

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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## The Victorious Christ

By THE EDITOR

This message was delivered at the opening of the new Belmont Heights Baptist Temple and is published by request of many who heard it.

Text, "Behold, Jesus met them, saying, All hail!" (Matt. 28:9.)

You may wonder why I have chosen this text for my message on this wonderful occasion when the travail of a body of our Lord Jesus has ended in a glorious production to his honor, when the disappointments and sorrows, the trials and failures, the labors and tears of a church are being rewarded by a day of rejoicing such as seldom comes more than once in the life of a man.

The reason is easily given. Let us take a look at the incidents that preceded the day when the Son of Man, victorious over the power of death, met his disciples with the shout of triumph, "All hail!" The agony of the cross was past. The humiliation and heart-break of the crucifixion were over. The disciples were slowly opening their eyes from the dimness caused by scepticism which had thrust their souls into the depths of despair. The excitement caused by the tragic death of the Master had subsided and the mourners who cared but little had scattered. The enemies of the Christ, feeling that they had put an end to his ministry among the people and his threatened usurpation of their powers, were gloating in an untimely way over his downfall.

And in the midst of it all, there came the messenger of Jehovah God to the women and they went off quickly to spread the news, to tell friend and foe of the resurrection. And according to Matthew, ere they found the despondent disciples, Jesus met them with his shout of triumph. I can imagine that the Master rose to the supremest heights of his ministry on earth when he uttered that cry and standing in the eternal splendor of his everlasting sonship, regnant with spiritual power, he threw aloft his nail-scarred hands and cried, All hail! with a note of joy in his voice that struck dead the doubts and fears within the breasts of the first human messengers of the resurrection.

It was such a day as the world will never know again until the trumpet of God shall sound and the dead in Christ arise. And yet there come times in our lives when we have experiences that in many respects are akin to his, and certainly much like those of his disciples when they realized that their fears were ungrounded and that the Messiah had indeed come to bring them into the fullness of life for which they had longed through hundreds of generations.

As I stand here today in this beautiful auditorium surrounded by a great church plant erected to the praise of our Christ and to be dedicated to his service, my mind cannot but go back over the years that have passed while the dream of an ambitious and consecrated church was being realized. I stand in the midst of a people whose hardest trials are past. I face a congregation whose humiliations have been turned into glorious pride. I see a people whose fears and doubts have been banished and into whose hearts are beginning to come the joy of conquest and the sure conviction of victory. The excitement of the past days caused by contemplation of the gigantic task and our own weaknesses is turned into another kind of excitement, and the people who laughed because of our faith have scattered. Today we gather for the purpose of praising God from whom all blessings flow and well may our hearts beat with rapture

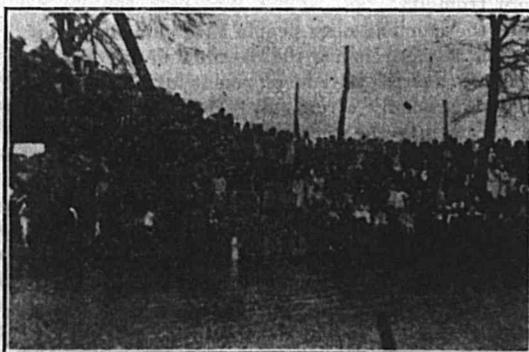
for this building represents not only a great outlay of time and money and labor but also an immeasurable opportunity for good to the human family.

But shall we spend the hour boasting of our achievements and rejoicing over what we have done? God forbid that we should glory save in the cross of Jesus Christ. Instead of spending these precious moments in such a way, I want us to turn our minds to our great Lord and Master, the head of this church, and see if he is worthy of our praise and of the labor and sacrifices that have been put forth in order to erect this temple. Our Christ and Lord! Is he worthy our service or have we spent our efforts for naught in constructing this building? I call your attention to the Victorious Christ in answer to the questions. When he met the women with the triumphant shout, why could he be so regnant, so imperial, so majestic?

First of all, because he had conquered death. The greatest enemy of the human family was death until the Son of Man came to break its shackles from the human mind and set at liberty the fearful and trembling souls of men. For ages, man had

### TEACHING THE WORD THROUGH PRACTICE

Not long ago, there was a wonderful revival in one of our churches, and as a result of the meeting, a great baptizing was held at the river. Pastor W. E. Overholt of Beulah Church, Greene County,



was helped in the revival by W. E. McGregor and as a result of the revival, about half a hundred souls were added to the church through experience of grace and baptism. This picture shows the scene at the river when 42 candidates were buried with Christ by the pastor and an audience of about 2,500 people crowded the banks and bridge to see the impressive ceremony.

There is no more beautiful scene to be witnessed than that of a baptismal service properly conducted in the open air with God's heaven for the canopy and God's river for the baptistry. Such baptisms always draw great crowds of people, and the preacher, if he is not afraid to speak the whole truth in love, has a tremendous opportunity for proclaiming the Gospel of redemption. Christ died, was buried, and rose again. We die to sin, are regenerated through the power of Christ, and rise out of our watery grave to walk a new life because we believe that Christ was crucified for our sins, was buried, and rose triumphant from the tomb. Let us never lose an opportunity of setting forth scriptural baptism by showing the world in a quiet, dignified and impressive way how our Lord meant for us to set forth the picture of his death and resurrection.

looked forward to the coming of the grim monster with grave forebodings. Scattered over the earth were a few people who had retained the divine revelation concerning the hereafter but most of them had a distorted idea of what death brought. To the Norseman, it was Valhalla wherein the warrior fought without wounds. To the American Indian, it was a land wherein he could hunt without fear of warring enemies and of the attacks of famine and pestilence. To others, it was a place of endless sleep and rest. To the Hebrews, it was a great region divided by some kind of chasm which separated the wicked dead from the righteous dead.

But whatever the idea held, death was an awesome thing untouched by the beauty and glory that characterize the end of life's journey for a follower of the Son of God. And all the glory and the beauty and comfort that are ours in this day when death is still as mysterious as it ever was in the remote past, have come from the victorious Christ who descended into the grave and by virtue of his own supernatural might, stripped his body of its grave clothes and rose from the pale surroundings of the tomb to stand in glory before his disciples. Is there any wonder that he should have said: "He that believeth in me though he be dead, yet shall he live again; and he that liveth and believeth in me shall never die"?

I stood one day on the porch of our country home across one end of which grew an old fashioned Madeira vine and in its green folds I saw the cocoon of a moth. I knew that that cocoon had been made by an ugly worm and wondered what it contained after the weeks had passed since the little silken house had been made. Breaking it open, I found within only a jelly-like fluid. A few days later, I found another cocoon of a like kind and instead of breaking it open, I waited to see what would happen. One morning, I found the end of it opening and from out the tiny house, there peeped some bright eyes. I stood back for many minutes and waited until the little creature had come forth into the sunlight and then, wonder of wonders! it opened beautiful downy wings and fluttered away!

What had happened within that cocoon? The worm which had spun the silk to make a house, had decomposed within its walls, had turned into a jelly-like mass of cells, everyone of which was alive, and those cells had rearranged themselves of their own accord into a new creature more wonderful a million times than the ugly worm that had spent a few days among the green vines gorging himself upon their tender twigs. What happened within that cocoon? No living soul has ever known or perhaps will ever know. The cells, moved by some supernatural power, disconnected themselves from one order of existence and sprang forth in a new order more perfect, more beautiful, more powerful!

And even so, did the Son of God spring forth from the grave. He was wrapped in linen grave clothes and sealed within the stony hillside. Three days and nights he lay there while something was happening beyond the ken of human minds. When the third day of prophecy had been fulfilled, he came forth with a body that had been transformed by some supernatural power into a new creation more marvelous, more majestic, more regal than the physical body which had been raised upon the rugged cross. A miracle? Certainly a miracle stupendous enough to stagger any man's faith who tries to explain it; but before anyone denies that it took place, let him first prove that no miracle beyond human ken takes place within the cocoon

(Continued on page 4.)

## EDITORIAL

Make everybody happy by sending a list of new subscribers.

Love is a panacea for all ills save sin and it sends the panacea for that.

First things ought to come first but the trouble is in finding what ought to come first.

An enlightened Baptist is the finest piece of spiritual machinery in the world. He is invincible and always stands firm.

Happy is that man who says to himself every day, "I have not yet come to know anything. I can learn from every other man."

What the recent Southern Baptist Convention did is not nearly of so much importance right now as what Southern Baptists are going to do.

A paper in the hand is worth a dozen in the waste basket. Therefore, be sure of the content of your Baptist and Reflector before you throw it away.

We cannot help but think when we hear some good brother expounding his views about Baptist principles and declaring with great vehemence that coercion is a thing to which Baptists will not yield, that in the same breath with which he is denouncing coercion, he is doing his best to coerce those who dare speak out when they feel there is need for speaking.

We wonder what some of the brethren who have criticised us for claiming that the Southern Baptist Convention has a right to make demands of its agencies are going to say now in the face of the recent action of the Convention and the almost overwhelming demand of our people for retrenchments in expenditures and more conservatism in planning for future work.

The sorest trial on earth is to come in contact with the spiritually impoverished of the land. One has no door through which he may enter into their lives and leave some rich blessing. Such poor paupers have need of but one thing and that is the fearless preaching of the laws and penalties of a just God. That will arouse them and lead them to seek and find a Saviour. All the talk in the world about ethics and social uplift will be to them rattling brass and jangling cymbals.

The greatest opportunity our mission boards have had in a generation for doing intensive mission work is now before them. The flood sufferers are gathered in great colonies throughout the flooded area of the Mississippi Valley. They have nothing to do but keep their camps clean and grieve over their losses. If Southern Baptists had now in every refugee camp a live, energetic evangelist and a couple of good personnel workers to help him, they could win to Christ and enlist and train for his work from five to ten thousand worthy souls who would return to their churches to move things when the flood is gone.

### UNION UNIVERSITY'S CAMPAIGN

Baptists of Tennessee will rejoice to know that the people of Jackson and surrounding community have raised for the Union University campaign a little more than \$100,000. Director J. E. Skinner went into the field with a determination to secure from the people immediately in touch with the school, half of the proposed amount needed to liquidate the indebtedness. This has been done in a glorious way and he is now ready to undertake the other half of his task.

We feel that it is but fair to call the attention of the brotherhood to the situation in West Tennessee and to ask them all to use their good offices

to assist in raising the balance of this debt. The terrible floods have affected many West Tennessee counties and towns. The hard times last year, accompanied as they were by some bank failures, have added to the hardness of the financial conditions. Certainly, if there are brethren and sisters in the whole state who love Christian Education and who wish to see Union live on to bless the world, they should not withhold their gifts simply and solely because Union happens to be in the western end of the state.

The school has made a great record this year. Some \$10,000 in interest has been paid, all current expenses met and yet the treasurer's books showed a balance. This has been brought about by the most rigid economy and such economy ought to, and no doubt will, continue through the coming months. We have come to know that our schools can be run without deficits and now we shall expect that they so run.

But, if Union could have a balance after having paid so much interest, surely we ought to remove the debt and let her use that interest money in educating our boys and girls. Remember also that Union now has to care for the preachers who have been going to Hall-Moody but who will not be able to enter the freshman classes. This will entail expenses which ought gladly to be paid for whatever else our schools may do, we must remember that they came into existence primarily to train our coming ministry. We have scores of splendid young ministers who are not ready to enter college but who are doing good work for the cause and who are anxious to go on to school. Let the whole state support the movement to liquidate Union's debt. Keep in mind that this is not an open campaign in churches but an earnest effort on the part of beloved J. E. Skinner and his helpers to raise by private effort the amount needed to put our school on its feet.

### IS THE SOUTH DOOMED?

A letter has just been received from Mr. Richard H. Edmunds, editor of the Manufacturers Record of Baltimore. In this letter, he calls attention to some facts which our people ought to know. We quote from it:

"At the moment some people have gained the impression that perchance the overflow of the Mississippi will retard the development of the South, but that is wholly erroneous. That entire section will throw into the reconstruction of the agricultural and business interests greater activity and energy than ever before. That portion of the South which at present is suffering, comprises but a small percentage of the total area, resources and wealth. Indeed, if the damage to the entire overflowed section of the West and the South should reach \$500,000,000, (though we think that is entirely too high) that would be only about one-half of one per cent of the wealth of the South.

"Throughout the whole South there is a spirit of vim and energy and broadness of vision that makes certain a very rapid development during coming years. The story of what the South is doing, what its resources are and what its future will be is told in the Blue Book of Southern Progress, 1927 edition. More than twenty railroad presidents have written special articles on the rapid diversification of agriculture and industry in the country tributary to their lines. This in itself makes a story of surpassing interest."

Mr. Edmunds is in a position to know about our country as few men can know. The flood is a terrible one, worse than any other America has ever known. When we try to think of the Mississippi Valley from a short distance below Memphis all the way down to the Gulf of Mexico as a great inland sea ranging in width from two and a half miles to more than 120 miles, and when we remember that this vast area contains many of our richest cotton fields, a large part of our rice fields, nearly all of our sugar fields, and a good number of manufacturing industries, we gain some conception of what the flood means.

We ought to keep in mind also the fact that the nearly 400,000 refugees have lost practically everything they possess for the great majority of them

are tenants who had to leave behind their household goods, or their all. They will not be able to plant their usual crops this year. Ere the waters have receded and the ground dried out, it will be too late for cotton. The sugar cane which had been planted has rotted in the ground and it is hardly probable that enough of the stalks can be secured for another planting this year. Corn and hay will grow yet provided there is rain in July and August. But before nearly half a million souls can plant anything, somebody must furnish them seed and equipment.

There is the further danger of the terrible malaria which always follows in the wake of such a flood. Untold myriads of mosquitoes are now breeding in the shallows. Thousands of acres of stagnant water will remain behind the flood to breed malaria-carrying pests. Black gnats will make life unbearable for man and beast and the mosquitoes will add their tormenting stings to the anguish of heart which the sufferers must undergo.

But the South has known calamities worse many times than this and she rose from out her ash heap once before, calm, courageous, glorious. She will carry on this year and next. The whole nation has rallied in a wonderful way to the needs of the sufferers. More than twelve millions of dollars have been placed at the disposal of the Red Cross for the care of the needy. The year will drag by somehow, another day of opportunity will present itself, and the people who now suffer will be better prepared for the duties of the new day.

### BIBLE DRAMAS

We have been impressed of late by the appearance of some volumes of fiction which have for their principal characters, persons who lived and loved and died during the period when the Old Testament and the New were being written. "The Palace of Amuhia" and "A Lily of Samaria" are two of these volumes. That they are interesting and worth while, we do not deny. They present in a living vital way not only the great Bible narrative but many of the customs and practices of the people of the periods in which the characters lived. And in the main, they are very true to the whole Bible narrative, miracles and all.

But, we feel that a question should be raised in this connection. Is it going to help matters among us for writers to bring out from under the beautiful cover of the Sacred Word, all the moral filth and licentiousness which existed in those days when few men were civilized and when womanhood was no more than a chattel, when harems were the order of the day and when robbery, murder, adultery, etc., were looked upon as a part of the normal order of existence? Or, stating the question in another way: Will it be possible for the writers who present Biblical characters in modern fiction to do so without falling into the present tendency to magnify the obscene and the vulgar?

The writers of the books above mentioned have done well. They have touched with gentle hands upon the scenes of vice. They have magnified the good and noble. But will other writers do so? And will the vultures who prepare scenarios for the movies do so? We think not. Our hope then lies in preempting the field before the scavengers of moral putridity realize that the Biblical dramas are good sellers.

### DENOMINATIONAL MISUNDERSTANDING

We have been given an interesting letter which we are going to reproduce because it reveals something of the absolute ignorance of pedo-Baptists relative to our denominational doctrines and polity. All over the country there are hosts of people who feel just as did the writer of the letter and all because they do not understand. Perhaps if some of them would study our position and doctrines we would have more Baptists. The letter follows with names deleted:

Dear Brother —: Aren't you ashamed to write me a letter like you did, saying the Baptists do not give letters to other churches? By what do you mean that you do not recognize any other Christian denomination? Do you mean you refuse to fellowship with any other body of God's people?

Do you mean that you think nobody is on the right road unless they are Southern Baptists? I am absolutely amazed at your letter. I supposed that time had passed. We will, of course, take this fine girl in without a letter on her statement of her love for God and membership in your church. Sincerely yours,

The letter is characteristic. It expresses amazement that one church should refuse to grant a letter to another church and that is easily explained in the light of the various uses of the word church and in view of the fact that the current notion is that all are churches, "different bodies of Christ," and that, therefore, one body has no right to refuse to do as another asks. This brother does not know Baptist history or else he would never have asked for a letter.

True Baptists cannot recognize other denominations as being made up of New Testament churches, hence cannot grant letters to what they believe to be unscriptural churches. That has always been our position and it is a late day in August to be criticizing a pastor so severely because he has done what countless pastors before him have done. They never question the right of a member to go where he will. They do all in their power to persuade one from doing the wrong thing, but their effort ends there.

As to fellowship with any other body of God's people, we can only reply that when shown that the other bodies are authorized by Scripture, organized according to Scripture, governed by Scriptural rules and according to New Testament standards, we can have interchange of members. Holding fellowship with them in great moral and civic campaigns is another matter. And no true Baptist ever taught that only Baptists are on the right road if by road he means the way to heaven. If he means by "road" the right way to do the Lord's will and work, then we do claim to be the only ones on the right road and even some of our own number get sidetracked from the right road now and then.

The brother reached the wise conclusion when he "supposed he would take the young lady in on her statement." What else did he need? A member of a Baptist church can be taken by any other Christian body without question, so why go to the trouble of writing for a letter?

We suppose the day will come unless a revival of old-fashioned preaching is brought in among Baptists, when there will be the interchange of members with other groups. The voices raised in protest against such grow fewer and in many places feebler. We thank the Lord that there are still hosts in Tennessee who believe that Baptist churches of the old order are the same in doctrine and polity as were the churches of apostolic times and they strive to keep them so by guarding their membership.

#### ANOTHER INVENTOR DIES

Hudson Maxim, one of the world's best friends and worst foes of mankind, has passed to his rest. He died on the afternoon of May 6th at his home in New Jersey. Smokeless powder, maximit, special kinds of dynamite, nitro-glycerine and other explosives came from his laboratories. His inventive genius has made possible our modern colossal engineering feats and wonderfully blessed the human family. Our great water reservoirs, our magnificent highways, our stupendous power plants would not have been possible had not he or some other given us the modern high-powered explosives on a very economical basis. But, as is so often true with things that are beneficial, these explosives have proved an unmitigated curse to the human race. They have made war an indescribable horror and promise to render it even more hellish than ever in the past.

Maxim was the product of a Christian school of the Methodist denomination. Early in his career he was with a Pennsylvania newspaper, but his love for chemistry soon took him into another field wherein he spent the remainder of his life. His brother, Hiram S. Maxim, was an inventor of guns, and he became an inventor of explosives. When

still a young man, he was faced with the temptation of becoming a professional athlete and did actually spend some time as a professional wrestler. Perhaps the fact that he was never able to "throw" his sister Lucy caused him to give up the idea of spending his life in such a low, brutal sphere.

He spent nearly half a century in his laboratories. He had assistants blown to pieces at his side. He had buildings wrecked around him, but the only loss he ever met was that of his left hand when, in experimenting with the Maximit in 1895, it was blown off. His record is made. At the age of 74 he has laid down the mortar and pestle and retort. His record here is a worthy one. What it is over yonder, only God knows.

#### AL SMITH NEVER DRY

There is now, among some Southern newspapers, an effort to make Al Smith less obnoxious to Southern Democrats by making it appear that he is going to declare himself in favor of the enforcement of the Eighteenth Amendment. We shall repeatedly warn our readers against faith in such a hope. At the present we let the New York Times speak for us. It is the most able exponent of Smith and anti-Anti-Saloon League propaganda in America. Read what its editor says in the issue of May 7th and do not forget it. Clip it and file it for use should the Democratic party be such a preposterous fool as to nominate him for the Presidency.

#### Changing to Get Votes

"Ex-Governor Sweet of Colorado makes the innocent suggestion that his state and many others in the West would favor Governor Smith for the Presidency, on the trifling condition that the latter would change his known views about prohibition. On other issues Western Democrats are ready to support the New York Governor. They think of him as at least reasonably 'progressive.' They like his official record. They are not blind to his popularity. He would seem to them an ideal candidate if only he would alter or recant the views which he has expressed about the Eighteenth Amendment and the Volstead act. All this is in line with much that has been heard recently from the Southern States about the Smith candidacy. It is even true that some volunteer and unauthorized spokesmen for the Governor have been saying that, when the time comes, he will not be found to be so extremely wet as people have thought. There have been, in fact, frequent intimations that he could have the Presidential nomination for the asking, now that the Catholic bugaboo has pretty well had the head knocked off it, provided he would agree to modify or withdraw his opinions about prohibition.

This is simply an invitation to Governor Smith to commit political suicide. Should he act as desired—and there is not the slightest indication that he will—the question would at once pass from the issue of prohibition to that of the Governor's honesty. Till now his sincerity, his straightforwardness, his integrity as a public man, have been among his shining qualities. It is because people have believed 'Al' Smith to be perfectly straight that they have stood by him in this state year after year. To them it is inconceivable that merely in order to gain votes in the National Convention he would stoop to the transparent devices of a time-serving politician. It would be the surest way to stir surprise at him in his own state and distrust of him elsewhere. Say what you will, people like a public man who swears to his own hurt and changeth not. In the particular instance referred to, there could not fail to be a greater hurt by the change than without it. Out of sheer political expediency, to say nothing of personal consistency, Governor Smith would smile incredulously when urged to further his candidacy by saying that if his views don't suit they can be altered."

"A good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life."—Milton.

## PUBLIC OPINION

#### A HARD LESSON

Editor John D. Freeman of the Baptist and Reflector says: "Our financial debacle is not due to stinginess on the part of Southern Baptists. It is due to suspicion and unrest. And it will never get the so-called 'leaders' anywhere to brand the group that opposes them as 'disturbers.' The easiest way to dispose of a question is to turn up the nose and walk off, but honest men can not be disposed of in that way." The lesson seems a little hard to learn, but no question in which the people have real interest can be disposed of in that way. The best way to dispose of any question among Baptists is to exercise the utmost openness and frankness and freedom of discussion until everybody has the opportunity to understand the full merits of the question.—Baptist Advance.

#### DESIGN

Before leaving for the Convention the Editor left the article containing Smith's record to be published in last week's Recorder. It was put on page five. But as it did not fill the page the office secretary put in fillers. She disclaims that there was any "malice aforethought" in the fillers she selected. But we submit that it looks very much like there must have been design. Here is the filler which came immediately after Smith's record: "O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens."—Biblical Recorder.

#### YES, WHY?

Why all this talk about the solid south not supporting a wet nominee for the Democratic nomination for president? If we mistake not, the last two nominees were wet. Why is it we do not hear all this talk in the Republican ranks? Prohibition has been written into the constitution and the statutes of the federal government and of nearly all the states. Why will some Democrat presume in advance that certain candidates if elected will violate their oaths of office and try to annul the statutes and the constitution? It is a species of intolerance that will wreck any political party in the world. Unless such talk is stopped we had just as well hang our harp on a weeping willow in the campaign of 1928 and bury our hopes before we begin the campaign.—Clarksville Leaf Chronicle.

#### RESPONSIBILITY

The Western Recorder calls attention to the fact that, while the Southern Baptist Convention rightly holds itself responsible for the debts on all of the convention's agencies, the convention itself does not determine the amount of the expenditures of these agencies. The Recorder argues that if the convention is to be held accountable for the debt then it should have authority to determine the amount of the expenditures which produce the debts. The logic of this position is absolutely unassailable and it has wider application than to the mere matter of expenditures. The Recorder says: "Southern Baptist Convention authority and Southern Baptist Convention authority and Southern Baptist Convention responsibility should be co-terminous." We have frequently said that a convention has no right to establish and maintain any institution or enterprise that it can not control. Baptist Advance.

#### CATHOLIC DECEPTION

It is supposed that the straightforward and manly answer that Governor Smith made to Mr. Marshall has entirely removed the religious issue. Those of us who have studied history and who are intimately acquainted with the countries of the world that today are dominated by the Roman Catholics, know that Governor Smith's answer to Mr. Marshall does not express the sentiments of the Roman

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### THE VICTORIOUS CHRIST (Continued from page 1.)

before the beautiful moth or butterfly breaks its chrysalis and comes forth to sport in the sunshine of your garden and mine.

Low in the grave he lay, Jesus my Saviour,  
Waiting the coming day, Jesus my Lord.  
Up from the grave he arose, with a mighty triumph  
o'er his foes.

He arose a victor o'er the dark domain  
And he lives forever with his saints to reign.  
He arose! He arose! Hallelujah, Christ arose!

In the second place, he could cry with joy because he had conquered self. It was a long step from the hour when he ate the Passover meal with his disciples and the moment when he greeted the women with his cry of victory. And in order to make that long step, he had to overcome the spirit of egoism that threatens now to enslave the whole of our fair nation before this generation shall have passed off the stage of activity. The world has been so sure that our Lord could not be tempted that they have minimized the experiences in the wilderness and have never fully appreciated the agony of Gethsemane. "Father, if it be possible, let this cup pass from me" was the cry of humanity springing from the lips of him who was soon to take the place of man upon the cruel tree.

How often have we heard the adage, "There is no royal road to success?" We repeat it and teach our children to repeat it but it is false. There is no other kind of road to success! Of course, the maker of the adage had in mind the idea that no one climbs to success by an easy road but whoever heard of a true king who had an easy time? Jesus did not come to the glorious morning in his ministry among us without suffering and no one of us will ever climb to lofty heights of success until after he has suffered. This temple would not be here today had it not been for the love of men and women which compelled them to surrender their own personal desires for the greater joy of completing the worthy task. Whosoever would be great among you must first learn to be the servant of all.

The greatest struggle that ever was waged within a human breast was that through which Jesus passed while in Gethsemane and it was the age-old struggle of humanity—the struggle between the Ego and the "Alter," between the desire to have the easy way for self and the desire to give self in order that others may have the easier way. And I call on you to let the struggles through which you have passed in your journey toward this day teach you the value of self-abnegation, for in losing the time that has been spent in building this house of worship, you have saved it; in losing the money that has gone into this structure, you have saved every dollar of it; in losing yourselves in the stupendous task, you have saved yourselves from temptations that might have ruined your lives and blighted your fairest hopes. Jesus conquered self before he went to the cross and in the morn of the resurrection, he gloried in his conquest.

Finally, Jesus rejoiced in his new day because it meant the conquest of the world which he came to redeem. "He came unto his own and his own received him not; but to as many as did receive him, to them he gave power to become the sons of God." And as he cried aloud before the women that day, methinks there was in his voice a thrill of joy caused by his vision of a world transformed by his teachings. One of the Gibralters of eternal truth against which has collapsed the craft of every infidel and sceptic of the centuries has been the onswEEPing tide of influence exerted by the disciples of the Man of Galilee. More stupendous than the miracle of the virgin birth; more wonderful than his power over disease; more awe-inspiring than his ability to restore life to dead bodies; more thrilling than his command of the wind-scourged sea; more colossal even than his rise from the grave, is the miracle of his sudden return to power among his followers.

They had seen him hang from the cross. They had heard his cry of despair, "Eloi, Eloi, lama sabachthani." They had stood in mute silence while the soldiers gambled over his raiment; they had watched while his limp body was taken from the cross and laid to rest in Joseph's tomb; they had seen the Roman seal placed upon the door of the grave; they had gone home in despair to fulfill the customary period of weeping. All hope was gone; they were sure that Jesus had proved to be but another imposter and began to make preparations to return to their old vocations. There was no power on earth known among men then or now that could have made of that body of people a dynamic force for conquest, willing to die, save the power of a risen Lord and Christ.

And when Jesus came from the grave, he came resplendent with the glory of the Father which he had before the world was. Peter and John ran to the tomb and when they saw, John believed. Peter soon returned from the impetuous Simon into the immovable stone. Thomas saw and cried "My Lord and my God." The two of Emmaus discovered the risen Master in their traveling companion and cried: "Did not our hearts burn within us while he talked with us by the way?" The women thrilled with the overpowering joy of knowing their Lord was alive once more. Soon the discouraged, despondent, despairing group of disciples were transformed into a mighty, invincible band and from the day of Pentecost until this good hour, they have gone on from victory to victory, overcoming their own weaknesses and littleness, defeating the best-laid plans of their enemies, marching to the tune of militant gospel hymns until the blood-stained banner of the Lord has been planted upon the battlements of every fortress Satan has erected before the progress of the human family.

Nation after nation has gone down before his mighty sway. The proud imperial Roman ruler who demanded that his subjects worship his image had his fall and from the ruins of his mighty realm sprang under the guiding hands of Christians, a mightier empire. This in turn fell a victim to corrupt influences, was turned into a weapon of war for a haughty usurper of the prerogatives of the risen Christ and it went to pieces before the blows of the Reformation. One after another, the proud monarchs of the world who claimed to rule by divine right, have fallen before the principles enunciated by the Christ of God carried throughout the world by the followers who have been inspired by the overmastering miracle of the resurrection.

Nor is the conquest done. Great and mighty movements are brewing in the devil's workshop. At any moment now, we may expect the resounding crash of the mighty guns of war. At any time, the prophecy of Alfred Lord Tennyson whose soul was delivered from scepticism by the power of the risen Lord, may be fulfilled and we feel the rain of the "ghastly dew" and hear the roar of the "argosies of the deep blue sea" above our heads. Cruel, grasping, heartless, soulless materialism has risen against the Lord of glory and he will follow the example of his Father by allowing his enemies to go on to the point where it seems impossible for the faithful ones to save themselves, when with one sweep of his eternal hand, he will hurl them into oblivion and from out the fields of carnage and horror and death, there will rise anew, the banner of the cross around which his followers, true to the belief in supernaturalism that has ever been their inspiration, will flock once more. And where now stand the great schools of the proud materialists will come again the places wherein the teachings of the Son of God will have first place with no subtle apologists to make evasive suggestions about their probable authenticity and virtue.

Mine eyes have seen the glory of the coming of the Lord.  
He is tramping out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of his terrible swift sword.

His truth is marching on.

In the beauty of the lilies, Christ was born across the sea  
With a glory in His bosom that transfigures you and me.  
As he died to make men holy, let us die to make men free,  
While God is marching on.

"Or are ye ignorant brethren, that all we who were baptized into Christ Jesus, were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:3, 4.) The great question for each of us to answer today is, "Are we ready to walk in that newness of life? Are we willing to live and labor so as to merit our discipleship? Shall this great building be a work-shop of redeemed and glorified men and women or shall it become the playhouse of worldings? Shall we meet here to invigorate our souls and to inspire one another for the battles against sin, or shall we come from time to time to gratify our carnal pride by gloating over its grandeur and its symphonic beauty?"

I challenge you here and now in the name of the Victorious Christ to reconsecrate our lives to the service of our Redeemer. If there is a church member whose life is polluted by sin, let him renounce the evil now and stand in the moment of the benediction with a renewed and unbreakable allegiance to the Saviour. If there are Christians in the audience who have not had a part in this great task, let them come now and join with this band and help carry on the work for which they have prepared through their sacrificial efforts.

A great battle was on. The French were pitted against one of their mighty enemies. Yonder in a distant city, one of the generals was spending his day in reveling. Late in the afternoon when the battle had ended, he rode his charger into camp and was greeted by one of his comrades in arms with, "Go hang yourself, Crillon, we have fought a great battle and you were not here."

There might be some who would feel like giving such a greeting to you today who would come to unite with this church, but they cannot, for although the temple is completed the victory is not won. The debt must be paid and to that end, you have the challenge to come. The purpose for which the house has been erected must be met, souls must be saved and trained for the armies of the Lord. You are needed even more sorely today than ever before in the history of the church. Therefore your coming will be more like the coming of another general to the battle field.

The day had ended and the lines had held. The enemy had been repulsed but the battle was not ended. Breastworks had been piled up against the struggles of another day and the battle-worn troops were asleep at their guns. From the distance came the sound of the dull tread of marching troops. A general rode up to the commander's headquarters "Sir, are we too late?" he asked eagerly. "Is the battle over? Has the enemy been routed?"

"No," came the reply; "the battle is not over and the enemy is still strong. But thank God, with you and your division here, the remainder of the struggle will be easy."

With you here, O friends of the Lord Jesus, enlisted with this church and ready to work in this magnificent building, the enemy will easily be put to route in Belmont Heights. The challenge is yours, you unenlisted Baptists. It is yours, you Christians who are are not happy in your present church life. It is yours, you unsaved people. Come and surrender to the will of the Christ and volunteer to aid this pastor, the leader of this church, in the fight so well begun. Help to transform this building by the work of a mighty church into a dynamic center from which Christian influences will radiate unto the uttermost parts of the world. I challenge you in the name of the risen, victorious Christ, to enlist for service now by coming out for him with his shout of victory, "All hail," ringing in your souls.

**COMMENCEMENT SPEAKERS, SOUTHWESTERN SEMINARY**

By L. A. Myers

The final address in the twentieth annual commencement of the Southwestern Baptist Seminary will be made May 27th. A corps of speakers representing various activities of Christian work will be before the student body. Degrees will be awarded to about eighty-five students.

Exercises will open Tuesday evening, May 24th. The program is as follows:

**Tuesday**

8:00 p.m.—Sacred cantata, "Ruth"—School of Music.

**Wednesday**

10:00 a.m.—Recital—Piano, voice, organ and violin.

8:00 p.m.—Pageant, by School of Religious Education.

8:30 p.m.—Special address, by Dr. Harry Clark, Furman University.

**Thursday**

10:00 a.m.—Commencement sermon, by Dr. J. J. Ross, Vancouver, B. C.

5:30 p.m.—Alumni banquet.

8:00 p.m.—Young Women's Missionary Training School address, by Miss Kathleen Mallory, Birmingham, Ala.

**Friday**

10:00 a.m.—Baccalaureate address, by Dr. L. O. Dawson, Howard College, Alabama.

11:00 a.m.—Delivery of Diplomas and Degrees, by Dr. L. R. Scarborough.

**THE SPEECH I DID NOT MAKE**

By O. L. Hailey

At Louisville, in the Southern Baptist Convention, while we were considering the report on Business Efficiency, I wanted to make a minute's speech. So many were speaking that I hesitated, and so did not say what I wanted somebody to say. My plan is not to speak if some one else will say it. But no one said it. Here it is:

There are more than three millions of us who are not here. They are expected to join us in carrying on the work, as we shall plan it. They are entitled to an opportunity to know what we are about to do, and to express themselves, if they so desire. They have had no chance to know, because no adequate notice has been given as to the matters under consideration.

A second reason for delay is this: Where we have as large and influential minority voting, as we have here, it would be wise to take more time to think together before we vote this.

I wish I had said these two things. But we can yet take time to come to one mind. The present year must, in the nature of the case, be taken up largely in shaping our policies. The Executive Committee, under the appointment, is given authority to make any suggestions whatsoever they may think ought to be made to the convention.

Let the Executive Committee deliberate more fully than the convention could and bring to the convention the best recommendations they can formulate.

**SINGING WITH SELLERS**

Gospel Hymn Books—Then and Now

I have just examined carefully some Gospel Hymn books that were published thirty-five years ago to contrast them with the most popular song books of today.

The first impression was the amazingly long list of names of composers only a few of whom are to be observed in our present day books. How many who read this remember J. M. Hagan, W. E. Penn, E. A. Hoffman, J. H. Tenney, R. E. Hudson, J. H. Stockton, Robert Lowery, Chas. Edward Pollock, W. J. Kirkpatrick, W. A. Ogden, C. C. Luther, W. L. Thompson, Mrs. Joseph Knapp, T. C. O'Kane, D. E. Dortch, Phillip Phillips, Wm. G. Fisher, W. H. Doane, W. W. Bentley or J. F. Keyzer? These were all voluminous writers in their day, yet not more than a half dozen will be found listed in our present day gospel hymn books.

Of course such names as P. P. Bliss, Ira D. Sankey, George Stebbins, James McGrannahan, Peter Bilhorn and a few others taken from the original "Gospel Hymns" Nos. 1 to 5, are found today though in decreasing numbers. This is not strange when we recall that Isaac Watts, (not a music writer), perhaps the most outstanding hymn writer in the English tongue, had one hundred and forty-five hymns listed in the old Baptist Hymnal and only twenty-three in the "New Baptist Hymnal" just published.

The titles of some of the songs of that early day are interesting: "Does Mother Know I'm Saved?"; "My Mother's Grave"; "The Sinner and the Song"; "A Child's Prayer"; "Come to the Sunday School"; "The Sunday School Army"; "The Family Bible." There are others equally arresting but one significant list is that of invitation songs. Those were the days of the great wave of evangelism led by D. L. Moody and a large proportion of the songs are of the direct appeal, a note not so greatly stressed today, perhaps because of the different type of evangelism now prevalent.

During the World War I heard a group of Cornish and Welsh soldiers swing back to what they termed "Sankey stuff" and sing such songs as "Hold the Fort," "Dare to be a Daniel," "Only an Armour Bearer," "Pull for the Shores," "Once for All," and others. It is doubtful if today a single American audience, or any goodly portion thereof, could sing a full verse and the chorus of one of these songs. However, there are productions of those early days, compositions of Doane, Lowery (both Baptists), McGrannahan, Bliss, Stebbins, and others, and an occasional song by one of the other composers mentioned, that are in constant use and to be found in about all of the books of today.

I have purposely overlooked those hymns of fifteen or twenty years back, the compositions of such men as Towner, Excell, Gabriel, and others, for consideration at a later time.

E. O. Sellers,

The Baptist Bible Institute.

New Orleans, La.

**DEACON BUMPUS, By R. M. Hickman**

"A Song without Words" is an appropriate title for most of the "special music by the choir."

A boy on the farm during the hot summer months will find little comfort in thinking of heaven as "the land of the unsetting sun."

Of course it is perfectly natural for a "pig" to make a "hog" of itself.

In the midst of life we are in debt.

Do not "write" and fear no woman.



**THE LOUISVILLE CONVENTION**

My Opinion in Nutshells

L. R. Scarborough

1. Louisville did a great job of entertainment. Nobody could surpass it.

2. The mind of the Convention was different from Houston and Memphis Conventions. One and two years ago we were mad over doctrinal differences. None of that appeared at Louisville. This year we were sad over our financial failures. This cast the shadow of pessimism over everything. There was consequently a spirit of destruction. It expressed itself in changing machinery and an effort to destroy certain causes. When the effort to change machinery succeeded and the effort to destroy certain causes failed, the spirit of the Convention steadily improved, and at the close got good.

3. The election of Dr. Truett as President was the best thing that happened for the unity and good will of the Convention. It evidently was providential and resulted gloriously for everything and everybody. It was done the only way he would have accepted it. He was the only one who opposed his election. He is the greatest personal asset of the Baptists of the world.

4. Dr. McDaniel in his retiring address proposed a panacea for all our ills. By pre-arrangement, Mr. Eugene Leavering proposed a committee and resolutions by which this panacea was to be applied. The method they used in getting this sinecure by the Convention was not the best in a democratic body. Its spirit was pessimistic and destructive. The proposal failed and rightly so. The surgeon's knife in radical diseases is often curative and constructive, but the careless use of an axe is often a poor method of construction. Confidence cannot be permanently restored in a great democracy by the slashing method of the iconoclast.

5. The efficiency committee's report had two items of strength which were popular in their appeal—the change in the machinery which enlarged the powers of the Executive Committee which abolished the Unified Program Commission and adopted a budget for all causes and a budget control. These two changes I believe will do great good, help to restore confidence and greatly aid in preventing larger debts. The enlarged powers of the Executive Committee has perils of centralized power in it, but the good sense of a wise committee and the restraints in existence in our democracy will minimize this peril. The plan for the promotional work is capital. The committee showed wisdom in including on this promotional committee the State Secretaries and Editors. They are the ones in the end who must organize and inform our people for money-raising. The minucia of detail in elaborate instruction given to the Executive Committee and agencies of the Convention showed weakness instead of strength. It left little of initiative and originality of plan and work for the Executive Committee. The presumption should be that the Executive Committee would have some sense also. This weakness in the report will correct itself when the Executive Committee really faces its tasks.

6. The effort to destroy the Educational Board if it had succeeded would have cast a dark shadow over education among Southern Baptists. The abolishment of this Board is not the solution of this difficulty. The main criticism of the Board is its debts. Most of its debts were placed on it against its will by the Convention. We should pay these debts, make some adjustments in the work of the Board and continue it to be a great agency on Christian education for all the South.

7. We must not abolish the New Orleans Hospital. New Orleans is the South's greatest city mission field. The establishment of the Bible Institute and the Baptist Hospital in New Orleans has done more to put Baptists on the map in that city than all the other work done by Southern Baptists in a half century. I do not minimize the other work when I say it. A big Baptist hospital in New Orleans is as much foreign mission work as any hospital work done in China. A little hospital would not do. It takes a big one. The brethren who object to 2 per cent for the New Orleans Hospital, are not consistent in the light of their larger percentages to hospitals on the foreign fields.

8. Southern Baptists must go to the help of New Mexico Baptists and save Montezuma College. New Mexico is the greatest state field for mission work in the South. It must have a college, to build wisely and long. They are not strong enough to do it alone. Would it not be the wiser plan to let the states take over some of our smaller schools and then turn the strength of the whole South on this great, needy field west of us? Somehow we must find a way to save this college.

9. The Convention was panic over our debts. I never saw so much pessimism in one big convention of big people in my life. Our debts are too large, but, thank God, our assets are also large. Our debts, both state and southwide, are around \$18,000,000. Our tangible assets are more than \$75,000,000. Our intangible assets cannot be measured in figures. We have God and the co-operancy of a great, well-to-do people of millions. England owes 37 billion. "Uncle Sam" owes 20 billions. Every nation, every state, every county and city, every denomination, every corporation, and nearly every individual in this country is in debt. I have not been out of debt fifteen minutes in forty years. Why be panic over debts? Pessimism will never

pay debts. Economy, co-operation, wise optimism, faith in God, and a constructive program of debt-paying will pay us out, save our causes, our morale, and enable us to go on in a greater fashion.

10. The Convention should have done more to pay off debts than it did. Only two things were proposed—the increase of gifts through the budget and a quiet campaign for large gifts. We should have, and sooner or later will have, to do something extra and special for debt-paying. It could be done through the budget and not hurt the budget. The Convention worked really at only one end of our debt problem and that was the expenditure end. We must work at the other end in an especial manner, the larger income end. We must approach our debts, not in pessimism and panic, not destructively, but in faith, optimism and constructively.

The Convention was not a very good convention, but things will get better, because of the Convention we had.

We saw our great Southern Seminary in its wonderful plant. Thank God for this great institution, its great president, its great faculty and student body, and for all they mean to Christ and a lost world.

In the language of dear Dr. Gambrell, "Things are getting better." We are going to win, pay our debts, grow a great budget, save our causes, and build in a wonderful fashion Christ's Kingdom among men. I am for Southern Baptists with all my soul.

#### OTHER NEWS ITEMS

##### Good Day in Erwin

The editor had the pleasure of spending the third Sunday in Erwin with brethren A. C. Sherwood, of First Church and C. P. Holland, of Calvary Church. He went up Friday night and returned Monday afternoon. Saturday evening, he had the pleasure of preaching in the absence of Brother Lehman, of Knoxville who is holding a revival with Calvary Church. A great revival was on, a great crowd present, and God gave us five souls for our hire that night. On Sunday evening, Brother Lehman was back and there were some 30 professions of faith. Brother C. P. Holland, a tireless worker, is leading this new flock and they are doing things. Brother Holland came to us from the other side of the mountains, from North Carolina, and bears the fame of having gone on foot more than 1,500 miles per year in doing pastoral work among the mountain peoples.

Sunday morning we preached for First Church and had a good time. Brother Sherwood is a prince of a fellow, and has a fine, lovable family. We went with him in the afternoon to Ninth Street Mission and after saying a few things, had the pleasure of hearing him preach. At night, we delivered the annual High School Commencement sermon in the beautiful city auditorium before a great audience and a wonderful group of some 35 young graduates. Baptist stock in Erwin is far above par. We have some fine workers there and they are doing things in good New Testament fashion—they are beginning at home. We were entertained in the lovely home of Deacon Brown of First Church than whom, so says Pastor Sherwood, there is no finer living.

##### DR. CAMMACK RESIGNS

##### Head of Education Board Goes to College Head

Secretary J. W. Cammack, of the Education Board, has tendered his resignation to the Board. The resignation has come because of the unanimous choice of the Board of Trustees of Everett College, Danville, Va., for Dr. Cammack as president. Just when the resignation will take effect is not announced at the present time, but we suppose that the duties of the new position will call for an early change.

We give it as our own serious opinion that Dr. Cammack has done exceedingly well in the position from which he is retiring. He has labored against many powerful handicaps not least of which has been the feeling among a large and influential number of Southern Baptists that the Convention made a mistake when it began to raise new Boards and pile up overhead expenses. No man could hope

to succeed in the fullest measure when handicapped by such a feeling. Another difficulty that he has had to face is the fact that debts for which the Education Board was not responsible were turned over to it for settlement. And added to these has been the very limited income which the Board has had with which to carry on its work.

Dr. Cammack is one of the most lovable, genteel and courteous of our Baptist brotherhood. He is a good worker and a good friend. We regret to see him leave the position which he has held for the three years but we know where he is going and congratulate both him and the school.

His resignation will bring immediately to the forefront the matter of the continuation of the Education Board. We believe that it is providential certainly it is timely. Our organization must now be simplified. With the Executive Committee on the job and at work throughout the year, it is, so it seems to us after careful thought, useless to have so many pieces of machinery. Our advice now would be to let the Education Board remain without a secretary until the matter of its continuance has been disposed of by the Convention. Dr. Cammack's co-workers in the Board can carry on and in the light of the unsettled conditions, we feel that it would not only be hard to secure a successor for Dr. Cammack but that it would be unfair to ask any worthy man to leave his position in order to accept another that may last only until the close of this Convention year.

##### FREETHINKERS LOSE

In a decision handed down recently by the Supreme Court, the Freethinkers of New York have been given a jolt. The state had passed a law providing that children could be dismissed during school hours to go to their churches for religious instruction. The Freethinkers opposed the law and tested it out in the courts with the result that they lost. The battle had been on for two years in the courts. The decision of the courts is in line with the principles of our government and some of the agitators in Tennessee ought to take notice of the proper way to secure religious training for the children.

##### GREAT MEETING IN LOUISVILLE

Louisville, Ky., May 24.—(Special to the Baptist and Reflector): One hundred and twelve were added to the Baptist Tabernacle Church during the revival which just closed. Dr. John W. Ham and the Wolsalgels were with us in the meeting. As a result of the revival, a new church building program is to be launched. Dr. Ham went from here to Chicago. We rejoice in this good news of a great meeting that followed the Convention.

##### "DICK" HUSTON ORDAINED

On Sunday, May 22nd, Fifth Avenue Church, of Knoxville, ordained to the full work of the ministry, the Rev. R. C. ("Dick") Huston. The Presbytery was composed of Brethren F. F. Brown, B. A. Bowers, J. K. Haynes, C. E. Sprague, R. E. Humphries, C. F. Barnaby and J. L. Dance. Brother Huston has been engaged for many months in evangelistic work and has done well. He now goes to be pastor of Central Church, Atlanta, Ga., and the good wishes of his many friends in Tennessee will follow him.

##### MR. ROBERT HAILEY MARRIES

On Tuesday evening, May 24th, Mr. Robert Hailey, son of Dr. and Mrs. O. L. Hailey, of Nashville, was married to Miss Kathryn Burnett, also of Nashville. Mr. Hailey is employed by the Sunday School Board, working in the Department of Statistics under Dr. E. P. Alldredge. He is an outstanding young man of fine character and unspotted reputation. Miss Burnett is one of the choicest of the Baptist young people of Nashville. Both young people are members of Belmont Heights Church and have been unusually active for years in the various departments of young people's work in the church and city.

Mr. Hailey is the fifth son whom Dr. O. L. Hailey has married. He also has had the privilege and joy of leading all five of his sons into the bap-

tistal waters and of seeing them become interested and active in church work. Robert is the last child to leave the home nest. The wedding was solemnized in the beautiful auditorium of Belmont Heights Church, the groom's father officiating, assisted by Pastor W. M. Wood. The bride and groom left immediately for an automobile trip through the northeast. They will make their home in Nashville.

##### KNOXVILLE MEETING A SUCCESS

Pastor D. W. Lindsay sends us a report of the revival in the New Tabernacle Church of Knoxville. He did the preaching and Mr. W. C. Pellanst led the music. There were 36 professions of faith and 24 additions to the church, 16 by letter. Brother Lindsay says, "Our new church is growing. We have a pool in the tabernacle and can baptize at any time. I can recommend Brother Pellanst to any preacher who wants good help in a revival."

##### DR. A. J. BARTON HONORED

Dr. A. J. Barton, at present director of the Co-operative Program, was greeted with a pleasant surprise during the commencement exercises of Union University, his Alma Mater. He preached the commencement sermon and the special sermon to the J. R. Graves Society, and at the close of the evening service, May 15, was informed by President Waters that he had been recommended to the Board of Directors for the honorary degree of LL.D. He and President B. H. Dement, of the Bible Institute, were honored Tuesday evening by being granted this degree. Surely these two sons of Union have proved themselves worthy of her favor.

##### PUBLIC OPINION

(Continued from page 3.)

Catholic Church. Since it does not express the sentiments of that Church how is it that the high ecclesiastics of that Church are lauding that answer to the skies? Has Roman Catholicism, which has always exerted a stranglehold on the governments that it has dominated, really reformed? No, the truth is that Governor Smith is much more devoted to the noble ideals of our government than is the Roman Catholic Church, but let it be remembered that he is still a member of that Church and still under its influence. It has been declared that when Harding ran for President not half a dozen people in Virginia voted for him on the ground that he was a Baptist, and yet Virginia is a great Baptist State. Why are the Catholics of the country crying out so for Governor Smith? It is almost certain that whether Governor Smith suspects it or not Rome expects, in the event of his election, to have a new era of power and prestige in this country. Rome will have to prove that it has been her habit to keep her hand off secular matters before the religious issue will be settled. But that Rome cannot prove. Governor Smith's answer to Mr. Marshall was admirable, but it was not the answer of one acquainted with Roman Catholic history. Yet in the preparation of that answer he had the assistance of members of the Roman Catholic hierarchy. This is a mystery.—Watchman-Examiner.

##### SECRETARY LUNSFORD DIES

##### Noted Baptist Leader Ends Career

Secretary William Lunsford, of the Relief and Annuity Board of the Southern Baptist Convention, died at the Baylor Hospital, Dallas, Texas, Tuesday afternoon at two o'clock. The body was shipped to Roanoke, Virginia, where the funeral was held Thursday afternoon from the First Baptist Church and interment followed in a Roanoke Cemetery. Dr. George W. Truett, president of the Southern Baptist Convention, conducted the funeral service assisted by a number of other brethren.

Dr. Lunsford was one of our faithful and loyal servants. He had held many positions of honor and trust both with churches and in the denominational life, and was at last called to the head of the Relief and Annuity Board where he served until

stricken with illness some months ago. An attack of paralysis disabled him and he was never permitted to do his work afterwards. His quiet manners, his dignity, his loyalty to Baptist principles and his sane, business administration of the affairs of the Relief Board marked him as an outstanding denominational man and a leader worthy of followers.

Dr. Lunsford was born in Roanoke, Va., 68 years ago and received his higher education from the University of Virginia and from the Southern Baptist Theological Seminary. He was at one time pastor of Edgefield Church, Nashville, where he served for nine years, a part of which time he was president of the Sunday School Board. He was married in 1885 to Miss Nannie Preston, also of Roanoke, and from this union six children survive the death of the father. Messrs. Preston and Gordon Lunsford, two sons, live in Nashville.

The Baptist and Reflector grieves with all Tennessee Baptists over the loss of this great man and extends to the bereaved loved ones sincerest sympathy.

#### DAVISON GOES TO CLARKSVILLE

Announcement was made Sunday to the church at Clarksville that John A. Davison had decided to accept the call of that body and will begin his work with them June 1st. Tennessee Baptists will be glad to know that this church is no longer to be without a leader and they will welcome gladly this brother to their fellowship. Dr. Davison has been with the First Church, Columbus, Ga., for several years and has made for himself there an enviable record.

#### COGHILL CHURCH CELEBRATES TENTH ANNIVERSARY OF PASTOR

On the thirtieth day of March the Coghill Baptist Church celebrated the tenth anniversary of the pastorate of Rev. F. M. Waugh of Etowah. During most of the ten years he has been pastor of Wetmore Church, giving half time to each church. For a few months he was pastor of Antioch Church, preaching there in the afternoon. Additions to these churches for this period are as follows: By baptism, 521; by letter, 246; by statement, 10. Total additions, 777. Many souls have been saved on sickbeds who never joined any church and no doubt would have been lost had he not found them. Many of them lived in out-of-way places where not many people ever find them. Many Christians have been enlisted in the prayer service, Sunday school, W. M. U. and B. Y. P. U. work. No church ever had a more loyal, faithful and self-sacrificing pastor than is Brother Waugh. Among the improvements are Sunday school rooms, pike roads to the churches and electric lights.

The talks during the celebration, witnessing of personal blessings, battles fought and victories won, lasted until late into the night. The following quotations are gleanings from these talks:

"Brother Waugh will go farther for the lost and humanity's sake than any one I know." "I have known him many times to give the last dollar he had to buy medicine for the poor. I have seen him carry caskets out of homes by himself and almost bury them by himself. He always did his best for the most humble homes." "He has buried four of my children in baptism and four in the grave. He has been my best friend in time of trouble." "When he took this church only two people would lead in prayer. Now most any one will when called on. During six months of our struggle I prayed more than in all my life before." "We used to pay our pastor ten dollars a trip for once a month, and that almost scared me to death." "I wish I was as sure of reward in heaven as I feel that he is." "I am sorry I have not done more. I am glad I have not hindered the work. If we do not hold up the pastor's hands, he cannot accomplish much." "He has been a strength in my deepest sorrows. He has been a strength spiritually. He will be a blessing to any one who will let him." "I feel that I would make a mistake should I fail to speak. For four years I have gone to his home while in

## Dual Relation of Southern and State Conventions

By O. E. BRYAN

Each loyal, co-operating Southern Baptist finds that he has a dual relation to his state and to his Southern Convention. This dual relation is not a new problem among Americans. The United States of America furnishes a marked example of the sanity and righteousness of complex dual relationships. Each citizen of our country sustains a dual relation to state and nation. The American Revolution was fought to establish the independence and rights of sovereign states, while on the other hand the Civil War was fought to establish the interdependence of sovereign states. These two great principles properly understood do not destroy, but reinforce each other. To ignore the independence of states has meant terrible war in America. To ignore the interdependence of states has also meant awful war in America. The hope of our country and the rest of the world, as we see it, is in the proper respect for, and the co-ordination of, these dual principles. For the pendulum to swing too far either way means war. God give us statesmen who stand upright.

Southern Baptists must face these same dual principles of independence and interdependence. The Southern Baptist Convention was organized on the principle of territorial rights and is outlined by state lines. The State Convention is co-extensive with the commonwealth. The relation of these two conventions is the relation of one free and independent body to another of the same character. The Southern Convention and the State Convention are the two legs upon which the denomination in the South must stand and move forward. To crush either of these limbs means that Baptists must go limping on crutches to inevitable failure. To pile up illustrations, these dual relations are like the two poles of the earth, the two wings of a bird, the two eyes of a man, positive and negative, each reinforcing the other and each complementing the other. The balancing of these principles means to find the equilibrium. An informed Baptist should be true to both his State and his Southern Convention. We hope that the time may never come when one's loyalty to one of these conventions shall be regarded as disloyalty to the other. With righteous and equitable co-ordination, brought about by voluntary co-operation and brotherly consideration, this dual relation will never mean embarrassment to individual Baptists or the churches.

When I was a child, a neighbor embarrassed me one day in the presence of my parents by asking me, "Which do you love best, your father or your mother?" I looked into mother's face. Her eyes were fixed on me. I looked into father's face. He smiled. I turned away without answering the question and went about my play, but the question disturbed me. So far as I know, that question had never been raised with me before. Finally, the answer came. I went back into the group and the question was repeated and my answer was then, as it would be now, "I love them both the same."

high school. Mrs. Waugh and Dick have done lots for me. Possibly I could not have gone to school had it not been for them. I had my speech ready to make when school is out, but Mrs. Waugh is gone, and I cannot tell her how I appreciate all this, but want to express my appreciation to him while I have a chance."

During the past six years he has married fifty-one couples, conducted 150 funerals, preached 1,310 sermons, and made 10,592 pastoral calls.

The first of this year Coghill Church called him for full time. With the help of our Lord, who made the achievements of the past possible, we take courage and press forward, expecting greater things in the future.

#### COULD "AL" SMITH DO IT?

A Southern banker, who does not say whether he favors the scheme or not, in a letter to the Manufacturers' Record writes:

In all of the complex problems of family and church relationships, thank God, love has no conflict. While my parents were the poles apart in temperament, they stand equal in my heart.

I have recently been asked, "Which do you love best, the State or the Southern Convention?" My answer is, "I love them both the same." Some one may say, "You are staying in the middle of the road to take care of your salary." To all such, let me say that my files show that I have been offered a larger salary where there is but little friction. It would take more than a salary to keep one's heart between the dual millstones of Southern and State Conventions. To those who seem to get pleasure in grinding secretaries, let me say, after many years association with them, it is my candid opinion that it is for Christ's sake that the vast majority of these secretaries stand the grind.

I have before me a list of facts setting forth the reasons why the State Convention can function better than the Southern Baptist Convention and I have an inclination to state these facts. I have another list of facts showing why the Southern Baptist Convention is larger and stronger than the State Convention and I have an inclination to state these facts; yet, by the rules of cancellation, these two lists neutralize each other and nothing can be gained by playing one against the other. I have another much larger list than both of these combined showing why it is to the eternal glory of Jesus Christ and the advantage of Southern Baptists for these dual conventions to co-operate after the teachings of the great commission and in the spirit of our Lord.

I have been asked several times since the Louisville Convention, "What are you going to do concerning the readjustment and reconstruction of Southern Baptist work?" I have answered in the language of the last message of Dr. J. B. Gambrell to Southern Baptists, "Do right and go forward." Let us go forward with our Co-operative Program. It has not been changed save in personnel. Let us go forward with our debt-paying effort for the paying effort for the whole m?alf-ufrcmfwyphrd whole program. Let us go forward with our men's brotherhoods, with our W. M. U. work, with our Sunday school work, without missionary work, and with all the rest of the work of the Master in Tennessee, the Southland and the whole world.

Our good State has nothing of which to be ashamed in the Co-operative Program. We have made a marked advance over last year. No other State in the Southern group has made such gains in the Co-operative Program during the year that has just closed. Every dollar has been divided according to the agreement of the State and the Southern Convention. The prospects in Tennessee were never brighter. Let us not stop the plow to kill a mouse but let us go forward in Christ's name.

"'Al' Smith can win, and go into Mexico and exercise protectorate over Mexico, like Cuba."

Whether this banker is merely surmising that this could be done; whether the desire is father to the thought, or whether it is intended as a warning to the country, we do not know. We merely quote it as given. But an election based on a situation of that kind would prove a curse to this country.—Manufacturers' Record.

#### MOTHER

Whose love can equal the love of a mother?  
Whose the devotion so loyal and true?  
Who suffers so much with such joy for another?  
Who works with such pleasure as mother for you?  
You hail with delight the friendship of others,  
You revel in love of the sweetheart you've won;  
Yet where do you find a friendship like mother's,  
Unbroken till death calls, and life's work is done.  
—Contributed.

# THE NEWS BULLETIN

## THE A. A. P. A. GETS A REPLY

The promoters of the Association Against the Prohibition Amendment recently undertook to enlist the business men of Washington in their traitorous nullification plan to defy the constitution and discredit national prohibition. Their appeal no doubt fell flat in many instances as in the case of Mr. E. M. Bryan, president of the E. M. Bryan Company, who had the courage to express his convictions in the following clear-cut rejoinder:

"In reply to your favor will say that, when I make a contribution, it will be to the other side. If you folks think that the people of this country will stand for any tampering with the Volstead act and the Eighteenth Amendment, why you just have another think coming to you.

"The writer, at his own expense, stumped his home county for state-wide prohibition and is ready to go back home and stump his entire district against any candidate that comes out for Congress on a wet platform."—Twentieth Century Congress.

## DAILY VACATION BIBLE SCHOOL AT RIDGECREST

Members and friends of the Personal Service Division of the Southern Baptist Assembly and mothers who expect to take children to Ridgcrest this summer will be glad to know that Miss Jessie Parmelee, who did such fine work there last summer in the Daily Vacation Bible School, has been secured for June, July and August of this year.

For six weeks she and her assistants will provide wholesome, happy, helpful hours in a D. V. B. S. at the Goodwill Center for the children of the mountain homes and any others from summer cottages and hotel who care to attend.

During the other six weeks Miss Parmelee will seek in various ways to make the Christ spirit felt in the hearts of the mothers as well as the children of the community. She and the promoters of this work crave the prayers of God's people for His blessing upon it.—Emma M. Whitfield, President P. S. D. of the S. B. A.

## PASTOR OF THE PRESIDENT SUED FOR LIBEL

According to a press dispatch of recent date, Dr. Jason N. Pierce, pastor of the First Congregational Church of Washington City, the church which President Coolidge attends, has been sued for libel by Howard E. Cole, a member of the Shipping Board. The suit is based, so the report says, upon the contents of two letters written by the pastor. What these letters contain, is not stated. The prosecution in the suit evidently has a high regard for the financial standing of the minister since the amount of the suit is stated to be \$50,000. If such a suit should be brought against any Baptist preacher whom we know, he would be like the Negro who was asked if he could change a twenty-dollar bill—appreciative of the compliment.

## KANSAS CITY SEMINARY COMMENCEMENT

The Baptist Theological Seminary in Kansas City celebrated its twenty-fifth commencement this week. Twelve candidates received degrees and eleven others received degrees in mission study. Dr. Lyman M. Denton of Calvary Baptist Church preached the baccalaureate sermon. Rev. Judson E. Woods was the chief speaker at the alumni banquet. On Tuesday evening a special musical recital was rendered under the direction of Mrs. Ora K. Richardson.

## BLUE RIDGE SUMMER CONFERENCE

Word has been received of the summer conferences that will be held at Blue Ridge the noted encampment grounds of the Y. M. C. A. The dates of the conferences are June 28th to July 8th. Six general courses will be given in missionary work, three courses in Bible study, four normal courses and four advanced courses. Certificates will be granted showing proper credits for work done. About 400 delegates to this meeting are expected.

## GOOD MEETING IN GEORGIA

J. H. Bartenfield, clerk of Immanuel Church of Atlanta, Ga., sends us the report of their revival. G. W. Cox, known and loved by many Tennesseans, did the preaching. There were fifty professions of faith and thirty additions to the church. Brother Bartenfield says: "There had not been such a spiritual witnessing in years. Brother Cox is one of the fearless preachers. He goes after sin with the gloves off." Brother Bartenfield led the singing during the revival. Brother Cox is pastor of Ponders Avenue Church of Atlanta.

## GOOD MEETING IN ALABAMA

Evangelist T. C. Crume sends us the report of a splendid meeting which he has just closed with the First Church of Fairfield, Ala., of which E. B. Gatlin is pastor. There were 84 additions to the church as a result of the meeting. Brother Crume says: "First Church has the finest building in the city, and it is a credit to our cause. I am going back in May, 1928, for another meeting, as we did not have time enough this year to finish the job."

Brother Crume has open dates, one the last of June and time later in the summer for a tent meeting. He can be reached at his home address, 2729 Rogers Street, Covington, Ky., or during the next ten days at West Frankfort, Ala., in care of First Baptist Church.

## FIFTH SUNDAY MEETING

The Fifth Sunday meeting of Wilson County Association will be held with Big Springs Church on May 28-29. The first part of the program for Saturday morning will be devoted to short talks on "Building the Church." Walter Smithwick, J. H. Grime, Ida Williams and the president of the laymen's brotherhood will speak. T. G. Davis will preach the morning sermon. After noon, Eli Wright, J. H. Ramsey and J. C. Stewart will discuss Stewardship. J. T. Oakley will talk about the Baptist Hospital. J. G. Hughes will tell how every dollar of our co-operative money is spent. J. C. Stewart will preach at night. Sunday morning J. H. Grime will be the preacher, and in the afternoon the association B. Y. P. U. will give a special program.

## WEST PARIS REVIVAL

Pastor J. H. Self of the West Paris Church sends us the good news of their revival which is being conducted by O. F. Huckaba, former pastor at Huntingdon. He says: "Brother Huckaba is one of the best preachers we have ever had. The Lord is manifesting his power in many ways. We have had eighteen conversions and ten additions to the church. People are crowding the building to its capacity and many stand outside the doors." This letter was written before the close of the meeting, and we are sure there will be many others added to the saved.

## TULLAHOMA REVIVAL

Pastor Widick of Tullahoma has arranged for the annual revival meeting which his congregation will enjoy, beginning May 29th. Pastor A. F. Mahan of Etowah, First Church, will do the preaching, and a special singer will be engaged if possible. Brother Widick has been in Tullahoma for some months, and the work is getting organized to where a revival will count much for the growth of the church. It will be remembered that this is the church home of our Educational Secretary, W. D. Hudgins.

## EXECUTIVE COMMITTEE TO MEET

The call has been sent out for the meeting of the new Executive Committee of the Southern Baptist Convention and the Promotional Agency of the convention. This meeting will be held in Nashville on June 21st, beginning at 10 o'clock in the morning. The body is expected to do at least two important things, or so the convention action would indicate. First of all, the Executive Committee will organize and employ a corresponding secretary. Matters referred to it from the convention will be considered. The other thing to be done is to devise ways and means for promoting the Co-operative Program during the coming summer and fall. There will be between fifty and seventy-five people who will be in the meeting. Certainly that is large enough group of Southern Baptists to be able to safeguard the interests of all.

## NEGRO SEMINARY GRADUATES TWO

The third annual commencement of the American Baptist Theological Seminary was held this week in the auditorium of the First Baptist Church, colored, of Nashville. The annual sermon was preached by the Rev. B. J. F. Westbrook, pastor of Second Church, Indianapolis, Ind. On Monday evening the graduation exercises were held, with Dr. Powhatan W. James leading in the prayer and Dr. A. J. Barton delivering the baccalaureate address. The graduates were Daniel W. Holmes of Clarksville and Joseph W. Whitfield of Moline, Ill.

## ZANE GREY ON BIBLES IN PUBLIC SCHOOLS

The following is reprinted from "The Dominion," a paper published at Wellington, New Zealand, and is of vital interest to many who read Zane Grey's stories. We give it at the suggestion of the committee that is working to get Bible-reading in all our public schools. The article is as follows:

"Mr. Zane Grey, the well-known author and sportsman, who is at present deep-sea fishing in the northern waters of New Zealand, has given his opinion on the Bible-reading in state schools question at the request of the Citizens' Bible-in-Schools Propaganda Committee. Writing from Russell Bay of Islands, under date of February 28th, he states:

"I believe in Bible-reading in the schools. In the United States this is practiced, but only such portions read as will not offend the various Christian denominations and people of other religious faiths; and to me that is the wisest course to pursue, since there is no such thing as a universal religion. The Bible is the greatest book ever written. I have received much inspiration from it, and those masters of literature that I have studied most assiduously were ardent students of the Bible and God-fearing men.

"I might add that the judges of our courts throughout America are almost unanimous in the opinion that lack of religious training in the homes is largely responsible for juvenile delinquency."

## WORD FROM NEW LAYMAN'S WORKER

Our honored and beloved brother, George J. Burnett, the new assistant to J. T. Henderson, has written from Bluefield, W. Va., to know why his paper does not come to him before Monday. We are sorry to have to deny some of our readers the privilege of getting their paper the week it is published, but by the time it is off the press and in the mails many of the subscribers have to be delayed. If we could go to press, as most of the papers do, on Tuesday afternoon, we could avoid this unhappy feature. Brother Burnett is a Tennessean, at least in part. For many years his father was pastor in Robertson county and took the Baptist and Reflector when "George" was a small boy.

## TWO SERVANTS HONORED

Union University honored two of our brethren during the recent commencement when the degree of Doctor of Laws was conferred upon President B. H. DeMent of the Bible Institute and Director A. J. Barton of the Co-operative Program Commission. The services were conducted Tuesday evening, May 17th, as a part of the graduation exercises when a splendid class of young men and women received diplomas and certificates from the school. Union was rejoicing over the glorious success of the first part of their campaign to raise their debts, \$100,000 of the amount having been secured from Jackson and the county. The other \$100,000 will be raised from people outside the immediate vicinity of the school.

## GREENEVILLE PASTOR GETS HELP

We have received two or three copies of the Greenville papers and note with real pleasure the manner in which these papers are backing up Pastor H. M. Lintz in his work in the city. The Democrat-Sun gives special mention of the morning programs and excerpts from the sermon, and the Greenville Star, the afternoon paper, gives publicity to the Sunday evening services. The Star recently carried a splendid write-up of the sermon which Brother Lintz preached against worldliness among church members. When a pastor has the backing of the local papers, he can, if he is wise, reach out and do a far-reaching work throughout the county.

## STAR TRAILS

"Star Trails," by Ethlene Boone Cox, is the most timely book that I have read in many days. With pure and lofty themes, apt illustrations and beautiful language, this book lifts one to higher heights, broader visions and clearer sunlight. Vitalized by sane imagination and poetical description, it lightens the load for the pilgrim of the commonplace and furnishes rich food for thought and meditation to students and worshippers of the Most High.—O. E. Bryan.

## CAUSE OF RELIGIOUS CONTROVERSY IN MEXICO

The religious conflict in Mexico centers about nine provisions of the 1917 constitution, according to E. A. Ross in his "The Social Revolution in Mexico." Under these provisions all religious denominations are forbidden:

1. To own real estate or mortgages on same.
2. To own church buildings or any other buildings.
3. To possess invested funds or other productive property.
4. To maintain convents.
5. To conduct primary schools.
6. To direct or administer charitable institutions.
7. To hold religious ceremonies outside of church buildings.
8. To clothe their ministers in a garb indicative of their calling.

**ABOUT RIDGECREST CAMPS**

All persons interested in the South-wide Y. W. A. camp for girls and the Royal Ambassador camp for boys at Ridgcrest, N. C., will please observe the following change of dates:

The date for securing the round-trip tickets to Ridgcrest at the one-half fare rate in order to attend these camps is June 13th, and not June 15th, as announced in all of the printed literature sent out. Also the opening date of the Y. W. A. and Royal Ambassador camps is Tuesday, June 14th, and not Thursday, June 16th, as announced in the literature.

**FIFTH SUNDAY MEETING WITH MALONE CHAPEL**

A splendid program has been arranged for the fifth Sunday program which will be held with Malone Chapel Church, near Alexandria, beginning Friday night, May 27th. Willie Jenkins will preach the opening sermon. "Where Does Our Salvation Begin and Where Does It End?" will be discussed by R. L. Whitlock, Ernest Rich and Willie Jenkins. "Is Baptism in Water One of the Conditions for Salvation?" will be discussed by Folly Mathis, A. J. Sloan, C. B. Massey and S. Robinson. "After One Is Saved, Can He Fall Away and Finally Be Lost?" is the subject for Calvin Gregory, Willie Bowman and Tommie Crisp. Other speakers are: P. W. Carney, H. D. Burns, W. B. Woodall, G. H. Atnip, J. W. Cooley, H. C. Oldham, J. E. McDonald, Bill Craddock, A. C. Womack and Bud Bell. A cordial invitation is given to all to attend. Dinner will be served on the ground on Saturday.

**HOME-COMING DAY**

Sunday, May 29th, will be home-coming day for Mount Harmony Church, near Mita. A special program has been arranged for the occasion, and it is hoped that there will be a good attendance. At the morning hour the Rev. L. C. Chiles will be the special speaker, and in the afternoon the Rev. T. O. Dake will preach. Brother Chiles is a former pastor and Brother Dake is the present pastor. A delicious and wholesome basket dinner will be served at the noon hour.

**A KINDLY SUBSCRIBER**

So unusual was the letter that we had the other day from one of our subscribers that we pass part of it on in the hope that others will be inspired to have a little more sympathy for us in the office. Mrs. J. D. Land of Columbia sent in the renewal for her husband and herself, and instead of the usual check for \$2.00 we found a check for \$2.05 and this note: "I am adding the five cents to repay you for the cost of having to send you the notice." Generosity and thoughtfulness, we call it. It sounds like a little thing, but when all our subscribers have to be notified each year, we must remember that it costs between \$300 and \$500, all of which has to be paid out of State Mission money since it only goes to increase the deficit on the paper.

**WILLIAM JEWELL COLLEGE PUT TO THE TEST**

According to an Associated Press dispatch of last week, there is a deal of discussion and heat in the ranks of William Jewell College of Missouri. This is our Baptist Standard College, and it will be recalled that a short while ago Mr. Joseph B. Reynolds of Kansas City made an offer of \$100,000 to the endowment of the school, provided the proceeds from this fund should be used in educating only young ministers who would stand squarely upon a supernatural Bible and all that it contains for a lost world. Now it appears that Dr. D. J. Evans of the First Baptist Church (a Northern Church) raises

an objection to the proffered gift unless the terms of the donor are changed, and Mr. Reynolds as firmly declares that not one line of the terms will be changed.

Pastor A. G. Hause of the May-wood Baptist Church of Kansas City predicts that the majority of the Baptists of the state will endorse the terms of the gift, but is reported to have asserted that the acceptance of the gift might bring about a division in the ranks of the supporters of the institution.

Well, we shall see what we see. If William Jewell refuses this princely gift because the donor demands that it be used to propagate the old-time Baptist principles, then the college ought to be junked and the money used to maintain it ought to be turned into other more useful channels.

**FURMAN COMMENCEMENT**

The annual commencement exercises of Furman University, Greenville, S. C., are being conducted during this week. Last Sunday the Rev. C. A. Owens, pastor of First Church, Lexington, N. C., preached to the joint meeting of the Y. M. C. A. of Furman and the Y. W. C. A. of Greenville Woman's College. Tuesday the field day exercises were held in the afternoon, and at night Dr. D. J. Evans of Kansas City, Mo., delivered the address before the literary societies. Wednesday morning the baccalaureate sermon was preached by Dr. Evans, and Thursday morning the graduating exercises were conducted, beginning with the academic procession and ending with the commencement exercises in the auditorium of the First Baptist Church. Friday the final examinations for freshmen, sophomores and juniors began.

**RURAL SUNDAY SCHOOL CLINIC**

Sunday School Secretary J. B. Moseley of Louisiana has arranged for a great clinic on Sunday school methods. This will be held in the home of Calvary Church of Alexandria where Frederick E. Smith is bishop. Arthur Flake, Harold Ingraham, J. N. Barnette and Miss Leona Lavender of Nashville will assist. Secretary E. D. Solomon of the Louisiana State Mission Board will be on the program, in addition to a number of other speakers and workers. All departments and phases of modern Sunday school work and administration will be presented through teaching and clinic work. Calvary is a new church, organized a few years ago under the leadership of Dr. A. J. Barton. It now has a magnificent modern building well adapted for clinic methods and has a great membership who believe in doing things for the whole kingdom program.

**MEXICO FRIENDLY TO AMERICAN BUSINESS**

A news letter from the headquarters of the Committee on Peace with Latin-American countries brings us the interesting information that much of the noise made about the antagonisms of Mexico toward American business interests is untrue. Says the letter: "American business men in Mexico are sincerely liked by the Mexican people, not merely because they are an important factor in the economic prosperity of the nation, but because they are in many cases 'unselfishly interested in the welfare of the people.' Most American oil promoters, on the other hand, are cordially disliked."

The reason for the dislike of the oil magnates is given thus: "The majority of the American oil men are in Mexico for what they can get out of the country. The traveling American salesman, the owners of American stores, the big American firms have adopted a friendly attitude which permeates their business

(Continued on page 16.)

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<p style="text-align: center;">SUNDAY SCHOOL WORKERS</p> <p>Jesse Daniels, West Tennessee D. N. Livingstone, East Tennessee Miss Zella Mae Collie, Elementary Worker</p>	<p style="text-align: center;">B. Y. P. U. WORKERS</p> <p>J. P. Edmonds, State Secretary Miss Roxie Jacobs, Junior and Intermediate Leader</p>
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### SUNDAY SCHOOL ATTENDANCE, MAY 22, 1927

Chattanooga, First	1,034
Knoxville, Broadway	972
Memphis, First	893
Memphis, Temple	839
Memphis, Bellevue	692
Memphis, Central	678
Jackson, First	665
Nashville, First	646
Allen Fort Class	825
Johnson City, Central	589
Chattanooga, Tabernacle	515
Memphis, LaBelle	500
Nashville, Judson	496
Nashville, Belmont Heights	461
Chattanooga, Avondale	457
Fountain City, Central	446
Nashville, Eastland	430
Nashville, Park Avenue	421
Chattanooga, Central	401
Paris	392
South Knoxville	387
East Chattanooga	387
Memphis, Speedway Terrace	338
Nashville, Edgefield	334
Chattanooga, Rossville Tab.	328
Memphis, Prescott Memorial	322
Knoxville, Island Home	321
Memphis, Highland Heights	315
Nashville, Lockeland	313
Chattanooga, St. Elmo	305

### SUNDAY SCHOOL NOTES

#### A NEW BOOK

The little book by Dr. Prince E. Burroughs, "Growing a Church," has just come to our desk, and we have gone over it carefully and are now studying it for a memory test. It is our judgment that this book is the most far-reaching in its general call to the best that there is in all the people for the building and growing of our churches and denomination as well as the spreading of the kingdom. Dr. Burroughs takes a large view of the church and magnifies it in all its beauty and glory. Everything within the church lends itself to the magnifying and growth of the church itself. We are delight with it. It shall be used all over our state if within our power to get it used. It will bring a new vision of the local church and a new emphasis upon its mission in the world. No need is so great now as to get in the thinking of the ordinary man the value of the church and its mission. Men would not only pour their money into the program of our denomination, but would give themselves personally to the work of the church if they halfway realized its importance. Dr. Burroughs has helped us all in this book.

Training schools have been on this week at Boulevard, Memphis. Director, Mr. Jesse Daniel. Mr. Livingstone has been at work in East Tennessee all the month and reports fine interest.

#### FIRST CITY-WIDE CONFERENCE

The first city-wide young people and adult conference was conducted this past week at Nashville by Mr. Phillips, Mr. Harrell and Miss Nolen. Mr. Phillips taught the adults, Mr. Harrell the young people, while Miss Nolen had a class in records. The meetings were largely attended, and splendid interest was manifest from the very beginning. More than 300 were in attendance. The demonstrations were put on by the local departments, and classes of the Nashville churches and the conferences following these demonstrations were very helpful. This idea will catch to other cities, and we are already planning to hold such a conference in all the cities of our state. The salvation of the organized classes in the

larger churches is the departmental idea. It holds them together and binds them to a larger organization than their own class and helps to prevent selfishness and ultra independence.

#### RURAL WORKERS FOR SUMMER

F. G. Dodson, Tipton, Lauderdale and Dyer Counties.

Jesse Daniel, Beulah and Weakley County Associations.

Howard Whitt, Beech River and Southwestern District.

Nane Starnes, Hardeman and McNairy.

J. H. Baxter, Lawrence County and Indian Creek.

Sibley C. Burnett, Maury and Giles.

W. E. Barnes, Salem and Wilson County.

George Simmons, Cumberland and Stewart County.

J. M. England, Holston and Watauga.

R. R. Denny, Clinton and Campbell County.

Wallace Rogers, Providence and Sweetwater.

Swan Haworth, McMinn and Chilhowee.

J. W. Christenbury, Ocoee and Polk County.

Frank Woods, not assigned.

Leonard McCracken, Big Emory and Tennessee Valley.

D. W. Picklesimer, Cumberland Gap and Northern.

Glenmore Garrett, not assigned.

B. M. Canup, Sevier and East Tennessee.

Miss Collie, Riverside and Stone.

Douglas Hudgins, Concord and Williamson.

Julian Johnson, not assigned.

D. N. Livingstone, Grainger, Jefferson and Nolachucky.

Herman Lipford, Duck River and Union.

#### AN APPEAL FOR HELP

In connection with this rural campaign we will need every available helper possible. These twenty workers cannot touch the hem of the garment alone; but if the pastors and laymen over the state will give their time voluntarily and teach classes in their neighborhoods, we can touch twice as many churches as the regular rural workers can do. We ask that every one who can teach a class or more than one, if possible, send in his name to the Tullahoma office, giving the date most convenient and the section where they can most easily and conveniently serve, and we will have the man in that section plan for the engagements. Already the men over the state are responding with their time and interest. We give below a few names who have already written volunteering their time. It has not been a week since the letter was written to the pastors making this request, and now every mail brings promises of help. We ask for no Sundays; just between Sundays.

Rev. L. S. Sedberry, Gallatin: "I shall be glad to help with the associational work during the month of September and would like to have a school in my own church during the time." This is a whole month given by one pastor—a busy pastor, at that.

Dr. J. L. Dance, Fifth Avenue, Knoxville: "You are on the right track. Go to it. Call on me for any help that I can render." Dr. Dance is always ready to lend a helping hand.

Rev. J. A. Davis: "Count on me for two weeks of help in your country campaign." Brother Davis is al-

ways at it in his own church, but the men who are busiest at home always find time to help others who need help.

A. L. Howell, Sparta: "If I can be of service in the associational work, call on me." It is needed in Union Association, and we will need every available helper.

Rev. C. F. Clark, Cleveland, passed through Tullahoma and stopped in the office a minute. While here he promised two weeks of help in the neighborhood of Cleveland for the summer campaign. No truer friend can be had than Brother Clark, and no better man or preacher to be found.

Rev. C. F. Bridges, Dover, pledges his support to the rural campaign. He is always on the job.

The Greeneville Church is getting ready for a D. V. B. S. this summer and writes asking aid from our department, and Brother Lintz pledges his support to our program.

Mr. H. D. Huffaker writes from Chattanooga: "We thank you for the chart. We will use it to the best advantage." Mr. Huffaker, together with a lot of other fine Baptist laymen, are doing a great work among the churches of Ocoee Association, co-operating with Mr. Christenbury.

Rev. Edgar Barnett, Nashville: "I will gladly help you in any way that I can. Let me know in time and just what you want done." Brother Barnett has already given one week to the New Salem Association and still ready to do his part and more.

Plans are being made to organize every district association this year into a real Sunday school association. If yours is not already going suppose we get busy and organize it to work.

This week training schools are being conducted in Lebanon, Halls, and Elizabethton.

Great Training School at Judson Memorial Church Nashville. More than 150 enrolled with an average attendance of 123. Classes were taught as follows: Seven Laws of Teaching Dr. J. H. Moore of Edgefield Church; Studies in the New Testament, Pastor R. E. Grimsley of Judson; S. S. Manual, Miss Zella Mae Collie, Jackson; Winning to Christ, W. D. Hudgins; Tullahoma and Doctrines of our Faith, Rev. J. T. Oakley, Nashville Baptist Hospital. A delicious lunch was served each evening in the basement of the church and a delightful time had by everybody. It is always a joy to work with a church like Judson where everybody is happy and at work.

#### LAYMEN'S NOTES

Nothing has struck such a sympathetic chord as the chart recently mailed out from this office which was outlined by Mr. Haynes of Knoxville and printed by this department. This, along with the little leaflet, "Easy Financing a Baptist Church," has hit the spot. We have had request after request for additional copies of both the tract and poster. Some pastors have ordered as many as 500 of this leaflet to distribute to every member. Many leaders in the associations have ordered extra copies of the poster and are taking these to smaller churches and explaining them to good advantage. Laymen are taking to the work also and are enjoying the work in other churches. This week we had a request for 500 to be sent to New Mexico to be used in a fifth Sunday meeting out there.

One of the most helpful things that is being done now is the afternoon program in the group meetings over the state. Some use the entire day on Sunday, but we are opposed to this practice, as it robs the local churches of their services and disturbs the local workers in their regular duties. We prefer to have just

an afternoon program for say, two hours, and fill it just as full as we can of helpful suggestions. People will go somewhere on Sunday afternoon, and they will go to meetings like this as well as other places and will be helped by the going.

A splendid group meeting was held at Decherd Sunday afternoon, May 22nd, for the Winchester group of Duck River Association. A program was gotten up by Mr. George Mitchell, group superintendent, and the following outline was followed:

2:30—Song and praise, M. J. Williams in charge.

2:45—"Building the Church through the Men," Harmon Alexander.

3:05—"Building the Church through the Sunday School," Mr. Qualls.

3:20—"Building the Church through the B. Y. P. U.," Tracy City B. Y. P. U.

3:40—"Building the Church through the Prayer Meeting," M. J. Williams.

4:00—Address, "Conservation," W. D. Hudgins.

We are sending out to all the associations not organized blanks for their associational organization, giving blank spaces for the names of churches for the different groups and the names and addresses of the associational and group leaders for the three lines of work done through this department. These are being sent back filled so far as can be done at present and every interest shown in this definite line of associational organization. If we can get leaders for all lines of our work in every group of churches as well as in every association, we will get things done in a great way.

Dr. J. T. Henderson writes from headquarters: "I have just received a copy of the chart prepared by Mr. T. H. Haynes, which you are getting out, also two copies of your leaflet, 'Easy Financing of a Baptist Church.' I have looked over both of these with very great interest and believe that they will be quite helpful in the matter of promoting Scriptural finance. I take it that your first illustration, 'A Church of Fifty Members,' is intended for a country church that has preaching only one Sunday in the month. I like the idea of securing the pledges by the week, even in once-a-month churches. In such cases the members can pay in connection with the Sunday school three times each month and at the regular preaching service the fourth time. You seem to combine the local support and the gifts to the Co-operative Program. Do you mean to use the single pocket envelope? I am wondering whether you would not have done well to have put a higher pledge for some in the first illustration. Twenty-five cents per week is rather small for the more prosperous members, even in a church of this class. I notice that you go to \$1 per week in the church of seventy-five members. I am raising these questions in no spirit of criticism, but simply for your consideration. I regard your idea very fine. It would do great good to have your chart posted in every church. Who is supposed to look after securing our share of the \$100,000 for the debt in the Knox County Association?"

We deplore the death of Mr. J. B. Woodward of Shelbyville who was the associational director for the Duck River brotherhood. His death leaves Duck River without a director, but one will be chosen at the next meeting of the Executive Board. Mr. Harmon Alexander has been prominently mentioned and will be tendered the place on condition that he accept. The brotherhood will grieve with the family and friends of Mr. Woodward and with the men of Duck River Association. He had started a fine work among the men

in this association and was pressing it at every turn. It is a distinctive loss to Duck River Association and the state brotherhood.

In our educational campaign throughout the state we are trying to use every available agency to carry our messages to the people. I mean our message of salvation, of denominational effort and methods. If our people know, they will do the right thing. There is no agency that will do more than the Baptist and Reflector if properly placed in all the homes. We long to see the time when we can put on an every-member canvass for subscriptions each year just as we go afield now for money. Every home should have the paper, and where they are not able to pay for the same it should be furnished by the church, provided the people will agree to read it. If we can ever get our state paper in every home, we will have solved many of our enlistment and educational problems. Let every church, through its various agencies and their elected officers, see to it that the paper is placed in every home. The laymen's educational committee should make this a definite object of their efforts. Let us help the editor to get the paper read by all our people and thereby multiply his usefulness as an editor and multiply the intelligence of our people by giving them each week religious news from all over the country and more especially about the programs and work of our own state.

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

The West Tennessee Convention came to a close Saturday afternoon, and the visitors and delegates made their way back to their respective homes filled, as an excited worker once said, "with fresh veal and new zigor." Several remarked that this convention was the finest regional convention they had attended in Tennessee. Easily six hundred were in attendance. Some could only be there the first night, while others came for the Saturday's session, but 324 delegates were registered and about 275 visitors were present.

The spirit of the convention was fine. The young people were there for business, and they invested every moment while there. Not one speaker failed us. All were in their places and put their very best into their parts. We would not call attention to any one part; they were all good and showed careful preparation. Our office wishes to thank each person who contributed to this splendid program.

Much credit is due Mr. Clyde Sewell of Jackson and his local committees for their contribution to the convention. Everything was arranged in advance. Plenty of homes had been secured; automobiles met all trains and busses and were always on hand to take the delegates from place to place; a splendid lunch was served in the church on Saturday for all delegates and visitors, and everything possible was done for the comfort of the delegates.

Mr. Sewell is the efficient vice president of West Tennessee. He proved to be a most efficient leader. He gave much of his time before the convention in notifying every B. Y. P. U. in that section, and as a result probably the largest number of churches ever represented at one of our regional conventions were represented at Jackson. Upon an invitation from Dyersburg the convention unanimously voted to meet there next year, and already our young people are talking about attending there.

It is now less than two weeks before the other three conventions meet. West Tennessee has set a splendid example. If the three conventions meeting the week of June 6-10 could have 600 each, we would have 2,400 in our regional conven-

tions for the year. What a worthy goal, and it is not too high. If the B. Y. P. U.'s that are planning to attend will see that every B. Y. P. U. in their neighborhood is notified and urged to come, we will have 600 at each convention. Of course these 600 will include the local delegates. Lest you have forgotten the dates, we are listing them again: Jefferson City, June 6-7; Sweetwater, June 7-8; Lebanon, June 8-9. Plan now to come, and be there for the night service and remain over that night.

Did you notice in last week's paper that the State Convention date has been set forward two days? It opens Monday night, July 25th, and closes Wednesday night, the 27th. The encampment begins July 18th. Arrange your vacation to attend Ovoca and enjoy the encampment and convention.

We hope to organize this year at Ovoca our B. Y. P. U. directors into a state organization. We will have several conference periods together to discuss our work and outline a twelve months' program so that all the B. Y. P. U.'s in Tennessee will be working on the same program during the year. Every director should plan to attend these conferences at Ovoca during the convention.

**Recent B. Y. P. U. Training Classes**

Miss Ella Greene of Knoxville recently sent in a report of four classes which she taught during April and May in the following churches: Fairview, Gillespie Avenue, Immanuel and McCalla. Total awards issued for her work, 29.

"Training in Church Membership" at Fairview Church, Midland Association, by Rev. Luther S. Knisley. Seven seals were issued.

Intermediate manual by Dr. Herman H. Jenkins, at McCalla Avenue, Knoxville, 19 passing the examination.

Rev. W. C. Tallant reported three classes at East Lake, Chattanooga, taught by himself, Miss Louise Russell and Mr. Floyd Delaney. Total awards, 61.

Miss Louise Landress, Chattanooga, reports a school with five classes. Forty-one awards were requested.

Miss Hattie Potts, Knoxville, reports a splendid class in the intermediate manual which she taught at South Knoxville. She requests 11 diplomas and 23 seals for this one class. We are glad to report such fine schools.

**COURTESY**

Wisdom is always courteous; discourtesy is the earmark of stupidity.

Discourtesy is no mark of superiority. The real aristocrat is the most courteous to those whom fate has placed in lesser walks of life than those he treads; thus we have a paradox which is a great truth—a real democrat is the only real aristocrat.

The discourteous man insults the self-respect of others and makes enemies of them while he is making a fool of himself.

Courtesy recalls the customer and invites a new one; discourtesy drives away those you have and keeps away others.

Courtesy costs nothing; but it is the greatest selling proposition in the world.

Therefore a man armed with courtesy is a conqueror.

We all like money, but there is not one of us that does not know there are things more precious than money.

One's self-respect is one of them. Sincerity that does not sell courtesy is another.

It should be possible, also, without discounting the value of initiative and ambition, to give due appreciation to steadiness and a permanent application to one thing.

The loss of a well-trained specialist in some form of routine work has

been well known to disorganize a department until a substitute could be trained to an equal degree of efficiency.

Is not now the time to reassess the value of the man who sticks to his job and handles it with steady efficiency?—Southern News Bulletin.

**"MAM AND PAP"**

By Ben Cox

A little after one o'clock a few days ago I was coming through the prayer meeting room and three husky, fine looking men met me. Each had a prayer meeting folder in his hand. The spokesman said: "A lady gave us these and told us if we came down here we might get something to eat. We have had nothing but a little sandwich since yesterday. We have been trying to find work, but have failed." I said: "Well, you are late, but we will see what is left in the kitchen." Our faithful janitor, C. W. Anderson, who has had charge of serving over six hundred thousand free meals, said: "Doctor, we have had a heavy day, and I have nothing left but coffee and bread." Turning to the men, I said: "Would you like coffee and bread?" Each one, with a smile, said: "Yes, indeed, we would."

While Cannie was getting ready the coffee and bread, I talked to these men about their souls while standing there in the kitchen door. I found neither of them were Christians. The one standing nearest to me said: "Mam and pap were Baptists, and I was raised up a Baptist, but I am not a Christian." I asked if they believed the Bible. They said, "Yes." "Do you believe God is able to save you?" "Yes." "Do you believe he is willing?" "Yes." "Are you willing?" This question was not answered quite so promptly as the others. Finally, each one hesitatingly said, "Yes." As we stood there we had a season of prayer together.

**ONE DOLLAR**

Roger Babson says:  
One dollar spent for a lunch lasts five hours.  
One dollar spent for a necktie lasts five weeks.  
One dollar spent for an automobile lasts five years.  
One dollar spent in service for God lasts for eternity.—Church Chimes.

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—SHORT LINE—

<p><i>Read Down</i></p> <p>9:30 P.M. Lv. Nashville _____</p> <p>12:30 A.M. Ar. Washington _____</p> <p>4:15 A.M. Ar. Philadelphia _____</p> <p>6:35 A.M. Ar. New York _____</p>	<p><i>Read Up</i></p> <p>Ar. 6:35 A.M.</p> <p>Ar. 2:25 A.M.</p> <p>Ar. 11:02 P.M.</p> <p>Lv. 8:40 P.M.</p>
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## WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ----- Mrs. J. T. Altman, 1834 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.

### OUR UNION IS MARCHING ON

The following verses, sung to the tune of "The Battle Hymn of the Republic," embody the slogan of the Woman's Missionary Union: "Thirty-three thousand W. M. U. organizations by the close of 1928—our Ruby Anniversary."

Let us ring it  
 As we sing it  
 'Till we bring it to pass.

These forty years the Lord hath led  
 And blessed us in the way;  
 And for all His mercies manifold  
 We bless His name today.  
 O, come and join us, won't you?  
 Let us sing and work and pray;  
 Our Union is marching on.

#### Chorus:

Thirty-three thousand organizations;  
 Thirty-three thousand organizations;  
 Glory, glory, hallelujah!  
 Our Union is marching on!

We have three and twenty thousand  
 And nine hundred, four times two  
 Bands of women and young people  
 In our graded W. M. U.  
 But many more are needed,  
 And much work there is to do,  
 For our Union is marching on.

#### Chorus:

For our Ruby Anniversary  
 We've set a goal that's high,  
 It is for the Master's glory;  
 We can reach it if we try.  
 Thirty-three thousand organizations  
 When that year shall have gone by,  
 For our Union is marching on.

#### Chorus:

This task we must accomplish,  
 For to do so is most meet;  
 We have sounded forth the watchword  
 And we dare not call retreat.  
 Be swift, our souls, to answer;  
 O, be jubilant our feet—  
 Our Union is marching on!  
 —Mrs. Carter Wright, Alabama.

### THE RUBY ANNIVERSARY

Do I hear you asking the question, "What is the Ruby Anniversary?" Yes, I think I do, for it is something new, and you want to know all about it. Perhaps you are as ignorant as I was, and have never heard of a Ruby Anniversary before. Now I have long known what silver anniversaries and gold anniversaries are, but only a short time ago I learned that the ruby is the emblem of the fortieth anniversary. In the year 1928 our W. M. U. of the South will be forty years old. At the annual meeting in Houston a year ago our honored president, Mrs. W. J. Cox, suggested that we celebrate the Ruby Anniversary by making it a year notable for achievement in enlistment. Following this suggestion, a committee was appointed to formulate plans for this celebration. Mrs. Carter Wright of Alabama was made chairman, and under her wise direction the committee has been busy. They brought to the convention in Louisville well-thought-out plans for the anniversary.

Now you understand that the Ruby Anniversary is the celebration of the fortieth birthday of our great W. M. U. But I am wondering if you realize that our Tennessee W. M. U. will also be forty years old in 1928, and that in Tennessee it will be a double



celebration. While we are joining with others in the South in the great Ruby Anniversary we will also be having a "birthday party" in our own state, and we want to make it the biggest, best, most far-reaching celebration that we have ever had.

You have already caught the idea that this is to be an enlistment campaign. I need not tell you that this is one of the greatest needs in our work, as you know that there are hundreds of churches in Tennessee which have no W. M. U. organizations, and that there are very few which have the full graded Union. You also know that in churches where there are organizations many women are not enlisted. Oh, what wonderful things we could accomplish if every Baptist woman, boy and girl in Tennessee were doing their part toward giving the gospel to the entire world! It is to be our aim to celebrate our Ruby Anniversary by enlisting every person that we possibly can.

How are we going to do this? First, let me suggest that each woman must make it a personal matter. Let every one who reads this page ask herself the question, "What can I do?" "Whom can I enlist?" "Every one win one" should be one of the slogans of the celebration. No, let us change it to fit the Ruby Anniversary "number scheme," and say, "Every one win four." In that way it would take only ten to win forty others, and at that rate our growth would be rapid. Perhaps a few might, in the course of the eighteen months between now and the close of the anniversary, win forty apiece. May God give us some women with that much ambition and courage! Our aim is a forty per cent increase in the number of members in our organizations. That means that we must grow from our present enrollment, 20,000, to 28,000.

Next, we must increase the number of our W. M. U. organizations. Enlistment pledge cards are being sent to each society in our state. Each society that will agree to organize one other society, either in its own church or in another, and to keep it going for nine months, is requested to sign one of these cards and return it to W. M. U. headquarters, Nashville. The names of those signing this pledge will be printed in the Baptist and Reflector from time to time. Our goal is forty per cent increase in the number of societies, which means that Tennessee must make a net gain of 600 societies. That will give us a total in round numbers of two thousand W. M. U. organizations, which will be Tennessee's part of the Union's aim of thirty-three thousand.

Now you know what the Ruby Anniversary is and what we aim to do. So get busy. Begin to think about it, talk about it and pray about it. Discuss it in your churches, discuss it in your societies, discuss it in your homes. Appoint Ruby Anniversary chairmen in each association and each society. Think about the other woman and how you may win her. If you have not all the W. M. U. organizations in your church, begin your enlistment campaign at home and add the missing members to your missionary family. Then when your own organization is complete, go to your neighboring churches and organize societies. Enlist your young people in this work and let them organize Y. W. A.'s, G. A.'s, R. A.'s and Sunbeam Bands in churches where there are none. Do not forget that the pledge is not only to

organize, but to keep societies going for nine months.

I have not told you all of the Ruby Anniversary plans, but I think that I have told you enough to arouse your enthusiasm and to keep you busy for a while. More plans will be disclosed from time to time, so watch the paper for Ruby Anniversary items.

But there is one more thing which I must tell you about right now. When the Southern Baptist Convention meets in New Orleans in 1929, we expect to celebrate the victory of our Ruby Anniversary enlistment campaign. At that time the delegates of each state which has attained its quota of new organizations will wear a victory chaplet. Again I must acknowledge my ignorance and tell you that I do not know much about a victory chaplet; but whatever it may be, I want to wear one on that great occasion, because it will mean that Tennessee has won a victory—that she has in her churches two thousand missionary societies. Now do you not want to wear a victory chaplet, too? Of course you do, so come ahead and let us win the victory. If we work and if we pray, success will certainly be ours; and "when the battle's over, we shall wear a chaplet."—Mrs. C. D. Creasman, Chairman of Ruby Anniversary Committee for Tennessee.

### RUBY ANNIVERSARY ENLISTMENT SONG

Sung to the tune of "Win Them One by One" as found in Victorious Service Songs, Treasury of Songs or Popular Hymns:

There's a woman next to you.  
 She should be a member, too.  
 Who will seek her to enlist?  
 Listen, then; our plan is this:

#### Chorus:

If you'll bring the woman next to you,  
 And I'll bring the one next to me,  
 In all kinds of weather,  
 We'll all work together  
 And see what can be done.  
 If you'll win the church next to you,  
 And I'll bring the one next to me,  
 In no time at all  
 We'll have them all.  
 So win them, win them, one by one.

Many women in our state,  
 Many churches, small and great,  
 Take no part in W. M. U.  
 This is what we'll have to do:

#### Chorus:

If you'll win the church next to you,  
 And I'll win the one next to me,  
 In all kinds of weather,  
 We'll all work together  
 And see what can be done.  
 If you'll win the church next to you,  
 And I'll win the one next to me,  
 In no time at all  
 We'll have them all.  
 So win them, win them, one by one.

Many young folks in our land  
 Are not in a mission band.  
 What we need this whole land through  
 Is our graded W. M. U.

#### Chorus:

So, you get to work in your church,  
 And I'll get to work in my own.  
 In all kinds of weather,  
 We'll all work together,  
 And the goal will then be won;  
 If you'll get to work in your church,  
 And I'll get to work in my own,  
 Then by 1929  
 We'll have them in line.  
 So win them, win them, one by one.  
 —Mrs. Carter Wright, Alabama.

### SHUT-IN INTERCESSORY LEAGUE

There are many Tennessee Baptist women and girls unable for active service in the great Ruby Anniversary program launched at Louisville, but whose hearts will be yearning to help in the work. Some of these have borne the "heat and burden" of service in the past, all of whom we hope are only in temporary retirement. Whatever the individual

case may be, there is aid you are privileged to give.

Pray—you can all pray. Many have come to know through suffering the deeper meaning of prayer, and all must have experienced a rekindled desire to express devotion to the Master and his cause.

Listen, sisters! You are needed just now by the women of your church, community and state. The great Ruby Anniversary of 1928, with its far-reaching plans for W. M. U. extension, and its financial goal, needs every one of you as a petitioner at a "throne of grace" for ultimate victory.

Very soon you are to have the joy of signing a prayer pledge card. A list of names will be kept and cards cherished. These Shut-In Bands in every state, augmenting the daily prayers of active workers—what a power, through the Holy Spirit, they may become!

Be praying, dear Tennessee sisters, even before the cards are ready for distribution. God bless you one and all and make you to realize that even in such circumscribed environment you may honor the Master and bring joy to your own hearts by thus using the most effectual means in helping to bring in the kingdom of our Lord and Savior.—Mrs. A. F. Burnley.

### STAR TRAILS

Because the vesper messages of Mrs. W. J. Cox, president of W. M. U., meant so much of inspiring helpfulness to the two hundred girls at the Y. W. A. camp at Ridgecrest, she was urged to write them down so all the people could have the joy of following the "Star Trails" under her guidance.



The first step on the "Star Trail" is friendship with Jesus. How she glorifies it and kindles a deep desire in your heart to make Him your closest Friend.

The book of the Star Trail is the Bible. Mrs. Cox gives four reasons why we should read the Bible: (1) It is a book of human nature. In it we see ourselves as in a mirror. It meets our needs, and there is a promise for every condition in life. (2) The Bible is the foundation of many customs. (3) We may study it as the gem of all literature. (4) The Bible is the book of salvation.

The chapters on "The Palace of Prayer," "The Shadows We Cast: Our Influence," "Star Dust Sincerity," "Stars That Will Shine Forever: Soul Winning," can only be appreciated by reading them, and your heart and soul will be stirred to be a better Christian.

This book is the most fitting gift for "the sweet girl graduate." The price is \$1, from the Baptist Sunday School Board, Nashville, Tenn.

#### MRS. W. J. COX,

President of W. M. U. of S. B. C.,  
 Author of "Star Trails."

### YOUNG PEOPLE'S PROGRAM FOR QUARTERLY MEETINGS

Devotional, "Press On" (Phil. 3:10, 13-16), led by college Y. W. A. member.  
 Prayer, remembering one on Royal Service prayer calendar.  
 Song, "Higher Ground."  
 Welcome, by Sunbeam.

Response, by an R. A. and G. A. Six talks on Auxiliary Ideals: "How We Develop the Prayer Life in Our Organization"; "What Daily Bible Reading Means to Me"; "Most Interesting Mission Study Book We Have Studied"; "What We Do in Personal Service"; "Why Every Christian Should Tithes."

Prayer that our young people may carry out their ideals.

Song, "The King's Business," by an R. A.

"What I Heard at the S. B. C. That Young Baptists Would Enjoy."

"Say It with Service," launching the Ruby Anniversary plans (Baptist and Reflector, May 26).

Song, "Our Union Is Marching On" (Baptist and Reflector, May 26th.)

"Harry's Report," by an R. A. (February World Comrades, or Baptist and Reflector, June 2nd).

Playlet, "Where Our Tennessee Baptist Dollar Goes" (Baptist and Reflector, May 5th).

Lunch, followed by conference for leaders.

Song, "I'll Be a Sunbeam," by Sunbeams.

Sunbeam Rally Cry, by Sunbeams.

R. A. watchword (2 Cor. 5:20), by the R. A.'s.

G. A. watchword (Isa. 6:1), by the G. A.'s.

Y. W. A. watchword (Dan. 12:3), by all Y. W. A. members.

All repeat in unison W. M. U. watchword for the year (John 11:28): "The Master is come and calleth for thee."

Song, W. M. U. Hymn for the year, "Jesus Calls Us."

Message from our new young people's secretary, Miss Victoria Logan.

Quarterly report made by president of each Sunbeam, R. A., G. A., and Y. W. A.

Recognition of A-1 societies.

"How We Reached the Standard," by representative from A-1 society.

Song, "We've a Story to Tell to the Nations."

Y. W. A.'s twentieth birthday, 1907-1927.

Song, "O Zion, Haste!"

Plans for young people of our association; camps for young people of our association; associational standard of excellence (Baptist and Reflector, June 2nd); our Ruby Anniversary plans, by associational young people's leader.

Playlet, "Challenging Opportunities."

Closing prayer.

**SOCIETIES ORGANIZED FROM FEBRUARY 1 to MAY 1 W. M. S.**

Chilhowie, Bethel; Chilhowie, Friendsville; Cumberland, Dotsonville; Duck River, North Fork; Indian Creek, Waynesboro; Polk County, Postell; Sevier, Millican; Sevier, Friendship; Sweetwater, New Providence; Weakley County, Moores Chapel; Weakley County, Gerrins Chapel; Weakley County, Hodges Chapel; Wilson County, Fall Creek; Wilson County, Little Cove Creek;

**Y. W. A.**

Big Hatchie, Henning; Bledsoe, Mitchellville; Duck River, Bell Buckle; Knox County, Mt. View; Knox County, University of Tennessee; Lawrence County, Lawrenceburg; Maury, Centerville; McMinn, North Athens; Ocoee, Tyner; Ocoee, Chamberlain Avenue; Providence Pleasant Hill; Shelby, Prescott Memorial; Shelby, Hollywood; Shelby, New South Memphis; Shelby, Merton Avenue.

**G. A.**

Campbell County, Caryville; Duck River, Tullahoma; Hardeman County, Whiteville; Hardeman County, Baleyton; Jefferson County, Nance's Grove; Knox County, Bearden; Lawrence County, Lawrenceburg; New Salem, Carthage; Ocoee, Highland Park; Polk County, Coletown; Shelby County, Central, Memphis; Sevier County, Friendship; Southwestern District, Hollow Rock, G. A. and R. A.; Wilson County, Round Lick.

**R. A.**

Beulah, Union City; Campbell County, Caryville; Crockett, Friendship; Duck River, Tullahoma; Jefferson County, Jefferson City; Knox County, Washington Pike; Lawrence County, Lawrenceburg; McMinn County, Etowah, Jr. R. A.; McMinn County, Etowah, Sr. R. A.; Sevier, Friendship; Southwestern District, Brucecon; Weakley County, McKenzie.

**Sunbeam Band**

Concord, Eagleville; East Tennessee, Newport; Fayette, Moscow; Gibson, Antioch; Lawrence, Lawrenceburg; Ocoee, Avondale; Polk County, Benton; Polk County, Coletown; Sevier, Friendship; Southwestern District, Hollow Rock; Watauga, Mountain City; Shelby, Cordova.

Totals—W. M. S., 14; Y. W. A., 15; G. A., 14; R. A., 12; Sunbeam Bands, 12—in all, 67.

**MISSIONARY EVENING AT THE W. M. U. OF S. B. C.**

Of all of the convention, the closing hour of our meeting was the most impressive. Those sixty missionaries on the platform and repeating that watchword to us! It had altogether a different meaning when we said to them, "The Master is come and calleth for thee." We knew they had heard the call. They had heeded the call, but it seemed as though daggers were sticking into my heart when they repeated that watchword to us. I knew I had failed, while those dear missionaries prayed.

I seemed to hear the Master say to me, "My child, all the glory of thy salvation belongs to me—none to thyself." Then I seemed to hear Him say to me, "Every jewel in thine eternal crown (if I am to have any) is mine, purchased by my spirit." I realized more than ever in my life that "by the grace of God I am what I am."

I could hear my Master calling to me to personal strenuousness in the work of the kingdom. Then I could hear Him calling to me and to every member of my missionary society to go labor on, spend and be spent, for the world's dark night is hastening on, calling us to labor on, to fight on, to wrestle on, to agonize on. Then I realized that night more than ever before that heavenly reaping will be in proportion to the earthly sowing. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

While those missionaries were kneeling and praying I thought, what a holy hour. In that holy atmosphere I heard my Master calling me to holy living. What an incentive to increased spiritual attainments!

Our Master is calling to us to be not weary. He is calling to us to gird on our armor for fresh conquests. He is calling to every woman in our church, every woman in the association, every woman in our state, every woman in our Southland, to strive daily to gain new victories for Him, to deny ourselves for His sake! Truly He is calling to us to go into all the world! With bowed head and aching heart, I heard my Master calling me through the 950,000,000 lost souls groping in heathen darkness. I could hear Him saying:

"Take the light  
To the darkness of their night."

While they prayed for their comrades at the front, I could hear our poorly equipped army at the front calling to us for reinforcements. The lines are breaking, but instead of signalling across the ocean to "hold the fort, for we are coming," we are signalling to them to call a retreat.

Then the call from the 1,000 young men and women who have heard the call, who are prepared, calling to us, "Here we are, send us," and we are saying, "No funds." Their preparation is a challenge to us to match our money against their

lives for the service of the Master.

The prayer is no longer for the Master to "thrust forth laborers into His vineyard," but the prayer is from the laborers, that they may be sent forth to labor in the vineyard. Oh, that we may, as never before, hear our Master calling us "o'er the tumult of our life's wild, restless sea," calling us to serve Him and love Him best of all.—Mrs. J. J. Beene, First Church, Chattanooga.

**LADY GIVES DIAMOND RING FOR FOREIGN MISSIONS**

After a sermon by the pastor of the Gallatin Baptist Church on foreign missions, in which was stressed the present need of this cause, and the call to sacrificial giving issued by the Southern Baptist Convention, a member of the church called on the pastor, placed in his hand a beautiful diamond ring, saying, "I want to give this gift, the best I have, for the work of foreign missions." In announcing the gift at the evening service the pastor asked that every member of the church follow her example by making some sacrificial offering to foreign missions.

**OBITUARIES**

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

**DR. S. W. WOODYARD**

Whereas, God in his all-wise providence has seen fit to remove from our midst one of the most faithful and consecrated members in the person of our beloved brother, Dr. S. W. Woodyard, and

Whereas, Dr. Woodyard's services to the church and to the good of our town and county have been of such an outstanding character as to merit public recognition from the church, therefore

Be it resolved by the First Baptist Church of Greeneville, Tenn., That we express our heartfelt gratitude to our Heavenly Father for sending into our midst such a life as that lived by Dr. Woodyard, filled as it was with words of kindness and deeds of mercy.

Be it further resolved, That we shall always cherish the tender memory of how his splendid professional skill made even more effective by the gentle touch and kind words of a warm Christian heart, ministered to our sick with the sympathy of an angel and when that skill could do no more and the issue had to be left only in the hands of God, spoke words of hope and cheer in the darkest moments that humanity ever experiences.

Be it further resolved, That we hold up to all that come after him the quiet and unassuming manner in which he lived his noble Christian life. A public letter from Dr. Stewart states that he was one of the largest contributors to the Orphans' Home at Nashville. Yet he kept this so quiet that few knew anything about it. His regularity at Sunday school and his loyalty to the church were among his marked characteristics. We are deeply sensible of all these things, and, above all, we commend and admire him because he died in the service of his fellow men. He kept on in his gentle ministrations till he literally fell on the battlefield of his Master, and of no one can it be more truly said "That he was faithful unto death and therefore received the crown of life."

Be it further resolved, That we extend our heartfelt sympathy to his good wife and daughter, and pray God to let his comforting blessings rest always upon them. May his life be a star to guide them in the paths of righteousness, and may they follow its resplendent light till it stands over the throne of the Prince of Peace where they shall all be happily reunited again.

Be it further resolved, That a copy of these resolutions be published in the daily paper, a copy furnished the bereaved family, and a copy spread on the permanent records of the church.

Done by order of the church in regular session, April 13, 1927.

Harry Lintz, Moderator.  
M. F. McGuffin, Church Clerk.

**BROWNSVILLE CHURCH LOSES GOOD MEMBER**

The church at Brownsville is sorely bereaved over the death of one of her oldest and most faithful members, Deacon Spencer F. Thomas. For more than half a century, he has been a member of the church and has served for many years as one of the deacons. He was also Vice-president of the Board of Trustees of Union University and a member of the Board of Trustees of the University of Tennessee. At one time, he was President of the Tennessee Banker's Association and recently was elected President of the Haywood Baptist Brotherhood.

Pastor Woodcock says of him, "He was always loyal to his church. He contended for the faith once delivered to the saints and opposed vigorously the modern tendencies of destructive criticism. His loss will be keenly and sadly felt by the church, community and state."

To his faithful wife, Mrs. Kate Fanning Thomas and his ten living, successful, noble children, we extend the sympathy of the Baptist and Reflector and of the brotherhood of the state.

**DR. H. E. GOETZ SANITARIUM**

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## PASTORS' CONFERENCES

### CHATTANOOGA PASTORS

First: Dr. J. W. Inzer. "Gates of Pearl" and "Is It True That Truth Makes One Free?" SS 1,034, baptized 1.

Tabernacle: Rev. F. T. Hall. "The Threefold Secret of a Great Life" and "Not Saved by Doing, but by Believing." SS 515, BYPU 61, baptized 2.

Avondale: D. B. Bowers. "This One Thing" and "A Purpose of Heart." SS 457, BYPU 82, baptized 1.

Central: A. T. Allen. "Just for Today" and "A Self-Made Fool." SS 401, BYPU 85, for baptism 1, baptized 3.

East Chattanooga: J. N. Bull. "Jesus Buys the Pearl of Great Price" and "Betwen Two Fires." SS 387.

Rossville Tabernacle: Geo. W. McClure. "The Good Samaritan" and "Refusing to Believe the People." SS 328, by letter 2.

St. Elmo: L. W. Clark. "The Prayer That Prevails" and "The True Method of Upbuilding the World." SS 305, BYPU's 78.

Calvary: W. T. McMahan. "A Warning to Christians" and "Blind though Made to See." SS 288, BYPU 91, by letter 3, for baptism 10, baptized 20.

East Lake W. C. Tallant. "Some People Had a Mind to Work" and "Naaman the Leper." SS 275, BYPU 94.

Chamberlain Avenue: Carl W. McGinnis. SS 248, BYPU 60, for baptism 1, baptized 2.

Alton Park: T. J. Smith. "In the Beginning," by John Hazlewood. SS 239.

Woodland Park: E. G. Epperson. "Grace." "Sin," by Brother Stansel. SS 182, by letter 4, for baptism 8.

Oak Grove: J. N. Monroe. "Divine Sonship" and "Types of Christ in the Old Testament." SS 119, BYPU 40, by letter 2.

Concord: J. P. McGraw. "Building a Home" and "God's Love." SS 107.

Chickamauga: C. W. Howard. "Heaven" and "Hell." SS 100, BYPU 38.

Ooltewah: A. G. Frost. "Ye That Are Spiritual, Restore Such an One" and "Jesus at the Grave of Lazarus." SS 85, BYPU 42.

### KNOXVILLE PASTORS

Central, Fountain City: Leland W. Smith. "Backsliding Children" and "The Death Statements of Jesus." SS 446, BYPU 107.

South Knoxville: J. K. Haynes. "Calling Upon the Name of the Lord" and "What Is Man?" SS 387, BYPU 94.

Island Home Charles E. Wauford. "Journeying to Jerusalem" and "A Wise Fool." SS 321.

Lenoir City, First W. C. Creasman. "The Christian's Advocate" and "Will the Book Stand?" by Dr. J. L. Campbell. SS 280.

Smithwood Charles P. Jones. "Woman's Day Program" and "Slothfulness." SS 257, BYPU 86.

Gillespie Avenue J. K. Smith. "The Way of Salvation" and "Life's Greatest Work." SS 249.

Oakwood: W. G. Mahaffey. "The Sign of Death" and "Man's Present Standing Before God." SS 210, BYPU 71, for baptism 1, baptized 3.

Central of Bearden: Robt. Humphreys. "Lessons from the Life of Joseph." Preaching by N. F. Jones. SS 198.

Washington Pike: R. E. George. "The Life of Faith, a Life of Peril" and "The Contending That Defends." SS 122, BYPU 73.

Marble City: W. A. Masterson. "A Great Harvest Field" and "The Blight of Sin." SS 111.

Friendsville: A. B. Johnson. "Mother," by M. R. Cooper, and the Lord's Supper. SS 69, BYPU 15.

Elm Street: E. F. Ammons. "Praising God for His Goodness," and "Loyalty," by E. L. Hutchens." SS 193, for baptism 15, by letter 3, professions 18.

West View: D. W. Lindsay. "Hearers and Doers" and "God Is Love." SS 112, for baptism 5, baptized 4.

### MEMPHIS PASTORS

Bellevue: Dr. W. B. McGraw, supply. "Flies in the Ointment" and "The Marvelous Cost of Salvation—What Shall We Do with It?" SS 692, BYPU 125, prayer meeting 100.

Speedway Terrace: J. Norris Palmer. "Our Sins in God's Sight" and "The Need of the Hour." SS 338, BYPU 63, by letter 1.

New South: Pastor Norris. "Following Jesus" and "Mountain Scenes and Messages." SS 163, BYPU 82, for baptism 2, by letter 3.

Temple: E. F. Campbell. "When First Things Are First" and "Jesus, King of the Jews." SS 839, BYPU 131, for baptism 1.

Eudora: J. E. Bell. "Stewardship of Service" and "The Power of Faith." SS 67, BYPU 35.

Yale: L. E. Brown. "What He Has Made" and "Sin and Its Remedy." SS 148, BYPU 77.

Eastern Heights: "All at It" and "What Must I Do to Be Saved?" SS 103.

Boulevard: J. H. Wright. "Personal Work and How to Do It" and "Glad Ones." SS 265, BYPU 80.

Seventh Street: "The Grievous Ministry of Affliction." D. A. Ellis preached at night. SS 296, BYPU 40.

Calvary: J. A. Barnhill. "The Triumph of Faith" and "Christian Certainty." SS 249, BYPU 60.

McLemore Avenue: "An Every-Member Church" and "The Ten Virgins." SS 254, BYPU 90, prayer meeting 50.

Merton Avenue: E. J. Hill. "The Work of God in the Human Heart" and "Neglect." SS 200, BYPU 60, by baptism 14, by letter 13, received in meeting 56.

White Haven: Wm. O. Beaty. Religious services at high school and "The Need of a Revival." SS 62, BYPU 10, prayer meeting 14.

### NASHVILLE PASTORS

Judson: R. E. Grimsley. "Levi the Steward" and "The Future." SS 496, by letter 3.

Belmont Heights: W. M. Wood. "A Good Deacon" and song service. SS 461, BYPU 100, for baptism 2.

Eastland: John A. Wray. "A Secret All Need to Learn" and "A Suicide's Excuse." SS 430.

Park Avenue: E. Floyd Olive. "Babel, a Soul-Stirring Lesson" and "The A B C's of the Gospel." SS 421, BYPU 96, for baptism 2.

Edgefield: John H. Moore. O. E. Bryan, "Jesus Christ All in All" and "God's Unspeakable Gift." SS 334.

Lockeland: J. C. Miles. "Three Crosses and Three Crucifixions" and "Saved by the Blood." SS 313, BYPU 50, for baptism 3, by letter 3, professions 3.

Third: W. Rufus Beckett. "The Book of Esther" and "A New Testament Church." SS 292, BYPU 71.

Seventh: Edgar W. Barnett. L. B. Olive preached at both services. SS 244, BYPU 49, for baptism 1, baptized 1, profession 1.

Grandview Heights: S. W. Kendrick, supply. "Let Your Light Shine" and "Watch." SS 200, BYPU 50, profession 1.

Baptist Hospital: J. T. Oakley. Preached at Greenbrier at 11 a. m., "The Mission of Christ."

Tabernacle: L. P. Royer. "A Constant Service with Patient Watching" and "Christ Holds the Keys of Life and Death." SS 190, for baptism 1, by letter, profession 1.

### OTHER PASTORS

Elizabethton: R. N. Owen. "Fear Not" and "What of Today's Youth?" SS 404, BYPU 71, by letter 4.

Broadway: Dr. B. A. Bowers. "Answered Prayer" and "Choosing Barabbas." SS 972, BYPU 150, profession 2.

Inskip: W. D. Hutton. "The Abiding Word" and "The Life Beyond." SS 128, BYPU 71, for baptism 1, baptized 2, by letter 2, prayer meeting 61.

Rockwood: John A. Davis. "Fishers of Men" and "The Prodigal Son." SS 252, BYPU 85, baptized 6.

Monterey: W. M. Griffitt. "Abraham's Faith Tested and Crowned." SS 211, BYPU 20, prayer meeting 20.

Harriman: Trenton Street: J. B. Tallant. Union services and "Reasons Why Few Blessings Come." SS 414, BYPU 101.

South Harriman: G. T. King. "The Duty of Church Members" and "Come, Let Us Reason Together." SS 152, BYPU 54.

Paris: J. H. Buchanan. "The Teaching of Christ Concerning the Holy Spirit" and "What Is Your Life?" SS 392, BYPU 82, for baptism 2, by letter 1, profession 1, prayer meeting 110.

## AMONG THE BRETHREN

### By FLEETWOOD BALL

Dr. J. W. Jent of the Department of Rural Churches, Mercer University, Macon, Ga., is to do evangelistic work during the summer in Georgia under the direction of the State Mission Board.

J. B. Franklin, formerly superintendent of the Baylor Hospital, Dallas, Texas, has been made superintendent of the Georgia Baptist Hospital, Atlanta, Ga. The new superintendent of nurses is Miss Nancy Jenkins, who takes charge June 1st.

Curtis Church, Augusta, Ga., E. C. Sheridan, pastor, is in the midst of a most gracious meeting with Dr. R. G. Lee of Charleston, S. C., doing the preaching and W. Plunkett Martin of Atlanta, Ga., leading the singing.

It is announced that Dr. Arch C. Cree, formerly pastor of Edgefield Church, Nashville, has observed his twelfth anniversary as Secretary of Missions in Georgia. He is now the dean of Baptist State Secretaries in the South.

At an early date Rev. J. O. Fullbright of Gastonia, N. C., will move on the field as pastor of the church at Cornelia, Ga., having accepted the care of that church.

The church at Elk City, Okla., has called Rev. H. W. Shirley of Drew, Miss., and it is believed he will accept.

R. L. Estes of Burkburnett, Texas, has resigned his pastorate in that city to re-enter evangelistic work. E. Otis Allen of Drumwright, Okla., will be associated with him. Their first engagement is at Eastland, Texas.

Dr. Ben Cox of Central Church, Memphis, delivered the commencement sermon of the Messick High School, Memphis, in the Prescott Memorial Church, last Sunday night.

The church at Huntingdon inaugurated a revival last Sunday night, Rev. J. G. Cooper of Buena Vista, preaching the opening sermon. The services are to continue two weeks.

Mrs. E. D. Solomon, wife of Rev. E. D. Solomon, Corresponding Secretary of Missions in Louisiana, took seriously sick while returning from the Southern Baptist Convention, and on reaching Memphis was placed in the Baptist Memorial Hospital for treatment.

Rev. C. F. Bridges of Dover is preaching in a revival at Erin, where he is pastor. T. E. Bush of Birmingham, Ala., is leading the music.

The church at Alma, Ark., loses its pastor, Rev. M. C. Stewart, who accepts a call to Hartford, Ark.

Rev. J. W. Dickens of Welch, La., formerly pastor of the Second Church, Jackson, preached the commencement sermon of the high school at Jennings, La., last Sunday, his subject being "In Quest of the Best."

Rev. D. T. Brown of Mansfield, La., is assisting Rev. Spurgeon Wingo and Superior Avenue Church, Bogalusa, La., in a gracious revival. Brother Wingo is a native of Tennessee.

The Baptist Courier of Greenville, S. C., speaks of "Rev." N. T. Tull, business manager of the Baptist Bible Institute, New Orleans, and Dr. Hight C. "Moon," Senior Secretary of the Southern Baptist Convention. What is fame!

Dr. Cecil V. Cook has resigned as pastor of the First Church, Gaffney, S. C., to accept a call to the First Church, Albany, Ga.

Dr. Geo. H. Crutcher of New Orleans, La., a native of Tennessee, is supplying the pulpit of the First Church, St. Petersburg, Fla., for the summer.

Rev. G. S. Jenkins of Forest, Miss., formerly pastor at Whiteville, Tenn., is rejoicing in the gracious results of a recent revival in which the preaching was done by Rev. J. W. Mayfield of McComb City, Miss.

Rev. J. T. Bradfield of Darden is happy over the success attending his labors on his respective fields. He baptized two into the fellowship of Bath Springs Church at his last appointment.

Rev. W. E. Corder of Calvary Church, North Little Rock, Ark., has resigned that pastorate to accept a call to McRae, Ark. He has been in North Little Rock three years.

In the campaign for \$100,000 from the citizens of Jackson to liquidate the indebtedness on Union University, I. B. Tigrett and Dr. J. J. Hurt deserve especial commendation for their activity in the campaign. The student body now numbers 1,458, more than a hundred in advance of the enrollment of last year.

Rev. J. D. Grey of Paducah, Ky., preached with great acceptability recently for the church at Huntingdon. He was accompanied by Rev. C. B. Pillow.

Rev. Elmer Ridgeway of Duncan, Okla., a product of Tennessee, has been called to the care of the First Church, San Angelo, Texas, and it is believed he will accept.

Rev. A. M. Nicholson of Orinda is assisting Rev. J. W. Nelson in a revival at Cumberland City. Brother Nelson lately underwent a serious operation in Memphis.

By THE EDITOR

Pastor A. M. Rogers of Pulaski Heights Church, Little Rock, Ark., is rejoicing over the fruits of a great revival which was led by the Winans-Randall party. One hundred souls were added to the church and every department was builded up. Brother Rogers is a man, true and tried and has done a great work with this church.

Brother L. D. Summers of Jonesboro, Ark., known and loved in Tennessee, was made happy by seeing his son, John H., graduated from Jonesboro College last week.

Central Church, Hot Springs, Ark., is planning to begin work soon on a building to cost about \$100,000. A. S. Harwell is the pastor.

Hon. William Gibbs McAdoo was the special commencement speaker for Mercer University this year. Mercer was rejoiced during the season by receipt of a gift of \$50,000 from Mr. Eugene Stetson of New York. He was a former student of the institution.

Evangelist W. Y. Pond led the church of Paris, Texas, in a revival which resulted in 150 additions to the church. W. M. Wright, a former Arkansas man, is pastor.

Forty-nine members were added to First Church, Albuquerque, New Mexico, as a result of the meeting in which R. M. Inlow assisted Pastor J. Carl McCoy. Both men are known in Tennessee.

The new mayor of Dallas, Texas, R. E. Burt, is an active Baptist layman and president of the Executive Board of the Texas Convention.

W. J. Morris of Pine Bluff, Ark., has recently been with Highland Park Church, Chattanooga, in a revival meeting. He had just concluded a revival at Marshall, Mo., in which there were 39 additions to the church.

Marianna, Ark., is in the midst of the flood area. First Church, of which C. L. Hammock is pastor, had arranged for a revival to come this spring, but because of the flood conditions, decided to postpone it. Pastor Hammock preached each night for a week, and there were 30 additions to the church by baptism and ten by letter.

Mr. and Mrs. John Imrie, evangelists, have just concluded a meeting at Blenheim and Cedar Springs, Ontario. They were with Pastor C. H. Liggett.

Dr. A. J. Barton spent a part of last week in Washington, D. C., where he went to attend a meeting of the National Executive Committee of the Anti-Saloon League. He is chairman of this committee which at the present time is doing some effective work for law enforcement.

Mrs. W. H. Goodwin of Lenoir City sends in a renewal and gives us the interesting news that she has been a reader of the paper for 37 years. That time covers almost the entire period of the combined Baptist and Reflector. She makes the editor happy by saying: "The good old Baptist paper is a great comfort to me, and I must say that it is better now than it ever was."

Dr. E. Y. Mullins is reported to be improving from the recent illness which made it necessary for him to miss the convention. He suffered an attack of bronchitis, reports the Western Recorder, but is able to be up and about once more.

Thomas F. Dixon, a direct descendant of William Carey, was ordained to the ministry by First Church, San Bernardino, Cal., at a recent service. He will go as a missionary to Nicaragua.

A revival meeting is in progress at Lockeland Baptist Church, Nashville, of which Rev. J. C. Miles is pastor. Rev. Warren W. Payne of Morgantown, Ky., is doing the preaching.

Eighty-five people were added to First Church, Champaign, Ill., during a recent revival. J. H. Cozad is pastor. C. W. Culp of Port Arthur, Texas, did the preaching.

The old home place of Secretary Charles E. Maddry of North Carolina was completely destroyed by fire a few days ago. Many heirlooms and other valued things were lost. The fire occurred when a brother who lived in the house was away.

Keeping an engagement of several months standing, the editor will be with Pastor Ray Dean in Cumberland Association for the fifth Sunday meeting. The Clarksville Leaf-Chronicle states that he will administer the Lord's Supper. How that mistake came about we do not know, but we do know we will not serve the Lord's Supper to an association gathering. We are going to speak on kingdom affairs and rejoice to have part in a splendid program.

Concord Association will hold its fifth Sunday meeting with Powell's Chapel. Speakers will be O. L. Nolen, R. E. Jarman, S. P. Devault, A. J. Sanders, W. C. McPherson, J. T. Warren, Miss Northington and others. We regret that we could not accept an invitation to attend many such meetings.

Dr. J. L. Johnson, president of Mississippi Woman's College at Hattiesburg, refuses to accept the presidency of the new Dodd College at Shreveport, La.

Eleven hundred members have been added to the Tabernacle Church of Atlanta since the beginning of the pastorate of Will H. Houghton twenty-two months ago. He recently baptized 103 candidates at one service.

Rev. M. D. Jeffries, pastor of Baptist Memorial Hospital, preached the commencement sermon for the Germantown High School on Sunday, May 22.

Singer Carlyle Brooks reports a good meeting at Eatonton, Ga., in which he led the singing, and Pastor J. P. Sheffield did the preaching. The meeting lasted for one week, and there were 23 additions. Brother Brooks will be in Nashville for a meeting during September.

Brother Oscar Winn of Delray, Fla., sends in a renewal, saying: "I cannot get the consent of my mind to drop the Baptist and Reflector, so I enclose check for renewal."

Dr. W. B. McGraw, pastor of East Sedalia Baptist Church, Sedalia, Mo., preached at both the morning and evening hour for Bellevue Baptist Church, Memphis, Sunday, May 22.

Dr. A. U. Boone, pastor of First Baptist Church, Memphis, preached the commencement sermon for Bethel Woman's College of Hopkinsville, Ky., on Sunday, May 22.

First Church, Mayfield, Ky., issued a special appreciation number of "Baptist Pep," the church bulletin, upon the going of Pastor Arthur Fox to Morristown. It was filled with generous and timely praise for him who has done so much while in the city.

The Baptist Banner of West Virginia has on a contest for the purpose of securing twelve sermons to be made into a new book. The readers of the paper will vote for twelve of the preachers of the state whom they consider to be the most popular. The twelve men receiving the largest votes will be asked to contribute a sermon each for the forthcoming volume.

Beloved J. K. Trovillion of Illinois passed to his eternal reward May 19. He had passed his eighty-second birthday, had given his best to the Master's service through many years, and had richly earned his reward.

Brother J. T. Carter, Box 103, Seminary Hill, Texas, writes that he and Mrs. Carter will spend their vacation in Tennessee in the northeastern part of the State. Brother Carter would like to be used by pastors while in our midst.

The annual bulletin of the Bible Institute has just been received. It is an attractive and valuable book, and our young people who are thinking of entering this school for training may have a copy for the writing.

The Annual Bulletin of the Educational Department of the Sunday School Board is off the press, and we congratulate Secretary P. E. Burroughs upon his fine piece of work. The bulletin is a beautiful publication and contains much interesting information.

Dr. Luther Little of Charlotte, N. C., has written a book entitled "Manse Dwellers" which will come off the press about July 1st. This book deals with the lives of ministers and their families and is reported to be not only unique, but very interesting. It can be had from the author for \$1.50.

The first Baptist church to be organized in Norway, according to the Watchman-Examiner, was established in 1860 with seven members. Now there are more than 5,000 Baptists in the several churches of the nation, and they have a theological school at Christiana.

Thirty years ago Billy Sunday began his evangelistic work near Aurora, Ill., the home place of his wife. Now he is preparing for a great revival in Aurora to start soon. Eighteen years ago he was in Frankfort, Ill., in a great revival which shook the foundations of organized vice and liquor.

Editor Pitt of the Virginia Religious Herald has closed forty years' membership on the Foreign Mission Board. He was left off the Board at his own earnest and urgent request. He was first made a member of the Board in 1887 when the convention met in Louisville.

Miss Eugenia Scott writes that she is returning to her native Tennessee from Santa Fe, N. M., and wants her paper changed so that she will not miss an issue. She will make her home in Columbia.

W. S. Reeve, of Cottage Hill, Fla., has given 100 acres of valuable land to the mission board, the income from same to be used in church extension work.

Brother M. R. Cooper writes that he and family have moved from Georgia to Knoxville, where they will make their home. He asks that his paper be sent to 605 Holston Bank Building. The first Sunday in the month he supplied for Pastor W. C. Creasman, of Lenoir City.

Rev. J. N. Bull has just closed a successful meeting with Calvary Baptist Church, Chattanooga, resulting in 60 conversions, 28 of whom united with the church by baptism and 16 by letter.

A revival has just closed at Elm Street Church, Knoxville, of which E. F. Ammons is pastor. E. L. Hutchins did the preaching, and there were 33 additions to the church as the result of the same.

Pastor Forrest Smith writes commending evangelist W. M. Vines of the Home Mission force. Dr. Vines has recently been with Broadway Church, Fort Worth, Texas, of which Brother Smith is bishop.

Baptist and Reflector

(Continuing the Baptist Builder)  
Published by the EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION  
O. E. Bryan, Cor. Secretary and Treasurer.

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Pastor L. S. Ewton has moved to Nashville and has assumed his duties with Grace Church, to which he was called some weeks ago.

Evangelist William S. Dixon has just closed a good revival with Pastor Chas. T. Alexander and the church of Independence, Mo.

We acknowledge receipt of an invitation to the dedication services of the new Sunday school building of First Church, Martinsburg, W. Va. This service was held last Sunday.

Singer Edward J. Ingle of Asheville, N. C., will lead the singing in the revival which will begin soon in Tullahoma, so writes Pastor C. R. Widick.

The church at Lebanon had a special feature in its services on the evening of May 22nd. The young men's Bible class occupied the choir with 23 present, furnishing splendid music. Prof. Ralph Donnell of Cumberland University teaches this fine group, which meets in the Princess Theater.

Brother J. Pruette, formerly of North Carolina, now of Atlanta, Ga., wishes to correspond with churches, with the view of holding revivals. References as to his work in Florida and elsewhere on request. He can furnish a good combination singer and personal worker to assist in the meetings. Address him at Atlanta, Ga., care of General Delivery.

Rev. J. T. Oakley preached in the morning of Sunday, May 22nd at Greenbrier Church. This was homecoming day in celebration of the fortieth anniversary. Rev. L. P. Royer preached in the afternoon. A large crowd was in attendance and a splendid spirit of fellowship prevailed. Dinner was served on the ground. Brother J. M. Rogers is pastor of the flock.

As a result of the every-member canvass of Temple Church, Los Angeles, Calif., 1,452 pledges were received for the current expense budget and 1,445 for the mission budget. One hundred thousand dollars of the total for the church budget was pledged, which with the regular Sunday collections, will care for the expenses. Six hundred and forty-two tithers signed pledge cards. Mr. John S. Ramond of First Church, Shreveport, La., assisted Pastor M. E. Dodd in the work.

WHAT ARE YOU GOING TO BE?

- An attender or an absentee?
- A pillar or a sleeper?
- A wing or a weight?
- A power or a problem?
- A promoter or a provoker?
- A giver or a getter?
- A goer or a gadder?—The Magnet.

## NEWS BULLETIN

(Continued from page 9.)

relations and which makes them welcome in all circles."

As an evidence of the attitude of the oil men, the Mexican delegates to the recent Washington conference told of the recent effort of the Y. M. C. A. to raise money for its work. The Mexican government gave liberally, as did American business houses, but "not one peso was given by the oil companies who control half of the Mexican oil industry."

## MOBILIZING FOR DRIVE ON THE CAPITOL

The Lord's Day Alliance of the United States has begun plans for the promotion of a bill which will be supported by it. This bill strikes at the lawlessness and lack of regard for the Lord's day which characterizes the city of Washington. As is understood, this city, the whole of the District of Columbia, is governed directly by the United States Congress, and it is proposed to have a law that will shut up the District on the Lord's day. Elsewhere we will give the proposed bill.

On June 20-22 there will be held in the Fort Pitt Hotel of Pittsburgh, Pa., a great Sunday Rest Conference in which delegates from all kinds of Lord's day groups will meet. Accommodations for the conference may be had by writing to the hotel or by writing to R. H. Martin, 156 Fifth Avenue, New York City. Rates for rooms are as follows: Single room with bath, \$2.50 to \$3 per day; with bath, \$3.50 to \$5 per day. Double room without bath, \$4; with bath, \$5 to \$8. If you are interested in the passage of this bill, see or write your senator and congressman.

## MOTHER LEE HONORED

"Mother Lee"—that is what every one in Belmont Heights Church, Nashville, calls the mother of Mrs. N. B. Fetzer, our state secretary's secretary, and an official of the state W. M. U. Sunday evening a special musical program was rendered at the church in honor of Mother Lee. Her son, W. Arthur Lee, of Memphis, brought the Westminster male quartet up for the occasion. Mr. Lee is second bass in this quartet. Mrs. George W. Card gave some special organ numbers, and Miss Lucie Van Valkenburgh played violin numbers. The quartet was composed of Ben H. Carr, first tenor; Charles L. Clarke, second tenor; John R. Kinnie, first bass; W. Arthur Lee, second bass.

## TWIN BROTHER GETS MISTAKEN

Every one who has seen the "Watts Twins," J. T. and T. J., knows just how much alike they are and how hard it is always to keep them separate. He also knows how easy it is to get their initials wrong even when he knows them apart. In our report of the convention proceedings we made it appear that "T. J." opposed the amendment of R. J. Bateman to strike out Article 2 of the Levering report. It was a slip of the pen, for it should have been "J. T." T. J. Watts, associate secretary of the Relief and Annuity Board, was in favor of Dr. Bateman's motion which was intended to save the Education Board, and his bother, J. T. of Virginia was opposed to the motion. We are glad to make this correction.

## BAPTIST ARCHITECT DIES

James E. Greene of Birmingham, Ala., noted church architect, passed to his reward a few weeks ago. In a letter from Mrs. Greene we are asked to make note of an arrangement which she has made for the completion of all contracts left unfinished when her husband died. Mr. H. P. Chastang of Jackson, Miss., a contractor and builder of experience, will see that all buildings left un-

completed will be cared for. He has been associated with Mr. Greene for fifteen years and knows how to do the things that are needed. Any pastors or churches having business with the late Mr. Greene will write Mrs. J. E. Greene, 1229 N. Twelfth Street, Birmingham, Ala.

## SMILES

SELECTED

W. B. gave Ruth a bouquet of flowers. She remarked: "They are so beautiful and so fresh, and there is some dew on them still."

W. B., blushing replied: "Yes, a dollar and a half."

Bill had a billboard. Bill also had a board bill. The board bill bored Bill so that Bill sold the billboard to pay his board bill. So after Bill sold his billboard to pay his board bill the board bill no longer bored Bill.—Yale Expositor.

"Mr. Bonemeal," asked the professor in the freshman class, "what three words are used most among college students?"

"I don't know," said the student. "Correct," replied the professor.—Pathfinder.

Father: "When I was your age, son, I was glad to get dry bread to eat."

Bright Five-Year-Old: "You are much better off now that you are living with us, aren't you, daddy?"—Exchange.

Scout: "I have an uncle who is making big money from his pen."

Patrol Leader: "That so? There are not many writers who can make a decent living from their pens."

Scout: "But he isn't a writer. He raises pigs."—Methodist Advocate.

Johnny, when asked by his teacher to define "deficit," said: "A deficit is what you've got when you haven't as much as if you had just nothing."—Exchange.

He: "There is an awful rumbling in my stomach—like a cart going over a cobblestone street."

She: "It's probably that truck you ate for dinner."—Hygeia.

W. B.: "I got a letter from Whit, the hateful old thing! He's in Florida."

Roscoe: "What makes you think he's so hateful?"

W. B.: "He says he shot a seven-foot alligator and as soon as he shoots another like it he'll have a pair of slippers made for me."

A little fellow left in charge of his tiny brother called out to his mother: "Won't you please speak to baby. He's sitting on the flypaper, and there's a lot of flies waiting to get on it."—Exchange.

Teacher: "Thomas, if your father owed the landlord twenty dollars, the butcher twelve dollars, and the grocer sixteen dollars, what would he pay?"

Tommy: "Nothin', ma'am; we'd move."—Exchange.

A young lawyer started in business on his own account. He espied a visitor making towards his office, and so he pretended to be holding a conversation over the telephone, ending it (just as the visitor entered) with the words: "No, no! I couldn't undertake the case for less than \$5,000." Then, putting up the receiver, he turned to the visitor and said: "What can I do for you?"

"Oh, I have just called to connect up the telephone!" was the reply.—Watchman-Examiner.

A lady calling upon a minister to speak last at a meeting, made the following statement: "I have saved the best until the last. I am reminded of the chocolate frosted cake I make for my children. I top each piece with half the kernel of a walnut. The children always eat the cake first and save the nut until the last."—Baptist Observer.

"Since I bought a car I don't have to walk to the bank to make my deposits."

"Ah, you ride there now?"  
"No, I don't make any deposits."  
—E. H., in Baptist Courier.

Teacher: "Give a sentence containing defense, defeat and detail."

Bright Boy: "When a dog goes over de fence, de feat goes over before de tail."—Exchange.

Casey: "Riley, ye owe me an apology; ye called me a lair."

Riley: "Yure a lair; Oi didn't!"  
Casey: "Well, it's all roight, thin, an' ye don't owe me an apology."—Exchange.

Plumber: "I've come to fix that old tub in the kitchen."

Youngster: "Mamma, here's the doctor to see the cook."—Oral Hygiene.

Abie: "Poor Ikey, he has gone crazy."

Pat: "How come?"  
Abie: "Vy, he bought a score card at the football game and neither side scored."

Mr. T. E. Bush, the well-known evangelistic musician and choir director, is to be with me in some meetings this summer and fall and will be available for use in other churches a portion of the time. He is thoroughly competent, sound and always reliable. Fair-minded and fine-spirited in all his work. Willing to go anywhere. Several years' experience with leading evangelists, who recommend him highly. Open dates on request.—Clifton E. Bridges, Dover, Tenn.

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