermon, but well do I remember that first effort. The text was John 3:7 and my second text was Rom. 1:16, but when I tried to repeat my text to the congregation I forgot it and stood there for awhile in the "sweat-box," and then turned the service over to another minister. I will not forget that experience either.

"How I would love to tell the story of how I found Carson-Newman College. Well do I remember that time one late afternoon Prof. J. T. Henderson rode up to a little country store at Gatlinburg and when I met him he said: 'McCarter, I have ridden horseback 45 or 50 miles to get you back to college.'

"I said, 'Professor Henderson, I have no money nor clothing to come to college.' But he said: 'It does not take money and clothing first to go to college, but a will and purpose to get an education.' Then Professor Henderson told me how I could come back to college. He said: 'Get a relative or friend to load up a wagon with foodstuff and we have a little dormitory that we will let you have and we also have a small endowment that we can give you free tuition and books as a ministerial student.' I said, 'Professor, you may expect me there when the fall term opens.'

"My uncle had a yoke of oxen and I went to him and told him what Professor Henderson had promised me and my promise to him. My uncle said: 'It will be a long, hard trip for my team, but if you will get up your load I will take you.' Later the load was ready and we started across the country, reaching the college the third day from the time we started.

"But I have drifted from my sickness and gone back 40 odd years ago in my story. Perhaps that is a sign that I am growing a little old.

"I was preaching half time each at Bethel and Washburn churches when I was taken sick. How good and kind both churches have been to me. Bethel called a supply pastor and is still waiting for my return. The church has been so good to visit me. Many have written cards and others have sent work. I shall always feel under obligations to the Bethel Church. Several of the members of the churches of which I have been pastor in other years have visited me and expressed their interest and desire that I get well. Bro. Pope with the members here have visited me and pledged all they could, also members of the faculty of our college.

"What a blessed thing to have friends who pray for you and have prayed for you. I am improving and my doctor says that I have passed the danger line and should be out again before long.

"Pray for me for I do believe in prayer.

S. M. McCarter."

The Church And The Bible

The slogan of Baptists as far back as I can remember, and as far back as I have read their motto, has been: "The Bible, and the Bible only, our rule of faith and practice."

There are five verses in the Bible that circumscribe our operations religiously, viz: "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach 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 always, even unto the end of the world." Matt. 28:18-20. Again, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt find on earth shall be bound in heaven." Matt. 16:18, 19.

According to my way of thinking, these scriptures clearly make the church of Jesus Christ the executive of His kingdom.

They also make it plain that Christ and the Bible places all Christian work and worship to be done through the church, "even unto the end of the world." Had we remained where Christ and the Bible put us, we doubtless would have escaped some things that are very unfortunate and unpleasant as well.

When the Bible speaks, it settles all controversies with me.

J. H. Grime, Lebanon, Tenn.

Hungary, An Inspiring Missionary Opportunity

By William Hall Preston,
Associate Southwide Baptist Student Secretary

Upon the urgent invitation of a group of our missionaries attending the World Baptist Youth Conference in Zurich, Switzerland, a small group of Southern Baptist young people went to visit our mission field in Hungary.

After an all-night ride from Venice, Italy, the party reached Budapest. Famed for its beauty as the nation's capital, a royal welcome was accorded these fortunate few as Dr. Bela Udvarnoki, Miss Ruby Daniel, and Miss Maude Cobb greeted us. Later on we were to meet Mrs. Udvarnoki, their two boys and Miss Ruth Mahan, formerly of Alabama and Texas.

An appreciated American luncheon at Dr. and Mrs. Udvarnoki's apartment in our Baptist Seminary was followed by a trip over this, perhaps Europe's most attractive capital city. The king's palace, the gardens, the Margit Pleasure Island, the Parliament building situated on the beautiful Danube River, just opposite the Baptist headquarters, the chain bridge, the needlework market—all made for an enjoyable enlightening afternoon. In the evening fascinating gypsy music played by Hungarian orchestras could be heard.

The real picture of our work, however, was given the next day. It was Sunday and after a twenty-odd mile drive, all of us climbed nearly a mile in the mud to Tahi, the National Baptist Assembly Grounds. Here nearly one thousand of our Hungarian Baptists had gathered on this, the closing day.

The rain had driven them to a temporary shelter. Here all of us had the privilege of talking and singing together. The messages were through interpreters. How they love to sing, these who are perhaps the poorest of all our European Baptists! How grateful and appreciative they were, these who know and love the same Saviour! After each message they graciously responding with the only English words they know, chorused "Thank you very much!"

All afternoon and throughout the evening, as we ate together, played together, worshipped together, and sang the great old hymns, we communed in the only common language we knew—that of Christian love and song.

The evening came to a close. Then along with a group of one hundred happy Hungarian young people, we spent three never-to-be-forgotten hours on the Danube River, sailing and singing homeward in the moonlight to Budapest.

We saw how beloved were our missionaries, Miss Ruby Daniel of North Carolina, an inspiring leader, who was transferred to the important Training School work in Roumania, to the keen regret of all Hungarian Baptists; Miss Maude Cobb of North Carolina, Baptist Bible Institute, and Georgia, whose friendliness and love power has endeared her to all; and then the freshman missionary, Miss Ruth Mahan in charge of the young ladies' Training School in Budapest, who has mastered in a remarkable manner the language and the customs of the people in ten months' time. A trio of zealous, consecrated, talented best of the southland.

We asked Dr. Udvarnoki what the most imperative need is for this Baptist work. His answer was, "A library and \$200 to furnish rooms so as to accommodate 60% more young preachers." It is our pleasure to endeavor to secure this amount from generous friends who wish to invest their money where it will go as far in influence as on any mission station in the world. The books to be sent as a Christmas gift, most of them of a religious nature, are being given from libraries of pastors and others throughout the southland. Such gifts sent to the writer will be promptly forwarded to Hungary.

Hungary's Baptist Mission Work is little heralded but under the wise leadership of Dr. and Mrs. Udvarnoki and these others, it is becoming a living force in that needy country with its lovable people.

—Nashville, Tennessee.

THE RURAL CHURCH SITUATION

(Continued from page 4)

him to develop properly? Now as never before our rural communities need the ministry of the church. New and intensified economic life has been ushered into their midst, along with the social problems these create, and they need the balance and stamina which only the church can give if these communities are to maintain their stability of character which, through the years, has been our tradition and to a great extent instrumental in molding the destiny of this nation.

In this connection there is thrust upon these churches another problem, the result of recent economic and social conditions. The average church member believes with the great Apostle Paul, "If any will not work, neither should he eat." Parasitic paternalism is rampant. How can the rural churches meet it? How establish true concepts of self-respect and responsibility among such, and make them an asset instead of a liability to their respective communities? Probably the towns and cities will have their hands full in solving this same problem. At least it appears to be a common problem and which they may best solve by mutual co-operation.

Perhaps the individualistic, independent, self-reliant attitude of the average rural resident—the result of environment and forced method of life—is another difficulty to be overcome before we can attain unto a co-operative group movement as herein suggested. Yet no group responds more quickly to a genuine call for help in time of need, and none more heartily detests a sponger and a shirk. Added to this is the fact that while some of the outstanding leadership of this nation has come from the rural sections, yet that same leadership has been drawn away from these rural communities and they in turn must look elsewhere for leadership.

In years ago the rural churches have rendered most excellent service to society as a whole by inspiring reverence and respect for law and order with an overwhelming love for justice and fair play. But those churches cannot remain in the dead years that sleep with the centuries. They must make their spiritual progress commensurate with their material progress if they are to continue in such service. Their spiritual progress cannot continue doing a Rip Van Winkle while their material and social progress speeds forward at fifty miles per hour. God does not want His church taking an afternoon nap in the shade of the old apple tree while the world rushes by on the highway of life, no more than He has any use for a dead church. "Awake, thou that sleepest!" should be the rallying cry to arouse our rural churches to their opportunity and needs.

I, for one, do not believe that the courage and fortitude of our pioneer stock is dead or wholly absent from their descendants; but surely in relation to the rural church life it needs the awakening of a spring time in our midst. Our people are pushing frontiers forward along all other lines of endeavor, why not that of the church life? The task of arousing our people to this situation and need of solution is not confined to any one church or section. Here at least is one field of endeavor in which the churches and communities can best serve their individual needs by co-operating with others in solving this their common problem. For a problem it is and a solution it must have.

BOOK REVIEWS

Memoir of Rev. Luther Rice, by James B. Taylor. Broadman Press, Nashville, Tennessee 303 pp. \$1.25.

We are indebted to the Broadman Press for giving us a Second Edition of this great biography of Luther Rice written by one of his contemporaries and first published in 1841. Readers will enjoy Dr. Taylor's stately English and the liberal quotations from the words of Luther Rice.

We are interested in Luther Rice because practically all the co-operative work of Southern Baptists dates from his efforts. Here we have the beginning of denominational activities. Truly the book is full of information and inspiration. Hardships, privations, sufferings, persecutions were his daily portion; but he bore them undaunted, unashamed, unsoured. He laid the sound foundations of our modern denominational life.

This story of Rice and his efforts to arouse and solidify American Baptists to support of Foreign Missions, to make permanent this fellowship in high and holy service reads like the Missionary journeys of the Apostle Paul. To his vision, convictions, organizing genius we owe an eternal debt of gratitude. He inaugurated every form of effort which our denomination has today except orphanages and hospitals. For twenty-three years he labored and suffered, then died prematurely.

H. L.

NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE BURTON, Publicity Secretary

BOARD ADOPTS 1938 BUDGET, APPROVES 327 WORKERS AT ANNUAL MEETING

A 1938 budget of \$468,000 and approval of 327 missionaries and workers were the major items claiming the attention of the Home Mission Board in annual session in Atlanta December 1.

State members of the Board present were Ira D. S. Knight, N. C.; W. A. Hewitt, Miss.; R. G. Lee, Tenn.; O. A. Carmean, Ill.; W. G. McArthur, N. M.; W. H. Horton, Ky.; John W. Inzer, Ala.; H. F. Jones, Md.; Paul Weber, Mo.; T. Ryland Sanford, Va.; Geo. H. Crutcher, Fla.; F. S. Porter, Ga.; Thos. E. Boorde, D. C.; E. E. Huntsberry, La.; T. W. Croxton, Ark.; John H. Webb, S. C.

M. T. Andrews, Texas, on account of illness, was the only state member absent, to whom a telegram of regrets and assurances of prayers for recovery was sent.

Dr. Ellis A. Fuller, reelected president, stated that the outlook for the Home Mission Board is very encouraging (1) because of the policy of debt payment; (2) because of the enlargement of the work; and (3) because of increased receipts, which this year are 11% above last.

The budget adopted includes \$233,000, including Annie W. Armstrong offering of \$120,000 and Bottoms Trust income of \$50,000, for mission work and operating expenses; \$83,000 for interest; and \$150,000 for principal of debt.

Workers approved for 1938 include 223 missionaries in the homeland, 78 in Cuba, 8 in Panama, and 18 office and field employees. The Annie W. Armstrong offering supports 209, Bottoms Trust 26, and special funds 66.

* * * *

SANATORIUM PROPERTY IS MADE AVAILABLE TO FOREIGN MISSION BOARD

By vote of the Home Mission Board in its annual session the Southern Baptist Sanatorium property in El Paso, Texas, closed since September 1, has been made available for the Foreign Mission Board. The latter agency plans to move its publishing plant in El Paso to the sanatorium property immediately, and the Mexican Seminary in San Antonio will probably be moved next September.

* * * *

ST. LOUIS CAMPAIGN NETS 1,001 ADDITIONS

The simultaneous revival campaign in St. Louis in November, led by Dr. Roland Q. Leavell, superintendent of evangelism, resulted in 1,001 additions to 35 churches, 666 being added by baptism and 335 by letter. Dr. S. E. Ewing, missionary and superintendent in St. Louis, in a letter to Doctor Leavell following the campaign, said, "The St. Louis brethren were more than pleased with your services. Your suggestions were wise and practical."

* * * *

FORTY-ONE NEW WORKERS ADDED DURING YEAR ON HOME MISSION FIELDS

Forty-one missionary workers have been added since the first of the year by the Home Mission Board, it was disclosed at the annual meeting of the Board in Atlanta December 1. Salaries of all these new workers are paid by the Annie W. Armstrong offering, Bottoms Trust income and special designated gifts.

Thirty-seven are at work on mission fields in the homeland, three were added in Cuba, and Dr. Roland Q. Leavell, superintendent of evangelism, completes the list.

The largest group was added for Mexican fields in Texas, sixteen being named for work there, as follows: Rev. and Mrs. A. N. Porter, Waco; Rev. and Mrs. Refugio Garcia, Victoria; Rev. and Mrs. Louis Gloria, Carrizo Springs; Rev. Celso Villarreal, Bastrop; Rev. Pedro A. Hernandez, Brownwood; Rev. Miguel Valdez, Cotulla; Rev. Calixtro Rodriguez, Devine; Dr. Felix E. Buldain, Bastrop; Mrs. Stella Schaeffer, Bastrop; Mrs. Arah Swindle, Pharr; Miss Amelia Diaz, San Antonio; Rev. and Mrs. Eliseo Robledo, Gonzales; Prof. and Mrs. W. R. Carswell, Bastrop.

Two new Spanish missionaries at Albuquerque, N. M., Rev. and Mrs. Elias Atencio, bring the total new workers on Spanish-speaking fields to eighteen.

In Cuba the additions are Rev. and Mrs. W. L. Moore and Miss Ruth Goodin, all stationed in Havana.

Other new workers in the homeland are Rev. and Mrs. Eddie Savoie, Miss Agnes Miller, Miss Coe Power and Miss Betty Cavanaugh, all on the French field; Rev. and Mrs. Jim Pickup, Indian field; Miss Bertha Wallis, Birmingham, and Miss Hazel M. Robb, Baltimore, good will centers; Rev. and Mrs. Harry A. Day, Italian field in Tampa; Dr. and Mrs. C. L. Fisher, Negro missions; Rev. and Mrs. Harvey Gray, Dyess Colony, Ark.; Rev. and Mrs. C. A. Brantley, rescue mission, New Orleans.

* * * *

PROPERTY VALUED AT \$34,250 ACQUIRED IN 1937 BY BOARD, REPORT SHOWS

Seventeen pieces of property for mission work have been acquired by the Home Mission Board in 1937, according to the report of Dr. J. W. Beagle, field secretary, at the annual meeting of the Board, December 1.

Fifteen of the seventeen are chapels for mission services, and the other two are homes for missionaries. All of this property, Doctor Beagle states, representing a total value of \$34,250, was procured at a cost of only \$19,070.

Income from the Bottoms Trust and special gifts provided money to acquire these valuable mission buildings, while owners from whom the property was purchased gave the difference in the total value and the cost to the Board.

Fourteen of the pieces of property are in Texas on the following Mexican fields: Victoria, Eagle Pass (chapel and home), Uvalde, Bay City, Waco (chapel and home), Mission, Edcouch, Edingburg, Pharr, McAllen, Harlingen, and Del Rio.

At Albuquerque, N. M., a beautiful brick veneer chapel and mission home have been built in the Spanish section of town. A new chapel on Pointe au Chien, La., completes the list of mission buildings acquired or erected by the Board this year.

Last year the Board acquired nine other properties, making a total of 26 in two years, valued at over \$50,000 and representing an expenditure of \$23,170.

"Twenty-five other important fields," Dr. Beagle states, "are requesting us to come to their rescue and pay small indebtednesses or make minor repairs and they will gladly deed their property to this Board."

Altogether the Board owns 75 chapels and homes valued at nearly \$300,000 (not including Cuba and Panama), which provide working centers for one-third of the missionaries in the homeland.

* * * *

PREACHES UNHINDERED IN MEXICO CITY

Rev. Alfredo Cavazos, Mexican missionary of the Home Mission Board at San Antonio, Texas, recently conducted a two weeks revival in Mexico City, capital of Mexico, in which ninety-five were converted.

"Of these," the missionary writes, "only ten had had an opportunity before to make public profession; the rest were entirely new people greatly impressed by the word of God."

Restrictions by the government have been greatly modified, the missionary adds. "We had not the least controversy with the political parties that could have interrupted the work. We thank the Lord for this new attitude. I had also the opportunity to visit some other towns near the city of Mexico, where are found centers of religious propaganda."

HOME MISSION BOARD

November, 1937

Co-operative Program	\$15,597.93
Designated Receipts	1,089.47
Annie W. Armstrong Offering	26.63
Special Receipts	1,493.14
100 M Club	3,932.13
Total	\$22,139.30
Total, November, 1936	20,714.30
Increase	\$ 1,425.00

Sunday School Lesson

By the Editor

December 26, 1937

Christian Consecration

Lesson Text: Philippians 1:12-26.

Golden Text: Philippians 1:21.

Readings: Matt. 10:34-39; Mark 1:16-20; Acts 3:1-10; Matt. 19:16-22; 19:23-30; Psalm 108:1-16.

Christian consecration is devotedness to Christ and His cause. From Rome during his first imprisonment Paul wrote a message of consecration to the Philippians, who were the firstfruits of his ministry in Europe.

I. Consecration To The Commission (vss. 12-18).

Paul was dedicated to "the furtherance of the gospel," which meant getting it to and preaching it to as many people as possible. His imprisonment and its attendant circumstances had been overruled by the Lord to the progress of the gospel. If one is dedicated to the furtherance of the gospel he is dedicated to the Commission, whose purpose is the spread of the gospel "unto the uttermost part of the earth" (Matt. 28:18-20; Acts 1:8).

1. **Paul Dedicated to the Commission in Service.** With him the gospel was not something simply to be received and enjoyed by believers with no effort to get it to others. Before his imprisonment he preached it here, there and elsewhere. During his imprisonment he witnessed to all who came into his presence. These included the soldiers of the Roman Imperial Guard detailed to guard him. As a result it became known throughout "all the palace (praetorian guard), and in all other places" contiguous thereto that he was a prisoner, not for a crime, but for the sake of Christ. Many were converted. Among them were some "in Caesar's household" (Philippians 4:22). That one is sound in the gospel and enjoys it, is commendable. But New Testament dedication to it includes more than this. It includes activity in "the furtherance of the gospel." The alleged consecration of the ommissionary and the anti-missionary is seriously lacking.

2. **Paul Dedicated to the Gospel in Spirit.** One man courageous for Christ inspires courage in others. The influence of Paul's example was that in Rome "many of the brethren (lit. "most of the brethren") in the Lord" became "much more bold to speak the word without fear." But there were some men there who disliked Paul and who preached Christ in the hope that it would intensify opposition to him and add afflictions to his bonds. This is not the only time that certain men have been zealous along religious lines with the controlling motive of serving their own selfish purposes and to vent their spleen on someone disliked by them. Note the spirit of Paul. In the case of those who preached Christ "in truth" he rejoiced in both their spirit and their message. In the case of those who preached Christ "in pretence" he rejoiced in the fact that they did "preach Christ," although he could not commend their spirit. Whatever the consequences to Paul, the main thing was to have the truth proclaimed. As Dr. Gam-

brell used to say, God can strike straight licks with some mighty crooked sticks. In some way God will bless His truth, though in time He will punish the pretence of those who preach it insincerely. Paul knew that by the overruling providence of God in whatever way Christ was preached, it would be blessed to the good of men and that this would contribute to his "salvation"; not the fact of salvation, but its consummation in rewards for service and fruit. Paul's service and spirit were devoted to the furtherance of the gospel.

II. Consecration To Christ (vss. 20-23).

In a sense, in the mere doctrinal aspect, those men in Rome who preached Christ in pretence might be said to have been "devoted" to the gospel. Outwardly they were. They were bold, earnest and active. But they were not really devoted to the gospel because they were not devoted to Christ, as evinced by the motive which constrained them. So it is possible for one to appear to be loyal to the gospel when he is not. Now one may not have the purpose of trying to harm someone and yet be loyal to the mere word of the gospel without being correspondingly devoted to Jesus, the substance of the gospel.

1. **Paul Was Devoted to the Person of Christ.** "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (2 Tim. 1:12; Gal. 2:20). Note how intensely personal Jesus was to Paul and how intensely personal was his devotion to Jesus. So in our lesson text Paul affirms his purpose that "CHRIST shall be magnified." New Testament consecration is twofold: A. Devotedness to "the word of the truth of the gospel," with its implications. B. Devotedness to the Incarnate Word in whom the other is embodied. Yet many have "preached the word" without this warm personal relationship to the WORD.

2. **Paul Was Devoted to the Program of Christ.** "Christ shall be magnified in my body, whether it be by life or by death." By reference to the Gospels one can see what the program of Christ is. It is carrying out the Commission, as already indicated. If one is really devoted to Jesus personally, will he not be constrained to line up with the local and worldwide service which Jesus has commanded? Yet thousands of professed Christians, though they have been challenged time and again to get busy for the Lord, are doing little or nothing along that line. "Why call ye me Lord, Lord, and do not the things which I say?" A great need in Christendom today is a new communion and fellowship with Jesus personally. It would mean a new measure of service in His name.

III. Consecration To Christians (vss. 24-26).

These verses set forth Paul's devotion to the Philippian saints, a devotion which he also had in reference to other saints. This

was a tender regard and an earnest desire for them flowing from his dedication to the gospel and to Jesus personally. Paul was devoted to the Philippians.

1. **For Their "Furtherance and Joy of Faith"** (Lit., "in the faith."). In its broadest sense, "the faith" means what we are to believe, be and do according to the Scriptures. So, while Paul was "in a strait betwixt two, having a desire to depart, and be with Christ; which is far better," yet he was willing and was assured that he would be permitted to continue living and serving awhile in order that by his ministry he might further contribute to the growth of the Philippians and their enlargement in service. Paul's devotion to Christians was not based on flabby human sentiment nor did it flow out along such lines. His service for them was not a matter of helping them to perform religious deeds at the expense of sound revealed doctrine. His effort was solidly to minister to their welfare in their "furtherance and joy IN THE FAITH." This is a principle that needs to be more widely followed today.

2. **For Their "Rejoicing . . . in Christ Jesus."** Paul wanted Christians to be happy in Jesus, but he wanted them to have a real and rugged joy springing from devotedness to Christ personally and to the service commanded by Him. Rejoicing that includes "Christ" plus "the truth of Christ" plus "the service of Christ" is truly "rejoicing in Christ Jesus." Paul laid himself out to the limit that his fellow-Christians might abound in this.

Christian consecration, then, is devotedness to the Person, the truth, the cause and the people of the Lord. May we go deeper into this step by step. The Lord give us more of His enabling grace, that the keynote of life may increasingly be, "Draw me nearer, nearer, blessed Lord!"

QUESTIONS

1. What is Christian consecration? 2. How did Paul witness the gospel during his imprisonment? 3. Is one devoted to the gospel if he is ommissionary or anti-missionary? 4. Discuss how Paul was devoted to the gospel in his spirit. 5. In what two ways was Paul consecrated to Christ? 6. Are people sometimes loyal to an "IT" of some kind when they are disloyal to "HIM"—Jesus? What is the secret of greater faithfulness in the cause of Christ? 8. In what way was Paul devoted to the Lord's people? 9. To be devoted to Christians does one have to decry doctrine? 10. What other thoughts do you gather from the lesson?

Lesson for Jan. 2: THE GOSPEL OF MARK: A PREVIEW. Mark 10:35-45.

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BROKEN GLASS

By Bertram Fenner

"Glass!" yelled Joe. "Look out for your tires!" With a deft twist of the handlebars and a quick shift of balance he turned his bicycle off the sidewalk and rode past the danger-spot.

There lay the scattered remains of a bottle, broken into thousands of pieces, sharp, glittering and strewing the entire walk for several feet, a menace to rubber overshoes, to the tender feet of romping dogs and to the tires of speeding bicycles. Crash! Can't you hear it now? That musical tinkle that delighted the soul of the small boy who threw it there.

But Harry, thanks to Joe's warning, escaped it.

"That's a sweet mess," he muttered, still upset by the close call. "What's the matter with the folks in your neighborhood; don't they ever sweep their walks? I suppose that was done last night and they haven't seen it yet."

Joe pedaled along beside him, grinning at Harry's sputtering. "No, that's been there for more than a week."

"Well, believe me, that wouldn't happen on our street," growled Harry. "I'd notify the police and have them make the folks who live there sweep it off before I cut my tires all to pieces."

"But there isn't anyone at home. They're away, out of town, so what good would it do to tell the police. Besides, think of all the nuisance of phoning them and all the questions you would have to answer about it. Why, think of all the work you'd be making yourself."

"Then why don't you sweep it off yourself?"

"What, me sweep it off! Don't be silly. It isn't my walk and I wouldn't carry a broom way over here on a bet."

"I suppose you'd rather take a chance on ruining your new set of balloon tires. Boy, you're sure lazy, there's no question about that." Joe paid a little less than no attention to these remarks, so Harry continued, "We'll be late at the ball-diamond now. Do you suppose you can get up enough ambish to get there today?"

The thought of play was all the stimulus Joe needed. He put on such a burst of speed that Harry was left behind and never caught up with him until they joined their comrades at the ball-field. Joe seemed to find no difficulty in pepping up for the game, and some of the overflow lasted part way home.

As they passed the glass-strewn spot again, Harry remarked, "Maybe you'll be sorry you haven't used a little of your ball-playing energy on sweeping up this mess."

"Don't let it worry you," retorted Joe, "you don't have to ride through it. I know where it is, so there's no danger of getting my tires cut."

"All right, it's your funeral, not mine," replied Harry, as he turned down the next street to go home. "See you at the meeting at your house tonight."

Joe and Harry both belonged to the same club. There were eight boys, and they met in turn at the homes of the members. To-

night it was Joe's turn to entertain. Funds from the club dues always provided refreshments at each meeting, for how could a boys' club function without something to eat?

Just before time to gather around the festive board Joe's mother called him to one side. "Don't, you think it would be nice if you had ice cream for desert?" she asked.

"Sure I do, mother! But we spent all the club money for these cakes and cookies. I know the fellows would think it was swell to have ice cream along with them."

"All right, here's a dollar. The treat will be on you this time. Go in and excuse yourself for a few moments. Then jump on your wheel and go down to the store for the cream."

"O. K., mother! Thank's a lot!" Joe was in the room with the club members before you could shake a stick at him. They were more than willing to excuse him when they found out what it was all about.

It was quite dark by this time, as he jumped on his wheel and went scooting down the street, seeing as best he could by the poor light of the street lamps, hidden, as they were in most cases, by the dense foliage of the maple trees lining the street. He rode as fast and furiously as he was able to pump the bike along. No signs of laziness could be noticed now by the most critical. Time was of vital account, for he wanted to get back with the boys and not keep them waiting for the feast.

His mind was in the store ahead of him. His eyes must have been there, too, for he could see himself buying the two quarts of delicious dessert. All in the same mind picture he could see the pleasure of the club members were getting as they sat around the table, with himself at the head, and dipped into their portions with the care-free abandon of happiness of jolly boys. He felt proud to be the host for the evening.

There is an old saying, "Pride goeth before a fall," and sometimes it is uncanny how it seems to come true. The first indication Joe had of this was the sound of crunching glass under the front wheel of his bicycle. P-s-s-s-s-s went the air! Bump, bump, bump sounded the valve-stem as the flat tire spread out on the walk.

Now, who can ride on a flat balloon tire, especially when it's the front one on a bicycle? Joe slapped on the coaster-brake and brought the wheel to so sudden a stop that he nearly went over the handle-bars, but the damage had been done. And wasn't he mad!

However, the club couldn't be disappointed, so he must carry on. Leaving the now useless wheel to stand beside the untenanted house, he sprinted to the store in record time, arriving all out of breath, and all out of patience, too. When he arrived home with the package of ice cream under one arm and with the other hand wheeling the squelched bike, he took pains to go in very quietly. But you can't keep boys waiting

for food and hope to get away with it, so they were ready and waiting for him.

"Where've you been so long?" they chimed in. "What've you been doing, making the cream?"

"Just delayed by a little accident," Joe assured them.

"Didn't lose the cream, did you?" they asked.

"Nope! The cream's all safe and you'll soon be surrounding it. Accident had nothing to do with the ice cream."

"It wasn't the—" Harry started to say.

Joe nodded, and motioned him to keep it to himself. Just then he didn't feel like having anyone say, "I told you so!" Before Harry left that night Joe called him aside and whispered, "You were right about that sweeping-up business, Harry, and you can rest assured that the first thing I do in the morning will be to walk over there with a broom and make that sidewalk safe for the new tire I'll have to put on."

Harry gave him a playful shove to express his admiration for his decision. "Isn't it a poor time to lock the barn-door after the horse is stolen?"

"Maybe so, as far as that horse is concerned, but what about the next horse you put in the barn?" asked Joe good naturedly.—Youth's World.



Street railway service in many cities is being discontinued. This is published for the information of many who are still waiting on corners for street cars.—Omaha World-Herald.

"Is your wife having any success in learning to drive a car?"

"Well, the road is beginning to turn when she does."—Montreal Herald.

Policeman: "How did the accident happen?"

Motorist: "My wife fell asleep in the back seat."—Grit (Sydney, Australia).

Stand up to be seen.
Speak up to be heard.
Shut up to be appreciated.—From a baccalaureate address.

Judge: "What is the defendant's reputation for veracity?"

Witness: "Excellent, your honor. I've known him to admit that he'd been fishing all day and hadn't got a single bite."

Gawler: "I'm looking for someone to lend me \$10.00."

Funk: "Well, it's a nice day for it."

Wonderful!

He—"A wagon-maker who had been dumb for a number of years picked up a hub and spoke."

She—"Yes, and a blind carpenter on the same day reached out for a plane and saw; a deaf sheep-ranchman went out with his dog and herd; a noseless fisherman caught a barrel of herring and smelt."

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mai Collie
 West Tennessee Field Worker Jesse Daniel
 Office Secretary Miss Clara McCart
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

NEXT SUNDAY, DECEMBER 19, ORPHANAGE DAY IN THE SUNDAY SCHOOL



The observance of Orphanage Day in our Sunday schools in December is an annual event for Tennessee Baptists. Surely the Orphanage has a warm place in our hearts. Two hundred and thirty-five boys and girls are counting on us for food, shelter, clothing, and a chance in life.

Dr. W. J. Stewart has sent to each Sunday School Superintendent a little booklet giving information about the Home and a suggested program for this special day.

The offering goal of \$20,000 should be reached easily. Offerings should be mailed to John D. Freeman, Treasurer, 149 Sixth Avenue, North, Nashville.

ANOTHER STANDARD SCHOOL

We congratulate Pastor J. C. Miles and Superintendent A. F. Curtis and the teachers and officers of the Mount View Baptist Church in the Concord Association. The Sunday school has made application for Standard recognition. It is the only Standard school in Concord Association to date.

BROTHERHOOD NEWS

Rev. James A. Clark, Mascot, writes for literature on the Tithing Campaign, stating that their goal is 100 tithers.

Mr. Ernest Holt writes for literature looking toward the organization of a Brotherhood in the Highland Park Baptist Church, Chattanooga.

Rev. E. M. Graves, Rhea Springs, Tenn., writes for literature on the Tithing Campaign.

Rev. A. A. Pruitt, pastor of the Summerfield Baptists Church in Chattanooga, is in a vigorous tithing campaign this month.

Pastor E. W. Roach at Jonesboro sends a request for 600 tracts on tithing.

Rev. H. F. Ensminger has requested 700 tracts on stewardship for the Niota Church.

Rev. O. L. Minks, Magness Memorial Church, McMinnville, says, "I am going to do my best to get every man in our church to tithe." He writes for 400 tracts on tithing.

Pastor O. D. Fleming, First Baptist Church, Morristown, sends a request for 200 Tither's Covenant.

Rev. H. L. Carter, Ridgely, requests 150 tracts on Tithing and some tithing pledge cards.

Rev. Paul E. Griffis, Jefferson City, writes for literature on stewardship and tithing.

The Saint Elmo Baptist Church, Chattanooga, Rev. T. W. Calloway, pastor, has requested 600 tracts on tithing, including 200 tithing pledge cards.

The Prescott Memorial Baptist Church, Memphis, Rev. J. Carl McCoy, pastor, writes for 900 tracts on stewardship and giving.

Rev. Bernard Scates is leading the people at the First Baptist Church, Huntingdon, in a tithing campaign and writes for literature.

Rev. Cecil O. Young of the Utah Church, Parsons, Tenn., sends us a request for literature relative to the Tithing Campaign.

The Speedway Terrace Church in Memphis, Rev. Mark Harris, pastor, has launched a tithing campaign and Brother Harris writes for literature and pledge cards.

Dr. Wm. Herschel Ford, Broadway Baptist Church, Knoxville, has requested 300 tracts on Scriptural Giving for use in connection with their tithing campaign and every member canvass.

Pastor L. L. Hurley at Birchwood, writes that his Brotherhood is actively engaged in the tithing campaign. He states: "Our Brotherhood has been visiting surrounding churches and putting on State Mission programs. Their work is going to bear fruit."

666 checks COLDS and FEVER first day LIQUID, TABLETS SALVE, NOSE DROPS Headache, 30 minutes Try "Rub-My-Tism"—World's Best Liniment

ITCHING Wherever it occurs and however irritated the skin, relieve it quickly with soothing **Resinol**

FIGHTS TORTURE OF BACKACHE The agony of backache is quickly relieved three ways by Yager's Liniment. It soothes, it warms, it acts to start good, fresh surface blood going. No more suffering. Get Yager's Liniment at your drug store today, 25 or 50 cent bottle. **Helps Rub Your Aches and Pains Away**

Wintersmith's Tonic FOR **MALARIA** AND A Good General Tonic

FOR QUICK **HEADACHE RELIEF** **STANBACK** 10¢-25¢

TRAINING COURSE AWARDS GRANTED LAST WEEK

Churches	Teacher	Book	Awards
BEECH RIVER ASSOCIATION:			
Bath Springs (Union)	Mrs. Joe Hoskins	Outlines of Bible History	20
Bath Springs	Alfred M. Senter	Outlines of Bible History	20
Corinth	Ruth M. Carrington	Outlines of Bible History	37
Lexington, First	Simpson Daniel	Outlines of Bible History	10
Morris Chapel	Jesse Daniel	Outlines of Bible History	5
New Hope	Alfred M. Senter	Outlines of Bible History	11
Parsons	A. L. Bowman	Outlines of Bible History	4
Rocky Hill	Noble Lindsey	Outlines of Bible History	12
Sardis	Joe Jennings	Outlines of Bible History	5
Union	Rebecca Evans	Outlines of Bible History	4
CARROLL COUNTY ASSOCIATION:			
Camden	Leonard F. Gassaway	True Functions of the Sunday School	16
CUMBERLAND ASSOCIATION:			
Harmony	W. R. Goodman	What Baptists Believe	4
Harmony	W. R. Goodman	Building a Standard Sunday School	8
JUDSON ASSOCIATION:			
Dickson	Mrs. W. J. Keith	A Church Using Its Sunday School	3
Dickson	Mrs. W. J. Keith	Building a Standard Sunday School	8
MADISON COUNTY ASSOCIATION:			
North Jackson	Mrs. Ralph Kerley	Some Learning Processes	3
Pinson	Rush McDonald	A Church Using Its Sunday School	5
Ward's Grove	Jesse Daniel	A Church Using Its Sunday School	8
NASHVILLE ASSOCIATION:			
Nashville, First	R. L. Middleton	Intermediate Sunday School Work	10
Goodlettsville	Bruce Ousley	A Church Using Its Sunday School	9
Grace	J. N. Barnette	A Church Using Its Sunday School	5
Shelby Avenue	A. Roy Greene	A Church Using Its Sunday School	13
Una	Miss Ora Fry	Young People's Department of the S. S.	2
ROBERTSON COUNTY ASSOCIATION:			
Pleasant Hill	Bruce Ousley	True Functions of the Sunday School	15
SHELBY COUNTY ASSOCIATION:			
Memphis, First	Martha V. Bourne	Building a Standard Sunday School	24
WATAUGA ASSOCIATION:			
Butler	James C. Sherwood	Building a Standard Sunday School	8

BAPTIST TRAINING UNION

HENRY C. ROGERS Director
 MISS ROXIE JACOBS Junior-Intermediate Leader
 MISS RUBY BALLARD Office Secretary
 14th-6th Avenue, North NASHVILLE, TENN.
 Convention President A. DONALD ANTHONY



WE EXPRESS OUR APPRECIATION

We would like to take this opportunity of expressing our appreciation for the unsolicited testimonies of what the State Baptist Training Union Convention held at Memphis meant to various ones. These expressions came in letters received in our office from ones who attended the convention.

"Permit me to say how very much I enjoyed this convention. It meant so much to me, especially the devotional part."—Mrs. Roy Paul, Nashville.

"I have never attended a finer State Training Union Convention."—Mr. C. Aubrey Hearn, Nashville.

"It was a real joy to me to be there. The program was planned on a high plane and was so helpful and inspiring."—Mrs. Clifton J. Allen, Nashville.

"It was a great convention—this convention in Memphis—and I am truly grateful for the privilege that was mine in being there."—Mr. E. E. Lee, Dallas, Texas.

"I had a wonderful time at the convention."—Mrs. L. T. Jackson, Morristown.

"This is to express my deep appreciation for the wonderful convention we were privileged to attend recently in Memphis. This was the best one I've ever attended. It was so well-planned from A-Z around that most wonderful and timely theme, 'Thy Will Be Done.' My deep desire is to share these hours of inspiration with our church and the world at large."—Eleanor V. Robertson, Johnson City.

"We enjoyed the State Convention very, very much."—Mrs. E. L. Clark, Charleston.

"I enjoyed every minute of the Baptist Training Union Convention."—Frank Grubb, Knoxville.

"Our State Convention was a marvelous success."—Mrs. M. M. Dubberly, Memphis.

"We had a great time at the convention. You can look for seventy-five or more delegates from Ocoee next year. Everyone from here felt like it was a grand convention and are looking forward to the next Baptist Training Union Convention in Nashville."—Charles L. Norton, Chattanooga.

"How I did enjoy the convention at Memphis."—Annie Lou Smith, Medon.

Helps for Your Training Union

Do you know exactly how to proceed with your weekly meeting on Sunday night; how much time to give to each thing that is to be taken up, in order to make your meeting count for the most? We have in our office a mimeographed outline which gives this information briefly and definitely—one for Senior and Adult unions, and one for Junior and Intermediate unions. We'll be glad to send you this free-of-charge upon request.

Is your union correctly organized so that it gives EVERY member a job and makes it possible for the work of the union to be divided in the easiest and most efficient way? We also have a mimeographed sheet

on this organization which we shall be glad to send you.

Does your secretary know just how to go about his job and does he know his duties other than just making the secretary's report? Write to us for the outline on "How to Get and Use Records."

Do you know how to go about your Monthly Business Meeting in a systematic way, having each committee of each union to discuss and plan their work and make reports? Ask for the "Monthly Business Meeting" outline.

Do all your committees know exactly what they are supposed to do—on Sunday, during the week—at the monthly business meeting? Write for "Committees Committing."

How about your Junior and Intermediate Program-Planning Meetings? Why should you have them? What should you do before the meeting? How should you proceed? What about the program assignments? What about the program presentation? What about the program follow-up? Write for "Junior and Intermediate Programs."

The following are helps which come from the TRAINING UNION MAGAZINE each month. Your Training Union needs to subscribe to this monthly magazine—25c per quarter, \$1.00 per year.

Socials. The Training Union magazine plans each month a social giving suggestions for the invitation, decorations, reception of guests, games, contests, refreshments. The December issue features two, "A Christmas Package Party for Intermediates," and "The Spirit of Christmas Social for Adults."

Junior-Intermediate Leaders, do you need new ideas—for programs—for getting work done—for solving your problems; turn to the "Juniors; Intermediates, Leaders" page each month in the Training Union Magazine.

Bible Readers Leaders, did you know that there is a Bible drill prepared for every Sunday in the Training Union Magazine?

Not only a unique idea for presenting the drill, but the questions are also given.

Directors, do you have trouble getting attractive, effective assembly programs? Use your Training Union Magazine. An interesting general assembly program is suggested for each Sunday carrying out the theme for the month.

Associational Officers, do you need suggestions for your associational programs? Each month you'll find both an associational program and a Junior-Intermediate associational program planned.

Poster Ideas

Helps for Devotionals

Plays

Poetry

These suggestions and many others are collected together in this TRAINING UNION MAGAZINE to help you make your union the very best, the most interesting, most efficient, and most spiritual.

What? Again?

Yes, it won't be long before you'll be making out your quarterly report to send in to the State Office.

Are you going to send your report in? Or will you be one of those who thinks when he receives the quarterly letter from this office that it really doesn't matter whether I send in my report—we're not standard. Anyway we know what we've done, why should we send our bad report to them? And then it's too much trouble.

We want your report, regardless, because:

1. It helps us to know your weaknesses and your needs and thus fortifies us to meet these needs and make plans accordingly.

2. From this report we get the names which go on our mailing list. We want the names and addresses of every Story Hour Leader, Junior Leader, Intermediate Leader, Senior President, Adult President, and Director in the State of Tennessee—so that we may contact their unions through them from time to time in regard to important announcements and helps.

3. Filling out your quarterly report encourages you to be systematic.

So, please take a little time and trouble to fill in your report this quarter after the last Sunday in December, and mail to your State Training Union Director. If you have never done this before, you may find out something about your union that you didn't know.

THE IDEAL GIFT AT ALL TIMES



GOD'S MINUTE . . .
 Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

GOD'S MESSAGE . . .
 365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A Spiritual thought for every day

•

A daily reminder of the giver

FOR SALE AT ALL BAPTIST BOOK STORES

Woman's Missionary Union

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Secretary.....Miss Margaret Bruce, Nashville
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

"ON EARTH PEACE"

How dare men mock the white-robed wing-
 ing choir!
 How dare they climb the star-lit heavenly
 lanes
 To loose upon mankind the scarlet fire
 Of Hell itself from roaring battle planes!
 How dare they kill and maim and blind
 their brothers,
 Forgetting the Christ, the earnest words He
 said:
 "Inasmuch as ye have done it unto others,
 Ye have done it unto me. . . ." His heart
 has bled
 And he is there—one with the hurt and
 dying,
 Moving among them, waiting for war to
 cease.
 Hark! The song above the bitter crying:
 "Glory to God in the highest—on earth
 peace."
 How we have failed Thee, blessed Lord
 and Master!
 We stand before Thy judgment stricken
 dumb,
 God, God help mankind learn its lessons
 faster,
 And even yet, Lord, may Thy Kingdom
 come.

—Grace Noll Crowell.

We are happy to announce that Miss
 Nan Northington has left the hospital in
 Clarksville after being confined there for
 two months. May this scribe thank you for
 your prayers for her? Together we will
 spend the Christmas holidays with our
 sister, Mrs. F. Norman Smith, Clarksville.

Mrs. C. D. Creasman, Golden Jubilee
 chairman, is being joyfully received all
 over the state. How fortunate we are to
 have her as our chairman!

Misses Bruce and Northington finished
 the 31st associational Golden Jubilee meet-
 ing December 11. The first of these series
 was held October 26. In spite of much
 very cold weather, the attendance has been
 most gratifying. These two workers are
 trying to get into every association in the
 state. Twenty-five other meetings are
 scheduled beginning December 30 through
 January.

Only one meeting has been called off,
 that one in Sequatchie Valley, because of
 the serious illness of the pastor at South
 Pittsburg, Rev. Paul Hodge. Bro. Hodge
 passed away since that time. Our heartfelt
 sympathy is extended to his bereaved fam-
 ily and to the church that he served so
 long.

Have you returned your questionnaire
 giving the names of the officers in your
 association or in your societies? You are
 being cheated out of your Year Books and
 Golden Jubilee Manuals if you failed to
 send your list to the W. M. U., 149 Sixth
 Avenue, North, Nashville.

Be sure and glean for your Lottie Moon
 offering, collecting envelopes from every
 woman. Send your gift to Dr. John D.
 Freeman, 149 Sixth Avenue, North, Nash-
 ville, marked "Lottie Moon Offering for
 Foreign Missions."

AMONG THE WOMEN

We welcome Mrs. Anna Erwin of Ten
 Mile as the new superintendent of Hiwassee
 Association. Mrs. O. C. Ewing, who
 has served so faithfully for years in this
 capacity, has been in the hospital recently.

What a joy to have Miss Kathleen Man-
 ley of Africa in several of our East Ten-
 nessee Jubilee gatherings. She brings a
 message that is appreciated by all. Her
 friends will be happy to hear that the
 doctor says she has fully recovered from
 the effects of yellow fever.

Miss Mallory has attended ten of our
 Jubilee meetings. She brought informa-
 tion and inspiration to these associational
 meetings and also to the many groups in
 Chattanooga during the Week of Prayer.
 We do appreciate her and her untiring
 devotion to the work.

Many friends have asked for the address
 of Miss Ruth Walden. It is 411 W. 13th
 St., Norfolk, Va.

Our president, Mrs. R. L. Harris, has
 been teaching in a School of Missions in
 Corbin, Ky., where Rev. Clarence Ham-
 monds is pastor. Mrs. Harris is busy every
 day speaking, teaching and serving. There
 is no one in our state rendering more un-
 selfish, efficient service. We do thank God
 for her.

In the death of Miss Mary Douglas
 Hodges, we have lost one of our finest
 young workers. She had taught in Cosby
 Academy, in Smoky Mountain Academy
 and this year was connected with Mars
 Hill College. She was a devoted Christian
 and was greatly beloved by both young
 and old. May, many of her pupils be in-
 spired to follow her shining example.

Having so recently studied "Saved to
 Serve" we believe the following "Current
 Events" taken from December "Royal
 Service" will be of special interest at this
 time since the work in these particular
 fields were discussed in this book.

A. Scott Patterson, recently returned to
 Africa after a long furlough due to physical
 disability, writes: "The ship that brought
 two Baptist missionaries had twenty-six
 Methodist missionaries. Africa seems wide
 open. In three years Baptists must double
 their staff of missionaries. The hour is at
 hand. We must go forward. Four million
 southern Baptists will not fail us. Misses
 Lucille Reagan and Frances Jones have not
 died in vain. Others of us may die but
 with our dying breath we will still be call-
 ing for help to save Africa."

From Budapest, Hungary, the hearten-
 ing news comes: "In the Seminary we
 shall have twenty this year. Last year we
 had only twelve. Twenty-two girls have
 been accepted for the Training School. So
 we are going to have a Seminary and
 Training School family of forty-two. So
 we expect great things and blessings in
 the future as the result of the work of
 these two schools."—Bela Udvarnoki, Act-
 ing President Baptist Seminary.

One of the field directors of the China
 Inland Mission firmly believes that the
 church of Christ has been so firmly es-
 tablished in China that even if all mission-
 aries had to be withdrawn the work of
 evangelism would go forward. Another
 worker comments: "Every great advance
 of the Kingdom of God in China has been
 born out of apparent tragedy, and the
 present setback may well be the prepara-
 tion for another great step forward."

Through newspapers and other sources it
 is reported that there is a vast turning of
 the people of Shanghai and other stricken
 districts to the consolation of Christianity
 in this emergency. Then again mission-
 aries are having a superb opportunity to
 prove to the Chinese people their genuine
 sympathy, friendship and devotion.

"It takes a crisis to reveal the real at-
 titude of the Chinese people toward Chris-
 tians and their Christ. They know we do
 not fail them in time of need, and they
 turn to us as the sunflower turns toward
 the sun."—Dr. C. G. McDaniel, Soochow,
 China.

W. M. U. TRAINING SCHOOL WILL BROADCAST

Word has been received from the W. M.
 U. Training School in Louisville saying that
 the Training School Chorus will broadcast
 from Station WHAS on Thursday, Dec. 23,
 at five o'clock Central Standard Time (six
 o'clock Eastern Standard Time). We are
 sure that many Tennessee friends will be
 eager to hear this chorus sing on the air
 and we appreciate having this announce-
 ment concerning it.

RUSH SUBSCRIPTIONS

Tennessee lacks only 115 subscriptions
 to Royal Service to reach our goal of 5625.
 We lack 192 of reaching World Comrades
 goal of 1475 and 45 of attaining the goal of
 860 for The Window of Y. W. A. Send your
 50c for Royal Service and \$1.00 for World
 Comrades and The Window of Y. W. A.
 before December 31st to 1111 Comer Build-
 ing, Birmingham, Ala.

HOSIERY

Ladies' and Misses' Chardonize Hosiery, 5 pairs post-
 paid, \$1.00. Guaranteed; write for NEW CATALOGUE.
 L. S. SALES COMPANY,
 Asheboro, North Carolina

**FOR SALE—Blazing the Gospel Trail. By
 R. C. Medaris, Pioneer Missionary Baptist
 Preacher for 55 years and more.** Autobi-
 graphical, Historical, Faith Strengthening,
 Interesting, Thrilling, Illustrated, contains
 26 chapters, 150 pages. Bound in paper.
Price 50c, postpaid. Special price in lots
 of 5 or more. For \$1.00 will send 2 copies
 and a package of our great Gospel Messages.
 Address: REV. R. C. MEDARIS, Bible Mis-
 sionary, 423 N. Montgomery, Memphis,
 Tenn. Telephone No. 2-1002.



Good Chicks

\$6.90 per 100 up.
 Bloodtested. Write
 for free circular.

B'ue R' hon Hatchery
 Atlanta, Ga.

BAPTIST IN RUMANIA

Information from most responsible sources in Bucharest indicate that Secretary General of the Ministry of Cults has issued an order exempting Baptist churches from the provisions of decree which would have closed most of the churches in Rumania. Special legislation is contemplated governing our Baptist churches. Rumania Baptists are greatly pleased and are reported to be co-operating with the Rumanian Government in the settlement of problem. In our efforts the Committee on Public Relations of the Northern Baptist Convention has effectively co-operated.—Rufus W. Weaver, chairman of Committee on Public Relations, Senator Walter F. George, Senator Josiah W. Bailey, E. Hilton Jackson, Perry L. Mitchell.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

ALLEN

James LaFayette Allen, aged 75, fell asleep in Jesus, Nov. 14, 1937, leaving a wife, five sons, and one daughter. At the age of twenty he professed faith in Christ and followed his Savior faithfully until the Lord was pleased to call him higher. Truly Bro. Allen was a tree of righteousness of the Lord's planting. He was a member of the Woodbine Baptist Church. May the Lord comfort the bereaved. Goodnight, dear brother in the Lord, it will soon be good morning over there.

A Friend.

Nashville, Tenn.

BOND

On September 5, 1937, death came into the midst of Woodland Baptist Church, and took from us our beloved brother, James Bond, who for a number of years had been a faithful and consistent member, and a regular attendant at all the services until his health failed. He was sick for a long time but bore his suffering with Christian fortitude and patience. He leaves a vacancy in his home, church and community that cannot be filled. Mr. Jimmie was an unusually quiet, modest and unassuming man. You had to know him to appreciate him.

We commend his loved ones to God for comfort, and that we be submissive to the Heavenly Father who doeth all things well.

Mrs. W. H. Curlin,
Mrs. W. H. Curlin, Jr.
Louise Wilson.
Committee:

W. A. STEWART

It has pleased our Heavenly Father to call from our midst our dearly beloved brother, W. A. ("Billy") Stewart who, after many years of faithful Christian service as a deacon in the Doyle Baptist Church, fell asleep on October 18, 1937, at the age of three score years and ten.

Brother Stewart will be missed in the community because of his unusual cheery disposition and optimistic spirit; he will be missed in the church because of his most faithful and regular attendance; but most of all he will be missed in the home by his devoted companion, son, daughter and grandchildren.

D. W. PICKELSIMER.

KEEP CLOSE TO THE HEART OF THE MASTER

Dr. O. Olin Green

Keep close to the heart of the Master;
He's near you when you pray,
His presence abides with you ever,
Near to His heart then stay.
His spirit He breathes upon you,
His touch you may feel each hour;
His eyes watch tenderly o'er you,
Through faith you may know His power.

Keep close to the heart of the Master;
He's near you when you sing.
If your heart is tuned to the Master's
And to His promise you cling,
The world will be happy around you,
Great joy to others you'll give—
If the song you sing is of Jesus,
And His life you seek to live.

Keep close to the heart of the Master;
He's near you when you speak;
His message—go tell it to others—
For lost ones He came to seek.
His mission to earth was to save men;
Our work is to do His will;
Let's hasten to bring all to Him;
With blessings our souls He'll fill.

Keep close to the heart of the Master;
He's near you when you work—
Gives strength and a will that helps you,
So that no task you'll shirk.
No work is toil when He's near you,
The joy of your life is He;
And when your work is finished,
Your joy in heaven shall be.

Keep close to the heart of the Master;
He's near you when you sleep,
He's with you in each sorrow,
He hears you when you weep;
Each sigh, heartache and burden—
He makes them all His own;
O Christ, Thou art my portion!
Lord of my life I'll crown!

GOD CHOOSES BUSY MEN

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth:

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost asses.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending shoes.

—Exchange.

MOUNTAIN CITY BAPTIST CHURCH

We have been without a pastor since May, our pastor having resigned at that time; but we have had preaching as follows: July 8, Rev. W. P. Everson of Chattanooga preached at the morning hour. On Aug. 8, Rev. J. H. Blankenbeckler of Marion, Va., preached at the morning and evening services. October 31, Rev. W. T. Whittington, pastor at West Jefferson, N. C., preached for us at the evening service. Nov. 7, Rev. Coy Riddle, one of our county boys and a ministerial student, preached at the morning service.

It looks now that the Lord is forcing us or rather leading us to call a pastor. On Oct. 10, six were approved for baptism, one by letter; Oct. 17, six were approved for baptism, three by letter; Oct. 24, seven were approved for baptism, one by statement; and upon Oct. 28, Rev. James Sherwood, pastor of Butler Church, came to us at our request and preached a most splendid gospel sermon, after which one other was approved for baptism. Bro. Sherwood then proceeded to baptize all who were approved, total twenty. Again Nov. 23, Bro. Sherwood came and baptized one previously approved.

We have a lively Sunday school and B. Y. P. U. well attended.

We hope that the Lord will lead us on to greater achievements in honor and praise to His glorious name.—John A. Lowe.

IT SHOWS ON YOUR FACE

"You don't have to tell how you live each day;

You don't have to say if the work or play;

A tried, true barometer serves in the place—

However you live, it will show in your face.

The false, the deceit that you bare in your heart

Will not stay inside where it first got a start;

For sinew and blood are a thin veil of lace—

What you wear in your heart, you wear on your face.

If life is unselfish, if for others you live,

For not what you get, but how much you can give;

If you live close to God in His infinite Grace—

You don't have to tell it, it shows on your face."

—Exchange.

CAME SO CLOSE TO BEAUTY
By Cynthia Lane

I came so close to beauty in a little church today

Where humble folk came reverently, to kneel and sing and pray.

It was a shabby little place, no beauty anywhere.

Just rows of unattractive seats, and drab walls—ugly—bare.

An old piano, tinny voiced; a smile was on my lips

But God reached down and touched that place, I felt His finger tips.

And all the faces, row on row, so lined and seamed and worn

Were shining with a glory, not of their hard lives born.

And I, who only came to scoff, remained to kneel a space.

I came so close to beauty, I almost saw God's face.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 5, 1937

Memphis, Bellevue	1646
Memphis, Union Avenue	1278
Nashville, First	1062
Chattanooga, First	976
Memphis, Temple	891
Nashville, Grace	880
Bristol, Calvary	765
Knoxville, Fifth Avenue	729
Chattanooga, Ridgedale	649
Jackson, First	579
Knoxville, Broadway	565
West Jackson	552
Cleveland, First	463
Chattanooga, East Lake	461
Morristown, First	459
Elizabethton, First	456
Maryville, First	456
Fountain City, Central	454
Nashville, Edgefield	436
Memphis, Speedway Terrace	433
Nashville, Old Hickory	432
Chattanooga, Avondale	430
Jackson, Calvary	425
Chattanooga, Tabernacle	374
Chattanooga, Red Bank	353
Trenton, First	337
Dyersburg, First	337
Chattanooga, Central	323
Chattanooga, Chamberlain Avenue	285
Chattanooga, Oak Grove	270
Nashville, Inglewood	254
Rossville, Ga., First	248
Cookeville, First	220
Milan, First	208
Rossville, Ga., Tabernacle	200
Chattanooga, Brainerd	200
Nashville, Seventh	195
Chattanooga, Summerfield	188
Chattanooga, Cloud Springs	170
Chattanooga, Eastdale	153
Chattanooga, Concord	144
Rockwood, First	142
Halls, First	139
Chattanooga, Oakwood	128
South Rossville	95
Union Fork	39

By FLEETWOOD BALL

M. G. Ehlert is holding a meeting in Texas with great success. He uses a trailer, loud speaker, and all the needed equipment.

The call of the church at Lamont, Okla., was accepted by R. D. Harris, of Driftwood, Okla.

W. A. Evans, of Berryville, Ark., has accepted the care of the church at Picher, Okla.

Having resigned at Hastings, Okla., T. F. Gosup accepts the call of the church at Chattanooga, Okla.

James A. Overton, born near Clifton, Tenn., is succeeding in a fine way as pastor of the First Church, England, Ark.

O. T. Moncrief has moved from Lynn Haven, Fla., to Wewahitcha, Fla. He will do missionary work.

The new Superintendent of the Kentucky Baptist Childrens' Home, Glendale, Ky., is J. G. Barbe, of Franklin, Ky.

Having served four years as pastor at Okeechobee, Fla., W. B. Archer has resigned to accept a call to Malone, Fla.

E. Powell Lee has resigned as Educational Director of Calvary Church, Lexington, Ky., to accept a similar position in the First Church, Anderson, S. C.

After living in Cave City, Ky., for 35 years, W. J. Puckett has moved to Magnolia, Ky. He is a good preacher and fluent writer.

The church at Christianburg, Ky., lately called as pastor, H. G. Sanders, of Webb City, Mo., a student in the Southern Seminary, Louisville.

The First Church, Corbin, Ky., C. L. Hammond, pastor, has installed a Hammond electric organ, and otherwise improved the interior of that church.

Lately Carter Helm Jones of the First Church, Williamsburg, Va., preached at the Second-Ponce de Leon Church of Atlanta, Ga.

I. M. Prince is happy over the progress of the church at Springdale, Ark. He lately closed a meeting, resulting in 93 additions. B. V. Ferguson did the preaching.

Evangelist Hyman Appleman lately conducted a two-weeks' meeting in Paris, Ky., resulting in 112 additions. A. W. Hurck is the happy pastor.

R. L. Orr of the Southwestern Seminary, Fort Worth, Texas, has been called to the care of the church at Stratford, Okla. He graduated from Union University last June.

The call to Central Church, Muskogee, Okla., has been declined by W. O. Leach, of Clinton, Okla. He says his work is just beginning in Clinton.

Raymond Robinson, of Rock Hill, and Mae Burcham, of Lexington, were married Wednesday night, Dec. 8, in the home of the writer. We extend congratulations.

S. R. Sherman, of Union University, Jackson, has been called to the care of Chapel Hill Church near Life, and has accepted.

After serving Central Church, Ranger, Texas, for nine years, H. H. Stevens has resigned. He has not announced his decision as to another field.

M. B. Sasse resigned recently at Townersville, Texas, to accept a call to the First Church, Mount Calm, and his work starts satisfactorily.

Andrew Potter, of Oklahoma City, Okla., was re-elected Executive Secretary of the Oklahoma Baptists. A vacation was voted him and it was insisted that he take it. He is a Tennessee product.

In the recent meeting held at Glasgow, Ky., J. A. Gaines, pastor, there were 77 additions, 57 by baptism. Arthur Fox did the preaching, and his son, Paul, led the singing.

F. G. Lavender, formerly pastor at Columbia, resigned the care of the First Church, Fountain Inn, S. C., and accepted the care of the Wynnton Church, Columbus, Ga.

W. D. Nowlin, a native of Tennessee, lately visited his two sisters and one brother in the vicinity of Martin, Tenn. They have reasons to be proud of their preacher brother.

Central Church, Jacksonville, Texas, lately lost its pastor, J. F. Weedon, who accepted the First Church, Denton, Texas, but D. B. Lloyd has been called by the Jacksonville Church.

E. D. Dunlap, of Sweetwater, Texas, did the preaching recently in a revival in the First Church, Temple, Texas, resulting in 62 additions by baptism and 11 by letter. C. R. Shirar is pastor.

By THE EDITOR

To Associational Clerks: Please mail copy of the minutes of your Association to the Southern Baptist Hospital, New Orleans, La., Louis J. Bristow, Superintendent.

Dr. C. M. Thompson, Executive Secretary of the Kentucky Baptist General Association since 1921, has resigned that position on account of ill health. He has wrought well.

Recent out-of-town visitors to the office were: C. B. Pennington, pastor at Tyner; Lloyd T. Householder, pastor First Baptist Church, Lewisburg; and C. E. Kerley, one of his laymen. Come again, brethren.

W. C. Boone, pastor First Baptist Church, Jackson, preached each night in a series of meetings in the Alamo Baptist Church the week of Dec. 5. The results have not been reported to us.

"It does not pay to go to church in the morning if we are planning to go to the devil in the evening."—Charles M. Sheldon, quoted in the bulletin of the First Baptist Church, Corbin, Ky., C. L. Hammond, pastor.

Brainerd Church, Chattanooga, B. Frank Collins, pastor, took a religious census on Sunday, December 5, and followed with a week's training school. Miss Zella Mai Collie and Pastor Collins taught in the school.

Pastor A. P. Hamrick, of the Walnut Street Baptist Church, Jonesboro, Ark., writes: "Will you please announce in your paper that our church is desirous of securing an Educational Director? Married man preferred. Expected to do some office work as well as music, etc."

Encouraging and successful revival services were concluded in the First Baptist Church, Cleveland, on Dec. 5. The pastor, John L. Dodge, did the preaching and Ira C. Prosser, Shawnee, Okla., directed the music. The pastor describes Mr. Prosser as "one of our greatest gospel singers of the South."

Indian Creek Baptist Church, Campbell County Association, S. O. Stephens, pastor, which resulted in 52 additions to the church. The preaching was done by Bros. L. L. Mowell, A. J. Underwood, and Hubert Lind, and Bro. John W. Riggs had charge of the music. This rural church has fine Sunday School of which Bro. A. C. Williams is the superintendent.

—BAR—

The Doyle Baptist Church, D. W. Picklesimer, pastor, recently ordained A. H. Keathley and G. R. Yates as deacons, with Pastors O. L. Minks, McMinnville; Oscar T. Nelson, Sparta; W. M. Kerr, Spencer; W. A. Jordan, Shellsford; and five deacons from Doyle and nearby churches assisting in the service.

—BAR—

The First Baptist Church, Trenton, C. O. Simpson, pastor, gave more last associational year to the Co-operative Program than any other Baptist church of like size west of Nashville and last Convention year was listed as one of thirty-one outstanding churches in the Southern Baptist Convention. Congratulations to pastor and people.

—BAR—

Claude Tollerson, supply pastor of the Mt. Pleasant (Miss.) Methodist Church, and his wife united recently with the Carey's Chapel Baptist Church, near Collierville, and have been baptized by the pastor, J. H. Thomas, who states that Bro. Tollerson will be available for service in Baptist churches. Since the second Sunday in August 34 have joined Coldwater and Carey Chapel churches where Brother Thomas is pastor.

—BAR—

Rev. E. H. Peacock, who retired in 1932 after eighteen years of faithful service as assistant pastor of the Broadway Baptist Church of Knoxville, Tennessee, died last Wednesday morning. Brother Peacock came to Knoxville from the Baptist Tabernacle in Atlanta in 1914. He was seventy years of age. He did a good work in Knoxville and many friends will mourn his departure.

—BAR—

The annual program for Student Night at Christmas time has been mailed out to all pastors of full-time Baptist churches. Pastors of other churches may receive a copy free upon request by addressing Frank H. Leavell, 161 8th Avenue, North, Nashville, Tenn. It is confidently expected that two thousand Southern Baptist churches will observe this Youth Event in the home churches on Sunday, December 26.

—BAR—

Tyner Baptist Church, Tyner, C. B. Pennington, pastor, recently ordained Bro. Roy Brooks, former pastor of the local "Church of Christ," more generally known as "Campbellite," to the Baptist ministry. He has been called for full time by the Parker's Gap Baptist Church. The presbytery was composed of W. C. Tallant, J. B. Tallant, W. P. Everson, Clyde Burke, Charles Norton and C. B. Pennington.

—BAR—

As a part of the symposium on higher education the South held in connection with the inauguration of Chancellor Oliver C. Carmichael at Vanderbilt University, succeeding J. H. Kirkland, will be addresses by churchmen of world-wide renown as speakers: Bishop John M. Moore, senior bishop of the Methodist Episcopal Church, South; M. H. Lichliter, minister First Congregational Church, Columbus, O.; and W.

The brotherhood that knew and loved him was deeply grieved to hear of the death on Dec. 8 of Paul R. Hodge, faithful, consecrated pastor of the South Pittsburg Baptist Church, South Pittsburg, Secretary Freeman, a close friend, was called to conduct the funeral. Blessings on the memory of this dear man and God's sustaining grace be upon his wife and other loved ones.

W. Rockwell, librarian Union Theological Seminary, New York.

—BAR—

Merrill D. Moore, pastor of the First Baptist Church, Newport, declines the call extended to him by the First Baptist Church, Clarksville, feeling that his work is not done at Newport. John L. Hill, Book Editor of the Baptist Sunday School Board, recently delivered a series of lectures on "Life and Religion" in the Newport Church and the members by unanimous vote asked a return engagement next year. Clyde C. Morris, pastor First Baptist Church, Ada, Okla., and Mr. Gentry Stephens of Greensboro, S. C., will lead in a revival in the church beginning Feb. 1.

—BAR—

Evangelist Warren L. Steeves keeps busy in his work. He is conducting a campaign at the present time with the Baptist Church of Harlan, Iowa. A union of the Danish speaking and the English Baptist churches was accomplished about seven years ago and they are under the happy, noble leadership of Rev. A. H. Nelson. Dr. Steeves will make a visit to Canada at the beginning of the new year and any brethren who wish to communicate with him may do so at Alta Vista Homestead, Delaware, Ohio.

—BAR—

Early Monday morning, Dec. 6, the church building at Careyville, where B. P. Roach is pastor, burned with the total loss of everything, not even a songbook being saved. The loss included a lot of new materials for the new Sunday School Department which was nearing completion. There was no insurance. The Grade School was being taught there until the new school building could be completed. The fire seemed to have started from the furnace, possibly due to some rather bad characters that had been making the basement a rendezvous these cold nights.

On Dec. 5 at Jackson, death removed from the walks of men a faithful and fruitful character, Bishop Isaac Lane, 103, who was born a slave and grew up to be a noted educator and leader among the Negroes and who was loved and respected by the white people as well. He founded Lane College at Jackson in 1882. He started missions at Cleveland, O., St. Paul, Chicago, St. Louis, Kansas City, Topeka, Oklahoma City, Tulsa, Champaign, Ill., East St. Louis and other places which now have property valued at half a million dollars. Three children of a family of eleven survive. Blessings on his memory and peace to his ashes.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

T. B. Lanham, Springdale Memorial and Florence Churches, S. C.
 T. Lynn Stewart, Hamilton, Texas.
 M. B. Sasse, First Church, Mt. Clam, Texas.
 Leroy Smith, Turnersville, Texas.
 R. W. Leazer, First Church, Sedalia, Mo.
 Stephen W. Miller, Carlton, Texas.
 E. Lee Powell, Educational Director, First Church, Anderson, S. C.
 W. B. Archer, First Church, Malone, Florida.
 A. L. Leake, Highland Park Church, El Paso, Texas.
 Glenn Eric Wiley, First Church, Grenada, Miss.
 J. Powell Tucker, First Church, Orlanda, Fla.
 N. T. Smith, Cherry Ridge, La.
 G. C. Odom, Central Church, La.
 B. S. Franklin, Central Church, Phoenix, City, Ala.
 W. P. Wilks, Centerville and Brent Churches, Ala.
 W. T. Mims, Aliceville, Ala.
 Lee S. Sheppard, Pullen Memorial Church, Raleigh, N. C.

Resigned

T. B. Lanham, Pickens, S. C.
 T. Lynn Stewart, Rhome and Roanoke Churches, Texas.
 M. B. Sasse, Turnersville, Texas.
 R. W. Leazer, Altus, Okla.
 Stephen W. Miller, Menard, Texas.
 W. R. Hill, Grand Junction, Tenn.
 E. Powell Lee, Educational Director, Calvary Church, Lexington, Ky.
 W. B. Archer, Okeechobee, Fla.
 A. L. Leake, Texas State Evangelist.
 Glenn Eric Wiley, Tampa, Fla.
 J. Powell Tucker, First, Raleigh, N. C.
 N. T. Smith, Hale, La.
 W. T. Mims, Brundidge, Ala.
 Lee C. Sheppard, Blacksburg, Va.
 Alfred H. Senter, Decaturville, Tenn.

Died

William T. Barbour, Santa Barbara, Cal.
 Rev. Paul R. Hodge, South Pittsburg, Tenn.
 Rev. E. H. Peacock, Knoxville, Tenn.

Married

Rev. James A. McCaleb to Miss Edna Lee Witt, Middleton, Ky.
 Rev. W. T. Bruner, Jr., to Miss Irene May Head, Broadway Church, Louisville, Ky.
 Rev. Richard H. Huff to Miss Mildred Shipley, Louisville, Ky.

Dr. J. R. Hobbs has resigned as pastor of the First Church, Birmingham, Ala., to become effective on January 1, 1938, making eighteen years of service. He will become pastor emeritus. His many friends will regret to know of his continued illness which caused his resignation. From the Alabama Baptist we learn that when he became pastor of the church eighteen years ago it had 500 members with 175 enrolled in Sunday school. It now has 2,800 members with a Sunday school enrollment of 1,300. The great educational and office building was erected under his ministry.

With the Churches: Nashville—Ridge-dale, Pastor Livingstone welcomed 5 by letter and baptized 2; First received 2 by letter; Tabernacle received 2 by letter; Avondale, Pastor Lindsay welcomed 5 by letter, 3 for baptism, and baptized 11; Chamberlain Avenue, Pastor McClanahan received 1 for baptism and baptized 1; Oak Grove welcomed 4 for baptism; Brainerd welcomed 3 by letter and 2 for baptism. **Rossville, Ga.**—South Rossville welcomed 4 by letter; Tabernacle welcomed 4 by letter and 1 for baptism; First received 2 by letter. **Memphis**—Speedway Terrace received 1 for baptism; Temple received 1 by letter; Bellevue, Pastor Lee welcomed 15 and baptized 1. **Nashville**—Inglewood received 2 by letter; Edgefield, Pastor Barton received 7 and baptized 14. **Old Hickory**—First received 1 by letter. **Knoxville**—Broadway welcomed 2 by letter and 2 for baptism. **Bristol**—Calvary, Pastor Arbuckle welcomed 3 for baptism, 4 by letter and baptized 1.

—BAR—
"CHRIST'S AMBASSADOR," A BEAUTIFUL CHRISTMAS GIFT
 By Mrs. J. M. Dawson

"Christmas for Christ" has come to have a meaningful significance for Southern Baptists. The season of prayer for foreign missions and the outpouring of our gifts to this great cause gives to Him whose birthday we celebrate the rightful place in our observance.

As our thoughts turn now to the remembrance of loved ones, we would also honor Him in our giving. The beautiful book, telling the story of one of our great missionaries, Dr. W. Eugene Sallee, is now within the reach of everyone. Thousands of copies of this challenging biography have been read, enabling the loved author, Mrs. W. Eugene Sallee, to keep a missionary on the foreign field. That it may have an even wider circulation, our Sunday School Board has now reduced it to the modest sum of fifty cents. No Southern Baptist home would want to be without this book. Buying it now, as a Christmas remembrance, one may not only give an expression of love, but make possible the continuance of the missionary who is thus supported. In this way we may truly observe Christmas for Christ.

—BAR—
"ON THE SPOT"

It is Friday, we are closing a week's engagement with Harrison-Chilhowee Baptist Academy. "We cannot but speak of the things we have seen and heard." Writing this word fresh from a conference with throbbing youth concerning eternal issues. We have spoken three times daily, following the breakfast period, at chapel, and at night, giving much attention to the singing of old hymns, choruses and object lessons. Visiting in the cottages the heroic preachers' families and interviewing anxious hearts in the dormitories fills a pastor's heart to overflow. I am a believer in all our agencies. I merely mention the worthy work so well ordered here by Principal Bro. Roy Anderson and his sympathetic helpers. To encourage and enlighten preachers past the thirty year mark doing grade work along with their own children is a sacred privilege. Over 300 are being influenced by such surroundings. On visiting Carson-Newman College, I find students from here who rank at the top. Blessed is everyone who shares here. It is a kingdom investment. On Friday night we had our great-

est service, some twenty-three professions. —L. B. Cobb, Pastor Seventh Street Baptist Church, Memphis, Tenn.

—BAR—
FIRST BAPTIST CHURCH, Corbin, Kentucky

I am writing to give report of our annual School of Missions in our church Nov. 29-Dec. 3. We had classes for men, women, Y. W. Royal Ambassadors, Girls' Auxiliary, Sunbeams. Dr. H. P. McCormick taught the men and lectured two evenings on his experiences as a Missionary in Nigeria, Africa. Mrs. R. L. Harris, President of the W. M. U. of Tennessee, taught "Saved To Serve" and gave her experiences on her Missionary Travels in the Orient, which were inspiring, informing and helpful. Miss Josephine Jones did a splendid job in teaching "Questing in Galilee" to a good sized and appreciative class of Young

Women's Auxiliary. Mrs. Cecil Hayes, local teacher, taught Sunbeams "Just Around the Corner Tales" to a class of Sunbeams 15 in number. Mrs. Thomas Catron taught "Trailmakers in Other Lands" to a large class of G. A. S. The pastor, C. L. Hammond, taught the R. A.'s "The Life of David Livingstone" to 30 live, wide-awake Junior and Intermediate boys.

We averaged 135 each night in attendance in the school. This school has done much to stimulate and increase missionary knowledge and interest and gifts to missions. It came in handy just preceding our Every Member Canvass. It will mean much in the months to come to instill missionary spirit into our whole church. We voted to have another next year.—C. L. Hammond, Pastor.

P. S.—One interesting feature was the movies from Foreign Board on Japan.

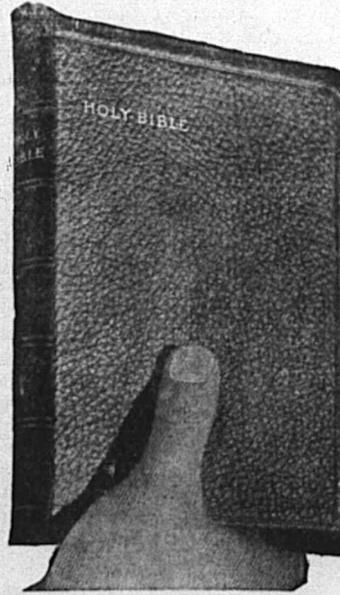
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 16. alone; let us see who

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