

# BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Volume 93

NASHVILLE, TENN., THURSDAY, SEPTEMBER 1, 1927

Number 35

## Are Southern Baptists Stingy?—Facts Worth Considering

We are all facing the problem of debts. On every hand there is the cry of debts, and many of our people have become so accustomed to it that they are not surprised and hardly concerned when it is heard. We have changed our denominational machinery in order to lessen expenses and reduce our debts, but recent reports indicate that instead of producing good, the change has resulted only in creating a false hope on one hand and bringing confusion on the other.

There are two ways of paying off indebtedness. One is to increase the receipts of our agencies without allowing them to increase their expenditures. The convention has tried to provide the latter part of this means by instructing the agencies to keep their expenditures well under their receipts for the past year. It is the business of all Baptists to provide the other part by everlastingly keeping at our work in the kingdom. Baptists have not finished their task until the last member of every church has been enlisted in the whole program of Christ, and that program includes giving.

The other way of paying debts is to curtail expenditures on every hand. How are we going to do that? In many instances to curtail expenditures means to lose efficiency. Many of our agencies are curtailing their expenses to the point of hurt. General work is greatly handicapped, but it is imperative that it be done.

In his recent volume of the Hand Book Dr. E. P. Alldredge shows some figures that on the face of them are interesting and startling. He shows that in 1900, 25.5 of our total gifts went for general Southwide causes, while in 1926 only 20.5 per cent went to the same. We gave far more money, of course, last year than we did in 1900, but the proportion that went to missions and benevolences has steadily decreased. Is there some way to account for this fact? And if this decrease goes on, can our general agencies have any sane basis for estimating their receipts?

The increases for local expenditures, we think, can be traced to three principal sources. First of all, there has been the increase in average salaries for pastors. We do not know what the statistics will show, but this increase has not been less than 50 per cent for the twenty-six-year period, and it will probably come nearer 100 per cent, and only in a very few instances has this been too much. Again, there has been the increase in expenditures for church buildings and equipment. Twenty-seven years ago there were very few buildings in the whole South that were not of the original one-room type. They were not expensive to begin with and required little outlay for upkeep. Today that item has increased to more than 500 per cent of what it was in 1900.

Again there has been an increase of about 2,000 per cent in the amount of money our churches are spending annually for their literature. And at the same time there has been a correspondingly increased cost of free literature distributed by our various agencies. If all the money paid for the printing and distribution of tracts, leaflets, costly pamphlets, etc., could be known, it would give grounds for serious thought. Of course a lot of this money is well spent, but we know that in all too many instances much of it is entirely wasted.

For example: Recently we were in a church house in which we noticed in a closet a box of literature from one of our boards. The cost of that literature—printing, freight, etc.—was not a cent less than \$50. Yet there it was after some time,

*Southern Baptists have gone on long enough in their confusion. Our greatest men and women are giving serious thought to the problems that confront us. Various remedies for our troubles have been suggested. All too much time has been given to criticisms of the people and not enough to real earnest consideration of our problems. The editor, after weeks of thought and investigation, dares send forth the words of this article in the hope that they will cause many to think about our present needs and that they will lead us to the place where we can have a happier fellowship in our troubles. We are not defeated! We are disturbed! We are not bankrupt! We are suffering from carelessness. Let us face the facts in a Christ-like spirit and begin at once to put our troubles behind us. God needs us too badly for us to go on quibbling over our financial difficulties.*

the literature being scattered, and, according to the janitor who ought to know, the whole batch would ultimately find its way into the furnace. This is not an isolated case. We have the word of scores of pastors that there is a tremendous waste of money in the printing and promiscuous distribution of literature. There was a day when people would gladly read tracts, and they read some of them today, but one can easily convince himself that the haphazard spreading of information through the printing and distribution of tracts is not only a costly business, but a very unwise one.

Our churches are spending great amounts of money for Sunday school literature. And here again there are often wasteful or unwise expenditures. In 1900 the amount of money paid for Sunday school literature of all kinds was about \$70,800. In 1926 the amount spent was about \$1,500,000. The schools have grown marvelously in attendance and in interest. The work has been graded and departmentalized. Splendid steps have been taken for the promotion of the work, and with each of them there has come its demand for literature.

We have paid careful attention of late months to the matter of the literature expense, and we find hardly a church house that does not have its pile of wasted money in the form of unused literature. Furthermore, we find in many places that churches which give practically nothing for the denominational program are using the most expensive literature. Multi-colored bindings are very expensive. Illustrated periodicals are expensive. Specially bound booklets are expensive. A church does not have to use many of these until it has a large item of expense for literature. One association that has reported this year spent more than one-third as much for its Sunday school literature alone as it gave to the entire Unified Program of Southern Baptists.

Again, twenty-six years ago there was hardly a church that went to the expense of publishing a calendar or bulletin. Today there are hundreds—yea, thousands—that have the weekly expense of publishing little bulletins which, according to the American Baptist, make an annual drain upon the

treasuries of our churches of nearly half a million dollars. This one item alone amounts to as much as, or more than, Southern Baptists put into their two great Southwide boards twenty-six years ago.

Is there any wonder that the proportion of our money that goes to general causes has grown less? Baptists will give only about a certain amount per capita for all causes. When the demands made by the churches and some of the general agencies themselves make it necessary for the churches to keep an ever-increasing amount of their money at home, who is to blame for the decrease in receipts of other general agencies? Careful figures will reveal that we have had a comparatively healthy increase all the time in our total gifts. And the same careful figures will show us where our money is going and why some of our agencies are receiving a proportionately decreased amount.

Of course the Sunday School Board has been the general agency that has received the great increase in receipts. And, at the same time, it has been responsible for increased expenditures by the churches. Its architectural department has spread the desire and demand for new and better buildings until, throughout the South, there is the greatest building program we have ever had in our history. And this program will not end until every church has a house that will care for a departmental Sunday school. That is the goal which has been set up. Our preachers are being taught that a school must A-1. Tens of thousands of church members, through teacher-training study, are being taught the same thing. The result is that churches are going to continue to build. And when they build houses of worship, they have, as a rule, a period running from five to ten years, during which their gifts to general work are small. And there is the further danger of a never-ending demand for church buildings for architects are now organized and, like style-makers, they are going to keep up the demand for their services by changing the styles of architecture.

No one can blame the Sunday School Board for the great work it has done. It is not that we object to the mighty forward steps which we have taken. We give these facts because we get tired of hearing our church members berated so often about their stinginess. There are stingy members—always have been, and there will always be some of them. But we want our people to remember that while we have never done our best, our people are now doing as well as they ever did save during the big year of the 75 Million Campaign. The trouble lies in the unfair distribution of their gifts.

We venture a few suggestions concerning economies that will help:

1. Let our churches carefully revise their budgets. Perhaps we should first have said, let them have budgets. Every pastor knows that when a class of young people or children is allowed to select its own literature, it will choose the most expensive published. We know of classes that have ordered the most costly quarterlies for their grade simply in order to "get their picture in it." When the regular adult, senior, or intermediate quarterly will serve as well as any other for the pupils to take home and leave, a church is untrue to its stewardship if it allows more expensive ones to be purchased. And this is true of everything else in its whole budget. We know of churches that have wasted the Lord's money by using twice as

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## EDITORIAL

"Pearls cannot be produced in all waters," nor secured in all climes.

Sometimes it is better to have fought and died than not to have fought at all.

Heroes are made of common folks when occasions arise which present to their souls challenges that cannot be turned aside.

One good thing about this "free speech" business: many a fellow gets to say his say without having to worry about trying to sell it.

Now comes the news that cloth is being made from pineapple leaves. Soon the poor cotton farmer will have to go to growing cotton wood trees.

The silly kid girl who led the big demonstration in Chicago on behalf of the two executed anarchist-murderers is reported to have asked when arrested, "Ain't this a free country?" We hope she learns that it "ain't" before they let her out of jail.

People in America 4,000,000 years ago. So states the latest press dispatch. We were in a state university just twenty years ago and our professor there declared with equal dogmatism that there was not a human being on earth 25,000 years ago. All we have to say about it is that somebody has imposed upon the credulity of the fellow who does not think for himself and we have ceased to be that fellow.

### JEFFERSON COUNTY MAKES GREAT GAIN

One of the most encouraging associations we have attended was Jefferson County which met with Buffalo Church near Jefferson City. Every church save two was represented and nearly all of them showed marked gains in all phases of the work and a substantial growth in interest and gifts.

The association elected Prof. J. D. Everett of Carson and Newman as moderator and Bro. J. I. Huggins assistant moderator. Of course Clerk Edwin Garrett was re-elected. He is a loyal, faithful layman who does his work well. The Buffalo Church was a splendid host and the meals served were a credit to any community.

The letters showed 142 baptisms and a net gain in membership of 96. Eight churches reported no gain or a loss in membership. 2,996 people now constitute the churches of the Association. The Sunday school enrollment showed 2,166, a gain over that of last year. The contributions of the Sunday schools was \$1,519.60. Value of church property \$121,950 a slight gain over last year. The total contributions amounted to \$13,611.21, \$4,287.92 of which was for missions and benevolences. This does not include several thousands dollars which went to Carson and Newman College. Eight churches reported B. Y. P. U.'s and nine women's organizations.

The next session of the body will be held with Piedmont Church. Pres. J. T. Warren of Carson and Newman will preach the sermon with R. H. Satterfield as alternate. L. C. Peoples was elected messenger to the State Convention and S. D. Knisley to the Southern Baptist Convention.

### GRAINGER COUNTY ASSOCIATION

Grainger County Association met with Puncheon Camp Church near Washburn and had two great days with some fine reports and indications of growing interest in our organized work. Moderator C. B. Cabbage, one of our finest young laymen, was re-elected and the other officers with him. The one thing of a discouraging kind in the reports

was the lack of support of the unified program but there were indications that this would be changed.

159 baptisms were reported with a net gain of 103 members giving the present membership at 3,964. The S. S. enrollment is now 2,175 which is a good gain. 12 churches have B. Y. P. U.'s but only three reported women's organizations. The value of church property was reported as \$68,450. \$7,568.20 was spent for local needs and \$428.86 for all missions and benevolences. Only 15 copies of the B and R were reported going into the homes of the nearly 4,000 members. \$151.99 cents went into the work of the unified program. 2,175 are enrolled in the Sunday schools.

### EAST TENNESSEE ASSOCIATION

E. Tennessee Association met with Union Church near Newport August 24, 25. Moderator Will Weaver of Newport was re-elected and so was clerk A. L. Crawley. R. L. Marshall is assistant moderator and Benjamin A. Click assistant clerk. A fine spirit prevailed during this meeting. Good crowds were present on both days and they remained until the close of the session. Moderator Weaver had just been through the valley of the shadow of death and his sorrow had touched every heart with pity and loving sympathy. Hence he had a fine hold upon them and presided with much ease. His wife passed to her reward a few days before and he is bereft of a true companion and real help mate.

The association was made up of messengers from 27 churches of the 29 within its territory. The letters from the churches reported 194 baptisms or one for every sixteen members. The net increase in membership was 145 and the present membership 3,369. The church property is valued at \$82,000 which is a small increase over the previous year. 2,098 are enrolled in the Sunday schools. \$11,107.15 was contributed for local expenses and \$3,382.75 for missions and benevolences. This is a very fine average and shows an increase over last year's gifts to the same causes. \$1,716.87 of this amount went to the unified program. First Church, Newport is the leading church in strength and it did nobly under the leadership of Pastor A. L. Crawley. Only 2 churches reported B. Y. P. U.'s and 2 women's organizations.

The next session of this body will be held with Pleasant Grove Church at the usual time, Wednesday and Thursday before the fourth Sunday in August. R. L. Marshall is the preacher with Lewis Cates as alternate. A. L. Crawley and Will Weaver are messengers to the State and Southern Conventions.

Cosby Academy is in this associational territory. It opened its session last Monday with very bright prospects. Pres. R. L. Marshall is optimistic about the school which has done so much for the section of our state in which it is located. Many fine boys and girls have enrolled and the people of the section are supporting it.

### CHILOWEE ASSOCIATION

Chilowee met with Cade's Cove Church way over in one of the most beautiful valleys in the whole Appalachian region. From Knoxville one climbs about 6,000 feet into the air before he tops the mountain range which shuts off this fertile valley from the other sections of East Tennessee. Prof. Lambright of Carson and Newman was good enough to take Sec. Hudgins and the editor in his car for the trip of 150 miles and it was a delight although in some places the road is so steep and so crooked that one's heart will not behave itself.

The churches of the association are in a growing condition and there were no pessimistic notes during the session of the body. 320 baptisms were reported or one for nearly every 20 members. The present membership of the churches was listed at 6,661 with a Sunday school enrollment of 5,379 which is above the average for the state. 107 copies of the B and R go into the homes of the people and the churches that have readers all did something for the Lord's work. The church property was listed as worth \$236,850. \$32,380 was spent

for local needs and \$6,846 was contributed for missions and benevolences. 17 churches reported no gifts to missions and in these 17 churches there are only three copies of the Baptist and Reflector. Will our people ever realize that there is a vital relation between lack of information and lack of gifts? In Holston Association, the same thing was noticeable.

### STATISTICS FROM HOLSTON ASSOCIATION

This great body met at Boone's Creek. There were a great many losses from the membership of some of the churches. One church had divided and a new body organized. This church is not listed in our statistics as its letter had not been received by the association. There were 376 baptisms with a loss of membership of 308 leaving a net gain of 224 without counting the new church which has some 50 members. The present membership of the churches is 8,446 with a Sunday school enrollment of 7,400. The church property is listed as \$409,844. Total gifts for local needs \$63,064 with \$10,059 going to missions and benevolences. This is less than one dollar out of six, a very low average for so great an association. \$7,854 of this amount went into the Unified program, Central Church of Johnson City leading in contributions.

Unaka Ave. Church of Johnson City led in additions having a net gain of 142, 97 of them by baptism. 54 churches reported, great crowds were present, a large number of the messengers were entertained in the homes of the people and it seemed like a real old-fashioned association where our Baptist people have time to transact the Lord's work without haste. It was indeed inspiring to stand on the spot where some of the first Tennessee pioneers planted their log house fort over a spring, to drink from the spring which sustained them during the sieges by the Indians to walk through the cellar of that old fort wherein their wives and children found safety behind sturdy stone walls while the men folks fought from port holes in the second story above them. Brother Hale has preserved this block house but the old tannery, the first ever operated in that part of the state, is rotting down. It ought to be preserved by all means. \$1,500 would build a house over it and make it safe for our future citizens to see and enjoy. We plucked from the old door of the block house, a hand made nail which is more than a century and a half old.

### THREE WEDDINGS OF INTEREST

Our young people will all be interested in three wedding which have taken place recently. The first of these was Mr. Monroe Clinton of Nashville to Miss Sarah Catherine Ferguson of Nashville. The second was Mr. William Hall Preston of Memphis to Miss Nan Roebuck of the same city. The third was that of the Rev. Douglas Hudgins of Tullahoma to Miss Blanche Jones of Knoxville. They occurred in order on the following dates: August 20th, August 26th, and Sept. 1st.

One would have to search far and wide to find a greater group of young people than these six. And they are well known among the Baptist young people of the state. Mr. Clinton is a promising young attorney who has recently joined a law firm in Birmingham and who is on the staff of one of our railroads. He and Mrs. Clinton will make their home in Birmingham and we heartily commend them to the Alabama brotherhood. Mr. Preston is now connected with the Inter-Board Commission of the Southern Baptist Convention, being one of the field secretaries. He was formerly our state B. Y. P. U. secretary and is known all over Tennessee as well as in other states where he has worked. Brother Hudgins is the son of our Sunday School Secretary, is a graduate of Carson-Newman, a pastor of success, and a coming kingdom leader.

The three brides are charming, talented Christian young women. They will be able helpmates for their husbands and will add much to the churches of which they are parts or may be members. These three young couples enter life on the eve of the greatest epoch in human history. If they

live out their three score and ten years, they will see changes, developments, perhaps disastrous revolutions, such as have never been seen on earth. May God greatly and richly bless them in their labors and keep them humbly submissive to his divine will and ever true and loyal to his supernatural revelation.

**NOTES FROM THE PAST**

In the meeting of the East Tennessee Baptist Association held in 1876, the following words were incorporated in a report on Systematic Giving. They bring to us voices from the past when our denominational servants were calling for the Lord's plan of finances.

"We firmly believe that the reason why we have accomplished so little in all our great denominational enterprises is that we have no system for contributing regularly at stated times for these objects. We do not believe our people are more covetous or stingy than others but the want of a well-defined plan of action has paralyzed our efforts and rendered our work to a great extent, ineffective. We comment to our members the direction of Paul to the Corinthians: Upon the first day of the week, let everyone of you lay by him in store as the Lord has prospered you.

"We would recommend that the Executive Board be instructed to put a suitable man in the field—not to collect money, but to visit—and induce the members to take up a collection at least every month and send it to the corresponding secretary."

At the meeting in 1877, these words were spoken by one of the members: "We have too many thirty day Baptists in East Tennessee—churches that have preaching but once a month and this often from a preacher burdened down with the cares of the world. We would recommend that wherever a church is unable to support a pastor, two or more unite and support one so that he can consecrate himself entirely to the work."

It does seem that fifty years of agitation for the union of our rural churches into pastorates would have accomplished something worth while but the greatest handicap to the ministry and the life of the churches in our rural fields is the absentee pastor. He can never be anything else until our country churches group themselves into fields, secure homes for their pastors and demand that they live on the field that employs them.

In 1873 the East Tennessee Baptist Association held an interesting meeting when \$847.50 was raised for the support of T. P. Crawford who was then located in Tung Chan, China, as our missionary. The report of the occasion states: "While subscriptions for this fund were being taken, the enthusiasm was great, many being affected to tears. Especially was the emotion manifested when the venerable Elder H. W. Taylor whose locks are white with the frosts of more than three score and ten winters, arose and with streaming eyes and quavering voice, added his contribution of \$5.00 and regretted that he could not do more."

In 1873, the churches of Knox County pledged \$125.25 to the East Tennessee Association for missions and paid \$71.50 of this amount. Such is the report of one of the greatest associations in the whole South in our day. Fifty-four years have done wonders in some of our Baptist fields but we should not forget the fact that 54 years ago, some of the rural churches which are now struggling for life were sending mission money into our cities thus helping to establish our great first churches.

In 1873, T. T. Eaton was elected by the East Tennessee Association as messenger to the Georgia State Convention.

**ATTENTION, PASTORS!**

Dr. Mullins has called attention to the petition which is being circulated among Southern Baptists at this time with which they can make their appeal to the League of Nations on behalf of their persecuted Baptist brethren and sisters in Roumania. The Sunday School Board has sent the forms of this petition to the pastors of the South. May I earnestly request that the securing of the

largest possible number of signatures to the petition be not neglected by any one who believes in religious liberty? A large number of our pastors have taken this petition seriously and long lists are coming to my desk by almost every mail. These will be carefully filed and sent forward through the proper channels at the proper time. There ought, however, to be great activity among Southern Baptists in enrolling the whole Baptist Church membership and in doing this at the earliest possible date. We make some suggestions:

First. That the matter be brought to the attention of our people in the public services of our churches.

Second. That active individuals in the church membership be appointed to secure signatures.

Third. I suggest that in every case where it is possible the signature be given in ink instead of with pencil.

Fourth. If the forms available are not sufficient to contain the obtainable signatures, blank sheets of paper can be used to supplement these.

Fifth. Those who are willing to help secure these signatures and have not the blanks, can get them by application to Dr. I. J. Van Ness, Baptist Sunday School Board, Nashville, Tenn.

Sixth. As soon as the canvas for signatures is completed, mail to the undersigned the list obtained.

J. F. Love,  
Corresponding Secretary, Foreign Mission Board,  
Southern Baptist Convention,  
Richmond, Va.

**Why Baptists Should Not Unionize**

By O. L. HAILEY

**A Study in Denominational Relations**

**IV**

I here call attention to a present-day practice of some Baptists and offer a few practical suggestions. It has become the custom in many communities that when the warm weather comes on and the summer vacations are on that very frequently the evening congregations become smaller than usual. Here these unionizers find their opportunity. The pastors of some three or four or more neighboring churches arrange for what they call "community services." That means that they will have public services at only one of these churches on Sunday evenings. They will invite all the congregations to meet at one church after another, and one man—never the pastor of the church where they meet—shall preach, and as many singers as they can muster shall do the singing. And thus they will have an enthusiastic and very delightful time. People have a good time, escaping responsibilities and rejoicing together that they have escaped from the hum-drum of a dull service at home, where only a few faithful ones attend.

Let us see what are some of the results of this sort of thing. I quote what I heard some very prominent church members say recently. They are loyal to their church and pastor, but they said, "That only affords the pastor a chance to lazy around and escape work." Suppose you consider that for a moment. Can that pastor ever have the regard from those members which he wants and which is very necessary if he is to lead them in any real aggressive service? He has accepted their money as his salary and now dodges his duty and seeks to cover up his neglect under the popular "community service." And a great number of his members, enjoying the frolic, think that a fine arrangement. I really would not enjoy having any members to say that I was lazy and that I was glad to escape doing my duty.

But what is the effect on the unsaved of the community? They will be neglected and will see through all this arrangement. They will conclude that the pastors do not really care very much for their salvation. Suppose the attendance should not be so large; the man who really has a message from God will not seek to escape delivering it.

Note the effect on the community. The ordinary member of that community will conclude that there is no difference in churches anyway, or at least these pastors do not think so. They can see through the scheme, and will not be slow to see it, nor will they readily forget it. They will come to believe that the preacher is simply a time-server and all his interest is professional. They will be the first to say that "the preacher hears the loudest call where there is the largest salary." I would not like to have that opinion prevalent among men whom I was trying to lead to Christ.

But what of the effect on the churches themselves? These Protestant churches rejoice that they have got the Baptists to say, in effect, that their churches are not any better than theirs. That is the real thing sought, according to my judgment. They are very much elated when they can get the Baptists to recognize them as churches, standing on as good foundation as do Baptist churches. When a Baptist preacher enters the ar-

rangment such as I have described above he is saying that all these Protestant churches are churches of Jesus Christ. If they were to deny that to the pastors of the Protestant churches, would a single one of them have anything to do with the "community service?" I do not believe it. Let some hardy Baptist try it and say: "Brother, I am inviting you into my pulpit; but I do not regard your church as a church of the Lord Jesus Christ nor you as an ordained minister of Jesus Christ." Would he enter that Baptist pulpit after that? Who believes it?

So he is saying, in his conduct, that he does regard these other churches as churches of Jesus Christ and the preachers as ordained preachers. It would be an offense if he did not believe it. Now I ask, Do Baptists believe that? Then they are not Baptists, that is all. All these churches that are old enough have persecuted Baptists for the simple offense of being Baptists. They have been whipped, they have been imprisoned, and they have been fined and have been denied the privilege of common citizenship. Our fathers shed their blood and took joyfully the spoiling of their goods that they might be true to their Lord. Shall we lightly throw away the liberty that our fathers won at so great a cost? Since the Catholics gained the ability to persecute, Baptists have been persecuted. They are persecuted today by some of these very churches that appeal for recognition in these "community services." Are they and the Baptists alike?

Now a word as to the effect on the Baptist churches that unionize, not only in these "community services," which are the most seductive way in which Baptists are enticed, but in any other way. They forfeit their claims to be separate churches. If they can be alike for the summer, why not all the year? Why return to a separate undertaking at all. If it is better for the hot weather, it must be better all the time. At least the Baptist who enters that sort of arrangement stultifies himself when he departs from it. And if he leads his members into believing such, then he is no faithful pastor. If he allows his members to think that way and to become parties to it, without making it plain to them that such is a compromise of God's truth, then he is not the man to be pastor. There is not another church that delivers all the message of the Bible as God commanded it. If people do not know that, then the pastors are to blame. Let these statements be challenged if some one wishes.

Now consider what must be the effect on the lost man in the community. When there is such a variety of plans and claims, how can he know where the truth is? Let an aroused soul go from one church to another in search of the truth about the plan of salvation until he has gone around to all of them. No man could harmonize what he hears. The Baptist has said by unionizing with them that they are as truly interpreters of God's word as he is. What is a poor lost man to do?

One word as to how Jesus Christ must look at it. He made his message very simple. He died to save men and made his gospel the power of God unto salvation to every one that believes it. "As my

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### ARE SOUTHERN BAPTISTS STINGY?—FACTS WORTH CONSIDERING

(Continued from page 1.)

much electricity as was necessary. A janitor should have been reprimanded. We know of a church that spends one-fifth as much for "eats" as it gives to the whole outside world program.

Every church should have a budget committee, and that committee should go carefully over the needs of every department of the church—revise, readjust, change, do whatever is necessary in order to economize. The ideal toward which every church should work is 50 cents of every dollar for local needs and 50 cents for state-wide and world-wide needs. It will require long training to bring many of our churches to this ideal, but we ought to praise without stint every church that reaches the ideal standard. Personally, if we were pastor again, we should feel a thousandfold more proud of having an A-1 church in this respect than we would be over having attained some of our other standards.

2. Write to the heads of the various boards and agencies and notify them of the fact that you will not use their literature unless you actually mean to put it into the hands of your people through personal work, and ask them not to send any more.

3. Let pastors notify the interests that the best publicity they can get is through men and women who are in touch with the people and seek to induce a large number of our agencies to **discontinue their high priced publicity departments. The best publicity agent any of us can have is an interested pastor, and they are not interested through the propaganda of publicity agents.**

4. Create a further interest in the regular payment of pledges. One of the gravest dangers that our denominational agencies have to confront is the spasmodic payment of pledges on the part of our churches. Hundreds of thousands of dollars have to be spent for interest simply because our churches do not make regular monthly remittances to the agencies through their state secretaries.

5. Let our Sunday School Board cease for a while to create new departments and to make new demands for literature by introducing new publications. If other agencies are made to economize, it seems that this one ought gladly to enter the ranks and help bear the burdens of its sister agencies. We all appreciate the great work it is doing, but it seems unfair to a lot of the brotherhood for this board to go on increasing its demands for denominational money, while some others, equally as important, are being crippled seriously by the demand that has been made upon them for economy. We can get along for several years now without any further expansion on its part, and there are a great many brethren who believe that it could practice some economies that would greatly aid the general work.

In a day when we are talking about economies let us face all the facts. Our people have been led by the appointment of the Executive Committee to expect that the debts will either pay themselves or be retired without doubt. The fact is that we are going further in debt every day, and unless there is a radical change during the next few months we shall continue to do so and come to the next Southern Baptist Convention with increased obligations. The change in machinery is not going to bring relief. We must have adjustment in the whole field from general boards down to the smallest church so as to give a more proportionate distribution of funds which our people are giving.

Our people are not stingy, as some people charge. Southern Baptists are doing nobly when we take into consideration all the facts. They are giving enormous sums of money every year, and their regular gifts are increasing annually. There are tens of thousands of them who have not been enlisted, but we are making progress with them. Too long has the note of pessimism been sounded among our people. Let us try doing something else.

Let the people know how much we are actually giving. Tell them about their total gifts and lead them to see how utterly unfair it is for them to

spend so much of their money for the gratification of their own selfish desires while their missionary agencies are being starved to death. Let our churches set for themselves the goal of 50 cents for others and 50 cents for self, and work to attain it. Let churches cut off all unnecessary expenditures and put the money saved into the Unified Program. Let the agencies play fair with one another and work for the Unified Program and not for self alone.

Then will there come a new day. Instead of putting hundreds of thousands into church buildings, we will divide it more proportionately between ourselves and the needy brethren on the mission fields at home and abroad. Let churches cut out all unnecessary expenditures for literature. Let our general agencies quit their promiscuous distributions of literature, rally behind the state papers, and get their propaganda to the people in a way that will cost less and do a thousandfold more good. And while economies are being practiced, let us join heart and hand in the worth-while, glorious task of enlisting every Baptist in the South in the whole program of our Lord until all will be tithers or systematic and proportionate givers.

No, our people are not stingy. They are either disheartened or else have been misled.

### THE HOSPITAL COMMISSION ONCE MORE

By Geo. W. McDaniel

(This article was prepared by Dr. McDaniel just before his death. In the last paragraph there is a striking statement.—Editor.)

Secretary Bristow writes an article on the Hospital Commission which is in fine spirit. A personal letter from him is in even finer spirit. Fact Number 1, which he explains, was simply stated as a fact and the minutes of the convention substantiate it. His explanation is clarifying, and the secretary of the convention should take notice of the explanation.

Brother Bristow evidently wants the convention to pay the debts of the New Orleans Hospital and a great deal more in addition. He refers to certain "commitments" and says if there is some way to pay the debt and the "commitments" apart from the Co-operative Program, "let us have it." He must admit that this is not being done in the Co-operative Program. That program is yielding less and less each year. One reason for that is that the program includes objects which many think should not be included. The Hospital Commission is one such object. The Hospital Commission would act with wisdom if it saw the situation as it is and graciously adapted itself to it. We are dealing with a condition, not a theory.

Brother Bristow deems "it unfortunate that the former president of the convention presents in this discussion a statement of the huge annual deficit of the Bible Institute," etc. The unfortunate thing is not that attention is called to these deficits, but that they have occurred. The unfortunate thing is not that some of us are endeavoring to work out of the distressing financial situation, but that such a situation exists. It is unfortunate that any one interest should not consider the relation of all the interests and be willing to die, if need be, to save others. That is the spirit of Christ: "He saved others, Himself he could not save."

Brother Bristow concurs in some things said in my former article and suggests that agreement may be reached. If this can be done and the oppressive financial burdens pressing upon the convention lightened and the convention freed to propagate its program of evangelizing at home and abroad, it would be a happy providence. He intimates that he had a plan which is not divulged. He will probably outline that plan.

Brother Bristow asks me to suggest a method for paying our debts. The way was suggested in the president's address. With pleasure I elaborate that suggestion.

1. Clear the way by declaring that the convention will pay its debts and eliminate from the Southwide program, as soon as practicable, all objects except Home and Foreign Missions, Theological Education and Ministerial Relief.

2. Sell "unused property" of the convention and apply the proceeds to the debts of the respective boards or institutions.

3. Relieve the pressure upon the Mission Boards by a cash offering to pay their indebtedness.

4. The above course would reduce the convention's indebtedness as much as one-half. That could have been done in one year, or from the Louisville to the Chattanooga conventions.

5. Then, having eliminated from the Southwide program the operating expenses of the Education Board and Hospital Commission, allocate a percentage large enough to meet the interest and sinking fund accounts and perhaps in a year or two take another cash offering to retire those bonds. It is believed that this plan could be made effective, the people heartened and the cause advanced.

However, this would demand economy and sacrifice. Accordingly, it was suggested at Louisville that salaries of denominational employes be reduced. The idea was not that they were overpaid (no true servant of the Lord is overpaid, and none such estimates his service in money), but the idea was that rigid economy must be practiced and all loyal Baptists share a common lot. That course would incite the masses to liberality. It was suggested that the pastors be requested to give every dollar of their income, above present contributions and necessary living expenses, to pay the indebtedness. This would have yielded more, in some instances, than any possible reduction of official salaries. It would have bound co-operative pastors to turn into the denomination funds which might not have come to the denomination by a reduction of their salaries. It was suggested that laymen give of their income and capital, and several present were ready to do so for such a program. It is believed that our noble women could be depended upon to participate sacrificially.

In closing my part of the discussion of denominational policies, let it be borne in mind that I am only a voice expressing the deep convictions of many Baptists who love the convention and support its work. Because we love, we thus speak. We declare our good will for all the brethren. We seek peace, but we read: "The wisdom that is from above is first pure, then peaceable." How can we rest in peace so long as we have such a tangled and embarrassing state of affairs in our Southern Zion? May heavenly wisdom and abounding grace be vouchsafed us!

### WHY GO TO SEMINARY?

By Chas. F. Leek, Th.M.

President Mullins' statement that a call to preach is a call to prepare to preach is significant. Every evidence in this connection found in inspired history shows that God either calls to preach prepared men or prepares called men to preach. The age in which we live demands fully trained ministers. No community, regardless of how backward; no church, regardless of how primitive, requires less than a fully trained pastor. There is a universal sameness in the message we preach, in the personalities we meet, in the problems we face, and in the shortcomings we possess that demands an efficiently and effectively trained minister in every community, urban or rural.

The largest number of most useful ministers have been Seminary trained men. Granted that there always have been some notable exceptions among Southern Baptist ministers, leading ministers who have never been to Seminary, a study of Southern Baptist records will demonstrate that Seminary training has accounted for our marvelous progress.

Experience, always a stern teacher, has impressed its pupils with the need of a Seminary course. Each year a large number of students at the Seminary are men who come up from pastorates realizing that specialized and intensified Bible study in a Seminary is practically indispensable. They are men who have found it possible to get to the Seminary. There are others, however, feeling the same need who lack the same opportunity.

Again, every minister should strive to be a Christian scholar. There is some unfortunate confusion

on this point. By a Christian scholar we do not mean an icy, matter-of-fact, know-all—a man with head religion, but minus heart religion. We mean by Christian scholar one who is intensely spiritual, fervently active in winning lost souls and completely equipped in knowledge and experience with the truth as contained in God's comprehensive revelation. We need such men in every pulpit, as well as in the chairs of our educational institutions.

Finally, to secure a Seminary training is logical. The man who receives the call to preach naturally comes to himself on the question of his education. One of his first thoughts is to begin again his schooling or to redirect it. Special preparation for his peculiar work becomes imperative. His preparatory school and college do not fully meet his needs for knowledge and environment. They are fundamental, but not final. A minister today without his Seminary training is as incomplete in his training for his task as a physician who dares to leave off his medical college work or a barrister who has not been to law school, or any other specialist who has failed to specialize.

### THE BAPTIST WORLD ALLIANCE

By Dr. J. H. Rushbrooke, M.A.

#### 1. What It Is Not

I have been asked, in view of the congress to be held in Toronto next June, to write a series of short articles concerning our World Alliance. There are, I learn, in the minds of some Baptists, misunderstandings as to the constitution and objects of the Alliance, and occasionally even suspicion of mistrust. I propose therefore to set out in three brief statements: (1) What the Alliance is not; (2) what it is; and (3) what it has done.

In regard to the first of these topics, the one statement which needs emphasis is this: The Baptist World Alliance is not an administrative body. It undertakes none of the tasks that belong to unions or conventions or missionary societies. It has no machinery for setting afoot or carrying on by its own agents any movement for home or foreign evangelization, pastoral support, maintenance of seminaries, dissemination of literature, or any other such end. It does not send out a single missionary or administer relief funds. All these matters are within the competence and responsibility of the missionary societies and of the conventions and unions and their boards and committees.

Perhaps I can best make clear the position of the Alliance by describing in some detail a typical example of its action, and I select a matter with which I am closely acquainted. In July, 1920, there came together in London a conference of Baptists, out of which issued a co-operative effort for relief in Europe, a co-ordinated program for the furtherance of Baptist work in European lands, and the appointment of a Baptist commissioner for Europe, who has occasionally (but inaccurately) been spoken of as the Baptist World Alliance Commissioner.

The course of events was in fact this: Something had to be done for Europe in the grave crisis that followed the war. The then secretary of the Alliance (Dr. Shakespeare) took the initiative in inviting certain representative Baptists to confer in London. Those attending included only about ten members of the Alliance executive; the seventy men present were in the main representatives of Baptist conventions in various lands and of missionary societies and boards. Typical participants in the conference were the secretaries of missionary organizations—Dr. J. H. Franklin of the American Baptist Foreign Mission Society, Dr. J. F. Love of the Southern Foreign Mission Board, the Rev. C. E. Wilson of the Baptist Missionary Society, while Dr. Shakespeare himself represented the British Continental Committee as its secretary. It is obvious that the decisions of this conference, which included also such other leaders as Dr. Clifford and Dr. Whitley (Britain), Dr. Truett, Dr. Gambrell, Dr. Mullins, Dr. Emory Hunt, and Dr. C. A. Brooks U. S. A.), Dr. O. C. S. Wallace (Canada), Dr. Benander and Dr. Bystrom (Sweden) would be likely to secure wide acceptance; but it is equally obvious that the decisions of such a group could be recommendations only. The conference could

not initiate a relief scheme; it had neither funds for the purpose nor machinery to raise them. Nor had the Baptist World Alliance either of these. No step could be taken unless and until the administrative boards adopted and gave effect to the recommendations of the conference, and appropriated the necessary funds. It was therefore by decisions of the American Foreign Mission Boards and the Continental Committee of the British Union that the relief fund was actually instituted and the commissioner appointed. From first to last the Alliance as such has contributed not one penny. The executive task, including raising of funds, and the entire control of the policy, have rested with the boards.

Similar conditions governed the assistance of European Baptists in their religious work, this assistance involving especially the founding and support of preachers' schools. Certain of the stronger unions and conventions were asked (I may borrow the phraseology of the League of Nations) to accept "mandates" for particular European countries. Such "mandates" were accepted and acted upon through the boards and committees; these raise all the funds and determine their allocation. The Baptist World Alliance has nothing to do with the administration; unlike the League of Nations, it does not even receive a report from the "mandatories."

Nervous dread of the Alliance, as a body that might interfere with the autonomy of other bodies, is therefore destitute of any shadow of justification. The Alliance has no authoritarian note; it neither will nor can invade the rights of any Baptist body. When it summoned the London conference of 1920, this was not with a view to entering upon any administrative enterprise of its own; it merely served the cause of the denomination by calling representative men together, and the results of their deliberation took the form of suggestions and recommendations to the only bodies that could act. The Alliance deserves credit for its initiative in calling the conference, but the actual work of the following years has been done by mission boards and committees. These have borne the burden and responsibility, and it is to them that appreciation and gratitude are due.

#### JOHN W. HUNTER

John W. Hunter, one of the widely known leading business men of the city and vicinity, and for many years identified with the upbuilding of Johnson City, died suddenly in his apartments at Montrose Court shortly after midnight Wednesday morning, June 1st. His death was unexpected and followed a heart attack suffered late Tuesday night.

Funeral services were conducted at 3 o'clock Thursday afternoon, from the residence of his brother, R. C. Hunter, 313 East Watauga avenue, and were in charge of Dr. Lewis M. Roper, pastor of the First Baptist Church, of which the deceased had been a long-time member.

Active pallbearers named were Fred Hunter, Dr. W. E. Swann, Major Paul E. Divine, R. P. London, Dr. L. K. Gibson and S. H. Hunt.

Honorary pallbearers named were Judge Thad A. Cox, F. Zulantz, Col. E. C. Reeves, W. W. Bellew, C. H. Anderson, James A. Martin, James A. Summers, Capt. A. S. Hardy, W. P. Miller, H. C. Black, E. C. Lockett, Charles P. Faw, and Paul H. Wofford.

Flower bearers were Mrs. W. G. Poole, Mrs. R. S. Smalling, Mrs. John Glaze, Mrs. S. B. Jackson, Miss Dorothy Willey, Miss Marjorie Hunt, and Miss Samma Slaughter. Music was in charge of Miss Rhea Hunter and Miss Mary Lou Lyle.

The deceased was 76 years of age, having been born May 10, 1851. He was twice married. To the union with Mollie Hunter, three children were born, two of whom survive. He was later married to Janie Williams, of South Carolina, whose death occurred a few years ago.

Surviving are a son, Paul Hunter, of Roanoke, Va.; a daughter, Mrs. Whitfield Cobb, of Winston-Salem, N. C.; two brothers, R. C. Hunter and W. A. Hunter, of Johnson City; three sisters, Mrs. Hattie Galloway, Mrs. George Swadley and Mrs. Juliette Galloway.

Mr. Hunter was born in Washington County, on Boone's Creek. When a young man he engaged in the mercantile business at the mouth of Stony Creek, in Carter County, at a point now known as Hunter. After some years of successful business at that point, and just as Johnson City was beginning to rise from a mere railroad station, Mr. Hunter, with clear business judgment, sensed the possibilities of the town, and entered the mercantile field here, first conducting the leading general store of the village of Johnson City, and later, growing with the town, becoming one of its leading merchants in general lines. Even during the period of depression which brought general business ruin to the city, Mr. Hunter came through with fully settled obligations and an unimpaired financial standing. He had been retired from active business for some years, which were devoted to handling the several valuable business properties of which he was the owner.

Speaking of Mr. Hunter as a man and a friend, a close personal associate of Mr. Hunter and his family, and one who has observed his public-spirited tendencies, said:

"Colonel Hunter was a singular man, possessing qualities seemingly contradictory. He was positive, direct, courteous, and, in the assertion of his rights or the rights of the public, he never wavered nor spared expense. Yet he was a Chesterfield in manner, possessed of unfailing politeness and kindness, tender in his sympathy, and a friend to his friends. So marked was he along these lines that he was called to act as the head of a department in the great store of Wannamaker, in Philadelphia, where his experience and business ability were satisfactory to that organization and from which he retired on account of his health. He was of the mold and type of man who, though in business, did not fear to speak upon public questions lest it should affect his business. He believed in right, in justice, in hewing to the line, and the fear of the face of those whose interests were in conflict with the public right or the public good never haunted him or abated his zeal. He never sold the truth to serve the hour."—Johnson City Chronicle.

#### RUNNING A NEWSPAPER

An ambitious boy dropped in a few days ago to announce that he wants to break into the newspaper game, and to ask if we would please tell him how to make a success of it. Believing a lot of people would be interested in the answer, we are going to print it, just to show that we are not stingy with advice:

"You can run a newspaper easily and happily if you can listen with a smile to tiresome things you have heard before; if you can refuse to do what three or four people want you to do without making them mad; if you can write in a way to make them laugh when they feel like swearing; if you can keep silent when you feel like you will burst if you do not talk; if you can refuse a woman's request for a lot of free space for her pet aid society without making the whole congregation sore; if you can explain a typographical error without using up more than two or three hours' time; if you can explain why Mrs. Smith's poem on 'Spring Flowers' did not get into the paper; if you can take a four-line item and spread it to a whole column when your best advertiser threatens to quit you if you don't; if you have a nose for news and an itch for writing and have trained yourself not to get drowsy when called to work eighteen hours out of every twenty-four; if you can make your subscribers understand that paper and ink dealers insist on being paid for their products; if you can go to church on Sunday and see a man drop a dollar bill into the contribution box when he is nine years back on his subscription, and yet not begrudge that dollar to the Lord—if you can do these things, you ought to get by in the newspaper game."—Scott County News.

"A New York policeman swore to the following affidavit: 'I hereby solemnly swear that the prisoner set upon me, calling me a precious dolt, a scarecrow, a ragamuffin, and idiot, all of which I certify to be true.'"—Charity and Children.

## Lessons from Science

Lecture No. 19

### Cell Instinct, the Creator, and the Spiritual Life

But there is a still deeper instinct—cell instinct. It has little or nothing to do with the actions of the plant or animal as a whole. It is in the single cell, in all the cells, of every living thing. It bars the way and absolutely prevents one life cell from becoming confused with others. How and why do nerve cells, for instance, know each other, and join in such a way to form such a network of communication? How do they know where to go with the wires, and how to make proper connections? How do the other cells of the body know that they must make way for them? It seems that every cell knows not only its own fellows, but all the others in the body, and functions in a general and special way with all of them.

Not only is each cell guided in its own fixed destiny, but the single germ cell, the first cell of any plant or animal, knows itself, so to speak, from the first cells of all the other millions of living things, though man is utterly unable to tell one from the other. If it were at all possible for a change of kind, it seems reasonable that it would happen just here, in the single cell stage. But we find the hand of the Creator as firm in preventing changes of any kind in the single cell as in the grown body.

But if science is hopelessly baffled at mere plant, animal or cell instinct, what can it do with the self-consciousness of man? Still further, what of the depths and mysteries of the thought of man? But above all, what of the spiritual gifts of the soul, which science is compelled to admit exists, but so unexplainable in terms of science that we are all, whether we believe the Bible or not, literally driven to the Bible for all the light we have?

Lecture No. 20

### Variation in Plants and Animals Misunderstood

For a long time it was thought by some because the offspring of any plant or animal is always a little different from its parents these slight differences were caused by differences in food, climate, soil, or other natural conditions. It was also thought the sexes selected each other in a way or ways that caused definite upward trends in quality and kind in the offspring. They put with these ideas the fact that the weaker or diseased ones tend to die off and fail to reproduce, which they call "the survival of the fittest," and thought they were on the way to prove the age-old idea that all plants and animals came to be as they are by gradually accumulating these slight differences. All three of these ideas were spoken of as "natural selection," meaning the ways by which generally only the best supposedly came to thrive and increase. They thought these slight differences were passed on by heredity, and tended to multiply, as time went on, both in kind and amount, till all the different species of plants and animals on earth had sprung from one original life cell or from a few simple forms of life in the beginning. The changes were thought to be caused not only by changes in food and living conditions, but by some unexplained and apparently imagined tendency they claimed plants and animals had to use certain parts more than others and use them for different purposes to the extent that all their different organs, sizes and shapes and ways of living originated in this way. Necessity and adaptation were credited with every intelligence and creative power.

None of these things were actually proved, but were made to look so plausible that they were either taken for granted or left to be proved later. This whole collection of theories was referred to as the "Origin of Species." It meant the origin of the different kinds and species of plants and animals on earth, and how they came to be different. Darwin did not originate it, but he gave it such shape and plausibility that he was and is generally credited with it. But Darwin admitted, even insisted, that the cause of the changes was a mystery to him, and that "it was almost useless" to try to prove any of his theories until the cause

could be found. (Darwin and Modern Science," Dr. J. W. Judd, page 353.) As a matter of fact, the cause was just as plain then as now, but, like many today, that was just what they were trying to explain away. They could not see it because it was of all things just what they did not wish to see.

He became more and more disappointed with his theory as he grew old and said: "There are two or three million of species on earth, sufficient, one would think, for observation. But it must be said that in spite of all the efforts of trained observers, not one change of a species into another is on record." ("Life and Letters," Vol. 3, page 25.) Though he said this about fifty years ago, and the whole civilized world has been searching night and day in all the earth for such a change, still no such evidence is found, and this is admitted by the leading evolutionists of the world today. (Sir William Bateson, "Evolutionary Faith and Modern Doubts," Science, January, 1922; see, also, Bateson in Nature, May 10, 1924; Dr. Thomas Hunt Morgan, "Evolution and Adaptation," page 163; Dr. D. H. Scott of England, the great botanist, on his address left before the British Association for the Advancement of Science in 1921, Nature, September 29, 1921; Dr. Geo. B. O'Tool, "The Case Against Evolution," chapter 1.)

### MY DISAPPOINTMENT—HIS APPOINTMENT

By J. Howard Whitt, Principal Riverdale High School, Knoxville

In the early spring I placed my application with the Northern Baptist Foreign Missionary Board. At that particular time there was an opening for a teacher in English in the Judson High School of Maulmein, Burma. The secretary wrote me to see if I would be interested in the work at Maulmein. I prayed about it and wrote the secretary, Paul E. Alden, that the work did appeal to me very much. He sent me a formal application and I filled it out and sent it to him. In a short time I received a medical blank. The doctor examined me and found nothing wrong at the time. After sending in my medical blank I received a letter saying, "Be preparing for orders to appear in New York for conference and sail immediately afterwards."

A few days after my physical examination I became ill. The doctor came and diagnosed my case. He said, "My boy, you have malarial fever." Three days from that time I received a telegram from the American Foreign Missionary Society of New York saying, "Come to New York, June 22, with baggage, ready to sail." I was disappointed, of course, but I was in a position to pray, and I did pray, "God's will be done, not mine." So my sailing has been postponed indefinitely. God has been gracious to me and I am gradually being restored to my health.

In my disappointment it seems it was God's appointment. I have a clearer vision of Him ("the fellowship of His suffering and power of His resurrection"), and if it takes disappointment to help me to see Him more clearly and to love Him more dearly, I say, "Come, Holy Spirit, and disappoint me again and again."

### DEACON BUMPUS

By R. M. Hickman

Some people's vision is so limited that a dollar in front of their eyes will obscure the whole world from their view.

The chief objection to some "moving pictures" is that they do not "move" soon enough.

What shall it profit a woman if she gain the whole world and lose her bobbed head.



Since recovering from my illness I have been working with Mr. Hudgins in his special program of Sunday school work, to reach every rural church in Tennessee. I am in Stewart County Association just now trying my best to prayerfully organize according to the Baptist plan. God is blessing me in this work and I find these people ready and willing to co-operate with the Southern Baptist Unified Program if they can only receive the proper information. How? Through literature and rural workers.

The interest the laymen's movement or brotherhood is manifesting in the South is bringing renewed hope to everybody. Soon Southern Baptists will be able to send back the returned missionaries and order others to sail for foreign ports. Our rural churches need to be taught the plan of Scripture giving.

As a volunteer for foreign missions I want to say to other foreign volunteers of the South, "Let us not become discouraged in our disappointments but place our stored-up energies into the machinery of the Southern Baptist Convention. May God give us rural workers courage and grace to take to the lost men of Tennessee's remotest bound the answer in which we have staked our eternal souls, "This is my beloved son, hear ye him." If we organize according to the New Testament plan we can't fail.

From a heart that loves Christ and the Southern Baptist cause.

### WHY BAPTISTS SHOULD NOT UNIONIZE

(Continued from page 3.)

Father hath sent me, even so send I you." "Teach them to observe whatsoever I have commanded you." "Father, let this cup pass. Nevertheless, not my will, but thine be done." There stands the cross; yonder is the new grave. He will be soon rejected by men, spat upon, scourged, dragged through the streets, and out to Calvary. "Nevertheless, not my will, but thine." It took that to save lost men. Now those who are charged with the gospel which, if he neglect, he must be "Anathema." Even though angels unionized with him, he would be "Anathema." What of them?

"I gave my life for thee,  
My precious blood I shed,  
That thou mightst ransomed be,  
And quickened from the dead.  
I gave, I gave my life for thee;  
What hast thou given for me?"

### THE GLORIOUSLY FINE CONDITION OF SOUTHERN BAPTISTS

By Livingston T. Mays

The nature of my work as field secretary of the Anti-Saloon League brings me to nearly all of our churches. The emphatic fact that astonishes the visitor is the magnificent condition of Southern Baptist churches in contrast with the pessimistic notes now often heard.

They are filled to the last square inch at the Sunday school hour with the brightest, best educated, cleanest and finest young folks who ever lived. There are ten times as many of them as were in Sunday school fifteen years ago. Then hosts of men and women crowd the adult classes, while they rarely attended until comparatively recent years. There are 2,724,367 enrolled in Southern Baptist Sunday schools, and Tennessee schools must be in the lead by the throngs I find attending them.

Our Southern Baptist churches gave last year over forty million dollars—to be exact, \$40,106,852. They baptized within fifteen hundred of two hundred thousand converts to Christ. They own \$184,000,000 worth of church property. Everywhere I go their prosperity in finances, in numbers and best of all, in teaching the Word and in spiritual life, is gratifyingly astonishing.

In glaring antithesis to these glorious facts our denomination is tremendously in debt and has made a record of failure, without a parallel in the history of Christianity, in that each year for eight years it has given less to missions than the preced-

ing year. No such thing has happened before since Jesus came to earth. Think of it! Christian people taking the back track on missions! Have we lost the mission spirit? No! a thousand times no! Everywhere I find the young and the old filled with missionary enthusiasm and knowledge. We must tell the whole world that Christ came to save. Southern Baptists by the million wish to tell it.

What must we do? We are like the Steel Trust whose head, Judge Gary, passed away last week. When he became the head of it he found it was losing millions annually by antiquated machinery which had proved itself a failure. He did not hesitate. With sure and quick hand he discarded it.

The trust was worth its millions compared to which the value of the old machinery was trifling. What was the result? His corporation became the strongest manufacturing concern on earth.

There is an autocratic oligarchical spirit which designates as disloyal to the denomination the Baptist who with the spirit of progress and missions burning in his soul advises the discarding of machinery which has for eight years done less and less, and suggests that we do what any other organization on earth would do—bring fresh blood into leadership. If all had done as well as Dr. Bryan in Tennessee, think of how much better conditions would be.

It cannot be the fault of Southern Baptists in their churches that conditions are they are, for the churches are doing the finest work in the history of Christianity right now—winning souls, developing the young, influencing social life, erecting beautiful temples of worship and great gospel teaching buildings. The failure is somewhere else. Southern Baptists will at the right call, with the right note in it, pile into the treasury of the Lord millions of dollars for the evangelization of the world, for they are in a most gloriously fine condition and the finest body of consecrated Christians who have existed since the Christ said, "Go ye into all the world and preach the gospel."

## Tennessee Rapidly Becoming Industrial State

### *Great factories bring pressing problems for Baptists*

One of the most remarkable industrial incidents in American life is the sudden and rapid crowding of manufacturing concerns into certain Southern sections. The nation had long looked to New England for her textiles, to the North for her machinery, and to the Middle West for her preserved food supply. Suddenly, almost before the South realized what was happening, factories began to spring up before our eyes, and now, ere we are aware of the seriousness of our situation, we have among us great and rapidly growing industrial centers which bring new problems to Southern statesmen and religious leaders.

Tennessee, by virtue of her wonderful natural power supply and marvelous climate, finds herself in the center of this new industrialism. The greatest aluminum plant in the world is in her bounds. Two of the largest artificial silk mills in the world are within her bounds. New and rich zinc mines are being opened up. The milk companies have come with their demand for millions of tons of milk each year. Kraft, the great Baptist layman of Chicago, is opening up a cheese plant in Tennessee, and others will follow. All along the Tennessee River, and others of our beautiful water courses, great dams are being built and power is being harnessed until soon we will have a tremendous amount of it. And industrial plants will follow these power plants.

### *Tennessee is Going to Be Immensely Rich Ere She Realizes It!*

Our sudden rise in economic power must not be met with worldly glee or placid joy. It is bringing to us the most significant problems we have had to face since slavery ceased to agitate the state. We are now called upon to handle matters of tremendous moment; and if we fail to do what our God expects of his people, then we shall reap the curse that has followed always in the wake of industrial life such as is coming our way. Let us notice some of the facts which we must consider and prepare for.

1. Our rural people are going to be drawn into the maelstrom of industrial life where the grind for a living will stifle the souls of their children and undermine the foundations of our future unless we meet it with something which the factories cannot or will not give.

2. There will be an influx of foreign peoples from whom Tennessee has so far been practically free. They will come with their foreign ideals and religions and their anti-social, anti-American, anti-Anglo-Saxon dreams. We must be ready to meet them with the gospel of Christ and bring them into line with our customs and ideals, make true Americans of them and their children.

3. There will come the struggles between capital and labor. Already we are having a foretaste of such conflicts. We must plan early to instill into our Southern industrial life the Spirit of Christ and thus save our fair state from the havoc wrought by industrial wars.

4. There will come into our state an ever-increasing number of social parasites. In every industrial center they are found—  
anarchists, I. W. W.'s, agnostics, thieves and moral lepers who earn their living by preying upon the weak and the ignorant. Tennessee Baptists will be traitors unless they prepare to save their unlettered masses from these vultures.

5. There is going to come the usual orgy of sin as a result of the sudden increase of wealth. It has ever been so, and we need not expect that the people who are going to make money in our state are going to prove themselves different from other people. Tennessee Baptists are responsible for half the population of the state since about half of it is Baptist in faith or inclination. We must begin now to train our people in the grace of world service so that they will not be swept off their feet by the devices of sin which always come where there is money.

6. We are going to find our boys and girls ready and anxious to turn away from the places of preparation in order to enter these factories for wages. Masses of them, as soon as the laws will permit, will go to work, and their growth in body, mind and soul will practically cease when they do. There is nothing in the daily grind of factory wheels to develop character and to grow brains. We must keep constantly before our young people the big ideal of Jesus and seek to keep them in school and college. Tennessee holds a large number of the coming great men and women of the world. Shall we let them be enslaved by the coming industrialism?

7. There is going to be a need for leaders of our Baptist work in these industrial centers. We have no place where they can be trained. We must seek out young men who desire to do that kind of work and enable them to go where others have done successful religious work in industrial sections and there let them be prepared for the day that is before us here.

IN OTHER WORDS, TENNESSEE BAPTISTS MUST BESTIR THEMSELVES RIGHT NOW. The thing we need to realize is that time is short. We have never done mission work in industrial sections, but we must do it now, not ten years from now.

The thing needed is a great rally from our people to Our Unified Program making it large enough so that we may put missionaries into these strategic centers as they come into existence. Let every pastor seek to enlist all his people in giving to the Unified Budget.

We must pay off our debts immediately so we shall be able to press on.

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION, O. E. Bryan, Ex. Sec.

## THE NEWS BULLETIN

### FORMER EDITOR DIES

Dr. E. Z. F. Golden, a former editor of the Florida Baptist Witness, died at his home in Williston, Fla., July 4, after a long and useful life. He had held pastorates in four states and was one of the ablest and truest defenders of the faith. He was married forty-four years ago the week of his death. Secretary C. M. Brittain assisted in the funeral service, which was one of many touching scenes.

### FORMER TENNESSEAN LOVES BAPTIST AND REFLECTOR

Brother T. L. Barrow, of Denton, Texas, sends a word of greeting to the editor and the brotherhood of our state. He is an old Union University student and was formerly a pastor in our midst. He says, "My ministry there and college days were happy ones. Possibly the greater part of my school mates and brethren in the ministry, like myself, have gone to other states. Since coming to Texas thirty years ago I have been in the ministry here and in Oklahoma, but have never lived outside of Texas. I am not in the pastorate at present and have not been for some ten years. Have been doing evangelistic work. I want to say the Baptist and Reflector is among the finest Baptist papers I ever read, also the Baptist Standard of this state. I pray God's blessing on His work in the state of my nativity."

### CENTENNIAL OF FRANKLIN EPISCOPAL CHURCH

On the 25th of this month St. Paul's Episcopal Church of Franklin celebrated its centennial. This congregation was organized 100 years ago on that date. Its leader at the time was James Hervey Otey, who later became the first Episcopal bishop of Tennessee. It is difficult for us in our day to realize that the time has been so short since some of our great religious bodies began their work in Tennessee. Yet, according to an article in the Commercial-Appeal, a religious leader of Kentucky has said only a short while before this church was constituted, "It may be hazarded as a public conjecture that no Episcopal church can ever be erected in that state."

A great program was arranged for the centennial celebration. Bishops Green of Mississippi and Gailor of Tennessee had parts on the program, which was given last Sunday in honor of the occasion. The church has had a unique and interesting history and is still one of the leading bodies of the Episcopal brotherhood in our state.

### SOUTHWIDE BAPTIST STUDENT SUMMER ACTIVITIES

By W. H. Preston

The Southwide Baptist Student Work is being carried on this summer through Student Conferences in the various Summer Schools. Such meetings have been held in N. C. C. W., Greensboro, N. C.; University of North Carolina at Chapel Hill; State Teachers' College, Springfield, Mo., and other places.

Following the Southwide Student Retreat held at Ridgecrest in June, a campaign has been launched to promote the subscriptions to the Baptist Student Magazine. It is hoped that there will be at least a 100 per cent increase in the subscription list this fall. Many of the schools are having a "Baptist Student Booster Booth" on Registration Day, serving lemonade or ice water and taking subscriptions.

Mr. Frank A. Leavell, Secretary of the Inter-Board Commission, and the writer, Southwide Baptist Student Secretary, have been taking part in conventions, summer conferences and summer assemblies in the various states during the past few weeks.

Miss Louise Foreman, Baptist Student Secretary, is enjoying a trip to Europe and the Holy Land this summer and will come back with a new vision and an even greater inspiration to carry on her work among the college students of the South.

Fourteen student conferences will be held this fall during October and November. The list of the conventions and their places of meeting follow:

October 14-16, Oklahoma-New Mexico, at Weatherford, Okla.; Missouri-Illinois, at Liberty, Mo.

October 21-23, Alabama, at Montevallo; Texas, at Dallas.

October 28-30, Virginia-Maryland, at Williamsburg, Va.; North Carolina, at Raleigh; Louisiana, at Natchitoches; Mississippi, at Starkville.

November 4-6, Tennessee, at Knoxville; Arkansas, at Conway.

November 11-13, South Carolina, at Anderson; Georgia, at Forsyth; Florida, at DeLand; Kentucky, at Southern Baptist Seminary.

### SON TAKES FATHER'S PLACE

Editor Routh, of the Baptist Standard seems to have joined us in letting mistakes get by. In reporting the marriage of the Rev. Roy L. Johnson, he says: "Mr. Johnson is a graduate of Wachita Teachers' College in Arkansas and received his M.A. degree from the Baptist Theological Seminary of Fort Worth." It is not "Wachita," but "Ouachita." It is not a Teachers' College, but our Baptist College. And Brother Johnson did not get an M.A. from the Seminary, but a Th.M. Aside from these things the article is correct. He did marry Miss Nell Cowan, of Campbell, Texas, a charming and talented young woman.

Roy was a wee sma' lad when his father lived in our home town in Arkansas. This father, R. L. Johnson, went to Ouachita College to prepare for the ministry but later felt that he was not called to preach and spent a good part of his life teaching. He taught the little summer school where we received "our start" and later married one of the fine Baptist girls of our community and spent the remainder of his life there as teacher and as merchant. He was a good strong joint in the backbone of our church and has given to the world some splendid children, one of whom is now preaching for him who has gone on to claim his reward from the Father.

### BURNETT BUSY

New Laymen's Leader Going Strong

Brother George Burnett, assistant to Dr. J. T. Henderson in the Laymen's Movement work, is actively engaged in his task. During the first half of July he was with churches in Tennessee. The latter half of the month he was in Arkansas, where he visited seven churches. During the first week in August he was in Oklahoma and supplied for Dr. M. F. Ham of First Church, Oklahoma City, the first Sunday. August 14 he was in Jonesboro, Ark., where he spoke in the First Church and spent the day with Layman P. C. Barton, who has done so much for the Baptist cause in that state. We feel that Brother Burnett is in a place where he will be able to do a great kingdom work.

### GOOD WORD FROM FLORIDA

Mrs. Ed Williams, of Miami, Fla., sends in her renewal and along with it a letter that is encouraging. She says in part: "Sometimes, I think, since I have been away from Tennessee so long, I will quit taking the Baptist and Reflector, but as I have had it in my home for twenty years, and can't remember when it began to go to my father's home, I just haven't been able to make up my mind to do without it. I am always so glad to keep in touch with the

work in my native state. I can't tell how much I enjoy the paper. It gets better and better all the time. Week after week, for ten years in Florida, has come the Baptist and Reflector as well as our own Florida Baptist Witness."

We are glad our sister is going to keep us on her list and appreciate her kind words.

### TWO MORE PREACHERS

Pastor J. H. Sharp, of Sevierville, sends a report of the ordination of two splendid young men to the gospel ministry, Herman Matthews, class '27, Carson and Newman, and Neslie V. Underwood, class '26 of the same school. These are the first preachers to be sent out by the Sevierville church in the memory of the oldest present members. Brother Matthews will teach in Stockton Valley Institute during the coming session, Brother Underwood will teach at Robbins, and both will do pastoral work.

Both young ministers are going to become full fledged pastors. Brother Matthews was recently married to Miss Olive Murrell, of Sevierville, and the fortunate Brother Underwood will soon claim as his bride Miss Mary Emma Sharp, daughter of Brother "Jake."

Brother Sharp has just returned from Texas where he helped in two revivals, one with Pastor Scott and the church at Ferris, the other with Pastor Ballard and the church at Richardson. There were thirteen additions for baptism in the two meetings, ten of them being men.

### DICKSON CHURCH TAKES ON NEW LIFE

Brother Sibley Burnett has taken up his task with the church at Dickson and is having the evidences of God's approval from the first. Already there have been professions of faith at the regular services. Miss Zella Mae Collie was with the church the third week in August teaching a class in the Normal Manual and leading in a census of the community. Beginning last Sunday, Brother J. P. Carter, of Louisville, who was to have been with the Pulaski saints, is leading in a revival and much good is expected to result.

### WATCH THE FOREIGNER

The Church Federation of Sacramento, Cal., has recently sent out an article calling attention to the fact that the great majority of the violators of our prohibition laws are foreigners or are the descendants of non-Protestant foreign parents. In one article which reports the proceedings of a court, there appear the names of six violators who were sentenced to various terms in the penitentiary for bootlegging or moonshin-

ing, and all of them are foreign names. The Federation says, "Vice elimination is basically a matter of immigration control." It would be interesting reading could one have a list of all the convicted violators of the Eighteenth Amendment and the Volstead Law along with the church faith of their parents.

### TWO GOOD MEETINGS

Pastor J. M. Rogers, of Greenbrier, has recently been blessed in leading souls to Christ. He helped the church at Chalk Level in a meeting which resulted in twenty-two professions of faith and twelve baptisms. Later he was with one of the churches in Columbia, where there were ten professions. In the latter place he preached under a tent. Brother Rogers is doing a good work at Greenbrier and is helping in other fields.

### FOR FREE DISTRIBUTION

A Valuable Booklet on "How to Use Chilean Nitrate of Soda."

The Chilean Nitrate of Soda Educational Bureau, 57 William Street, New York City, has prepared for free distribution on request a valuable booklet which every user of Nitrate of Soda should have in order to enable the intelligent use of that valuable fertilizer to secure maximum results and avoid excessive use. It indicates the quantity to be properly applied in the case of each field crop, garden crop, or in the case of flowers, shrubbery, lawn grass, growth of trees, etc. If you would have vigorous growth, avoiding waste of fertilizer, and avoiding possible injury from excessive use, write at once to Chilean Nitrate of Soda Educational Bureau, R 222, No. 57 William Street, New York City, mentioning the name of this paper, and the booklet will be sent free of charge.

### STONE REVIVALS

Pastor E. W. Stone, of Little Cedar Lick Church, Wilson County, has been blessed of the Lord during the summer. He held a meeting with Pastor C. E. Pennington and the Cane Creek Church. This church is Brother Stone's home church, located five miles from Cookeville. There were fifteen professions of faith and additions to the church. Two night services were rained out, but the congregations were unusually good at the other services.

Brother Stone did his own preaching in the meeting with Little Cedar Lick Church. Ten days were given to it and there were eight additions to the church. One united with Mt. Juliet Church and two others will come into Little Cedar Lick. This is his fourth year as pastor of this

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church and he has held all the revival meetings save the one last year. At the close of this meeting the church gave a good free will offering which was not charged against his salary. This is as it should be. Why should a church that pays a small salary give \$100 or more to a visiting preacher for conducting a revival and give the pastor nothing when he does it?

**WORD FROM FORMER TENNESSEAN**

Brother H. E. Pettus, of Elizabeth, La., sends us a word of his work. There were 20 additions at Elizabeth in a meeting in which A. J. Smith of Shreveport did the preaching. Brother Pettus has just closed a good revival with Pastor Charles Miers and the church at Palestine. There were twelve additions for baptism. The Southwest Louisiana Encampment has closed with a great meeting. Secretary J. B. Moseley gave 232 awards for work done in study classes. Brother W. H. Sims of Shreveport did the evangelistic preaching during the encampment and there were eleven professions of faith while 112 young people dedicated their lives for definite Christian service.

Brother Pettus is a native of Tennessee and recently visited the state when he was here to bury his companion, who also was a native. We rejoice in his good work and glorify God for it.

**AVONDALE CHURCH WINS**

Avondale Church, Chattanooga, has won a signal victory and is now, according to Pastor D. B. Bowers, "able to say we owe no man anything but to love him." The church has just finished a campaign for the payment of the debts which it has carried for some time and the total of \$4,800 has been raised, with some to spare. Dr. Bowers writes that the church will now redecorate its building and hope to hold the dedicatory exercises the last of September. Brother Bowers has been with the church only six months and now for the first time in its history it is free from debt.

**GREAT REVIVAL AT SHOP SPRINGS**

Pastor J. D. Moore reports the conclusion of a gracious revival with his people at Shop Springs. Pastor T. H. Davis, of Watertown, did the preaching and J. Charles Yelton, of Mt. Juliet led the music. Brother Moore speaks the praises of this team of Christian workers. "Both in sermon and song," he says, "the old gospel was proclaimed with power. On Friday the pastor baptized twenty-one into the fellowship of the Shop Springs Church. It was the greatest meeting the church has had for many years."

**STORY HOLDS GOOD MEETINGS**

Brother N. D. Story, of Corinth, Miss., has been doing some good evangelistic work during the summer. On the 7th of August he began a meeting with Palestine Church, in Chester County, Tennessee, which resulted in fifteen additions, ten for baptism. He says, "This is a weak church in membership but strong in spirituality." August 14th he began a meeting with Olive Hill Church, in McNairy County, and it resulted in twenty-one additions, nineteen for baptism. "Spiritual power ran high during the entire meeting," he says. J. H. Gooch is the happy pastor of this church.

**ONE OF THE BIGGEST REVIVALS IN THE HISTORY OF THE LIVINGSTON CHURCH**

By Evie Tucker, Pastor

We closed last Thursday night one of the biggest revivals in the history of the Livingston Church. There were four things that made it a great revival. (1) It was a meeting in which God's people worked and prayed as they had never worked and prayed before. (2) It was a great meeting because we had a God-called preacher with a God-given

message that stirred the hearts of the people as only God's truth can stir. (3) The joys of salvation were restored to the hearts of many who had grown cold and indifferent. (4) It was a meeting in which men and women, boys and girls, could be born of the Holy Spirit and be made to shout the praises of God.

As a result of the meeting there were more than a score of professions of faith and restorations and eighteen additions to the church to date. There will be others who will come later as a result of the meeting, we are quite sure.

Brother D. Edgar Allen, of McMinnville, did the preaching and the church choir made the music. Never have we worked with a more Godly consecrated man than we found Brother Allen to be. He is a man with a real passion for lost souls. has won a big place in the hearts of all the people who heard him preach.

**NOTED MAN DIES**

S. Edgar Briggs, vice-president of the Fleming H. Revell Company, publishers, New York, died from a heart attack August 17, 1927, at his vacation home, Indian Pond Camps, Maine.

Mr. Briggs was born at Toronto, Canada, sixty-two years ago, and as a young man at Toronto was associated with his father, the late Samuel R. Briggs, in the Willard Tract Depository, publishers. In 1888 he became manager of the New York branch of the Fleming H. Revell Co., whose headquarters at that time were in Chicago. After the removal of the head office to New York he continued as general manager, and for the last twenty years of his life was also the vice-president of the company. His winsome personality and his un-failing spirit of service won for him a remarkably large number of friends in literary, publishing and church circles. Many of them came to know him as "Sam Tregear," a name under which last year he wrote and distributed among them an illustrated booklet, "A Fisherman's Paradise," which unconsciously gave an illuminating insight into his genial and deeply spiritual philosophy of life. He was an active Christian, a member of the First Presbyterian Church, New Orange, N. J., and as an elder in that church was a member of the Baltimore Presbyterian General Assembly in 1926.

**LAMBERT-CROUCH DEBATE**

Interesting Occasion at Dunlap

A few weeks ago there was held in Dunlap a debate between O. C. Lambert, of Obion, member of the Church of Christ, and Pastor W. W. Crouch, of the Dunlap Baptist Church. Two propositions were discussed: (1) "The Church of Christ" was set up on the day of Pentecost and is scriptural in origin, doctrines, name and practice. (2) "The Scriptures teach that Baptist churches were set up (founded) by Jesus before the day of Pentecost and are Scriptural in origin, doctrines, practice.

Dr. Phillips, of Mayfield, Ky., was moderator for Brother Lambert, and W. E. Billingsley, of Chattanooga, for Brother Crouch. The discussion lasted from July 18 to 22, inclusive. Brother O. R. Blalock, in writing of the debate, says in part:

"Elder Lambert put forth every effort to establish the theory that the church was founded on the day of Pentecost, and to defend his position on the question of baptism for the remission of sins, but was thwarted in every effort by the able mind of his opponent. He floundered all through the affirmative to establish the theory of the origin of the church and even violated the rules of the debate by continuing the discussion when he took the negative of the second proposition. He never at any time put up a point that he could substantiate in denial of Brother Crouch's affirmative, except that the words Missionary Baptist Church could not be found in the Bible.

"On the last go-round, Elder Lambert got pretty warm in his discussion, berating and making fun of his opponent. But in spite of the fact that he was ably assisted by his moderator and others, the challenger went down in defeat before the intelligent audience.

"Brother Crouch, who is one of the most able and well posted Baptists who have been in this section for some time, handled his discussion in the best Christian manner and not only gained his points through able knowledge but through conduct that becometh a Christian gentleman. He was congratulated by the moderator of his opponent as being one of the fairest debaters he had ever met. The writer (Brother Blalock) has known Brother Crouch for the past year and finds him to be an able exponent of the Bible and history. He is a graduate of the Baptist School at Murray and of the Baptist Theological Seminary at Louisville. He not only knows a great deal of the Bible by heart, but has it in his heart as well.

"May God bless him for the able defense of the true and only gospel and preserve him for many years to come. While we as Baptists, through years of attendance at Sunday school, prayer meetings and church have learned something, we should be ready to take post-graduate courses. But we are sorry to have to state that we are still babes in the gospel still crying for milk."

**BAPTIST BIBLE INSTITUTE EXPECTS LARGEST ENROLLMENT OF HISTORY**

E. F. Haight, Professor of Church History

The Baptist Bible Institute, New Orleans, is expecting the largest enrollment of its history during the 1927-1928 session, which begins September 20. Already 201 applications for admission have been approved and a score or more are pending. A year ago today (August 17) only 134 applications had been approved. The entire enrollment last session was 225, scarcely more than the number already applying for admission this year. This means that the enrollment of the coming session will, in all probability, reach the 300 mark. The largest enrollment of any previous year was 267 during the 1925-1926 session.

It is encouraging, too, to note an increase in the number of college students in the prospective student body and the large number applying for theological degrees and diplomas. Of the 201 applicants approved, eighty-three are college students; sixty-seven of the others hold high school diplomas. The theological course, which is the standard course for preachers and includes Greek and Hebrew, leads the other courses in the number of applicants with fifty-eight. This means that the number of preachers is approximately eighty.

In the student body forty-seven different colleges and universities are represented, located all the way from Dublin, Ireland, to Abilene, Texas. There are students from nineteen different states and from three foreign countries. Among the students coming from abroad are four young men from Ireland and two from Italy. The largest number from a single state is from Louisiana (fifty-five), with Mississippi second (twenty-one) and South Carolina and Alabama following with nineteen and eighteen, respectively.

**THEOLOGIANS VERSUS THEOLOGIANS**

By Livingston T. Mays

Rev. Paul Hodge's recent review of Dr. E. Y. Mullins' work in the columns of the Baptist and Reflector reminds one of the famous remark Principal Fairburn, of Scotland, made on his visit to America when he said, "The most astonishing thing I observed in America was the temerity with which those without previous theological training approached the discussion of theological subjects."

Thousands of us Southern Baptists have sat at the feet of President E. Y. Mullins for two to four years each and it is impossible to make us think he is unorthodox or that he does not fully believe in the Bible as God's word. Dr. Mullins stands at the head of the hosts who believe the Bible, who believe the fundamentals of the Christian religion. He ranks as the leader against the modernists. All enemies of true religion recognize him as their foe. His Damascus blade has cut down their arguments by the thousand. Baptists of the world have recognized him by three unmistakable proofs by making him President of the Southern Baptist Theological Seminary, by electing him President of the Southern Baptist Convention and by making him President of the Baptist World's Alliance. Modernists are tickled to death to

(Continued on page 16.)

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### SUNDAY SCHOOL NOTES

#### BRIGHTENING UP

Things are brightening everywhere. Never was there a finer feeling among Tennessee Baptists than today. Never did our associations give so much time and care to the Unified Program and to the things that wean for progress than they have given this Fall. Only one association so far visited but what has increased in membership and in S. E. Enrollment as well as Baptisms. Only one that has not had a better program and a finer feeling of fellowship. The work of this department has had unusual hearing and response. We take courage along all lines of our work. The associational leaders are inviting us to come and help put on a real program. The State Mission program is being felt. Dr. Bryan with his great Message on Wall Building; Dr. Freeman with his stress upon the Papers and his Optimistic message on Baptist Future; Miss Northington with her always happy talks to the woman and the brethren everywhere chiming in with their hearty approval of all the work and then Dr. Stewart with the story of the greatest Orphanage in the country and the splendid work he is doing down at Franklin mellow the crowds to a high pitch of spiritual fervor. If this is kept up and the men with the pessimistic speeches about our debts and failure are kept away we will soon be on the road to success. We will pay our debts much sooner if we talk about what we have done with the money rather than telling what will happen if the debts are not paid. No one wants to put his money in a losing deal. No one wants to invest in a sinking ship. Our ships have not gone down yet and if we understand God's Word they will never go down until Jesus comes.

Good news comes from all our Rural Workers this past week. We cannot give a report each week of all the men but we sum up by saying that they are all busy and making splendid reports. The associations where we have been are reporting good things from the rural work being done in those sections.

The best work that we are doing at present is in the Group Meetings being held in all the associations. The plan of the Associational Organization is to group the churches into about four or five groups (better four) and appoint a group leader over each group for each of the three lines of work done through this department. We are stressing Sunday school work during the first month of each quarter; Laymen's work during the second month and BYPU during the last month of each quarter. The plan is to hold an Afternoon Meeting in each group every month. Group No. 1 the First Sunday; Group No. 2 the second Sunday; Group No. 3 the Third Sunday, and No. 4 the fourth Sunday. That will mean that every quarter the first month each group will put on a Sunday school program. The second month each group will put on a Laymen's program and the third month a BYPU program. This will relieve us of any conflicts and at the same time will give each group a meeting of some kind every month. The average number of churches in each group is less than eight. Hence, at least, every two years we will touch every church in the state with a meeting of some kind. At these meetings we discuss the fundamental things of the

Kingdom. Interest is aroused in all lines of our work and results in the demand for training schools and other more definite characters of work. Many are discovered and developed for leadership and a unifying of the people all over the associations is brought about. We will get ready in a few months now to print each week a program for the meetings a month ahead so every worker over the state may have a suggested program for the meetings just as we have for the local unions and schools.

One thing we need as much as anything else is a conscience on Sunday school and BYPU work. We need to arouse our people in a general way to the need of it before we can ever get them to take definite training for the work. These general meetings do this in a great way. Then they do not interfere with any local service as they are all held in the afternoon on Sunday when men and the young people are free to attend. We can never expect our people to go to general meetings much when they are all held on working days for so many of our men as well as young people belong to other people and cannot leave their jobs when they please. They can go on Sundays and will if the program is made for them and they given the opportunity. Let us hold these meetings regularly.

To show how the general officers of the average association are interested in the regular work of our denomination, I quote from a letter being sent out by a moderator to all the people of the association whose names and addresses he could get hold of. That means that these went to all pastors, Supts., BYPU Presidents; W.M.S. Leaders, Laymen, etc., found in the minutes.

"We urge every Pastor and other Ministers, Superintendents of Sunday schools, Church clerks, and the leaders of all our various organizations to begin now to plan to attend, and to see that complete and accurate reports are presented, so that our Minutes may show the extent of our work, and also reveal the needs of the Association—also send messengers and if possible have all stay for the two days. Have all reports of the churches and the different organizations made up early and have them approved by these bodies, so that the folks at home may themselves know what has been done. We are hoping for a record report this year. Report blanks will be mailed to all clerks.

Work that our people may attend, and pray that the Holy Spirit may be with us, to the end that this session of Sweetwater Association may mightily promote God's Kingdom and encourage his workers.

Fraternally your Moderator of last year,  
W. A. GHORMLEY.

Swan Haworth has been out sick but is better and back on the job. His friends all over the state have been praying for him and will rejoice to know that he is convalescing.

We have received printed copies of a number of associations showing that they are planning definitely for a great meeting. Gibson County shows up this week with a splendid outline of work. We are expected to be there on the day for our work. Dyer County also is planning for a great night session for the Laymen. We will be there also.

The big South-wide Sunday school conference will be held next Jan. 17 to 20 at Greeneville, S. C. We are anxious that many of our people attend this great meeting.

Frank Collins has just closed a fine training school at Hannahs Gap Church with about a dozen taking the entire Manual. He has spent two weeks with this great church and with others helping delivered a large number of awards both in the Normal Course and BYPU. The Hannahs Gap Church is working for the Standard in all her Unions as well as Sunday school. This will set a pace for all the association and in some respects the entire state.

Last week we visited Grainger County; Cumberland Gap; East Tennessee and Jefferson County Associations and had a fine time everywhere. These are all growing rapidly along all lines. At Washburn we spoke at night and planned for a Big Training school with the understanding that they would invite our other nearby churches to come with them in the study. Why could we not do this in many places. A whole group of churches might do this same thing.

#### CITY-WIDE ORGANIZED CLASS CONFERENCES

Knoxville and Chattanooga will put on a city-wide conference for Organized Class Workers after Jan. 1st and will make an effort to get all our Class Officers and Teachers to study under the leadership of expert instructors for a full week nothing but Class work. Knoxville meeting will be held Jan. 29 to Feb. 4 and Chattanooga Feb. 26 to March 3rd.

Mr. Daniels reports a fine school last week at Oakland.

Mr. Sibley C. Burnett, pastor at Dickson, has just closed a great training school with Miss Collie helping. A census was taken and the school thoroughly organized and graded and they are working for an enlargement of the church activities along all lines. We watch this church with interest now and will be disappointed if it does not grow wonderfully.

Douglas Hudgins and Miss Blanch Jones married Sept. 1st and will teach in the Park City Junior High School next year. They will make their home in Park City but Douglas will remain as pastor to the church at Smyrna where he has been preaching during the past year.

We are very much pleased over the way Dr. J. T. Warren is taking hold of Carson-Newman College. I have never seen a finer atmosphere in the country round about Jefferson City than we find there today. He is sane and sensible and thoroughly sound in doctrine, a true Baptist and a man of unusual preparation as school man. He believes in all school activities but places intellectual attainment first. He not only believes in placing first things first but he believes that boys and girls who are not physically able to get a place on teams for play should have physical training also. No paid players, no making games first, no making class work second. God give us more school men like him.

Rev. Tiffany writes from Benton, "You will remember that Mr. J. W. Christenbury came to us on last Christmas and held a training school for our young people. Since that time he has dropped in occasionally and each time was welcome and did our people good. He has been to our church again recently for a training school in the Sunday School Manual. Our people gave a unanimous vote of thanks to the Board for sending him and to him for his splendid work. Truly our brother has won a place in all our hearts and we thank you kindly for lending him to us."

At this time of year so many of our superintendents are changed by electing new ones and many times these new names are not carried in the letters to the association. It will aid us wonderfully if some one will

report any changes that may take place in the school. We are anxious to serve and cannot without the address of some one in your church.

We trust that every one will observe State Mission Day in the Sunday school on October 9th. If the program does not fit have some one in the school make a program that will fit your school and make this a big day.

### LAYMEN'S NOTES

We have not attended an association where the laymen have not had a chance this year. It is heartening to see how the men of the state are taking interest in the work of the Kingdom and how the leaders of the associations are learning to give them recognition. The trouble with the men all these years is that the leaders have made no program for the men and have constantly given recognition to the women and young people and fussed at the men because they did nothing. No wonder. The women have been organized for 100 years and the young people have had a program for years but just the last few months have the men been recognized at all by a definite plan or program for their work. Men will work and give when they know how just like others.

#### THE STUDY CLASSES FOR MEN

It is our honest judgment that there is no place in the training service for an Adult BYPU for this is a misnomer. There is, however, a place for training men and women as well as young people. The young Christian whether he be young in age or not should have a place to learn how to serve. At the BYPU hour all the church should come together for training. Men should study Missions, Stewardship and other lines of work that they should be interested in and learn how to do God's work like other members. They might take training classes in the Normal Books, or even the BYPU Study Courses, and learn how to become teachers and officers of the Sunday school and other inside organizations of the church. Or a study of Church Officers, Soul Winning or the Duties of Deacons would help wonderfully. All might come together for a closing service in the church and thus help to hold the people for the evening preaching service.

Sorry to note the illness of Mr. B. F. Jarrell, Humboldt, but rejoice to state that he is better. He is to make the report of Laymen's Work at the Gibson County Association next week.

Mr. J. P. Anderson, Group Director for one of the groups on Hardeeman County Association, writes for information concerning the work and says that he wants to get things going in his section. That sounds like business.

There is to be a Group Meeting for the Lewisburg Group of Churches on Sunday afternoon Sept. 4th at Lewisburg. All the churches close by are invited. The program begins at 2 P.M. and closes at 4:30.

#### SOME THINGS MEN CAN DO DURING SEPT.

Attend your association if it has not already met and help to make it a success. Be ready to speak to the report on Men's work. Help to get the work before the men. Get your men to attend with you.

Organize in your church a Stewardship Class and if no one else will do it lead the class yourself in the study.

Go to some other church and help to organize a Brotherhood.

Organize in your own church a Brotherhood if you have none.

Help the young people to put on their group meetings this month.

See that the Baptist and Reflector is placed in every Baptist home in

your church and then help to put it in the homes of the churches close by you.

If there is a community close by that has no Sunday school get some one to go with you and organize a Sunday school and superintend it until you find some one who can do it in your place.

Send in to the Tullahoma Office the names of five of your leading laymen for our mailing lists.

Help to secure the apportionment for your church of the extra gifts to the Debt-paying Campaign.

**SEPT. IS BYPU MONTH**

September being the last month in the quarter, is BYPU month, and we are stressing the value of holding Group Meetings in all the associations. However, our men should not be idle. Let our work go right on with study classes and general Extension Work. Help the young people to put on their meetings and see that every possible assistance is given them in this effort.

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

**SUGGESTED PROGRAM FOR THE BROTHERHOOD MEETING**

- Spirited Song Service.
- Reading of Matthew 9:1 to 9, by a layman.
- Reading of Luke 3:1 to 10, by another.
- Brief prayers by two laymen.
- Song.
- Business session.
- Topic—Osteon
- 1. Location, buildings, and special object of this Hospital. Five minutes.
- 2. Baptist Home Mission Board's relation to it. Five minutes.
- Song.
- 3. Significance of appointment of our chaplain by Veteran's Bureau. Five minutes.
- 4. Number and religion of patients, also whence they come. Five minutes.
- Song.
- 5. Nature of religious service rendered. Five minutes.
- Voluntary talks, one minute each.
- Remarks by pastor.
- Song.
- Closing Prayer.
- Suggestions: For information on these sub-topics, the speakers are referred to the July issue of Home and Foreign Fields, pages 18 and 19.

The interesting paper of Chaplain Williams will furnish ample material for a profitable discussion.

Attention should be called to the fact that physical healing had a large place in the ministry of Jesus.

Answer this Question.—"Nowhere can we find more urgent needs for Christian service, more heart-breaking appeals for light and truth, more misery and wretchedness needing Christian love and sympathy than under present conditions in China. Ask the following question and the way ahead will be clear: 'Would Christ seek a more distracted people to save than he finds in China today?' May it not be due to a lack of faith and a fading of our first vision that we now seem to allow ourselves to be overwhelmed by the present disturbances."—Li Tien-Lue, Vice-President, Shantung Christian University, Tsinan, China.

**PROGRAM FOR GROUP MEETINGS THIS MONTH**

- 2 P.M. Short song service with Scripture reading.
- 2:15. Explanation of the work of Men by the Group Director.
- 2:30. Special Music by some local Brotherhood.
- 2:40. Our Unified Program. (Ten Minute talks):
  - 1. State Missions
  - 2. The Orphanage
  - 3. Ministerial Relief
  - 4. Hospitals
  - 5. Christian Education
  - 6. Home Missions
  - 7. Foreign Missions
- 3:50. Music by the Congregation. Old Fashioned Singing of Old Songs.

4:00. Address: "Conquest of the Land."

4:30. Adjournment.

A BYPU Training School is being held at the Hixson Baptist church with J. W. Christenberry as teacher. The young people of the community are showing much interest in the school. About twenty-five students have enrolled. One and one-half hours are given each night to the study of the BYPU Manual. The school will close Friday night, Aug. 12, when examinations will be given those who are taking the course.

Members of the Hixson BYPU are contemplating great improvements, and much and lasting good from the through the influence and good work of Bro. Christenberry.

**A SERMON**

By R. M. Jennings, Shelby, Miss.

What has become of the man who lived in the house by the side of the road?

Luke 10:33-35: "But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and he went to him, and bound up his wounds, pouring in oil and wine, and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee."

The poem, "The House by the Side of the Road," written by Sam Walter Foss, contains beautiful sentiment and was inspired by a story of rare beauty. You remember the poet came to the top of a long hill and found a little cottage almost in the road, and his attention was attracted by a signpost with a finger pointing to a well-worn path, and following this path he came to a delightful spring of clear water. An old-fashioned gourd dipper hung beside the spring and near by on a table sat a basket of fruit with an invitation to help yourself.

The poet, amazed by the scene, called to an old man who sat on the porch and asked him for an explanation of such hospitality. The old man, the owner of the house and the spring, explained to the poet that he and his wife, who were both well advanced in years, had made this provision that the travelers who might be passing that way, tired and hungry, might be refreshed by a cool drink and some fresh fruit. As he turned to go away he heard the old man say, "'Tis little that we can do for those who pass this way."

With this inspiration Mr. Foss wrote the poem that has made a mighty impress upon the American mind. I trust that the poem has inspired many with the spirit of the man who lived in the house by the side of the road. But as I read the poem in the light of the teaching of the Christ I am convinced that, as another has said:

"'Tis only a half truth the poet has sung

Of the house by the side of the way.

Our Master had neither a house nor a home,

But He walked with the crowd day by day,

And I think as I read of the poet's desire

That a house by the road would be good,

But service is found in its tenderest form

When we walk with the crowd in the road."

We sleep and dream that life is beauty, and we awake and find that life is duty.

Jesus in this parable gives to us a view of life's highway; and when we have gazed upon this rough, hilly road, beset with its many perils, we

realize that it is not enough to live in the house by the side of the road.

Jesus in his teaching goes beyond the spirit of the poem and gives us a higher conception of our duty to those who travel the highway of life. The world usually builds her house on top of the hill and ministers to those who have already reached the top. It is natural that we bestow our fruit and flowers upon those who have already made the grade, but it is divine when we scatter the flowers and distribute the fruit while they are yet climbing the hill.

Jesus in this parable gives to us a picture of two men who live in the house by the side of the road.

The priest lived in a house by the side of the road:

A great class of people feel that the suffering of the masses should not concern them so long as they are not a party to the crime. The priest no doubt reasoned to himself this way: "I did not wound the man. Neither did I rob him, and if all the people in this community were as religious as I, this would never have happened." There are a great many here this morning who came in your closed cars, and within a stone's throw of your home there is some one who could not come to the service this morning because of affliction and poverty, and yet you passed them by. No, you did not rob them, you did not afflict them, but you could help them. I imagine the priest said, "I cannot take a chance of being robbed by stopping to help this poor unfortunate." Many of us who cannot take a chance to help some one who has been robbed and is dying on the highway of life need to remember Gethsemane and Calvary.

Something ought to be done, but let somebody else do it. My brother, there is some one dying today on the highway of life that will not be ministered to unless you do your duty. "As the Father sent me, even so send I you."

The Levite lived in the house by the side of the road:

He went a step further—he went over to where the man was. He is one of those sympathetic fellows whose sympathy opens the tear glands, but never reaches his purse strings. I can hear him bemoaning the conditions that allow such a thing to happen on the public highway. He had a lot to say about the officers not doing their duty. God pity the man that depends upon the law to stop the robbers from operating upon the highway of life. I hear him say that if it wasn't so late and he didn't have a family waiting at home for him, he would do something about this terrible thing. Possibly the next victim may be his own child. This man is the fellow who attends the associations and conventions and makes a long speech and offers several resolutions and returns home with the plaudits of the community ringing in his ears.

In a certain community a meeting was held to devise means of providing for the poor of the community. After hours of debate and many resolutions, the time for adjournment drew near. A man in the rear of the building arose and said: "Mr. Chairman, I move that, before we adjourn, we stand and give three cheers for the poor of our community."

The Samaritan is the man who has heard the call of the Master, calling him from the house by the side of the road to service in the middle of the road.

This man with the spirit of the Master forgives his enemy who has fallen victim to a band of robbers and is willing to help him. This man would not have spoken to the Samaritan if he had met him on the highway, but now he is in need, and that is enough for one who is following the Master in the road.

He laid aside his own safety. A more lasting monument could not

be built than the one erected over the man who suffers for others. When there are more monuments erected on the highway of life because of sacrifice of self, the number of men who walk in the middle of the road will increase.

He did not look upon this bleeding man as beyond hope of recovery. "Oh," he says, "he is still breathing. I must do something at once." I fear there are far too many of our churches that feel that there are many beyond hope of recovery. I bless God for the privilege of preaching a gospel that can snatch them from the jaws of death and from the blazing fire. This man does not inquire as to whether he is deserving or not. Just the fact that he is in need is enough.

The man who follows Christ into the middle of the road will not only provide for the present, but will make provisions for the future care of the unfortunate. He did not leave him there in the road, but carried him to the inn. I am afraid we are ministering only first aid to the robbed class and leaving them in the road. They must have a chance to regain their strength in a quiet, comfortable place. I wonder if our churches are affording such places for those we snatch from the grave.

Brethren, we must mortgage the future to provide for the wounded, robbed mass of humanity if we are serving with the Master in the road.

And the man who lived in the house by the side of the road is now serving with the Master in the middle of the road.

"Then tell me no more of the house by the road;

There's only one place I can live; It's there with the men who are toiling along

That are needing the cheer I can give.

It is pleasant to live in the house by the way

And be a friend as the poet has said,

But the Master is bidding us, 'Bear ye their load,'

For your rest waiteth yonder ahead."

**NEW BOOKS REVIEWED**

**What Is a Christian?** By James E. Clarke. Fleming H. Revell Co. \$1.

This is a good little book of 123 pages by a Presbyterian editor, not on the doctrinal, but on the vital and practical side of Christianity. One statement in the book sums up the entire discussion well: "A Christian is one whose ruling purpose in life is to become conformed, not only outwardly in conduct, but inwardly in mind and spirit, to the divine ideal, as manifested in Jesus Christ."—J. R. Chiles.

**From Every Tribe and Nation.** By Belle M. Brain. Published by Revell Company. \$1.50.

These are fifty missionary stories taken from different fields of various denominations throughout the world. They are good, setting forth what Christ and Christianity can do to uplift and bless people anywhere under all conditions.—J. R. Chiles.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

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**WOMAN'S MISSIONARY UNION**

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ----- Mrs. J. T. Altman, 1624 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.

**TENNESSEE FOR JESUS**

(Tune, "As a Volunteer" World Evangel.)

The Morning Star of promise lights the eastern sky,  
 Tennessee is waking; hear the battle cry  
 Echoes in the mountains, voices in the plains,  
 Rivers, birds and brooklets join the glad refrain.

Refrain.  
 "Old Tennessee for Jesus"—the battle cry—  
 Keep the watchword ringing—banners high;  
 Ne'er give up the conflict, till the victory's won,  
 Crowning day is coming, with His words "well done."

How sad that there are places in this state we love  
 With no place of worship, pointing man above;  
 See God's patient servant, threading lonely dells,  
 Winning souls for Jesus as His love he tells.

The women of our Union, shields all shining bright,  
 Girls and boys and children singing with delight,  
 Gladly join the army—Tennessee to win  
 From the ranks of Satan and the paths of sin.

Then let us stand united in one phalanx grand,  
 Yielding naught to evil—this is God's fair land  
 In the South's rare cluster "center ruby" we,  
 Let us win for Jesus dear old Tennessee.

Mrs. Alex F. Burnley.

**STATE MISSION DAY OF PRAYER  
 SEPTEMBER 14**

Mrs. R. L. Harris, president of the Tennessee W. M. U., prepared the following program in arithmetic:  
 Song, "Tennessee for Jesus."  
 Devotional: Matthew 6:33  
 Devotional: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." (Matt. 6:33.)

1. Add.  
 Four brief talks on:  
 Add something to State Missions by—  
 Praying and giving today that workers may be sent to the destitute parts of our state.

Subscribing for the Baptist and Reflector, learning the needs.  
 Giving, that the charity wards might be sustained in our two state Baptist hospitals.

Making it possible for our Orphanage to open its doors to the many waiting Baptist orphan children.

Quiz: What is State Missions?  
 Where is the State Mission Board located?

Who is the Corresponding Secretary?

When was the first Baptist Church in Tennessee organized? (In 1777, Buffalo Ridge, Holston Association.)

Who was the first Baptist pastor in Tennessee? (Tidence Lane.)

Which was the first association in the state? (Holston, 1786.)

When was the first Baptist State Convention organized? (1833.)

When and where was the State Convention organized? (Murfreesboro, 1875.)

How many Baptist hospitals in Tennessee? Where located?  
 Did you send one dollar to each

hospital as requested at the State Convention?

Where is the Tennessee Baptist Orphanage? Who is the superintendent? How many children are there? How many are waiting to get in?

How many county seats with no Baptist churches. (Eight.)  
 How many lost souls in Tennessee? (1,000,000.)

How many associations without a Woman's Missionary Society? (4.)  
 How many churches without an organization? (1,280.)

How will this offering given today for State Missions be used? (Evangelistic work, helping weak churches, paying salary of Mother Rose at the penitentiary, W. M. U. work in the state.)

Talk: "Add to your faith in missionary work, definite knowledge of the work."

Chain of Prayers: For the great outpouring of the spirit today, for Mother Rose work at the penitentiary, for more subscriptions for the Baptist and Reflector, for more money for the hospital and orphanage, for large gifts for destitute places.

2. Subtract.  
 Devotional: "Every branch in me that bringeth not forth fruit he taketh away." (John 15:2.) "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." (Matt. 21:43.)

Talk: "Are you a minus sign to your society," your association, your state, your Lord? Subtract from your thinking that Tennessee will go forward if you fail to do your part. Subtract from your thinking that it is impossible for Tennessee to have a W. M. S. in every church, that we cannot enlist the unenlisted if we ask God's help and work.

Quiz: How does Tennessee stand in the South? (Ranks sixth in organization.)

How many churches with W. M. S.'s in Tennessee? (602.)

How many without societies? (1,280.)

How many with full graded Unions? (70.)

How many Unions were A-1 last year? (7.)

Chain of Prayers for Tennessee: All present organizations to be on fire for the work, for more A-1 Unions, for enlisting the unenlisted, that we may be more fruitful Christians.

3. Multiply.  
 "Prove me herewith, saith the Lord of hosts, and see if I will not open thee windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3:10.)

Talk: Multiply missionary interests and information by (1) Daily Bible study, (2) family altars, (3) prayer band, (4) mission study, (5) stewardship.

Quiz: Are you daily reading God's precious promises?

Are you praying for the work and workers?

Who is mission study chairman in Tennessee?

How many classes reported last year? (2,722.)

Which association leads in mission study? (Knox.)

Name books on the first course.  
 How many family altars in our society?

Who is state stewardship chairman?  
 Have you one in your association? Society? Circle?  
 How many tithers in your society?

Chain of Prayer: For more Bible readers, more family altars, more mission study, a greater stewardship awakening.

4. Divide.  
 "Every kingdom divided against itself is brought to desolation. Every city or house divided against itself shall not stand." (Matt. 12:25.)

Quiz: Are we as a state united as God would want His followers?

Are we dividing our time, our talents, our money in such a way that we will make Tennessee a world force?

Will you divide your knowledge and enthusiasm in such a way that we can put the Ruby Anniversary over in a great way, enlisting 8,000 new members and 600 new societies in Tennessee?

Talk: "How our society may divide its time with the unenlisted near-by churches."

Prayer: That Tennessee women will gladly divide all they have with kingdom interests.

5. Equality Sign.  
 Emphasis on the 12th verse, "Thou hast made them equal unto us." (Matt. 20:8-17.)

Quiz: Shall we not make our state equal to any in the South?

Shall we not make our society to equal those in other states?  
 Shall we not equal any other Christian if we only seek?

Are you satisfied with the present standing in Tennessee?

Could you not improve it by making your society A-1?

Does your society report regularly to your superintendent?

Talk: "How can we give the 1,000,000 unsaved in Tennessee an equal chance to those in your church to be saved?"

Prayer: That our women labor to win the lost and to make our organization and our state equal to any in the Southern Baptist Convention.

6. Per Cent Sign.  
 In making all of our organizations 100 per cent standard, all our associations 100 per cent standard, then our state will be 100 per cent standard.

Devotional: "We will rejoice in thy salvation, and in the name of our God we will set up our banners." (Ps. 25:5.) "Thou has given a banner to them that fear thee, that it may be displayed because of the truth." (Ps. 60:4.) "How long shall I see the standard and hear the sound of the trumpet." (Jer. 4:21.)

Quiz: Have we caught the vision of the standard lifted high?  
 Can Tennessee secure the banner

at the next Southern Baptist Convention by winning a greater per cent of new members, a greater per cent of A-1 organizations, a greater per cent of A-1 churches?

Have you made an effort to make your society, your association, your state 100 per cent?

What is the Ruby Anniversary?  
 Are you going to enter into its plans 100 per cent?

Are you praying for your state president, corresponding secretary, young people's leaders and field workers?

Can you name them?  
 Can you honestly say you are one of God's laborers?

Have you realized that "The Master is come and calleth for thee" and will you go quickly?

Can you say from this program you have added to your knowledge, subtracted from your ignorance, multiplied your desires, divided your money, resolved to make your lives equal to your opportunities by 100 per cent increase in all-of our work?

Prayer: Of thanksgiving for this day and the opportunities it has given Tennessee women to unite in prayer and gifts for our dear state.

Offering for State Missions.  
 Song, "Praise God, from Whom All Blessings Flow."

**Y. W. A. STATE MISSION PROGRAM IN SEPTEMBER**

Miss Cornelia Rollow has prepared the following "History Lesson":

"The supreme task to which God has set us today is the development of a missionary generation of Christians."

Song, "All the Way My Savior Leads Me."

Devotional, Proverbs 3:5-6.

Prayer: Thanking God for His leading through the years and asking His guidance in the coming years of Tennessee Baptist work.

"Why Have a State Mission Program?" Y. W. A. Counselor.

Song, "Oh, Tennessee, Fair Tennessee!"

History class (Y. W. A. president in charge, as professor):

Professor: "We want to know more of the history of our Tennessee Baptist work today. Where and when was the first Baptist church in Tennessee organized?"

Answer: "First church was at Buffalo Ridge, in Holston Association, organized in 1777."

Prof.: "Which was the first association and when organized?"  
 Ans.: "Holston Association was the first association, organized in 1876."

**Buzz guests make a hit**

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DESTROYS  
 Flies Mosquitoes Moths  
 Ants Bed Bugs Roaches

"The yellow can with the black band"

Prof.: "When was the Tennessee Baptist Convention organized?"

Ans.: "In 1833."

Prof.: "When and where was the present Baptist Convention organized?"

Ans.: "In 1875, at Murfreesboro."

Prof.: "Who was the first State Corresponding Secretary?"

Ans.: "W. A. Montgomery."

Prof.: "Who is the present State Corresponding Secretary?"

Ans.: "Dr. O. E. Bryan is our Corresponding Secretary, and his address is 161 Eighth Avenue, Nashville, at the Sunday School Board Building."

Prof.: "Fine answer to my question, thank you! Now, Miss —, will you tell us what departments are under our State Mission Board?"

Ans.: "Training Department which includes: Sunday School Department, with Mr. W. D. Hudgins in charge; B. Y. P. U. Department, with Mr. J. P. Edmunds in charge; Junior and Intermediate B. Y. P. U. Department, with Miss Roxie Jacobs in charge; W. M. U. Department, with Misses Northington and Logan in charge; Baptist and Reflector, Dr. J. D. Freeman, editor; Enlistment, Evangelism and Church Building Department, Dr. Bryan in charge."

Song, "Tennessee for Jesus" (Baptist and Reflector).

Prayer: For Dr. Bryan, our Sunday school and B. Y. P. U. workers.

Prof.: "When and where was the W. M. U. of Tennessee organized?"

Ans.: "In Columbia, in 1888."

Prof.: "What great body was organized this same year of 1888?"

Ans.: "The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was organized in 1888, in Richmond, Va., with 32 delegates from 12 states. Our own Tennessee was represented at this time."

Prof.: "Splendid! I am proud of my students! Now tell me what is the Ruby Anniversary?"

Ans.: "It is the W. M. U. of the South celebrating its fortieth anniversary, which is also the W. M. U. of Tennessee's fortieth birthday. The plan is for this year a great program on enlistment. Each state of the Southern Union will seek to make a forty per cent gain in membership in its organizations, a forty per cent increase in W. M. S.'s, and forty per cent increase in the total number of young people's organizations."

Prof.: "Give names of corresponding secretaries and young people's leaders of the W. M. U. of Tennessee paid by the State Mission Board. You know in the early history of Tennessee there were only volunteer workers who wrought a great work, giving of themselves in unselfish service."

Ans.: "Corresponding secretaries were Miss Margaret Buchanan and Miss Mary Northington. The young people's leaders were Miss Agnes Whipple (now Mrs. George Ridenour), Miss Julia Allen (in Georgia as their young people's leader), Miss Jessie Dye (in Memphis, in charge of our Good Will Center), Miss Cornelia Rollow was for three years Y. W. A. and G. A. leader (now is our young people's field worker). Miss Victoria Logan is now our leader."

Prof.: "Thank you for your answer. We are glad to know where our former young people's leaders are now located. Miss Buchanan is living now in Blue Mountain, Miss. Who is president of the Tennessee W. M. U.?"

Ans.: "Mrs. R. L. Harris of Knoxville."

Prayer: For our W. M. U. workers.

Solo, "Open My Eyes, That I May See."

Talk on State Missions by members of W. M. S.

Prof.: "When was the Orphanage established, and where was it first located?"

Ans.: "The Orphanage was first established in 1891, and was located in Nashville."

Prof.: "Where is it located now, and who is superintendent?"

Ans.: "It is six miles from Franklin. The address is Tennessee Baptist Orphanage, Franklin, and Dr. W. J. Stewart is superintendent."

Prof.: "Miss —, will you tell us some facts concerning our Orphanage?"

Ans.: Article from Dr. Stewart. Tell in your own words in Baptist and Reflector.

Prayer: For Dr. Stewart and his associates and the children in the Home.

Prof.: "How many hospitals in Tennessee and where are they located?"

Ans.: "We have two hospitals, one in Memphis and the other in Nashville."

Prof.: "Can any one tell me what a colporter is and something of his duty?"

Ans.: "A colporter is truly a missionary. He goes about distributing Bibles, leaflets, tracts among people who do not have them and are unable to buy them. We have 30 colporters in Tennessee, and they are doing a splendid work."

Prof.: "It is about time for our lesson to close, but I do want to ask one more question. Can you tell me where the State Penitentiary is located?"

Ans.: "In Nashville."

Prof.: "Yes, and there is one who lives in Nashville who is doing such a great work among the prisoners, 'Mother Rose,' she is called. She teaches a Sunday school class, holds prayer meetings, sympathizes, advises, shops for them, writes letters to their loved ones for them, is a real friend to each one out there. Some one has said, 'Blessed are the joy makers!' She is truly seeking to bring joy to the hearts of those men,

women, black and white, who are behind the bars. It will be our privilege at this State Mission program to give part of our offering to help 'Mother Rose.' We can share with her in the joy of ministering to these people in the prison. Each one of you will want to do your part."

Prayer: For "Mother Rose" in her ministry to the prisoners.

Let us remember our offering goes for Mother Rose; also it will help pay our State missionaries and general workers.

Offering, song, and closing prayer.

Kellam Cancer Hospital INC. We cure Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium, Acids or Serum. Come and see what we have done and are doing, and if then you are not satisfied that we can do all we claim we will pay your railroad fare both ways. KELLAM CANCER HOSPITAL, Inc. 1617 West Main St. Richmond, Va.

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THE INFORMED CHURCH MEMBER The Greatest Asset of Southern Baptists

Why he does not help

- 1. Because he is not interested in that about which he does not know.
2. Because he cannot know about that of which he does not hear.
3. Because his range of interests is very limited without information.
4. Because his soul has not been stirred by the records of our achievements.
5. Because denominational leaders have not pushed their best ally.

How shall we get him to help?

- 1. Send him the information which he ought to have week by week.
2. Let him read for himself that he may know what is being done.
3. Enlarge his range of interests by giving him regular news of the entire denominational program.
4. Stir his soul by encouraging him to read the thrilling news about kingdom men and movements.
5. LET EVERY PASTOR AND DENOMINATIONAL WORKER BACK UP THE ENLARGEMENT CAMPAIGN OF THE BAPTIST AND REFLECTOR.

WE MUST DOUBLE OUR LIST BY NOVEMBER FIRST!

## AMONG THE BRETHREN

### FLEETWOOD BALL

Rev. John T. Bradfield of Darden, conducted a gracious meeting within the last two weeks at Sulphur Well Church near Saitillo resulting in 27 conversions and a number of additions.

Rev. J. Ernest Outlaw of the Second Church, Sapulpa, Okla. is visiting his old home in Hardin County, and is being accorded a royal welcome.

24 conversions and 14 additions by baptism resulted from a revival held last week in Bethel Church near Humboldt. Rev. G. B. Daws of Memphis, the pastor is happy over the results. The writer found joy in doing the preaching.

The recent revival at Antioch Church near Medina, in which the pastor, Rev. W. A. West of Bemis was assisted by Rev. J. H. Turner of Jonesboro, Ark., resulted in over 20 conversions and 18 additions by baptism. That church sent out Brother Turner.

Evangelist T. O. Reese of Marberry, Ala., has retired from evangelistic work and accepted a call to the care of the First Church, Perry, Fla., effective Sept. 1, so says the Christian Index.

The second Southern Baptist Sunday School Conference will be held in Greenville, S. C. in January, 1928. The first was held in Memphis, last year.

Dr. J. C. Owen has resigned as pastor of Judson Mill Church, Greenville, S. C., to accept a position as Field Secretary of a child welfare organization that is expected to serve the children of China. His headquarters will be Spartanburg, S. C. Rev. F. W. Haynie succeeds him in Greenville.

The thirteenth Baptist Church was lately organized in Roanoke, Va., to be known as the Tabernacle Church. It has a charter membership of 100. Rev. Chas. C. Smith of Durham, N. C. is serving as acting pastor.

Rev. J. W. Barnett of Parsons did the preaching in a successful revival just concluded with his church at Darden. The church is in decidedly better condition than for many years. There was good attendance throughout. Bro. Barnett is now in a meeting at Luray.

After serving that church ten years, Rev. J. L. Wise has resigned as pastor of Valence Street Church, New Orleans, La., effective Sept. 1.

Rev. E. Z. Newsom of Paragould, Ark., has just closed a revival at Dell, Ark., resulting in 40 additions, the majority by baptism. He began Sunday a revival at Chapel Hill Church near Life, Tennessee.

The position of Educational Director of St. Charles Avenue Church, New Orleans, has been accepted by Rev. A. E. Pardue of El Dorado, Ark. Dr. W. W. Hamilton is the pastor.

Dr. John W. Inzer of the First Church, Chattanooga, who has been holding a revival at Detroit, Texas, lately supplied most acceptably, for the First Church, Dallas, Texas. He went from Texas to New Orleans.

Rev. C. F. Almond and the First Church, Atlanta, Texas, are having the assistance of Dr. L. R. Scarborough of Fort Worth, Texas, and singer I. E. Reynolds in a great revival.

Rev. T. W. Gayer of Pineville, Ala., lately assisted Rev. T. L. Fortenberry of Friendship Church near Pollock, La., resulting in 30 additions, 19 by baptism. It was a great revival.

The First Church, Yukon, Okla., has called Rev. L. A. Drumwright of Aurora, Mo., as pastor and he is now on the field.

Dr. F. S. Porter of Trinity Church, Oklahoma City, is supplying the pulpit of the Third Church, St. Louis, Mo., of which his brother, Dr. Henry Alford Porter is pastor. He spent a part of his vacation with the First Church, Milwaukee, Wis.

Dr. Ellis A. Fuller of Atlanta, Ga., Superintendent of Evangelism of the Home Mission Board, is assisting Dr. O. O. Green and the First Church, Hazelhurst, Miss. in a revival.

The department of Pastoral Theology in the Northern Baptist Theological Seminary, Chicago, Ill., will be in charge of Dr. Herbert Whiting Virgin, formerly of Jackson, Tenn.

It was in West Jackson Baptist Church that Rev. E. L. Watson of Okmulgee, Okla., preached on a recent Sunday instead of the Cumberland Presbyterian Church. He supplied for Dr. R. E. Guy.

Dr. Ben Cox of Central Church, Memphis having returned from a vacation trip to Chicago and Winona Lake, Ind., filled his pulpit Sunday at both hours. Dr. Cox has been chosen a member of the board of directors of the No-Tobacco League of America.

Dr. R. J. Bateman of Ashville, N. C., has definitely declined the call to Bellevue Church, Memphis, and Dr. T. D. Brown of Arkadelphia, Ark., will continue as temporary pastor until another call is issued.

His hosts of friends sympathize with Rev. W. F. Carlton and wife of Bradford. Mrs. Carlton had to be conveyed recently to the Baptist Memorial Hospital of Memphis for an operation, her condition necessitating the closing of a revival at Bradford.

Rev. J. H. Oakley of Prescott Memorial Church, Memphis, is holding a gracious meeting at New Middleton Church near Brush Creek. His vacation will terminate with this engagement.

### BY THE EDITOR

After serving Jefferson County Association as moderator for many years, J. F. Hale, honored and tried minister of God refused to be re-elected at the recent session. He has been a reader of the Baptist and Reflector for over 40 years.

Pastor Rufus W. Beckett of Third Church, Nashville, says: "I heartily endorse the articles by Dr. O. L. Hailey on 'Why Baptists should not Unionize.' They are needed to call us to the main task and to state courteously, the reasons governing our work as a separate denomination."

Pastor Alvin West of Bemis has just closed a good meeting with the Chapel Hill Church. Ursah Hopper assisted him. There were six baptisms and 11 additions.

Pastor Roy Crider of Lavinia Church is being assisted in a revival by W. E. Chadwick. Oak Grove Church is engaged in a revival with Pastor R. J. Williams doing the preaching. These churches are in Gibson County.

The veteran missionary, J. G. Chastain, has resigned his work in Florida among the Spanish speaking people and will make his home with his son, F. J. Chastain in Coldwater, Miss. Surely this saint of God deserves to spend the remainder of his time on earth resting.

The Oklahoma Baptist Message reports a great revival at Erick, Okla. Pastor B. A. Etheredge was assisted by Matthews, Cox and Johnson of Ft. Worth, Texas. There were 370 additions to the church, 247 for baptism. The pastor baptized 190 the afternoon of the 21st of August. Editor Stealy says that this baptismal incident is enough to prove to anyone that the 3,000 baptisms on Pentecost were a little thing for twelve preachers.

Pastor G. G. Joiner of Beggs, Oklahoma recently closed a revival with the church at Bear Creek, Tenn. There were 11 additions to the church.

The latest report from Dr. M. F. Ham of Oklahoma City is encouraging. It will be several weeks before he will be able to resume his duties as pastor of First Church but it now seems that he will recover. Let us rejoice with his brethren and loved ones over the news.

There were 7 additions to Union Academy Church during the revival held by Pastor W. C. Skinner of Trezevant. These were all for baptism.

Brother Ferrell of Dyer is with Pastor R. L. Ramsey and the church at Nut Bush in a revival which began last Sunday.

Rev. J. I. Cossey of Ft. Worth, Texas is giving up his work as Educational Director of Tarrant County Association in order to enter the field of Finance Evangelism. He will serve churches needing the aid of a skilled man in planning and putting on a church budget system of finances.

Sweetwater Association has changed the date of its meeting from Oct. 6th to Sept. 29th and 30th. It will meet this year with Old Sweetwater Church.

Dr. M. E. Dodd who is returning to First Church, Shreveport the first of October will be president of the new girls' school in addition to serving the church.

Pastor Leland W. Smith celebrated recently his second anniversary as bishop of First Church, Fountain City.

Some smart Aleck reporter announced that Chamberlain's first request on landing with his airplane in Germany was for a glass of beer. Now it develops that he drinks no stimulants, not even coffee."—Baptist Record.

Pastor P. W. Carney did the preaching in a revival with his congregation at Mt. Zion Church. There were 20 professions of faith and 17 additions. Brother Robert Nixon says of the meeting: "The pastor assisted only by the Lord and God's people, preached 11 days and nights with great force, pleading with sinners until 2 o'clock by day and from 11 until one at night. The membership of the church is in the best spiritual condition."

## HOLY LAND TOURISTS

Are you thinking of making a trip to the Holy Land and surrounding countries some time? Will there ever be a better time for you to plan for it than now? How about going the early part of the coming year? If you are at all interested write me at once.

H. C. SANDERS, M.D.,  
Selmer, Tennessee

Paul Rader and George Dibble are engaged in a revival meeting in Toronto, Canada. The services are being held in a skating rink.

Brother Sam P. Martin of Kingsport has been in a meeting with Memorial Church, Owensboro, Ky. He was formerly pastor of Third Church of that city.

President H. C. Wayman of William Jewel College, Missouri, has been ordered by his physicians to take a rest lest he suffer a complete break-down.

Three members were added to the church at Yuma as a result of the meeting which closed August 21st. Pastor J. G. Cooper did the preaching.

Dr. Lee B. Spencer has become pastor of First Church, Cherokee, Oklahoma. He has been giving his time of recent months to the John Brown School of Siloam Springs, Arkansas.

Mrs. D. I. Purser died recently and was laid to rest at Tuscaloosa, Ala. Dr. D. B. Gray assisted Pastor J. P. Boone in the funeral service. Thus another great and good saint leaves our ranks here for those above.

Do not fail to catch the spirit of the enlargement campaign of our paper. Tennessee Baptists would make the greatest investment of their history if they would put their paper in their homes. Let us all work at this worthy task for once in our lives.

Brother Eli Wright of Nashville has just concluded a meeting with Pastor Elihue Martin and the church at Enon. There were 11 additions to the church, 8 by baptism. The church called Brother Martin for another year and invited Brother Wright to return for their revival.

### LEADERSHIP

Young men and women of today will be the leaders of the next generation. They must have training that will make them strong, courageous and self-reliant. Draughon's Business College can train them to be leaders—we have trained thousands. Write us for full information about our courses.

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The Southern Desk Co.  
Hickory, N. C.

Watauga Association will meet September 22nd with Bethel church near Doe Station in Johnson County.

Crockett County Association meets with the church at Bells on Sept. 8th and 9th. Clerk J. F. Neil has prepared the programs and a great time is expected.

A splendid program has been arranged for Madison County Association which meets this year with Clover Creek Church near Medon. The editor has been asked to preach the second morning on "How Shall We Grow Baptist Principles?"

Rev. D. E. Baker writes that he has gone to Eugene, Oregon, 1439 Eighth Ave., N., from which location he will engage in missionary and evangelistic work. He has been in Oregon 22 years and has been engaged in missionary work since.

Brother J. E. Merrell, a former Tennessean and now in Calvert, Texas, sends us an interesting review of a sermon by Dr. James I. Vance and along with it his renewal to what he terms "one of the best papers in all the South and none better." His

article will appear in an early issue. It rings true.

L. N. Patterson of Madisonville has just come from a great meeting at Cleveland, Lebanon church. It resulted in 50 professions of faith and rededications, 21 additions to the church and 15 baptisms.

The Southwestern Baptist Seminary at Fort Worth, Texas, will open its next session Monday, September 26th. President Scarborough writes that the prospects for a great attendance are bright. He requests "the love and prayers of our Baptist people as we seek to train the right sort of leaders."

Dr. W. W. Hamilton of St. Charles Ave. Church, New Orleans, writes to invite parents and friends to send the names of students who are planning to go to school in New Orleans this winter. The church of which he is pastor desires to be of service to them all. Write to Miss Fannie Mae Canon, or A. E. Pardue or the pastor, in care of the church. If students will write them when to meet trains, they will gladly render this service.

Central of Bearden: Robt. Humphrey. "Soul Winning" and "Christ and Happiness." SS 179.

First: S. E. Loxley. Rev. Homer Lindsay both hours. SS 238, BYPU 38.

Lenoir City, First: W. C. Creasman. "The Proof of Profession" and "God's Memory Book." SS 230, BYPU 75.

First: Dr. F. F. Brown. "The Transfiguration." Rev. R. E. Humphreys, "Is the Old Time Religion Sufficient for the Present Age." SS 670, for baptism 1, baptized 1, by letter 10.

Clinton: Lloyd T. Householder. "Loves Compelling Power" and "The Two Paths." SS 179, BYPU 40, PM 35, by letter 1.

First, Fountain City: Rev. S. E. Loxley. "Christ Jesus, Our Hope" and "Who Can Pray and Expect Their Prayers to Be Answered." SS 190.

Elm St.: E. F. Ammons. SS 165, PM 75.

West View: D. W. Lindsay. "Seven New Things" and "The Great Appeal." SS 119, BYPU 12, PM 40, by letter 5, baptized 4, profession 1.

So. Knoxville: J. K. Haynes. "A Call to the Mountain Top" and "An Impotent Sinner." SS 360, BYPU 80.

Smithwood: Chas. P. Jones. "Riches in Christ" and "The Nearness of God." For baptism 2, SS 226, BYPU 78.

Central: Leland W. Smith. "The Crucified Life" and "Jesus and Zachaeus." SS 410, BYPU 113, for baptism 1, baptized 2.

McCalla Ave: A. N. Hollis. "The Christian's Sure Knowledge" both services. SS 237, BYPU 65, by letter 2.

**MEMPHIS PASTORS**

Eudora: J. E. Bell. "The Three Missions of Jesus" and "Soul Winning." SS 54, BYPU 28, PM 35.

Calvary: J. A. Barnhill. "The Centurian Preaches Jesus" and "Life and Immortality Brought to Light." SS 222, BYPU 65, profession 1, by letter 1.

Bellevue: Dr. George, supply. "Christian Testimony" and "Birds of a Feather Flock Together." SS 611, BYPU 50, PM 80, by letter 2.

Big Creek: C. L. Owen. "Growing in Grace" and "Excuses." SS 72, profession 1, for baptism 1.

Oakland: W. Charlesworth. "Spiritual Foot Washing."

Rowan Memorial: J. W. Joyner. "The Two Foundations" and "Decision." SS 103, BYPU 44, PM 30, baptized 2.

Merton: E. J. Hill. "The Lost Joy" and "Our Refuge." SS 170.

Forst Hill: S. P. Poag. For baptism 5.

Prescott: J. H. Oakley. Bro. Mays and Bro. Ford. SS 242.

Highland Heights: E. F. Curle. Pastor and Rev. J. O. Hill. SS 273, BYPU 81, by letter 2.

Seventh St.: J. N. Strother. "Planning and Doing" and First Psalm. SS 253, BYPU 56.

Italian: Joseph Papi. "Hospitality." SS 36, PM 9.

First: A. W. Boone. "Saved to Serve" and Mr. F. H. Leavell. SS 676, PM 70, for baptism 1, by letter 5.

LaBelle: W. E. Rodger. "The Saints' Estimate of the Bible" and "Thorns and Thistles." SS 040, BYPU 150, profession 100.

Yale: L. E. Brown. "The Call of Moses." SS 90, BYPU 85, PM 43.

Central: Ben Cox. SS 706 for baptism 2, baptized 6.

**NASHVILLE PASTORS**

Grace: L. S. Ewton. "The Crucifixion" and "The Prodigal Son." SS 470, for baptism 3, baptized 8.

Eastland: Jno. A. Wray. "A Great Epitaph of Five Words" and "The Christian in the Home, Community and at Ballot Box." SS 440, by letter 2.

Judson: R. E. Grimsley. "Keeping Good Company" and "Thou Shalt Have No Other Gods Before Me." SS 576, baptized 3, by letter 1.

**Baptist and Reflector**

(Continuing the Baptist Builder)  
Published by the  
EXECUTIVE BOARD OF THE TENNESSEE  
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Entered at Postoffice, Nashville, Tenn., as second-class matter.  
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.  
Advertisements—Rates and other information upon request.

Terms of Subscription—\$2.00 a year in advance.  
Budget Price—\$1.50 payable monthly or quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.  
Send all remittances to the Baptist and Reflector, 161 Eighth Ave., N., Nashville, Tenn.

Third: W. Rufus Beckett. "Security" and "An Evening Prayer." SS 294, BYPU 55.

Belmont Heights: W. M. Wood. "Life Abundant" and "Christian Character." SS 445, BYPU 90.

**OTHER PASTORS**

Friendship: A. B. Johnson. "A Great Discovery" and "Building." SS 71, BYPU 23, PM 34, for baptism 1, baptized 3.

Cleveland, First: C. F. Clark. "The Help of Hindrances" and "A Resting Place for the Soul." SS 403, by letter 1.

Paris: J. H. Buchanan. "Christian Experiences." SS 333, BYPU 65, PM 70.

Monterey: W. M. Griffith. "Crucified with Christ." Rev. W. T. Parrott, "Religious Thieves." SS 208, BYPU 16, PM 60, baptized 2.

**Truthful, Anyway**

The two village trouble-makers had gotten into a row and the matter was up in court. Uncle Wash, an old gentleman of color, was a witness.

"Now, Uncle," said the lawyer, "tell me just what conversation occurred."

"I kaint jes' remember it all," said the candid Wash, "except' dat each one was callin' de other what dey is."—American Legion Weekly.

Under the sod  
Lies Deacon Hale;  
He winked and drank  
Some "ginger ale."  
—Utica (N. Y.) Press.

**PASTORS' CONFERENCES**

**SUNDAY SCHOOL ATTENDANCE**

AUGUST 28, 1927

Nashville, First, Main School	603
Allen Fort Class	710
Chattanooga, First	968
Knoxville, Broadway	766
Memphis, Central	706
Memphis, First	676
Knoxville, First	670
Memphis, Bellevue	611
Nashville, Judson	576
West Jackson	511
Nashville, Grace	470
Nashville, Belmont Heights	445
Nashville, Eastland	440
Chattanooga, Tabernacle	433
Fountain City, Central	410
Cleveland, First	403
Memphis, LaBelle	400
Chattanooga, Avondale	398
Elizabethton	375
East Chattanooga	371
Johnson City, Central	398
St. Elmo	368
Springfield	360
South Knoxville	360
Paris	333
Humboldt, First	313
Chattanooga, Central	309
Chattanooga, Northside	300

**TENNESSEE STATE BAPTIST CONVENTION**

I am writing as Chairman of the Committee on Order of Business. Proper notice of the meeting will be given, in due time, by the officers of the convention.

We are thinking of arranging so as to consider all of the State interests on Nov. 17, and all South-Wide interests on the next day. This is for the sake of all interested parties. Let those who represent South-wide interests arrange to be with the convention on Nov. 18th. Those who have expressed themselves about it, all approve the plan.

O. L. Hailey,  
Chairman on Order.

**CHATTANOOGA PASTORS**

Central: Dr. A. T. Allen. Dr. Jas. E. Dillard, "A New Evaluation of the Church" and "The Instructive Eagle." SS 309, BYPU 76.

First: Dr. John W. Inzer. Dr. Jno. L. White, "Shall We Know Each Other There" and "Home—How to Make It Happy." SS 968, BYPU 92.

Tabernacle. Mrs. Lem Gilbreath, WCTU Worker, "The Great Woman." Rev. Horace Gregg. SS 433, BYPU 39.

Red Bank: J. C. Pitt. "Fruit Bearing" and "The Saddest Words Jesus Ever Spoke." SS 271, BYPU 82.

Woodland Park: E. G. Epperson. W. R. Erwin, "Losing for Gain" and

"Exceeding Sinfulness of Sin." SS 168.

Eastdale: J. D. Bethune. Dr. J. H. Fuller, "Parable of the Talents" and "Selling Jesus." By letter 7, for baptism 2, baptized 3, SS 135.

Tyner: W. F. Moore. Annual election of Church officers. Rev. B. H. Green, "God's Laws." By letter 1, SS 82, BYPU 25.

Concord: J. P. McGraw. "The Saviour Seeking a Samaritan's Soul." J. W. Southerland. SS 87, BYPU 32.

Avondale: D. B. Bowers. "What Think Ye of Christ?" and "Come in and Abide With Us." For baptism 2, baptized 1, SS 398.

St. Elmo: L. W. Clark. Rev. Geo. E. Moody, "The Power of Prayer" and "The Second Coming of Christ." By letter 14, for baptism 12, SS 368, BYPU 103.

East Chattanooga: J. N. Bull. "Men of the Hour." Mrs. Gilbreth, "The Evils of Drink." SS 371.

Oak Grove: J. N. Monroe. "The Messages to the Churches" and "Selling the Birthright." For baptism 1, SS 106, BYPU good.

Northside: R. W. Selman. "Our Relationship to God" and "The Wages of Sin." SS 300.

**KNOXVILLE PASTORS**

Broadway: Dr. B. A. Bowers. SS 766, BYPU 112.

Calvary: N. F. Jones. "Applied Christianity" and "Escape for Thy Life." SS 116, BYPU 40, PM 89, by letter 3.

Oakwood: J. W. Wood. "Who is on the Lord's Side" and "The Midnight Alarm." SS 267, BYPU 70, PM 75, for baptism 1, baptized 3, by letter 3.

Arlington: J. C. Shipe. "H. D. Weaner, "Temptation." Pastor, "Preparation to Live." SS 139, BYPU 35.

Euclid Avenue. Missioary J. Griffin Chapman, Supply. "Joys and Hardships of Missionary Life in Japan" and "My Experiences in the Great Japanese Earthquake." SS 225, BYPU 20.

West Lonsdale: W. A. Masterson. "Walking in Love" and "The Much Needed Light." SS 103.

Beaver Dam: J. F. Wolfenbarger. "Standing in Our Place" and "The Greatness of Salvation." SS 99, BYPU 50, by letter 3.

Beaumont Ave.: D. A. Webb. "How We Shall Act As Saints" and "The Heroes of Faith." SS 149, PM 42.

Gillespie Ave: J. K. Smith. Rev. S. E. Loxley morning and Musical Program. SS 203, BYPU 63.

Third Creek. Great Salvation. SS 105.

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## NEWS BULLETIN

(Continued from page 8.)

find Baptists trying to destroy the influence of their greatest enemy and the truth's greatest living defender.

## NOTES FROM LEBANON

J. G. Hughes

It was my privilege to be with Powell's Chapel Church and Pastor S. P. Devault in a meeting beginning August 7 and closing the 14th. There were five additions, all by baptism, also large crowds and good interest throughout. I found Brother Devault on the job as pastor and a very fine brother with whom to labor.

From July 24 to 31 I was in a meeting with Big Springs Church, near Lebanon. This church is small in numbers and weak so far as human strength goes. But they are being led in a progressive way by their pastor, Brother Ed Poston, of Rome, Tenn. There were three additions, all by baptism, in this meeting. It was my joy to have associated with me in this revival my father, J. W. Hughes, who is not a preacher, but a good deacon and mighty fine help in a meeting.

Rev. R. A. Rushing, pastor at Chandler, Okla., supplied the pulpit of the Lebanon Baptist Church, August 14, while the pastor was away in a revival. Brother Rushing is a Wilson County boy and it was a joy to the Lebanon Church to have him back home again.

Rev. Will Seat, pastor at Salem, Ind., has recently spent several days in Lebanon at the bedside of his mother, who is seriously ill.

## DR. COX HAS GREAT TIME AT WINONA

We have received word from Dr. Ben Cox, who has been spending a vacation in Winona Lake, Indiana, and the letter tells of the great time he has been having. We acknowledge also receipt of a splendid picture of a conference group which he sent and which, but for the cost of a cut, we would be glad to give to our readers. Dr. Cox says in part:

"I am having a very pleasant time at the Winona Lake Assembly. Among those who are present are Dr. Baltze, pastor of the largest Lutheran church in America; Dr. Biederwolf, who is director of the Bible conference; Evangelist Charles Scoville, the Rev. Clovis E. Chappell and Dr. and Mrs. J. C. Breckenridge. President George W. Taft, of the Northern Baptist Seminary, is with us along with many others. I had the pleasure of conducting the closing prayer meeting for the men on Sunday night, August 14. I have never been in a gathering that seemed to be more spiritual. I cannot think of a place in the world where one can get as much benefit for body, mind and spirit for the same expenditure of time, effort and money as at Winona."

## HAPPY AND USEFUL AT 81

By Amos Carson

The age of 81 years finds Aunt Puss Duggan interested in civic affairs and wide-awake to all the activities of church and state. Though her natural forces may be somewhat abated, her heart and mind ever respond to the call of the needs of the day and her spirit of unselfishness is as manifest as it has always been. There are few women whose influence for good has been so far-reaching. She has touched the lives of hundreds of people and always her life has radiated the spirit of her Master.

The writer well remembers when a child how Aunt Puss took to her heart and cared for them at the same time showing sincerest concern for others.

Aunt Puss was born July 11, 1846, at Englewood, Tenn. She professed faith in Christ at the age of 18 years at Chester Methodist Camp-ground.

The same year she joined the Chester Baptist Church and was baptized by the late Rev. James Russell, of Monroe County. After six years she moved her membership to Conasauga Baptist Church, McMinn County, where she was a member nineteen years. There she joined Cog Hill Church, near Etowah, and has been teaching a boys' junior class in it for thirty-nine years. She has been absent from her class comparatively few Sundays, one in 1925, two in 1926 and one in 1927. She is regular at all services and always interested in everything for the betterment of her church and the cause of Christ. She has been a regular subscriber to the Baptist and Reflector for thirty-eight years. She is well acquainted with the ministry all over the Southern Baptist Convention, although she has never seen but very few of them. She says she does not see how Baptist folks can do without the Baptist and Reflector.

In 1865 she was married to T. P. Duggan, Captain of Company E, 7th Tennessee Mounted Infantry. There were no children to bless the union, so they spent life together in helping humanity whenever the need arose. On June 18, 1918, Uncle Tom passed to his reward. Aunt Puss has spent the years since then ministering to others. Her eighty-second birthday was celebrated at the home of Mr. and Mrs. Amos Carson, three miles south of Etowah. A host of relatives and friends were present, all of whom wished for her many more birthdays to come.

## SMILES

SELECTED

What should be done with an aching tooth? In a recent magazine article an inhabitant of a remote mountain section is reported as saying, "Iffen the tooth air wore daown bad and is holler, yew kin burn hit out with a hot wire, so hit won't ruin yew. I burnt aout a holler tooth fer a man over in Letcher onct, and when I tetched the holler he wrapt his tongue around the wire and the things he said warn't fitten."—Baptist Advance.

"I do hope that you keep your cows in a pasture," said Mrs. Newlywed as she paid the milkman. "Yes'm," replied the milkman, "of course we keep them in a pasture." "I'm so glad," gushed Mrs. Newlywed, "I have been told that pasteurized milk is much the best."

Mrs. Nextdore: "I noticed your house all lighted up last night."

Mr. Hiram Offum: "Yes. Our cook just completed a week's service with us and we were giving her a party in honor of the occasion."—Boston Globe.

"There is no such word as fale," wrote a young fellow on the school blackboard.

"Why don't you correct him?" asked a visitor of the teacher. "His statement is absolutely correct."

Jack: "Gladys married a self-made man, didn't she?"

Nancy: "Yes, but she was compelled to make extensive alterations."

"What are you going to do with the oil stove?"

"Going to take it home and put it under my wife's bed."

"Put it under your wife's bed?"

"Yes, she's from Arkansas, and likes Hot Springs!"

Builders' Foreman: "Excuse me, but are you the lady wot's singing?"

Lady: "Yes, I was singing. Why?"

"Well, might I arsk you not to hang out that top note so long. The men have knecoked off twice already, mistakin' it for the dinner whistle."

Chloride, the colored maid, had announced her impending departure.

"What's the matter, Chloride?" asked her mistress. "Aren't your wages sufficient? Don't we treat you all right?"

"Wellum, de wages is all right, an' mostly yo' treats me right, but de trouble is dis: Dere am too much shiftin' of de dishes fo' he fewness of de victuals."—American Legion Weekly

"Come, Bridget, how much longer are you going to be filling that pepper box?"

"Sure, ma'am, and it's meself can't say how long it'll be taking to get all this stuff through the little holes in the top."

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