

# The Sky-Rocket

VOL. 13

FREED-HARDEMAN COLLEGE, HENDERSON, TENNESSEE FEBRUARY, 1936

NO. 3

## F. H. C. LIONS DEFEAT DAVID-LIPSCOMB IN CONF' GAME

After a one-point setback by the David Lipscomb squad the previous Saturday night, the Lions came back and defeated the same team by a score of 39-25 on Saturday night, Jan. 25. This game was one of the most colorful of the season thus far. A bus load of David Lipscomb students came down to Freed-Hardeman to see their boys beaten. The game was featured throughout by effective cheering which proved to the players that the Freed-Hardeman students were behind them.

The high-point honors were bestowed upon Freed-Hardeman star guard, Don Hamilton, who collected 16 points. Don was followed by Red Holloway and Mac Terry who scored 7 points apiece. David-Lipscomb's high point man was Baskette with 7 points. The first half of the game was a tight see-saw, with the score at the end of the second period, 13-13. At the opening whistle of the third quarter, Freed-Hardeman launched their attack that swamped the rival squad. The game was featured with brilliant pass work and fine shooting. As Lipscomb is a traditional rival, the Lions feel well satisfied by the show they put on.

## SPEARS ENTERTAINS THE GIRLS

On the night of Jan. 12, Mr. Ross Spears, the new song leader and instructor at Freed-Hardeman, entertained the group assembled in the Girls' Home with a variety of musical numbers. Accompanied by himself at either the piano, mandolin or guitar, as he chose, he sang songs of almost every state represented in the group and also a large variety of request numbers. The audience marvelled at his wonderful ability and took advantage of the opportunity to hear their favorites played and sung. Perhaps the most remembered selection was "I Like Molasses."

The audience expressed their appreciation for his hour of entertainment by hearty applause. Mr. Spears was assisted by Clyde Johnson.

## A NEW VOICE

Freed-Hardeman College has recently welcomed as one of its students, Ross O. Spears of Montrose, Missouri. Bro. Spears is a talented musician and is conducting several classes in that department.

In the afternoon, a class of boys who wish to learn more about leading songs meet under the direction of Bro. Spears. In this class the art of selecting and pitching the song are taught as well as singing by note.

On the nights when no other entertainment interferes, a general get-together singing is held for general improvement and pleasure.

It is delightful to sing after supper, as a relief from the tension of the day, and is also pleasant to become acquainted with new songs and re-sing and sometimes improve our rendition of, the older and more familiar melodies. Bro. Spears has a rich voice that has strength and volume without ever being loud or harsh. Freed-Hardeman has had no better advantages in sight for singing for years than it now has in his distinct ability and splendid personal qualities, and we are enjoying singing under his leadership.

## OPENING GUN FIRED BY DEBATERS IN INTER-COLLEGIATE FORENSICS

As an opener for the debating season, Freed-Hardeman engaged a team from Bethel College, McKenzie, Tennessee, on the night of the 23rd. Tom Aden and Charlie Spain, Bethel's affirmative team, with their coach, Mr. H. S. Stebbins, and Mr. L. L. Thomas, the president of that institution, were our guests for the evening meal.

Promptly at 7 P. M., the debate began. The question "Resolved: That Congress should have the right to override, by a two-thirds majority, any decision of the Supreme Court", was ably affirmed by the visiting team, while it was equally well denied by our negative speakers, Frank Van Dyke and C. W. Scott. Each debater was allowed a fifteen-minute constructive speech and a five-minute rebuttal, with reverse order of speakers in the latter.

Mr. Stebbins acted as chairman, Mr. Ross Spears at time-keeper and Mr. D. E. Mitchell, local attorney, as critic-judge. No final decisions were rendered, but Mr. Mitchell gave both teams some good constructive criticism. He concluded, jocularly, "If you care to protest against any of my remarks, you take your case either to Congress or the Supreme Court".

Each disputant conducted himself upon a high plane of decency and orderliness that could not be criticized. There is no doubt as to the benefits to be derived from a participation in these inter-scholastic contests; not only is the debated question of vital, current importance, but also the valuable training these boys receive in speaking before the public is a means toward the objective of this institution: to send forth capable young people into the varied walks of mankind.

Let us cooperate in this respect—do our bit in an appreciable way; let us give the boys a good hearing when we have the privilege of entertaining visitors.

## PREACHER BOYS ACTIVE

The preacher boys of Freed-Hardeman have been busy with appointments at near-by congregations. During the Christmas holidays many of them held meetings and preached for home congregations. The boys appreciate these appointments and are anxious to preach for any church of Christ who needs a preacher. The following is a list of engagements that have been filled by our preacher boys on recent Sundays.

Paul Wallace preached at Acton, Gadsden, Sardis and Finley, Tenn.; Harry Payne preached at Arnett's Chapel, Tenn. the second Lord's day in January.

James O'Connor preached at Bradford the first Sunday, and at Newbern the third Sunday of the month.

C. W. Scott preached for the colored brethren at Lucyville two Lord's days during this month.

James Willeford preaches for the church at Paducah, Ky. each Lord's day.

During the Christmas holidays Wayne Grisso preached in Seminole, Okla.

Thomas Wallace preached at Greenfield, Alabama, during the holidays.

Victor Sellers preached at Wood River, Ill. at the same time.

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## SIGMA RHO SOCIETY

The Sigma Rho Society is making great progress. The membership has increased rapidly and there are about thirty members now enrolled. The society is fortunate in having three members: Mr. Spears, Jack Dunn, and Clyde Johnson, who favor the Sigma Rhos with string music.

With the coming of the new year the society resolved to render better exercises and as a result more educational and beneficial programs have been presented. M. Kang, native Korean, gave an interesting program on the costumes of all classes of the Korean men and women. With the aid of Miss Durelle Crause, he gave a display of their costumes.

Each member seems to have taken active interest in the society and is willing to do all that he can to promote its growth and stimulate its high ideals.

## THE PHILOMATEAN SOCIETY

"Oh, we're the jolly Philos you've heard so much about" is heard ringing through the administration building each Monday afternoon, proclaiming the interest being taken in work done by the various members of the society. Because of the variety of programs given on Mondays and Thursdays, we are advancing in both membership and attendance.

New officers elected at the last meeting are:

President, Frank Young.

Vice Pres., Charles Roland.

Sec. and Treas. Imogene Bailey.

Program Committee, Charles Roland, Thomas Scott, and Nell Hardin.

The last program presented in chapel proved both interesting and educational. The following numbers, based on the life and death of Rudyard Kipling, were impressively given:

His Biography, Frank Young.

"If" (A reading by Kipling), by Margaret McNatt.

"The Road to Mandalay" (A song taken from one of his writings) Robert Turner.

A rather novel experience to the members of the society is the criticism of one individual in the number each Monday. The victim of the comments is placed before the audience and each other member tells one good trait and one bad trait about him. And believe it or not, it is beneficial, for it is previously understood that he can not become offended at any statement made. Come and be next!

## TWO-MINUTE SERMONS

### AT SOCIETY MEETING

Contrary to the usual method of procedure each of the preacher boys present at their meeting on the night of December 13, made a two-minute extemporaneous speech on some subject relative to the Bible.

The one whose time it was to speak drew a subject from a group of topics in a hat. Having drawn his subject he immediately started "firing" and not one closed until he had spoken all of his allotted time.

The speeches would have been a credit to men prepared to speak and were just that much more complimentary to those who spoke, since the speaker's subject was unknown to him until about three flaps of a humming bird's wings before he started explicating.

## THE PASSING OF RUDYARD KIPLING

The death of Rudyard Kipling, January 18, which left many people lamenting, marked the passing of one of the greatest literary figures of all times. He came out of India, not so many years ago, to study in England, and to take at least part of the place that had been occupied by other writers, whose main theme was the glory of England and its ships and armies and empires. Shakespeare had occupied that place first and with greatest skill and power, but Kipling likewise did a very great deal to idealize and visualize the might and power of the Empire and its nobles and commoners, its privates and its generals. The world at large took his tales and poems to its heart, too, and for a time his name was one to conjure with.

Born Dec. 30, 1865, in Bombay, India, Kipling was the son of John Lockwood Kipling, then newly arrived from London to take a position as professor of architectural sculpture in the British school of art at Bombay, and of Alice MacDonald Kipling, one of the four daughters of a Wesleyan Clergyman.

Sent home to school in England when he was six, young Kipling had his childhood schooling at Portsmouth and then attended Westward Ho College, which later served as the background for his "Stalky & Company". His eyesight failed him at the age of ten due to overstrain, enforcing the use of thick spectacles, but even with these he was unable to see clearly and his constant stumbling won him the nickname of "Beetle," from the insect given to blundering into everything in its path.

In 1882 he returned to India, and for seven years served as sub-editor on several newspapers. Here he won fame by writing army ballads and tales of British life in India. Then he decided to try America.

He landed in San Francisco in 1889, and for the next two years made his way slowly across the continent, trying to find a place on American newspapers. He later said he always was rebuffed with-

A few (about eight) subjects, picked at random from the group given, are: Opportunity, Stumbling Building, Watching, Temptation, Friends'ip Hope, and Humility.

The first meeting of the new year was on January 3rd and that night the topic debated was whether or not a man could marry a second time on any ground other than that his first helpmate was deceased.

On the night of January 10th another hour was spent, again in giving two-minute extemporaneous speeches. After everyone had given his two-minute talk, each speech was discussed and "informationally" criticized by Bro. Hall.

The time on Friday night, Jan. 17th, was spent in discussing whether or not the denominations that exist today have scriptural reasons for being. It was an interesting discussion and after it was over Bro. Hall corrected our errors in speaking.

On January 24th, "Baptism as commanded by Christ in the Great Commission is for (in order to) the remission of sins to a penitent believer," was the matter for discussion. This question is one that would be well for us all to understand and to comprehend.

—Wayne Grisso.

## FREED-HARDEMAN TAKES TWIN BILL FROM BETHEL

On Jan. 28 both teams of Freed-Hardeman journeyed to McKenzie Tenn. where they won both ends of a double header from Bethel College. The Lions emerged victorious in a hard fought game which ended 43-40. Don Hamilton and Homer Snodgrass each hit the floor for 10 points, while "Red" Holloway turned in a nice floor game. This is the second defeat our boys have handed the Bethel Corporals.

The Freed-Hardeman Lassies, showing more spirit than had previously been seen this season, downed the Bethel Corporalettes by the score of 36-18. The Lionesses got off to an early lead which they never lost. Ethel Gadd tied with Mary Alice Scates for high scoring honors with 12 points each. Ina McNeil played well at her guarding post not allowing her forward to score a field goal. Coach Stewart was well pleased with this fine exhibition of ball playing.

out a chance to state his qualifications. In 1891, he sailed for England and almost starved in London until finally he found a publisher for a new edition of "Plain Tales From the Hills." It and his trunkful of India pamphlets, books and poems sold like hot cakes, and in a short time Kipling was a wealthy man. This money permitted him to satisfy his natural desire to travel, and so in 1892 he roamed Ceylon, Australia and the United States.

On his return visit to the United States, he fell in love with Miss Caroline Balestier, of New York. They were married, and after a wedding trip to Japan, Kipling and his wife settled in Brattleboro, Vermont, where he wrote more than twenty volumes. It seemed for a while that America would be his permanent home, but too much attention from autograph seekers and photographers sent him fleeing in 1897 to the peaceful solitude of Sussex Downs, England, where he remained until death.

When Kipling was thirty years old his works had already become classics. He was the creator of "Kim", "Gunga Din," "Stalky & Company," "Mowgli," "Sergeant Mulvaney," and a host of other rare beings, who roved the pages of a hundred books in verse and prose.

Kipling, like all authors, had many critics. Oscar Wilde had said that "Kipling revealed life by flashes of vulgarity." But despite what the critics said, the public continued to buy his works at the rate of more than 200,000 annually. At death his fortune was around \$4,000,000. Moreover, he became the first Englishman to receive the Nobel prize for literature. This prize was awarded him in 1907. But in his later years, especially during the World War, his pen failed him measurably. Just what happened to him may never be determined, but it is known the war oppressed him fearfully and brought him very deep and personal griefs and sorrows. His son, Lieut. John Kipling, only 18 years old, was killed in the battle of Loos. Kipling mourned the death of his son the remainder of his life. He endowed a perpetual fund for sounding "taps" at Loos, and he never forgave the Germans. Kipling's later years were spent in solitude at Burwash, Sussex, where he received

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## GOOD SPORTSMANSHIP

One of the most highly appreciated traits that a person or group of persons could have is sportsmanship. Those who are able to smile and really be glad of another's victory, even when it means defeat to his own purposes, is showing genuine good sportsmanship.

After all, the real enjoyment is in the game itself, so why not be able to react alike to victory and defeat.

The students of Freed-Hardeman can show their sportsmanship by supporting the ball teams in defeat or victory. Recent pep meetings have been held to show that the students really are behind the athletic department.

Let us show our good sportsmanship by playing the game fair. Not only in the athletic department but in any field in which we work, let people say of us, "They are good sports."

—E. C.

## TOLERANCE

One of the most difficult qualities to acquire, and one that is attained by few, is tolerance. Yet there is a peculiar characteristic of a lack of tolerance which causes the intolerant to believe firmly that they possess this quality to a great degree. Our Pilgrim fathers, when they crossed the Atlantic, were seeking a freedom to believe and worship according to their consciences. It is well known, however that though they sought this for themselves, they were unwilling to grant it to anyone else. They thus unconsciously were guilty of that which they had crossed the seas to escape.

Let us beware lest we stumble into a similar pitfall. We condemn strenuously those who seem to be prejudiced against our beliefs and ways of doing things; in so doing we display the grossest inconsistency. It would be far better if we did not grow angry with our brother, even if we were certain that he was wrong. Then, there is always the possibility that he might be right. There exists a tendency among men to deride things which are contrary to their established notions. Such was the opposition that had to be faced by Columbus, Copernicus, Galileo, and many others.

Let us make an effort to learn true tolerance, bearing in mind the teachings of our Lord, who said "Judge not, that ye be not judged".

C. K. N.

## SINGING

ROSS O. SPEARS

Singing has always occupied a prominent place in the world. People, attracted by its charm, have traveled miles, and sacrificed, that they might listen to trained singers. Audiences have been swayed by a song. Singing can drive away gloom and bring joy when everything else fails. Since it has such power, we should put our hearts into it, and give it serious consideration.

Christ, knowing its value, placed it in the church, and commanded us to "sing, making melody in our hearts to the Lord."

It is the usual custom to open the church services with singing. Since first impressions are usually lasting ones, we should be careful that this impression is a good one. This can be done only by proper development of the singing in the Church. The church is commanded to sing; consequently, we should take even more care than the denominations do in regard to it. Many a good sermon has been ruined because of neglect of this vital commandment.

Few seem to realize that singing is just as important as preaching. The same Lord Commanded both, and when we stress either unduly, it causes the other to suffer.

Let us sing the gospel as well as preach it, so that we may have a well-balanced worship, and one pleasing unto the Lord.

## THE SOONGSINKYO

By Myungsuck Kang

There is, in Korea, the Soongsinkyo, which is wrong in God's sight.

The Soongsinkyo is one of the Korean religions which is idolatry. It is not an institutional religion, but an individual religion. It does not have many organizations or meeting houses; nevertheless, most of the Koreans believe in the religion. There are many heathen religions besides the Soongsinkyo, but none of them can enforce their power. It is the strongest obstacle power, from a man religious point of view, in Korea to-day that hinders the spreading of the gospel.

The origin of the Soongsinkyo began when the history of Korea began. In the year 2333 B. C., Tangoon, who was the first king of Korea, established his kingdom, Chosun, which is Korea. Then he built an altar, and worshiped heaven, (called Hanulnim hereafter, meaning the spirit of Heaven). Following the event, all of the nations has believed and worshiped it throughout the centuries. Hence every Korean believes that there is a great spirit that gives either good luck or bad luck in heaven. Therefore, if anyone asks them to believe God which is in heaven, they will tell him that they believe God, that is Hanulnim, which is in heaven.

The idea of Hanulnim produced Polytheism age by age. According to the Soongsinkyo, there is a spirit of mountains, water, trees, stones, earth, houses, kitchens, air and fire and in other words there is a spirit in every part of earth and heaven, and all of the spirit controls each part to which it belongs. To the Koreans, the air is far from being empty. It is thickly inhabited with spirits and invisible creatures. Even the breezes are the breaths of spirits, and a devil's wind is a tempest raised by a demon intent on mischief. When a person falls dead suddenly, they say he has been struck by a devil's arrow. Because of this they worship the spirit of heaven when they need rain. They worship the spirit of the mount when there is a fire in a mount, because they think the spirit makes it. They worship the spirit of the house when they build a house in order that it might bring much luck to the house. If a fire occurs in a village, all of the people merely attempt to protect the surrounding buildings, offering the building that is on fire, thereby hoping to protect the other buildings. They are in the world with spirits, demons, and gods. The common belief looks upon these spirits as generally conspiring against the welfare of man. As a result, they try to appease them and win their good will, if happiness and good fortune are desired. Thus they are surrounded by those enemies of spirits.

They worship the spirits in several different ways. Spirit or demon trees are found everywhere. The trees are found on the roadsides, especially the mountain passes. It is called Sungwangtang which means dedicated to the god of the mountain. Travelers and passers by, pick up stones to leave at their base, thinking with them to leave their misfortunes also. Some of them leave some money in the same idea.

Along the roadsides grinning wooden idols are placed as guardians of the way, and upon them are written or carved petitions that they will prevent the passing of all demons, and thus protect the village or town for whose good they have been erected. It is commonly believed that those sticks have supernatural powers.

They also worship the moon,

## THE GREATEST OF

THESE IS LOVE

If the world could be asked the question: "What is the greatest thing in the entire universe?", I wonder what the answer would be. Some would say it is wealth; while others would probably say, it is honor; while still others might say it is good health. But the words of the Apostle Paul say that the greatest of all things is love.

In this article the subject of Love, as found in the Bible, will be divided into three principal parts, namely: God's love for man, Christ's love for man, and Man's love for his fellow-man.

When one attempts to write on the Love of God, one discovers what a tremendous undertaking it is. For ages past, men have been writing volumes upon volumes treating of this subject. Whichever of them man reads, he will be conscious of one passage, called by one writer the "Golden Text" of the Bible. This text is: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

What a sacrifice and what a service was rendered because of Love. The very essence of love is service. As faith without works is dead, so love without service is dead. Realizing that we have but touched the hem of the garment, but being limited in space, we turn our attention to the second division: That of the love of Christ for man.

Just as it is impossible to comprehend fully the love of God for man, so indeed are the depths of the love of Christ for man. It is unfathomable to our finite minds. Jesus showed his love for fallen humanity by sacrificing his very life. While on earth he expressed the greatness of his love by these words: "Greater love hath no man than this, that a man lay down his life for his friends." Not only did Christ lay down his life for his friends, but he gave his life for the ungodly as well.

Christ loved mankind so, that he deprived himself of all that was his to enjoy as the Son of God, and took the form of a servant, being made in the likeness of man and subjecting himself to all the worries and sorrows that men have to suffer. Why did Christ do these things? Was it because of honor that he might receive? No. Was it because of some material gain he would receive? No. They why did he suffer as he did? Because he loved all men everywhere.

With these thoughts in mind we can understand to a certain degree at least, the words of Christ, when he said, "This is my commandment, that ye love one another, even as I have loved you." These words bring our attention to the third and last division of our study, namely: The love of man for his fellow-man.

What a change would take place in the world if everyone would endeavor to live this commandment in his life. We cannot begin to enumerate the changes that would occur, but we do know that this world would be a better place in

especially the full moon of the first month of the year. They expect the spirit of heaven to give them whatever they want, even as children, if they worship it. They worship it by kneeling down and bowing their heads several times or making fire, offering either oxen or money.

Those who believe in the Soongsinkyo think that all the people are pitiable who do not worship the spirits as they do, because they think they will perish as a result of their anger or displeasure, unless they do worship them.

which to live, and our very lives would be happier. What are we doing to make the world a better place to live in from this viewpoint—that of Love coupled with service?

Let us remember that, "Now abideth faith, hope, love, these three and the greatest of these is love."

—Victor H. Sellers.

## HONESTY

There lived, on a small farm, a young man who was about to leave the home of his childhood and youth, and the tender care of loving parents, to seek his fortune in an unsympathetic world possessed of greedy and selfish motives. Being poor, his father and mother had but little with which to endow their young son, save good advice as he started to explore the world. He, like all other normal young men worthy of the name, was fired with the desire to be independent and self-sustaining and to win, with his own strong hands and trusty sword, the battles of life. As all parents should, his father and mother wisely encouraged him in his decision and determination for they well knew that self-reliance is the primary lesson that young men should learn, for therein one is fitted for the duties which are the heritage of every real man.

The day came for his departure and, having packed his few personal effects, he was ready when the stage coach stopped before the gate. Followed by father and mother to the gate, he turned to bid them adieu. As loving mothers will, she said, "Son, I have but one request to make of you before you go, and that is, promise me you will always, under all circumstances, be honest." From a youthful, honest, sincere heart he gave his promise true—which was to insure his success in life if truly and conscientiously kept. So our young friend was on his way to whatever life held in store for him.

Now it happened that in the country through which he must pass there lived a band of robbers who preyed upon the travelers who passed that way. Loving, maternal hands had foreseen the danger and had sewed the fifty dollars, which was the lad's capital on which to begin life among strangers, in the lining of his coat. The country grew desert and wild as the vehicle wound around the hills and crossed the valleys and just as it rounded a jutting cliff a band of horsemen ordered the stage to stop. The chief of the band ordered the passengers from the coach and the men began searching for and moving their valuables. In the search a robber gruffly asked the lad if he had any money. "Yes sir," said the lad, "I have fifty dollars sewed up in my coat lining." Frank was the answer to the robber's question that he smiled as at a joke and turned from the lad to continue the search among the more promising passengers. When all were searched the chief, sitting on his great black stallion, noticed the boy and asked a robber standing near, "Did you search the boy?" and the robber replied; "No he said he had fifty dollars sewed up in his coat lining—but I didn't believe it—so I didn't waste time with him." The chief sat his black horse a moment in silence as musing, and then ordered the boy searched to see if he spoke the truth. The money was found, the boy brought to the chief, and asked him, "Son, why did you tell us your secret so frankly?" "Sir," said he, "but a few hours ago I promised mother that I would always be honest under any and all circumstances. Again the chief sat silent for a moment as if

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# ARE PREACHERS COMPROMISING?

James D. Willeford

Sometime we hear people say that the present preachers of the Church are compromising with the denominations. Of course we are not qualified to speak of the preachers in general and we do not have reference to those preachers that are earnestly contending for the truth. But a word of encouragement and exhortation should be sounded to all young preachers of the gospel. For us to say there is not some compromising done is to speak an untruth, for it is well known that some men are now refraining from speaking the entire truth for fear of hurting the feelings of someone. The gravest responsibility rests upon preachers as messengers of our Lord to proclaim His message and to make it plain enough for the common people. To encase the gospel in an array of decorated sentences is not the proclamation of the message as our Captain desires it. Too many times young preachers become accustomed to using words which soar above the limited knowledge of the sincere, honest and interested common classes. To so begin the plan of salvation is the height of misjudgment.

Sometimes a preacher uses terms which are misunderstood to keep from showing the absurdity of a certain doctrine. This is compromising the truth as much as if one had not said a word about another's theories and wild speculations.

The Preachers are the mouth-piece of God and the message will only be as clear and understandable as they make it. Preachers should not be afraid to preach the whole truth and to do it at all times. Of course limited diplomacy can be used but there never was and never will be a preacher that preaches as the apostles did that does not make enemies. Preachers, do not think it can be done. It was not done by our Lord nor the apostles. As a result of their con-

demnation of evil and plain presentation of facts, they were rebuffed and ultimately killed. Surely we do not consider ourselves too good to suffer with the Master and His co-workers.

There is a time coming when every minister (real minister) will rejoice with joy unspeakable, and that time is the end of life when he glances back at the bold and simple manner in which he preached. There is too much hanging in the balances for us to compromise. Men's souls may be lost while we are trying to "doctor" our sermons to fit the desire of the brethren (erring) and others outside the church.

## TOLERANCE

J. M. O'Conner

What a close resemblance there is between the ivy clinging to a building and the sins that cleave to the old nature! So deeply and insidiously do the roots become entwined between the stones, and beneath the building, that ere it can be entirely eradicated, it must be taken down, piece by piece.

Thus does the Christian find that the constant care and watchfulness will check its growth, yet the roots of sin remain in him all their vigor, ever ready to start into fresh life immediately, if he grows careless or negligent.

Never can it be otherwise till this earthly house is taken down, and in its place is reared the house not made with hands, eternal and glorious, upon which no spot can rest and into which the smallest fibre of sin shall never creep. In-somuch, therefore, as this emancipated state can not be enjoyed while we are sojourners in a foreign land, it behooves every sailor flying the blood-stained flag of Prince Emmanuel, to keep the bow of his ship pointing toward the dew of yon high eastern hill, on which rests the lighthouse, whose glittering rays softly kissing the bosom of the tempestuous sea, furnish the only guide to that Eternal Shore. One cannot expect perfect-

## GREENEST PASTURES

By Reda Goff

Bro. Hardeman: (Ringing bell on desk violently) Heah you Spence! Call in all dem teachahs ob mine. I'se gwine hold a conference.

Spence: Yes sir, Brother Hardeman. (Exit).

(Enter teachers. Bro. Hall is dressed in white trousers with a red stripe up the leg, a green shirt and a red necktie. Bro. Roland is wearing a red polo shirt and golf knickers. Bro. Brigance has on overalls and hip-boots. The other teachers are dressed similarly.)

Bro. Roland: Yes suh, whuts up, preffessah?

Bro. Har: (Putting bare feet upon desk and passing a box of cigars. Have a five-cent cigar, friends. We gwinea hol' a conference. I ain't satisfied way dis school am bein' run.

Bro. Hall: You keep fooling wid us, we gwine quit and jine de Methodist church.

Bro. Hard: Cam yo'self, Br'er Hall, no use to git yo' dander up. Whut I roan like 'bout dis school am de students ack.

Bro. Brip: Fer instance?

Bro. Hard: Well, in several ways. In de fust place dey ain't actin' nachul. De boys doan seem to take no stock wid de women folks.

Bro. Hall: Mebbey dey's bo'n wimmen-haters.

Bro. Hard: Mout be. But de pint am, we ain't gettin' no trade in marryin' de young couples. Las' year we make nuf money splicin' de students to almos' pay dis yere school out of debt.

Bro. Roland: Well, ebem if we ain't, we makin' nuf off de profit of sellin' sigars in de book store to go long ways.

Brs. Powers: Pappy, I got a suggestion to make. Why can't we git all de young gals in de dormitories to usin' snuff, and give quality credits to de ones dat use de mos'. We make a whole lot of money in dat way.

Bro. Hard: But if de young gals sta't usin' snuff, dat gwine make (continued on page four)

## LIONS GAIN EDGE IN CONFERENCE TILTS

Freed-Hardeman boys team, thus far in the basketball season, has a decided edge in its games. The record stands as four games won and three games lost. Of course, the standings in the Mississippi Valley Conference are not calculated on a percentage basis, so we can only wait till the end of the season to determine the rating.

We might run over the games thus far. The first game of the Conference season was with North west Mississippi Junior College on the home court. This game was taken easily by the Lions. The second scheduled game was with Lambuth, but Lambuth scored a 50-35 defeat against F. H. C. The squad went to Senatobia, Miss., to play a return game with Northwest. This game aroused a lot of speculation, but trouble with the referees forfeited the game to Northwest. Freed-Hardeman returned and played a game with Bethel College and defeated them, and then the boys went to Nashville to play David Lipscomb and were reversed by a score of 39-38. This game was entirely out of the ordinary. The winner was not certain of the victory until the last whistle blew. The victory was a last-second one of the type that keeps the spectator on edge. Sweet revenge was meted out to the Lipscomb squad at the return game on our own court. Then F. H. C. went to Bethel College and took another very exciting game from Bethel.

## FREE-HARDEMAN GIRLS DOWN AUSTIN PEAY 24-18

Lose to Lambuth; Martin

Although handicapped by injuries and sickness, the Freed-Hardeman Lionesses have exhibited some excellent ball playing this year. Thus far in the season they have played nine conference games, winning 4 and losing 5. Outside of conference games they have defeated both Tupelo Red Wings, of Tupelo, Miss., and Bemis Y of Jackson, Tenn. The girls have been improving rapidly and have won the last two games over strong opposition. After losing one game to Bethel at the first of the season, the Lionesses retaliated the night of the 28th by defeating the Corpolaettes 36-18. The previous Saturday night they defeated Austin Peay.

Other games this season are as follows:

F. H. C. 13 - - - Bethel 26

F. H. C. 19 - - - West Tenn. Teachers 20.

(continued on page four)

This summary proves that the Conference battles are not yet over. The schedule for the remaining portion of the season is as follows: February 7-8 Alabama State Teachers College at Alabama. February 11 University of Tennessee Juniors at U. T. February 18 University of Tennessee Juniors at Freed-Hardeman. February 22 Lambuth College at Lambuth.

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lion this side the peaceful, placid harbor of Heaven. Then ought we not to be more loving, more amiable, more forbearing, more Christ-like, if you please, in our criticism of the personal shortcomings of our associates along the pilgrimage of life?

It is pretty hard for the majority of us mortals to be properly tolerant of the shortcomings of others. Yet intolerance is ugly and also robs us of peace. As long as we are railing against the ill deeds of others, so long are we in turmoil and afar from the land of the blessed. How then to rid ourselves of this intolerance should be a matter of serious concern. It will help us, in the struggle, to keep ever alive the consciousness of our own derelictions. It is easier not to fret over evil-doers when we see that we ourselves are evil-doers. And we are. The trail of the serpent is over us all. How often do we hear from pious folk, as they discuss some sins of others, "I could never do any thing like that." Possibly not. Appetites differ. Some of us are inclined to ore brand of evil; some another. The astonishing thing is that it is always the brand most antipodal to our own that awakes our greatest repugnance.

This does not, in any way, demand a compromise of truth but rather the enactment of our Savior's words, which have been indelibly printed in the ethics of man; "Therefore all things whatsoever you would that men would do to you, do ye even so to them."

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### GREENEST PASTURES (continued from page three)

de marriages less. It been so long since I married a couple dat I almos' ferget de formulation. Jist de other day I started practicin' up on de ceremony an' clean ferget de words. I say: "Do you solemnly swear to tell de truth, de whole truth and nuthin' but?" Den I see I got it wrong and had sta'ted on de preamble ob de constitution.

Bro. Anderson: Dis sholy am a sad state ob predickamints.

(Enter Bro. Rivenbark, who is in a very jovial condition. He weaves from side to side.)

Bro. Hard: (Gazes sternly at Bro. Rivebark). Come heah teaher and let me smell yo' breaf. You bin holdin' out on us.

Bro. Brig: An' me almos' dyin' wid cold. (Sneezes violently).

Coach Stewart: I seed him come up from de basement. I'se gwine to go see Sence.

Bro. Rivenbark: (Aggrieved) Can't you'ns —his—trus' me? Ain't I always been yo' frien', pr'fessah? Doan I always teach de o' little children psychology an' visit de widders an' orphans in dere predication, 'specially de widders? Now you 'cuse me ob holdin' out —hic—on you, when I done, an' all I done, am doctor up for my insombustication. Dere ain't no justice in dis yere sad, sad, world.

(Enter Bro. Endsley breathing fire and indignation.)

Bro. Endsley: Which one of you snuck aroun' and stole my snake medicine? Here I am wid a whole batch of water moccasins on my han's and some ob you teachahs sneak aroun' and hook a keg ob my bes' medicine. Since I lose dat jug dey ain't no consolation a-tal in gittin' bit by a scorpion. If dis yere underhanded stuff doan stop, I'se gwine use mah razah fo' sompin' 'sides splittin' kindlin'. (Bro. Brigance whispers something in Bro. Rivenbark's ear. Bro. Rivenbark studies a second and then nods.)

Bro. Brig: We doan know nuthin' 'bout yo' snake medicine. Bro. Rivenbark don't nuther.

Bro. Hard: Dese yere troubles 'man-gst you gonna make me gray-headed fore I'm fo'ty years old. If'n dese yere squabbings doan stop, I'se gonna assign my job and teach at Lambuth. (Bro. Rivenbark and Bro. Brigance slip quietly out.)

Miss Wilcox: Bro. Hardeman, seein' as you'se got financial worries 'bout dis school, I got a suggestion to make. Why can't dis yere school run a farm in connection wid its regular college courses? Dem hosses and fillies you got up

### DEATH OF KIPLING

(continued from page one)

only a very few visitors outside of his immediate family and friends. These last years were virtually an anti-climax to the bright star that flamed out of India and dazzled the world in 1891. But regardless of how Mr. Kipling may have felt toward the world, he has been directly responsible for a great deal of pleasure for many millions of his fellows, and will live like Shakespeare, Tennyson, Holmes, Lowell, and others as one of the greatest literary figures of all time.

### PREACHER BOY ACTIVE

(continued from page one)

Robert Turner preached for the congregation at Scottsville, Ky. C. W. Scott preached at Highland Church of Christ, Jackson, Tenn. in absence of Bro. Landess, Dec. 22.

at yo' barn could be bruk to de plow an' de students could use dem to plant de football field in cotton.

Bro. Roland: An' de AAA gib us money to plow it up, and come fall we still use it fo' playing football.

Bro. Hard: Dat's a capital Idy, Sister Wilcox. I don't mine a bit to gib my hosses fo' de plowin' and I appint you an' my darters to do de hoein'. Dat's fine. I'se glad you mentioned it.

Miss Wilcox: Pr'haps you better conider dat fust, Br'er Hardeman, I already see some hinderments. Bro. Hard: Well, any situation jst nachully gwine hab its defecks. But now I got dese worries off'n my mine, I'se gwine rig me up a jug of snake medicine and go fishin'.

(Cecil Noel's voice heard in hall singing "Happy Days are Here Again.")

### CURTAIN

Speaking of 'deaths', will someone tell St. John that the writer of "Viporus Necroas" didn't die until after he finished the story.

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### ON KEATS

Keats, thou art a bard whose works fulfill

The joy of those now living here on earth;

How famous thou wouldst be if thou didst still

List the sweetest singing of the hearth;

Stilled was the chirping when you left us here

The little songster died of saddest grief

When heads were bowed in grief before thy bier.

Ye left the tree in spring—the last brown leaf

As burned and browned by the sun as thou couldst be

Called to warble melodies for Him Who is Lord of all the heaving sea

Before thy fame on earth should grow too dim.

At rest, my star, shall thou forever be

Until we are all come to that country.

—By Darwyn Stovall.

### FREED-HARDEMAN GIRLS DOWN AUSTIN PEAY 24-18 (continued from page three)

F. H. C. 33 - - - N. W. Miss. Jr. College 20

F. H. C. 27 - - - N. W. Miss. Jr. College 16.

F. H. C. 12 - - - Martin College 32

F. H. C. 18 - - - Bethel 23

F. H. C. 24 - - - Austin Peay 18

F. H. C. 36 - - - Bethel 18

Saturday night, Jan. 25, Freed-Hardeman defeated the Austin Peay sextet on the local floor by the score of 24-18. Ethel Gadd led the scoring for Freed-Hardeman with 12 points, followed by Avis Creasy, who chalked up 7. Estelle Workman, star forward, was permitted to play only a few minutes of the game because of a sprained knee, which has kept her on the bench for the past two weeks. McNatt played a bang-up game at guard. Crick and Morris played best for the visitors.

Lineup:  
F. H. C. Pos. Austin Peay  
Gadd 12 F. Crick 7  
Creasy 7 F. Luik 5  
Ward 4 F. Morris 6  
McNatt G. Branton  
McNeil G. Brown  
Pharr G. Haville  
Substitutions: F. H. C. —Workman 1, Skates, Rhodés. Austin Peay—Butler, Winters.

### HONESTY

(continued from page two)

were in wistful reminiscence. Suddenly he dismounted and presented his hand to the lad, saying, "Son, I want to be as honest as you are. From now on I go straight." Turning to his men he said, "Will you also face justice with me? You have followed me faithfully this far on the wrong road—now I wish you to follow me as faithfully on the right road." Without a dissenting voice they agreed to follow him wherever he led. The valuables were all returned to the passengers, who returned to the coach, while the converted robber band took their place at the head of the procession as escort through other dangers along the way.

Late in the afternoon the procession was attacked by a band of Indians and the erstwhile robber band, with their brave and wise chief, fought valiantly in defense of the party and routed the foe. On they marched till they delivered the party safe and sound to the next town. Here the chief and his band were tried and acquitted because of their gallantry in the defense of the stage coach party, and all became valuable and respected citizens. All this happened because of one act of genuine honesty on

the part of an honest-hearted lad. How happy was, and is, he then who brings such joys and protection and reformation to those of his fellows who come in contact with him because of his honest, earnest, sincere heart.

Habitual honesty is the only real true honesty, and that springs from hearts educated in the will of God and humbly obedient to the same in the most minute detail. Never in the history of man has any one suffered because of truth, but from truth has he gained whatever stable blessings he enjoys in this life, and if he has joy and pleasure in the world to come—for this also he will be debtor to truth. Honesty necessarily involves truth, for the honest man will always speak the truth, regardless of the circumstances, if he speaks at all. True honesty is a habit; if it is necessary to think whether or not one must be honest in a given case, that type of so-called honesty is monetary and therefore not true honesty springing from an honest heart, which knows nothing but to be constantly honest. Honesty is a foregone conclusion with the truly honest; it is a matter of course, a subconscious action. Such a person is just simply honest—no other way ever occurs to him and though he makes a mistake, correction is easy with the proof of error, for his heart is honest by nature (often termed second nature) and not by volition.

Strict honesty in word and deed can but be the right way, for Paul said, "Let us walk honestly as in the day. For men love darkness rather than light because their deeds are evil." If we have to sneak

or camouflage for any reason whatever, the very act is a conscious evasion of truth and therefore a species of dishonesty, though it is to avoid embarrassment. If one has the right spirit and so desires, he can and should always, under all circumstances, be honest and even then avoid embarrassment. Let's try it a while. We are to render all things honestly in the sight of all men and if we do not some one, some time, will surely lose confidence in us. We must "Study to walk honestly toward them that are without" lest we walk not worthy of the vocation wherewith we are called. Therefore to walk honestly should be our constant goal in every word and deed letting God take acre of the results for He is the source of, and therefore responsible for, truth. To be honest we must know what God terms honesty in his great standard, the Bible, which is the only criterion of true honesty. Our lives will be as pure as the gleam of a star if we take this as our inspiration and motive in life. It is God's challenge to us—what shall we do? —Thomas B. Wallace.

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