

# BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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Number 37

## Throwing Away Good Missionary Money

J. F. LOVE, Corresponding Secretary

The last Southern Baptist Convention adopted the following on the recommendation of the Co-operative Campaign Commission:

"In view of the many gross abuses of our churches by unknown and unauthorized individuals, especially certain foreigners, the Commission would, through the Convention and in the name of the Convention, warn all our people and the churches against such unauthorized, independent solicitors of money from our people and churches."

This action brings up again a great evil against which our churches have been repeatedly warned but with discouraging results. The Convention has by the action quoted above come to a feeling of responsibility in this matter and joins the Board in issuing this warning.

It is so important that all our people shall give intelligently to the support of Foreign Missions and give in a way which will help the denomination meet its responsibilities and provide for all the missionaries with equal fairness, that, even in the case of its own missionaries, the Board has the following explicit agreement:

"Appeals of missionaries for contributions to work on their fields must be for those objects only for which the Board makes appropriations, unless permission to the contrary be given by the Board. Thus missionaries may, while securing aid for their own work, assist the Board also in securing support for objects for which it has assumed responsibility."

All the missionaries have entered the above agreement with the Board. But is it fair either to the missionaries or to the churches to allow unknown and unauthorized foreigners to make their appeals directly to the churches, or to individuals, and to secure money on fictitious missionary appeals and use the larger part of it on themselves?

The writer could furnish a long list of these peripatetic foreigners whose careers among the churches of the South he has watched through many years. Here is one case, a familiar one. A certain Cuban who captured imagination had high living for a good many years, and the denomination got a jolt when his gross deception was learned.

A Persian pursued studies in the South for years and, amidst school terms, prosecuted his campaign for money diligently up and down the South. How many he got nobody knows, but the picking was so good that he prolonged his education and pursued his campaign until at length he was able to go into the Persian rug business and his Persian mission work stands only in the name by which he secured money from good but unsuspecting Baptists of the South. With his broken English he drew forth the tears, the pocket handkerchiefs and then the packetbooks in many prayer meetings.

Another case. A brother from Armenia traversed the South from several headquarters which he established and with the missionary appeal educated his family and now, after more than thirty years, he is still among us.

Another case. A Russian, a Baron, if you please, with tinsel and tassels which dazzled the eyes and excited the imagination of good brethren and sisters—some of them great in denominational counsels. The Baron was, at his own solicitation, recommended to American Baptists for \$100,000. We have had considerable dealings with the Russian Baptists in recent years, but we have not been able to locate the Baron nor the money which he

drew from Baptist pockets in America which were closed to the appeals of their own authorized denominational mission agencies; but we have heard of his denial of the faith and of a certain investment in a Western state.

Here is another story fifteen, yes twenty years long. A Persian again. He has a pocketfull of letters of recommendation. Most of them are posthumous documents, their authors having been in Heaven many years. Recently this man made an itinerary which took him to many of our central cities and into numerous states. We do not know how much money he secured, but we have heard of generous responses. He visited 55 churches in and around one city. One brother gave him \$1,000. In Washington City the other day I heard that this man has a flourishing rug business.

These tales of imposition on the part of foreigners and gullibility on the part of American Baptists and Baptist churches could be strung out to many times the length of this paper.

## From the Land of Our Lord

A letter from Mrs. J. Wash Watts, missionary to Palestine, to friends all over the South

I know there was joy in the heart of each of you when you had the news of our great conventions in Houston, but probably those of you who are nearer to things felt the coming of good things more than we who are so far away. Anyway it was with hearts full of thanksgiving, encouragement, and joy that Mr. Watts and I read our first news of the proceedings of both conventions and of the unity and earnestness of all our Baptists gathered there. Especially great was it to read of that great Tither's program in our W.M.U. convention, and to know how many of you women and young people are finding blessing in tithing. But I almost forgot my joy when I saw Mrs. Bose's statement that all my Sisters going out from House Beautiful this year had work already waiting for them, except those whom the Lord has called to foreign fields! How rapidly the number of waiting ones is increasing, and yet Dr. Love was obliged to say that no missionaries could be sent out again this year! And the world wants them so badly! I am glad to believe that each of you who has shown your great interest in our work here in so many ways is doing your best to change this situation.

Recently a young English doctor told us this story about an Armenian girl whom he had met in one of the Relief Orphanages. When quite a young girl she had been stolen by the Turks from her village and sold into a Turkish household as a slave. There the work demanded of her was more than her slight physical strength would allow, and so she was punished often and most cruelly for not accomplishing all that was demanded of her. Finally after months of torture as a slave, she was told that the young son of the household wished to marry her, requiring only that she deny her Christian faith. But she had been born in the home of a pious Armenian and the love of Christ had taken root in her life, so that she refused to deny Him. Failing to understand such devotion, the Turkish mother of her would-be husband removed her from her slavery, gave her luxurious quarters, rich clothes, and jewels, servants to wait upon her every call, and then after one month of such told her that all these would continue to be hers if she would only deny Jesus and accept

Here we have on our desk numerous publications which are put out by one or another of organizations which are set for the solicitation of American coin in the name of missions. One of these publications, an expensive magazine, makes a specialty of appealing to Baptists but we have searched its pages for a good many years to find the word "Baptist" in it. It uses some Baptist names, but neither on its title page nor anywhere else does it feature the word "Baptist." It is amazing that many of our good people, who are suspicious of heresy in their own mission board and missionaries who are under the close watch of Southern Baptists, have never discovered that this editor and organization which pose as the orthodox of the orthodox make their magazine inoffensive to every denomination in America and out of America in order to swell the number of contributors to this nondescript enterprise.

Here is a card carrying a heart-rending appeal for Russia behind which is a tale which cannot be told here. The rumor is that this card and other publications and activities of its author have already secured for him \$50,000.

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Mohammed as the Prophet of God. You and I can't know what a relief those days of luxury had been to her, for we know nothing of real cruelty, but we can know that she resisted great temptation when she refused again to comply with their request. Angered at her obstinacy, the father threatened her with various tortures, beat her constantly, and finally told her he would brand her with a red-hot iron if she continued to refuse. But she refused and immediately the iron was brought and a flaming red cross was burned in the tender flesh of her back, and she was thrust out to wander where she would. When she was found and brought to one of our Relief Orphanages, a worker asked her if she knew and loved the Lord Jesus and her simple answer was, "Yes, I love Him. I bear His cross on my back." You and I aren't asked to bear His cross in that way, but can't we resolve to lay down our luxuries and pet desires for His sake and for the sake of such devoted souls as this one?

Within the last month we have had to do a most unpleasant thing. A man from the Northern Convention who is very much interested in our Palestinian work offered to build for us a school at Nazareth. He has been here within the past year and so knows that we own a beautiful piece of property at Nazareth on which a very complete little church is being finished just now. He knows there is ample room for a school adjoining the church, and he knows enough of the situation here to appreciate that we can probably do a great and needed school work for Nazareth and the surrounding villages. And with this knowledge in mind, the Lord put it into his heart to make this offer. And yet we wrote to Dr. Love, asking that the offer be refused for the present, or at least that the money be turned in other directions! I know you are asking why, before I finish making the statement. Well, schools don't run themselves! We want a missionary to take charge of such a school, at least until its plans and beginnings can be made—a missionary to live in Nazareth and know the people, the conditions and the school needs, and so build up a school that will meet those

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# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

### Things to Worry About

You may purchase yourself a fine new suit, hoping to pay for it out of wedding fees and find that the young people have all decided to remain in the blissful ignorance of the married state, for another year.

Start with State Mission Day and begin to support all our Lord's work, remembering that it is vitally important for every church member to know.

The editor will go to the Southern Baptist Press Association next January with a heavy heart if Tennessee Baptists do not rally now and put their paper on its feet.

The sure sign that there is "nobody at home" is seen when one tries to teach another a lesson and ends up by listening to him tell what he has done.

Will D. Upshaw of Atlanta, Georgia, has been defeated for re-election to our National Congress. Perhaps the Lord wants him to give more time to evangelistic work.

The railroad authorities are becoming worried over what to do with the smoking women on their trains. That's easy! Put 'em in the men's smoker where they belong.

There is but one monument in all the world erected solely in memory of Eve, the mother of the race. It stands on a beautiful lawn in the pretty little town of Fountain Inn, S. C. This beautiful and modest shaft of white marble was erected a few years ago "in memory of our Mother Eve."

When the devil wants to parade nudity, he does it under the cloak of art. His latest device for lowering the standards of decency is the photographer's art, which, like all other art of its kind, revels in nude womanhood. New York is now polluting the streams of manhood by sending out a lot of vile literature under the guise of art magazines, and like Mencken, her money-makers have found that sensationalism is a sure source of profit.

North Carolina Baptists have recently held a great thanksgiving service at Shelby and thanked God for answering their prayers for rain. We have two serious questions to ask. First, What will Brother Poteat have to say about this "relic of belief in the supernatural?" The other, Will these Baptists forestall the call for another prayer meeting for rain by putting God's tithe into his treasury?

IT HAS COST THE BAPTIST AND REFLECTOR \$100 PER MONTH TO CUT OUT MEDICINE ADVERTISING, AND SO FAR AS WE CAN TELL WE HAVE NOT GAINED A SINGLE SUBSCRIBER THEREBY.

\$4,000 in cold cash! That is what we are losing this year because of our advertising. Next year we shall lose even more unless our circulation is increased to 10,000. One thing we will not do, and that is send out a false statement about the circulation of the paper, and the present circulation will not sell advertising space in any large amounts or for a profit.

"A good tree cannot bring forth evil fruit." God's inviolable law says so. Our Lord applied the law in a spiritual way, and yet we have many church members who claim to be regenerated, even though the chief fruits of their lives are dancing, card-playing, mixed bathing in very scant attire, and Sunday joy-riding and picnicking. Somehow we are compelled to believe that the tree is wrong, else it would bear good fruits instead.

On every hand we hear and read statements concerning the possibility of the near advent of our Lord. It may be true that Jesus will soon appear, but we do not want to think so. The soul of man must shudder at the thought of Jesus coming to our world today when so many of his professed disciples are unprepared to receive him joyfully and when so little is being done to prepare the world for His coming.

A German inventor plans the construction of giant airplanes with 10,000 horsepower. By a new system of building which he has developed he asserts airplanes can be built to a size undreamed of. Such planes would make a trip from Hamburg to New York in thirty-six hours.—The Crusaders' Champion. Yes, if they did not happen to encounter a storm, in which case they would make the trip from the air to the ocean's depth in thirty-six seconds.

Our schools and colleges are opening for another session of teaching—and athletics. Millions of lads and lassies are entering the schoolrooms. Observation and investigation have convinced us that the mass of them are entering either because they are compelled by parental and civil law to go or else because they have been made to think that an education will enable them to make more money. Ask fifty high school boys and girls chosen at random why they are going to school. If you are a true Christian, your heart will ache before you have finished.

\$150,000 would make Secretary Bryan's heart jump with joy and it would pay off the largest part of the obligations now pressing upon the State Board. \$10,000 had to be borrowed to meet church building obligations of two years standing and \$20,000 more is sorely needed by our heroic churches that have built them houses in which effective work could be done. The part of that money that would go to the Orphan's Home would eliminate nearly half of the remaining debt on that institution and make happy 200 dependent children. The part of it that would go into state mission work would enable our secretary to put out some evangelists who are sorely needed in many sections of the state.

And Tennessee Baptists are well able to do it. If only those who are not tithers and who do not contribute regularly to their church budgets would make a big free-will offering, it could be done. And all who do contribute their tithes would be glad to join them in the offering. Let us not set our goal too low. We must do big things. This offering is a part of the regular Unified Program and we ought to do big things for it. If Oklahoma can raise such a large sum, surely Tennessee will not fall far short!

The country church is not a "problem." Many pages of splendid manuscript is being wasted by those who have been trying to solve this problem which in reality is a "bogey" only in their minds.

The country church is a tremendous opportunity. The only problem is the preacher. Send trained pastors to country churches, men who, like our foreign missionaries are willing to make sacrifices for the sake of doing the work, and the country church will prove to be the most fertile spot in our Lord's vineyard. Had Southern Baptists pursued through the past seventy-five years, the same policies in Home Mission work that have been used in foreign mission work, their numbers would now be doubled and their gifts quadrupled. Many seem called to go to the foreign field for a bare living and, thank God for those who have gone. But to stay at home and labor where the environment is pleasant and the hardships few is another thing, hence the one who would go to China for 66 dollars per month will not think of going to a rural church for the same wage.

No, there's no problem in the rural church; it is in the hearts of God's called workers.

### PASTORS, BEWARE OF IMPOSTERS!

We have been requested to warn our readers against certain parties who are soliciting money for Hebrew mission work. A certain Mr. Ralph Shone of Norfolk, Va., is one of these. He carries a recommendation purporting to be from Dr. Sparks M. Melton of the Freemason Baptist Church of Norfolk, but Dr. Melton repudiates this. He is not authorized by any agency so far as we could ascertain and gives no account of the use of his money to the givers.

There has been in Knoxville a whole family of Jews soliciting money for Hebrew mission work. It seems from reports that their policy is to pass as Baptists when going to Baptist churches. They, too, have recommendations. Let our people be warned. We have urged more than once that Baptists have no right to turn their money loose to unauthorized people. The Church is Christ's authorized body. Southern Baptists are doing mission work among the Jews. Therefore refuse to give to any agent, because if you do not you will turn the Lord's money over to imposters sooner or later.

### WHERE ARE WE NOW?

Brother Pastor: We make this earnest appeal to you in a day of dire distress. Our Southern states have inaugurated under the approval of the convention a campaign to enlarge the circulation of their papers. In some of the states there is a hearty and enthusiastic response. Editor Newton of the Christian Index received forty subscriptions—new ones—from one pastor last week. He says Georgia Baptists will send in not less than 5,000 new subscriptions. Texas is moving up in a great way. Virginia expects a big increase. Louisiana is growing by leaps and bounds. Oklahoma is going strong. Where shall we in Tennessee be? The editor comes with an earnest plea: **Won't you spend one month of this year in the interest of our paper?** It will pay you and the kingdom in rich dividends of a more enlightened and interested following. **We cannot succeed unless our pastors will help us.**

### NOTED PRESBYTERIAN DIES

President John Royal Harris of Cumberland University died the morning of the twelfth at his home in Lebanon. Dr. Harris had been in ill health for several months and had been given a leave of absence in order that he might recuperate. An operation by Mayo Brothers at Rochester, N. Y., failed to bring about the desired results, and he gradually succumbed to the disease that had attacked him.

Dr. Harris was an outstanding advocate of righteousness and one of the leading educators of the Presbyterian Church. He had filled many important positions in his denomination and was an active worker in interdenominational reform movements. In 1920 he became a director in the Industrial Reform Association. He was a staunch protagonist of prohibition and spent some of his life in working for the Eighteenth Amendment and other temperance laws.

A great man has been called in the very prime of his life from our midst, and the forces of righteousness will miss his voice and influence.

**COLORED EDUCATOR DEAD**

Dr. Joseph Booker, for many years president of the Arkansas Baptist College, a splendid colored institution, died during the recent National Baptist Convention which met in Fort Worth, Texas. Dr. Booker was one of the best men his race has ever produced. It has been our pleasure to know him for many years and to know of the work that he has done for his people and for the Lord Jesus. He was a scholar, a race statesman, and a Christian gentleman. In Little Rock he was honored by all classes of people, both white and black, and his voice carried much weight whenever it was lifted in the denominational gatherings of his people. He was a director of the Negro Seminary in Nashville. We grieve with our brethren of the National Baptist Convention over their loss.

**A LIVING MONUMENT**

Clinton, S. C., is a monument to the faith and untiring zeal of a good Presbyterian family. The Jacobs family has lived there and labored for three generations, and as a result of their works the city boasts a wonderful orphanage with more than a score of buildings and a great campus that is a delight to the eye and an inspiration to the soul. There is also a splendidly equipped Presbyterian college with a beautiful campus and many handsome buildings. Both of these institutions are the fruitage largely of the zeal and sacrifices of the Jacobs family. And ten miles of splendidly paved streets are the monument to the civic pride of Mr. H. F. Jacobs who recently closed a long and useful term of office as mayor of the city.

Jacobs & Co. is one of the largest advertising agencies in the South, and this great company with its nation-wide business is the result of the ambition of a Presbyterian minister-editor to place the denominational paper before the advertising world as a worth-while medium of publicity. Mr. H. F. Jacobs and his three sons own and operate the business, which specializes in commercial advertising and in the manufacture of electrotype and photo-engraving products. It was our pleasure last week to be the guest of this company as well as of its founder and head, and we can now appreciate them more fully than ever before.

We wonder what kind of monument could be more appealing and more powerful than that which this worthy family has built in the little South Carolina city. A fortune is no less a fortune because it is invested in college, orphanage and city, and Clinton is rich because it has these worthy gifts from her sons.

**CHURCH AND STATE AGAIN**

In "the Memphis Press" of Sept. 9th is a comment by the writer of "Among Us Folks." In this, there is reference to the action of a judge who sentenced a man for getting drunk twice per week. The sentence was either go to church regularly for three months or go to jail for thirty days." The Press writer seems to think this action of the judge wholly wrong and says:

"The state has no authority to use the church for its ends, nor has the church any privilege to use the state for its ends. To give a man religion by compulsion is like those other futile efforts to make men moral by force of law."

Our editorial friend is right in his declaration but wholly in error in the mental attitude that gave rise to it. In the first place, all punishment for crime is based upon two motives: (1) to chastise and restrain offenders; (2) to correct the moral faults in the criminal. To punish merely for the sake of punishing is not a modern nor a Christian view. Hence, when the judge gave the drunkard his choice of two sentences he did so, knowing that either one would serve the purpose in view and he was not a traitor to his trust.

Furthermore, to compel a criminal to attend services at a church is not per se a mixing of church and state. If this judge happened to be a Baptist and compelled a Methodist criminal to go to a Baptist church, then he was wrong. But if he gave the man the right to go to the church of his

own choice, there was no violation of the spirit of separation of church and state, since the only motive one can charge the judge with having was to punish the criminal and at the same time to seek to reclaim him.

The last "wise remark" of this scribe "John" is an index to his character. What other "futile efforts" does he refer to? The instinctive response to the question is, to prohibition of course! If such was his reference, we feel sorry for his ignorance. He ought to have learned ere now that the prohibition law was never advocated for the purpose of improving the morals of drinkers. It was advocated because of the same motive that lies behind every law. People were trained in their moral natures to the point where the big majority demanded a law for their protection against moral degenerates and they passed the law for protection not primarily for moral reform. And "John" had just as well forget his cranky objections to moral legislation for as long as people become more enlightened and more moral, they will continue to send by law, immoral businesses to the scrap heap!

**THE CO-OPERATIVE PROGRAM JEOPARDIZED**

We are publishing elsewhere an editorial from the Christian Index. In it Editor Newton has given some clear and forceful statements concerning the right of a state to withdraw from support of the Program Commission in the middle of a convention year. The question of the need or lack of need for the commission does not enter into the matter in hand, and we feel that our fellow editor has presented the case in a very fine way.

There is need for a lot of clear thinking just now in regard to denominational polity. Several statements made public during recent months reveal the fact that we have become hopelessly confused about the rights and privileges of our various Baptist organizations and of the members who compose those organizations. And unless we can clear the atmosphere and come to some better understanding, there is grave danger that our whole co-operative program will fall to pieces.

Let us keep in mind always that each Baptist body is an autonomous unit. The basic organization is the church over which no other body has any authority and against which it is wrong to use any force save that of moral suasion. The district association, the state convention and the Southern Baptist Convention likewise are independent organizations functioning in the kingdom of our Lord according to the rules which they each adopt.

And in this connection it is imperative that we do not forget the rights of each body. A church, acting under the commission of the Lord, has a right to go anywhere in all the wide world for the purpose of making and teaching disciples. It may not be wise for a church to try to do independent work outside of its own immediate field; but if it wants to do so, no other Baptist body has a moral right to try to prevent its so doing; and whenever a church seeks to carry on independent mission work, it is poor Baptist polity for other churches or individuals to interfere with it or to ridicule it. In like manner, an association has a perfect right to carry on work anywhere in the whole world. A state convention has the right, and the Southern Baptist Convention has that right.

Keeping in mind the absolute independence of every Baptist body, we are confronted by the problem of the best, most economical and most effective way of carrying on the work of all these bodies. We have long since learned that churches, acting independently, cannot do work outside their own bounds without a great deal of trouble and expense, both of which make such work impossible to the masses of churches. They have, therefore, adopted certain policies which make it possible for them to co-operate in carrying on their general work. These policies have given rise to our various general boards and agencies. We have even found that it is not possible for the churches to do all their local work effectively without the co-operation of their sister churches. Take, for instance, the matter of teacher-training. Most of the churches would be deprived of this very vital help

were it not for the co-operation of the other churches through the State Mission Boards and the Sunday School Board.

No one denies the right of a Baptist body to withhold its support from any agency of the denomination. That right is not being discussed either by Brother Newton or others who are writing on the subject. But many of us do deny the right of a Baptist body to withhold support from an agency that it has helped to found and which its members have sanctioned by their votes. The Co-operative Program Commission is such a body. It was established by the Southern Baptist Convention by a majority—yea, unanimous—vote. It was continued by the last convention by a tremendous majority. Personally, we opposed the continuance of it; but after the convention had acted—acted with the consent and support of Tennessee Baptists—there was only one thing for us to do, and that was to urge our people to support with all their might the great co-operative program of our Southland.

Now when the messengers from the states comprising the territory of the Southern Baptist Convention meet together for conference and decide by a majority vote to adopt a certain policy, the convention, by virtue of that action, has a right to go anywhere with its work, and as long as a state affiliates with the convention it has no moral right to say to the convention: You cannot work your policy in our state. If, then, a state wishes to withdraw from the convention or to refuse support to any convention activity, it seems to us that it has only one course of action open to it—namely: the state could serve notice, either before or during the Southern Convention, that it will not have part in the objectionable policy and cannot support it. Such notice would cause the convention to make its plans to provide for the objecting state and for any handicaps that might arise from its refusal of support.

**WORDS OF CHEER**

The following words from a letter explain themselves as well as our reason for giving them place in the paper. It is good to have words like these now and then, for they make work more pleasant. Editor, Baptist and Reflector.

Dear Sir: Please find enclosed check for my renewal to the dear old paper that I have read so many years. I began to take it when J. R. Graves was editor and have spent many happy hours reading it. I am now 74 years old and cannot go to church like I once could, as I live out in the country, but thank the Lord I can read and learn what the dear workers for the Lord and His cause are doing all over the world. I wish the paper could be in every home, then all would know what a good paper you are giving us, for I think it gets better and better all the time. May God bless you in your noble work and spare you long to edit the paper that is so dear to my heart is the prayer of an old mother in Christ.

Hopson, Tenn.

Mrs. T. M. Morrell.

**VICTORY THROUGH FAITH**

Two days before the battle of San Jacinto, Gen. Sam Houston wrote:

"This A.M. we are in preparation to meet Santa Anna. It is the only chance of saving Texas. From time to time I have looked for reinforcements in vain. We will only have about 700 men to march with beside the camp guard. We go to conquer.

"It is wisdom growing out of necessity to meet the enemy now. Every consideration enforces it. No previous occasion would justify it. The troops are in fine spirits, and now is the time for action. We shall use our best efforts and fight the enemy to such advantage as will insure victory, though the odds are greatly against us.

"I leave the results in the hands of a wise God and rely upon his providence. My country will do justice to those who serve her. The right for which we fight will be secured, and Texas will be free."—Engraved on a monument in the San Jacinto Battle Ground.

### THROWING AWAY GOOD MISSIONARY MONEY

(Continued from page 1)

Here is another magazine which comes to us from a certain quarter of Europe, for which Southern Baptists have assumed no special responsibility, but to which they are solicited to send forward their money.

Here is a warning which comes from the Baptist Union of Russia:

"After the latest information which has reached this Union, I am compelled to call your attention to the fact that many reports over various matters and questions proceeding from here to England and America do not originate from the Union of the Baptists in the U. S. S. R., nor from its Committee, but from private persons and organizations.

"It is desirable that all foreign brothers should be informed of the contents of this message."

There are several organizations issuing appeals for Russia, not one of which is recognized by the Baptist Union of Russia or the Foreign Mission Board of the Southern Baptist Convention, and yet are given help by some Southern Baptists, while at the same time they solicit from other denominations and other lands.

The Foreign Mission Board of the Southern Baptist Convention is elected annually by that Convention and is required to make annual reports to the Convention; its missionaries are drawn from the churches of the Southern Baptist Convention; and yet while it appeals in vain to Southern Baptists for their support, these foreigners and unauthorized and divisive organizations in the control of which they have no voice, and which are in no sense representative Baptist organizations, claim the sympathy and support of some of our people.

Let it be said in closing that the exposure of these peripatetic and deceptive foreigners is not a reflection upon the great body of Baptists on the foreign fields of the world, but is in their defense. There are thousands of true, modest, humble, toilsome Baptists on our mission fields who are content, on scant rations, to labor for Christ and trust Southern Baptists to give them help through an agency which Southern Baptists themselves control. These Baptists have a real claim on the Baptists of the South which can be met through the Foreign Mission Board only. Some of these itinerant foreigners collect enough money on their missionary appeals to travel the continents, cross the sea, and to go around the world.

If our people will not be warned, it shall not be our fault. Southern Baptists control a foreign mission agency which seeks to render a good stewardship through which all who wish to do real mission work can do it.

### FROM THE LAND OF OUR LORD

(Continued from page 1.)

needs. We have no trained native workers, and we can't have until a missionary can come to give his heart and life to this Arabic work, even as Mr. Watts and I long to give ours completely to the Jewish work. And there is no prospect of an increase in budget until that Board debt is paid, and a school must be supported. So why have a building and no school? We are trusting that this good friend of our work in Palestine will consent to let his money go into other needs that we do feel are pressing at the moment.

Most of the villages around Nazareth still remain untouched, in spite of their frequent pleas that we send one to teach them the way of Truth. The pastor at Nazareth is able to reach a few of them, and during the last few months he has had several applicants for baptism from one village where he hopes soon to organize a little church. Other villages are just as ready to receive the Truth when they learn it, but who shall take it to them?

Political conditions in Syria remain very bad. Although the Druses from Jebel ed Druse who first began the trouble have supposedly made peace with the French, there is guerrilla warfare throughout all Syria. In almost every village or town there

are constant murders and riots and the government is unable to stop them. In Damascus all is at peace by day, but a man who ventures forth at night does so at his peril, not knowing what might be going on in any quarter of the city. More and more French troops are being brought into the country, but they do not succeed in bringing order. We returned from Beirut only last week, and everywhere we found people discouraged and bitter, saying the country is rapidly "going to pieces." Very little of this news goes out of the country as the government keeps a strict census of all letters and newspapers. As you probably already know, the larger town where we had a church and school up there was completely destroyed last fall—to the smaller village where we worked the men are returning to plant crops but the women and children do not dare return, and the men are in constant danger. Under such conditions, it is impossible for us to begin a work again at any place in Syria. It is doubtful if the larger town will ever be rebuilt, and it seems altogether impracticable to think of beginning in a new place when conditions are so uncertain. Please give these distressed sisters and brothers of ours a remembrance in your prayers.

For the past month or two Mr. Watts has been preaching in Hebrew and it sounds like perfectly good Hebrew to me, though I probably wouldn't be counted as a very good judge. Our Jewish friends who hear him seem to understand him with ease though of course he hasn't attained any great fluency, and certainly he can't say just anything he wants to say, without study and preparation. But it has been such a long time since we have hoped for such and the time of seeing our hopes realized seemed so far away that we are rejoiced that he has reached even this stage. I am afraid I could not do quite so well as he, but I can understand what he says. When we first reached Palestine, we studied Arabic for about eight months, and learned to talk enough to make our wants at home, in the bazaar, and on the road understood, but not much more. Later we felt led to take up the Hebrew as the Lord was definitely leading us into Jewish work, and so since last fall we have been working on it. Sometimes we have grown discouraged and feared that we would never get either language, because there are so many interruptions. Never since we have been on the field have we been able to give language work first place as we ought to be able to do during our first two years—always there have been so many other responsibilities and no other missionaries to help bear them. But we are still plugging along, hoping to say all we think in Hebrew.

In closing, may I thank each of you and the societies you belong to for your loving remembrance of us in so many thoughtful ways. It gives us a great sense of fellowship and encouragement when your messages come from every corner of our great Southern Convention. I would that I might write a separate personal message to each of you, but that is well-nigh impossible, as I trust you understand. I really fear most of you would never know how glad we were to hear from you, if it weren't for the generous kindness of our W.M.U. Headquarters in copying and mailing for us these messages ever so often throughout the year.

Yours in expectancy of great blessings from the Lord during the year ahead of us,  
Mrs. J. Wash Watts.

### VACATION NOTES

By Charles E. Wauford

I am just finishing a very delightful vacation, spent in Tennessee, my native state, and made possible by the most generous consideration of the church of which I am pastor—the First Baptist, Cleburne, Texas.

#### At Mother's Grave

I went to Union University in 1906. My leaving the old home, near Alexandria, was for good, as mother told me she was afraid it would be. Since that time I have made annual visits to see mother. But this time my visit was not to see her, for she came to the end of her blessed life's journey of eighty years last January. It was not

possible for me to attend her funeral, due to sickness in my own family. But I visited her grave the other day. 'Twas early morning. I chose to go at this time, instead of at the day's close. Floods of sunlight were sweeping up the valley. The dew was fresh on the wild roses. Birds twittered sweetly in the bushes along the fence row and in the thickets. Just at the foot of the hill on whose crest she sleeps could be seen the old church, where for almost fifty years she worshipped her Lord and Saviour. I stood with uncovered head. What feelings and emotions swept through my soul! I shall never be able to describe them. I lingered and thought back. A deep and indescribable loneliness bore down upon me. Coming really home to my soul was the fact that I now had no mother. "She is gone," I said. "Her body rests here; her soul is at home with God." Brighter than all the sunlight of that morning, however, was the light of the promises of God's word and the hope that is both sure and steadfast—the hope of the resurrection, the hope of the coming of the Lord, the hope that I shall see her again, and that I shall know her when I see her. "If I were a Modernist," I thought, "there would be no light here. The darkness would hide this hill, yonder house of God, and the face of a loving heavenly Father."

#### Smoky Mountain Academy

This is one of our Home Board's mountain schools and is situated at the foot of the Great Smokies. It was my joy to assist in the annual training school conducted at the Academy the first week in August. For several years Brother Hudgins' department of Sunday school work has fostered this special training period, given mainly for the great number of young men and women living in the mountains near by. Pastor Creasman of Knoxville had immediate charge of the school. Mr. Livingstone, field secretary of Sunday school work; Miss Jacobs, Intermediate and Junior leader of BYPU work; and Miss Rollow, of the W. M. U., conducted the class work. I spoke each day. Dr. O'Hara, superintendent of our mountain schools, was with us two days and brought helpful messages. We were the guests of Miss Grimes, the heroic and sacrificial principal of the Academy, and were most splendidly cared for in the new dormitory. Now for more than eight years Miss Grimes has been giving the best within her to this school. The mountain people love her. She understands them. She is certainly a shining and guiding light for the great host of boys and girls in that section.

#### Bryan, Hudgins, Freeman

I "dropped in" on the Nolachucky Association one day. There was a splendid attendance. Our Baptist people still love to go to the annual association. I missed Bryan and Freeman, but I "hit" Hudgins. And he "hit" me, and all the rest who heard him, with a good speech on "Religious Activities." While we were eating a fine dinner I asked Hudgins if he had visited every association in the state since he had been in the Sunday school work these eighteen years. "I should say I have," he replied. "I have been in every county and in almost every church in the state," he went on to say. What a service this great man of God has rendered and is rendering the Baptists of Tennessee! I heard fine echoes of the addresses of Drs. Bryan and Freeman, the first on "Missions" and the latter on "Christian Literature." If these three stir every association as they did the Nolachucky, much will be done toward the great task of bringing in the kingdom. I thank God each day for our leaders. And I try to follow them. If I could not, I would go to some I could follow.

#### Knoxville Pastors

I met with this body of virile pastors one Monday morning. All the pastors were not present, but enough were for a visitor to observe the trend of affairs among our Baptist churches of this great city. Two matters of supreme importance were dealt with by the conference. One was the matter

of taking a religious census of the city preparatory to the evangelistic campaign every church is going to put on in October. The other was the matter of the raising of \$49,000 for Carson and Newman College, to clear the indebtedness and to enable the school to receive \$75,000 from the Foundation in New York. When this is done, this college will have a \$500,000 endowment, which will be fine. The amount will be raised.

**Empty Pews**

I attended church each Sunday. Two of these four Sundays I preached. I saw numberless (almost) empty pews at both morning and evening services. At one church there were more than 500 in Sunday school, 250 being in the men's class. I counted 125 at the preaching service. Three hundred and fifty were in another Sunday school, and about 175 attended the preaching service. At another church over 300 hundred were at Sunday school, and the pastor preached to about 100 people, and it was a good sermon, too. Next Sunday

I shall preach in my own pulpit. There will be many empty pews. Brethren, what are we going to do about our empty pews? Perhaps you haven't any. If not, the question doesn't apply to you. I may be wrong, but I feel that it is about time that we were studying how to fill our empty pews, now that we have built up the Sunday school. I wish some books could be written, and I am sure we have brethren who can write them, on how to increase attendance, not at church, for hundreds of people who go to Sunday school feel that they have been to church, but at the preaching service.

**My Vacation Book**

I always read one, if no more. This time it was Gordon's "The Leaven of the Sadducees." My, what a book! What an eye-opener! The tides of modernism are high; they are subtle. Never before has it been more important for us to guard diligently our schools. The leaven is working, just as sure as you live! God deliver us! The times call for brave Baptists. May we all be that!

**Studies in Catholicism** *Bp* BEN COX

**V THE PRESS**

In carrying out their propaganda they make a great boast in their power of the Press of the land. I fear that boast is only too true. Father Phelan said in 1914: "We are respectable people; we are intelligent people; we hold our own anywhere. In the pulpit the world must listen. We control the press of the United States."

Some of you call to mind that when the Southern Convention met in Washington in 1920, I made a short talk protesting because so small a space was given to our Convention in the Washington papers and so large a space to some minor Catholic celebration. The great Commoner, Dr. Gambrell, was President then. He stood there with the gavel in his hand; he could have knocked me down at any minute, but I knew the old Commoner appreciated what I was saying so he didn't stop me. Among other things in that speech, I said: "I am informed that Roman Catholics hold 75 per cent of the blue pencils on American newspapers." A voice in the audience yelled: "You'd better make it 90."

**The Church and State**

In the study of Roman Catholicism we are impressed with the blatant claims they make as to the power of the Church over the state. For instance, Pope Pius IX, in 1864, said: "The state has not the right to leave every man free to embrace whatever religion he shall deem true. The Church has the right to exercise her power without the permission or consent of the state. The Church has the right of perpetuating the union of church and state. The Church has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others."

Bronson's Review, in 1845, says: "If the Church should direct the Catholic citizens of this American Republic to abolish the Constitution, the liberty and very existence of the country, as a sovereign state, and transfer it to the crown of Louis Napoleon Bonaparte, they are bound by a divine ordinance to obey."

Pius IX said: "Cursed be those who assert liberty of conscience and of worship, and such as maintain that the Church may not employ force."

And the Catholic World gives us this: "Protestantism has not, and never can have any right where Catholicity has triumphed. Therefore, we waste the breath we expend against bigotry and intolerance and in favor of religious liberty, or the right to be of any religion that best pleases him."

All honor to the Lord Mayor of London, Col. Sir Alfred Bower, himself a Roman Catholic, who refused to attend the Annual Banquet of the Catenian Association, because the toast to the Pope was scheduled to come before the toast to the King.

**Public Schools**

We may well become alarmed when we note the attitude of the Papal system regarding public

schools. For instance, we read in the syllabus of Pope Pius IX: "Education outside of the Catholic Church is a damnable heresy." Again he says: "Public schools, open to all children for the education of the young, should be under the control of the Church, and should not be subject to the civil powers, nor made to conform to the opinions of the age."

Professor Dunne, says: "I do not consider that we are doing our duty as American citizens, to ourselves, or to our children in permitting such a system of public schools to exist as we have today."

And Priest Phelan remarks: "The children of the public schools turn out to be horse thieves, scholastic counterfeiters and well versed in schemes of deviltry. I frankly confess that Catholics stand before the country as the enemies of the public schools. They are afraid that the child that left home in the morning would come back with something in his heart as black as hell."

And the Catholic World for April, 1870, says: "We do not indeed prize as highly as some of our countrymen seem to do the simple ability to read, write and cipher. The best ordered and administered state is that in which the few are well educated and led, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. We believe the peasantry in old Catholic countries two centuries ago were better educated, although for the most part unable to read and write, than are the great body of the American people today."

Yes, that's just exactly what the Papal System seems to want; the few well educated and led, and the many trained to obedience. That is the condition in such places as Spain and Mexico and other Catholic countries.

Priest David B. Walker is bold enough to say: "Woe be to the parents who send their children to the public schools! Woe be to them that secretly favor them in their hearts! I would not like to be in their place in the day of judgment. The public schools are nurseries of vice. They are godless schools, and they who send their children to them cannot expect the mercy of God."

**VI**

**THE ANTIDATE FOR ROMANISM**

What shall we set over against the pernicious doctrine of an Infallible Pape? Why, we will set The Bible, which is verbally inspired as originally written, from the 1st of Genesis to the close of Revelation; the Bible, which declares "There is none righteous, no not one," including the Popes; the Bible, which declares, "All have sinned and come short of the glory of God," including the Popes; the Bible which declares "All we like sheep have gone astray, we have turned every one to his own way," including the Popes; the Bible which declares "The wages of sin is death, but the free gift of God is eternal life through our Lord Jesus

Christ." Would that our Catholic friends would stand true to their own Bible, the Douay Version, for we read in it:

"By grace you are saved through faith, and that not of yourselves, for it is the gift of God; not of works, that no man may glory." (Eph. 2:8-9.)

How this salvation is appropriated and made our own is expressed in precise definite terms. "We account a man to be justified by faith, without the works of the law." (Rom. 3:28.) "To him that worketh not, yet believeth in Him that justifieth the ungodly his faith is reputed to justice." (Rom. 4:5.)

They give Peter's words in Acts 10:43: "To Him (Jesus) all the prophets give testimony, that by His name all receive remission of sins, who believe in Him."

In their Douay Version they quote Paul as saying: "By the grace of God I am what I am." In their Douay Version they give Jesus as saying: "Amen, Amen. I say unto you, he that believeth in Me hath everlasting life, and cometh not into judgment but is passed from death to life."

Not only that, this Catholic New Testament proclaims the Saintship of all Christians, for in Romans 1:7 they are addressed as saints and as God's beloved; not saints in heaven, but saints on the earth; not saints made by the church, but by God; not by ceremonies and other acts of Ecclesiastic dignitaries, but simply because they were saved. Lots of good breath has been wasted speaking of our sainted mothers, sainted fathers, etc. My dear mother who is now in heaven is no more a saint now than she was here upon the earth. A saint is simply a saved person, that's all.

I was reading the other day of something that happened in a British restaurant. Two men at a table were conversing on the subject of religion, one a Catholic, the other a Protestant. The argument was chiefly as to whether salvation was of works or of grace; whether a man could be assured of his salvation, or if he had to wait until he got to heaven. Finally, the Catholic said:

"Well, all I can say is this. I have placed myself in the hands of my priest, and he is responsible for my salvation." The people all around could hear what was going on, and about this time a distinguished looking gentleman at a table near by, who was himself a King's Counsel, went to the disputers saying:

"Gentlemen, I believe I am well known in the law courts and in this room. I could not help hearing the argument at your table, and I feel bound to say that our Roman Catholic friend is perfectly logical in what he has said. I also have placed myself in the hands of my Priest, and he is responsible for my salvation. The mistake our friend has made is that he has chosen the wrong priest. My Priest is the Lord Jesus Christ. By faith I have committed myself into his hands, and 'I am persuaded He is able to keep that which I have committed unto Him.'"

That's the thing. Are you sure you have committed yourself and all your interests to the right Priest? To the Priest who is holy, harmless, undefiled, separate from sinners, made higher than the heavens. To the Priest who came down from heaven to earth to die for sinners; who saves us not because of what we have done or are doing or are going to do, but because of what He has done. Our great High Priest who has entered into the heavens for us. Is this your experience?

In assuming that God is a process, in asserting that the Bible is but the accumulation of humanly approved experiences into which religious values have been read, and in maintaining that natural forces are determinative in all achievements, organic evolution completely outlaws supernaturalism and in doing so obviously outlaws Bible fundamentals.—W. Lee Rector, in "Can an Evolutionist be a Christian?"

"My only fear for white supremacy is that we should prove unworthy of it. If we fail there, we shall pass. Supremacy is for service. It is suicide to thrust other races back from the good which we hold in trust for humanity."—The late Mrs. John D. Hammond of Georgia.

## A CRITICAL SITUATION

(Editor Louie Newton, in Christian Index.)

Undoubtedly we are facing a critical situation in our South-wide co-operative work. This fact has been apparent for several months. Realizing the need of adjustments, the Southern Baptist Convention appointed two committees at the Memphis convention in 1925 to work at this task. One was the business efficiency committee of which Dr. Austin Crouch is the chairman and Dr. John D. Mell, Georgia's representative. The other is the basis of representation committee of which Dr. Mullins is the chairman and Dr. Chas. W. Daniel, Georgia's representative. Both committees made reports at Houston. They were significant reports. They were far-reaching reports. And because these reports involved some basic adjustments, the brethren on the two committees suggested that the convention receive the recommendations and wait for one year before taking the vote so there might be full consideration of the changes proposed. Both reports have been published in these columns and are available in the minutes of the convention. Let it be remembered that the Mullins committee recommends that all the work of the Southern Baptist Convention be handled through its executive committee, thus presumably doing away with the Co-operative Commission, as it is now organized. The Southern Baptist Convention has an executive committee now, but it does not function except in such details as arranging for the meeting places of the convention. The Crouch committee recommends certain curtailment of overhead expense in the general boards of the convention and a more simplified form of carrying on the co-operative work.

Meanwhile the Houston convention, without a dissenting vote, authorized the continuance of the Co-operative Commission for this year. (If there was a dissenting vote it was not noticeable in the press boxes.) A conference held in Atlanta in June, and attended by representatives of all the states, went forward with the South-wide program, as authorized at Houston. We are informed that Mississippi, North Carolina and Florida representatives voted for the program in the June conference and that their respective state conventions had authorized continuance in the co-operative work last fall.

Now comes the word through our Georgia members of the Co-operative Commission that these neighbor states have withdrawn from the commission by action of their state executive committees. Without an opportunity to have first-hand information of the two recent sessions of the commission, we have asked Dr. W. H. Major, our Georgia member at large on the commission, to give our people his estimate of the situation. This is what Pastor Major has written:

"The Co-operative Program Commission of the Southern Baptist Convention met in Nashville on August 10th to consider the question of a successor to C. E. Burts as director. Brother A. J. Barton, of Missouri, having declined on account of the importance and pressing character of the work in that state. As will be seen from a communication from Frank E. Burkhalter, publicity director, published elsewhere in this issue, a committee of five was appointed to nominate a director: the work of the commission to be carried on in the meanwhile by the headquarters committee of twelve members.

"The commission was confronted by the very serious fact that several months ago the executive committee of Mississippi withdrew from sharing in the expenses of the commission; three weeks ago the executive committee of the North Carolina Convention did the same thing, and they were followed a week later by the executive committee of Florida.

"Two very serious questions are presented to Southern Baptists by the action of these states. The first is the autonomy of the Southern Baptist Convention. Have we a Southern Baptist Convention or not? When the messengers of all

the states meet in the convention and consider plans, ways and means and set up agencies for carrying out these plans, are not the agencies for carrying out the objectives a part of the plans, and are not all the parties involved in honor bound to remain faithful to both at least for that year? Some of us cannot differentiate between the co-operative program and the means of carrying out that program. It seems to us that both are a part of one thing.

"If all the acts of the convention are thus treated by all the states, or even a respectable minority, then the days of this noble agency in the Kingdom of God are ended.

"We do not call in question the power of the several states to withdraw from the support of the commission, but we do doubt their moral right to take this action, both on the above ground and because financial obligations have been assumed by the commission while the representatives of these states on that body were still active in its deliberations. These obligations will necessarily continue through the year and should be borne equally by the states.

"Secondly, the future of our Co-operative Program. The other alternative is to go back to the great work without commensurate expenses. A toy train can be bought for a quarter, but it will not pull a mosquito; a mogul costs thousands of dollars, but will handle one hundred cars. Much has been said about expenses of headquarters at Nashville. Surely, no thoughtful man who has examined its results will believe this money badly spent.

"We have come to the point when we must decide whether we will have a Co-operative Program. The other alternative is to go back to the old plan of every cause for itself. When we do this, we have brought about the day of disaster for our great boards. They cannot exist now without a steady and large income—much larger than the old method will ever bring.

"One of the great results of our Co-operative Program is the exhibition it has given of Baptists' ability to work together in great undertakings guided by the Holy Spirit. This feature alone has been worth to us many times the amount of money we have spent at headquarters.

"We have the firmest faith that our brethren of these three states in convention assembled, and upon a full consideration of all involved, will come back with their Southern Baptist brethren."

What does this mean? It means that the boat is rocking. It means that a few official brethren in these three states have taken it upon themselves to withdraw from the co-operative work of the Southern Baptist Convention. Of course, they will say that they expect to give more money to the South-wide work than before—that they are going to use the amount of money they were appropriating to the Nashville headquarters for the local state office, and all that sort of thing. But is that co-operation? Once a state has agreed upon a basis of co-operation, telling the people in the local churches that their money will be expended along certain clearly defined lines, can a small committee change this arrangement without authority by the state convention? And when these representatives go to the Southern Baptist Convention and authorize their state's part in a South-wide co-operative program, can a few official brethren withdraw this co-operation without the Southern Baptist Convention's right to be heard in the matter? Of course, we mean from a moral standpoint, and not the professed right of a Baptist group to do anything it may take a notion to do.

If there are conditions within the Co-operative Commission of such grievous nature as to cause these good brethren to feel that they cannot tolerate the commission, why not follow the true Baptist method of asking for a call session of the Southern Baptist Convention and make protests as the situation would warrant. That could be done, and it would be far better than to break away from the co-operative principle by which

Baptists must do their work. We all know that there are no such grievous conditions as would warrant a call meeting of the convention. The only criticism we have lately heard of the commission is the one we have heard all the while that it is composed too much of official brethren and does not represent the rank and file of our people. It is made up of the state secretaries, the South-wide secretaries, the heads of the South-wide institutions and some thirty brethren, mostly pastors, selected at large. The fact that Dr. Burts resigned, necessitating the selection of a successor, has brought to bear a consideration of just what the commission is doing and instead of discussing this matter at Houston, these few brethren have taken it upon themselves to act for their states and for the Southern Baptist Convention in breaking away from the commission after agreeing to its program and support. No successor has been found for Dr. Burts, and we doubt if one will be found for the rest of the year, but the program already agreed upon of trying to raise nine million dollars can be pursued with the Nashville office providing essential literature and other co-operative assistance. And when we get to Louisville next May the convention will act on the two pending reports, and whatever report is submitted by the commission, and arrive at a solution of this situation. We do sincerely hope that these few official brethren who have acted for Mississippi and North Carolina and Florida will see where they are going and come back to the program which their own state conventions and the Southern Baptist Convention have authorized. When we get to our state conventions this fall and to the Southern Baptist Convention next spring, we may depend upon the rank and file of our brethren to do what is right in all matters involved.

Georgia Baptists have stood by the co-operative program, and although we have not done as much as we wanted to do and should have done, we are going to stand, and may the Father's hand guide us daily into larger service for His glory and for His sake!

## RAMBLING WITH THE EDITOR

Our plans for the East Tennessee Associations that met the first week in this month were upset by the telegram from Kansas City, Mo. Our little girl did well after her operation, save for a hemorrhage which came nearly a week afterwards. However, when we left, Sept. 6th, she was doing well and we were happily relieved.

While in Kansas City, we had the pleasure of preaching for Calvary church, and although the congregations were not large, they gave us a most hearty and cordial reception. In fact, no people have ever been more appreciative and gracious. This great church has called Dr. John R. Vine of Roanoke, Va., and was anxiously awaiting his reply.

Monday, Sept. 6th, we caught the Frisco for Memphis. The ride down through the Ozarks was delightful and the twelve hours on the train gave us time to do some reading, and other work. The night was spent in Memphis. Tuesday morning, the L. and N. carried us hurriedly to Humboldt, the bus to Trenton and friends to New Bethlehem church near Dyer, where we had the pleasure of meeting with

## Gibson County Association.

This is one of the largest associations we have in our state. Not less than one thousand people were gathered at the meeting place. One congregation packed the church house to its utmost capacity and another met in a nearby grove while scores of people were scattered about the grounds having a good time visiting and talking.

The letters had already been read when we arrived and the officers had been elected. Brother H. A. Todd, now of Athens, had been moderator. His able assistant was Brother W. R. Puckett of Gibson and very naturally the association turned to him for a presiding officer. He is one of the tried and trusted ministers of our denomination

# Oklahoma Leads in Race!

OKLAHOMA TENNESSEE  
Score of Miles to Date, 681 401½



## OUR GOAL

5000

### Tennessee Looses Ground! Does Nobody Care? Let Our Young People Rally Now!



Write for information and get busy. We need 1000 new subscriptions this month to win!

and is justly honored and loved by the Baptists of his association. He is a good natural, yet firm and fair, moderator, and kept things moving along in a great way.

Brother H. A. West was elected assistant moderator; J. W. Haynie, clerk, and W. D. Davis, treasurer. These brethren were on the job and did much to make the program a success.

Brother Chesley Bowden, of Humboldt, preached the annual sermon and his message was indeed an inspiring message. He spoke of the appeal of the future and of the needs of the present for such living as will make us ready to face the future unafraid. He gripped the hearts of his hearers and moved them to tears.

At the same hour that he was preaching in the house, Dr. John J. Hurt, of Jackson, was down in a grove where nature has made an attractive amphitheater, speaking to another fine crowd. He preached to them of God's call to service and stirred them to renewed zeal for the cause of the Master.

During the afternoon Brother Stuart, Miss Northington and the editor were given opportunities of presenting their work. A wonderful basket dinner was spread for the noon meal and in spite of the unusually large number of people present, there was enough for all and more than twelve baskets of fragments left.

At the close of the afternoon program it was necessary for us to leave in order to get to Dyer County Association the next day. We had the pleasure of driving to Jackson with Dr. Hurt and of spending the night in "our home" of other days, which is still ours. And in that home there are four strapping lads, as fine as ever grew, and one beautiful lassie, the youngest of the group. These five youngsters have organized an orchestra and they are beginning to make real music together. John Jeter, Jr., plays the clarinet, Thurston the saxophone, Harrison the cornet, Jimmie the xylophone, and Mary Lee the piano. It is mighty good to get back with them now and then and to romp as we did in other days when Harrison was a wee baby whom we held on our knees many a night while preparing lessons for next day's recitations, and to see John Jeter, now almost a man, whose stick horse we used to have to feed religiously every night because the rats inevitably ate up the corn before day and no argument could convince the lad that his horse had not eaten it.

Dr. Hurt was kind enough to drive us across the country Wednesday in order that we might attend.

#### Dyer County Association

This association met with Mr. Vernon Church near Double Bridges and Unionville. It was the first meeting of this new organization. A crowd that filled the meeting house of the church was present at the opening service and letters from thirteen churches were on hand for the opening. After the reading of the letters, Moderator F. J. Harrell was re-elected, as was S. P. Andrews, clerk, who objected strenuously to the renewal of his duties, since he is not a resident of Dyer

County. Fred Moore, of Dyersburg, was elected treasurer.

Brother Huey, former pastor of Newbern, had been chosen a year ago to preach the annual sermon, but having moved to Bolivar, he was not present, and the association voted for the moderator to take his place. Brother Harrell did so in a great way, bringing one of the finest associational sermons we have ever heard. He spoke on "Reaffirming the Doctrines," and placed great emphasis upon the doctrine of works, which, he declared, has been too often neglected in our preaching.

Among the visitors present were Pastors L. O. Leavell, of Ripley, and J. J. Hurt, of Jackson; Miss Northington, Brother Stuart and the editor. Messengers from other associations were recognized and the association adjourned for a great dinner spread upon tables prepared in advance for the crowds.

During the afternoon the reports on Orphans' Home, Woman's Work and Religious Literature were read and discussed by the representatives from headquarters. Mrs. Mose T. Jones is superintendent of the associational W. M. U., and her work during the year has been phenomenal. From two active W. M. S.'s, the work has grown to eight active ones with several auxiliaries added. She made a splendid appeal to the pastors and church members for co-operation and help in her work.

The reports of the churches showed up well in comparison with those made at other associations of the state. There were 118 baptisms during the year, or a little more than one for every fifteen members reported. The net increase in membership for the association was 102. The present membership of the churches reporting is 1,739. The value of the church property is \$76,500, half of this amount being reported from the Dyersburg Church. Pastors salaries amounted to \$7,620 and the total expended for local purposes amounted to \$9,993.40. \$3,548.25 was contributed for all missions and benevolences, a far larger per cent of total gifts than many of our associations have reported. Every church in the association reported a Sunday school, eight have W. M. S.'s and several have W. M. U.'s. Only three churches reported B. Y. P. U.'s, but others are planning to organize such in the near future.

We spent the evening with Elon Church out from Halls. Brother Lum Hall has been pastor of this church for some time and has done a splendid work. He resigned last Sunday much to the regret of the people, who are trying to get him to reconsider and remain with them. Miss Zella Mae Collie is with them for the week in a training school. Already she has organized a splendid B. Y. P. U. with forty charter members. L. B. Kenley, Jr., of Double Bridges, is president, and he is taking hold in a great way. The Sunday school is being graded, the great big church auditorium is being curtained off, and the school will begin next Sunday (last Sunday now) with an organized and departmentalized organization. A brother of

the B. Y. P. U. president is superintendent of the Sunday school and he is a live wire.

We left Elon after the service and drove to Dyersburg, where we are now as we write. A telegram from the office, a long distance call and some other troubles halted our "progress" and made it necessary for us to turn back from Crockett County and Madison County associations and catch the train for Jackson and home. We leave tonight for Clinton, S. C., in order to meet with the special committee appointed by the Press Association at Ridgecrest, N. C., to confer with Jacobs & Co., of Clinton, concerning better advertising contracts for our papers. This trip will be reported later.

#### "THE ONGOING OF THE KINGDOM"

Let us quit saying it. Who started this expression?

The kingdom of God can be inherited, can be waited for, can be preached, can be seen, is coming, can be entered, is not of this world. The expression, "The ongoing of the kingdom," is based on a misconception of what the kingdom is, and its use is calculated to give permanency to such misconception.

The connections in which the phrase is popularly used seem to show it to mean the progress of evangelism now going on. This leads me to note the marked difference between the state in which we now are and that in which we shall be in the kingdom of God.

The sixth chapter of Ephesians alone is enough to show that now it is war. We are exhorted to put on the whole armor of God, to be able to stand against the wiles of the devil. We wrestle against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places.

The knight of medieval times was not more completely armored for a bloody conflict than the soldier of the cross should be from head to foot. This complete armor has its defensive and offensive parts.

Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand.

The Christian soldier is exhorted to advance to the conflict, always praying in the spirit. No war has presented examples of more heroic suffering, imprisonment, death, than the war with the world, the flesh and the devil, now going on and must go on till the world is conquered for Christ our Lord.

In sharp contrast with "the church militant" is the kingdom of God, in which there will be perfect union, where all shall walk in God's judgments, and His will is done as now in heaven. Peace, peace unbroken, undisturbed, everlasting.

It is now the ongoing of the war rather than the ongoing of the kingdom. G. M. S.

GREATEST SPEAKERS OF THE NATION,  
BOTH STUDENTS AND ADULTS, AT ALL-  
SOUTHERN BAPTIST STUDENT CONFERENCE,  
BIRMINGHAM, ALA., OCTOBER 28-31, 1926.

# THE NEWS BULLETIN

## BAPTISTS OF GERMANY ARE PRESSING FORWARD

The 260 congregations of Baptists in Germany have 58,000 members and 370 preachers. There are 700 Sunday schools, with 460 teachers and 60,000 pupils. During 1925, twelve new congregations were started, six new chapels were built, and twelve preachers were placed. There were 3,300 baptisms. The Publishing House of Cassel puts out three weekly papers, 269,800 copies in all, and two monthly papers, one for the young people's society, and one for Sunday school teachers. In addition, sixty-five new books and pamphlets were printed by this German Baptist press in 1925.—The Messenger.

## LIVINGSTON PASTOR WEL-COMED

Pastor Evie Tucker assumed charge of his duties at Livingston, the first Sunday in August and the work has taken on new life. The church is awake and is following his leadership in a happy way. As an expression of their pleasure over having him and his family a real "pounding" a few days ago literally filled the pantry. Four additions to the church and an increase of thirteen in Sunday school marked the first three weeks' labors of the pastor. Brother Tucker came to us from Russellville, Ky., where he had been in college.

## TEXAS PROFESSOR MARRIES

The Baptist Standard reports the marriage of Dr. J. B. Tidwell, head of the Bible department of Baylor University and Mrs. Alma W. Lile, one of the teachers in Baylor College, Belton, Texas. Dr. Tidwell is one of the safe and fearless teachers of our Baptist Zion and his work in Baylor University will long be remembered. The Bayers will not have to unite in giving the "newly-weds" a great charivari.

## KENTUCKY ASSOCIATION PUTS STATE PAPER IN BUDGET

The Western Recorder tells of the action taken at the recent meeting of the Shelby County Association. The association took steps to have both the Western Recorder, its state paper, and Home and Foreign Fields put in the budget of every church in the association. The matter was put in the hands of the executive committee of the association with instructions to adopt methods to make the recommendation effective.

In connection with this action, Editor Masters, of the Western Recorder, says:

"The logic of denominational ownership of Baptist papers is to put the paper in the budget. By what consistency, for instance, do Kentucky Baptist churches place in their church budgets the Sunday school literature which is published by our Southwide board, and then deny a similar advantage and prestige to the weekly paper which is owned and operated by Kentucky Baptists themselves? Given denominational ownership, there is a manifest propriety in working out the advantages of such ownership to their legitimate ends. If this is done, the papers will go into the church budget."

Let Tennessee Baptists consider this question in this light.

## GREAT HOSPITAL IN KENTUCKY

According to the Western Recorder, on Tuesday, August 17, the Kentucky Baptist Hospital had admitted 4,597 patients since its opening eighteen months ago. They now have in the building, 126 patients. The hospital has recently been admitted to Class A in the American College of Surgery, and in July it was necessary to turn away patients for lack of room. There are fifty-

two fine young women now in training for nurses.

## YOUNG MINISTER ORDAINED

The Deacons of the El Bethel Baptist church assisted by the visiting Deacons from other Baptist churches, with Rev. S. P. White and J. C. Pitts, assembled in the upper room of that church, where a Presbytery with Rev. J. C. Pitts, as Chairman and O. C. Walker, as Secretary, was held for the purpose of examining Warner Rutledge for the ministry. On finding Brother Warner Rutledge qualified and sound in the doctrine in every respect, after a thorough and satisfactory examination, he was recommended to the church for ordination. Rev. S. P. White, of Shelbyville, Tenn., delivered the ordination sermon. This was a stirring and impressive as well as effective sermon and will long be remembered by those who had the privilege of hearing him. Rev. J. C. Pitts, of Christiana delivered the charge to Brother Rutledge and the church, and also presented the Bible.

The members of the El Bethel church are justified in feeling proud of the fact they have lived to see one of the descendants of Mrs. Mary Warner Rutledge, (who was one of the founders of El Bethel church), ordained as a Minister of the Gospel. The writer has known Brother Warner Rutledge from his infancy and it is with pride he can say that very few men have lived as clean and wholesome a life as this young man; hence it was not with any surprise that he learned of his ordination. Bro. Warner will be located in and near Chattanooga, where he will teach school and preach the Gospel as long as he remains in that community.

We will look forward to a large work from Warner and exhort other young men to emulate the life he has lived. O. C. Walker.

## MAY TAKE WORK AT UNIVERSITY

An arrangement between the Southern Baptist Theological Seminary and the University of Louisville, a municipal university of standard rating, whereby students at the seminary may have free tuition at the university, has been adopted for another year. Theological students are permitted to work off needed credits for a liberal arts degree or do special work or graduate work at the university. As many as twenty took university work last session in addition to their theological courses.

## SUCCESSFUL REVIVAL MEETING

**Pastor Resigns Missouri Church**  
Rev. Connie M. Pickler writes that he has just closed a successful revival meeting at Braggadocio, Mo., at which time he resigned the pastorate of the church. He has been pastor there for three years, during which time the church membership has been almost doubled in number. Dr. H. E. Watters, president of Union University, at Jackson, Tenn., did most of the preaching for the revival, but on account of business had to leave before the meeting was over and Brother Pickler continued with the services. There were twenty-eight additions to the church, three by letter and twenty-five by baptism.

## CHURCH SUFFERS FROM FIRE

The church at Newport, Ark., was "pretty hard hit" by a disastrous fire, according to the Baptist Advance, some months ago, but they are carrying on the work in a glorious way. However, in addition to their other troubles, they are now left pastorless by the resignation of the pastor, Rev. O. C. Wilcoxon, who goes to West

Plains, Mo. Brother Wilcoxon has done an excellent work at Newport, evidences of which may be seen on every hand. He has already moved to West Plains and has launched into the work of his new field.

## FORMER COLUMBIA PASTOR DEAD

Dr. John H. Barber, a former pastor of the First Church of Columbia, died the last of August at his home in Macon, Ga. Death was due to heart trouble and came suddenly. Dr. Barber was for eight years pastor in Columbia and during that time made a host of friends in the town and throughout Maury County. He went from Columbia to Macon where he was pastor of Cherokee Heights Church until he became head of the theological department of Mercer University. During the World War he was a chaplain and saw overseas service.

## LAY CORNERSTONE FOR NEW CHURCH

The last Sunday in August was a memorable one for Hickory Grove Church, near Trenton. On that day the cornerstone for a new house of worship was laid. Among those who had part on the program were Brethren Lynn Claybrook, S. E. Reed and W. R. Hill. Brother Claybrook is a son of this church, having been reared near it and ordained by it. The service was a great one. Three were converted and more than a hundred members pledged themselves to a life of more loyalty to Christ. Pastor T. A. Duncan was happy over the results of the service.

The cornerstone is of beautiful marble and is the gift of Hillsman Bandy, who is a grandson of Dr. Matthew Hillsman, first pastor of the church. The church was organized in 1863 and has had a long and interesting history.

## MISSOURI BAPTISTS FORGE AHEAD

Missouri Baptists are fast coming to the place where they set the pace for the other Southern brethren. According to the treasurer's report for August the cash offerings for the co-operative work have passed the \$200,000 mark for this convention year and there are five more Sundays before the year closes. The increase in gifts over last year will show a splendid growth in generosity and loyalty on the part of Missouri Baptists.

## GREAT CROPS GROWING

Perhaps our country has never before been so richly blessed in physical good as she is this year. Everywhere great fields of wonderful crops of corn, cotton, hay and tobacco are being harvested. One of the best wheat crops on record has been garnered. Vegetables of every kind have been abundant and great quantities of fruit have come from the fields. Over 25,000 carloads of peaches have been harvested since the first of July, or approximately 15,000,000 bushels, and yet we tremble because our people have not learned to use the increase for the glory of our Lord.

## RIDGECREST SUMMER SCHOOL OF THEOLOGY

**W. W. Hamilton, New Orleans**  
The closing exercises for the present session of the Ridgecrest Summer Assembly took place on Tuesday, August 24. Dr. B. H. DeMent, president of the Baptist Bible Institute, New Orleans, and dean of the summer faculty, was in charge, and gave a most interesting survey of the history and work of the school. The graduating address to those passing the examinations was delivered by Dr. W. O. Carver, professor of Missions in the Southern Baptist Theological Seminary in Louisville, and also in the Ridgecrest School.

In addition to Dr. DeMent and Dr. Carver, the faculty consisted of Dr. J. E. Gwatkin, of the Bible Institute in New York; Dr. B. A.

Copass and Dr. J. B. Weatherspoon, representing the Southwestern Seminary, and Dr. H. Lewis Batts, of Mercer University, Macon, Ga. The students have had the privilege also of the various conferences and classes led and taught by leading men and women from all departments of our denominational life.

Many of the visitors at Ridgecrest have attended classes taught by the faculty, and in this way great help has been given to workers from practically every state of the Convention, and to missionaries and children of missionaries from foreign lands. This has been the most successful year that the school has had and seems to have paved the way for larger and greater service.

Dr. J. W. Cammack, corresponding secretary of the Education Board and director of the Ridgecrest Assembly, called attention to the great need of a permanent school for the thousands of Baptist ministers in the nearby states of North Carolina, South Carolina, Virginia and Tennessee, who have had no theological training. He said that in these four states there are almost as many Baptists as in all of the Northern Baptist Convention territory, and that from within a radius of seventy-five miles of Asheville there have come more of our ministers than from any other like territory in the United States.

Dr. Cammack said that we have added at least a million new members within the last seven years, and that our seminaries at Louisville and Fort Worth and New Orleans were all increasing in attendance, and that at Ridgecrest there was opportunity to serve the thousands of preachers and other workers who could not and would not go to the schools located at distant points. The hope is that individuals of large wealth and devotion can be found who will make such a school possible.

Dr. DeMent presented in the name of the faculty the certificates for work done and for examinations passed, entitling the holders to credits in any one of our seminaries. They were as follows: Joy Beaman, Stantonsburg, N. C.; Kennedy Berry, Cheraw, S. C.; George A. Bowlder, Buenos Aires, Argentina; Lucile Cloud, Dallas, Texas; E. A. Daniel, The Rock, Ga.; W. E. Goode, Reidsville, N. C.; George W. Green, Canton, China; D. A. McCall, Jackson, Miss.; Emmett G. Moore, Montgomery, Ala.; Mable E. Oldham, Wendell, N. C.; Agnes Roark, Clermont, Ga.; W. W. Williams, Ridgecrest, N. C.

## BAPTIST MEMORIAL HOSPITAL REPORT

**M. D. Jeffries, Hospital Pastor**

The report given below was furnished by the Baptist Memorial Hospital for certain of the associations meeting in July and gives the facts for the first six months of 1926.

The report is given here for the benefit of brethren making reports to associations in the three states interested in our hospital. They will have the choice of using the facts given in a report of their own writing or using the report as printed here, or if they wish, on request, the writer will mail typewritten copies of the report.

"The Baptist Memorial Hospital made its best record during the first half of 1926. We have been used to our full capacity by both pay and charity patients. We admitted 6,576 patients, performed 4,239 operations and did free service amounting to \$74,243.99. Included in this were discounts to ministers of \$5,833.80.

"June was our biggest month. We admitted 1,225 patients and performed 893 operations. On June 8 we admitted 75 patients and performed 52 operations—the biggest day since the hospital opened.

"This 'House of Mercy' never closes. For 365 days—Sundays, holidays and Christmas day—our nurses, internes and doctors ever listen to the siren call of the speeding ambulance coming with a human life, when minutes may mean a life.

"Our operating rooms (fourteen of them), splendid X-ray and laboratory never close, day or night. This is the kind of service that the Baptist Memorial Hospital gives, and this is the record for six months.

"We expect to start a \$400,000 addition September 1st. Plans and specifications will be given to contractors by August 1. We hope to have the new building completed by July 1, 1927.

"We want twenty more student nurses at once, and urge our pastors to assist in rendering a triple service and give an opportunity to some good girl to learn a profession, to serve humanity and the hospital. For information write to Miss Myrtle M. Archer, Superintendent of Nurses, Baptist Memorial Hospital, Memphis, Tenn."

**ACCEPTS POSITION AS CHURCH ASSISTANT**

Mr. V. B. Filson, who was one time associated with the field forces of the Sunday School and BYPU work in Tennessee, has accepted the position as church assistant of the First Baptist Church of Pine Bluff, Ark., of which Dr. Selsus E. Tull is pastor. Mr. Filson for the last four years has been associated with the First Baptist Church of Muskogee, Okla. In coming to Pine Bluff, he succeeds Prof. W. J. Work, who has accepted the position of Dean of the Voice Department of Simmons University of Texas.

**REV. ROYALL CALLAWAY WILL ENTER SEMINARY**

Rev. Royall Callaway, pastor of Daisy and Birchwood Baptist Churches, has resigned those pastorates and will leave in a few days for Fort Worth, Texas, where he will enter the Southwestern Baptist Seminary. After leaving Mercer University, at Macon, Ga., Mr. Callaway went to the Baptist Bible Institute, in New Orleans, where he stayed four years, taking his degree from that institution. Mr. Callaway is the oldest son of Rev. T. W. Callaway, pastor of the Baptist Tabernacle of Chattanooga. He has just closed two successful revival meetings at his churches, with the Rev. J. N. Bull, of East Chattanooga, assisting.

**FLINTVILLE REVIVAL**

One of the greatest revivals in the history of Flintville, Tenn., has just closed. Rev. M. J. Taylor of Mulberry, Tenn., did the preaching, resulting in between fifty and sixty additions to the church. Rev. Taylor's addresses were of the old-time gospel type, full of the old-time religion. Many services were held at different places with people that were unable to attend the revival. Much good was done, and the whole community was spiritually revived, and the members are determined to attempt great things for the Lord. The music was led by George Counts, assisted by his quartette, which was very much appreciated by the whole town. There were from fifty to seventy-five in the choir, which did some real gospel singing.

**MULBERRY GAP ASSOCIATION**

By Emmett H. Ralston

The last day of August and the first day of September were the most notable days of the year in Hancock County. On those dates the Mulberry Gap Association met at Blackwater Church, Kyles Ford. The occasion marks a sort of home-coming, and about 1,000 persons gathered around the church, which only seats 200. Over 150 cars were parked on the road at the church, showing licenses from states as far west as Iowa and south to South Carolina.

Letters from the churches showed a total membership of nearly 7,000 and total missionary and benevolent offerings of about \$200,000. Rev. Lawson, pastor at Sneedville, was elected moderator and E. V. Payne,

of Rogersville, clerk. Rev. Elbert Seals preached the missionary sermon and Rev. W. B. Hurley the annual association sermon. Dr. O. E. Bryan spoke on Missions and Mr. Emmett H. Ralston of Chattanooga spoke in behalf of Carson-Newman College. He also gave a short talk on Church Building in connection with a discussion of the question of a new house of worship needed at Sneedville. Several young ministers, including Rev. Clinton Green, Rev. W. A. Wolf, and Rev. Bailey Jackson, spoke on financing the kingdom, laying stress on stewardship and tithing.

The fellowship was great, the hospitality abundant, and it seems apparent that with good roads and good schools and a more progressive religious atmosphere, Hancock County is destined for better things in the very near future. About one-half of the entire population of this section are enrolled in the membership of the Baptist churches with an estimate that ninety per cent of the whole number living out there are under Baptist influence.

**TWO SUCCESSFUL REVIVAL MEETINGS**

Pastor Ray H. Dean writes that Rev. L. S. Ewton, pastor of Springfield Baptist Church, delivered heaven-wrought and heartfelt messages for the Harmony Baptist Church, Cumberland Association, during their revival there which has just closed. There were eight additions, two by baptism and six by letter, also several reclamations. Brother Ewton's prayer life and faith in God quickened the church and strengthened the young pastor. The pastor led the singing.

Little Hope Church, which is served by the same pastor, enjoyed a spiritual refreshing in July under the leadership of Pastor Widick of Tulsa. There were fifteen additions to the church, twelve being by baptism, three by letter and several reclamations. Brother Widick was the former pastor of this church, and the church rallied in a great way to his messages.

**DR. J. HARVEY DEER RESIGNS**

Dr. J. Harvey Deer, pastor of the First Baptist Church of Morristown, has resigned his pastorate there to accept the call to the First Baptist Church of Lima, Ohio. This church was Dr. Deer's first pastorate. Here he was ordained, and now, he writes, he is returning to his "first love" in a city of fifty thousand people. He has done a constructive work at Morristown, and the people of that city and East Tennessee, especially, greatly regret his leaving. Tennessee will miss him, but they wish him God-speed wherever he may go. He writes that he shall still read the Baptist and Reflector and requests that his address be changed to his new field.

**REV. J. C. COLLUM RESIGNS PASTORATE**

Rev. J. C. Collum has resigned as pastor of the First Baptist Church of Lawrenceburg, to take effect immediately. He has made many friends in the two years that he has been pastor of this church, but his resignation was not unexpected, as he decided several months ago that he would leave when his second year was up. He has labored faithfully in his field and takes with him the good will of the church and community.

**CANEY CREEK MEETING**

By Ben Cox

I have just returned from one of the most interesting revival meetings of my life, where I had the pleasure of spending eleven days at Caney Creek Baptist Church, in the rich woods south of Lonoke, Ark. It is quite a while since I have spent eleven days out of the sound of a railway train.

Mrs. W. L. Hobson, one of our Central Church pianists, took part in the work and added much to the success of the occasion. I have never had more satisfactory song services.

This is a wonderfully fine country. I have never met more attractive people. Their hearty co-operation was very encouraging. The consecrated pastor, Fred T. Evans, is a graduate of our Southwestern Seminary. He and his beautiful and talented wife are counting mightily for the glory of God and the good of the people.



**REV. O. L. NOLEN**  
Moderator Concord Association

Our hearts were gladdened by the addition of forty to the church. I suppose that at least three-fourths of them were for baptism. The possibilities of this great band of consecrated boys and girls is marvelous.

Mrs. Hobson and I were entertained in the hospitable home of Mr. and Mrs. W. K. Oldham. This was the residence of Gov. J. P. Eagle until he moved to the gubernatorial mansion at Little Rock. It stands on the site where once stood the cabin which he erected when he first went there with his mother. The floor was made of puncheons and the roof of clapboards, split by himself. That

first cabin was a great contrast to the beautiful and commodious residence now there, with its electric supply coming forty miles from Pine Bluff, electric fans in every room, and other electrical appliances. Brother Oldham even runs his cotton gin by electricity. He and his faithful wife mean much to Caney Creek Church and the surrounding community.

We were encouraged by visitors from England, Lonoke, Carlisle and Little Rock. Much interest was shown in the daily noon prayer meeting at Central Church, in Memphis, and fifty-four people there joined the Prayer League. I feel that the league is greatly strengthened by the coming in of this new life. About 8,500 have joined the league, signing this pledge: "Believing in the power of united prayer, I desire to become a member of the noon prayer league. I will endeavor to be in prayer some time between 12:30 and 1:00 p.m., central time, daily if possible, for the requests presented at the meeting."

On the Eagle plantation is the fine old St. John Baptist Church, colored. For some time I used to go down there and preach for them once a year, Governor Eagle and I being the only white men who ever preached at that church. Brother Oldham told me that no white man had preached there since Governor Eagle's death, and that they were very anxious to have a meeting. It was arranged for last Monday night, and after the tabernacle meeting closed I was taken over there, and we had a fine service with the colored people. About one-third of our white congregation followed us over.

**BUSY DAYS AT BAPTIST HOSPITAL, NASHVILLE**

Brother J. T. Oakley reports that August was a busy month in the hospital. Among the patients were fifty-odd Methodists, thirty-odd Disciples, twenty Presbyterians, and a lesser number from other denominations and thirty non-church members. Rev. W. M. Kuykendall went home this week, praising God and the hospital. The hospital and nurses' home are growing in favor with the public as the days come and go. Almost daily there are applications for training, and the rush of patients show this and indicate how badly we need a new hospital.

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<p style="text-align: center;"><b>SUNDAY SCHOOL WORKERS</b></p> <p>W. C. Milton, West Tennessee              D. N. Livingstone, East Tennessee              Miss Zella Mae Collier, Elementary Worker</p>	<p style="text-align: center;"><b>B. Y. P. U. WORKERS</b></p> <p>Miss Roxie Jacobs, Junior and Intermediate Leader</p>
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**SUNDAY SCHOOL NOTES**

Following is the record of Study Course work during August. The number is smaller than usual, largely because all the work done during that month was done in the country where few awards are ever secured.

BYPU Study Course Awards			
Associations.	Dip.	Awards	Total
Beulah	0	1	1
Big Hatchie	8	2	10
Campbell Co.	11	0	11
Clinton	18	12	30
Duck River	0	1	1
Holston	0	6	6
Knox Co.	10	21	31
Mulberry Gap	12	0	12
Nashville	16	3	19
Ocoee	6	2	8
Sevier	0	13	13
Stewart Co.	7	0	7
Watauga	0	11	11
Wilson Co.	1	1	2
Madison Co.	5	4	9
McMinn	0	1	1
Dyer Co.	1	0	1
<b>Total</b>	<b>95</b>	<b>78</b>	<b>173</b>

Teacher Training Awards			
Associations.	Dip.	Awards	Total
Beulah	17	0	17
Big Emory	0	2	2
Campbell Co.	0	14	14
Concord	0	4	4
Cumberland	10	0	10
Holston	0	5	5
Holston Val.	0	5	5
Jefferson Co.	0	4	4
Knox Co.	0	5	5
Lawrence Co.	0	1	1
Mulberry Gap	7	10	17
Nashville	0	5	5
New Salem	0	16	16
Ocoee	16	23	39
Salem	0	10	10
Sevier	0	26	26
Shelby Co.	0	45	45
Stewart Co.	0	28	28
Sweetwater	0	9	9
Weakley Co.	11	0	11
Wilson Co.	0	84	84
Maury Co.	0	1	1
Madison Co.	0	6	6
Gibson	10	0	10
East Tenn.	0	28	28
Polk Co.	0	12	12
<b>Total</b>	<b>75</b>	<b>349</b>	<b>424</b>

Total of all Diplomas, 170; total of other awards, 427. All 597.

We are again calling attention to the State Mission Day on Oct. 10th. We think this to be the best program ever gotten out for this special day and then it is coming this year at a time when we are beginning the New Year for the Graded Lessons. Promotion Day is over on the last day in September. This will give us one Sunday between to check up and get in touch with our new prospects for the various classes. Let us make much of this day and make it a beginning for a larger attendance as well as more efficient work.

Take a census and have the information ready to be used in this drive for enlarged enrollment in your school. Make it a time for re-adjustment of your organization, adding such classes and teachers as the prospects may demand. Select wisely your teachers and then put in their hands every available pupil for that class and urge that they see every one of them at once and invite them to the school. Get your committee together early and put on the program as it is outlined, adding here and there to suit the demands, and then make it really an Educational Program teaching the young and old all about our Sunday School work.

The gifts go to State Missions, the very cause that pays for our Sunday School and BYPU Field Work. Make

the gifts as large as possible and send it in for State Missions. Let our schools give in to the Board as much as the Board spends on our work. We have set \$20,000 for that one day. Our schools can easily do that and not interfere with the Unified Gifts at all. This is a part of the Unified Program just as the other three general programs are. Let's show our appreciation to the Board for their interest in our department of work. Write to Tallahoma if you have not received the literature. So many places we have been we see no posters on the wall and nothing showing that the literature has been received. Let every superintendent put the posters up and call attention to this program constantly so every member may become interested in it.

Miss Colie writes from Elon Church, Halls: "I came to Elon last night; had a good meeting and appointed a committee to select officers for a new BYPU. Planning a Religious Census tomorrow."

Swan Haworth writes from Newport: "Dear Mr. Hudgins: 'Am sending my report for the Second Baptist Church in Newport. We had a real good training school there. The people were very interested and are anxious to do some real work. They are having a meeting tonight of all the teachers of the Sunday School to decide some matters of business. They are organizing for real work. They also plan to have a teachers' meeting each week."

This week completed my third month of work, but since I have only one more week, I am not sending in my monthly report but will send it all together the last of this week. I will also send a report of the whole summer's work.

Am getting along fine at Dutch Bottoms this week. We have started off with a boom. Took a religious census yesterday. The people all seem interested and that is what it takes. Their Sunday School needs to be reorganized."

**Children's Work**

We trust that every school will observe Children's Week in the Sunday School and make much of our children. The Elementary Leaders have planned a splendid program for Children's Week and it will do much toward interesting our women and men as well in the Sunday School if we will give our attention to the children in a definite way. Let's make this a great occasion.

Nov. 7 to 13 is to be Children's Book Week. We have heard so much about reading matter for boys and girls and the dangers of it, why not begin early and teach the children to appreciate good books and good literature so when they get to be boys and girls they will not take to trashy literature. Following is the suggested outline of books for children and for the mothers of small children.

**Worthy Books of Boys' and Girls' Own Choosing**

- The Birds' Christmas Carol.—Wigin.
- Little Lame Prince.—Craik.
- Alice in Wonderland.—Carroll.
- Mrs. Wiggs of the Cabbage Patch.—Rice.
- Seven Little Sisters.—Andrews.
- Little Women.—Alcott.
- The Dutch Twins.—Perkins.
- Tom Sawyer.—Twain.
- The Secret Garden.—Burnett.
- Heidi.—Spyri.
- Emmy Lou.—Martin.
- Nellie's Silver Mine.

- Quest of the Four-Leaved Clover.—(Translated by Field.)
- Five Little Peppers and How They Grew.—Coolidge.
- Jungle Book.—Kipling.
- Black Beauty.—Sewell.
- American Boy's Handy Book of Camp Lore and Wood Craft.—Beard.
- The Fun of Cooking.—Benton.
- Peter Pan (Dramatic Form).—Burne.
- Robinson Crusoe.—De Foe.
- Treasure Island.—Stevenson.
- Captains Courageous.—Kipling.
- Swiss Family Robinson.
- Adrift on an Ice Pan.—Grenfell.
- Hans Brinker.—Dodge.
- Lorna Doone.—Blackmore.
- The Oregon Trail.—Parkman.
- The Flamingo Feather.—Munro.
- Uncle Remus, His Songs and Stories.—Harris.

**For Mothers and the Wee Ones**

- Rhymes for Little Hands.—Burnham.
- Finger Plays.—Poulsson.
- Teeny Tales for Tiny Tots.—McGowan.
- World Stories Retold.—Sly.
- Mother Stories, and More Mother Stories.—Lindsay.
- The Teachers' Story-Teller's Book.—O'Grady and Throop.
- In the Child's World.—Poulsson.
- Four and Twenty Toilers.—Lucas.
- Chicken World, and the Farm Book.—Smith.
- Healthy Bunny.
- Father Bunny and His Birds.
- Mother Bunny and Her Flowers.—All by Laura Rountree Smith.

**B. Y. P. U. NOTES**

Miss Roxie has just finished three weeks of work in Lawrence Co. and we have never seen greater interest in an association over BYPU work. It was our privilege to be present at the annual meeting of the association last Sunday and to hear the pastors and others talk of the work. If we can place a worker in all the associations next year we will put the work on the map in a great way.

The January number of the BYPU Magazine will feature A-1 Unions and we are anxious that our state follow the general plan suggested. If your union is not getting the magazine, order it at once with your regular literature. It costs only \$1 per year and comes every month. It is full of all kinds of helps and suggestions as well as other interesting things about what is going on in other states and in other churches.

We are beginning next quarter to mail blanks to all the Unions for quarterly reports and we trust that every union will fill these out and return to the Tallahoma Office whether you are standard or not. We might help you to become standard by a simple suggestion or by sending you some helps on the points not yet reached. We are anxious that all our unions work on the standard basis for every requirement of the standard has some essential feature about it that will make the work more effective.

Some suggestions for the last quarter in the year:

First: Let every Union observe State Mission month in October. In the Sunday Schools we are giving October 10th to State Mission program and the gifts are to go to State Missions. Will the BYPU's of the state also put on at their session on that same day a program and tell the young people about State Missions, the cause that pays the expenses of our own BYPU work? Let the young people also assist the Sunday School people in putting on this State Mission Program and also bring your gifts to the Sunday School on that morning. We want to give to the Board as much as they appropriate to us, \$20,000, and we can do this on the one day. Then throughout that entire month let us boost State Missions.

Second—Let our young people get back of Dr. Freeman in the Baptist and Reflector Campaign. Let's beat Oklahoma in this contest. Nothing will so enlarge our work as to put

the Reflector in all the homes of our people.

Third—Check up on your Union and if not A-1 now let's put the standard on the wall and begin checking up the points we lack and work to meet these by Jan. 1st, when we begin a drive for Standard Unions. We must have 150 Standard Unions for 1927. The best way to do this is to begin the next quarter to get ready for it.

Fourth—Write us what is going on in your union and let others know about it.

Fifth—Report promptly at the end of each quarter the record of your union and if you do not get a blank for this write us for it.

Sixth—Plan for some extension work in your association during next year.

Seventh—Have your associational conventions and group meetings regularly each quarter.

Eighth—Plan to hold a training class in your union, at least twice each year.

Ninth—Make an earnest effort to have all the members do the Daily Reading and attend the programs regularly.

**LAYMEN'S NOTES**

Gibson County Association elected as their Laymen Director for Gibson Co., Mr. Manne of Milan. They are planning a large program in that association. He has already selected a time for a great All Day Meeting at some central place and will put on a large and interesting program for the afternoon. Gibson Co. has a number of local Brotherhoods and will seek to organize a number more during the coming months. Mr. B. F. Jarrell made the report to the association and followed with a splendid discussion, giving some of his own experiences and that of his local brotherhood.

Dyer County Association put on the whole program in our department of work by electing leaders for all three lines of our work. A time and place for an All Day Meeting will be selected soon and plans laid for the extension of the work throughout the association.

We had to leave the Madison Co. Association just after the discussion of the laymen's work and did not get the name of the Laymen Director of Madison Co. but one was chosen and plans laid for promotion of the work. Mr. T. L. Thompson was selected as the Sunday School man and he along with the BYPU leader and Laymen's Director will wake things up in Madison Co. this winter. The plan in Madison Co. is to not only organize local Brotherhoods in all the churches but a Federation of Men's Brotherhoods all over the county and a combined effort put forth to press the Unified Program of the churches in a greater way.

We attended Crocket Co. Association but was not there except one night and did not hear the discussion of the Laymen's Work but we do know that Mr. Avery cared for it and has done some fine work during the year and has a real report to make. Plans will be made larger for next year.

**LAYMEN'S STUDY COURSES FOR MEN, TENNESSEE LAYMEN'S BROTHERHOOD**

Courses of study have been prepared for all our people in the various organizations of our churches except men. Just the last few years have we given any attention to the men. The Baptist Laymen's Brotherhood of Tennessee has prepared a splendid course of study for the men and are urging all our men to take these studies and receive the Stewardship Diploma with all the seals.

**The Books of the Course**

The books of this course will give a fair knowledge of Personal Stewardship. The methods of doing

the most efficient Church Work and some general knowledge of our Mission Fields at home and abroad. These books are written by the best men we have in the denomination.

**Methods of Study**

The books may be studied in classes led by a teacher or privately and the examination given through the mail. Many are now meeting at the same hour of the BYPU in the evening on Sunday and under a local leader they go through a book with easy free discussion. After the book is completed a simple test is given. This has proved to be a very popular method of getting the work done.

**Who Should Take the Study**

Every man of the church should take these splendid studies. These books with their wonderful messages will make a man a better Christian as well as better church member. We want our laymen to become as efficient as the women or young people and it requires study to do this.

**The Awards**

For either of the first books there will be given a beautiful Stewardship Diploma. For the other books in order seals will be granted. Those who sign as Tithers, the Tither's seal will be added to the diploma. The completion of all five numbers will merit the Gold Seal.

**MISS ELIZABETH JACKSON'S MESSAGE FROM BRAZIL**

Dear Friends in Tennessee: Out of sight does not by any means signify out of my mind. How very often I think of you and your kind, loving, Christian friendship and wish I might in some worthy way express to you my love and gratitude. Father and mother would thank you also for your kindness to their chicks while far from home.

"Be it ever so humble, there's no place like home!" I had about forgotten how it felt to be in your very own home with your very own father and mother and brothers. Soon after my arrival, mother was quite ill for about a week and is sometimes nearly well, but really never well. The doors have seemingly been closed for an operation here, and we are seeking the Father's will as to what is best. She takes a medicine to aid her digestion, and if she rests every day she gets along fairly well, for she just cannot go as hard as she did once without feeling the consequences.

The South Brazil Mission meeting was held in our college a few days after my arrival. We had the pleasure of having Brother Maddox and son Otis as our guests and many of the others to meals, including our beloved "missionary," Dr. Sampey, and his charming wife.

Wish you could have been with me to one of the mission meetings where I felt my very heart strings straining when the need of workers, equipment, buildings and funds were so clearly presented, and only to be turned down for only the most vital needs of all were accepted for presentation to the Board. Dr. Bagby had led the devotional, dwelling principally on how afflictions are God's blessings in disguise if we only take them in the right way, giving many illustrations. When one of our splendid young missionaries was overcome at the thought of his devoted wife (who was so much to me in strengthening my faith and brought me closer to God just before going to the United States for my college training) working eighteen hours a day, I wished it were my privilege to go right to their aid, for the work has grown so quickly there that it calls for more workers.

For the first time after the close of the mission meeting there was a social for the missionaries and their children on Saturday evening. I have rarely enjoyed anything more, and was joyfully surprised at the entertaining talent and ability and capacity for real fun in our earnest hard-working missionaries. There were games, tricks, readings, songs,

ending up with oranges and punch served out of tin cups.

At the close of our Brazilian Baptist Assembly for workers our hearts were made glad by the decision of four for Christ after Dr. Sampey's closing message.

You have read of the fine building in construction for the First Church of this city, made possible by the gift of Mrs. G. W. Bottoms. It was my privilege to visit this with the missionaries.

On June 25th the Catholics celebrated St. John's Day, and the balloons, skyrockets and fireworks seemed nearly as numerous as the stars in the sky, while in front of the Catholic homes there were children jumping through bonfires. Hislop traces this celebration back to the worship of the sun god, which was so popular with the people in eastern Europe and western Asia that the Roman Catholic church adopted it to draw in the people who practiced it. Accompanying Catholicism, beggary is so extensive that at all times of the day one is approached by people begging for themselves or for some saint or institution.

On July 1st I visited with those attending the Baptist Assembly our one-year-old Baptist hospital, across the bay in Nicteroy, the capital of Rio State (for we are in the Federal District, you see). In so far as we know, it is the first hospital of our denomination in Latin America. Though small (the total capacity being forty beds), it is neat and up to date, on a beautiful site on the mountain side, with plenty of room for enlargement. They had to inaugurate the hospital without Baptist doctors or nurses, as none were to be found. The director, a graduate of our Rio College and Seminary, left the pastorate of a large city church to administer this institution and care for the spiritual needs and welfare of the inmates.

The contract with our fine missionaries is indeed a blessing. It was a joy to have the monthly prayer meeting of the missionaries living in the city meet in our home in July.

I was thankful indeed for a glimpse of what I consider as typical of "missionary life." A pastor up in the northwest corner of the State of Rio offered to pay my expenses if I would play the accompaniments at the meetings father was to hold in his church. We stopped by our fine Baptist school in Campos, which for some time has been undergoing an intense persecution. It was a joy to me to be with those bright, eager girls and boys. We visited the largest cane mill in that section (which produces most of Brazil's sugar). The machinery was American-made and cost the owner six million dollars, as we were told.

Father, as president of the board of trustees, led their meeting, and at noon we were off again. We got off at a telephone by the side of the railway where horses were waiting for us and rode four miles to the site of the church, which was organized the day following. The young men who brought the horses walked back, carrying the organ and other baggage on their shoulders, keeping up with the horses. The church was organized in their own little building with thirty-four charter members and an average attendance of about 300. I wept with joy that night when I saw precious souls repent of their sins and accept the Saviour. Next day we rode six miles to the station, arriving that night in Natividade where the welcome and hospitality of the people continued. I was rather amused at the time taken up eating, for we did it five times a day. I was also amused at their curiosity about our kodak and eagerness to have their photos taken.

In visiting the church members I was impressed with the number of tradesmen—carpenters, bricklayers, a blacksmith (who leads the choir), tillers of the soil, seamstresses and washerwomen—which is typical of the membership of our churches.

Their church building is one of the best in that state, the auditorium seating about 500, with two Sunday school rooms, a baptistry and dressing rooms in the rear. They have built this without asking any outside help. The membership is about 350, about half of them tithers. The monthly session on Saturday afternoon took over four hours. There was a great deal of curiosity aroused by the little organ, attracting many, especially young people, to the services. At the close Sunday night we were happy for the thirty-five souls that had come to decision during our trip, for the hundreds who had heard the gospel for the first time and for the deepening of the lives of the believers. The dust, noise and discomforts of the tedious journey were many times compensated by the blessing on the efforts put forth.

Last Tuesday evening I stood with Dr. and Mrs. Sampey, Mr. and Mrs. W. E. Allen and Miss Minnie Landrum on top of Sugar Loaf mountain just after the sun had set. Below us the waters of the bay calmly bathed the drowsy shores of this beautiful, beautiful city, as its lights were turned on. Above the shadowy, rugged mountains, standing guard over Rio, the rich orange of the afterglow melted into a beautiful blue where hung the crescent moon. As it grew darker the myriads of lights increased till there were thousands twinkling and sparkling.

What wealth, what beauty there was! Also what waste and wickedness, heart hunger and sorrow lay hidden beneath that sparkling blanket. Beside me stood three missionaries who are seeking to dispel the spiritual darkness, and Dr. Sampey and wife who are blessing many souls wherever they go by making clear and simple to them the Way, bringing about great heart searching and surrender.

"The great world's heart is aching,  
Aching fiercely in the night,  
And God alone can heal it,  
And God alone give light;  
And the ones to bear that message  
And to speak the living Word,  
Are you and I, my brothers,  
And the millions that have heard."

"Can we close our eyes to duty?  
Can we fold our hands at ease?  
While the gates of night stand open  
To the pathway of the seas?  
Can we shut up our compassions?  
Can we leave our prayers unsaid  
Till the lands which sin has blasted  
Have been quickened from the dead?"

Lovingly, prayerfully and gratefully yours "in His service."  
**ELIZABETH JACKSON.**  
Suc. No. 5, Rua Maria Amalia 88,  
Rio, August 16, 1926.

**ALPHA BAPTIST CHURCH CLOSES REVIVAL**

On the third Sunday in August, Alpha Baptist Church, in Nolachucky Association, began a series of meetings which lasted for two weeks. The pastor, Rev. W. W. Overholt, did the preaching, and Rev. D. H. Buckner had charge of the music. The crowds were large and attentive, and the spirit was at work among them. There were twenty renewals and professions and thirty-three additions to the church. Brother Overholt says: "We are hoping for very decided results in the future from the seed sown."

**AGE AND WORK**

Many of the world's great leaders in what we call modern times have done great work when well advanced in years. Let us cite a few of them. Michael Angelo, the great sculptor and painter, worked till he was eighty-nine.

William E. Gladstone, the great British premier, at eighty-eight could make as fine a speech as ever in his life.

Joseph Choate, the great lawyer, was recognized as the leader of the American bar at eighty-four.

Clemenceau, the French tiger, at past eighty, is still great.

Chauncery M. Depew, known to everybody, is now ninety-two and is still in demand as a speaker.

John Wesley, in the eighties, preached four times a day as ever.

And we might name scores more.—Illinois Baptist.

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President ..... Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ..... Mrs. J. T. Altman, 1584 McGavock St., Nashville  
 Corresponding Secretary ..... Miss Mary Northington, Nashville  
 Y. W. A. and G. A. Leader ..... Miss Cornelia Rollow, Nashville  
 R. A. Leader ..... Rev. Henry J. Huey, Bolivar  
 Sunbeam Leader ..... Mrs. Hattie Baker, Box 187, Peabody, Nashville  
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

### W. M. U. STATE MISSION SONG By Mrs. A. F. Burnley

(Tune, "Dwelling in Beulah Land.")  
 Hear the trumpet call resounding,  
 hear its echoes ringing—  
 Women, girls and children, all are  
 ready for the fray;  
 Tennessee is calling, calling, "Send  
 the Light still farther,  
 Till each hill and valley has perfect  
 day."

Chorus:  
 We'll pray on, we will fight on, till  
 we gain the victory;  
 We'll pray on, we will fight on, for  
 Christ in Tennessee.  
 O yes, we'll pray on, we will fight  
 on, till the powers of evil flee,  
 And our great Captain rules Tennes-  
 see.

Tennessee, the state where battle,  
 fierce for right was given;  
 Satan in his boldness dared on thy  
 fair hills to fight;  
 But the hosts of God o'ercame him,  
 broke his poisoned arrows—  
 Let us flood each valley with Christ,  
 the Light.

Tennessee, arouse, awake thee, keep  
 His banner floating;  
 Give of what He gives to you, to  
 carry on the fight.  
 Lo, the blessed day is dawning when  
 the Master cometh!  
 Hold the fort—be loyal to Christ the  
 Light.

### WEDDING BELLS

The following announcement will  
 be of interest to many friends of  
 Miss Maggie Whaley: "Mr. and Mrs.  
 L. A. Whaley announce the marriage  
 of their daughter, Maggie Amanda,  
 to Prof. L. O. Engelmann Fruindt,  
 on Monday, August 16th, First Baptist  
 Church, El Paso, Texas. At  
 home September 1st, Morelia Mich.,  
 Mexico."

### PLAYLET—A DAY IN OUR STATE SECRETARY'S OFFICE

By H. T. Huey, Bolivar

Characters: Dr. O. E. Bryan, State  
 Mission's Secretary; Mrs. Fetzter, Dr.  
 Bryan's Secretary; Mr. W. D. Hud-  
 gins, Superintendent of S. S. and  
 B. Y. P. U. and Laymen's Work in  
 Tennessee; Miss Mary Northington,  
 Corresponding Secretary of Tennes-  
 see W. M. U.; Brother Amos, a rug-  
 ged mountaineer; Dr. John D. Free-  
 man, editor of Baptist and Reflector.

Stage Setting—Arrange the stage  
 to represent a modern business office.

#### "A Day in Our State Secretary's Office"

Mrs. Fetzter: Why, good morning,  
 Dr. Bryan. You are unusually early  
 this morning. I came early myself  
 in order to get the rest of those let-  
 ters out to the different churches  
 urging them to be much in prayer  
 for our State Mission work.

Dr. Bryan: Yes, I trust that you  
 may be able to get those letters in  
 the mail today, and especially the  
 ones to those 133 churches whose  
 pastor's salaries have been suppl-  
 emented by the State Mission fund.

Mrs. Fetzter: It seems that these  
 churches should be most grateful of  
 all for our great department of State  
 Missions and be willing to co-oper-  
 ate with the request for prayer.

(The secretary goes to the desk,  
 gets out the typewriter and begins  
 to write. Dr. Bryan turns back to  
 his desk and busies himself with  
 some papers he has spread out be-  
 fore him.)

Dr. Bryan (addressing Mrs. Fet-  
 zter): When you have finished those  
 letters, I wish you would take this

information and include it as a sep-  
 arate part of those letters. Here is  
 a statement of some of the work  
 done by our State missionaries last  
 year:

Sermons preached .....	7,989
Addresses delivered .....	2,615
Churches organized .....	3
Constituent members of same .....	259
Sunday schools organized .....	64
Constituent members of same .....	2,897
Conversions .....	2,998
Baptisms reported .....	2,008
Other additions reported .....	1,058
Total additions to church .....	3,066
Church houses built .....	27
Church houses repaired .....	80
Tracts distributed .....	115,703
Religious visits made .....	21,670
Families prayed with .....	7,407
Lost talked with .....	13,450

(After he finishes reading he hands  
 information to secretary and con-  
 tinues work.)

Mrs. Fetzter: This is certainly a  
 good year's report for our State  
 Missions.

Dr. Bryan: Yes, but how much  
 greater it would be could our church-  
 es only realize the tremendous im-  
 portance of their gifts to objects in  
 our unified program. Last year Ten-  
 nessee Baptists gave \$3 to home and  
 local church interests to where they  
 gave \$1 for the causes away from  
 home. This giving three times as  
 much for self than for others tends  
 toward selfishness that will drown the  
 spiritual power of the churches.  
 Certainly we should give as much  
 for others as we keep for ourselves.

(A knock is heard at the door and  
 Mr. Hudgins enters.)

Dr. Bryan (arising and shaking  
 hands): Why, good morning, Mr.  
 Hudgins, and what brings you to  
 Nashville? Come have this chair.

Mr. Hudgins: I left Tullahoma  
 last night en route to Cenerton,  
 where I am to hold a training school.  
 As I had to change trains in Nash-  
 ville, I took this opportunity to run  
 up here and discuss some Sunday  
 school and BYPU plans with you.

Dr. Bryan: I am delighted that  
 your journey brought your steps this  
 way.

Mr. Hudgins: Bryan, I am telling  
 you the truth, this problem of Sun-  
 day school work in our rural church-  
 es is distressing. There are many  
 churches in the country districts  
 where good roads and the auto have  
 led the congregations to the more  
 prosperous centers, and the Sunday  
 schools have been either disbanded  
 or might as well be.

Dr. Bryan: This is indeed deplor-  
 able, for there are those who have  
 no cars and have to stay on Sun-  
 day in their own communities where  
 there is no Sunday school.

Mr. Hudgins: I have been wonder-  
 ing if more forces could not be ad-  
 ded to this department for at least  
 two or three months this year, so  
 that we could go into each place  
 where the Sunday school has disband-  
 ed or where there has never been a  
 Sunday school and revive the work.

Dr. Bryan: That is indeed a good  
 suggestion, and nothing would please  
 us better than to grant your request.  
 But somehow the churches have not  
 caught the vision of missions and the  
 funds are so low at present that we  
 can hardly pay the salaries of the  
 six regular workers in the Sunday  
 school and BYPU departments. How-  
 ever, we are writing letters to every  
 church in the state asking that they  
 pray for our State Mission work,  
 and perhaps a greater number of the  
 churches will get the burden of State  
 Missions on their hearts and thus in-  
 crease their gifts. I will keep this  
 plan in mind and as soon as possible  
 grant your request.

(As Mr. Hudgins leaves, the mail  
 boy brings the mail and places it on  
 the secretary's desk. While Dr.  
 Bryan busies himself writing, she  
 opens the mail. At this time Miss  
 Northington enters.)

Dr. Bryan (greeting her and offer-  
 ing her a chair): Good morning,  
 Miss Northington. You are looking  
 well and happy this morning. How  
 is the work in your department?

Miss Northington: Well, of course  
 we have our discouraging problems  
 to deal with, but as a whole our  
 women are doing a great work. I  
 just came by to tell you that our  
 W. M. U. organizations everywhere  
 are observing a special season of  
 prayer for State Missions.

Dr. Bryan: That is great. If our  
 men only had the vision you women  
 have, we would soon take the world  
 for Christ.

Miss Northington: It isn't only  
 our women, but our boys and girls.  
 The Y. W. A.'s, the Royal Ambassa-  
 dors, and Girls' Auxiliary, and even  
 the Sunbeams are observing this spe-  
 cial season of prayer.

Dr. Bryan: "And a little child  
 shall lead them."

Miss Northington: Yes, it is grat-  
 ifying to know how much our girls  
 and boys give each year to the cause  
 of missions. But that is because we  
 teach them in the different organi-  
 zations and urge them to tithe.

Dr. Bryan: I do not know what  
 would become of our mission work  
 were it not for the untiring efforts  
 and prayers of our women and young  
 people.

Miss Northington (arising): I am  
 glad that you men have confidence  
 in us, and we are going to do still  
 greater things. (She leaves.)

Dr. Bryan (to secretary): I am  
 going out to lunch. If any one calls,  
 have them wait. I will be back in  
 thirty minutes.

(He leaves and the secretary con-  
 tinues writing at the typewriter. A  
 boy brings her lunch on a tray, and  
 she continues her work while she  
 eats. After a few moments a loud  
 rap is heard at the door, and Broth-  
 er Amos enters.)

Brother Amos: Is this whar Dr.  
 Bryan lives?

Mrs. Fetzter: This is his office.

Brother Amos: E-er, that's what I  
 mean.

Mrs. Fetzter: Dr. Bryan is out for  
 lunch now and will not be back for  
 thirty minutes. Will you have a seat  
 and wait for him?

Brother Amos: Yes, mom, believe  
 I will. I got more time than money.  
 (Secretary continues work while  
 the old man goes about the room,  
 finally taking a chair.)

Brother Amos: This here's a purty  
 room you got here.

Mrs. Fetzter: Thank you.

Brother Amos: Eh? I said this  
 was a purty place you got here.

Mrs. Fetzter (again and louder):  
 Thank you.

Brother Amos: Oh, yes. You're  
 welcome. (A brief pause and then  
 he continued.) I live down here at  
 Possum Valley, and since I wuz up  
 here to see my daughter Mirandy,  
 I 'lowed as how I'd come by and see  
 Dr. Bryan and tell him how much  
 we wuz appreciatin' that new church  
 he helped build.

(Enter Dr. Bryan.)

Dr. Bryan: Why, good evening,  
 sir. What was that you were saying  
 about a new church?

Brother Amos: Yes, Dr. Bryan, I  
 am Brother Amos from Possum Val-  
 ley. I was just a-tellin' this here  
 lady that since I wuz up here to see  
 my daughter Mirandy, I would come  
 up here to see you and tell you how  
 much we wuz appreciatin' that thar  
 new church you help us build.

Dr. Bryan: Why, Brother Amos,  
 I am so glad to meet you and to  
 know that you thought about me  
 while in Nashville.

Brother Amos: We could never  
 forgit you and the other mission  
 folks that helped us build our new  
 church. We ain't got much educa-  
 tion out thar, but we love the Lord  
 and want to see His work grow.

Dr. Bryan: How badly we need  
 more men and churches with your  
 spirit! Do you subscribe for the  
 Baptist and Reflector, our State pa-  
 per?

Brother Amos: Yes, sir. Just  
 last month one of them "comporters"  
 or whatever you call them men that  
 give out tracts and sell books, was  
 at our house and told us about that  
 paper, and we bought it for a year.

Dr. Bryan: Fine! You mean one  
 of our colporters was in your section.  
 We have more than twenty colpor-  
 ters who sell books and distribute  
 tracts in different destitute sections  
 of the State. We believe that there  
 are large possibilities along this line  
 when we get to where State Missions  
 is able to finance a real colportage  
 program.

Brother Amos: Here's \$10 for ye.  
 I sold my old horse before I come  
 up here, and I sez to Susie, my old  
 woman, I'm gonna give every penny  
 of this money to missions, and she  
 was tickled about it.

Dr. Bryan (taking the money and  
 shaking the old fellow's hand): How  
 grateful we are to you for your gift,  
 and especially for the spirit in which  
 you gave it!

Brother Amos: Well, I gotter be  
 goin'.

Dr. Bryan: The next time you  
 are in Nashville come back to see  
 us.

(Old man leaves.)

Dr. Bryan: If we only had more  
 men with the spirit of that old moun-  
 taineer!

Mrs. Fetzter: He seemed real en-  
 thusiastic, didn't he?

Dr. Bryan: He just wanted to be  
 sociable and show his appreciation,  
 and that was the only way he knew  
 to do it.

(Both parties resume their work.  
 Door opens and Dr. Freeman enters.)

Dr. Bryan (rising and slapping  
 him on the back): Well, old timer,  
 how is business down your way?  
 Have you any new subscriptions late-  
 ly for the Baptist and Reflector?

Dr. Freeman: Yes, we have over  
 a hundred new ones this week, not  
 counting the renewals.

Dr. Bryan: That is splendid.

Dr. Freeman: I was leaving the  
 office for the day and thought I  
 would stop by and see if you had  
 that article ready for this week's  
 paper.

Dr. Bryan: I just finished it a  
 few minutes ago.

Dr. Freeman: I have written a  
 pungent editorial on the subject of  
 State Missions this week, and I do  
 hope that it will kindle the fire of  
 missions in at least a few of our  
 churches.

Dr. Bryan: I will have another  
 article ready for the paper tomor-  
 row, which I hope will cause the  
 readers to think more of missions.

Dr. Freeman (taking the article  
 for the paper and arising): Many  
 thanks, and I will get the other arti-  
 cle tomorrow. (He leaves.)

Dr. Bryan (to secretary): I am  
 going to write an account of the vis-  
 it of the old mountaineer and tell of  
 his sacrificial donation. It ought to  
 make our brethren ashamed of them-  
 selves. (He closes his desk and pre-  
 pares to leave.) I think I shall go  
 home now. When you have finished  
 those letters, you may close the of-  
 fice. We will call this a day. I ver-  
 ily believe if the screen could be  
 rolled back and every Tennessee  
 Baptist could see and hear the ap-  
 peals that we have for help every  
 day that a new day would dawn for  
 missions, and the treasury of our  
 Lord would be overflowing with gifts.  
 Let us pray to this end. Good even-  
 ing.

(Curtain.)

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MESSAGE FROM A ROYAL AMBASSADOR

I am here to represent the Royal Ambassador chapters; and when I have given you a record of our work, you may think we have done very little. I admit it should be better, so I will copy from what I hear the ladies say, "Next year we will try and do better."

But let me whisper this little word to you: One reason we did no better was because some of you failed to interest yourselves in helping us enough. It is even hard to get leaders for our chapters. Oh, I know you think we are boisterous, wild and rough, and I agree with you, but did you ever see a tornado stand still? Can you imagine a steam engine standing quietly on the track when the boiler is full of steam and the throttle wide open? Well, we are tornadoes and steam engines and wild ponies or anything else that suggests energy, and we want to be doing something all the time. Why not help us turn this energy into proper development and check its faults? Then we will grow in number, in grace and in finances.

Do you know that boys are very much like diamonds? As you look at a diamond you say, "How beautiful!" but there was a time when it lay hidden far away in the mountains, lost deep in the earth. The boys were lost far into the mountain of sin. Some one sought and found the diamonds. Some one sought and found the boys. The diamonds are purchased at a high price. So are the boys.

The diamond must be polished. When first taken from the earth, it did not have all the beautiful colors. Many of them were dirty looking. Some boys require rubbing and polishing to make beautiful characters. God requires some one to do the polishing. After the polishing both boys and diamonds are ready to be used.

The last comparison is that the diamond shines. The boy also becomes a shining light. God wants all the boys found. He wants them polished. He wants them used. He wants them to begin shining now and to let their light glitter and gleam that they may be a blessing all the way through life. There's more to a boy than his hat and shoes, And the things you buy for hands to use. There's more to learn than the slightest whim, There's depth and breadth to the soul of him. He is growing up, and unless you stay Close at his side he will grow away; But in all that he does, if you watch to see, You'll catch some hint of the man he'll be.

—Roland Brooks, Savannah R. A., in Christian Index.

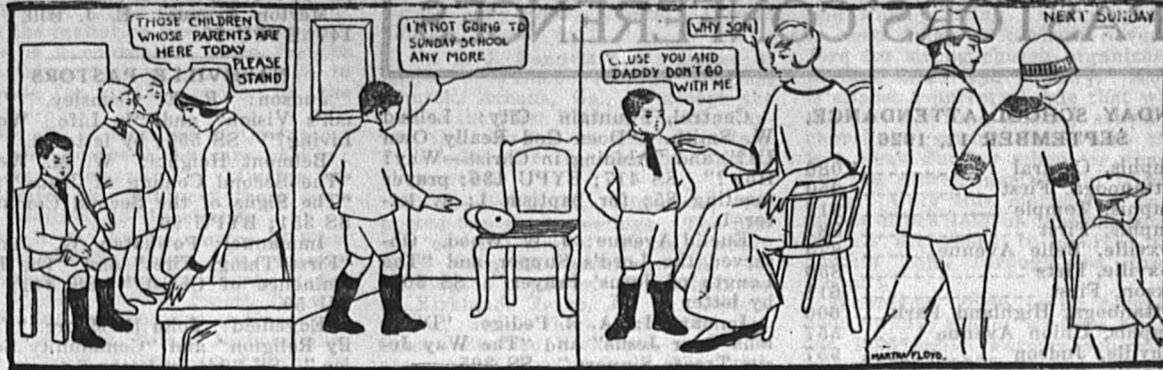
WHAT? ALL-SOUTHERN BAPTIST STUDENT CONFERENCE. WHERE? BIRMINGHAM, ALA. WHEN? OCTOBER 28-31, 1926.

"This Sickness is Not Unto Death." (John xi. 4.)

From our Lord's words we learn that there is a limit to sickness. Here is an "unto" within which its ultimate end is restrained, and beyond which it cannot go. Lazarus might pass through death, but death was not to be the ultimatum of his sickness. In all sickness, the Lord saith to the waves of pain, "Hitherto shall ye go, but no further." His fixed purpose is not the destruction, but the instruction of His people. Wisdom hangs up the thermometer at the furnace mouth, and regulates the heat.

1. The limit is encouragingly comprehensive. The God of providence has limited the time, manner, intensity, repetition, and effects of all our sickness; each throb is decreed, each sleepless hour predestinated, each relapse ordained, each depression of spirit foreknown, and each sanctifying result eternally purposed. Nothing

DO YOU TREAT YOUR BOY LIKE THIS?



ing escapes the ordaining hand of Him who numbers the hairs of our heads.

2. The limit is wisely adjusted to our strength, to the end designed, and to the grace appointed. Affliction comes not at haphazard, the weight of every stroke of the rod is accurately measured. He who made no mistake in meting out the heavens, commits no errors in measuring out the ingredients which compose the medicine of souls. We cannot suffer too much nor be relieved too late.

3. The limit is tenderly appointed. The knife of the heavenly Surgeon never cuts deeper than is absolutely necessary. "He doth not afflict willingly, nor grieve the children of men." A mother's heart cries, "Spare my child;" but no mother is more compassionate than our gracious God. When we consider how hardmouthed we are, it is a wonder that we are not driven with a sharper bit. The thought is full of consolation, that He who has fixed the bounds of our habitation, has also fixed the bounds of our tribulation. —C. H. Spurgeon.

GREATEST SPEAKERS OF THE NATION, BOTH STUDENTS AND ADULTS. ALL-SOUTHERN BAPTIST STUDENT CONFERENCE, BIRMINGHAM, ALA., OCTOBER 28-31, 1926.

A CURE

If you have the blues, Forget 'em; If they chase you, don't You let 'em Catch you. Say, it's fun To keep flappin' Laughter at 'em Till you have them on the run.

If you have the blues, Try singin'; There is something in The swingin' Rhythm of a cheery song— Sends 'em skippin' Sends 'em trippin' To the shades where they belong.

If you have the blues, Try workin'; There is nothing gained By shirkin' Any duty, good or bad. Keep 'em humpin', Keep 'em bumpin'; They will leave, or wish they had.

If you have the blues, There's pleasure; You will find in it Full measure If you help a weaker one, Stranger, brother, Friend or mother, From the dawn till set of sun.

If you have the blues, Try smilin'; There is something So beguillin' In a radiant, sunny smile. You'll discover, Under cover, They have left you—after awhile. —Mrs. B. T. Sarver, Crawfordsville.

You may not be able to choose your work, but you can choose the spirit in which you do it.—Young People.

HOW TO GET TO BIRMINGHAM TO THE STUDENT CONFERENCE:

1. Want to go.
2. Save for it.
3. Unit organizations in college will help.
4. College churches will help.
5. Parents will help.
6. Colleges will help.
7. Home churches will help.
8. Borrow the money.

HOOP SKIRT FURNISHED ELECTRICAL MEN IDEA

The Empress Eugenie's hoop skirts made a contribution to the advancement of electricity, according to Frank H. Stewart, a Philadelphia veteran of the electrical industry. The beautiful consort of Napoleon III, just prior to the birth of the prince imperial, created the new-fangled fashion in skirts. At once the fashion spread all over the civilized world. But the wire frames for these skirts rusted and stained the cloth. It thereupon became necessary for these frames to be wrapped in some sort of protective textile. The machinery designed to wrap this wire was at hand and was converted to a new use when electrical men decided that copper wire for carrying electric current ought to be insulated. So the insulating industry evolved out of the hoop-skirt industry.—Clarksville Leaf-Chronicle.

TO FOLLOW JESUS

Jesus was a world man in size and reach. He did not come to the Jews. That was the door. He came through the Jew door. But He came to the world.

He did not come to Palestine. That was only the door-sill. He stepped over the Palestine door-sill. But He came to the world. He died for the world, He said. He talked constantly about the world. At the last He sent His followers out on a mission to the world. He was a world man in reach and size.

And so the real Jesus follower is a world man in heart and outlook. It is a big thing to be a real Christian, bigger than some of us have taken in.—S. D. Gordon.

ONE OF THE OLDEST GAMES

The game of lawn tennis, as played today, is not particularly old, but tennis is ancient, for it was played by kings and nobles of olden times. However, the king's game was what today is called court tennis, an indoor game, requiring an expensive

building. Lawn tennis was an outgrowth of a game of 1873, called sphairistike, but this clumsy title was soon dropped, and by 1877 the game had emerged in its modern form.

In that year the first championship was established at Wimbledon, under rules that approximate those of today. The game was brought to the United States early, and the keen rivalry between the United States and England began and has continued without interruption. From that rivalry has sprung international competition at first compassed within narrow limits, but ultimately extended to cover the world.—Clarksville Leaf-Chronicle.

THE OLD OVEN

I have the old tin oven Where mother baked our bread; 'Twas never eaten by us Till after "grace" was said.

'Twas Johnny cake and corn pone, Except when, as a treat, On holidays and special times, We feasted on white wheat.

Today I dined at the cafe; A waitress sweetly said: "Roast beef, veal loaf and chicken pie"— But only baker's bread.

She tripped along so gally, Wore a bodice, not a waist, And a little ruffe for a skirt, All dressed in modern taste.

I have the old tin oven, And a memory of the dress My modest, gracious mother wore, Her hair in lengthened tress.

I see you, dear old oven! Go back, unbidden tears! The hands that wrought so lovingly Have rested many years.

But this I know by God's sweet grace, My mother is not dead, And trust, with Christ in Paradise, She has the Living Bread. —Mrs. Mary A. Ehlers, Auburn, Ind.

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## PASTORS' CONFERENCES

### SUNDAY SCHOOL ATTENDANCE, SEPTEMBER 11, 1926

Memphis, Central	1,086
Chattanooga, First	950
Memphis, Temple	919
Memphis, First	881
Knoxville, Belle Avenue	870
Knoxville, First	850
Jackson, First	611
Chattanooga, Highland Park	600
Memphis, Union Avenue	557
Nashville, Judson	557
Nashville, First	437
Allen Fort Class	724
West Jackson	486
Chattanooga, Tabernacle	476
Jefferson City, First	464
Fountain City, Central	417
East Chattanooga	404
Memphis, Speedway Terrace	402
Chattanooga, Clifton Hills Tabernacle	379
Chattanooga, Avondale	358
Nashville, Belmont Heights	351
Humboldt, First	349
Nashville, Immanuel	341
Alcoa, Calvary	339
Nashville, Edgefield	324
Paris, First	316
South Knoxville	314
Knoxville, Euclid Avenue	306
Knoxville, Immanuel	305

### CHATTANOOGA PASTORS

First: John W. Inzer. "I Am Not Ashamed of the Gospel" and "Underneath Are His Everlasting Arms." SS 950; by letter 2.  
Highland Park: J. B. Phillips. "The Twentieth-Century Cloud and Its Rainbow" and "Why I Believe in the Hell of the Bible." SS 600; additions 4.

Tabernacle: T. W. Callaway. "Church Loyalty" and "The Jew and Prophecy." SS 476; by letter 1.  
East Chattanooga: J. N. Bull. "A Great Cloud of Witnesses" and "Jesus the Wonderful." SS 404.

Clifton Hills Tabernacle: W. R. Hamie. A. G. Frost. "The Sin of Revenge" and "The Perfect Man." SS 379; by letter 2.

Avondale: T. G. Davis. "Dedication to God" and "The Voyage of Life." SS 358.

St. Elmo: L. W. Clark. "The Reward of Cross-Bearing" and "Christ's Way of Dealing with Sin." SS 292; BYPU 79; by letter 2; for baptism 1.

Rossville Tabernacle: Geo. W. McClure. SS 287; BYPU 73.

Alton Park: T. J. Smith. "What Was Seen in Thy House" and "Brand Us All." SS 236; by letter 2; for baptism 1; baptized 1.

Ridgedale: W. E. Davis. "The Church and Its Benefits to Man" and "God's Warning to the Rebellious." SS 235; for baptism 1.

East Lake: W. C. Tallent. "Seeking God" and "Seeking God." SS 226; BYPU 95.

North Chattanooga: R. W. Selman. "Christian Liberty" and "Grace." SS 220; BYPU 75; by letter 9.

Woodland Park: E. G. Epperson. "Heaven" and "Are There Few That Be Saved?" SS 155.

East Dale: J. M. Linkous. "He Saved Others" and "The King's Highway." SS 150; BYPU 23; by letter 11; for baptism 4; baptized 4.

Oak Grove: J. N. Monroe. "Stewardship and Giving" and "It Costs Much to Be a Christian, but It Costs Much More to Be a Sinner." SS 135.

### KNOXVILLE PASTORS

Belle Avenue: James Allen Smith. "The Pilgrim Journey" and "Influence of Good Women." SS 870; baptized 3; by letter 4.

First: "The Peace of God" and "Neglect." SS 850; BYPU 127; for baptism 2; by letter 8.

South Knoxville: J. K. Haynes. "Gifts for the Tabernacle" and "The Need of a Revival." SS 314; BYPU 80.

Central, Fountain City: Leland W. Smith. "Does God Really Own Us?" and "Abiding in Christ—Why? How?" SS 417; BYPU 136; prayer meeting 85; for baptism 1; by letter 1.

Euclid Avenue: J. W. Wood. Observed the Lord's Supper and "The Length of Jesus' Prayer." SS 306; by letter 5.

Immanuel: A. R. Pedigo. "Divisions Over Jesus" and "The Way Jesus Treats Sinners." SS 305.

Mt. View: John O. Hood. "Giving Ourselves" and "Why Save the Man?" SS 259; BYPU 50; prayer meeting 50.

First, Fountain City: S. E. Loxley. "Showers of Blessings" and "The Resurrection of Christ." SS 258; BYPU 32.

Lenoir City, First: W. C. Creasman. "My First Sermon" and "Phillip's Revival Text." SS 250; by letter 2.

Oakwood: W. G. Mahaffey. Bro. Milton, morning. Dr. I. T. Mays, evening. SS 240; BYPU 25; prayer meeting 40.

Lincoln Park: H. F. Templeton. "The Religion of Obedience" and "The Suffering Multitudes." SS 231; BYPU 82; prayer meeting 60.

Central of Bearden: Robt. Humphreys. "Earth's Greatest Business Transaction" and "Strangers on the Earth." SS 223.

Elm Street: E. F. Ammons. "Something Must Be Done" and "Fighting Against God." SS 202; prayer meeting 102.

Clinton: Lloyd T. Householder. "True Greatness" and "Christ Crowded Out." SS 169; BYPU 50; baptized 8; by letter 1.

Arlington: J. C. Shipe. "The Business of the Church" and "God's Remedy for Sin." SS 121; BYPU 35; by letter 1.

Inskip: W. D. Hutton. "What the World Expects and the Lord Requires" and "To Whom Shall We Go?" SS 109; BYPU 61; prayer meeting 47; by letter 1.

### MEMPHIS PASTORS

Yale: L. E. Brown. "Whither Goest Thou?" and "The Teaching of Night." SS 137.

Rowan Memorial: J. W. Joyner. SS 76; by letter 2.

Central Avenue: J. P. Horton. SS 162; BYPU 50; conversion 1; for baptism 1.

Prescott Memorial: Jas. H. Oakley. SS 282; by letter 1. Brother Rice preached at night.

Speedway Terrace: J. Norris Palmer. Address by Judge John W. McCall at morning hour. SS 402; for baptism 1.

Highland Heights: E. F. Cash. SS 273; BYPU 91.

Hollywood: J. R. Burk. SS 194; BYPU 93; by letter 4.

Eastern Heights: W. L. Smith. SS 105; for baptism 1; by letter 6.

Whitehaven: W. O. Betty. M. D. Jeffries supplied. SS 84.

Central: Memorial service held in auditorium at night. SS 1,086; by letter 2.

Italian Mission: Joseph Papa. SS 43.

Bellevue: W. M. Bostick. "Obedience" and "Soul's Search for God." By letter 2.

Calvary: J. A. Barnhill. "Clean Vessels" and "Branded with Marks of Jesus." SS 214; BYPU 78.

Union Avenue: H. P. Hurt. SS 557; by letter 7.

Seventh Street: J. N. Strother. Morning, Frank H. Leavell; night, Floyd L. Ingram. SS 290.

First: A. U. Boone. "Christ Pre-eminent" and "Love Essential." SS 881; by letter 2; baptized 5.

Boulevard: J. H. Wright. SS 235. Temple: Ernest F. Campbell. "The Solemn Mysteries of the Cross" and "Getting into the Kingdom of

God." SS 919; BYPU 165; by letter 1; for baptism 1.  
Merton Avenue: E. J. Hill. SS 147; BYPU 70.

### NASHVILLE PASTORS

Judson: R. E. Grimsley. "Isaiah's Vision" and "Is Life Worth Living?" SS 557; by letter 2.

Belmont Heights: W. M. Wood. "The Second Coming of Jesus" and "The Signs of the Second Coming." SS 351; BYPU 96.

Immanuel: Powhatan W. James. "First Things First" and "The Pre-eminence of Christ." SS 341; BYPU 50.

Edgefield: John H. Moore. "Family Religion" and "Community Service." SS 324; by letter 6.

Third: W. Rufus Beckett. "The Treasure and the Pearl" and "The Two Draughts of Fishes." SS 253.

Grandview Heights: S. W. Kendrick. "The Price of Salvation" and "Christ at the Door." SS 245; BYPU 60.

Seventh: Edgar W. Barnett. Rev. S. J. Skaggs supplied. SS 202.

Radnor: H. F. Burnas. "The Great Commission" and "Obeying God Rather than Man." SS 102.

Baptist Hospital: J. T. Oakley.

"Lessons from Little Things" and "Revelations from Dark Surroundings." Preached at Joelton at both hours. Revival begins.

### OTHER PASTORS

Paris, First: J. H. Buchanan. "Immoral Youth" and "Profit and Loss." SS 316; BYPU 68; prayer meeting 72; by letter 1.

## AMONG THE BRETHERN

### By FLEETWOOD BALL

P. I. Lipsey, Jr., has resigned as professor of Journalism in Baylor University, Waco, Texas, and will return to the work of the Associated Press, probably locating in Memphis, Tenn. He is the brilliant son of Dr. P. I. Lipsey, editor of the Baptist Record.

It is of interest to his hosts of friends in Tennessee to note that Rev. E. H. Marriner of Leland, Miss., accepts the call to the First Church, Hattiesburg, Miss.

During August, the first month of Dr. E. F. Campbell's tenure of service as pastor of Temple Church, Memphis, Tenn., there have been 27 additions. An addition of 7 on Sunday, Sept. 5th, brought the number to 34. All departments of church work are showing life.

Members of the Baptist Pastors' Conference of Memphis, Tenn., enjoyed a diversion from their usual Monday morning schedule following the regular weekly meeting of the Conference, Sept. 6th, at the Baptist Memorial Hospital. One lone watermelon, raised at Big Creek, and purchased by Rev. J. H. Wright of Boulevard Church, furnished the treat and when sliced served 21 pastors present, with one or two left to spare.

Word comes that the work of Dr. C. W. Pope as pastor of the First Church, Jefferson City, Tenn., is moving off happily. He was pastor of Concord Church, Chattanooga, for nearly two years.

Rev. B. F. Hasty, a recent graduate of the Southern Baptist Theological Seminary, Louisville, Ky., has accepted the care of the First Church, Taylors, S. C., where a fine new house of worship has just been completed.

Rev. R. F. Doll, who for five years has been pastor of the First Church, DuQuoin, Ill., has accepted a call to the First Church, Greenville, Ky., succeeding Rev. G. B. Bush, effective Oct 1st.

Rev. R. L. Rogers of Huron, Tenn., was assisted in a revival last week at Bible Grove Church, near Chesterfield, Tenn., by Rev. A. U. Nunnery of Parsons, Tenn., which at last

West Jackson: R. E. Guy. Morning, Dr. J. H. Sharp; evening, Dr. T. C. Ury. SS 486; BYPU 146.

Jefferson City, First: C. W. Pope. "True Education" and "God's Plan for Our Lives." SS 464; by letter 18. Two volunteers for Christian service.

Alcoa, Calvary: J. H. O. Clevenger. "The Church in the Home" and "Now." SS 339.

Lebanon: J. G. Hughes. "Being a Blessing" and "No Condemnation." SS 205; BYPU 43; by letter 1.

Rockwood: John A. Davis. "The Ten Plagues" and "The Wonderful Christ." SS 288; BYPU 73; prayer meeting 58; by letter 1.

LaFollette, First: D. B. Bowers. "The Christian's Foundation" and "The Peace of God." SS 276; BYPU 115; for baptism 1; by letter 2.

Monterey: W. M. Griffith. "The Divine Purpose of Revelation. No service at night on account of M. E. revival. SS 248.

Bolivar: H. J. Huey. SS 162; BYPU 90; prayer meeting 44.

Pleasant Hill: H. G. Lindsay. "Glorifying in the Cross" and "Our Heavenly Record." SS 125; BYPU 25; prayer meeting 24.

Pulaski: Sibley C. Burnett. J. Dawson King, "Availing Prayer" and "Remission of Sin." SS 66; BYPU 14; for baptism 2; by letter 1.

Tracy City: A. L. Bates. "The Joy of Giving" and "The New Covenant."

Battle Creek: E. W. Stone. "An Ancient Question with a Modern Answer" and "Jesus Healing the Impotent Man."

account had resulted in 17 additions by baptism.

The First Church, Shreveport, La., of which Dr. M. E. Dodd is pastor, has 3,764 members and their grand total of gifts for the year reached \$115,388.27. Of this large sum local church expenses received \$64,555.09 and missions and benevolences \$87,377.68. The total enrollment of the Sunday school went to 3,185.

Rev. A. I. Foster of Nashville, Tenn., has accepted the care of the church at Perry, Ga., after supplying for that church a month. He will move his family at once.

Dr. W. L. Pickard of Tifton, Ga., has lately been supplying most acceptably for Riverside Church, Jacksonville, Fla., having also supplied early in the summer for the First Church, Cordele, Ga. He had expressed the determination to retire from the active duties of the ministry but the saints refuse to let him.

Rev. J. E. Anderson has resigned as pastor at San Angelo, Texas, effective Oct. 1st. It is not known what his future plans are.

At a largely attended congregational meeting of Bellevue Church, Memphis, Tenn., Friday night, the resignation of Rev. W. M. Bostick as pastor was so heartily and unanimously rejected that he withdrew it, and this action was met with great acclaim by the church.

Rev. Britton Ross, who lately resigned his pastorate in Nashville, Tenn., has decided to do evangelistic work with headquarters in Fort Worth, Texas. We regret his removal from Tennessee.

The First Church, Kaufman, Texas, loses its pastor, Rev. J. C. McKenzie, who moves to Abilene, Texas, to enter Simmons University.

Rev. L. C. Riley, assistant pastor of the First Church, Mansfield, La., has been called to the care of the church at Logansport, La., for full time and has accepted.

Ill health caused Rev. C. B. Airhart to resign as pastor of the First Church, Celina, Texas, but the church insisted that he remain with them and gave him a two months' vacation which he is spending in Eureka Springs, Ark.

V. B. Filson, formerly Sunday school field worker under the Executive Board of Tennessee, has recently resigned as financial and educational director of the First Church, Muskogee, Okla., to accept a similar position with the First Church, Pine Bluff, Ark.

Rev. Virgil A. Rose, a graduate of Union University, Jackson, Tenn., has resigned the pastorate at Bruce-ton, Tenn. He has rendered faithful and capable service in that pastorate. He is a young man of great promise and is assisted in his work by a cultured wife.

Rev. T. F. Lowry of Frankfort Heights, Ill., formerly pastor at Parsons, Tenn., and A. J. Tant (Campbellite) recently held a debate at Dale, Ill., which awakened wide-spread interest. Rev. W. J. Moore says Bro. Lowry faithfully exposed fatal heresies.

Dr. I. N. Penick of Union University, Jackson, Tenn., preached last week in a revival at Henderson, Tenn., to the great delight of the saints there. The pastor, Rev. J. G. Cooper, of Buena Vista, Tenn., took sick in the engagement and had to go home.

The revival at Humboldt, Tenn., in which Dr. C. C. Morris of Ada, Okla., assisted Rev. C. L. Bowden closed the last of the week. At one service 30 members of the Sunday school were received into the church. It was a great upliftment to the church and city.

**By THE EDITOR**

Col. O. C. Barton of Paris, one of our generous and big-hearted laymen, was a visitor in Nashville last week.

The First Church of Greer, S. C., has called as pastor, Dr. Thomas L. Justice, who has been pastor at Tryon, S. C., for the past four year, during which time the membership of the church grew from 40 to 200. Dr. Justice is a graduate of Crozer Seminary. He is a "Tar-heel" by birth. Until he is able to assume his duties at Greer, the pulpit there will be supplied by Dr. D. J. Blocher.

Rev. Lum Hall of Halls has resigned the care of Elon Church in Dyer County Association. The church is very unwilling to see him go.

Pastor W. C. Boone celebrated his eighth anniversary with First Church, Owensboro, Ky., on Sept. 5th. During his pastorate, there has been a wonderful growth in the church and a magnificent building has been erected.

Pastor Cliff F. McDonald of the Ashdown, Ark., Church is doing the preaching in a revival with Euwell Bone leading the singing. The local paper reports great crowds and splendid interest in the revival.

Mr. and Mrs. Harry P. Wooten has resigned their work with First Church, Williamsburg, Ky., to accept a similar position with Travis Ave. Church, Fort Worth, Texas. The educational secretary is becoming more popular with our churches as the work of teaching and training increases.

There were 54 additions to the Fairfax Church, Fairfax, S. C., as a result of a revival conducted by Rev. John J. Bell of Texarkana, Ark.

Dr. J. M. Pepper has been elected Secretary of the Illinois Baptist Association. He succeeds Dr. J. M. Rodman who recently resigned on account of ill health.

Miss Elizabeth Barton of Jonesboro, Ark., has been secured as Educational Director of the Tabernacle Church, Louisville, Ky. Miss Barton is a daughter of Layman P. C. Barton and a niece of Secretary Barton of Missouri. She is splendidly equipped for the position to which she has been called.

Rev. A. A. Dulaney of Rogers, Ark., has been employed as one of the professors in Montezuma College, New Mexico. Brother Dulaney has been pastor of the Rogers church for the past 22 months and has made a real record during that time. He is the grandson of one of Arkansas' pioneer preachers.

The W. M. U. of the South has been invited to hold its next session in Walnut Street Church, Louisville, and the invitation has been accepted. This is a convenient place for the meeting and it is large enough to provide for all the needs of the body.

Rev. E. L. Andrews of Covington, Ky., has accepted the care of First Church, Marianna, Fla. During his pastorate in Kentucky there were 500 additions to the church.

Dr. R. G. Bowers, pastor of First Church, Williamsburg, Ky., is now convalescing after an operation for gall stone. At last report, he was in Ft. Sanders Hospital at Knoxville.

Pastor A. W. Hill of Nicholasville, Ky., reports a gracious revival in his church. The preaching was done by Rev. "Mack" Parrish of Taylorsville. Thirty-five were added to the church.

Rev. J. Sam Miller of Los Angeles, Cal., recently assisted Pastor C. H. Wilson and the church at Smithland, Ky., in a revival which resulted in five additions to the church. Brother Miller is a native of Kentucky and is now 75 years old.

Twenty-eight members were added to the church at Westport, Ky., during a revival conducted by Rev. S. F. Dows of Louisville and Singer F. D. McFadden. M. R. Reagan is pastor.

Layman Luke Phillips of Mobile, Ala., father of the pastor of First Church of that city, is 93 years old and bears the distinction of being the oldest active Sunday school teacher in the state. How about the South?

Dr. Otto Whittington of Little Rock, Arkansas, will be with Dr. W. James Robinson of Ft. Smith, Ark., in a revival during the month of October. This will indeed be a great team.

"The amiable and able editor of The Baptist and Reflector, Rev. John D. Freeman, honored our office and delighted the editors with a most welcome and delightful visit on Friday of last week. He was visiting with Mrs. Freeman and Dr. Barton's family. Mrs. Freeman is the cultured daughter of Dr. and Mrs. Barton. Editor Freeman is showing great capabilities as an editor. He is a vigorous and trenchant writer—a man of convictions and with the courage of his convictions."—Word and Way. Thanks, Brother editors.

Dr. J. L. Dance, pastor of the Fifth Avenue Baptist Church of Knoxville, writes the following, concerning Dr. W. J. Mahoney: "Dr. W. J. Mahoney, formerly pastor of Belle Avenue of this city, Gulf Port, and other places in the South, is in Knoxville and at 717 Morgan St. He is a strong gospel preacher, very capable and would be safe and sane. He is open for meetings anywhere. He supplied three Sundays for Fifth Avenue Church in August. If you want help, send for Mahoney."

Rev. William McMurray, pastor of the Inglewood Baptist Church Nashville, recently closed a series of meetings with the Smithville Baptist Church, Smithville, Tenn., of which Bro. W. B. Woodall is pastor. Brother Woodall has been pastor for two years and has done a constructive work in the church.

Dr. J. B. Tidwell, head of the Bible Department of Baylor University, Waco, Texas, was recently married to Mrs. Alma W. Lile, a teacher of Bible in Baylor College for Women at Belton, Texas.

According to the Baptist Advance, the Grand Avenue Baptist Church of New Haven, Conn., has decided to disband on account of a steady decrease in attendance, which is said to be due to golf and the automobile.

Brother J. E. Merrell, pastor of the First Baptist Church, Calvert, Texas, writes that the work there has been moving nicely during the seven months that he has been pastor. There have been about 30 additions to the church. Brother Merrell did the preaching at the revival recently closed which resulted in a great revival of the church. He also held meetings at Kurten, Texas, and Elmo, Texas. He sent in his renewal to the Baptist and Reflector, with this information.

Rev. T. A. Binford has resigned at Winnsboro, Texas, to accept the pastorate of First Church, Corpus Christi, Texas.

Dr. J. J. Bennett has resigned as pastor of Prince Avenue Baptist Church, Athens, Ga., to accept the call to the First Baptist Church, Canton, Ga. He was for years secretary of missions of the Georgia Baptist Convention.

Evangelist J. N. Hickerson reported two good meetings. The first was at Panhandle, Texas, where there were 29 additions. A. M. Herrington is pastor. The other was at Kirkland, Texas, J. P. Peden, pastor, where there were 23 additions. Brother Hickerson and wife are now at Brandenburg, Ky., with Pastor J. F. Fuqua.

Rev. Ira Metts, pastor of the West Hickman, Ky., Church, has resigned in order that he may give more of his time to school work. He is now in Hall-Moody College at Martin.

Dr. W. W. Hamilton, pastor of St. Charles Avenue Church of New Orleans, returned to his labors the first of September after a delightful vacation in the mountains of North Carolina.

Rev. F. W. Moore has declined the call of the church at Princeton, Va., and will remain with his people in Petersburg, Va.

Rev. R. W. McCann goes from the pastorate of a Houston, Texas, church to Roswell, New Mexico, where he will be leader of our Baptist flock.

Dr. E. C. Dargan, beloved and honored member of the Sunday School Board's editorial staff, will represent the Board at the New Mexican state convention in November.

Rev. T. J. Smith of Alton Park Church, Chattanooga, recently closed a meeting with Pisgah Church, which resulted in 72 additions to the church and 50 baptisms.

Edgar W. Barnett has just closed a revival meeting at Barfield, which lasted six days. Four were received into the church by experience and baptism.

Mr. Jack N. Whittington, a young man of fine training, has come to be Young People's leader at Immanuel Church, Nashville, while pursuing his graduate work in Vanderbilt and Southern College Y. M. C. A.

Rev. R. E. Grimsley, pastor of Judson Church, Nashville, reports a very enjoyable and inspiring day Sunday when 120 children from the Orphans' Home were entertained by the church.

Brother Sibley C. Burnett and the church at Pulaski are in the midst of a revival meeting. Rev. W. Dawson King, returned missionary from China, is preaching, and Brother Burnett has charge of the music.

Pastor W. C. Tallent and the East Lake Baptist Church started a revival September 12th, with Brother C. F. Clark, pastor of First Church, Cleveland, Tenn., doing the preaching.

**VALUE OF THE COUNTRY SUNDAY SCHOOL**

Reviving the country Sunday school is another opportunity that should have attention now. It may be that in your neighborhood the Sunday school runs on all through the winter, as it should, but in many neighborhoods this is not the case. Anyhow, any neighborhood where there is now no Sunday school in easy reach of everybody should present itself as an appeal, a challenge, and a call to any subscriber who is qualified to teach or to help organize such a Sunday school.

Too many people nowadays are complaining about unwholesome recreations engaged in by our young people, but are doing nothing to provide wholesome opportunities for young people to get together. Just as the surest way to keep down weeds in the garden is to have something growing instead of weeds, so the surest way to prevent bad habits on the part of boys and girls is to provide opportunities whereby

they may cultivate good habits and wholesome agencies of acquaintance and worthy living. Certainly there is need today as perhaps never before for strong church organizations in both town and country. And it is almost a universal rule that where there is a strong Sunday school the church is growing and where there is a weak Sunday school or none at all, the church membership is dwindling. Only this morning a pastor in our office told us that practically all his accessions to church membership come through the Sunday school.

Wherever there is no neighborhood Sunday school, we hope some of our Progressive Farmer subscribers will get together and get one started within the next thirty days.—Clarence Poe, in Progressive Farmer.

Sunday school teacher (to a small boy): "Can you tell me something about the Israelites?"

Joel (aged four): "I don't know anything about them. We have electric lights at home."

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## NEWS BULLETIN

(Continued from page 9.)

### MERCER UNIVERSITY ADOPTS INNOVATION

Macon, Ga., Sept. 5.—Mercer University will open a new department this year for the training of specialists in the problems of the rural community and the rural church. This department is not only new at Mercer, but is aid to be unique in the entire educational field, in that Mercer is the only institution which has an entire department for this work.

Both undergraduate and graduate courses are to be offered. Combined with the courses offered will be a reference bureau and field service for workers along religious and community problem lines. The training offered will be technical and professional in character. Students will not only study textbook courses, but they will do practical work in rural communities as a part of their training.

Dr. John W. Jent, for the past twelve years Dean of Oklahoma Baptist University, has arrived in Macon to take charge of the work. For a number of years he has specialized in rural problems and holds degrees from Baylor University, Southern Baptist Theological Seminary, and Columbia University. Dr. Jent states that it is his object not only to teach, but to do a large amount of field work that will take the University to its rural constituency in the form of practical service in solving the religious and social problems of their communities.

Associated with Dr. Jent in the work will be Rev. J. Fred Eden, Jr., who for ten years was employed in enlistment work by the Georgia Baptist Convention.

### BAPTIST LAYMAN LOSES

The recent election in Georgia resulted in a reverse of the fortunes of Congressman Will D. Upshaw who was defeated for renomination. Mr. Upshaw is well known among Southern Baptists, being one of their staunch members. He is an ardent champion of prohibition, but this fact had nothing to do with his defeat, as his opponent is also a pronounced "dry."

### TAR-HEEL BAPTISTS GRATEFUL

Shelby, N. C., was the scene on September 9th of a unique gathering of Baptists. From all surrounding communities they came until a crowd estimated at 5,000 had assembled to pour forth their praises to God for the bountiful harvest that is being reaped. About two months ago many of these same people gathered for an all-day service of prayer for rain. The drought was becoming serious, and remembering last year's tragedy, the people turned to their only source of help, and He heard their cries. Very fittingly did they hold this great thanksgiving service.

### LEXINGTON CHURCH TO HAVE TRAINING SCHOOL

Pastor Fleetwood Ball of Lexington has announced the annual training school which will be held during the first week of November. Mr. Livingston and Miss Collie are to be on the program, while several ministers will be secured for special addresses.

### BROWNSVILLE CELEBRATES

Pastor Woodcock Given Ovation

The first Sunday in September marked the beginning of the fifth year of the pastorate of the Rev. Wilson Woodcock, pastor of First Church, Brownsville. A special service was held in honor of the occasion. Superintendent L. B. Taylor of the Sunday school, supported by other officers of the church, presented a program in which the growth of the church under Brother Woodcock's

leadership was featured. The pastor's sermon was in keeping with the spirit of the occasion. At the close of the service the church pledged itself to a renewed effort to bring in the kingdom of our Lord, both at home and abroad.

### HAPPY PASTOR AT RIPLEY

When Pastor L. O. Leavell of Ripley returned from his vacation the last of August, he found the town excited over a great "ball" that was being advertised for the Labor Day celebration. With a bleeding heart he took the matter to God in prayer and delivered a fearless sermon against such evils as are sapping our church life today. At the close of the sermon he called for a public declaration by the church, and with practical unanimity the members pledged him to abstain from dancing, card-playing and other social sins of the day.

### DR. BOONE BACK AGAIN

Tennesseans will rejoice over the return of Dr. A. U. Boone to active work in First Church, Memphis. Several weeks ago he underwent a gall-stone operation and has been unable to work since then. In giving him a welcome, the editor of the Commercial-Appeal said in an editorial of recent date: "We congratulate not only our Baptist friends, but all the good people of Memphis of every denomination. For twenty-eight years Dr. Boone has labored among us, and his influence has ever been for good. Truth needs such champions as he, and we hope his life will be spared to us for many more years of usefulness."

### WILLIAM CAREY PLANS GREAT MEETINGS

We have just received copies of the programs which have been prepared for two great meetings in William Carey Association. The first of these is for the annual meeting which will be held at Fayetteville on September 17 and 18. A complete program has been arranged and a fine list of speakers are on it. The other is the program of the Pastors' and Laymen's Conference to be held September 13 at Petersburg. President P. G. Carter requests that every one who can attend the latter meeting and assures us of a good time.

### GREAT REPORT FROM JACKSON

There are several good Baptist churches in Jackson, and each of them is doing a good work. We have just secured a report from Second Church, of which C. L. Skinner is pastor. He has been with the church for two and a half years, and during that time has welcomed 500 members into the fellowship, a large number of whom came for baptism. The Sunday school attendance has gone as high as 1,028, and the six BYPU's have an enrollment of 450. T. J. Thompson is the wide-awake superintendent of the school, and Billy Baxter is president of the unions. Last week a Brotherhood was organized with ninety men in it. Brethren Jarrell and James of Humboldt assisted in the organization. Clarence James is president of the Brotherhood, and there will be monthly meetings.

The debt incurred by building a new house of worship is being reduced without special appeals. There is a well-organized W. M. U., led by Mrs. James. Naturally the gifts of a church like this are on a constant increase.

Pastor Skinner is planning a Baptist and Reflector campaign and hopes to get the paper in every home of the church. He is a loyal and lovable minister, and not only believes but works.

### NEWS FROM DR. SAVAGE AT JACKSON

My churches have had seven baptismal services this summer, ranging from one to twenty-six. Each meet-

ing was a school of evangelism. It is more instructive to see the thing done than to be told how to do it. B. C. Land did the preaching in one of the meetings, R. E. Guy in another, and J. T. Early in the rest. Hargrove conducted the singing.

J. T. Early has been with me in one or more meetings for sixteen years of the twenty-four or more he has been preaching, but he went from these meetings this year to enter on the work to which he has recently been elected—that of evangelist, sent out by the Baptist Sanitarium, Houston, Texas. He seems to me to be well adapted for this new field.

### TWO IMPORTANT DATES

The Inter-Board Commission on Student Religious Activity, Memphis, Frank H. Leavell, Secretary, announces two important dates.

October 3rd is Student Church-Relationship Day. All students at college are asked to relate themselves definitely with the local church where the school is located. Literature, including a wall poster, will be sent to all schools and to all pastors where schools are located.

October 28 to 30 is the date of the first All-Southern Baptist Student Conference at Birmingham, Ala. Two thousand students are expected. Some of the nation's greatest speakers will be there. Pastors and home churches of students are being asked to assist their own to get there.

The keynote of the conference is "Christ, Master of My Generation."

### HEBREW CHRISTIAN MEETINGS

By Jacob Gartenhaus

Two city-wide meetings, under the auspices of the Home Mission Board and the Baptist churches of Oklahoma City and Tulsa, Okla., were held August 15-22 and 22-29, respectively.

At Oklahoma City the Olivet Church was filled, and some Jews were present at all our meetings.

Dr. W. O. Anderson, pastor of the Tulsa Church, said that he had felt that it was foolish to expect people to attend the meeting during the intense heat of August, and he was therefore surprised and delighted when the people flooded the auditorium and balcony and it became necessary to hold an overflow meeting in the Sunday school rooms. Perhaps never in the history of Jewish evangelization were so many Jews attending church services conducted by missionaries—"converted Jews." The attendance grew until on Sunday afternoon the entire house was taxed to its capacity. Christian Scientists, Catholics, Theosophists, faith healers and others were present and heard the gospel, pure and undefiled. Jews came from neighboring cities and towns. One Jewish man remarked: "If Christians had lived the life of their Saviour, we Jews would have been Christians long ago."

This shows what can be done when churches are in earnest and lovingly carry out God's plan for reaching the lost.

Your evangelist was assisted in these meetings by two faithful Christian Jews—Rev. Philip Englander and Rev. Jacob Peltz.

Dr. J. B. Rounds and the Baptists of both cities made these meetings possible, but to God alone be the glory! Who said the Jews cannot be reached?

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