

# BAPTIST and REFLECTOR

*SPEAKING THE TRUTH IN LOVE*  
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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## SYSTEMATIC CONTRIBUTIONS

Giving is living. "To go is to grow, to give is to live, to deny is to die." To live worth-while lives we must recognize certain great principles: (1) Life is a gift to us from God. (2) Obligation to God and to our fellow-men. (3) The purposes of God in our lives. (4) Respect for law or rightly constituted authority, human and divine. (5) Man's responsibilities, or just accountability to God. (6) Some standard or rule of justice and right, for the measurement and regulation of life.

In the matter of giving, or systematic contributions, there are foundation principles and recognized facts, which we should make note of and adhere to, personally, and in our church life and denominational work.

1. God is the absolute owner of all things: "The earth is the Lord's, and the fulness thereof; the silver is mine and the gold is mine; every beast of the forest is mine, and the cattle upon a thousand hills." The "heaven also and the heaven of heavens," whence come the rain and fruitful seasons, "are his." We too are his: (1) By right of creation; He "made us and not we ourselves." He created us "in his image" and for his glory. (2) We are his by right of preservation—"kept by his power; live, move and have our being in him." (3) We are his by right of redemption: "Bought with a price, washed in his blood, saved by his grace, are not our own, but belong to him." (4) We are his by choice, by acceptance of his grace, by voluntary surrender to him for orders, service and faithful keeping.

2. We are God's stewards, his trustees, his responsible agents, handling "trust funds," and charged to be "faithful." We are possessors, not owners, of his manifold gifts. What we have we hold in possession subject to his will and subject to accounting at his pleasure.

As stewards how much do we owe our Lord? And how is the debt to be paid? God made a covenant, or contract, with Israel, his chosen people, to give them a certain promised land for a possession, making equitable division of the land among eleven of the twelve tribes. The tribe of Levi he reserved to himself for temple service in Jerusalem. He made an ordinance in Israel that the possessors of land should divide their living with the Levites who had no land to cultivate and whose time was to be given to religious duties—temple service, the oversight and upkeep of the house of Jewish worship. They were to bring a tenth of the entire income from the land, including flocks and herds, "into the store-house" of God, that

the interests of religion might be cared for. This was the "law of the tithe," faithful obedience to which had the promise of temporal prosperity, the violation of which incurred the penalty of non-production, failure of crops and loss. The tithe was a debt, and had to be paid; voluntary "offerings," gifts, would be a means of grace and secure the favor of God.

In New Testament times, the tithe is taken for granted, it seems, especially by converted Jews, and recognized as an elementary principle of giving and a starting point for Christians, to whom giving was to be a "grace" ever growing by cultivation and the practice of Christ's example. (See 2 Cor. 8:9.)

Jesus pronounced "woe" upon the Pharisees, not for tithing, but for the neglect of the great duties of love and mercy (or justice); He commends tithing, but not as the "whole duty of man." (See Luke 11:42.)

What about system and church finances in the light of the New Testament Scriptures? you ask. As a matter of fact there is no distinct formal system of finances in the New Testament. God has given us in the Book a system of great doctrines and beautiful principles capable of endless adaptation and application in the on-going of his kingdom, but has left ways and means, or methods, largely to the sanctified common sense of his people, who ought to be as wise in the Lord's work as they are in their own business. We are expected to put our best business sense into the Lord's business. No business can be run successfully without system. God in all his works is seen to be a God of order or system, and his wisdom shines no less in Revelation than in nature. As a hint at a financial system take, for example, one passage of Scripture, 1 Cor. 16:2: "Upon the first day of the week, let each one of you lay by him in store, as he may prosper, that no collections be made when I come." We have here several principles or elements of a system: (1) Giving is a divine command, or "order," through an inspired apostle; therefore an obligation. (2) It is

worship: "Let each lay by him in store on the first day of the week"—the Lord's day, the day for Christian worship. To be exact, and give the original word its full meaning, the translation should be, "on every first day of the week"—thus providing for a contribution once a week, while the sacredness of the day would "stamp the gift with a sacred character and hallow and stimulate the principle of giving." (3) Giving is a personal duty, an obligation on every member of the church: "Let each one of you lay by him in store"—every member of the Corinthian church. (4) Giving is proportionate: "As the Lord hath prospered him." (5) The giving is timely, once a week, 52 times in the year, obviating the necessity of a high-pressure collection: "That there be no collections made when I come." (6) The contribution is for benevolence—for the "poor saints," the persecuted, poverty-stricken church at Jerusalem. Other features of Scriptural giving are found elsewhere, such as giving "willingly, cheerfully, liberally, sacrificially (if need be), and in thankfulness for God's blessings of grace to us, as well as for an example to others in giving and for the sake of those in need of the gift.

It is the conviction of your committee that, if every Baptist in our Association and in the South would contribute to every good cause, as outlined above, following his contribution with a prayer, there would be no deficit in our treasuries, our Boards would be relieved from embarrassment, all our enterprises would go forward, and great spiritual prosperity would come to all our churches.

J. J. BURNETT.  
W. L. NEWMAN.

GREAT REVIVALS are characterizing the work of Pastor E. Butler, Abington, according to a letter recently received at the office of the Baptist and Reflector. A meeting in Louisiana resulted in 33 additions to the church. Pastor Pettigrew, of Hazelwood church, Louisville, Ky., helped in the meeting at Oakland, Tenn., with the result that three united with the church. At Woodville, James B. Parker did the preaching and there were 28 additions. This was the best meeting in the history of the church. Brother Abington is now in a meeting with Beech Grove church, Dyer.

UNION MEETING. Brother E. W. Stone, missionary pastor of Nashville, reports a good union meeting at Whitehouse. Twenty-five made profession of faith and five of them united with the Baptist church.

## CRACK SHOTS

FROM  
UNCLE GIDEON'S RIFLE  
FROM O. E. BRYAN'S NOTE BOOK

To eliminate the personal elements in a complex situation and sink a thousand difficulties in the large and commanding interests of the kingdom is to get on conquering ground.



# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

Bring up the child in the way that it should go and when it is old it will not depart therefrom." So said Solomon and the ones who have watched things for the last twelve years knows how true it is. Twelve years ago little girls first began to wear socks and bob their hair like boys. Today those girls are women and they still wear knee skirts, roll their stockings below their knees and cut their hair like boys.

### HE NEEDED THE MONEY

A naval officer says that on one occasion during his destroyer's visit to the Philippine Islands the sailors were lounging along the rail, throwing pennies into the water for a crowd of dusky, naked youngsters in the harbor to dive for. It was a lively scene. No sooner was a penny thrown into the water than a native boy dived and brought it to the surface. Many times a penny did not reach the bottom before a boy caught it.

On the wharf the native mayor, surrounded by his fellow townsmen in full regalia, was awaiting the arrival of the American naval officers to whom he was going to tender a grand reception. He watched the diving boys with keen interest.

A reckless sailor lad began throwing quarters and then half dollars into the water. Then some one threw overboard, one after another, a number of big, glistening silver American dollars. What a scrambling! It seemed as if every boy in the entire town was either in air or in the water.

Suddenly an American resident came dashing breathlessly down the wharf and shouted to the group of sailors, "If you want this ceremony to go on for goodness sake stop throwing those dollars." The chief of police has already kicked off his shoes and the mayor is just starting to take off his coat.—From Everybody's Magazine for September.

NOVEMBER 29TH

By J. T. Henderson

The heavy burden of debt that rests upon our enterprises, both state and South-wide, should be a matter of grave concern to every Southern Baptist. This debt is discouraging, depressing, divisive, and almost destructive. The situation calls for immediate and unusual treatment. Importunate prayer, vigorous action, and sacrificial giving will meet the demand.

Why not make the Sunday following Thanksgiving, which November 29th, Relief Day? Our policy calls for two round-ups a year. This can be conducted in such a way that it will not hurt our systematic offerings, week by week. Indeed, a campaign of prayer and education, attended by a sacrificial offering, should create a fine spirit for the simultaneous Every-Member Canvass that is to follow immediately.

Let us set a definite minimum goal, as an average of a dollar per member. Some would not be induced to make any offering, a few might contribute less than a dollar, while many would contribute much more. Some churches would go far beyond a dollar per member, but let none be content to fall below. Both the simultaneous and the definite feature will attract interest and support.

We would have almost three months for preparation. Success would demand thorough organization by associations. There should be two zealous and trained leaders to assist every church that needs outside help. In many cases they should make two visits to a church—one to create sentiment and organize the forces, the other on November 29th to help put the proposition over. Plan for a service in every Baptist Church in the South on November 29th with good speakers; in country churches. It might be wise to have an all-day meeting with dinner on the ground.

A thorough concerted effort of this magnitude should enlist multitudes of new givers. Many of them would continue and become systematic contributors. It should bring in a large sum of money—enough to relieve the banks, restore confidence, hearten the people and the missionaries and prepare us for enlargement. An average of one dollar by two million of our constituency would relieve the present serious situation. With consecrated and concerted effort, we should reach more than two million of our people, and many churches would go far above a dollar per member.

Let a carefully prepared envelope, with an enclosure, giving a brief but clear statement of the proposition and containing a heart-searching appeal, be placed in the hands of every Southern Baptist. An entire week of prayer and inspiration, as suggested by Dr. Allredge, would be effective preparation. I cannot get away from the conviction that something of this kind should be done.

"No human hand ever built the wall, nor ever shall build, that will keep out affliction, pain and infirmity."—Masonic Home Journal.

## A NEW UNIVERSITY—CLARKE UNIVERSITY

Clarke University is named in honor of Dr. John Clarke, born in Suffolk, England, October 8, 1609; educated in medicine and theology at the Protestant University of Leyden, Holland; a Baptist minister and a practicing physician of London in the days when William Harvey was teaching the wonderful discovery of the circulation of blood, which discovery began the modern scientific era of medicine; migrated to America, became the founder and pastor of the First Baptist Church of Newport, Rhode Island; was sent back to England to secure charter, which he wrote, and after twelve years got Charles II to sign, granting separation of church and state and religious liberty to every citizen of the colony of Rhode Island. Dr. John Clarke is therefore rightly recognized and honored as the first Baptist medical missionary in America.

Clarke University opens September 9, 1925, offering standard courses of Christian education, and admits both men and women, offering studies both day and night throughout four quarters in the year.

The university is composed of seven schools: Baptist Medical Mission School, James Academy, Burton College of Arts and Sciences, Graves Seminary of Medical Evangelism, Harding School of International Law, the Graduate School, the School of Education.

The administration of the university is in charge of a Council composed of the President, Chancellor, General Secretary, and the deans of the schools.

The teaching is in charge of a strong faculty composed of graduates of Harvard, Johns Hopkins, Wake Forest, Furman, Union, Baylor, Georgetown, Universities of North Carolina, Mississippi, Louisville, and the Southern Baptist Theological Seminary.

All teachers are committed to a program of Christian education, standing squarely upon the fundamental doctrines of the Christian faith, endorsing the Tennessee State law of anti-evolution, establishing a school for the spread of the gospel of Jesus Christ and the "healing of the nations."

University emblem is the Rainbow Cross, combining the light of the Old Testament Rainbow of Promise with Cross of Christ in the New Testament.

The motto is "The Healing of the Nations," adopting the apocalyptic vision of the Christian task, which Jesus gave to John in his final revelation.

The colors are blue and gray, symbolizing the union of the North and the South for the healing of the nation.

The President is Bradley Thomas Kimbrough, grand nephew of Rev. Bradley Kimbrough, of Tennessee, son of Judge B. T. Kimbrough, of Oxford, Miss., B.A. of University of Mississippi, Th.D. of the Southern Baptist Theological Seminary, address 2515 West Chestnut Street.



## EDITOR NEWTON'S SANE ADVICE

(We give our readers an extract from an editorial in the Georgia Index of September 3, in which Editor Louis D. Newton strikes a note that ought to be sounded from Dan to Beersheba. Lovingly and yet firmly, our contemporary has given Southern Baptists some splendid advice and has shown Dr. Poteat in no uncertain words the error of his way. Unless our denominational employees learn from the mistakes of the past and obey the command of Jesus to humble themselves, we cannot hope for other than controversy and trouble.—Editor.)

"The whole question of co-operation is at stake. Baptists are free, or they are not Baptists. They cannot be forced into support of any individual or institution. Confidence in the men directing our respective enterprises is our greatest asset, humanly speaking. Brethren who are thus honored in leadership must see how essential to all progress is their fidelity to the truth as our people understand it. If brethren cannot agree with the interpretation which our people hold, touching the doctrines of our precious faith, they should not ask to be continued in places of leadership. It is all right for anyone to wish to win to his position converts, but he should not take advantage of leadership which is bestowed upon him to further ideas and ideals which he knows to be contrary to the thought of the very people who have thus honored him. And for our leaders to remain in these prominent positions and sustain this dual relation is to jeopardize, we fear, the whole fabric of our co-operative life. This must not be. The long years through which our Baptist people have struggled for the principle of religious liberty are freighted with the contributions of men and women who counted nothing too dear to be placed at the disposal of the Master. And through it all we have learned how blessed a thing it is to work together in the Master's vineyard. To break down this fundamental conception of co-operation will be to dash to pieces the most potent force for furthering the Kingdom of God. We must go together if we are to win this world to Christ. If Baptists cannot have schools and colleges which are so directed as to be true to the Bible, we had as well go out of the business of so-called Christian education. It would be better to eliminate the schools than to destroy the fabric of our co-operation in carrying the gospel of the Son of God to lost men and women the world around."

## McNAIRY ASSOCIATION

The McNairy County Association will meet on Friday, September 11, 1925, with West Shiloh Baptist Church. We invite all who will to come. We are a new association and need the help of all. Those wishing to come on the train will please notify us and come to Corinth, Miss.

MRS. E. G. SANDERS,

J. P. McDANIEL,

J. M. GRAY,

Entertainment Committee.

## SOME HOPEFUL ASPECTS OF PRESENT SOUTHERN BAPTIST ASSOCIATION

By Frank E. Burkhalter

Here are some interesting sidelights on the general Baptist situation in the South at the present time, as gathered from a conference of a number of state and general secretaries and heads of South-wide institutions in Nashville the past week-end for the purpose of surveying the field and ascertaining what can be done within the next few months to help solve the problems faced by all our general denominational enterprises:

1. An unusually successful season in soul-winning is being experienced throughout the South with the prospect that all previous records for baptisms will be broken.

2. Collections for the past three months in many of the states show a healthy advance over the corresponding period of 1924, and in no state has there been a marked falling off as compared with last year.

3. An exceptionally fine spirit prevails in the district associations. The meetings are largely attended, the attitude is wholly co-operative and constructive and a determination is expressed to accept definite responsibility in the matter of furthering Kingdom enterprises.

4. The spirit of criticism that has been manifest in many quarters for the past year, and especially within the past few months, is abating and a better feeling prevails nearly everywhere.

5. While the absence of great enthusiasm for the support of denominational enterprises prevails generally, nearly everywhere more and more churches are coming to adopt the budget system and make monthly remittance to state headquarters of funds for missions, education and benevolences, as embraced in the Co-operative Program. When this development has spread to all the churches our enterprises will be adequately provided for, but this process is too slow to take care of the emergency that confronts both our general and state boards and institutions.

6. Business and crop conditions are uncertain. In wide areas of a half-dozen states of the South the drouth has been the most prolonged and severe for a half-century, while in other sections of the states crop and business conditions are exceptionally good. On the other hand, in several of the states the economic situation is the best that has been known in years.

7. Nearly everywhere the success of the Co-operative Program is being seriously hindered by designated gifts, made through special campaigns in behalf of local institutions and causes. A majority of the states reported, however, that this year would witness the termination of practically all these special campaigns, with the result that next year ought to witness a marked increase in the receipt of funds to be distributed among all objects co-operating in the program, according to the percentages agreed upon.

In addition to reviewing the present situation, the secretaries and other workers gave consideration to plans for the aggressive

completion of the program for 1925 and for the projection of the Co-operative Program for 1926. The general belief was expressed that nearly every association will accept a definite responsibility in this task and through its own agencies will seek to enlist the various churches within their boundaries in assuming a definite share in helping carry out the work of the Kingdom through making regular contributions to the program.

Taken as a whole, the situation, while not as bright as all of us would like to have it, is hopeful. This hopefulness lies not in an immediate widespread revival of interest in and liberal support for all our organized work, but a gradual growth in this direction, based upon a conviction of duty and regular weekly offerings rather than spasmodic, periodical collections.

Our people generally admit the wisdom and desirability of the Co-operative Program. The greatest need just now is an awakened conscience everywhere on the matter of individual responsibility for the support of all the causes embraced therein.

## "HAVE FAITH IN GOD"

(Mark 11:12)

Have faith in God; there is no chance controlling;

Supreme His throne, exalted evermore;  
All power is His; and in the heights extolling

His sov-reign will, the worlds sing as they soar.

Ages to ages His dominion tell;  
Have faith in God; He rules and all is well.

Have faith in God; no enemy prevailing  
Can reach you with the least of aught that harms;

Vain are their boasts, and ever doomed to failing;

Around you are the everlasting arms.  
Your cause is His and He will see it through;

Have faith in God; His armies march for you.

Have faith in God, His promises believing;  
For dark and bitter as may seem the days,  
'Tis blessing that of Him you are receiving,  
And bids your heart to songs of loudest praise.

His promises are sure, though skies may fall;

Have faith in God; His word is more than all.

Have faith in God; He loves you past your knowing;

And loves with gifts of love His love to prove;

Withholding naught, abundantly bestowing,  
That yours may be as are the joys above,  
His love is more than match for every test;  
Have faith in God; His love assures the best.

Have faith in God; He has all things provided

In records of His own eternity;  
And home He'll bring you through life safely guided;

For as 'twas written down 'twill surely be.  
Your Heavenly Father chose for you the way;

Have faith in God; He leads to perfect day.

T. S. Hubert, McRae, Ga.



## PUBLIC OPINION

### ENGLISHMAN DEFENDS TENNESSEE

The following letter was written by Brother P. S. Carter, a Tennessee pastor, who was born in London, England. It rings true and shows the militant spirit needed now in our defense of our God-given rights.—Editor.

Fayetteville, Tenn., Aug. 22, 1925.  
To the Editor of Homiletic Review, New York, N. Y.

Dear Sir: As the pastor of the Baptist Church at Fayetteville, Tenn., I conscientiously feel it my duty to reply to your editorial entitled, "The Dayton Affair," that appeared in the September issue of the Homiletic Review.

First you state in your article, "That it is largely unfortunate and to considerable extent disgraceful." If there was anything disgraceful about this case it was the presumption of the defense that the citizenship of this state is made up of a lot of ignoramuses who do not know what should, or should not be taught in our schools, and the necessity to cite the defense for contempt of court. I agree, however that it was "unfortunate" that one of the leading counsel for the defense is an avowed agnostic, rather than a Christian though possibly of an evolutionary trend of thought. I heartily disagree, however, with you in regard to the prosecution for certainly no more Christian gentleman or citizen and Biblical scholar could have been selected in defense of the truth and religion than the Hon. William Jennings Bryan, who so ably championed the cause of religion and truth.

In the next place you seem to have overlooked the real purpose of the law which is not "To defend the Bible and religion," but to protect the minds of the children now and in the future against the erroneous teachings of evolution concerning the "Origin of Man," which are unscriptural, unscientific and certainly un-Christian, and primarily for the purpose as stated by you.

Finally, in order to be charitable toward you I would say, that the last paragraph of your article is indeed "Unfortunate," to say the least of it, permeated as it is with your endorsement of the evolutionary theory, and the slur it casts upon the intelligence of our citizenship as a state. In that paragraph you say, "Thought is directed to the unwisdom of enacting such laws, though in 'backward states' the obstinacy of ignorance will attempt like statutes and perhaps succeed in enacting them." Replying to this and for your information and the readers of this excellent magazine I would say that Nashville, Tenn., is regarded as the "Athens of the South." Peabody College of that city is regarded as the Columbia of the South. Vanderbilt University ranks among the highest of its kind in the United States. Many of the other educational institutions, some of which are denominational, will rank in standardization with any similar institutions of the North.

In conclusion, lest you regard this letter as the reply of a native Tennessean in the loyal defense of his state I desire to say that I was reared and educated in London, England, but am now an American citizen. After several years of extensive travel in England, New Zealand and America, I feel competent to say that the intelligence of the Tennessee people, some of whom I now serve, is quite sufficient for them to decide what should be taught in

their schools in times of peace as well as in times of war, and to legislate to that end for the protection of their children against such unproven, unscientific tenets as are now being taught by many in the present age.

Respectfully yours,

P. G. CARTER.

Fayetteville, Tenn.  
Several years subscriber to Homiletic Review.

### WORD FROM L. O. VERMILLION

I have recently been in meetings at Pleasant Plains, out from Jackson with Dr. L. R. Hogan, teacher of Sociology and Education in Union University. There were three professions of faith in the six day meeting. This is a very fine country church and community and they are very much in love with their pastor. It was a good meeting, just beginning to enter the revival stage when we had to close. The next meeting was at McNary, Tenn., with Bro. Harris, one of the pioneer preachers of Tennessee. There was not a time that the house would hold the folks at night. The revival was just really beginning here when we had to leave and there were but two professions of faith and two additions to the church. Then I went to Medon, Tenn., for a six-day meeting, where there was a genuine revival among the Christians and sixteen professions and seventeen additions, two of them by letter and the rest upon profession of faith. I am now at Cordova, with Rev. W. L. Howse, Bible teacher in Union University, and we have a good start. Next week I go to Rutherford with Bro. A. P. Moore and have some open dates beginning Sept. 6th, which I will appreciate you announcing.

I am thoroughly convinced that our churches are making a mistake by having their meetings for only six days in length, for about the time the revival begins to take hold good we have to close.

You are giving us a good paper and I appreciate your editorials. I also appreciate the fact that Dr. Bryan is giving a monthly statement of receipts and how they are distributed. I believe that a frank and regular statement of receipts and disbursements, of debts and all will go further toward restoring full confidence in the local church and the denomination than any other one thing. The folks want to know and feel like they have a right to know all about the work. It may sometimes be painful to give out such information, for it is humiliating occasionally, but after all the work belongs to the folks and the responsibility is theirs and when they know fully they will take care of the work. I am an old fashioned Democrat unafraid to trust the rank and file of our people. Sincerely,  
L. O. Vermillion.

"There is a judgment already pronounced of God upon whatever is unrighteous in the conduct of national affairs."—Masonic Home Journal.

"Raise your children like hot house flowers and they will blossom into blooming idiots."—Nashville Tennessean.

### DOES YOUR CHILD OBEY YOU?

By Dr. George K. Pratt

We all know many a mother who demands, and receives, implicit obedience to her face, but whose children are always laughing at how they pull the wool over mothers' eyes when she's not around. None of us want children like that. Keep control over your own emotions and reserve your "don't" until the time comes when it is really important that Johnny or Susie obey. You will find that a quiet "Mother doesn't want you to do that" will be so unusual as to command instant respect and obedience. Try this out, do! You'll find it quite worth while.

Even very young children are usually able to grasp the meaning of an explanation, and if it is at all a sensible one most children are willing to accept it and abide by it. It takes so little time to explain. And an explanation flatters a child's tiny but quite-human sense of importance in a way that I think is always worth while.

There is just one precaution to be observed. If your explanation isn't honest and convincing, don't, on your peril, offer a fantastic one. Doubtless you know of mothers who will secure obedience by explaining its necessity on the grounds that the bogie-man or the policeman will catch the child. Sometimes fear of these creatures will give obedience of a terrified sort for a time. But it isn't very long usually before you can see the results of this method. Childhood fears, so doctors have learned, are far more serious things than once we imagined, and more than one case of adult nervous breakdown has been traced to the planting of a needless fear in a suggestible mind.—From the Designer Magazine for September.

### HE SUFFERED.

By E. W. Winfrey.

If I would sound the depths of His distress,  
I'd fetch a line from vast  
Eternity's revolving wheel and mark  
The fathoms long, profound!  
Should I the hot and crushing burden weigh  
That broke His heart, I'd count  
The tons of human guilt and measure all  
The hatred of the fiends!  
His body died in cruel torture! But,  
Far worse awaited Him—  
Deserted by His friends and thrice denied  
By one—arrested—lies  
Affirmed—condemned—howled upon and spat  
Upon and scourged! Yet He  
His calmness kept through all those trying scenes!  
Then, worst of all, the fight  
Seemed lost! The enemy appeared to gain  
The victory! He waits  
Until the clock of heaven sounds release—  
His Resurrection hour!

CHRIST CHURCH COLLEGE, a part of Oxford University of England, celebrated last spring its four hundredth anniversary. It has turned out such men as the Wesleys, William Penn, John Locke, Galdstone, Salisbury and John Ruskin.



## SECRET OF BEING HAPPILY MARRIED

By Irving Bacheller

The love between a man and a woman is like a plant. It must grow or die. It cannot stand still. Nothing stands still. One's love either grows wider and deeper or it grows less. The first passion is not the real thing, it is only a phase of it, a kind of preparation. That will pass. It should be the beginning of that affection which endures and is patient. If it is to grow it must have the bread of friendship and mutual sacrifice to feed upon. Love is capable of miracles, but there is one miracle which it cannot perform. It cannot fast and grow strong. It is like every other thing that has life. It must be fed. When you get a wife, don't expect the ravens to feed her love for you.

Most men and women could be just as happily married as we, if they would put into the enterprise the same sense and honor that is needed in running a successful peanut stand. You could not succeed with inferior goods and dishonest measurements. You know the first step in making a hare pie is to catch your hare. The first step toward making a happy marriage is a decent boy and a decent girl. The world is full of them. They are not hard to find. Nobody of ordinary common sense can long be fooled in choosing a mate. It's as easy to distinguish between a good and a bad person as it is to tell a straight from a crooked stick. The first important function of the human intellect is to help one in choosing his mate and his way. If one is foolish enough to marry without consulting his intellect as well as his heart, he is almost sure to be unhappy.

Once the well chosen two are married the rest is mostly up to the man. He is the leader, the captain, the pathfinder. Much depends upon his honor and courage and good faith. At the altar he has taken upon himself the most solemn and binding obligation known to this world of ours. Before God and man he has promised to be true to the woman of his choice, and leaving all others to cleave to her. Does he mean it? Is he honest in this great undertaking—as honest as he would be with a business partner? Will he treat his wife with as much good faith as he gives to Smith and Jones, who are associated with him in the shop? Are the laws of God as sacred to him as the by-laws of his corporation? If so, there is not one chance in a hundred that his marriage will be unhappy, for the wife will be apt to follow in his footsteps whichever way they lead. It is natural that it should be so.

We should all understand that a man who is a traitor to his home, who breaks the heart and spirit of his wife and brings discredit upon his children, is guilty of the grossest breach of honor of which a man is capable. I would sooner forgive him who defaults in the counting room. There may be some faint flavor of righteousness in his motive, and he is always hoping to restore the sum he steals. In any event he is not seriously undermining the foundations of civilized life.

So many men try to stand on both sides of the fence in this matter—to be openly straight and secretly crooked. How sure they are to wreck their homes and build up a growing distrust of themselves! For here is a great truth. No man ever fooled his wife or his community for long as to the exact condition of his character. It will come out, somehow, in whispers that travel like the winds of heaven.—From the Delineator Magazine for September.

## SEVEN STUDENT QUESTIONS; ONE ANSWER

Chas. F. Leek, Publicity Secretary

Ministerial students are discriminating and far-sighted. They are above the average in this respect. It is only natural, therefore, for the ministerial student to weigh carefully his choice of a seminary, and he usually does this well in advance of the beginning of his theological studies.

Seven questions are uppermost in the mind of the wide-awake embryonic clergyman as he contemplates his crowning preparation for God's high calling.

### Question One

The Seminary's Curriculum? He wants it thoroughly Biblical, progressive and positive. The Bible must do its own speaking. The application of its truth must be made to present-day conditions. He wants the confidence of a positive message and the buoyancy of conviction.

### Question Two

The Seminary's Faculty? The faculty must be the highest rated Bible scholars in the world today, and yet they must couple with this a genuine spirituality and consecration and faithfulness to the Book. They must make Christian scholarship a practical and real thing.

### Question Three

The Seminary's Student Body? To be able to number among one's intimate acquaintances men from almost every state and every part of the globe and then go out feeling that one is in a world fellowship of evangelicals on whose labors the sun never sets, is an asset worth any class.

### Question Four

The Seminary's Location? The present-day ministerial student wants to get his training near the center of the nation's population and in a place surrounded by numerous student-served churches. He wants to be in an environment lacking controversy, where he can breathe a healthy theological atmosphere that will give him a message for a lost world.

### Question Five

The Seminary's Ability to Give Financial Assistance? No ministerial student expects to have his diploma handed to him on a silver platter. He would rather earn every cent of his expenses and at the same time acquire training that is invaluable for a pastor. Yet almost every one needs reasonable assistance either as a gift or loan. He wants to go to a seminary that can assist him if necessary.

## Question Six

The Seminary's Buildings and Campus? It's the ideal for which every man is looking. The more modern the buildings the better. And these must be located on a campus, which itself is spacious and beautiful and which is surrounded by a community which enhances success in his highly important type of work.

## Question Seven

The Seminary's Rating? He wants something rated in theology as Harvard and Yale are rated among universities. He would like to be in the world's greatest theological seminary.

## One Answer

There is one answer to these questions. The Southern Baptist Theological Seminary fulfills every requirement. The new plant is fast growing up at "The Beeches" and will be ready for occupancy in January.

## DR. WILKES INTERESTED NOW

H. F. Vermillion

Dr. B. A. Wilkes, President of Southern Baptist Hospital Association and Superintendent of Missouri Baptist Sanitarium at St. Louis is more interested in the Baptist Sanatorium for Tuberculosis at El Paso, Texas, than ever before. One of his student nurses is a patient at the El Paso Sanatorium and is rapidly improving.

Dr. Wilkes recently wrote us saying: "We are delighted at the progress she is making in your good care and we will rejoice here in her recovery if such can be made."

"I am going to interest myself in all the tubercular cases that come under my observation in getting them to our Baptist Sanatorium for treatment. I have always been interested in all our institutions and this case has brought me into more intimate relation with your institution than ever before and I assure you if there is anything I can do at any time for the advancement of your work, I shall be glad to do my part."

I am wondering if there are not many doctors, ministers and others who know of beginning cases of tuberculosis that could be induced to come to our Baptist Sanatorium now. Too often people wait until a patient has exhausted his physical strength and financial resources before seeking our help.

We secure an arrest of tuberculosis in practically every beginning case, but we can seldom restore a far advanced case.

I was born to fight devils and factions. This is the reasons my books are so boisterous and stormy. It is my business to remove obstructions, to cut down thorns, to fill up quagmires, and to open and make straight the paths. But if I must have some failing, let me rather speak the truth with too great severity than once to act the hypocrite and conceal the truth.—Luther.



## REMOVAL OF HOME MISSION BOARD HEADQUARTERS

By B. D. Gray, Corresponding Secretary

The brotherhood will please take notice that on September 1, 1925, the Home Mission Board headquarters will be changed from 1004 Healey building to 804 Wynne-Claughton building, opposite the Carnegie Library on Carnegie Way.

We will be a short half-block from the corner of Peachtree and Ellis streets where there is street car service from all the railroad stations.

In the new headquarters we secure more room and save a considerable sum in our rent.

We shall be glad to greet the brethren in our new headquarters after September 1st.

## NEARING THE CONVENTION

By O. E. Bryan, Corresponding Secretary

Tennessee Baptists are nearing the time for their annual convention which meets in Johnson City, November 11-13. The receipts from May 1st to September 1st have been fairly good compared with the same period last year. We have received more each month than was received during the corresponding month last year, but it must be remembered that last year there was a great round-up for the 75-Million Campaign pledges in October. It seems that Tennessee Baptists are settling down to a regular, systematic and constant method of giving. It developed in the state secretaries' meeting in August that Tennessee is working the co-operative program in perhaps the most complete way of any state in the Southern group. We believe that our unified co-operative program will grow stronger as the days go by. While we are securing permanent enlistment let us not forget to glean the fields where the churches are not enlisted in the regular method of giving. A goodly number of Tennessee churches have adopted the budget system of church finances, giving regularly, yet there are many that still use the old plan of campaigning once or twice each year for the denominational interests. We are now appealing to each church that has not contributed regularly to remember the whole program before the convention meets. Our monthly income is not sufficient to take care of our regular payroll. It will take a special effort on the part of Tennessee Baptists to come to the convention clear of debt on the actual expenses for this year in the co-operative program. We have much to be grateful for. There is a fine spirit in all the district associational meetings notwithstanding the depressing drought. We appeal to every loyal pastor in this state for a concerted effort to reach every church and individual for the whole program before our state convention year closes October 31st.

Following is the statement of receipts for August by the Executive Board, subject to division according to the instructions

of the Tennessee Baptist Convention and the Executive Board and also in line with the program of the Southern Baptist Convention:

### Southwide Objects

Foreign Missions	23 1/2 %	\$4,115.45
Home Missions	10 %	1,751.26
Christian Education	10 %	1,751.26
Ministerial Relief	05 %	875.63
New Orleans Hospital	01 1/2 %	262.69

	50 %	\$8,756.29
State Missions	18 %	\$3,152.26
Christian Education	19 %	3,327.39
Orphans' Home	08 %	1,401.00
Memorial Hospital	05 %	875.63

Total ----- 100 % \$17,512.57

The 19% to Statewide Christian Education (\$3,327.39) is divided as follows:

Union University	05 %	\$ 875.63
Carson and Newman	05 %	875.63
Tennessee College	05 %	875.63
Hall-Moody	03 %	525.38
Ministerial Education	01 %	175.12

19 % \$3,327.39

## STATE MISSION DAY

We are making much these days of our Unified Program. The Baptist and Reflector is for that program with a whole heart and an undivided allegiance. Upon it depends our hope for the future and it alone will solve our financial problems. Even though Southern Baptists were to be inspired to give fifty millions a year, they would have no guarantee against debts without having a program to which all their denominational employees are made to conform. Our great trouble through all these years has been found in the fact that we have not had a definite program based upon a definite budget. Consequently, we have spent money without any certainty of raising it. When we reach the place where all our churches will make definite and regular contributions to our co-operative enterprises, and where our denominational agencies will plan their work upon the basis, not of anticipated receipts but of assured receipts, making sufficient allowances always for failures in collections, then and then only will we rightfully hope to stay out of debt.

Southern Baptists have come to recognize four special days in their denominational work. There are four extra Sundays in each year. At the end of each quarter in our Sunday schools we have a day during which special features of our work are emphasized and when special offerings are taken for support of these special interests. We have our Orphans' Home Day, our Educational Day, our Home and Foreign Mission Day, and our State Mission Day. On these days we study some features of the work and ascertain from the Scriptures just what we ought to do in regard to those interests. And the special offerings on those days come as thank offerings and whatever amounts are contributed on those days ought to be over and above the

amounts pledged to the United Program and should be over and above the amount of our tithes.

The last Sunday in September happens to be State Mission Day. In Tennessee, there is grave need that we make much of the day this year. For one thing, our people need to have some strong and earnest lessons on the importance of keeping the home base well instructed and deeply inspired. During the 75 Million Campaign, we have been so much interested in the matter of raising a huge sum of money that we have lost sight of the things for which that money was to be used.

For another thing, we have been so burdened the last four years by the insistent cries of debts, that we have become obsessed with the idea of economy. Therefore, our state-wide interests have suffered much and in states like Tennessee, wherein there has been an honest effort to give every interest its proportionate share of receipts, the local work has suffered. Tennessee has no evangelists. She has no state-wide soul-winning organization. Her program of instruction and inspiration has suffered much and we need to be reminded of the fact that when we allow the home fires to burn low, the heat of evangelism in other places cools off.

Again, we are faced this year, by the fact that our State Mission work has felt keenly the loss of all receipts for practically three months. This was made necessary by the action of the last State Convention which instructed the Corresponding Secretary to adjust the finances of the convention in such a way as to equalize as far as possible, the inequalities that grew out of the distribution of funds of the 75 Million Campaign. Since State Missions had already received its proportionate part of those receipts, it could not profit by collections received during November and December, 1924. Consequently, it was the last of January, 1925, before it began to receive funds for the promotion of this year's work.

Let our Sunday School officers begin at once to plan for State Mission Sunday. Let pastors make much of it in their announcements. And let every teacher strive to induce his or her pupils to make a sacrificial offering on that day. We ought to raise \$15,000 in free will offerings. Such a sum would greatly help us as we draw toward the close of the convention year. It would make possible an enlarged program of evangelism and it would take care of our most pressing obligations.

## BAPTIST BIBLE INSTITUTE OPENING

The eighth session of the Baptist Bible Institute will open at 10 a. m. September 15th. Marked improvements have been made on buildings and grounds. Excellent accommodations for single men, women and student families. Thorough course for preachers, women and laymen. Prospects are bright for a record attendance.

The opening address will be delivered on the evening of September 15th by R. P. Mahon, Professor of Missions.



Mahon will bring a burning message from his summer travels in Europe, Egypt and Palestine.  
B. H. Dement.

### MY VACATION SUNDAYS

By Ben Cox

The first Sunday was spent on the Leviathan. My first Atlantic trip was in 1880 and was made on the Ohio, a ship of about 6,000 tons displacement. The second was in 1904 and was made on a ship of 14,000 tons, en route to Jerusalem. The third trip was made on the Kaiser Wilhelm II, a ship of about 20,000 tons displacement. The fourth was on the Leviathan, of 59,000 tons.

On the first Sunday out I preached my first sermon after my protracted illness. Dr. Sterns, pastor of the First Reformed Church of Philadelphia, presided at the service. Four other preachers took part, among them being Dr. Henry Rauch, pastor of the church to which Theodore Roosevelt belonged and which he attended faithfully. My subject for this service was "The Rich Fool" or "The Man Who Left God Out."

The second Sunday was spent in Rushden, my father's birthplace. On that day I worshipped at three churches—Park Road Baptist, the Wesleyan and Succoth Baptist, where my mother's father was a member for fifty years and my father's father for sixty years. Both were named John—John Watts and John Cox.

The third Sunday was spent in London. In the morning I heard a fine sermon by Dr. Chilvers at Spurgeon's Tabernacle. I was invited to a place on the pulpit and led in prayer. That night I went to Brixton Tabernacle to hear Pastor Roe who was pastor at Succoth when I was there on my last trip. It was a strong sermon. A few days later I called on my only living aunt, Mrs. Thomas Watts, and was astonished to learn that she and her two daughters were at that service. They were just as much surprised to find that I had been there.

On the fourth Sunday I preached at Park Road Church, Rushden, in the absence of Pastor Sutherland, who was taking his vacation in Scotland. We had an enjoyable and I trust a profitable time. My cousin, Mr. Ben Yorley, takes a prominent part in the work of this church.

My fifth Sunday was spent at Cork, Ireland. I enjoyed many courtesies at the hands of Pastor Gracey, Sherrard, Ronayne and others. In the afternoon Brother Ronayne took us out twenty miles to a country service, and I shall not soon forget it. Brother Gracey, as perhaps you know, was one of the two appointed by the Baptist Union of Ireland to visit America and Canada in the interest of the Irish Baptist University. It was my great privilege and pleasure to preach at Cork at night. I do not think I ever had a more appreciative audience.

My sixth Sunday and the seventh were spent at Keswick convention where I received many spiritual blessings. Perhaps the most popular preacher this year was Dr. Scroggie of Edinburgh, Scotland. He lifted us to the heights in a wonderful way. Another Baptist very popular there was W. Y.

Fullerton, corresponding secretary of the Bible Union Board of Great Britain. He also was very fine. I was surprised to find Dr. J. Stuart Holden, the popular Episcopal preacher of West London, not dressed in clerical garb. He was so very cordial to me that, in a private interview, I mentioned the fact that he had left off his clerical attire, and he said: "I worked that matter out to my entire satisfaction a number of years ago, and I am convinced that I have much more influence in West London dressed this way. I wear the robes when I preach." I shall always feel thankful for nine days at Keswick. Their teaching and holiness inspire me as being very safe and sane. It is simply that the Christian's privilege is to live victorious over sin in and through Him who was made sin for us that we might be made the righteousness of God in Him.

The eighth Sunday was spent at Amsterdam, Holland, a place I had for many years been anxious to visit. I went first to the great old church where the Reformed service has been held for so long. I was impressed by the small number of children present. After leaving there I was lost three times before finding the English-speaking church. A Scotchman, returned from his mission field in India, was the supply preacher in the absence of the regular pastor. The singing at this place was very inspiring, while the sermon was mediocre.

The ninth Sunday was spent restfully and enjoyably on the River Rhine and in going through Cologne and Mainz.

The tenth Sunday I was in Paris. In the morning I heard a fine sermon at the American church. I took lunch in the Eiffel Tower and then taxied to the Baptist church, but was disappointed to find that the service was in French. I then spent a couple of hours in the famous Pere Le Chaise Cemetery where so many notables are buried. In the evening I drove to the Wesleyan church and heard a fine sermon by a returned missionary from India. I found taxi fare lower in Paris than in any other place. I hired taxis seven times that day, going sometimes several miles, and the total cost, including tips, was about \$2.25. Knowing nothing of directions or of distances, I felt comfortable simply to hand the address to the driver and to settle down for the ride.

The eleventh Sunday I was in Rushden, as I wished to visit kin just before leaving for home. I attended Park Road church in the morning and Succoth at night and made an address to the Park Road Sunday school in the afternoon. They have Sunday school twice, morning and afternoon.

My twelfth Sunday was spent on the Leviathan where I am writing this letter. Mr. Salmon, the courteous steward of the tourist division, said to me Saturday morning: "I have taken the liberty of printing an announcement that you will conduct services Sunday." Dr. Waites of Texas Christian University, Fort Worth, Texas, prepared the program which was as follows:

Dr. E. M. Waites, president of Texas Christian University, presiding. Mr. Bellwood, Arizona Teachers' College, Flagstaff, Arizona, song leader. Miss Lillian Lenelon, New York City, pianist.

Among others who took part were: Dr. J. W. Babbitt, Oliver Memorial Church, New York City; Dr. W. R. Leslie, pastor St. Marks M. E. Church, Brookline, Mass.; Rev. H. E. Wahley, Grace M. E. Church, Philadelphia; Dr. Thomas of Howard College, Birmingham, Ala. I was invited to preach and chose for my text, John 3:18. The attendance was good and the interest fine.

I hope to preach at dear old Central next Sunday.

### OPENING OF THE EASTERN BAPTIST THEOLOGICAL SEMINARY IN PHILADELPHIA

The Eastern Baptist Theological Seminary will open its first session, September 22, at 10 a. m. The outlook is fine for a great beginning. Students have applied and are enrolling from a number of far-away states as California, Maine, Ohio and Illinois. They are coming from all nearby states. Prospective students should apply for accommodations at once.

For information write Charles T. Ball, 1812-1814 S. Rittenhouse Square, Philadelphia, Pa.

### REPORT ON CHRISTIAN EDUCATION, BIG EMORY ASSOCIATION

The question of education has never before commanded the attention of the whole nation as now. The cohorts of unbelief have been quietly building up their system of infidelity in our public and private schools of low and high grade, until, before we were aware, our whole system of education has been honeycombed with infidelity. Children of tender years have been taught in many instances that the miracles of the Bible are not trustworthy, the story of creation is an allegory, the life of Jesus a deception, while sin, salvation and the resurrection are unreasonable and that they have been discredited.

We are glad that the state of Tennessee, under a Baptist Governor, has taken a step in the right direction in passing a law forbidding the teaching of infidelity in the schools supported by state funds. We pledge ourselves as Baptists to support no man for the legislature or senate of Tennessee who does not pledge himself to vote for the maintenance and strengthening of laws against the teaching of evolution and other forms of infidelity in schools supported by taxation.

We recognize that the state cannot function in Christian education, but we must not allow the state to teach a theory contrary to the Christian system upon which our nation was founded. We further pledge our support to our own Baptist schools, where the story of creation, as taught in Genesis, is believed as a fact and not a senseless allegory; where the miracles of our Lord Jesus are accepted from His supernatural conception to His glorious ascension.

Such schools we have in our Baptist colleges of Tennessee and we hereby covenant with one another to support these schools with our means and our prayers and our patronage.



## The News Bulletin

**WOODLAND REVIVAL.** Pastor W. L. Howse of Woodland Church reports a good meeting, in which J. T. Early of Tulsa, Okla., did the preaching. Although the preaching was fine and the interest good, there were only two additions, one for baptism and one by letter. The church gave Brother Early a unanimous invitation to return next year.

**CORDOVA REVIVAL** was conducted by Evangelist L. O. Vermillion. Seven were approved for baptism. Brother W. L. Howse is pastor and is now in Kentucky in a meeting.

**A. B. JOHNSON** reports a wonderful revival which he has just held with Boll Camp Church, Knox County Association. During the meeting there were 67 professions of faith and 39 additions to the church, 35 of these being for baptism. Rev. J. A. Caylor of Maryville did the preaching. At the close of the meeting a free-will offering of \$210 was given the evangelist, while Pastor Johnson's heart was made glad by a purse of \$75 and a substantial raise in his salary.

**RICHARD OWEN**, pastor of the Milan Church, spent his vacation in Nashville. He supplied for Belmont Heights Church, August 16 and 30.

Mrs. T. A. Watson sends in a splendid report of a revival in their church (of which she does not give the name). The meeting was conducted by Dr. J. W. Porter of Kentucky. There were 24 additions to the church. Mrs. Watson says: "Dr. Porter preached a fearless, spiritual message. The people of his childhood home love him. We feel that we must thank God that he came to our community."

**CHAMBERLAIN AVENUE, CHATTANOOGA**, closed their revival August 23. Rev. J. E. Merrill of Ashdown, Ark., did the preaching. The preaching during the meeting was in the form of teaching. Large classes attended and much good was done.

**ANTI-EVOLUTION LEAGUE** held a meeting in Louisville, Ky., last Friday. The Bible Institute at West Broadway Church has been postponed on account of the serious illness of some of the speakers, among whom are Dr. George W. McDaniel and Dr. W. W. Landrum.

**HOME BOARD MOVES.** We give elsewhere a notice from Dr. B. D. Gray of the fact that the Home Board has moved its offices in Atlanta. Let the brethren get the new address and keep it for future reference.

**TENNESSEE COLLEGE** will open for the fall term on September 16th. The opening exercises will be held in college chapel at 10 o'clock in the morning. President Atwood reports that reservations for rooms for the coming year are fifty per cent larger than at this time last year. Parents ought to make it possible for their daughters to attend this school.

**ETHRIDGE REVIVAL.** Pastor Marvin O. Wayland of Ethridge Church sends in a report of their revival which was characterized by deep spiritual power. Seventeen made professions of faith and seven united with the church. Brother Wayland has been called as pastor of the church for the coming year. The church has purchased a beautiful lot for their new building which will be constructed of concrete blocks with all modern equipment. Brother Wayland says, "There are numerous obstacles to be surmounted, but with the help of the Lord we are going over the top."

**UNIVERSITY REFUSES MONEY!** According to recent press dispatches, the University of Wisconsin has refused a gift from the General Education Board of New York City. Already some are seeing the handwriting on the wall.

**GOLDSBORO, N. C.** Dr. L. R. Scarborough did the preaching in a revival meeting which closed recently with seventy additions to the church by baptism and many volunteers for special service.

**REV. W. A. FREEMAN** has resigned the care of the church at Vivian, La. C. E. Willbanks of Fayetteville, Ark., has been called to succeed him.

**MR. W. E. BARRETT** of Clarksville, Tenn., has been engaged by the Baptist and Reflector. He will launch an advertising campaign and will assist in the physical part of the paper work.

**RECEPTION FOR DR. AND MRS. KNIGHT.** The church at Clarksville held an informal reception at the close of prayer meeting last week. It was given in honor of Dr. and Mrs. Ryland Knight, who left for their new field of labor the following day. Dr. Knight assumed his duties as pastor of Delmar Church of St. Louis last Sunday.

**400 PROFESSIONS OF FAITH** resulted from a meeting at West Monroe, La., according to the Baptist Message. Evangelist Crimm did the preaching, assisting pastor W. E. Neill.

**DR. BEN COX AT HOME.** A letter from Dr. Ben Cox, pastor of Central Church, Memphis, states that he will be back at his post of duty from now on. His health has been greatly improved by his trip abroad. He occupied his pulpit last Sunday.

**THE SEVENTH DAY ADVENTISTS** have just closed their annual encampment at Paris, Tenn.

**ANOTHER ORATOICAL CONTEST.** The "Better American Federation" of California has announced that it will conduct during the school year of 1925-1926 another inter-collegiate oratorical contest. The orations will deal with the national Constitution and handsome prizes will be offered to the winners.

**REV. DOUGLAS HUDGINS**, son of our Educational Secretary baptized his first converts August 30. He is pastor at Mt. Pleasant. It is a happy day for a preacher when he can have the privilege of leading professed Christians into the baptismal waters.

**HARDWARE MAN READS AND PAYS.** The editor had a long and newsy letter the past week from Brother A. S. Hammon of Clarksville, Route 4, who is a hardware dealer. In the letter Brother Hammon says, "I have been a subscriber to the Baptist and Reflector for more than twenty years, and have never been in arrears five minutes during that time. . . ." It would save the paper many dollars, hundreds of them each year, if all readers would emulate his good example.

**P. B. BALDRIDGE** has moved from Tennessee to Moulton, Ala., where he is now happily located in his new pastorate. Brother Baldridge in a recent letter says, "My connection with the State Board of Tennessee was pleasant indeed. I learned to love and appreciate the workers there very much. Tennessee has a princely secretary in the person of O. E. Bryan. I hope Tennessee will stand by him in a great way."

**BOONEVILLE REVIVAL.** Mr. T. W. Davis of the church at Booneville sends in a good report of their revival which closed week before last. Brother Davis says, "The preaching by both pastor and evangelist was simple, yet powerful. There was a great revival spirit among the whole church and the last week saw the house crowded at every night service." There were twenty-two additions by baptism and two by restoration. Pastor G. W. Passmore was assisted by W. H. Peck of Gastonia, N. C.

**L. S. EWTON** has been with Brother Roark, pastor of Spring Creek, in a revival which resulted in eight additions to the church and a marked improvement in the spiritual life of the congregation. Brother Ewton says, "Brother Roark is one of our very best pastors and Spring Creek is one of our strongest country churches."

**M. P. HUNT ILL.** Dr. M. P. Hunt, the old "Kentucky War Horse," is on the shelf for a while, due to the orders of his physician. Dr. Hunt's illness is not serious, but he will be unable to resume his duties with the Anti-Race Track League for some time. However, he reports enough success during the recent primary elections to make it warm for the gamblers when the next legislature meets.

**PASTOR W. J. MALONE** is now located at Hazel Green, Ala.

**DEACONS ORDAINED.** Rossville Church ordained eight deacons on the last Sunday in August.

**GREAT PROTESTANT PARADE.** On the 6th of July 50,000 Protestants paraded through the streets of Vienna, Austria. It is said that the parade was given in response to a demonstration on the part of a host of Romanists who had a parade a short while before.

**BROTHER J. E. TAYLOR** writes to say that he is not lost as was reported last week through the columns of the Western Recorder. So far as Dr. Alldredge's files were concerned, he was not listed at his new address which is Clarksville, Tenn., R. 4, box 86. Brother Taylor says, "I learned my A, B, C's from the Western Recorder. I also read News and Truth, the Baptist and Reflector and other religious papers. I don't see how so many Baptists and some pastors can do without their denominational papers."

**PLANS FOR GREAT REVIVAL** are under way at the Tabernacle Church, Chattanooga. The meeting will begin the first Sunday in October with Dr. W. L. Walker of Ohio doing the preaching.

**MRS. CALVIN GREGORY**, wife of Rev. Calvin Gregory of Pleasant Shade, has been in the Baptist hospital at Nashville for several days undergoing treatment. Brother Gregory is Clerk of Enon Association.

**FORTY ADDITIONS** resulted from the meeting at Prospect Church, Hollow Rock, in which pastor J. G. Cooper did the preaching. During the meeting several old people were converted. Baptizing was held in a large pond on the afternoon of August 23, and it is estimated that 2,000 people witnessed the service.

**CENTRAL CHURCH, MARTIN, REVIVAL** began August 30th with E. F. Adams of Galveston preaching and John Anderson of Mayfield, Ky., leading the singing.

**FORMER HALL-MOODY STUDENT DIES.** Prof. Martin L. Hardin of Camden, died two weeks ago after an illness of two years. He was an ex-honor student of Hall-Moody and while there as a student won the love of and married one of the teachers, Miss Mabel Whison. Prof. Hardin taught for several years at Bolivar. While pursuing his work for a degree from the State University he was stricken with the illness that resulted in his death.

**GRANDVIEW, NASHVILLE.** The revival meeting for the year will begin September 7th. Rev. Tom Roberts, pastor of Grace Church, Nashville, will preach. Grandview is spending about \$1,000 in improvements on her buildings. Pastor Kendrick is optimistic over the outlook.

**EDGAR W. BARNETT** has been leading the saints of two churches in a spiritual battle. Mt. Hermon Church received eighteen new members as a result of a meeting in which Brother Barnett, pastor of Seventh Church, Nashville, did the preaching. At Woodland, Ky., there were twenty-one additions for baptism.

**IRON CITY** has been blessed by a visit of Evangelist John Hazlewood and Mrs. Hazlewood. Great crowds heard them and many turned to the Lord Jesus and were saved. There were twenty-five additions to the church. The Hazlewoods are now with E. E. Hazelwood of Watauga Valley.

**FELLOWSHIP CHURCH.** During the week of August 16 to 21, Rev. Leonard Robertson, a student at Hall-Moody, preached in a series of meetings at Fellowship Church, Concord Association, his old home church. The church experienced a genuine revival and four were received for baptism.

**A HAPPY EDITOR** was seen about the editorial offices last Monday morning when a letter from Pastor J. H. Ponder of Elizabeton contained a long list of new subscribers. It can be done and the pastors are the ones who will reap the largest results from the labors spent in increasing the circulation among their members.



## THE SERMON FOR THE WEEK

Contributions Must Not Run  
Over 2,500 Words

### WHAT SHALL THY RECORD BE?

A Sermon From a Layman to Young People.

J. B. Woodward

I am sending this manuscript to this paper, which is kind enough to publish it for me, hoping that it's publication may be of some benefit to those who read it. I am not writing as a minister, teacher or even a public speaker, but I am writing as only a layman and a lover of young people, and it is for young people especially that this message is intended. I am a lover of young people because I realize that the young people of today are the matured citizens of tomorrow. I, also, realize that it must be by love that this generation is to be inspired to higher and nobler purposes in life.

It may seem strange, but as a text upon which to base my remarks and lead your thoughts I shall not select any quotation from Scripture. The selection of this subject was suggested altogether by a coincidence like this:

Out here in the country, where I was born and reared and still live, our high school closed last spring with the usual nightly entertainments given on such occasions. I attended these and enjoyed the rendering of each evening's program immensely. On one night as I sat and listened to a chorus of boys and girls sing "Bring back my school days to me," my sentimentality set to work. In the auditorium of a fine high school building which stands upon the same ground on which stood the modest house in which I attended school as a lad myself, and under the spell of all that was going on about me, memories of my own school days came flooding back to me.

An April shower and an afternoon at home alone gave opportunity for soliloquy and musings. I ransacked the place for some of my old school books, and finding some I began turning pages for familiar markings and dates made by friends and classmates of other days. Among others I found this quotation on the fly-leaf of a text-book in Composition and Rhetoric. Here it is: "I heard a voice which cried, Alas! Alas! whatever hath been written shall remain, nor be erased, nor written o'er again; the unwritten only still belongs to thee, take thou heed and ponder well what that shall be." And I said, how true. Little did I grasp of the great truth that is wrapped up in those few words, and I doubt that the boy, who fifteen years ago wrote those lines before me realized the depth of meaning conveyed. But you know years bring experience and with experience comes a knowledge of the truth. Let us consider.

Whatever hath been written shall remain nor be erased nor written

o'er again. Young people, it is true that just now you are writing an indelible history of a life and that life is your very own. You are the only one who can put into that history what really ought to be there. The things that you are putting into your life's history are those by which you are being known as you pass this way, and they are going to determine to a great extent your future eternal happiness or sorrow. It is also true that whatever has been penned upon the parchment of your autobiography cannot be written o'er again. If on the pages of the past as you scan them, there is no cause for regret, then I am proud of you and God bless you for it. However, if on the other hand, as you look back over the way you have come thus far, there is cause for regret on account of mistakes you have made, then do not allow remorse to get the better part of you. Forget the mistakes of yesterday and determine to make others forget them because of the fairer, purer page of today.

We have talked about the past and present, but it is the future concerning which I wish to speak to you because it is still before you and you can make of it what you will.

The future still stretches before you and bids you write it well. I know that there are those who claim that it is hard for them to attain success; that opportunities are few and chances are slim. Listen! Opportunity comes your way each day. The dawning of each day is but the opening of another door for you. The shining rays of God's sun in the heavens is but the reflection of His smile of approval commending your honest efforts while the falling of the night-shades, lulling the world to sleep and rest, typifies His forgiveness of your honest mistakes. The setting of the stars in the heavens to guard over you is the evidence of His undying love for His own. What you make of your life depends upon what your will is in the matter. You can be useful to your country and fellowman if you will to be. There are stations all along the highway of life that are now famed stations because of the determination and loyalty of him or her who fills them.

And yet the world needs men. It needs men of integrity and honesty. It has men of base principles aplenty. It has men of high codes of honor, but never an over-supply. Have you stopped to realize that the men who are doing the big jobs of this world are passing and sooner or later in the natural course of human events a successor must fill their places? You can fill one of these places of honor if you are prepared to. Of course, I do not mean to say that this is altogether easy. I would not have you believe that the royal road to success is a macadam highway, whereon men fairly glide to fame and fortune, for it is not. Rather it is a winding road of stony surface ever leading upward, but the roughened surface gives sure footing to unsteady and uncautious footsteps, thereby preventing wreckage.

If you are to attempt to go high in the estimation of men who know merit in manhood and true worth of character, you really must be ready to make the necessary preparation.

You cannot gather eagle's eggs until you first have scaled the craggy heights whereon the nest is built. You must decide upon your life's work and then prepare for that place. In deciding on what you will do, find out God's purpose and plan for you, for he has a plan for every life. He will reveal this plan to all who really care to know and who are willing to submit to His will concerning them. Having found your place proceed to fit yourself, not only mentally, but physically and spiritually.

Young ladies, God is calling some of you to mission fields of Christian service for Him. It is the case with some and may be with you that your parents discourage you and tell you you have no call. You and you alone know if God has called you. If you have had a call from Him, true happiness will only come to you through a fully surrendered life. He who called you also said that unless we are willing to forsake father and mother and houses and lands for His sake we are unworthy of Him. I know that to do just as He would have you do at all times, will require sacrifices, but young folks, if you must sacrifice, surrender anything before you do a principle which you know to be right. Always stand by principles that are just and holy and put your trust in Him. He will keep you from all harm and lead you to fields of service in which you may reap a harvest of joy and happiness.

## Two Letters

The first  
written  
twenty years  
ago, the  
second  
recently by  
Mrs. J. H.  
Bourland,  
Frankston,  
Texas.



June 2, 1904, she writes:—

"For twenty-three years I was a constant sufferer from chronic catarrh. I had a severe misery and burning in the top of my head, a continual dropping of mucous into my throat causing frequent expectation. My entire system became involved and I grew worse. It seemed as if I could not recover from a constant cough and frequent attacks of bilious colic. My bowels were affected, causing alarming hemorrhages. I tried many remedies and finally took Pe-ru-na. In three days I was relieved of my bowel trouble and entirely cured by five bottles. I most cheerfully recommend Pe-ru-na."

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Now as I said in the beginning, I am a lover of young people and if I can ever meet with or hear from one boy or girl who has chanced to read these few remarks from a plain country layman (once a boy who appreciated advice), and who has been benefited and helped to higher aim in life thereby, then joy shall be full and I shall thank God who prompted the giving of this message. If you read this and are unsaved, have never put your trust in Jesus Christ, let me say to you, determine now to live for Him who died for you and remember the words of truth set out in the beginning as a text for that which I have written. "I heard a voice which cried, Alas! Alas! Whatever hath been written shall remain nor be erased, nor written o'er again; the unwritten only still belongs to thee, take thou heed and ponder well, what it shall be." Shelbyville, Tenn.

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# SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and B. Y. P. U. Department .....Tullahoma  
DAVID N. LIVINGSTONE, East Tennessee Field Worker .....Spartanburg  
W. C. MILTON, West Tennessee Field Worker .....Jackson  
MISS ZELLA MAE COLLIE, Elementary Worker .....Jackson

## SUNDAY SCHOOL NOTES

Every association visited so far has enlarged enrollment in the Sunday schools. Some of them considerably increase. This is very encouraging, as the greatest growth is not in the country, but in the town and city churches, where people are all collecting. If we fail to take care of the country churches we will lose in our entire denominational program.

Miss Zella Mae Collie, our very efficient Elementary Secretary, is at home sick. She has been threatened with fever for some time and last week the physicians at Knoxville insisted that she quit her work and go home for a rest and medical treatment. Mr. Willette D. Anderson took her place in the training school at Lincoln Park Church. This is just like Willette to take the place of some one else in an emergency.

We have some very encouraging reports coming from the summer workers in the outlying districts. We cannot give complete reports of all of these, but will try to sum up each man's work when they close. R. D. Carrin who worked in New Salem Association has done some magnificent work and has finished and returned to Mercer University to continue his studies in school. Carrin made himself felt in New Salem in a great way. Among the best reports sent in during the season came from him and his territory. Frank Collins has done some splendid work and is still in Stewart County in training schools and will be for the remainder of this month. Mr. Sauls is still at work in Union and has made a good record which will be made later on. Swan Haworth cannot be excelled in his efforts in Grainger County. Hamkons, Noblett and others have all rendered splendid service in their fields and will make their reports in a few weeks.

A fine class has been reported from Nashville, taught by Mr. Claud Sweeny. Some more than a dozen enrolled and examination questions asked for.

## TRAINING IN BIBLE STUDY

Last week at Lascassas Baptist Church the Instruction Committee of the BYPU fostered a class in Miss Lucy Cooper (Johnson) book training in Bible study. Twenty members of the BYPU were enrolled. Much interest was manifest.

Sibley C. Burnett of the State summer field force was the leader of the class.

Lascassas is a wide-awake church. The new church building is very attractive and is symbolic of the spirit of progress in that community.

Coming October 23, 24, 25, Tennessee Baptist Student Conference, to be held First Baptist Church,

Nashville, Tenn., fostered by Tennessee Baptist Board and the Southern Baptist Inter-Board Commission. Baptist students from every school, both denominational, state and private, to be guests of Nashville Baptists for these three days.

Pastors and church members are requested to assist in planning for entertainment on Howard plan.

## Key Note

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Rev. George L. Ridenour reports a large class in Christian stewardship at both Carthage and South Carthage. He has just ordered twenty extra books and writes that the interest is still growing. We hope to issue a large number of diplomas to these classes.

Nothing concerning our work is so heartening as the way people are taking to Dr. Bryan and Dr. J. D. Freeman. There is a new feeling everywhere. The rugged honesty of Dr. Bryan and his way of making everything connected with the work so clear and above board appeals to the average person. The people are being renewed in their confidence and support. Dr. Freeman is making the Reflector speak for itself. Many are pricking up their ears even before they meet the new editor. I find many preachers already out urging their people to subscribe for the Reflector, because they have a new spirit back of the sheet. Dr. Freeman is also making a fine impression on the people everywhere. Subscriptions are pouring in from every source. Let us all boost the paper and put it in the homes of all our people.

Douglas Hudgins reports good training school at Loudon last week.

Sibley C. Burnett had fine class at Lascassas last week. Good attendance.

## BAPTIST SUNDAY SCHOOL CONVENTION

The fifteenth annual session of Clifton Association to be held with Longfield Baptist Church, August 28, 29, 30, 1925.

Friday Evening—7:30 p. m., sermon, Rev. Albert Hale.

Saturday Morning—9:30 a. m., devotional; 10:00 a. m., organization; 10:30 a. m., welcome address, C. B. Peoples; 10:45 a. m., response, J. H. Wallace; 11:00 a. m., address, W. D. Hudgins.

Noon—1:30 p. m., devotional; 1:45 p. m., "What Effect Does the Sunday School Have in the Forming of Character," J. J. Henderson, C. A. Ladd; 2:30 p. m., "A Teacher's People's Work, in charge of W. H. Preston.

Preparation," G. X. Hinton, Lee Ward.

Saturday Night—7:30 p. m., Young the Sunday School Conference, led SUNDAY MORNING, 9:00 a. m., by David N. Livingston; address, selection to be made by the Conference; relation of the Sunday School to the Unified Program.

All churches and Sunday Schools are requested to send delegates, their pastor, officers, teachers and B.Y. P.U. workers; also 50c to help pay the expenses of the convention. Every Sunday School is cordially invited to take part in this work.

W. M. Hightower, Chairman.  
J. C. Johnson, Secretary.

## WHO AND WHAT IN TENNESSEE?

(This may be given in the form of a contest, questions being written on paper cut in shape of map of Tennessee. It may be a blackboard quiz or given orally.)

- A—nnual State Convention meeting, where? when?
- B—Y. P. U. and S. S. Secretary?
- C—apable Baptist and Reflector editor?
- D—istrict Vice Presidents of the W. M. U.?
- E—arnest State Mission Secretary?
- F—aithful Sunbeam leader?
- G—oodwill Center superintendents?
- H—ospitals two?
- I—ngenious mission study leader?
- J—oyful W. M. U. secretary?
- K—ind, capable Stewardship chairman?
- L—oyal president of Hall-Moody?
- M—issionary at penitentiary?
- N—ame of Carson-Newman president?
- O—rphanage superintendent?
- P—ersonal Service chairman?
- Q—ueenly president of W. M. U.
- R—oyal Ambassador leader?
- S—tewardship chairman?
- T—ennessee College president?
- U—nion University location and president?
- V—aluable W. M. U. treasurer?
- W—hite Cross chairman?
- X—act W. M. U. headquarters?
- Y—W. A. and G. A. leader?
- Z—ealous office secretary of W. M. U.?

## NASHVILLE Y. W. A.

The quarterly meeting of the City Y. W. A. was held on Tuesday evening of this week at Eastland Baptist Church. A delicious supper was served by the girls of Eastland Y. W. A. and the color scheme of green and white was effectively carried out in the decorations. During the supper hour Mrs. Brown and Miss Caruthers, violinists, rendered appropriate music which was enjoyed by all present. Miss Sarah Katherine Ferguson gave a reading as part of the program also. One of the interesting features of the evening was the introduction of the honor guests, Misses Armalia and Kathe Gerwich of Budapest, Hungary, who are at present attending the Baptist Theological Seminary at Louisville, Ky.; Mrs. Stover, of New Orleans; Miss Cora Moore, of the Stockton Valley Institute; Miss Myriam Richardson, of the Louisville Training School; Miss Cornelia Rollow, young people's leader of Middle Tennessee; Mrs. Grimsley, Associational young people's

leader; Mrs. Britton Ross and the following officers of the City Y. W. A.: Misses Kathryn Burnett, President; Margaret Lanier, Vice President; Alice Saunders, Secretary and Treasurer; Margaret Piper, Chorister.

After supper a very interesting and helpful program was rendered. Mrs. W. F. Powell, of First Baptist Church having charge of the devotional taking as her subject, "There Is a Place by Me," found in Exodus 33:21. Misses Armalia and Kathe Gerwich from Hungary were the main speakers of the evening and gave very interesting talks on the history of Hungary and the history of the Baptists in that country. These two young ladies were dressed in their native costumes and made strong appeals for Christianity for Hungary.

Miss Rollow gave an interesting account of the Y. W. A. encampment at Ridgecrest. Announcement was made of the City Y. W. A. Training School which is being planned for the week of November 16-20 at First Church. The following committee chairmen were appointed by the President: Miss Mary Bryan of Belmont, chairman of Social Committee; Miss Gladys Weir of North Edgefield, chairman of Publicity; Miss Ruth Vaughn of Third Church, chairman of Mission Study; Miss Bernice Owen, Eastland, chairman of Personal Service.

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## B. Y. P. U. TRAINING — OBEYING — SERVING KEYNOTE — "HIS WILL — MINE."

Edited by

W. H. PRESTON, B. Y. P. U. Secretary ..... 205 Caswell St., Knoxville  
MISS ROXIE JACOBS, Junior and Intermediate Leader, 161 8th Ave., N., Nashville  
Address all general correspondence to Sunday School and B. Y. P. U.  
Department at Tullahoma

### YOUNG PEOPLE'S OUTING

Out under the trees at Shelby Park, on the hill, the Intermediate B.Y.P.U. of Edgefield Baptist Church enjoyed a most pleasant evening on Friday, August 28. This gathering of young people was for the purpose of bringing the members closer together. After participating in a number of wholesome games in which all heartily joined, the young folks retired to a most attractively set table in the Mission Lodge where all kinds of good things were spread to eat, and after invoking the blessings of God the time was most delightfully enjoyed in the presence of a band of happy boys and girls that was good for anybody to share in.

Those present from the Intermediate Union were: Albert Holman, leader; Tracy Freeman, Albert Minor, Oscar Griffin, Ovid Allen, Douglas Shelton, Edna Allen, Mary Alice Wood, Alberta Saunders, Martha Malone, Lucile Whited, Mildred Wade and Nell Wade, president.

Mrs. Wade and Mrs. Allen were real leaders of this happy band of young people, and assisted in all of the preparations of the evening which is indicative of the fact that the young people need the leadership of the older people in the church. This gathering might well be called an "Intermediate B.Y.P.U. Demonstration Outing," for it was truly such, and real and enjoyable.

The visitors present were: Mr. Allen, Mr. and Mrs. H. C. Tooley and daughter, Sarah Jeanne.

Reported by H. C. Tooley.

### B. Y. P. U. NOTES

At the Big Emory Association Miss Ada Robinson read a splendid report of the young people's work. Miss Robinson has done exceptionally fine work with the Juniors in Big Emory Association.

Miss Zella Mai Collie of Jackson all over the state, and everywhere in the past few days because of illness. Miss Collie was in a local training school in East Tennessee when she was compelled to go home for a few days' rest. Miss Collie has been doing exceptionally fine work all over the state and everywhere she has been we find the best kind of Junior, Primary, Beginner and Cradle Roll work. Recently our Elementary Worker visited Rockwood and we saw the results of her work while attending the Association there.

Miss Roxie Jacobs was in a training school at Leoma recently.

It was a pleasure to have Dr. and Mrs. Harry Clark of Greenville, S. C., in Tennessee recently. Dr. Clark has just closed his work as dean of the Furman University summer school and will take up his work as head of the Educational Department in that institution in a few days.

The Adult Union (called Senior Number 2) of the Central Baptist Church at Fountain City is doing exceptionally fine work. It is made up of married folk largely and their programs are put on with an enthusiasm that is rare. Out of forty-two members on roll, thirty-five were present last Sunday night.

This next Sunday is the second Sunday in the contest for the state banners. Every union has a chance to secure one of the beautiful banners to be given at the next State BYPU Convention. The best Senior Union in the State, the best Intermediate Union, the best Junior Union, the best College BYPU, the best City BYPU, the best Associational BYPU, the best Regional BYPU Conventional and perhaps the best Adult Union will be awarded banners.

#### Do You Want to Go to College?

If you desire to go to College there is really no reason why you should not attend. Your friends will be glad to lend you assistance, the colleges will be glad to help you out, and there are other ways of making your way through the first year at least of college life. Get in touch with one of our four Baptist colleges or with our Mountain Schools right away and ask them to advise with you as to how best to start in your college work. If you are not prepared for college, our Mountain Schools offer a rare opportunity to push forward rapidly and economically. But don't fail to go to college if there is any chance!

Three new unions were admitted into membership in the Knox County Federation in their last meeting held at Washington Pike September 1st. President Hollis Loveday and his committee are doing a splendid work.

The Watauga BYPU Associational Convention will be held one Sunday in October. We hope to be able to attend this meeting. Miss Loretta Stout of Butler is co-president of the Association.

The Tazewell BYPU, with Miss Thelma Green, corresponding secretary, put on a demonstration at a nearby church last Sunday and organized a new union. Mr. Wiley King BYPU extension enthusiast from Knoxville, assisted in the demonstration and the organization.

One of the most encouraging features of this fall's work is the growth of the BYPU work in Grainger County. Between five and six hundred young people gathered from all over the Association at the Rutledge Convention last Sunday. It was a great day for the young people of Grainger County. Swan Haworth has done a memorable work in that Association and we hear praise for his work on all sides.

The City BYPU meeting of Chattanooga Union will be held Monday night, September 21st. We hope to meet with the young people of that city on Sunday and Monday of that week to assist in any way we can in

planning out for the year's work and for the annual training school to be held in February.

Secretary Jerry E. Lambdin, Associate Editor, to Dr. Leavell in the Sunday School Board, took up his work in Nashville, September 1st. Mr. Lambdin is completing the publication of pamphlets on all the officers and their duties. These pamphlets will be sent out free from the BYPU Department at Tullahoma. Your State Secretary is collaborating with his brother, Ed S. Preston, of North Carolina, in writing a tract on "The Corresponding Secretary and the Social Committee," which will be off the press in a few days.

Dr. and Mrs. L. P. Leavell are still confined to the Madison Sanatorium at Madison, Tenn. Both Dr. and Mrs. Leavell have been ill. Dr. Leavell suffered a patial numbness of his left side about six weeks ago and has been slowly improving since. We feel sure that he would appreciate the expressions of love from his friends over the State. It would be a thoughtful thing in writing to friends who are ill oftentimes to put a note at the bottom of the letter stating that no reply is expected. This saves a person's strength a great deal.

Your secretary is visiting the Watauga Association, Tennessee Valley, Stockton Valley, McMinn County, and the Midland Associations during the next few days.

### Grainger County BYPU'S Flourishing

The Grainger County BYPU Association met at Rutledge Sunday, September 6th, and enjoyed a good program prepared by State Worker Swan Haworth and President William Daniels of Sunrise, Associational BYPU President.

The morning program consisted of BYPU reports, special music and addresses. In the afternoon a play, "The Three Visitors," was presented by the Buffalo Union. Special music was a feature of the afternoon. The principal address of the afternoon was delivered by Rev. O. E. Turner, Educational Director of the First Baptist Church of Knoxville, Tenn., who spoke on "The BYPU Motto, II Timothy 2:15." Your secretary also spoke.

The next meeting of the Grainger County Association will be held at the North Corinth Church on the First Sunday in April. The program will commence early in the afternoon and will continue until a few moments before the supper hour. A basket supper will be spread by those who attend. A short vesper service will follow and the meeting will come to a close at about 7:30. This will make it possible for the young people to reach home about 8:30 or 9 o'clock. This seems to be a good plan.

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### REPORT OF COMMITTEE

#### On Changes in Constitution and By-Laws

We recommend the following changes in the constitution:

1. In Article IV, line one, insert "Vice President" after "President." Also in line five insert "Stewardship Director" after "Director." Also in line seven insert "and divisional young people's leaders."

2. We recommend the following changes in the by-laws:

In Article V, line seven, after "books," insert of "W. M. U."

Mrs. W. I. Shannon, Chairman;  
Mrs. W. F. Robinson,  
Mrs. Roscoe Meadows,  
Mrs. W. B. Crenshaw,  
Committee.

### SOCIETIES ORGANIZED FROM MAY 1 TO AUGUST 31, 1925

Beech River—Rock Hill, W.M.S.; Beulah—Union City, S.B.B.; Woodland Mills, R.A.; Lexington, G.A. Big Hatchie—Henning, G.A.; Woodlawn, R. A. Campbell County—Little Cove Creek, S.B.B. Chilhowie—Kagley's Chapel, Y.W.A., G.A. and S.B.B.; Codes Cove, W.M.S.; Gaylound Heights, W.M.S. Clinton—Andersonville, Y.W.A. Concord—Smyrna, S.B.B. Friendship—Newbern, G.A. and R. A.; Cross Roads, S.B.B. Gibson—Medina, Y.W.A.; Hickory Grove, S.B.B.; Oakwood, S.B.B.; Cross Roads, S.B.B.; Oakwood, Y.W.A.; Salem, S.B.B.; Beech Grove, W.M.S.; Hickory Grove, Y.W.A. Giles County—Pleasant Hill, W.M.S.; New Zion, W.M.S. Grainger County—Buffalo, G.A.; Rutledge, S.B.B. Hardeman County—Saulsburg, S.B.B. Holston—Erwin, Jr. G.A. Jefferson County—Jefferson City, second W.M.S.; Nance Grove, Y. W.A. Knox County—Riverdale, G.A.; Deaderick Avenue, R.A.; Euclid Avenue, Y.W.A.; Inskip, R.A.; West Lonsdale, G.A., R.A. and S. B.B.; Fountain City, First, R.A.; Broadway, R.A. Little Hatchie—Ebenezer, W.M.S. McMinn—Calhoun, R.A. McNairy—Adamsville, S.B.B.; Bollivar Y.W.A.; Hickory Valley, S. B.B. Nashville—Old Hickory, W.M.S. New Salem—Carthage, S.B.B.; Alexandria, S.B.B., R.A., G.A., and

Y.W.A.; South Carthage, W.M.S.; Peyton's Creek, S.B.B.; Turkey Creek, S.B.B. Nolchucky—Warrenburg, R.A., G. A., and Y.W.A.; Russellville, R.A.; Whitesburg, R.A. and G.A.; Concord, S.B.B. Ocoee—Parkers Gap, W.M.S.; Candis Creek, W.M.S. and S.B.B.; East Chattanooga, Y.W.A., G.A. and R.A.; Tabernacle "Anne Hasseltine," Y.W.A. Sequatchie Valley—Daus, W.M.S.; Sequatchie, S.B.B.; Jasper, S.B.B. and Y.W.A. Sevier—Pigeon Forge, G.A. Shelby County—Central, Memphis, Y. W.A.; Prescott Memorial, Intermediate and Jr. G.A.; Central Avenue, Y.W.A.; Boulevard, Y.W. A.; New South Memphis, S.B.B. Southwestern District—Mt. Nebo, W.M.S. Stone—Cane Creek, W.M.S.; Monterey, Y.W.A. Sweetwater—Madisonville, R.A. Watauga—Elizabethton, Y.W.A. Weakley County—Cottage Grove, W.M.S., G.A. and S.B.B. Wm. Carey—Elora, W.M.S. Wilson County—Mt. Olivet, W.M.S.; Gladeville, W.M.S. and S.B.B. Total—W.M.S., 21; Y.W.A., 18; G. A., 16; R.A., 15; S.B.B., 24. Total, 94.

### EAST TENNESSEE

**Superintendents' Conference, First Baptist Church, Knoxville, September 16**  
Devotionals—Mrs. R. L. Cowan, Knox County.  
Welcome—Mrs. James H. Brakehill, President First W.M.S.  
Roll Call and Introduction of Superintendent—Mrs. R. L. Harris, Vice President.  
Business—Treasurer's report, Mrs. F. W. Condgon, Washington Avenue. Plans for the New Year—Miss Mary Northington.  
Announcements—Mrs. H. E. Christenberry, Division Secretary.  
Noon—Luncheon.  
Woman's Hymn—"Revive Us Again."  
Watchword for the year.  
Superintendent's Round Table.  
Our Opportunities.  
Our Obligations.  
Our Objectives.

**SORE EYES** Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt.  
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March 29, 1920

Anglo-American Drug Co.,  
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Gentlemen:—  
In regard to Mrs. Winslow's Syrup: My baby suffered greatly with colic, and a friend told me of this Syrup and after I used it, baby improved wonderfully in health.  
I can recommend this medicine to be excellent.  
Yours truly,  
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New York, Toronto, London, Sydney



Song, "Take My Life and Let It Be," Miss Hannah Francos.

Sentence prayers.

We hope to have every East Tennessee Superintendent present on this day. Mrs. Roy Shiply, our Y. P. leader, invited our young people's leaders to join the superintendents, and they will have a conference in the afternoon. Come and let us plan our work to glorify our blessed Lord.

MRS. R. L. HARRIS.

### A CALL FOR "ROYAL GUARDS"

By Mrs. J. E. Lambdin

(Sing to tune of "A Call for Loyal Soldiers.")

A call for loyal Baptists comes to us today—

Baptists who are willing, every week to pay

To the Mission Program. It will not be hard

If you'll be enlisted as a "Royal Guard."

Chorus:

A "Royal Guard" for Jesus, our Leader true;

Others have enlisted, why not you? Give to Missions weekly; it will not be hard.

Will you be enlisted as a "Royal Guard?"

Our mission work is suffering; there's a crisis here.

Picked soldiers are demanded. Will you volunteer?

Sacrifice for Jesus; it will not be hard

If you have the spirit of a "Royal Guard."

Throughout the world in darkness, doors are open wide;

They're pleading for the gospel; will they be denied?

It's ours to send the answer; will we fail our Lord?

Or will we give our money as a "Royal Guard?"

If sixteen thousand Baptists in our state will pay

At least one dollar weekly; then without delay

The debts will all be lifted, that our work retard.

Will you be enlisted as a "Royal Guard?"

—Alabama Baptist.

### MISSION STUDY BANQUET

Did you know that we are planning for another mission study banquet at the State Convention? This year we are to have a South American banquet. There are to be many unique features. You must not miss it.

To be eligible to attend, you must hold the first official silver seal. This means that you must have seals for All the World in All the Word, W. M. U. Manual, Royal Service, Stewardship and Missions, two home and two foreign books. Get busy!

### "THANKSGIVIN' ANN"

We have secured a number of copies of the tract, "Thanksgivin' Ann" and will be glad to send one copy to each society upon request. It is a delightful story on tithing, and if some woman or girl will give it as a reading on the day of prayer it will doubtless prove helpful and interesting. Address W. M. U., 161 8th Ave., N., Nashville.



## NEW BOOKS

### REVIEWED

THE BAPTIST AND REFLECTOR  
WILL FURNISH ANY OF THEM  
ORDER FROM US

By J. R. Johnson

"The Mother of Jesus." By Prof. A. T. Robertson. Published by Doran Company. New York. \$1.00.

This is another very beautiful biographical sketch from the pen of the inimitable "Dr. Bob." It is a short, yet wonderfully complete review of the life of the mother of our Lord. It gives some interesting arguments for the virgin birth and explains of the difficulties which sceptics hold up against that doctrine. Sympathetically and earnestly does Dr. Robertson set forth the character and the life of Mary as it is given in the gospels.—J. D. F.

"American Writers and Compilers of Sacred Music." By Frank F. Metcalf. Published by the Abingdon Press. New York; 366 pages. Cloth, \$3.00.

This is one of the most complete histories of the writing of gospel music we have seen in abridged form. It has twenty-two illustrations, most of them being reproductions of original manuscripts of hymns. The author treats his subject according to periods and thus gives one a good insight into the relation that exists between the character of people and the songs they use. Preachers will find the book helpful in their studies and in the preparation of their messages on music while music lovers will find it a source of real information.—J. D. F.

"Economic Liberalism." By Jacob H. Hollander. Published by the Abingdon Press, New York City; 197 pages. Cloth, \$1.50.

Students will be interested in this book because it reveals the fact that liberalism is not confined to religion alone, but that it is everywhere at work against the settled relations in all phases of our modern life. Beginning with a definition of liberalism, the author discusses the matter price levels, taxation, trade unionism, social reform and the American spirit as they are affected by the spirit of liberalism now rampant in our midst. The chapter on taxation is unusually good and instructive. It will pay all politicians to study it carefully while the chapters on liberalism and social reform will be helpful to all religious workers.

"Evangelical Humanism." By Lynn Harold Hough. Published by the Abingdon Press, New York City; 205 pages. Cloth, \$1.50.

This book is a collection of lectures given by Dr. Hough before the Wesleyan Methodist Conference, he being the second American ever to have this honor. In the book, the author sets forth the strong points of the evangelical spirit and shows wherein lies the hope of the evangelicals. With a sympathetic mind, he undertakes to point out some of the limitations of evangelism and then launches into his discussion of humanism, closing the book with a chapter on evangelical humanism. He shows that humanism alone can never provide mankind with all that is needed, but declares that the true humanist "is ready with the aching heart for the luminous words of the mightiest prophets of the Old Testament," and "Humanism faces its critical hour when it must analyze the poison in its own blood." Dr. Hough does not find the clearest statements for all of his ideas or else he forgets what God is, for example, in this sentence: "Man has the instinct for society because God is society." The book is full of splendid lessons and whether one agrees with

### ASSOCIATIONAL MEETINGS FOR SEPTEMBER

Date.	Association.	Church.	Location.
11—	Lawrence County	Oak Grove	Appleton
11—	McNairy	West Shiloh	Near Corinth, Miss.
12—	Stockton Valley	Cedar Grove	Little Crab
15—	Duck River	Cowan	Cowan
16—	Salem	Auburn	Suburpton
17—	McMinn County	Mt. Harmony	Near Niota
17—	Midland	Pleasant Hill	Powell's Station
18—	William Carey	Cash Point	Near Ardmore
22—	Ocoee	Highland Park	Chattanooga
23—	Clinton	Indian Creek	Jacksboro
23—	Friendship	Newbern	Newbern
24—	Hiwassee		
24—	Holston Valley	Gill's Chapel	Rogersville
25—	Beech River	Judson	Near Darden
26—	Indian Creek	Green River	
29—	Northern	Mt. Olive	Loyston
30—	New Salem	New Salem	Elmwood
30—	Providence	New Bethel	Wheat
30—	Sevier	Elkmont	Elkmont

Notice: If the list is not correct, please help us to get it so.—Editor.

Dr. Hough in all his theological ideas, he will be helped much by a study of his lectures.—J. D. F.

"The East Window." By Halford E. Lucecock. The Abingdon Press, New York City; 220 pages. Cloth, \$1.50.

This is one of the most refreshing books we have read in many days. The author boldly and yet sympathetically discusses modern short-sightedness in its different aspects and points out the dangers that beset us if we do not keep open "the Windows toward the East from whence comes the Light." The chapter on "The Emerging Christ" is a powerful denunciation and appeal. The closing chapter, "The Seven Deadly Virtues," is as surprising as the subject is startling. It will make every reader think. It will do good for business men to read it. It will quicken and inspire preachers. It will help to remove much of our mental and religious stagnation.—J. D. F.

### CONGO MARRIAGE MART DOES BRISK BUSINESS

Wives Bring From \$18.00 to \$36.00  
According to Rank—Women  
Do All the Work.

Marriage among the Batetela people of the Belgian Congo, Africa, is effective by purchase, and the price of a wife varies according to her social position, a chief's daughter bringing the largest sum, says the Rev. Ansil Lynn, missionary located at Tunda Station in the Congo. The usual price is from thirty to sixty crosses, or eighteen to thirty-six dollars at the normal rate of exchange.

The father of the bride and the man she is to be married to usually make the contract, and except in rare cases the woman has nothing to say in regard to the choice of a husband.

According to Mr. Lynn, marriage for love is unknown in the Congo, the chief thought in the man's mind being to get a good, strong woman to cook his food, make and gather the products of the soil, carry his water and bear him children. If she does not fulfill all his expectations, he may carry her back to her father and demand the return of his money.

The chief of the tribes are polygamists, and as far as possible, the advisor, or head men of these dignitaries, follow their example and have from two to a dozen wives. Naturally, says Mr. Lynn, there are a great many men who cannot afford a wife as they are in such de-

mand and such practices concentrate the wealth of the country in the hands of a few, just as concentration exists among the capitalists of our own country. According to official statistics, Chief Tunda paid taxes on fifty-five wives in 1922.

The average chief has an enclosure for his wives, built of poles eight or ten feet in length, or of mud reinforced by poles. According to Mr. Lynn, the wives of the chief carry

on their domestic work within these walls, with a few of the trusty women as overseers of the flock, who keep the master informed as to the labors and general conduct.

The chiefs show little or no affection for their wives, but are very fond of their children, says Mr. Lynn, taking great pride in showing them off before white men, even though some of them are not at all good looking. The chief sees in his sons added military power, and in his daughters a source of revenue, as they will be sold into marriage quite early and sons-in-law will continue to present him with gifts from time to time even after the girls are carried to their homes.—Ark. Countryman.

### WARNED IN TIME

In a certain suburb there is a cottage the door of which must be raised a little to be opened, and for this purpose a hatchet is generally used. One night a knock came at the door and a youngster was sent to see who was there.

"Who is it?" inquired the boy.

"It's me," said a voice outside.

The youngster, recognizing the voice, shouted back: "It's Mrs. Murphy; get the hatchet!"

Mrs. Murphy didn't wait.—Pittsburgh Chronicle Telegraph.

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## CHRISTIAN SCHOOLS INDISPENSABLE By the Editor

Within the human being, and constituting a part of his personality, are numberless forces. God has created them, but he has left it with man to see that they are developed. Gray expressed the tragedy of humanity in the words, "Many a flower is born to blush unseen, and waste its fragrance on the desert air."

There are countless men and women in the world who, possessed of all the potential qualities of greatness, die in oblivion because their powers have never been developed, have never had a chance to be manifested. As long as man is unconscious of these wonderful forces within him, he will never seek to develop them. He must be made to know of them, to long to cultivate them, to aspire to use them. And when parents are ignorant of the fundamental needs of their children for the opportunities of development, it becomes the duty of the State to compel them to send their children to school, while the man of religion has the more wonderful duty of inspiring parents to give their offspring a God-intended opportunity of fitting themselves for the largest possible service to humanity.

The natural man needs to be inspired. Fires must be kindled within that will spring forth into living flames. Mind is not a physical thing. In spite of all that has been done to enable us to understand the nature of thought, it remains a mystery. Somehow, we are compelled to know that some inner force, some supernatural thing, uses the physical organ which we call brain, for the purpose of asserting itself. We cannot conceive of any physical action, any chemical changes within the brain that will account for thought. We cannot comprehend how any physical thing can control itself. It were as easy to think of a rock's having made itself and kept itself what it is.

Hence it is that we come to feel that education is the process by which the inner power is stirred up to assert authority over the natural and to use the body with all its parts as the instrument through which its longings, its aspirations, its ideals are set forth. Education is the means by which the soul is enabled to learn how to use the physical organism most effectively. It is the grindstone upon which the spirit is taught how to sharpen and to make effective the native qualities with which the Creator has endowed the body. To refuse an education then, means to rob the soul of its opportunity of mastering the temple in which it dwells, of controlling the only instrument it has through which it may reveal itself aright to the world.

Education is not a process of polishing raw material. It is not an agency for the creation of "external show and splendor." It is the means whereby the life content is set forth in all its glory and power. It is a process through which the soul of man is made a master of carnal forces instead of the slave to them. "Out of the heart are the issues of life." Therefore, nothing is education that does not develop the inner forces in such a way as to cause the

individual to function correctly in all the relations of life—physical, political, social, spiritual.

To train the mind to think accurately; to fill the brain with knowledge of the world as composed of material things, social things, spiritual things; to train the body to be responsive to the commands of the soul; to develop the heart so that it will desire the greatest good of the greatest number; to fill the soul with an upward look and with a burning passion to serve; to inspire the whole personality with a longing to attain unto God-likeness—that is education. Nothing less has a right to be dignified by the title.

How, then, may we secure an education? What kind of school is fitted to give it? Have we in our country, a system of education that can save to arouse and develop all the potential powers of human personalities? Let us see.

Secular education seeks to give to the children of the nation information that is felt to be necessary to qualify them for citizenship in the State. It may or it may not present and emphasize the great moral and ethical ideals that have been found good for man. That will depend upon the teachers. It seeks to bring out and to develop the native qualities that will prepare youths to fit into, and function in, the complicated machinery of commercial, political and social life. Its basic idea has been carried out when it has developed the mind to think, the body to act, the will to obey, and the soul to be loyal to the State. It provides only for the temporal good and therefore does not seek to take the learners into the realms of spirit wherein are to be found the vital essentials of life.

Christian education seeks to provide all the necessary mental and physical training needed for citizenship in the State, and at the same time sets forth the requirements for world-citizenship and for fellowship in the kingdom of God. It places the emphasis upon the more subtle elements of human personalities. It seeks to reveal the eternal verities and to bring the souls of young people into such a relation with the Giver of life that they may not only be fitted for their places in human society, but that they may be citizens of the household of God.

The world ought to be old enough and experienced enough to know that trained intellects, unguided by well-developed moral natures, are dangerous powers. Wherever morals have broken down, civilization has collapsed, man had degenerated, society has disintegrated and nations have fallen to pieces. On the other hand, wherever the people have been led to place the supreme emphasis upon the moral precepts, wherever they have been led to love and to obey God's revealed laws, man has become nobler, civilization has advanced, master-intellects have arisen and nations have become glorious and powerful.

Secular education alone will not provide all the necessary qualifications for complete citizenship. It must be aided by religious education, which in America must mean Christian Education. And in any country where there is separation of Church and State, religion per se

cannot be taught in the public schools, it may come in under the guise of Science, as it has done in our country. It may be taught as Ethics. It may be propagated as literature. But the essential things of Christianity, as embodied in the beliefs of the masses of Christians, cannot be presented in tax-supported schools. Consequently the children who are educated in secular schools will be prepared in mind and body for service, but they will not have their souls aroused and developed. Therefore, they will go into life unguided and uncontrolled by the all-powerful of a God-inspired soul.

The Christian school will develop the mind. It will train the body. It will direct the life. It will stir up and make strong the moral qualities of youth. It will inspire the soul with the consciousness of, and a love for, the needs of all people. It will present the demands of God along with those of the State. Instead of holding up a temporal good that is to be gained through preparation for service to the State, it will hold up the eternal good that is to be gained through preparation for service to God, which includes all that is embodied in service to the State.

It will set forth in clear and unmistakable words the beliefs that have stirred the followers of Christ in their century-old struggle against the power of materialism. It can bring the young people into a sacred contact with the invisible forces of the spiritual realm into which all too many of the secular school teachers have never entered. It alone can make kings and queens out of the souls of boys and girls. It alone can furnish all the requirements for living the fullest and most fruitful lives. It alone can and will "cherish and unfold the seed of immortality within us and develop to their fullest extent the capacities of every kind with which the God who created us has endowed us."

Therefore, secular education must either be supplemented by a thorough-going system of Christian education, presented in and by the churches, or Christians must never cease to maintain Christian schools.—Western Recorder.

When little Alex appeared at grandma's house wearing his first boy's trousers she pretended not to recognize him. "Oh, it's a strange little boy," she said. "It can't be Alex, because Alex wears rompers." "But it is Alex, grandma," he insisted, glancing down at his new trousers, "cause I was there and saw mother put 'em on me."

## SMILES SELECTED

"I wish I was twins," said Willie. "Why?"

"I'd send the other half of me to school, and this half would go fishing."—Good Hardware.

Butcher: "You want some brains, madam?"

Housewife: "Yes, please. My husband hasn't had any for a long time."—Progressive Grocer.

Clara: "Did her father give the bride away?"

Clarence: "He thought he did, but I notice she's back with her husband living at the old man's expense."—Progressive Grocer.

"There is not another boy in this town as clever as my Charles!"

"Go on; how is that?"

"Well, look at those two chairs. My Charles made them all out of his own head, and he has enough wood left to make an arm-chair!"—Good Hardware.

Freddy: "Ma, didn't the missionary say that the savages didn't wear any clothes?"

Mother: "Yes, my boy."

Freddy: "Then why did papa put a button in the missionary box?"

When Frank Hayman buried his wife, a friend asked him why he expended so much on her funeral. "Oh, sir," replied he, "she would have done as much or more for me with pleasure."—Exchange.

Mrs. Newwed, at dinner table: "I was going to have some sponge cake as a surprise for you, dear, but I confess it was a failure."

Mr. N.—"What was the matter?" Mrs. N.—"I don't know for sure, but I think the store sent me the wrong kind of sponges."

"My dear," said the husband, going through his wife's household accounts, "why bills from four grocers? What's the good of running four different accounts?"

"Well, you see, dear," said the wife, "it makes the bills so much smaller."

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