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## Abounding Stewardship

O. E. BRYAN  
Corresponding Secretary

Stewardship is a Bible doctrine. Giving is a Christian duty.

"See that ye abound in this grace also," was Paul's admonition to the church at Corinth after that he had provoked them by the good example of the churches of Macedonia. He told them how the churches of Macedonia had given beyond their power; how they had given out of their deep poverty; how they had given as an expression of Christian fellowship, and how they had first given themselves to the Lord. Summing up a number of Christian graces manifested in the church at Corinth, he reached a climax in an appeal to them on the doctrine of stewardship: "See that ye abound in this grace also"—the grace of giving. In the verses preceding his matchless stewardship standard, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," Paul had paved the way with the earnest admonition, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

### Abounding Churches

Paul speaks of the churches that were abounding in the work of the Lord. To "abound" is to give bountifully, to overflow freely like an artesian well or a mountain spring; to leap outward impelled by an inward dynamic power that expresses itself in outward movement. Jesus speaks of salvation as a "well of water springing up into everlasting life." God plants the springs of living water within the souls of men in regeneration. That salvation express itself in outward deeds. Giving, among many other Christian graces, is an expression of the spiritual life that is within. The lost world is famishing for the water of salvation. So long as God gives to us let us give to others through his churches the divinely commissioned institutions in his program. Let the churches overflow with Christian liberality. "See that ye abound in this grace also." Souls are perishing because we are withholding the message of life.

### The Wet-Weather Spring

Near my childhood home there was a spring known to us as the "wet-weather spring." During the extremely rainy seasons it shot a stream of water from between two limestone ledges on the brow of a small cliff. This stream spouted out over the cliff, forming an arch exceedingly attractive. It splattered and dashed in a way that called special attention to itself. No one could pass near that spring without being impressed with its abounding liberality and transcendent activity. In making a grand display of self that spring had no equal in all the community round about. The main trouble with it was that it was not always abounding. It abounded only for a short time during exceedingly rainy seasons. We never saw it in action more than once or twice each year. It abounded when there was plenty of water between the corn rows, in the branches, in the tank of the barn yard, in the rain barrels and everywhere else around the place. But when the corn blades were withering, when the roads were dusty and when the live stock were begging for water, that spring was as dry and as silent as dust. I have said to that dry spring words akin to these: "We cannot depend on you. If all springs were like you, we would die of thirst. When we do not need you, then you are active; but when we do need you, we cannot depend on you."

There are some Baptists who are rainy weath-

er stewards—spasmodic givers. There are some churches that are spasmodic in their giving. They give when the surface pressure is high, when everybody else is giving, when the boards have more money than at any other season of the year; but during the long dry financial seasons when the boards are trying to borrow money to sustain their missionaries—no cry of the orphans, no groan of the old ministers, no tear of the sick, no plea of the missionaries at home or abroad can for one moment touch any responsive chord in their selfish souls. They refuse to give even a penny to relieve the present suffering. They wait until the high pressure season of spasmodic giving when they can give and make a display of their giving.

### The Faithful Spring

Let me tell you of another spring that spoke many lessons to me in the days of childhood. That spring boiled through the silvery sands and glistening pebbles, coming from beneath the deepest ledge at the base of the hill upon which stood our country home. It made no noise in its flow, yet it abounded in a beautiful way. It gave up the cool crystal liquid of life as quietly as the dawn of day or the falling of the dew drop. It seemed to be conscious of its mission and true worth and never tried to make a dashing display. It was located back in a little cove and was almost surrounded by wild ferns and mint, with honeysuckles and clinging ivy hanging to the rocks overhead. One could have easily passed that spring without seeing it but for the ribbon of green that marked its flow across the meadow.

That spring was always abounding. It did not seem to be influenced by the seasons. It was fed from the deep unseen reservoirs of God. Many times did my childish mind wonder concerning its ceaseless flow. It was God's rich gift. To me nowhere in all the world do the birds sing so sweetly as in the trees around that spring. Surely heaven was not far away from that place during the summer days of my childhood. Thank God for constant, faithful, ever-abounding, never-failing springs that do not run dry!

## "Echoes From National No-Tobacco Convention"

By BEN COX

Rev. Ben Cox spoke on the above subject Sunday night. His text was from 1 Cor. 6:19. Among other things, he said: "Here we have deity in dust. It is a solemn fact that the only home the Lord has in the world is the hearts of his people. It is a solemn thing to realize that our bodies are the temples of the Holy Spirit. How do we treat these temples? I feel very sure that the awful evils of tobacco upon the bodies of Christian people are seriously underestimated."

Billy Bray, the quaint Cornish evangelist, used to say that if the Lord had intended man to smoke, he would have made him with a chimney in the back of the head. Leading athletes are very strong against the use of tobacco. Coach Stagg, the famous director at the University of Chicago, says: "I can speak with confidence that smokers do not possess the endurance of athletes who have grown up free from the use of tobacco." Ty Cobb and many other famous baseball players abstain from tobacco.

Red Grange, the football champion, received \$5,000 for indorsing a brand of shoes, \$5,000 for a

### Always Abounding Stewardship

Paul does not leave us in doubt as to his meaning concerning the abounding church. From this beautiful figure of speech, "Always abounding in the work of the Lord," he leads directly to his concrete financial plan. The same plan he says that the churches of Galatia and of Macedonia have been instructed to follow: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Many were the rich graces in which the church at Corinth was abounding. They overflowed with faith, they overflowed with utterance or speech, they overflowed with knowledge, they overflowed with love toward Paul and his associates, but the stream of their liberality was small compared with others. Paul pleads with them: "See that ye abound in this grace also."

Every flowing fountain is a sermon on giving. Every stagnant pool is a sermon against withholding. "Give and it shall be given unto you." "God loves a cheerful giver." "It is more blessed to give than to receive." May the fountains of grace flow from the hearts of Tennessee Baptists and from the purses of Tennessee Baptists that thirsty souls around the world may have the water of life freely. Let us not withhold the blessings that God has given us for lost men. Let God's grace overflow through us into all the world. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" See that ye "abound in this grace also," that with your liberality preachers may be sent into all the world with the gospel of free and full salvation by grace through faith in Jesus Christ.

At this season when our state convention year is drawing to a close and our debt-paying effort is reaching its climax let us abound in the fine grace of Christian giving for the sake of our Lord and Master and His world program.

certain ginger ale, \$2,500 for indorsing the Red Grange cap. However, he refused \$10,000 offered him to indorse a certain kind of cigarette.

Prominent doctors testify that a tobacco user's chance of recovery from a malignant disease is less than 50 per cent. That few tobacco users recover from yellow fever. The famous London Lancet comes out boldly and says "no smoker can be a well man." We are told that the death rate from tuberculosis is higher in the tobacco industry than any other of 500 occupations, except in marble and stone cutting. They also tell us that many heavy drinkers endeavor hopelessly to cease their periodical sprees because they are suffering with chronic tobacco poisoning. Schools, colleges and universities testify emphatically to the decreased mental power of students who are addicted to tobacco. It is a striking fact that only about five per cent of the "high-stand" men at Yale use tobacco, according to Dr. Seaver. Dr. Dio Lewis says that in fifty years no tobacco user has taken first honors at Harvard. Dr. J. H. Kellogg assures us

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## EDITORIAL

A soft answer turneth away wrath and it cannot be given with the fist.

"The ancients used ostrich eggs for drinking cups."—Bannerette. We heard that they used the egg shells!

Some sermons remind one of a chicken with its head cut off; they have plenty of motion but do not get anywhere, and when the motion stops they are dead.

Profanity is the language of the empty-headed, the shallow-hearted and the fool. If you use profanity, even "polite profanity," ask yourself to which class you belong.

"Miami is seeking the Democratic National Convention. Well, well; it didn't take Miami long to forget what that other big wind did for her!"—Nashville Banner. No, some folks just won't learn, so we had better begin to prepare to shed tears of sympathy.

What about the paper campaign? We have received little response to our request for 100 brief articles setting forth the value of the paper to our denomination and to our Baptist people. Send them in at once, not more than 200 words in each. We want to use them in our columns. Now is the time to learn to preach a big sermon in a few words.

Another miracle has occurred. Admiral Harry H. Rousseau and J. Compton Anderson, receivers for the Elk Hills Oil Company (Sinclair's scandal) paid into the treasury of our nation during their term of office as receivers \$12,369,000, and only charged a fee of \$12,653. They claim that they only did their duty to their government. Wouldn't it be a wonderful thing if all men would treat her like they did?

Our laymen are waking up at last to the fact that God can use nonordained men for the purpose of preaching the gospel. President James T. Warren was chosen by the Jefferson County Association to preach the next annual sermon and he is only a layman. Good times are coming. If the laymen can be enlisted for Christ the devil is bound to be defeated.

The greatest optimist the world ever had was Jesus. He saw Satan fallen as lightning from the heavens. But he was not so deceived by his vision that he could not foresee the destruction of Jerusalem, and the coming period of tribulation for all the earth. If some present day writers would study his optimism they might have a more sympathetic attitude toward those of us who warn our people against the time when they will reap what they are sowing.

Some modern preachers are like the old negro preacher when it comes to the story of Jonah and the whale. He was preaching away on the account but kept saying "Jonah swallowed de whale." Finally one of the deacons interrupted him by saying, "Pahsun, you means de whale swallowed Jonah." Without losing the rhythm of his sermon or lowering his voice, he replied, "Well, it don't matter which 'un it wuz, ah, we knows dar sho' wuz, ah, some big swallerin' done dat day."

Many modern preachers claim that it does not matter whether it is a true account or only a parable, it sets forth some mighty fine lessons. Personally, we have learned enough about the past and about the present to believe without hesitation that the account written as if by one who really had the experience, and upon which Jesus set the stamp of his divine acceptance, is a true account of an actual historical incident. And we have sincere pity for the preacher who does not believe just that.

### DO WE HELP CARRY ON?

Our people in Tennessee, who have learned to love Dr. George Leavell so much during his forced furlough from China, will rejoice that he is returning to the field where there is so much need. It is his purpose to sail November 3. Something of the trials of the missionary may be understood by us all if we take time to consider the fact that Dr. Leavell is returning to a land torn by war and civil strife, and is doing so while leaving at home in America his wife and daughter. Can we really claim to love the Lord when we sacrifice so little to help these soldiers of the cross carry on?

### STATE MISSION DAY

October 9 has been designated as the Sunday on which special offerings will be taken throughout the South for the purpose of helping our State Mission programs. There are four of these special days, one each quarter, and they are a vital part of the Unified Program at this time in its history. Their importance will readily be understood if we will consider the things pointed out in a special notice on another page of this issue.

First of all, there are tens of thousands of Tennessee Baptists who are giving nothing at all to the work of the Lord outside their own fields. Scores of churches gave nothing this year, not a cent to any cause except their own needs. We must have a way to enlist these churches and the special day is the only way we have at the present time. If the Sunday school superintendents would put on the special program in these churches and make an earnest appeal aforesaid, they could secure liberal offerings from every one of them and thus greatly aid the cause of missions here at home and advance the cause of the whole Unified Program.

Secondly, our whole program depends upon the strength and virility of our State Mission work. If it lags, everything lags. If it fails, everything fails. If it grows, the whole program grows, and if it succeeds gloriously the whole program succeeds. Let our people, men, women and young people, make a special effort on October 9 to secure a liberal offering from every Sunday school pupil and every member of every church. We who tithe can make a love offering over and above the tithe. They who do not tithe can give out of that which they have withheld.

Thirdly, the special day will provide an opportunity to instruct our people in the things which we are doing. Very few of them know about the great work being done in Tennessee by our organized work. The program that has been sent out by the Sunday School Board will give information that will help much to give the people better knowledge of State Missions.

Finally, our coming Convention promises to be one of the greatest we have ever had. The prospects over the state are encouraging. People are overcoming their indifference. Suspicion and criticism are dying out. Optimism grows apace. A great, gracious, liberal offering to State Missions will help to relieve some of the pressing obligations of our Executive Board, and will provide a way for further mission work in our many destitute fields.

**Brethren of the churches, pastors whom God has called to lead, superintendents of the Sunday schools, teachers and other officers, let us join hands for the most glorious day we have had since we came out of the exuberant excitement of the 75 Million Campaign! Let us make this a Love Campaign for our own Tennessee and the Lord Jesus!**

Patriotism and noise do not always keep company. Neither do genuine Christianity and shouting always have to go hand in hand.

Whenever you find a male member of a church who is always criticising his pastor you can mark him down as having something wrong in his moral life. And whenever you find a preacher who is overly sensitive to criticism, you can mark him down as being deficient in his faith in the promises of Jesus.

### SOUNDS LIKE PATRICK HENRY

So very fine is the following editorial from the Clarksville Leaf-Chronicle that we feel it ought to be passed on to the whole South. It seems that our friend Mr. Alexander (at least we have been his friend) has lost his bearings. Perhaps he has been associating too much with Mencken and Darrow or else he has come to feel that the only way by which he can gain fame as a "Column Writer" for the daily press is to resort to their tactics and ridicule the "Landmarkers" of our Southern civilization. We have appreciated the editor of the Leaf-Chronicle because of his clear thinking on other subjects, but never has he done a better piece of work than in "dressing down" the young man who has tried to imitate some of the old English writers and failed to "make a landing," and now turns to ridicule the people of his own fair land whose work, and faith, and loyalty to the "literal Bible" have made him, his home, and his job possible.

Read this editorial. It is gripping, sane, strong, timely. Its fire reminds one of the daring speech Patrick Henry made before an English court on behalf of persecuted Baptist preachers of long ago:

#### "Slandering the South:"

"The Four Horsemen of southern backwardness have been the newspapers, the lawyers, the bankers and the preachers. Respectively, they represent intellectual famine, political death, economic starvation and spiritual narrowness."

Thus writes T. H. Alexander in his "I Reckon So" column in the Nashville Tennessean, the Memphis Commercial-Appeal and the Atlanta Constitution. It would be hard to crowd more untruth than that into a single paragraph. Also it reminds us of what Hamlet said to his mother: "For 'tis the sport to have the engineer Hoist on his own petard."

To be frank, this young man shows his own mental and "spiritual narrowness" when he thus arraigns the editors, the lawyers, the bankers and the preachers of the South.

At the outset we should like to ask him if the editors have given us "intellectual famine," the lawyers have given us "political death," the bankers have given us "economic starvation," and the preachers "spiritual narrowness," who, pray, is responsible for the marvelous prosperity and progress of the South? If we grant for the sake of argument that these "Four Horsemen of Southern backwardness" have been guilty of these terrible charges what great power has been able to overcome it all and make the South the cynosure of the greatest nation on earth?

Answering in detail when this young man was in the first of "the seven ages of man" an "infant mewling and puking in his nurse's arms," we were reading what the editors of the South were writing from the big city dailies to the little country weeklies and we testify in their behalf that they were sentinels on the watch tower crying out against evils that threatened our soldiers in the march of progress fighting the South's battles bravely and valiantly. We cannot permit such a slander as that to go unchallenged. When the mob wreaked vengeance on its victim they condemned it in unmeasured terms unafraid. When corruption sought to drag its slimy form through the halls of state or the doors of the church or school, they crushed its head with the fierce light of publicity, without fear or favor. The lawyers, too, have had their share in raising the South from the ashes of war to the stately mansions, the fruitful fields and all the rich rewards of peace. The statutes of every Southern state are full of constructive legislation which has come from their brain and patriotism. They have grappled successfully with social, economic and moral problems. Nothing but mental and "spiritual narrowness" could have induced this young columnist to condemn the whole legal profession of the South. He has doubtless come in contact somewhere, sometime, with a few shysters and by their antics he judges the whole profession.

As for the bankers, he shows his shallow sophistry by holding them responsible for his alleged failure of the farmers. What tommyrot! Why

are the bankers responsible because corn and wheat and tobacco and live stock do not sell for enough to give the farmers a reasonable profit? It would be just as logical to hold the columnists responsible. Also why did this young man skip the farmers in his sweeping condemnation? Was he afraid of them?

And the preachers! Listen to what this ink reformer says of the ministry of the South:

"Southern ministers for years, the old-time Fundamentalists, have tried to force a literal Bible on the South. The result is bound to be stagnation and loss of interest."

That's rich, isn't it? "Force a literal Bible on the South!" What d'ye mean, force? One would think that these men of God had been hauling people to church much as criminals are taken to police court and cramming a literal Bible down their throats. One would think that people have been ostracised from society because they have not believed in a literal Bible. What does he mean anyway by a "literal Bible?" What kind of a Bible would he have the preachers use? For years and years the wisest scholars have been tinkering with the Book trying to improve it, but they have not made any headway. What kind of a Bible did our forefathers build the machinery of this great republic on? What kind of a Bible has made us send soldiers to foreign countries to fight for other nations? What kind of a Bible has caused our people to hear and heed the cries of the distressed in all the lands of the earth and in the islands of the sea?

If these ministers of the gospel have furnished us "stagnation and loss of interest," why is it that today capital is leaving the North and East to come South? It will not do to say it is because we have marvelous natural resources. We have always had them. It is because we have the best people on earth. The kind of Bible this young man would have us adopt has been preached in the North and East. The Red peril has followed in the wake of its preaching. That is the reason capital is moving South. How could this young man write such a diatribe of the South with the Sacco-Vanzetti incident fresh in his brain?

Of course the ministers of the South have made mistakes. They are human and we thank God they are. They could not be tolerant of the rest of us sinners if they were not very human themselves. **But if this army of the evangels of the living truth were to march out before him and he could see them as they are without prejudice, bias or "spiritual narrowness," he would hang his head in shame that he ever penned such stuff as that.**

What this young man needs is to read the editorials of other writers more and not spend his time trying to write when he has nothing "fittin'" to write about; associate more with real lawyers and cut out the company of the slysters; come in contact with some broad-minded bankers and steer clear of the bankers who are trying to run banks and farms, too; and "go to church, get the habit."

## TWO GREAT BOOKS

### 1. The Ethic of Jesus

This volume is from the pen of the great scholar, James Stalker, author of the "The Trial and Death of Jesus" and "The Preacher and His Models." It is published by Doran Company and sells for two dollars net. Dr. Stalker has gone to his reward but his works remain after him to help and bless all who love the Bible and its wonderful characters. This volume gives a comprehensive exposition of the whole Gospel with special reference to the ethical teachings of the Son of Man.

His definition of Gospel is "The envelope in which the message of Jesus comes, while 'the kingdom' is the message itself." He gives a very comprehensive definition of The Kingdom making it very clear that it is not a physical organization but a secret principle working in the hearts and lives of men. He criticizes Carlyle's idea of happiness and shows that Jesus proclaimed a gospel of good to man and that happiness is the result of good. He shows that the idea of righteousness passed from the "legal idea" of the Old Testament

over to the New Testament of righteousness as "conformity to the will of God Himself, a favorable verdict of God on a man's character and conduct."

Dr. Stalker had little patience with those who claim that righteousness consists in observing certain ceremonies. He defends the authenticity of the Scriptures and in many places, shows how utterly untenable are the positions of the critics who would tear down the Christian Ethic by destroying the historical validity of the words of Jesus. He gives a strong defense of the scriptural teachings concerning hell. One statement is very striking and forceful. He says, "It may be convenient to have a receptacle into which to cast any elements of the teaching of Jesus which may seem to be obnoxious, and so get rid of them; but, when exegesis by such devices, deprives of all effect the words which their author intended to impress and arrest, and which have, in point of fact, solemnized all generations which have read them with an open mind, it may be questioned whether it deserves the name of learning."

He argues against "conditional immortality" saying, "The strong point of the theory of Conditional Immortality is the denial of natural immortality. I am not sure if there be any explicit statement of Jesus on this point; but one thing may be remarked: this view if accepted, would bring man's natural dignity far down beneath the level of even the noblest heathen systems, whereas the whole tendency of the teaching of Jesus was to place it higher than it had ever been placed before. Does not the denial of natural immortality take the greatness out of such a saying as 'What shall it profit a man if he gain the whole world and lose his own soul?'"

He gives a splendid exposition of many of the parables. That of the Ten Virgins is striking. "The want of oil is the center around which all turns," he says. His idea is that the want of oil is the lack of preparation for the life to come. That is the teaching of Jesus as well as the experience of the human race—"to live as if they were to live here always, and forget the future and their own high destiny."

Many other interesting illustrations of the nature of this book might be given. These will suffice to show the trend of his thought and the nature of his faith in the Word of God. Preachers will find in the book a source of valuable information and of new sermon ideas. Teachers will get from it a better conception of the ethical standards of the Son of God and all Bible students will enjoy following this great scholar as he seeks to unfold the message of Jesus and to defend the inspired instructions of God to mankind.

### 2. Idealism as a Philosophy

Dr. R. F. Alfred Hoernle is the author of this book. He has been teaching philosophy for years, having had experience in the University of Witwatersrand in South Africa and in Harvard University. The book is a critical study of the various philosophical theories from the days of the ancients down to our modern times. The first chapter gives a splendid lesson on "How to Study Philosophy" bringing out the distinctions between philosophical theory and philosophical thinking, the meaning of Metaphysics, the difference between "understanding a theory and believing it," etc. He gives a chapter to "Idea, Ideal and Idealism" and in this lays the basis for the discussions that are to follow. The discussion here is rather heavy and one will have to read and re-read in order to get his full meaning.

In the realm of philosophy, into which modern scientists have gone with much seeming unconcern and often with daring presumption, there are two well defined spheres. One of them has given rise to our modern Mechanistic School whose devotees believe that all reality lies within man's mind and that the mind is merely the center from which come responses to the various stimuli from the world in which we live.

The other system, Idealism, holds the mind of the author of this volume although his sympathetic examination of other theories leads one often to

wonder just where he stands. Christian Science is nothing else than a garbled religion of this school. How much of the philosophy Mrs. Eddy knew, we have no way of ascertaining but the idea that nothing exists outside the mind that perceives it, is vastly older than Mrs. Eddy's religious system. One who wades diligently through this volume from Dr. Hoernle will find all that Mrs. Eddy has incorporated in her system and will be able to see the dangerous and demoralizing tendency of it.

Berkeley's Idealism is examined at some length. His conception is, "The objects which we perceive exist only when and so long as a mind perceives them: to be is to be perceived." But since the objects we perceive are not of our own making, they must have a cause and "that cause for Berkeley, is God and Nature is the visual language through which he reveals His power and goodness to us." His theory is examined very closely by the author who raises many questions that never occur to the average student of the facts of life and experience. For instance, he asks, "How do we listen?"—"Does the feel of our bodily adjustments (in the act of listening) constitute the act, or is there some purely mental listening over and above these sense-data?"

He examines the theories which assert that there is no act or agent in the experience of listening, which says, "We cannot discover—either an act of perceiving or a mind, spirit, self, which perceives." Hume held to this idea as do all who would seek by their theorizing to do away with the Ego or soul as the power within us which operates the brain in the acts of perception, analysis, synthesis etc.

Dr. Hoernle is quite frank in dealing with the theorists. He knows that there has been and still is, a continuous struggle within the ranks of philosophers. "Idealist opposes idealist, realist opposes realist," and so the battle goes on while the so-called scholars accept the theories of the school that teaches them, often being utterly ignorant of the teachings of the other school. The author does not emphasize this deplorable fact in his book but it stands out clearly in many pages. And just as it is true in the realm of philosophy, so it is true in the realm of the natural sciences. There would not be an avowed Evolutionist if the scholars were honest with their own minds. They accept the theory because they have studied under evolutionists who have known only one side of the scientific dogma and will not turn to the other side to find out what its advocates have learned about Nature.

In the criticism of Berkeley's Idealism, the author implies that we cannot know God because we cannot know anything in a full sense. For example, he says, "We do not see ourselves as others see us, i. e. we never have of our own bodies, movements, gestures, facial expressions that extensive spectator's knowledge which we have of the bodies, etc. of the others."

He does not indicate however, that this does not alter the fact that we are for others what we appear to be and that God is for us what He appears to be. Had he taken time, he could have made a fine presentation of the case against the rationalists who would seek to destroy faith in God's revelation by attacking and holding up to ridicule the Ancient Hebrew's concept of God. There is a deal of difference between what we are for ourselves and what we are for others. Likewise, there is a big difference between what God is and what he is for those who worship him. If then, God is what human minds conceive Him to be, we cannot have monotheism, the intangible Perfect God whom Christians worship is not, and the whole Christian religion breaks down.

Dr. Hoernle gives a splendid review of the pluralism of Berkeley and Ward and points out the weaknesses in their arguments for the doctrine. He discusses some of the theories of evolution and points out their weaknesses. Kant's "Critique of Pure Reason" comes in for an interesting discussion and the part which the great philosopher played in the development of the study is magnified as it deserves to be. The relation of individual minds to the Absolute is discussed. The book

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## THE BAPTIST WORLD ALLIANCE

## II. What It Is

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

In the preceding article I have shown that the Alliance is not an administrative or authoritative body. In describing what it is, let me again emphasize a single statement: The pivotal idea of the Alliance is fraternity. It exists to manifest and strengthen unity among Baptists, to facilitate intercourse and mutual knowledge, to express their common mind in matters of general interest aside from administrative tasks, and especially in the advocacy and defense of religious freedom. It is a voluntary federation of unions, conventions, and missionary societies, each of which retains full autonomy. No advocate of "state rights" ever claimed such unqualified freedom as this Baptist federation gladly leaves to every one of its constituent groups.

Such a fraternal Alliance, by the very conditions of its existence, is absolutely precluded from any action except by general consent. It depends for all its funds, even for offices and typewriters, upon the willing contributions of the unions and conventions. The Alliance has no personal members and no local organization in any land; it is an association of unions and societies each of which has the right of secession at any time with or without stating a reason. No legal bond holds together its members; and it is utterly destitute of coercive powers. Its glory is this purely voluntary and fraternal character; and few facts are more deeply impressive to those who know the inwardness of the situation than this: that the unions and conventions which include eleven millions or thereabouts of Baptist Church members in the world are almost without exception members of the Alliance. Could there be a more striking testimony to the sense of oneness that pervades the most individualistic and independent churches on earth? In the spiritual life which believers' baptism symbolizes, in their evangelical experience and outlook, Baptists are brothers; they know that they belong together, and they welcome the opportunity of standing together in the face of the world. Is not such a display of oneness, entirely spontaneous and unconstrained, far more truly an answer to our Lord's prayer than any unity which, though seemingly stronger, is far less Christian because depending on legal ties or hierarchical authority?

This is but saying that the Baptist World Alliance enshrines the voluntary principle which governs all genuinely Baptist organization. ("Voluntary" does not imply arbitrary or eccentric; a Christian voluntarism is regulated and concentric.) Our day has seen the arising of ever-enlarging organizations, even among Baptists; present-day conditions have demanded these, and are likely to carry us still farther. There are dangers in this tendency; in a central organization the temper of bureaucracy is apt to emerge, and money power may count for too much. But I have no fear of an ecclesiastical tyranny among Baptists as long as one limitation is respected; the central authority must never be able to override the local church. It is entirely right that if a church shares in common funds it should accept conditions laid down by the common decision of the denomination which raises these funds; if it cannot do this, the church must be free to follow its own course with no other penalty than non-participation in the common treasury. Conventions, unions, associations and churches have their own spheres in which they are autonomous, but no power to "lord it" over others or to invade their rights. And I venture to maintain that of all the bodies which Baptists have called into existence, none exhibits more clearly than the World Alliance their essential principle of free fraternal fellowship. Over against the criticism of those who maintain that a congregationalist church order is necessarily divisive, and that without legal bonds co-operation is unthinkable, the Alliance stands to reveal the unifying power of a living evangelical faith, and the coercion which rests not on law, but on love.

## CENTRAL CHURCH, NEW YORK

By J. L. Campbell

It was my privilege during the past summer vacation to be the "acting pastor" of the Central Baptist Church, New York City, where I preached for ten consecutive Sundays. The pastor is well-known in the Southland—Rev. Dr. J. F. Frasier, formerly of the Fourth Avenue Church, Louisville, Ky. His many friends will be glad to learn of the great success of his ministry in the metropolis. The church had been pastorless for a year and a half prior to his coming and the work was consequently much run down; but it quickly responded, and under his strong evangelical preaching and masterly leadership large congregations were gathered and the work thoroughly organized. There is no more important Baptist Church in Manhattan than this, and the prospects before it are rich with promise. It was a great joy for me to meet many old friends from my former pastorate of fifteen years in that city and to make new friends. There was large attendance at the services Sunday mornings and evenings and at the mid-week prayer meeting.

Carson and Newman College.

## WHAT THEY SAY

It is really a mystery as to why so many thousands of Baptists cannot be induced to read their own papers. Of course most of them, Adam-like, lay the blame at the door of the editor or some one else. Very few will confess it to be their own fault. But since the infinite wisdom of the Lord has failed to write his own messages so that they are read by the masses with interest and profit, I suppose editors and writers must continue to be patient, forbearing, and persistent in their efforts to enlist the attention, cultivate the taste, instruct the mind and feed the soul of this large number who seemingly have no relish for the information and spiritual pabulum that is to be had from the regular reading of Baptist papers.—J. N. Penick.

## BRAZIL AND SPIRITUAL LIFE

By Bertie Bell Pace, Lawrenceburg

(Message delivered before the Lawrence County B. Y. P. U. Association.)

Real spiritual life is almost unknown in Brazil. The country is Roman Catholic, but the church has largely lost its hold on all but the ignorant and the superstitious. The priests are of the low order and their intellectual ability and immoral lives are such as would not be tolerated in this country. Religion has become a matter of form or superstition and means nothing in the lives of the people. Religion such as they know has no power to transform lives. The people are tired of Catholicism and welcome the gospel.

We present some proofs of their ignorance and superstition. Easter Sunday is a special day with many noisy affairs for the Catholics. Sunday, Monday and Tuesday preceding Easter are given over to a veritable carnival which includes the most demoralizing things. It is a time when everything is turned into a playhouse and all night long, street dancing, confetti throwing, carousing and fancy dress balls set the people wild. The Baptist churches of the land turn out their members for doing the things that characterize these days.

Wednesday of this week is Ash Wednesday. The priests put a cross of ashes on the foreheads of the people, and this is supposed to take away their sins. The day is spent in fasting, penitence and a round of ceremonies. This begins the lenten season, and the week is called holy week. The preceding Sunday is the Day of Branches and celebrates the triumphal entry of Jesus into Jerusalem. On that day the people take palm branches to the priests who sprinkle them with holy water, and the people take them home to keep storms from harming them.

This is followed by the day of darkness, and for Thursday and Friday the pall of darkness seems to hang over everything. Windows are closed, no

trains whistle, no cars pass, people wear black and one sees crepe hanging here and there.

Sunday is a day of festivities among the Brazilian Catholics. Lotteries run wide open, hucksters sell their wares in the streets, shops keep open, mail is delivered and building and other work go on just as if it were not Sunday. But on Friday of holy week nothing is done. It is the only day of the year that is kept as Sunday ought to be kept. To eat meat on that day is a crime. Most of the children are kept inside the houses until time for the street procession to begin.

On Easter Sunday they have the procession of Jesus when the image of Jesus goes slowly down the street to be met from another direction by the image of Mary. People kneel on the streets as the procession goes by, and one hears weeping on every hand. Following this procession, they have the burial of Jesus the following Friday. A band comes playing music, and it is followed by an array of priests dressed in different colors. Then come the nuns in the dresses of their orders. All the boys studying for the priesthood follow in the procession, and after them come the devout Catholics in two lines. And thus they go out and bury the image of Jesus.

These things show us some of the superstition that is prevalent in Brazil and give us a reason for the eagerness of the people for the gospel which our missionaries have to give them.

## "ECHOES FROM THE NATIONAL NO-TOBACCO CONVENTION"

(Continued from page 1.)

that one drop of nicotine will kill a sparrow in 70 seconds and a half drop will paralyze a mouse instantly.

There is no doubt that the rapidly declining birth rate, which is causing alarm in all civilized lands, is due in no small degree to the use of tobacco. Industrial leaders, such as Henry Ford, National Cash Register Company, Cadillac Company, Larkin Company, Marshall Field, John Wannamaker and many others place a taboo on tobacco using. Burbank said: "I believe that tobacco shortens more lives and kills more people than alcohol ever did, not because it is more deadly, but because it is used more widely."

Herbert Hoover is one of the best friends the children have. In a letter to President Coolidge he said: "There is no agency in the world today that is so seriously affecting the health, efficiency, education and character of boys and girls as the cigarette habit, yet very little attention is paid to it." He reminds the President that nearly every delinquent boy is a cigarette smoker.

A large salary is paid to the beautiful young woman who poises for the cigarette advertisements. She has to agree not to use liquor or cigarettes in order to preserve her complexion, so it is reported.

I think the devil got in one of his master strokes when he so arranged matters that church organizations were raising money to buy cigarettes and tobacco to send to the army.

## MORE ABOUT THE CHURCH

By J. C. Henry, Somerville

I wish to send in a few more scriptural facts about the Baptist Church. I wish every Baptist in the world could be able to give a satisfactory answer to why he is a Baptist. My answer is this: I am a Baptist because my Savior was a Missionary Baptist and his church is the original church.

Let us see what the Bible says about the church or kingdom of God before the day of Pentecost. To the law and the testimony.

In Luke 16:16 we have a kingdom sufficiently established and open for people to press into it. In John 3:3-5 Jesus told Nicodemus: "Except a man be born of the water and the Spirit he cannot enter the kingdom of God." If there was no kingdom, no new birth, no gospel at that time, then Christ told Nicodemus a falsehood. In Matthew 18:17 we have, "Tell it to the church, which is meaningless unless there was a church. Also we are given this: "There is not a greater than John the

Baptist, but he that is least in the kingdom of God is greater than he." (Luke 7:28.) Evidently somebody was in the kingdom when this language was spoken.

In Matthew 18:4 we have other strong words. "Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." Here is a kingdom open and in existence or men could not enter into it. "The publicans and the harlots go into the kingdom before you" (Matt. 23:32), and this could not be true if there was no kingdom at that time. These are the words of the Son of Man who spoke as never man spake. Before Pentecost the King had all authority and issued his law from Mt. Olivet, commanding his subjects to make disciples of the nations, teaching them to observe all things whatsoever he had commanded. Whosoever denies this denies the Bible.

Some one may say that Christ, toward the close of his ministry, said, "Upon this rock I will build my church" (Matt. 16:18), therefore, it was built on the day of Pentecost. But we find Paul building the church long after Pentecost. (1 Cor. 3:10, 11.) Besides this, the word "build" does not mean to start or finish, but to increase and strengthen. The church was not built on the day of Pentecost, but increased and strengthened, and in Paul's day it was still building and every convert added today is building the church.

John made ready the material out of which the first Missionary Baptist Church was composed. There was a Missionary Baptist Church in existence before or about the time John was put to death. He was both a missionary and a Baptist by God's specific appointment. (John 1:33.) He was the first Missionary Baptist and was sent to prepare others for the coming of the Lord. (Isa. 40:3, Luke 3:4, Matt. 3:3, Mark 1:3.) God sent him both to preach and to baptize and God gave him the name Baptist. A man would now have to be a preacher by the direction of a Missionary Baptist Church since the churches have been divinely ordained to have the oversight of the evangelization of the world and the administration of the ordinances. (1 Cor. 11:2.) A man cannot be a missionary Baptist preacher now without belonging to a Baptist Church, but he could be so in John's day.

There had to be a beginning for the church, and as it came from God, God had to send the first man to start it, and he had to have a direct commission from heaven. This John had. He was authorized to introduce baptism. Just as mankind had to have a beginning, so did the church and its ordinances have to have a beginning. One might as well ask, How could Adam be called a man when he was not born of woman, as to ask how John could be a Christian before there was a Christian church. He started baptism by a specific, divine order from heaven. So he did not have to be baptized himself. Since, however, baptism is now in existence, preachers must accept it or they are not Baptist preachers.

John could not receive baptism because there was no one to baptize him, so he had to begin it himself. Adam did not need to be born of a woman, for God made him a special creation. But after man and woman were made, God stopped the special work of creating men and women, and they are now born after the natural means. So after God started baptism by his special directions, he stopped the special work and committed it into the hands of John until the Master came and set up his church. John's work was simply to prepare the people for the Lord. It was Christ's work to establish his church out of the material John had made ready for him.

As the church was to be a missionary church, it required missionary material for its construction, and this was prepared by a missionary preacher. And since the missionary preacher was a Baptist, it was Baptist material. John prepared the material in a genuine missionary Baptist way, and the great Builder put it together a short while later, and this kind of church has been in existence ever since.

### SOME CORRECTIONS

By J. W. Cammack

Some of the discussions at the last session of the Southern Baptist Convention, and also recent articles in our Baptist papers, make it appear necessary to correct some statements about certain phases of the Education Board, which statements were based on misinformation.

1. The operating cost of the Education Board in 1926 was \$17,300.79, and not \$25,000. Interest would have to be paid if there were no board.

2. The appraisal of the Ridgecrest property at \$700,000 was not made by any one connected with the board, but by three reputable, disinterested parties, as follows: (1) The Appraisal Committee of the Asheville Real Estate Board. (2) By the Appraisal Committees of two among the largest banks and trust companies in North Carolina. These committees went over the entire property, including buildings.

3. The property of the Education Board in Oklahoma was appraised by an experienced school man who had no connection with the Education Board.

4. The money for putting on the program at the Baptist Winter Assembly in Florida was given very largely by citizens of the county in which the assembly is located. The amount was sufficient to pay all platform expenses for a high-class program and a small balance left over. There has never been any contract that prevented the expenses of the program being provided in this manner. The Education Board has used no convention funds in connection with the winter assembly.

5. In view of all that has been said, it will be worth while to take a glance at the list of names of the members of the Education Board. It will be seen that this board is composed of as fine a group of business men, ministers and educators as we have in the convention. They are men who attend to their own affairs, and also to the affairs of the kingdom which may be entrusted to them, with the utmost care. They give liberally of their valuable time without cost to the denomination. The good name and the funds of the denomination are scrupulously cared for by them.

### DANGER OF TOO MUCH STANDARDIZATION IN EDUCATION

Matthew Page Andrews of Baltimore, a historian of national reputation, in referring to a recent article about standardization in education, heartily commended the editorial on that subject, recently published by us, and added: "I am violently opposed to overmuch standardization in education. The first thing we know we will be goose-stepping all along that line."

From another well-informed man, who has had much experience in business activities as well as in college work, we have a letter, in the course of which he says:

"In a recent issue I have been keenly interested in Dr. Tull's article on Christian Education, and in your brilliant preface I agree with every phase of his argument and yours. Incidentally, he knows how to write, and he writes the good, old English that expresses a genuine meaning. I wish him well with his Association of Christian Schools and Colleges. It is needed. I suppose it is necessary to fight fire with fire. Therefore, organize more associations! I fancy he won't be afraid to tell who his financial backers are! Most associations won't tell.

"Along with this tendency to control educational activities through self-appointed committees of associations as mentors is another evil—that is, the low standards by which students' work is rated. It makes no difference whether 60 per cent or 75 per cent must be taken as the passing grade if the marks on the 75 per cent basis are fudged to reach that point. I venture to say that if a professor in an average university were to apply rigid marking in any technical subject, such as he might defend in court under oath, there would hardly be more than a scant few that would not flunk as things are today. So at one end we 'standardize'

and pretend to bring up the grade, while at the other we enlarge the avenue of escape for the students so they can get through."

George B. Terrell, Commissioner of Agriculture of Texas, writing on the same subject, said:

"I have just read your editorial in the Manufacturers' Record of March 24, entitled 'A Menace to All Our Educational Work,' and wish to congratulate you upon the position you take. I have also read the article by Dr. S. E. Tull of Pine Bluff, Ark., entitled 'Christian Education and the Present Crisis.' This is a splendid article, and I wish it could be read by all people who hold individual rights and Christian freedom above standards set by self-appointed people. I trust you will keep up the good work of publishing such articles and calling attention to the great danger of trying to standardize our education either through federal agencies or through anti-Christian agencies."—Manufacturers' Record.

### THE YOUTH OF TODAY

The matter quoted below, taken from the British Weekly, was written in respect of European youth, but read it and consider its application to American youth of this day.

"The average young man is struggling against the inheritance of spiritual and material difficulty that the war left in its track. In the years which followed immediately upon the war, a mood of pessimistic cynicism spread through the younger circles of most European countries. It could be found in its darkest form in Austria and Germany. For many young men and women in those days, life seemed, as Shelley once called it, "a painted veil." Whatever might be its superficial colors its underlying texture seemed hypocrisy and deceit.

"It is easy enough to condemn that; but see how it came into being. In 1914 the younger generation was told that it was fighting for an idealistic struggle which would end in the creation of a new world. That generation found instead that it had been flung into the dirtiest of all occupations in which decent men must meddle. It found that war, like disease, ravages but does not purge the body through which it passes. Can you be surprised if a generation, robbed of its youth, with its ideals empty as blown bubbles around it, turned for a time to a mood of pessimistic cynicism which found a sad relief in mere pleasure?

"The mood has passed and the younger generation is attempting soberly to adjust itself to this bruised world. No generation needed more the sympathetic help rather than the caustic condemnation of its elders."—Carroll County Democrat.

### CAN YOU MATCH IT?

We got this one from Prof. R. H. Lambright, of Carson-Newman College. He does not claim, however, that it is original.

A man stopped at a negro cabin to ask directions. A dog came out and made a big display of wrath at his intrusion. "Stop dat, Moreover! Gwan 'way frum heah!" scolded his mistress.

"Did you call him Moreover?" asked the traveler. "That's an unusual name for a dog. Where did you happen to get it?"

"Oh, I got it out of de Bible. Dat's a Bible name fur a dog."

"Bible name? I never heard of a dog's name being found in the Bible."

"You didn't! Why don't you know dat when Lazarus wuz sick, Moreover, de dog, come an' licked his sores?"

### VOICE VIGILANT

When you see it in the Voice, or hear it speak, whatever that be, it is reliable. This servant of the people, of the denomination, has ever had its uphill pull against strange forces. Here is an instance where truth is stranger than fiction, but, nevertheless, this asseveration is true. The Voice is vigilant, nothing escaping. It knows the "lay of the land," and knows it, "root and branch." The Voice engages in no idle gossip, no sort of sensational struttings, and no wild speculations. Its pages represent reliable news and comment.—National Baptist Voice.

### GREAT PROMISE TWENTY-FIRST ANNUAL OPENING SOUTHWESTERN BAP- TIST SEMINARY

L. A. Myers, Publicity Department

There is much activity at "Southwestern." September 26 will open the twenty-first session. Professors are fresh from summer campaigns, the administrative force is active under the inspiration of excellent prospects for the ensuing session, and more than 100 students are already on the ground.

Early arrivals are arranging for suitable locations in some one of the thirty odd residences owned by the institution. Teachers are comparing notes on former enrollments. While every year has not noted an increase over the preceding one, yet the total has increased nearly 100 per cent in the last decade. Increases that have been consistent and especially interesting to the administration year by year are:

Student representation, nationally and geographically.

Number of college trained men and women.

A conscience on high scholarship.

Group of volunteers for foreign service.

Last session's racial representation added several Indians and an Egyptian, bringing the representation to twenty different nations. These nationalities cover 85 per cent of the area of the earth. College trained men and women constituted 65 per cent of the student body, and the sixty odd volunteers for foreign service have never been outnumbered by any previous session. There has never been a greater conscience on the value of effective class room work. That students are taking their work seriously has never been questioned by any one of the professors.

Direct and indirect inquiry from the field; the number already on the ground, and the advanced reservation indicate in every respect real promise for the session of 1927-28.

#### WAS CHRIST A FAILURE?

The Laurinburg Exchange of last week carried a report of an address delivered recently in Laurinburg by Dr. W. A. Smart, of the Bible Department in Emory University. The article was headed, "Dr. W. A. Smart Says Jesus Christ Would Be a Failure Today." By reading the heading one would be led to expect irreverence in the address, but reading the report produces a different impression.

Dr. Smart was talking about present-day standards, and held that judged by these Christ would be a failure if He lived here in the flesh as He did in the long ago. Dr. Smart says when Christ was here on earth "The church thought Christ was unfit for church membership, polite society would have nothing to do with Him, the government thought He was unfit for citizenship and He was condemned to death in the most humiliating manner that was known to that age."

These things were undoubtedly true, as all know who are familiar with the life of Christ. That was nearly two millenniums ago. Do we have any such standards now in this glorious twentieth century? Let Dr. Smart answer:

"Put the greatest preacher, the greatest writer, the great artist in America on a stage with Henry Ford and John D. Rockefeller, and who will get the attention and interest of the crowd? Ford and Rockefeller, not for anything they have done, but for what they have got."

It must be admitted that in the minds of men of the world success is measured by the amount of money a man possesses. "The dollar mark has been set as the standard by which we judge all things." It is bad enough for the world to make money the standard, but when Christian people fall into this fallacy it is alarming. On this point Dr. Smart says:

"Why we are buying and selling preachers just like ball players, and have our \$1,500 churches, our \$2,000, \$3,000 and \$5,000 churches. I am engaged in the work of training young men for the ministry. Some of them are laboring in your state. Sometimes I meet a man from some town where one of these boys is preaching and I inquire about

how he is getting along, and he replies that he is making \$1,500 the first year."

When asked how one of his former students is getting on, he is not told how many he has won to Christ, or how he is succeeding in building up his church spiritually, but how much salary he receives. And yet these preachers are supposed to represent Him who said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

When the final accounts are cast up it will be seen that the standard of the world is false, and that Christ measures success by true values. Even in this world time shows what real success is, as Dr. Smart shows in his paragraph with which we close:

"But looking back to the pages of history we have better perspective, and the men whom we think great were men who gave something to the world and not men who got the most out of it.

"In a popular straw ballot the people of the Republic of France voted by an encouraging majority that the greatest Frenchman who has ever lived was—no, not Napoleon Bonaparte, he didn't get second place nor third place—but Louis Pasteur, who did more perhaps than any other man has done to alleviate human suffering and to make life tolerable and comfortable for men.

"In New England there is a small mound of earth with a slab stone at its head, the grave of Emerson. And pilgrims have literally made a beaten path to it. Why does America think Emerson was great? Was he a success? Did he make money? Why does the South think Robert E. Lee was great? Judged by our standards was he a success? He gave much but he did not get much from the world.

"Jesus Christ did not get much out of the world, but He gave us ideals. If any man would come after Me, let him take up his cross and follow Me."—From the Biblical Recorder.

#### THE LORD'S SUPPER

Remarks made by Dr. J. Pike Powers at a recent celebration of the Lord's Supper in the First Baptist Church, Knoxville, Tenn.:

I am very happy to see so many remaining to participate in the celebration of the Lord's Supper. This is no formal rite. The habit of doing things at a fixed time and in the same way, with about the same verbal formula, tends to formality and makes us grasp the shadow and lose the substance. The ordinance we are about to celebrate is a very solemn and important one, and a true conception of its intent and meaning should inspire and call forth profound humility, gratitude and worship. Our Presbyterian brethren set us a good example in having special services preparatory to its observance, with sermons on Friday and Saturday preceding its celebration on Sunday.

Our dear Lord has given us His command, "Do this in remembrance of Me," saying, "As oft as you eat this bread and drink this cup, you show forth the Lord's death, till He come," so it should bring fresh to our memory the sufferings, yea, the agonies He endured for us on the cross, and at the same time the "amazing grace" He displayed "never-dying love" He felt for poor, perishing humanity. "See from His head, His hands, His feet, sorrow and love flow mingled down." His head pierced with thorns, His side with the soldier's spear, His hands and feet nailed to the cross, and then the cross with its bleeding, agonizing victim raised up from the ground by the rough hands of hardened executioners and thrust into the socket prepared for it! O I can't describe it. No wonder His humanity cried out in contemplation of it. "Oh, my Father, if it be possible let this cup pass from me, nevertheless not my will but Thine be done," and He took the cup and drank it with all its bitterness and gall to its very dregs for you and me, my brethren.

His body was given for us; this bread I hold in my hand represents it; His precious blood was poured out for us; this cup in my hand represents it. The prophet Isaiah tells us about it: He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.

Jehovah laid on Him the iniquity of us all! And in these emblems He speaks to us.

Do this, He cries, till time shall end,  
In memory of your dying friend;  
Meet me at my table and record  
The death of your departed Lord.

I remember being present once in St. Peter's, Rome, when high mass was being celebrated. A vast multitude was present. The official celebrant carried the service step by step through the scenes of the crucifixion until he came to the "articulo mortis," the "giving up the ghost," when the pall of death seemed to settle upon the vast crowd, when it seemed they scarcely breathed, as one little tap of the silver bell announced that **Jesus Christ was dead!** so tense was the awful stillness and reverence.

Oh, me, I shall never forget that hour and that moment, **Jesus Christ dying for me!**

But it is glorious to realize that the **dead Christ is the life of the world!**

"I gave my life for thee, my precious blood I shed that thou mightest **ransomed be, and quickened from the dead.** I gave, I gave my life for thee, what hast thou given for me."

"Don't forget me." "Remember me" as your divinely appointed, all sufficient Saviour, as your substitute, taking your place under the law of God and suffering its penalty for you, so that there is now no condemnation to them that are believers in me; they have passed out from under condemnation into the marvelous light and liberty of the children of God.

Because of the great doctrines set forth in this and its companion, baptism, which we shall administer tonight, they are essential to the existence of a New Testament church—the one representing the death, the other the burial and resurrection of our Lord. There can be no New Testament church without these ordinances. "Lo, I am with you always." Let us make His presence **real, today, tomorrow and all the days.** "Remember **Jesus Christ.**"

#### ACADEMIC FREEDOM

The public schools of Georgia, whether kindergarten or university, belong to the taxpayers of Georgia. The denominational institutions belong to the denominations that have put up the money for their establishment and support. Any person, man or woman, black or white, young or old, who contracts to teach in any such institution, whether public or private, has no right to make attacks upon the principles of government and religion which those who own and support the institutions hold as sacred and fundamental. We recognize full well that there is a certain group of people who disagree with this statement. There are people who say that a teacher has the right to present whatever theories he wishes without any regard to those who have established and who are supporting the institutions. But we do not agree with that viewpoint. Not a little.—Editor Newton in Christian Index.

#### TWO GREAT BOOKS

(Continued from page 3.)

is full of theories and counter theories and gives one a very thorough conception of the wild confusion among them who would explain the spiritual or metaphysical side of life.

Of course one would hardly agree with all the author has to say for when we enter the realm of speculation, when we seek to discover the secrets of the Infinite or the Absolute, we are thrust at once into a labyrinth wherein one takes one path, another another, etc. But he does help one to secure a splendid purview of the labyrinth thus enabling him to be a little more cautious of his steps when he has entered it. We know all too little about the philosophical theories of the world and in this volume, we find a very general review of them, handled in a spirit of fairness and sympathy which commands respect.

## PUBLIC OPINION

### HERESY'S ROOT

"I believe," writes John Ruskin, "that the root of every schism and heresy from which the Christian Church has suffered, has been the effort to earn salvation rather than to receive it; and that one reason why preaching is so ineffective is that it calls on men oftener to work for God than to behold God working for them"—Christian Observer.

### GOOD SERMON

Said a colored preacher down South: "My brethren, I tell you our salvation is imported, imparted and imputed. Imported because it came down from heaven to earth, imparted because it is a work of the Holy Ghost in us, and imputed because God sets the full value of Christ's work over to our account."—American Baptist.

### A TIMELY QUESTION

The Baptist Record says: "The Geneva conference for limitation of armaments melted into nothingness and noiselessly passed away. The Lausanne conference for union of all churches may not pass away noiselessly, but it will accomplish the same results." We are not so sure about that, Brother Lipsey. It may be that the things which the Lausanne conference accomplishes are undesirable, but we believe the movement which is represented by that conference is steadily gaining strength and we will do well to take this fact into consideration in deciding what we are going to do about it. Many even who wear the name of Baptist are accepting the principles upon which the Lausanne conference has been proceeding. What is to be our attitude toward people called Baptists who accept the teachings of the unionizers?—Baptist Advance.

### ARE YOU ASHAMED OF BEING A BAPTIST?

You are at the seaside, in the mountains or in the country village, and yet our Baptist church at the place where you are staying rarely sees your face? The church may be small and poor, the singing may not be the best, and even the preaching may not be all that you are used to. But are these good and sufficient reasons for absenting yourself from the church that represents your faith and that ought to command your loyalty? Go to your own church, throw in your interests with it, occasionally put on the offering plate a ten-dollar bill. The church will help you and you will help the church. If you are a Baptist be a worth-while Baptist.—Watchman-Examiner.

### SLANDERING PASTORS

Why do some people who make an unusual parade of righteousness play fast and loose with truth? Quite frequently one notices addresses of considerable interest utterly ruined by the wildest kind of slander of others of God's people. A fair sample of this thing is the following paragraph clipped from a Toronto daily paper. It is from a speech delivered by a United States delegate at a Bible students' convention:

"Today the majority of clergy yield to modernistic thought and reject the Bible and its God, and deny God's existence and teach that man has evolved from protoplasm up through monkeyhood to manhood."

There is not a trace of truth in this statement as far as it concerns the ministers of the Baptist churches of Canada. There is not the slightest indication that it is true of any denomination in the Dominion. In fact any one can sift as much as he likes, but he cannot find any support for that statement anywhere. It is a gross slander on the preachers of all faiths everywhere. And yet it is made by a leading speaker before 5,000 persons assembled in Toronto. Such an assertion may make him seem a defender of truth to some—"I, only I, am left and they seek my life"—but it is

false; one cannot imagine that it was thought true, even by the individual who uttered the slander.—The Canadian Baptist.

### SANE COUNSEL

(Editor Comper in Arkansas Baptist Advance.)

Baptists work at the undertakings in which they are interested. If they are not interested, they do not work, because they proceed on the voluntary principle. If they are to perform any task, they must first have interest in that task. We believe this is right and proper. The Lord himself deals with people on the principle of voluntariness. But no one can have interest in things about which he knows nothing. If he does not know about it, it is not possible for him to be interested in it. If he is to have interest, he must have information, and unless he has interest he cannot do the work. And no one can possibly have healthy, vigorous spiritual life without interest in the gospel enterprise to cause him to work at it. Not less than three-fourths of the Baptists of Arkansas never see a Baptist paper, and consequently they know practically nothing about the work of Christ's kingdom outside of their local communities; and many of them know little about even the local work. We shall never remedy this condition until we put Baptist papers in the homes of these Baptists who are without interest because they are without information.

"The love of money is the root of all evil." And if we may believe the reports about collections taken for certain kinds of evangelists, a good way to get money is to make vicious attacks against the plant.

Most of us need to assume more responsibility for the welfare and happiness of others than for our own peace and happiness. Perhaps some one is very near you who is losing heart in the struggle against sin. God calls you to help this one in his fight against temptation and evil.—Christian Observer.

# State Mission Day Service

OCTOBER TO BE A BLESSING TO OUR STATE WORK

Vital facts to be remembered by our leaders:

1. Hosts of Tennessee Baptists are not giving a cent to any cooperative movement.
2. Four special days have been included in the cooperative program for the benefit of such Baptists.
3. October provides a time to enlist them for our state work by pressing STATE MISSION DAY.
4. Every Sunday school can help a church enlist the non-givers by having a great program and a truly liberal offering on October 9th.
5. Let us make a great day of this special occasion and create the basis for our greatest annual convention in November. We can do it if we will.

## ENLIST ALL MEMBERS THROUGH THIS PROGRAM

If you haven't received the special program write to Secretary W. D. Hudgins, Tullahoma, Tenn., and it will come.

# THE NEWS BULLETIN

## CARSON-NEWMAN NEWS LETTER

By L. L. Chastain

Carson and Newman College was officially opened Tuesday, September 6th. The first reports of enrollment show that the school will be, in numbers, larger and better than ever before. The report shows an increase over last year of approximately thirty, the total being 375 as against 349 on October 1 of 1926. Our new president, Professor Warren, who was formerly vice president of Tennessee College, has already shown by his work that he intends to make our school the best in the state, and here are 375 who believe that he will do it.

The student body, by their actions, have proven that they intend to do much in the way of spiritual work as well as in scholastic. May I cite one instance for proof? On the evening of September 7th, without so much as an announcement of the meeting, there were well over half of the student body at the mid-week prayer meeting of the Jefferson City Church. Each day a noonday prayer meeting is held at the college by the students, and these meetings have been well attended. Our B. Y. P. U.'s will be organized next Sunday and will begin work in real earnestness during the next week.

Our new president has already made a number of changes in the school that will enable us to cope with the new methods and new requirements of our age. With these changes and the increased enrollment it will be necessary to enlarge our buildings and equipment. There is little doubt now about the possibility of Carson and Newman's entering this year the Association of Colleges and becoming an accredited school, a condition which will mean more to the college than any other one thing could mean to it.

The rolls will remain open for a few more days, and it is expected that with new students and those former students who have been delayed in entering the enrollment will reach the 400 mark.

(Note.—The writer of the above news letter is going to see that our readers hear from Carson-Newman at least once a month. He is a Nashville boy, son of deason and Mrs. S. H. Chastain of Nashville. He is known around home as "Heine," but up at Carson-Newman his title is "Harold Lloyd."—Editor.)

## PAUL R. HODGE IN GREAT MEETING

What is said to have been one of the greatest revivals ever held in Sequatchie Valley closed September 11 with a baptizing service with 1,500 people as witnesses. Pastor Paul R. Hodge of South Pittsburg did the preaching in the meeting which was held with Whitwell Church, of which C. J. Burke is pastor. There were 80 professions of faith and 70 additions. Pastor Burke baptized 43 candidates on the closing afternoon, and the pastor of the nearby Presbyterian church immersed two candidates who were won during the revival and demanded immersion. The previous Sunday 18 candidates were baptized into the fellowship of the Whitwell Church.

## ONEIDA HAS NEW PASTOR Gets Clarksville Man

The church at Oneida has been pastorless since the going of Brother John T. Jenkins several weeks ago. At last they have captured Brother T. H. Roark who for five years has been leader of Spring Creek Church, in Cumberland Association. Brother Roark entered upon his duties in Oneida in the midst of a great re-

vival conducted by Lacy L. Adams, which resulted in a large number of professions of faith and many additions to the Baptist Church. The Clarksville Leaf-Chronicle says of him: "Hundreds of friends throughout Montgomery County regret to hear of Mr. Roark's plans to leave Spring Creek. He has conducted revivals at nearly every community in the county during his stay there and for a number of months at a time filled the pulpits of various other churches on Sunday afternoons."

Mrs. Roark's health is now in such a precarious condition that it will be some time before the family will move to Oneida. Brother Roark goes to one of the greatest mission fields in our state, and we predict that he is not going to leave it unevangelized.

## FOUR STATE-WIDE EVANGELISTIC CAMPAIGNS

By J. L. Baggott, Advance Man

The evangelistic department of the Home Mission Board, Dr. Ellis A. Fuller, superintendent, conducted in Florida last February the first state-wide evangelistic campaign. The magnitude of the plan and the urgency of its motive have captivated the imagination of Southern Baptists and already four states have adopted the plan and have either held, or are now making preparations for, a state-wide evangelistic campaign under the leadership of the evangelistic department of the Home Mission Board. These are Florida, Oklahoma, North Carolina and South Carolina.

In Oklahoma one hundred and twenty-five pastors came together in Oklahoma City at the call of Dr. J. B. Rounds, State Mission Secretary, to consider the state-wide plan of evangelism, and after thorough and enthusiastic consideration heartily invited Dr. Fuller and the department of evangelism to lead their state in such a movement. Accordingly, Oklahoma is now in the process of organization. The first four weeks in January, 1928, have been set apart for the Oklahoma campaign.

The North Carolina campaign of soul-winning is to be held April 15-May 13, 1928. The advance man of the Home Mission Board in visiting the pastors of the state found a ready welcome for the state-wide campaign on the part of 95 per cent of the pastors visited. This campaign will be held principally in the town and city churches, it being supplementary to a rural church state-wide effort of Dr. C. E. Maddy, State Secretary of Missions, who called upon the ministers of the state to volunteer their services in order that every country church in North Carolina may have a meeting during July, August, and September of this summer. By means of these two complementary efforts it is hoped that at least 2,000 of the 2,347 Baptist churches in the state will have conducted special revival services within the year.

The Baptist General Board of South Carolina at its recent meeting in Columbia enthusiastically approved and adopted the plan. Dr. Chas. A. Jones, General Secretary-Treasurer, in presenting the matter, stressed the importance of a great state-wide campaign of evangelism, and after favorable remarks from a number of other members the Board unanimously approved the plan of the department of evangelism of the Home Mission Board and appointed a committee to work out the necessary details. This campaign will probably be held during the early fall of 1928.

That Dr. Fuller's plan of state-wide evangelistic campaigns is meet-

ing with general approval is evinced by the fact that four of the seventeen states of the Southern Baptist Convention have adopted the plan within the first year of its proposal.

## FOREIGN BOARD'S REPORT

We give our readers herewith the last report of the Foreign Mission Board. It is not possible each time to give the itemized statements because of the amount of space needed. This report includes receipts from May 1, 1927, to September 1, 1927, and also a comparison with receipts for the same date of last year.

1927	
Designated funds	\$ 36,980.21
Unified Program	144,013.42
Debt-paying fund	2,133.93
Total	\$183,137.56

1926	
Designated funds	\$ 59,957.61
Unified Program	151,327.91
Debt-paying fund	8,409.56
Total	\$219,695.08

Of these amounts, Tennessee contributed in 1926, \$1,739.96 designated, \$13,872.21 through the Unified Program, and \$70 on the debt-paying fund. In 1927 she contributed \$486.26 designated, \$12,125 through the Unified Program and \$50 on the debt-paying fund.

## EASTERN BAPTIST UNIVERSITY

Pastor T. R. Waggoner of Newton, Pa., sends us an account of the new Baptist University which has been opened in Philadelphia in connection with the new seminary. The article comes from the Philadelphia Public Ledger and indicates a hearty response to the plan to have the school. Among other things, the Ledger says: "Officers, faculty, trustees and members of the association which will elect trustees will be required to subscribe annually to a doctrinal basis which will outline the conservative position which they will take on such questions as the Virgin Birth, the creation of man and the necessity of immersion for membership in a Baptist church."

The institution will offer courses in high school and college grades and will "stand unqualifiedly for the historic principles and ideals of the denomination and the historic Baptist interpretation of the Scriptures. It is further provided that the constitution and by-laws of the university will be such that it will be impossible for the nature of the school to be changed. Dr. Charles T. Ball is president and will teach the Psychology of Religion. Three hundred prospective students flow await the opening of the first session.

## DR. WEAVER HEADS EDUCATION BOARD

At last the decision has been announced that Dr. Rufus W. Weaver has accepted the presidency of the Education Board and will begin his duties the first of October. He has been for several years president of Mercer University of Macon, Ga., and the board of trustees did all in their power to prevent his leaving. Dr. Weaver was once pastor of Immanuel Church, Nashville, and will be remembered by many Tennesseans. His coming to the Education Board indicates his faith in its continuation by the Southern Baptist Convention.

## EVANGELISTIC SINGER

Some months ago we had the story of Harry O. Webster, a Carson and Newman student who was working his way through school by doing all kinds of drudgery. He has now completed two years of his college work and is compelled to remain out of school for a while until he can earn enough money with which to make another start. He has led the singing in meetings with a number of brethren, and they all speak in praise of his splendid spirit and work.

Prof. Lambright of Carson-Newman recently had him in a meeting. Pastor J. B. Tallant of Harriman knows of his work. We give this word for our young brother because we know of him and his efforts to press on in the service of the Lord. He would like to have all his time until the first of the year taken. He may be addressed at Harriman, Tenn.

## HOME BOARD'S RECEIPTS

Comparative statement for period of May 1 to September 1, 1927, as over against the same time for 1926:

1926	
Co-operative Program	\$64,348.22
Designated	5,488.09
Total	\$69,836.31

1927	
Co-operative Program	\$58,914.74
Designated	8,765.14
Total	\$67,679.88

Of this amount, Tennessee gave \$6,905.77 in 1926 and \$6,033.18 in 1927.

## SOME LONG-TIME READERS

We wish it were possible for us to give the pictures of the saints who send in their words of encouragement to the editor. Here are a few words from some of them whose hairs are whitened and whose steps are faltering, but whose hopes are stronger than ever before.

Brother James M. Nowlin is now 85 years of age and has spent his life working for the Lord. He has to his credit the longest service of any Baptist minister in the state. He is also the oldest Nowlin living. Two of his grandsons are Baptist preachers. During Dr. Folk's day he preached in West Tennessee and solicited subscriptions for the Baptist and Reflector, but of late has been confined largely to his room on account of paralysis. He still sees well and reads the paper with delight.

Brother J. A. Mitchell writes from Reform, Ala., to thank the office for kindnesses shown him and tells of his long membership in the Baptist and Reflector family. "It has been coming to my home since 1870. I am now in my 84th year, but I read it and send it out to others. May God bless you is my prayer," he says.

Brother J. F. Miller of Parrottsville sends his renewal and says: "I am 77 years old and expect to read the Baptist and Reflector the rest of my life or have it read to me. I think it improves all the while. May the good Lord put it into the hearts of our pastors to keep on reminding the churches of our paper and that we may all pray for our editor."

Such good words as these from our elders make the editor take heart for the task that is before us. We cannot let up until we have an informed church membership, and they cannot be informed without the Baptist and Reflector.

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**NASHVILLE GETS GREAT WORKER**

Miss Idalee Woodson has accepted the position of Young People's Director of Immanuel Church, Nashville, and has begun her work. She came to Nashville last fall as secretary to Dr. A. J. Barton who was then general director of the Co-operative Program. After the change in the denominational machinery, Miss Woodson, who had united with Immanuel Church, was asked to consider working with them in the young people's departments and accepted. She will give much of her time to work among the mass of students at Vanderbilt and Peabody. She is imminently fitted for this work, and we congratulate the church upon its good fortune in securing her services.

We earnestly suggest that all parents who will have children in either of the schools during the coming year send their names to Miss Woodson, in care of Immanuel Baptist Church, giving if possible their college address.

**CADES COVE, CHILHOWEE**

Mrs. William H. Myers sends us the report of the meeting with their church which closed the 4th. Of this she says: "It was one of the best meetings in the history of the church. Our beloved pastor, L. S. Carnes, did the preaching and God blessed it and manifested his favor among the people by convicting sinners and saving souls. There were 12 professions and 13 additions to the church, all by baptism. Brother Carnes' closing sermon was to young people on 'A Clean Life,' and it was worth its weight in gold. We have called him for another year by unanimous vote. Thus he begins his twelfth year with us."

**CARSON AND NEWMAN OPENS SEVENTY-SEVENTH YEAR**

By James T. Warren

It was indeed a great occasion on September 6th when Carson and Newman College opened its seventy-seventh year with 365 college students matriculated and others waiting to be enrolled. Already the enrollment has reached 370 before the close of the second day, and a number of room reservations are held which indicates that the total enrollment by the beginning of the second week will be 400. Those connected with the college for a number of years insist that this is by far the largest opening in the history of the college.

At the opening on Wednesday morning, no announcement was made about church attendance, but it was a great sight on Wednesday evening to see 175 students (actual count) and fifteen members of the faculty in their places in prayer meeting in the First Baptist Church of Jefferson City.

Some changes have been made. The dining halls have been combined, so that meals for all students are being served in Davis Hall and Sarah Swann Home. The various organizations of the college are being perfected, among them being the Ministerial Association and the Volunteer Service Band. We have ministerial students from Connecticut, Ohio, and nearly all the Southern states east of the Mississippi River. We are very happy in our work and are expecting a great year.

**GREAT ENGLISH PREACHER**

Dr. F. B. Meyer, of London, will preach twice daily at the University Baptist Church, Baltimore, on September 28, 29 and 30.

As Dr. Meyer is now eighty years of age, it is thought that this will probably be his last appearance in America and thus the last opportunity for the people of this country to have the opportunity of hearing this noted minister of the gospel.

As some readers of the Baptist

and Reflector will doubtless be coming to Baltimore in the latter part of September, they might possibly be interested in this statement and thus have an opportunity of hearing Dr. Meyer.

**SECOND BAPTIST CHURCH, SPRINGFIELD**

By A. L. Dorsey

The Second Baptist Church of Springfield, the newest fledgling in the Robertson County Association, held a money-raising campaign Sunday, August 11th, with the veteran church financier, Dr. W. D. Powell, in charge of activities. Dr. Powell arrived in Springfield from Texas Saturday night nearly ill and on a diet, but went into action, holding a meeting in the tent, where the Second is now housed, with a select committee. Next morning he addressed the men's classes at the First Church, and a committee was there procured to assist the brethren of the Second.

At eleven o'clock Dr. Powell addressed a meeting of around two thousand seated in a grove near the Second's site. At one o'clock a big barbecue and basket dinner was served. Baptists were present from all over the association territory. The Robertson County Association Baptists have come to know each other well and work together beautifully. When one needs help, the others fall to and pull. Quartets came from several churches. Dr. Powell, the quartets and a large committee spoke, sang and canvassed the audience.

Result—\$8,050. But the Second needs more than that. It has an option on a lot at \$5,000. It proposes to build for the future. South Springfield where it is located is a fast-growing section. Rev. F. T. Carroll, a live, earnest preacher, is pastor of the Second. The First Church is in line strong for its lusty young brother, the Second.

**ITALIAN BAPTISTS HOLD CONVENTION**

The Watchman-Examiner reports the 29th meeting of the Italian Baptist Convention of America which will be held September 20-22 in Providence, R. I. Sixty churches compose the body, and they have a membership of about 10,000. During the past year they baptized 500 converts. We have one Italian church in Memphis, and there are a few others scattered over the South, but in centers where there is a large Italian population we find many Baptists among them. They are all Catholics by birth and early training; but when they have a chance to hear the gospel in a land where their priests cannot persecute them, they readily accept the Lord Jesus as their Master and discard the pope.

**SOME GRACIOUS REVIVALS**

We have reports from many places of revival meetings that have brought strength and courage to our churches. This week we give a list here in addition to other reports already prepared.

**NEW HOPE CHURCH**

Seventeen conversions, several renewals and 26 additions resulted from the revival meeting which was conducted at New Hope Church, in which Pastor S. Dorris was assisted by Brother F. T. Carroll of Springfield. Brother Carroll preached the simple, old-fashioned gospel, and the church and pastor were delighted with his services. He was invited to return next year.

**RIVER BEND CHURCH**

J. H. O. Clevenger of Alcoa was with River Bend Church near Bristol in a meeting which closed September 10th. A great struggle was had with the forces of evil, especially with bootleggers and moonshiners. Brother Clevenger says: "They even sold liquor in the churchyard. The brethren

organized, got an officer of the law and went a mile and a half from the church house and captured a still, three men, forty gallons of new booze and brought the whole into the churchyard. Yet we had a good meeting for the church and community."

Brother Clevenger is now with Mill Springs Church, in Jefferson County, in a meeting which will run for two weeks.

**SYLVIA**

The meeting at Sylvia, near Dickson, resulted in a real revival in the church and lasting good to the community. Pastor L. H. Hatcher was assisted by Brother Clifton Bridges of Dover. There were eight professions of faith, five additions for baptism and one by restoration. Pastor Hatcher is making his plans to enter Union and prepare himself for a more intensive ministry. He praises the work of Brother Bridges.

**FELLOWSHIP**

Brother T. J. Ratcliff of Nashville sends in reports of his meetings during the summer. On August 14th he began a meeting with Fellowship Church, in Rutherford County. It resulted in 16 additions and the revival of the church and community. Brother W. M. Kuykendall is pastor of the church, and he has been deprived of the privilege of serving them for many weeks, due to an auto accident in which he suffered some fractured bones and other injuries.

**BETHEL**

Brother Fleetwood Ball assisted Pastor G. B. Daws in a meeting in Bethel Church, near Humboldt. The meeting closed the first of this month with 24 professions of faith, 17 baptisms and additions by letter. Brother Daws praises the evangelist who did faithful work.

**ELORA**

Mrs. V. F. Robertson sends a report of the revival in Elora Church. T. E. Taylor of Clarksville did the preaching, this being the third consecutive time he has been with the church. Seventeen were added to the church by baptism and three by letter. The candidates were baptized at Flintville on the afternoon of the fourth, Pastor H. F. Merrell officiating. Three others are approved for baptism. Mrs. Robertson says: "Brother Taylor has endeared himself not only to the Baptists of this community, but to the people in general."

**HANNAH'S GAP**

Following the centennial celebration at Hannah's Gap Church, Brother A. H. Huff of Oklahoma led them in a revival which aroused much interest and resulted in 14 additions to the church. Brother Huff was formerly pastor of this church and has hosts of friends in the community. After the revival, the church held a week's training school, with Brother B. F. Collins leading. Fifty awards were given for work done. Brother A. L. Redd says: "It was a blessing to our church to be associated with such a consecrated Christian worker. The prospect for our Sunday school is now very bright. M. J. Taylor is pastor of this splendid rural church."

**ST. ELMO**

Pastor L. W. Clark sends in a further word about their great revival at St. Elmo Church, Chattanooga. Evangelist Geo. E. Moody of Knoxville did the preaching. Mr. J. H. Elliott was song leader and Miss Alceae Brown pianist. The meeting began August 21st and continued for two weeks, resulting in 69 professions of faith and 53 additions to the church. Pastor Clark is happy over the results of this meeting and elated over the outlook for the church. Their only trouble during the meeting, he says, was the fact that they could not take care of the crowds that wanted to hear the gospel.

**MANSFIELD**

J. H. Self, missionary pastor of the Mansfield Church sends in a report of their revival which began on August 27th. Brother Self was assisted in the meeting by L. R. Watson with Messrs. Hampton and Key in charge of the music. There were 73 professions of faith and 64 additions, while 23 people dedicated their lives to the Lord for definite Christian service, one of whom has already preached his first sermon. We rejoice over this glorious revival.

**GLORIOUS REVIVAL AT GREENWOOD CHURCH**

Rev. L. M. Emory of St. Joseph, Tenn., has just closed a three weeks' meeting with Greenwood Church at Doyle, Tenn. There were 52 additions by baptism and three by letter, besides a number of other professions of faith. The spirit of the Lord was manifest in a great way, and the meeting was one of the best ever held in that section.

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### SUNDAY SCHOOL ATTENDANCE, SEPTEMBER 18, 1927

Chattanooga, First	1073
Knoxville, Broadway	871
Nashville, First	596
Allen Fort Class	654
West Jackson	539
Nashville, Grace	488
Nashville, Judson	476
Chattanooga, Tabernacle	460
Nashville, Park Avenue	453
Fountain City, Central	446
Nashville, Belmont Heights	416
Chattanooga, Avondale	408
East Chattanooga	396
Springfield, First	384
Elizabethton, First	382
Paris, First	363
Harriman, Trenton Street	359
Chattanooga, Central	350
Nashville, Immanuel	345
South Knoxville	335
Humboldt	329
Chattanooga, Northside	303
Chattanooga, Calvary	301

### SUNDAY SCHOOL NOTES

#### October Big Month for Tennessee Baptist Sunday Schools

The plans for the month, as outlined, are for every association to be organized and holding their regular group meetings during the month. Group No. 1 on the first Sunday, Group No. 2 on the second Sunday, Group No. 3 on the third Sunday, and Group No. 4 on the fourth Sunday. Programs will be furnished. Every school taking a religious census of the community; all schools graded or readjusted and organizations enlarged; all departments and classes organized for personal work. Two hundred and fifty thousand enrolled in the state by November 1st. Shelby County assumes her part—40,000. Send in your goal.

We were in attendance upon the Shelby County Superintendents' Association on last Sunday, and in the plans for the associational organization they discussed a worthy program for the Sunday school month of next quarter, which is October. After suggestions from different ones, Dr. L. J. McRae, president of the association, made the suggestion that we make the whole month enlargement month and set as a goal for Shelby County 40,000 in the Sunday schools by October 31st. This seemed such a good idea to us that we capitalized the plan and have extended this movement to all associations of the state, and I am asking that every associational superintendent get his organization back of a movement to add 40,000 to the enrollment of the schools of the state during this one month. Literature has been sent out and a personal letter to every superintendent asking him to join us in this enlargement program.

It is a fitting time for such a program, as the people are all back from their vacations and ready for the fall and winter's work. Let's get them back in the schools and get ready for the greatest year ever known in Tennessee in the Baptist ranks. If all will pull together, we can make this a great month.

The main thing is to get the group meetings on, and through these stimulate interest and enthusiasm in the regular program. We will send out programs for this month which can be used at all the group meetings, as they will not be duplicated in churches. Put on this program in your group and see that every church sets a goal for enrollment. Make it big, and the people will take to it.

#### Suggested Program for Group Meetings to Be Held in October

The groups should hold their meetings in order: Group 1, first Sunday; Group 2, second Sunday; Group 3, third Sunday; and Group 4, fourth Sunday.

This program should be given in the afternoon and not break up any morning service or Sunday school.

Short devotional service, by local superintendent.

Words of explanation, by group superintendent.

Special music.

Steps in enlargement—six-minute talks: (1) The Religious Census—Its Value; (2) Adequate Organization—Its Necessity; (3) Securing and Committing Teachers—The Problems and Methods; (4) Organizing for Personal Work—Fetching Them; (5) Holding Them When You Get Them—Follow Up.

Special music.

Address, "The Sunday School as a Soul-Winning Agency."

Address, "The Sunday School as a Personal Service Agency."

Short expressions from every one, "Verbal Reports of Schools."

Closing with a goal set for every church.

Frank Collins is conducting a school in Union Association this week with a good attendance.

We had planned and were ready to start to Whiteville for Sunday's all-day meeting on September 18th and from there were going to the Hardeeman County B. Y. P. U. convention, but a telegram came from wife at Bristol announcing the death of her only sister, and we had to cancel and go to Bristol instead. We had also planned to be at the big meeting at Selmer on Monday, but on account of the funeral Monday had to send a substitute. These were both very important meetings, and we had our hearts set on going, but duty sent us the other way.

The rural men are all closing their work, and most of them have been unusually successful and have expressed themselves as happy over the work. We will quote from their last letters next week.

Get in the October enlargement program and put your forces to work on your enrollment.

Two hundred and fifty thousand in the Baptist Sunday schools by October 31st is the slogan. Help us by adding 20 per cent to your enrollment.

#### Letter to Superintendents

Dear Friend and Co-Worker: You know the first month of each quarter is given to Sunday school work through our associational organizations. During this month each quarter we are trying to stimulate our schools with a special program.

For the next month we are planning a great effort at enlargement. At the Shelby County Associational Superintendents' Conference last Sunday afternoon they decided to spend the entire month trying to reach their constituencies. They set as a goal 40,000 in the Sunday schools of Shelby County by the last Sunday in October. We decided to capitalize that idea, and are trying to get the associations all over the state to co-operate with their forces in following this same general plan.

For the local schools we are asking that each school set as its goal

20 per cent increase during the month of October. Some literature has been prepared for this plan and will be sent to all the superintendents.

I wish you would join in this worthy project and follow the suggestions offered and thereby help us to add 40,000 new pupils to the schools of Tennessee during this one month.

Thanking you for this co-operation and for all the interest shown in the past, I remain.—W. D. Hudgins.

#### THIRD WEEK IN OCTOBER

**H**ow shall we begin?  
**O**rder free literature and  
**M**ake careful study of it.  
**E**arnestly prepare for its every detail.

**C**reate interest in it by  
**O**pportune presentation  
**O**f its importance.  
**P**ray for God's guidance in  
**E**nlisting every teacher to  
**R**each every home with  
**A**n earnest invitation  
**T**hat will create  
**I**nterest in the movement and  
**O**pen up the subject  
**H**ow so important—

**W**orking together as teachers and parents in  
**E**nlisting and  
**E**ducating and  
**K**eeping in Sunday school all the children of the community.

Will you do your part?  
Write your State Sunday School Secretary for programs and for record and report blanks.

#### LAYMEN'S NOTES

##### Place for a Layman to Spend His Time and Money

In our honest judgment there is no place where a man can spend his time, his energy, and his money to greater effect than through his own church. We are in full sympathy with lodges, with other charitable and benevolent organizations, but we honestly believe that no man has a right to do this character of service through outside agencies and not give his church credit for the same. There are being organized in places over the state "laymen's leagues" and "clubs" for religious work other than by the various churches and denominations, but we cannot see why any man would prefer to give himself and his service through an organization "not his church," when his own church and denomination are working at the same thing.

The truth of the business is that there are some preachers going about over the country trying to organize everything about themselves and are so anxious to get the popular ear that they take in any one and every one and then before they finish the task they have themselves in the center instead of their church and their Savior who organized His church to do such things. It was "The Club" (using the preacher's name for the blank). Now since the Laymen's Movement is growing so rapidly among the churches and so popular they have changed the name to the "laymen's league" and other similar organizations, but at the same time hold the credit and praise about themselves. To our mind nothing is doing more to retard the denominational work than such efforts on the part of some man to be popular and hold about him as the center of attraction the minds of all the people, regardless of conviction or anything else. Tell me how could a Baptist associate in personal soul winning with a Campbellite who belongs to the same league? What could a Baptist be doing while his co-worker was telling lost ones how to be saved? How can any one feel that he can keep churches separate in doctrine and practice and then mix every activity and agency of the church with every heresy going?

October is stewardship month for laymen. While the Sunday schools are holding their group meetings and enlarging their enrollment, let the men help them to put over their program and at the same time give themselves to the study of stewardship in the churches. We want 1,000 stewardship diplomas during October.

Lawrence County has raised their apportionment to the debt-paying campaign among laymen. What association will be next to report their apportionment collected?

Men, only a few more weeks are left to get our program over in the debt-paying campaign. Why not use the month of October, while we are studying stewardship, to visit the other churches and secure the needed pledges for the special gift? If you attend the Sunday school group meeting, you will see a lot of the men from the other churches, and this will make it easy.

#### Wilson County Association

The laymen of the churches in Group 2 of Wilson County Association met with Cedar Creek Church Sunday afternoon, September 11th. The meeting, with an attendance of forty-eight, reached a high tide of interest.

A group of opening songs were led by Alex Whitehead of Athens Church, and Scripture was read by W. F. Whitehead of the same church. W. H. Williams, moderator of the association then gave an address on "The Layman and the Association." Walter Smithwick of the Lebanon Church also spoke on "The Layman and the Work in Tennessee." Following these addresses, open discussion was had, and several of the men made brief talks.

This meeting was regarded by those present as the best laymen's meeting yet held in Wilson County Association. The next meeting of this group will be held with Athens Church on the second Sunday afternoon in November.

#### Report of the Cruze Brotherhood

"Just a word to you that you might know what the John Cruze Brotherhood of First Baptist Church, Knoxville, is doing. Last Sunday week we spent the day at Chilhowee Institute with an all-day program. There were two laymen speakers in the morning, two in the afternoon, and two at night with some excellent music all along. Last week Brother

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J. Clarence Davis invited us to his revival at Block Springs Church at Blaine, in Grainger County, where we sent a layman every evening to speak at 7 o'clock. We had a great time, with some twenty professions and baptisms during the week.

"We are out most every Sunday. Last Sunday we were at Inskip for the morning service and at Grace Church for the evening service. The beauty is that every brother who is called on goes. We are greatly enjoying it and hope we are doing some good."—D. S. Haworth, Sr.

**Ocoee Baptist Association, September 20th to 23rd**

Just to show what the men are doing in some of the associations, I print the program for the Ocoee Association in full. This is being put on by the laymen under the leadership of W. C. Smedley, the associational director. We have sent piles of literature for him to use.

10 a.m.—Devotional service and music by the choir.

10:30—Address, "Co-operation."

11:15—Missionary sermon.

12—Dinner.

1:30 p.m.—Song service, with special music.

1:45—Address, "Stewardship and Tithing."

2:30—Round table discussion (question box) and pastors' support. Adjournment.

7:30—Song service.

7:45—Talk to the young people.

8:00—Evangelistic sermon.

Group No. 1, H. D. Huffaker—Parker's Gap, September 20; Morris Hill, September 21; Silverdale, September 22; Oakwood, September 23.

Group No. 2, W. C. Smedley—New Prospect, September 20; Antioch, September 21; Mt. Carmel, September 22; Corinth, September 23.

Group No. 3, J. W. Christenbury—Union, September 20; Cedar Springs, September 21; Macedonia, September 22; Lebanon, September 23.

Group No. 4, J. W. Massey—Candies Creek, September 20.

Group No. 5, T. J. York—Bethel, September 22.

Group No. 6, W. D. Powell—Birchwood, September 20; New Union, September 21; Greenwood, September 22.

Group No. 7, E. H. Rolston—Daisy, September 20; Falling Water, September 21; Hixon, September 22; Riverside, September 23.

The following speakers are enlisted for this campaign: Rev. R. W. Selman, Rev. A. T. Allen, Rev. C. F. Clark, Rev. J. N. Bull, Rev. R. A. Thomas, Rev. N. C. Higdon, Rev. T. J. Smith, Rev. J. F. Moore, Rev. W. L. Clark, Rev. C. R. McGinnis, Rev. J. W. Inzer, Rev. R. L. Baker, Rev. E. L. Tiffany, Rev. W. D. Arms, Rev. D. B. Bowers, Rev. W. C. Tallant, Rev. W. E. Chadwick, Rev. T. J. York, Rev. George Simmons, Rev. C. E. Sprague, Rev. Sam Melton, Rev. J. B. Phillips, Rev. J. D. Bethune, Rev. J. C. Pitt, Rev. C. H. King.

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

There is one remaining Sunday in September. The hot weather should be over; we should be settled in our school work and should be ready for our greatest B. Y. P. U. year. As a gentle reminder before the month passes into history, have you observed enlargement month in your B. Y. P. U.? September has been enlargement month, and letters have been coming from our young people saying they were enlarging their organizations to take care of the possibilities they have found, and were doing all possible to reach these possibilities before the month is up. One vice president said his committee was going after one hundred possibilities. What have you been doing? The unenlisted are all around us and can be reached if we go after them to win them. On the one remaining Sunday of this month may we not stop long enough to think about our

absentees and possibilities and make some definite assignments and have each one report the following week on the visit they made, or have each one stand with the new member won or the absentee brought back? Let us make this month really and truly an enlargement month in our B. Y. P. U.'s.

**October—Denominational Loyalty**

October is denominational loyalty month, so we should have our month's program outlined before the first Sunday. This should be the month when we should stress our B. Y. P. U. motto, "Loyalty to Christ." If we are loyal to our Christ, we will be loyal to the church and every phase of its work. If you have not read Mr. Burkhalter's article in the B. Y. P. U. Magazine on "The Purpose of the Southern Baptist Convention," secure a copy of the magazine and read it. Also read the editorials in this October issue of the magazine. This issue of the magazine emphasizes denominational loyalty throughout. Denominational loyalty means an organized effort of our 3,700,000 church members to bring the world to a complete and saving knowledge of Jesus Christ, and as Dr. Bryan says, we should be so organized and loyal that when some one or something touches one member they touch the whole 3,700,000 members. What would it mean to our denomination if every one of the 3,700,000 members were loyal? What would it mean if every member should give to the co-operative program? if every member were loyal to every organization in the church, attending the Sunday school, prayer meeting, B. Y. P. U., W. M. S., etc.? if every member read his denominational paper? if every member were busy at the task of winning souls to our Master? if every member read his Bible daily? And if we were really loyal to our church, wouldn't we do all these things? Can we do a few and leave others undone and still say we are loyal? I think not.

So these are some of the things we as young people should do and should try to get others to do. We are simply stressing loyalty to our church. If we sow the seed of loyalty in the lives of our young people while they are engaged in training, surely our church members of tomorrow will be loyal church members. Wouldn't it be a good suggestion for your union to ask the pastor for four minutes at each preaching service during the month, at which time different members will go before the entire church and let them know this is denominational loyalty month and that our young people over the state are pledging ourselves to support the church as never before, and ask that other church members join you in being true to Christ in being loyal? There is not a pastor in the state that would refuse to give us all the time we need if we are sincere in our efforts to bind our churches closer together.

**Grainger and McMinn County Associations Meet**

Mr. W. I. Daniel, president of the Grainger County B. Y. P. U. Association, announces their meeting at the Avondale Baptist Church the first Sunday in October. An interesting program has been prepared on "Our Responsibility to the B. Y. P. U.," and every one is invited to hear this program. The deacons and pastors have a prominent place on the program, so they are urged to go.

The McMinn County Association meets the same Sunday at Charleston. The subject of this program is "Life and Its Challenge." A splendid program has been prepared by the program committee led by Miss Grace Oliphant, and they are expecting a great meeting. If you are near either of these associations, try to attend. It will do you good.

**LAWRENCE COUNTY B. Y. P. U. ASSOCIATION**

At the Saturday night session of the 1926 Lawrence County Association an agreement was made between Dr. Leo Harris of Lawrenceburg and the young people of that county that if a certain number of B. Y. P. U.'s were organized during the coming year Dr. Harris would entertain the young people at an old-fashioned barbecue. The young people have been active since and have organized six new unions in the association.

Dr. Harris, to carry out his part of the contract, called the young people of Lawrence County together at the Gum Springs Baptist Church on August 30th. A large number of young people from ten different churches were present and a most interesting program was enjoyed. Among those taking part on the program were: Dr. J. D. Freeman, Dr. Leo Harris, Judge Williams, Rev. W. E. Davis, Mr. Gentry Gray, Miss Eleanor Hampton and Leo Harris, Jr.

An associational B. Y. P. U. was organized, and the following officers elected: Mr. Carl Methvin, president; Miss Lola Stephens, first vice president; Flaval Bottoms, second vice president; Miss Eleanor Hampton, secretary-treasurer; Miss Berdie Bell Pace, reporter; Rev. W. E. Davis, association pastor; and Rev. F. M. Speakman, extension pastor. Mr. Chas. W. Vaughan was elected Junior-Intermediate leader.

Every one present expressed themselves as having the biggest day in the history of the young people of Lawrence County. Our next meeting will be the last Tuesday in August, 1928, with the Liberty Grove Church.—Reporter.

**ROCKWOOD SENIORS**

Our B. Y. P. U. went to Daysville Sunday afternoon, September 4th, and organized a B. Y. P. U. with an enrollment of 20. The prospects are good in that country church. They will appreciate the prayers of Tennessee Baptists that their young people may carry on this good work.—Miss Reba Powell, Rockwood.

**MEMPHIS TRAINING SCHOOL**

The twelfth city B. Y. P. U. training school of Memphis will be held with the Bellevue Baptist Church, beginning October 2nd, through Friday, October 7th. A mass meeting will be held Sunday, October 2nd, at 3 p.m., with Mr. W. D. Hudgins to give the principal address, "The Challenge of Service." Mr. C. L. Montgomery has arranged special music for the mass meeting.

Mr. George Baird is city B. Y. P. U. president. The educational committee is as follows: Mrs. Hazel Dubberly, chairman; Mr. Robert Moore and Mr. Osmond Rhymes. An address each evening will be rendered by Dr. John L. Hill.

Our faculty is composed of nine members who will teach as follows: "New Senior B. Y. P. U. Manual," Mr. Lyman P. Hailey of Kentucky; "Training in Baptist Spirit," Rev. J. A. Barnhill, Memphis; "Southern Baptists Working Together," Mr. Edwin Preston, Georgia; "Books of the Bible," Rev. Walter Rogers, Memphis; "The Plan of Salvation,"

Rev. C. E. Myrick, Memphis; "General B. Y. P. U. Organization," Mr. J. E. Lambdin; "Administration Course," Mr. J. P. Edmunds, Tennessee; "Junior and Intermediate Leaders' Manual," Mrs. J. E. Lambdin; "Pilgrim's Progress," Judge John W. McCall, Memphis.

Our devotionals each evening will be rendered by our ex-city B. Y. P. U. presidents, as follows: Monday, "Our Young People in the Preaching Service of the Church," by Mrs. W. H. Preston; Tuesday, "Our Young People in the Teaching Service of the Church," by Judge Clifford Davis; Wednesday, "Our Young People in the Training Service of the Church," by Mr. Gerald Webb; Thursday, "Our Young People in the Missionary Service of the Church," by Mr. Robert Cockroft; Friday, "Our Young People in the Evangelistic Service of the Church," by Mr. Carroll White.

We have a booster committee making talks which began September 4th until our school and every church is visited every Sunday night. We have twenty churches and twenty boosters—a different one every Sunday night.

Monday night is "Our Pastors' Night." This is to be the largest school, we trust, in Tennessee and one of the largest in the South. A silver loving cup will be presented to the union with the largest attendance according to their enrollment. Great interest is being manifested in Memphis in regard to their training school.

**GRACE MEETING**

Grace Church, Nashville, under the leadership of Pastor L. S. Ewton, is taking on new life and is pressing forward in the great work to which it has been called by virtue of its strategic location in the heart of one of Nashville's large residential sections. The church has just been through a revival meeting which was held without outside aid. Pastor Ewton did the preaching and the choir had charge of the music. There were 29 additions, 20 of them for baptism. This brings the total of additions since the coming of Brother Ewton three months ago to 64. The church has voted to borrow money with which to complete their educational building, and work will begin soon. The offerings of the church have grown until the debt is being taken care of without special collections, and the whole church is enthusiastic.

**NEW HOPEWELL REVIVAL**

New Hopewell Church, in McMinn County Association, is rejoicing over a real revival led by the pastor, C. E. McDonald, assisted by Brother Coffee. The meeting resulted in 55 professions of faith, 29 additions by baptism and 12 by letter, with others to come for baptism. The baptizing was conducted by the pastor in Mouse Creek, hard by the church house, with a great gathering of interested people watching as the gospel was preached through the beautiful symbolic ordinance. Deacon J. M. Hicks gives us the report and is an enthusiastic member of the church.

Pastor W. C. Creasman of Lenoir City is away on a month's vacation.

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## WOMAN'S MISSIONARY UNION

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

### THINK IT OVER

Mead—Christian

I'll go where you want me to go,  
dear Lord.

Real service is what I desire;  
I'll sing a solo any time, dear Lord,  
But don't ask me to sit in the choir.

I'll do what you want me to do, dear  
Lord,

I like to see things come to pass,  
But don't ask me to teach girls or  
boys, dear Lord  
I'd rather just stay in my class.

I'll do what you want me to do, dear  
Lord,

I yearn for the kingdom to thrive,  
I'll give you my nickels and dimes,  
dear Lord,  
But please don't ask me to tithe.

I'll go where you want me to go, dear  
Lord,

I'll say what you want me to say;  
I'm busy just now with myself, dear  
Lord,

I'll help you some other day.

### OBITUARY CHAIRMAN

Mrs. W. I. Shannon, 3508 Harding Road, is chairman of the Obituary Committee for the State Convention. If there has been a death in your society, please write her.

### MISSIONARIES HONORED

On Monday, September 12th, at the home of the Misses Hurt on Oakland Street, the Woman's Missionary Society of the First Baptist Church at Martin, Tenn., gave a reception in honor of Rev. and Mrs. J. W. McGavock, missionaries who are at home on a furlough from Chili, South America.

The elegant home was beautifully decorated with late summer flowers. Little Miss Eleanor Hurt opened the door for the guests and Mrs. Elizabeth Hurt escorted them to the register, which was given the honorees as a remembrance. Punch was served by Misses Maurine Wilson and Iris Deaton, after which they were presented to the honorees in the reception line in which was the hostess, Miss Mary Hurt, Rev. and Mrs. McGavock, Dr. and Mrs. I. N. Johnson, Rev. and Mrs. Mark Harris and Mrs. John Bowlin who is president of the society.

A splendid musical program was rendered by Mrs. Milburn Gardner, pianist; Mrs. Mark Harris sang a sweet song to a Scottish laddie represented by Melburn Gardner, Jr.; Master Philip Hurt rendered a beautiful violin solo.

Rev. Mark Harris, pastor, in his impressive way presented the honorees with a bountiful check, a love gift from the church and friends, to be used in their work. Both Rev. and Mrs. McGavock were very appreciative in their response. The church here has a special interest in them because Mrs. McGavock is the daughter of Dr. I. N. Johnson. She received her education at Hall-Moody and Union University. Both of them taught in Hall-Moody for many years.

The guests were invited to the dining room where they were served dainty sandwiches and tea. About one hundred guests were present during the evening.—Reporter.

### A VISIT TO OUR HEAD

Thousands of Baptists in Tennessee have been anxious to know of Mrs. R. L. Harris' condition since her auto accident. Each week we

have placed the news on the editorial page so the latest word could be given as it goes to press on Tuesday and on the W. M. U. page on Friday of the preceding week.

The superintendents of eleven East Tennessee associations held an all-day conference on September 13th at First Baptist Church, Knoxville, as the guests of Mrs. W. L. Stooksbury, divisional vice president. Your secretary was glad to have this opportunity of visiting Mrs. Harris at Howard-Henderson hospital, and we found her much improved.

Mrs. Harris, with her mother, aunt and two sisters were driving to Maryville on September 3rd, and it began to rain just enough to make the concrete road very slick. The car skidded and turned over twice, injuring all five of the occupants. The aunt, who is seventy-eight years of age is the most seriously injured, as her back is badly hurt. The mother, aged seventy-five, has both arms broken and a great gash on her head. The sisters had no bones broken. Mrs. Harris has a fractured shoulder, two broken ribs and a punctured lung. In spite of the pain, they were all cheerful. Mrs. Byrn, Mrs. Harris' mother, has the sweetest smile and is full of jokes. We know now where Mrs. Harris got her wonderful disposition.

It is a miracle of prayer that the elderly women are living. Do keep on praying that they may all recover.

The room at the hospital was beautiful with wonderful flowers, in spite of the announcement made in the church by Dr. Brown that it was Mrs. Harris' request that all money should be given to the State Mission offering and none spent on her.

Mrs. Harris has not been able to turn over or sit up, but she wanted her check book. When asked why a check book when she could spend no money, she replied: "Tomorrow is State Mission day, and I must send my offering." For thousands of women who will put Jesus Christ first in their lives as does our president, is our prayer.

Mrs. R. L. Harris' address is Howard-Henderson Hospital, Knoxville, Tenn.

### MIDDLE TENNESSEE SUPERINTENDENTS' CONFERENCE

On August 31st, in Murfreesboro, seven superintendents, representing Riverside, Duck River, Concord, Nashville, Maury, Robertson County, and Wilson County, also Misses Northington, Bucy, Logan and Rollow and Mesdames Creasman, J. D. Freeman and Ginn spent a most profitable and delightful day as the guests of Mrs. Andrew Todd, vice president of the Middle Tennessee W. M. U.

Each superintendent told of the work being done in her association, every one stressing the importance of training the young people, so that they may be able to fill places of responsibility in the churches, as the crying need everywhere is leaders, leaders!

Miss Bucy gave a most interesting account of the training school for leaders recently held in Johnson City. There were fifteen churches represented with more than one hundred in the classes. She plead for training schools of this kind in each association and offered to help in any way that she could. This is a day of "intensive" rather than "extensive" training.

Mrs. C. D. Creasman, state chairman of the Ruby Anniversary, made a most interesting talk, outlining some of her plans for enlistment in Tennessee.

Miss Victoria Logan gave an enthusiastic report of the Y. W. A. camp recently held in Wilson County Association, and Miss Rollow told of the encampment at Ridgecrest and of the training school at Smoky Mountain Academy.

Miss Northington commended the superintendents for the splendid work they are doing, urging them to "press forward" during this Ruby Anniversary year, making every effort to enlist the unenlisted woman and to organize in churches where there are no missionary organizations.

So worth while was the day that Miss Logan is anxious to have just such a conference for the young people's leaders of Middle Tennessee, for we all felt that we had each gained much from the other in talking over the plans for our work.—Mrs. M. M. Ginn, Secretary.

### DYER COUNTY W. M. U.

The Woman's Missionary Union of Dyer County Association met at Parrish Chapel Baptist Church on September 8, 1927. The Dyer County Association was also in session at this place, and at eleven o'clock the moderator, Rev. F. J. Harrell, turned the meeting over to the W. M. U. After well-chosen introductory remarks by the county superintendent, Mrs. Mose T. Jones, of Dyersburg, Miss Mary Northington spoke to the two organizations on the joy and privilege in doing service for the Master. As a rule the men do not attend these W. M. U. quarterly meetings, but judging by their undivided attention while Miss Northington spoke so intelligently and delightfully of the women's work, they were very much pleased that no intermission was taken between the two sessions, thus giving them an "excuse" to leave. Miss Northington said she was very glad indeed to have an opportunity to speak to the Dyer County Association as a whole. The next number on the program was a beautiful vocal solo, "I Am No Longer Lonely," by Mrs. Henry Fowlkes. Mrs. Howard Gauldin of Trimble, Tenn., next spoke on "How the Unenlisted Woman Needs Us." Mrs. Gauldin is a very pleasing speaker and ex-president of the W. M. S. and quite well informed. With Mrs. F. J. Harrell at the organ, Mr. Julian Palmer lead the congregation in singing, "Have Thine Own Way, Lord," after which the meeting adjourned for lunch. After a fine dinner on the ground, so bountifully prepared by the good women of Parrish Chapel, the afternoon session was called to order.

The first number on the program was a playlet by the Mary Northington Circle of the Dyersburg W. M. S., entitled "What Shall We Say to Our Father?" So splendidly was this playlet given that Miss Northington said some very complimentary things about this circle, one of her ramesakes.

As this was the date for the annual election of officers, Mrs. Clyde Chambers, chairman of the Nominating Committee, made the following report which was unanimously accepted:

Mrs. Mose T. Jones, Dyersburg, superintendent; Mrs. Orah Darnell, Dyersburg, assistant superintendent; Mrs. Haywood Williams, Newbern, secretary-treasurer; Mrs. Howard Gauldin, Trimble, stewardship chairman; Mrs. Ernest Ralph, personal service chairman; Mrs. Vernon, personal service chairman; Mrs. E. H. Brooks, Halls, mission study chairman; Mrs. W. M. Fore, Newbern, young people's leader.

This is Mrs. Jones' third year as superintendent, and under her capable leadership splendid results have

been obtained. Mrs. Jones expressed confidence in her new assistants and asked the prayerful co-operation of all organizations represented.

Motion carried to increase apportionment for active W. M. U. members from 10 to 15 cents, and to apportion Y. W. A.'s 50 cents, G. A.'s, R. A.'s and Sunbeam Bands 25 cents, payable to the secretary, Mrs. Williams quarterly. These funds to be used in defraying expenses of county work.

A very interesting paper on "An Intercessory League of Shut-Ins" was next read by Mrs. Frank Ragsdale of Trimble. This paper would indeed be enjoyed by the readers of our Baptist and Reflector. Collection amounting to \$6.07 was taken.

Mrs. L. L. Finney gave a reading entitled, "The Cremation of Sam Magee in Tennessee." Mrs. Finney speaks so well it is always a pleasure to hear her.

The treasurer's report was read and accepted. Discussion of "The Circle Plan," by Mrs. Howard Gauldin, proved of interest. Motion made and carried to hereafter have the reports of county organizations immediately after lunch. Motion was also made and carried to accept invitation from the Roellen Baptist Church to meet there in December. While the reports were not read, all the churches in the association were represented. A rising vote of thanks was extended to Parrish Chapel for kind hospitality.—Mrs. Sid A. Jarrell, Secretary pro tem.

### MAURY COUNTY ASSOCIATION

On Thursday, September 5th, the Woman's Missionary Union of Maury County Association met with Lawrence Grove Church, near Spring Hill.

It was a joy indeed after a long drive to find as we approached the church at an early hour some of the ladies of the congregation already assembled, and as we passed through the beautiful churchyard beneath the sturdy forest tree which spreads its protecting branches over the entrance we were greeted it seemed by the freshness of the evergreens and blooming althea which spoke in unmistakable tones of the secure and permanent organization which that church and missionary society are proven to be.

Mrs. Arthur Leftwich made splendid use of the devotional hour in presenting the subject, "First They Gave Themselves to the Lord," and the truths she presented will pass into the lives of many who were not present because of the definiteness of her appeal for a higher and sterner sense of Christian living.

Miss Dora Lawrence in a most graceful manner welcomed the visitors in referring to the extent of their hospitality, compared it to the warmth of the day, which while excessive was not difficult to forget because of the comfortable surroundings.

Mrs. W. E. Smith of Mt. Pleasant gave a most inspiring talk on enlistment in which she presented the possible value of the service of the unenlisted woman to our work.

Mrs. C. D. Creasman was the strength of the day in so many ways. Always at her best as she is, she led the audience into an unexplored field of confident hope as she unfolded before us the Ruby Anniversary plans.

Realizing the good fortune which was ours in having the "silver-tongued orator" of our W. M. U. present and two of the speakers of the day being absent, the superintendent without hesitancy mercifully used Mrs. Creasman's talent and ability by asking her to speak again in the afternoon. At that time her listeners were spellbound as she presented the story of the paralytic who was brought to Jesus by being let down through the roof.

Dr. and Mrs. Lavender who are always so helpful in every one of our gatherings were present. Mrs. Lavender who is associational mission study chairman, made an appeal for more mission study classes.

The secretary, Mrs. Eugene Fitzgerald, read the minutes of the last meeting, reporting five churches represented at the present meeting.

The president of the society, Miss Olive Martin, her sisters, Misses Laura and Sussie, and all their splendid co-workers combined their every effort to minister to the spirit of the day and add to the comfort of their guests. The result was ideal, the flowers were so beautiful and the lunch deliciously prepared and most daintily served gave unlimited pleasure.

Miss Martin made an appeal for prayer for their coming revival. After reading appropriate Scripture, Mrs. Geo. Howell led an earnest prayer that spiritual victory may crown that effort, and the meeting adjourned with every one in a prayerful mood.—Mrs. Lee Robinson.

**ENLISTMENT IN BIBLE READING**

(This paper was read before the Middle Tennessee W. M. U. convention at Watertown last March by Mrs. P. W. Carney of Alexandria, and is published by request.)

Before considering various methods of Bible reading let us form some conception of the Book as a whole. Let us think of the Bible as a beautiful palace, built of sixty-six blocks of solid marble. Its sixty-six books, written by thirty-six different writers, through a period of sixteen hundred years, affords us a wonderful structure.

First, we enter the vestibule—Genesis—which is filled with mighty acts of creation. Passing through the five law books of Moses, we come to the picture gallery of the historical books. Passing on through the philosopher's chamber, the book of Job, we enter the music room of the book of Psalms. After reaching the business office of Proverbs, we enter the chapel of the preacher, Ecclesiastes. From thence we come to the conservatory, "Songs of Solomon." Here we observe "The Rose of Sharon" and "Lily of the Valley." Finally we reach the observatory of the prophets, the last of which is Malachi, with telescope fixed on "the bright and morning star." We cross the courtroom and arrive at the audience chamber of the king. In the four gospels—Matthew, Mark, Luke, and John—we find four vivid life portraits of the King himself. Then we pass on through the work room of the Holy Spirit, "Acts of the Apostles."

Just beyond is the correspondence room, "The Epistles." It is here we see Peter, Paul, James and Jude busy at work. At last we are standing on the outside gallery—Revelations—where we view judgment to come and glories to be revealed.

Are we not anxious to know what kind of manhood and womanhood these sixty-six volumes have produced? What are the aspirations, the services and sacrifices of these Bible characters. O, we find that they are such who put themselves to a great deal of trouble for others, who gave much time and money—"counted not their lives dear unto themselves." Dared fire, sword, pestilence, and cruelty; went on long journeys through heat of summer and cold of winter; established churches, founded missionary societies and attended prayer meetings. They believed in the inspiration of the Bible, the immortality of the soul and the atoning death of Christ.

The Bible without exception is the most interesting Book in the world. It fills the Christian with keen missionary interest and an ardent desire to work for Christ. The Bible is the word of a King. To have its rightful place, it must be read and obeyed. The Bible is a warm letter

of affection from a parent to a child. "It is the treasure of the poor, the solace of the sick and the support of the dying." In other books I hear the voice of a stranger, but in the Bible I hear the language of my Father. Other books contain only the pictures of bread. The Bible presents me with the real manna and feeds me with the bread of life. No one ever outgrows the Bible. It deepens and widens with our years. David was a Bible reader. He says, "thy word have I hid in my heart" and "where withal shall a young man cleanse his ways by taking heed according to thy word." The most useful Christians are daily Bible readers. President Wilson said that "he was sorry for the man who did not have time to read his Bible every day."

Today we have so many systematic plans of daily Bible reading offered by Sunday school, B. Y. P. U. and W. M. U. I most heartily recommend Dr. Sampey's plan for daily Bible reading adopted by the W. M. U. It is an interesting way of reading. You who have not adopted it, try it out.

On the rocky summit overlooking the bay where the Mayflower first anchored stands a magnificent monument. On the corners of the pedestals are four figures in sitting posture, representing law, morality, freedom and education. Standing far above on a lofty shaft of granite is a majestic figure, symbolizing faith, holding an open Bible in one hand and with the other hand uplifted, pointing far away to an unseen God. What a sublime conception! The Bible is our Magna Charta. The up-lifted hand symbolizes our trust in the God of our fathers and the measure of our devotion to his cause.

**LETTER FROM CHINA**

Dear Miss Northington: We were told that the Tennessee W. M. U. had taken our hospital to supply the White Cross contributions for our medical work here. So far we have received nothing from any society in Tennessee. We are not complaining, however, for we realize that during these times of uncertainty the folks do not care to send a lot of things, not knowing whether they will ever reach their true destination. That is as it should be, and I am writing this to advise that you send us nothing in the way of general supplies, until you hear from us requesting that you do so. If you have any money on hand for us, you might send it on. We can use it for the things we need. We are fairly well stocked with general supplies and do not want to be overstocked at this time especially. Later on, if we see we can continue here, we will ask that you send us gauze dressings and bandages, but until you hear from us it would be better to send nothing, unless it be money.

At present conditions here in Harbin are quiet and peaceful and no one seems to anticipate any serious trouble in Manchuria. At least not this year. All seem to feel that there may be trouble later, but no one knows. Just at this time there is a lot of peace talk between the North and South. It may terminate in a cessation of hostilities, but there are those who think it is "just talk" and that the Nationalists will try to reach their objective which, one of their number recently announced was "to water their horses on the banks of the Amur." You know, of course, that this is the river which separates Manchuria and Siberia.

In April it seemed that we might have trouble from Russia coming into Manchuria. About the time Peking broke off diplomatic relations with Moscow, it was reported that the Russians were mobilizing along the Manchurian border. There was a lot of excitement in Harbin. So much so that Dr. James sent our little son and me to Korea where we

stayed some two months. Dr. James remained in Harbin until mission meeting which was held in Cheefoo Shantung in May. On his way home he came by Seoul to see us. When he reached Harbin the consul assured him that he expected no trouble here. He then went back to Korea and brought us home. We arrived one month ago yesterday.

Our hospital work is going along nicely. We have a good number of in-patients all the time and are having the largest attendance in the daily clinic we have ever had in the three years of its existence. We have a fine Chinese doctor whose wife is also a doctor. We have a splendid Chinese head-nurse and eight pupil nurses. The church work lags a bit as is true in all parts of China, but our evangelistic workers have a fine spirit. We recently baptized eleven converts, and there are as many more awaiting baptism.

We should be glad to have a word from you at your convenience.—Mrs. C. E. James.

(Our White Cross material was sent to Africa because of trouble in China.)

**THE MASTER TOUCH**

Down in Panama, where once I worked, there was an old man, a sort of wandering minstrel, who played on a cheap, coarse violin. A few leisurely people sometimes dropped scant coins of small value into his tin cup. Now one night Miss Viola Page, violinist nonpareil, came to that city and played in the Y. M. C. A. hall. That night homesick men wept and laughed and shouted themselves hoarse as she played. What a tragedy in the music realm that she died at twenty-one!

The next morning she passed by the corner where the old man sat on a box with his cheap violin. She looked at the old man. Then she went forward and took the old instrument from his hands. With her lily-white hands she turned the dirty screws while the strings whined. She touched the strings lightly with the frazzled bow. Then she put it under her delicate little chin, stood as though she was whispering some strange secret to it, as though she were hearing from its depths some sad tale of abuse and misuse. Then her little arm began to move that bow across those strings and then her little pink-tipped fingers ran races up and down the neck of that old violin while her diamonds flashed like miniature suns upon her fingers. Then—wonder of wonders! From here and there and everywhere the people came in flocks on eager feet!! And they stood and listened, some weeping, while earthquakes rumbled and rivers roared and cataracts thundered, and birds chirped and mothers sang their lullabies, and lovers whispered and children laughed and dewdrops tinkled, and sweet, far-off bells chimed in the body of that old violin, so long abused. What made the difference? What brought gold in piles to the cup in the hand of the old man? The violin—his violin—was in the hands of a master. Let the Great Christ, the Master of masters, have control.—R. G. Lee, in Western Recorder.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

Gipsy Smith, Jr., a Baptist, will hold a revival in the Second Presbyterian Church, Memphis, beginning October 16th and continuing for two weeks.

Rev. D. A. Ellis is doing the preaching in a revival with McLean Boulevard Church, Memphis, of which he is pastor.

Rev. J. W. Jenkins of Union City, a pastor with a distinct evangelistic gift, is doing the preaching in a revival in his church which began September 11th. His people are loyally co-operating with him.

Rev. H. W. Stigler of Marlow, Okla., lately assisted Rev. E. M. Johnson in a revival at Fair Church, near Comanche, Okla., resulting in 60 conversions and 71 additions. Brother Stigler is a product of Tennessee.

Evangelist L. C. Wolfe of Muskogee, Okla., lately assisted Rev. W. C. McPherson in a good meeting at Eagleville, Tenn.

Dr. C. C. Morris of the First Church, Ada, Okla., has lately concluded a revival with the church at Kenwood, La., resulting in 48 additions, 40 for baptism. It is his old home church where he was baptized 28 years ago. His mother, one brother, one sister and other relatives are members of that church. Charles Russell Boud led the music. Rev. C. Walton Jones is the pastor.

Dr. William Russell Owen of University Place Church, Coral Gables, Fla., is assisting Gordon Street Church, Atlanta, Ga., in a revival beginning last Sunday. Rev. W. H. Faust is the pastor.

Central Church, Waycross, Ga., is happy over the acceptance of Rev. Herbert D. Young as pastor. He has entered upon his work with enthusiasm.

Rev. J. F. Edens, Jr., has resigned as pastor of Antioch Church, near Atlanta, Ga., and is open for pastoral or evangelistic calls.

Mrs. T. T. Martin of Blue Mountain, Miss., wife of Evangelist T. T. Martin, has gone to Texas to become dean of women in Burleson College, one of the large Baptist Colleges of Texas.

Central Church, Martin, is to have a revival beginning Sunday, September 25th, in which the pastor, Rev. John R. Clark, will be assisted by Dr. R. E. Guy of Jackson.

Rev. W. R. Cooper of the Lowrey Memorial Church, Blue Mountain, Miss., has wired his acceptance of the pastorate at Drew, Miss., which call was extended to him about two weeks ago.

Dr. Geo. W. Clarke of Lake Charles, La., with his family, during August motored 5,000 miles and had the time of his life. He says: "To enjoy such an extended motor trip one must have the best of churches and an excellent car, and, believe me, some filthy lucre."

Dr. F. B. Meyer of London, England, is to preach twice daily at the University Baptist Church, Baltimore, Md., on September 28, 29, 30. Rev. R. B. Jones, beloved in Tennessee, is pastor.

Rev. W. C. Boone of the First Church, Roanoke, Va., is to begin a revival in his church on September 25th, doing his own preaching. E. L. Woleslagel of Asheville, N. C., will have charge of the music.

Rev. T. F. Callaway has just finished his fifth month as pastor of the First Church, Thomasville, Ga. During this time there have been 213 additions to the membership. Work begins this month on the new building, which will be one of the handsomest in the state.

Evangelist John Hazlewood of Knoxville lately held a tent meeting of three weeks at Fondue, Ky., resulting in about 60 conversions, mostly men and women. Later he held a successful three weeks' tent meeting at Lenoir City and is now in a similar campaign in Etowah, with Rev. S. W. Rutledge conducting the music.

Rev. J. L. Carrick of Orcutt Avenue Church, Newport News, Va., has resigned the care of that church to accept a hearty call to Blackwell Memorial Church, Elizabeth City, N. C., effective October 1st.

Dr. R. A. McFarland of Lynchburg, Va., has been called to the care of the First Church, Gaffney, S. C. We have not seen notice of his acceptance.

Rev. A. M. Overton of Adamsville is happy in the success of his pastorate there. He is a man of keen vision in kingdom matters. He visualizes new and modern buildings for the Adamsville and West Shiloh churches at an early date. A revival at the latter place last week resulted in five conversions and two additions by baptism, despite the busy condition of the farmers in picking cotton and saving hay.

Rev. A. L. Bishop and wife of Adamsville have entered Union University, Jackson. They are talented young people. Churches would do well to communicate with Brother Bishop with a view to his being pastor.

Rev. W. Alvin West of Bemis is assisting Rev. E. M. Mills of Spring Creek in a revival at Cedar Creek Church, near Selmer.

By THE EDITOR

Sharon Church, Atlanta, Ga., has been through a good revival with Pastor H. J. Aycock doing the preaching. There were 50 additions.

Mrs. Lottie S. Cannon of Richmond, Va., has recently given to Richmond University, our Baptist school, a gift of \$125,000. The gift is a memorial to her husband, the late Henry Mansfield Cannon, and will be used in erecting a chapel.

Pastor Roland Q. Leavell of Gainesville, Ga., formerly of Mississippi, was delighted last week to have with him Dr. George Leavell and Ullan W. Leavell, his two missionary brothers. Dr. George soon leaves for China and Brother Ullan is at home on furlough from China.

Pastor C. N. James of Phoenix, Ala., is having a very successful work, according to recent reports in the Alabama Baptist. Brother James was born on a farm just a short distance from the little Arkansas home of the editor's. We have known him since our earliest childhood and do not wonder that God is blessing his work.

Dr. I. M. Mercer has resigned the care of First Church, Wilson, N. C., where he has served for eight years. His reason as given by the Biblical Recorder is that he does not feel he ought to try to lead them through their building program. Much of his ministerial life has been spent in doing that kind of work.

Pastor James Allen Smith of Knoxville has been in Alabama recently where he had the unique privilege of helping Pastor E. O. Jackson of Pine Hill lead the last unconverted Baptist prospect on his field to Christ and into the church.

First Church, Van Buren, Ark., licensed on the 11th, Brother Sam Ed Bradley to preach the gospel. He enters Ouachita College for preparation and the church showed its interest in him by starting him off with a \$200 offering on his expenses. Splendid example for other churches.

Dr. W. C. Reeves is back at his post of duty in Hot Springs, Ark., after a delightful stay in Buffalo, N. Y., where he spoke twice daily in the Churchill Tabernacle. On the closing night of his stay 500 people answered the call to surrender to Christ.

Dr. B. V. Ferguson of First Church, Fort Smith, Ark., knows the value of an informed constituency. He recently sent to Editor Comper of the Baptist Advance a list of 50 new subscriptions.

Campbell College, N. C., opened with a great crowd on hand for matriculation. Sixty-seven new college students registered, in addition to a large number of high school students. This is the best opening the school has ever had.

Brother C. C. Smith, with whom we had the privilege of working in Durham, N. C., when he was pastor of Edgemont Church, is now located in Madison, Ind., where the prospects are bright. He says his only objection to going to the field is that it takes him out of the Southern Baptist Convention.

Sixty people were added to the church at Smyrna, Ga., as a result of a revival conducted by J. M. Haymore.

"Dr. Freeman has done some careful and, we believe, straight thinking as to our financial condition."—Editor Johnson in Biblical Recorder in commenting on the editorial, "Are Southern Baptists Stingy?"

Seminary Hill Church, Ft. Worth, Texas, ordained August 31st to the full gospel ministry the Rev. C. P. Sansom, who is teaching Bible in Arcadia Academy of Church Point, La.

"Dr. O. L. Hailey is writing a series of articles for the Baptist and Reflector on the subject, 'Why Baptists Should Not Unionize.' It is an unusual day when Dr. Hailey does not strike twelve when he writes or speaks."—Illinois Baptist.

Dr. L. L. Carpenter of Furman University, a classmate of the editor in the Seminary, is also a pastor of rural churches and has had some good times during the summer. He held revivals with both churches he serves, having 22 additions. He also conducted a successful training class.

Salem Church, near Double Springs, has been through a gracious revival with Pastor F. A. Webb, assisted by Robert H. Black of Englewood. There were 52 professions of faith, 47 additions and 35 baptisms.

Miss Ruth Banks returned last week after having spent a most pleasant and profitable vacation at Ocean City, N. J., where she went as companion of a girl cousin whose home is in Chicago. She comes back to the office rested and eager for the work waiting her.

A revival of far reaching effect has just closed at Dill City, Okla., with the First Church. Pastor J. A. Covington is rejoicing over the work done. There were over 100 conversions. Rev. John R. Rice of Seminary Hill, Texas, was the evangelist, and Mr. and Mrs. John Imrie of Springfield, Mo., led the song service.

Word has just come of a gracious service held Sunday night at Bell Buckle where Robert Hailey, singer, and Maynard Ewton, evangelist, are engaged in a revival meeting. There were some twelve professions and ten additions on Sunday.

Dr. Arch C. Cree and party of Georgia have recently returned from their trip over Europe. They report a great time. As a token of their appreciation of his leadership, the party presented Dr. Cree with a handsome gold Masonic ring.

In a personal letter from Brother N. S. Jackson, former pastor of the Dickson Church, he says: "We are still having some great experiences here in South Louisiana. . . . I enjoy very much the Reflector. It is a message from home each week."

Miss Victoria Logan, young people's leader for Tennessee, spoke at the Milan High School recently, giving an interesting talk along the lines of education, character building and missions.

Mrs. Hattie Baker, for the past two years, Sunbeam leader for Tennessee, has completed her work at Peabody College for Teachers, receiving her Master's degree in August, and is now doing educational work with the First Baptist Church of Plainview, Texas. She writes asking that her address be changed as she does not want to be without the paper. Our best wishes go with her in her new work, and we regret having to lose her from our corps of workers in Tennessee.

Rev. John R. Clark, pastor of the Central Baptist Church of Martin, did the preaching in a revival meeting at Wycliffe, Ky., recently.

Mrs. Francis Leanna Warfield who has passed 70 years on a farm near Damascus, Md., 25 miles north of Washington, is in Washington paying her first visit to a city.—Crockett County Sentinel.

Dr. E. C. Dargan supplied the pulpit of the First Baptist Church, Nashville, last Sunday in the absence of the pastor, Dr. W. F. Powell.

Neal Boyle, oldest man in Ireland, is dead at the age of 115. He was a remarkable character and celebrated his 100th birthday by jumping over a chair.—Scott County News.

Dr. M. F. Ham, pastor of the First Baptist Church of Oklahoma City, who was seriously injured in an automobile accident recently, is rapidly improving. Accompanied by Mrs. Ham, he is now at Battle Creek, Mich., convalescing.

Home-coming day was observed at the First Baptist Church of Clarksville last Sunday. Dr. J. T. Henderson, secretary of the Laymen's Movement, was the principal speaker. He has been delivering a series of lectures during the past few days on "Stewardship and Consecration," to large crowds.

Mr. and Mrs. Willette D. Anderson and Mr. Lem Anderson of Knoxville were visitors in the office this week. We are always glad to have our friends visit headquarters.

Pastor A. Reilly Copeland of Tabernacle Church, Waco, Texas, declines a raise in salary. He is having a great and glorious work with this virile body.

It was our good pleasure while at McMinn County Association to meet Mrs. Sarah Mainer of Riceville, who has been reading the paper for 37 years and who thinks it is better now than ever. Such friends make work easy for the editor.

Philadelphia Church, A. B. Johnson, pastor, has just closed a gracious revival. Rev. J. A. Caylor did the preaching, and there were 45 professions of faith.

Rev. E. F. Ammons, pastor of Elm Street Church, Knoxville, has resigned to take effect immediately. At present he has no definite plans for the future.

Dr. F. F. Brown, pastor of the First Church, Knoxville, assisted Pastor Chas. P. Jones and the Smithwood Church in a gracious revival recently. Mr. Jack Pickle was in charge of the music.

Rev. W. M. Griffitt of Monterey writes that a splendid revival meeting has just come to a close at the Dripping Springs mission, in which there were 18 professions of faith and two renewals. This leaves only two or three lost souls in that community.

Rev. Wilson Woodcock and some of the members of the Brownsville Church conducted revival service four nights last week at a schoolhouse three miles from town. There were nine conversions and seven added to the church by baptism.

Dr. L. T. Mays preached Sunday at the Brownsville Church on "American Christianity's Greatest Moral Achievement." The message was timely and delivered in a very impressive manner. The brethren will make no mistake, but will greatly stimulate their people by having Dr. Mays deliver this sermon in their churches.

On the first Sunday in August Pastor P. G. Carter of Tracy City preached in the Sewanee Cumberland Presbyterian Church. He was the first Baptist who has ever preached in that community of upwards of 1,000 people.

Dr. B. T. Kimbrough of Louisville, Ky., is now giving his entire time to evangelism and lectures on medical missions. In a personal word to the editor, he says: "Now is the time for the brotherhood to give their best efforts to the winning of souls."

Brace Church, in Lawrence County, has been through a gracious revival with Pastor F. M. Speakman doing the preaching. There were 20 additions for baptism, two by letter and one restoration. Brother Speakman serves seven churches in Lawrence County Association.

Bell Avenue Church of Lenoir City has grown in one year from 28 members to 101. J. H. Johnson is the clerk and Henry Johnson the Sunday school superintendent.

The last Sunday in this month is to be a red letter day for First Church, Paris. On that day there will be a roll call, a revision of the roll and a general fellowship gathering. All members are requested to be present.

Word comes from Pastor L. C. Vermillion of Immanuel Church, El Paso, Texas, stating that the church is now raising another \$1,000 on their building debt.

**DYER COUNTY ASSOCIATION**

This is one of the new "county unit" associations and was formed a year ago. It held a great meeting with Parrish Chapel, near Tigret, the meeting taking place on September 7th and 8th. Brother F. J. Harrell is the fine moderator of this body and was re-elected by a hearty and unanimous vote. The editor was asked to conduct the opening devotional which he gladly did in the presence of a great crowd that filled the church auditorium. Brother W. J. Stewart of the Orphans' Home led in the opening prayer. The letters from the churches were read and the organization was perfected. Petitionary letters were heard from Halls and Woodville Churches, and these were received. Lauderdale County Association failed to materialize and these two churches came from that county.

Clerk Edwards refused to serve another term, and Pastor O. W. Taylor of Halls was elected to take his place. He preached the annual sermon, giving a fine and practical discussion of true spirituality. The afternoon session was arranged so that the state workers could have time to present their causes, and Brethren Bryan, Stewart, Skinner and the editor spoke, using twenty minutes each. Secretary Bryan came first and set a pace for the rest of us that was hard to keep. One of the best dinners we ever saw was spread on the church grounds for the messengers and visitors, and the church entertained the visiting messengers royally. Pastor L. J. Crocker was genial and happy and made every one feel at home.

Fourteen churches reported, including the two new churches. They showed a good healthy condition with only one church reporting loss in membership. Two churches reported no Sunday schools and three churches no gifts to missions and benevo-

lences. All the churches save two have women's organizations, but only two reported B. Y. P. U.'s. There were 127 baptisms during the year or one for every 17 members at the beginning of the year. There was a net gain in membership of 103 members or a little more than 4.6 per cent. Six churches reported readers of the Baptist and Reflector, and these churches gave 96.8 per cent of all money contributed for missions and benevolences. **INFORMATION IS OUR PEOPLE'S GREATEST NEED. SEND THE BAPTIST AND REFLECTOR TO YOUR PEOPLE!**

The present membership of the churches is 2,310 and the enrollment of the Sunday schools, 1,812. The value of the church property is \$91,800; \$16,281.37 was spent for local needs and \$4,536.45 was given for missions and benevolences. This is more than 21 per cent of the total gifts or a good showing when compared to that of some of the other associations. Five churches contributed to the Unified Program. This

association is enthusiastic and has some splendid pastors within its bounds. New church houses are being built and the future is promising.

**Obituaries**

**DAISY HODGE**

On July 14th the grim reaper of death visited the home of Mr. and Mrs. Jesse Hodge and claimed their beautiful daughter, Daisy, the sunlight of their home. Daisy numbered her friends with her acquaintances and will live on in the minds of her many friends who loved her. She was a model girl in the home—so thoughtful of father, mother, brothers and sisters, who miss her so much.

She was a devoted Christian, ever faithful and true to her church, but our Savior makes no mistakes, and our loss is her gain.—Mrs. W. H. Roach.

**Winnsboro Blue Granite Monuments**  
**Maintain Memories**

*"Thou turnest man to destruction \* \* \* They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

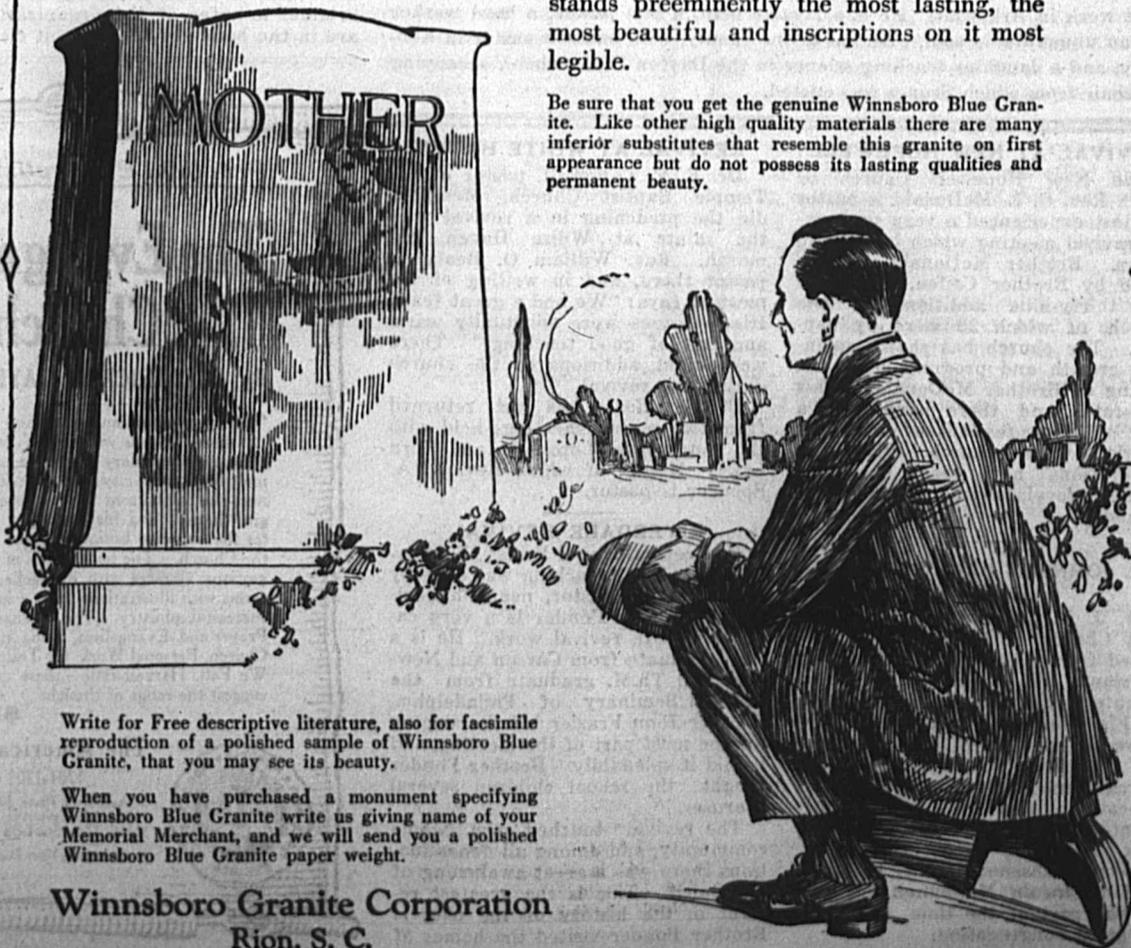
Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—granite—genuine Winnsboro Blue. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,  
**Winnsboro Blue Granite**  
*"The Silk of the Trade"*

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance but do not possess its lasting qualities and permanent beauty.



Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite, that you may see its beauty.

When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

**Winnsboro Granite Corporation**  
Rion, S. C.

### DAYTON BAPTISTS COME TO THE FRONT—GREAT NEW BUILDING WILL SOON BE OCCUPIED

Dayton, Tenn., is known to the brotherhood of the South as the little town in which the notorious evolution trial was staged. Perhaps no village of our nation is so well known as is Dayton, or rather so poorly known, for it received the grossest libels and slanders from the crowd of sensation mongers who attended and reported the Scopes trial two years ago last July.

In this town there live some of the choicest people of the land and some men and women who will stand intellectual tests along with any in the world. They have their comfortable homes, their good schools, their churches, their hopes and dreams. And among all the dreamers, our Baptist brethren have been the sincerest. For a long time they have looked forward to the time when they could have a church house that would adequately meet their needs and represent their love for the Master. These dreams are now being fulfilled in the construction of a beautiful and modern house of worship, a cut of which we show herewith.



### ARCHITECT'S DRAWING OF THE NEW DAYTON BAPTIST CHURCH

Dayton is the county site of Rhea County, one of those so-called "hard county site towns." Four years ago the Rev. W. A. Moffatt became pastor of the Baptist Church and immediately began to lay plans for the erection of a suitable building. It is expected now that the house will be completed by cold weather or at least sufficiently complete to allow it to be used.

It is to be modern and will provide for a Sunday school of several hundred. The auditorium will be of the expandable type, seating 250 people when closed and 500 when opened to its full capacity. The church is well organized, has the school departmentalized and graded, an A-1 W. M. U. and a fine B. Y. P. U. The prayer meeting is growing in attendance and interest, and a revival has been planned for October which is expected to bring new members into the flock and add strength and courage to those already working diligently toward their great goal.

Pastor Moffatt was formerly a yoke-fellow of the editor's in the enlistment work in Arkansas. He is a lovable man, a fine pastor, a hard worker and an undaunted soul. He has a fine family, with one son pastor in Kentucky, and a daughter teaching science in the Dayton High School, occupying the chair from which Scopes was ousted.

### REVIVAL AT NEW HOPEWELL

The New Hopewell Church of which Rev. C. E. McDonald is pastor has just experienced a very soul-saving revival meeting which lasted two weeks. Brother McDonald was assisted by Brother Coffee, and there were thirty-nine additions to the church, of which 29 were by baptism. The church has shown splendid growth and progress since the coming of Brother McDonald to this pastorate, and there have been a total of 55 professions of faith and additions to the church. Plans and preparations have been made for further development of the new members.

### DR. JOHNSON BACK FROM VACATION

Dr. J. R. Johnson, pastor of the First Church of Maryville, has returned from a three weeks' vacation in Orlando, Fla., where he visited his daughter. He recently supplied for the First Baptist Church at Bartow, where the Rev. J. E. Martin is pastor. Dr. Johnson writes that the church there is growing wonderfully. A beautiful new building has only recently been completed, and a great work is being done. During Dr. Johnson's absence from his pulpit Dr. Lincoln McConnell supplied for him part of the time, preaching to a great congregation.

### REVIVAL AT WHITE HAVEN

Dr. E. F. Campbell, pastor of the Temple Baptist Church, Memphis, did the preaching in a revival with the saints at White Haven last month. Rev. William O. Beaty is pastor there, and in writing of the meeting says: "We had a great feast. His messages were spiritually warm and full of good teaching." There were eight additions to the church during the revival.

Brother Beaty has just returned from two revival meetings held with the churches at Longtown and Horn Lake, Miss., of which Rev. N. A. Spencer is pastor.

### RIVERDALE REVIVAL

Our revival closed Friday, September 9th. The preaching was done by J. H. Ponder, pastor, near Philadelphia. Brother Ponder is a very capable man in revival work. He is a B.A. graduate from Carson and Newman and Th.M. graduate from the Eastern Seminary of Philadelphia. Brother John Frazier led the singing for the most part of the meeting, and he did it splendidly. Brother Ponder taught the school children several choruses.

The revival touched the whole community, and among all denominations there was a great awakening of the Spirit. This is the greatest revival in the history of the church. Brother Ponder visited the homes of

the people and did personal work. He did our community more good than any man we have ever had. So far there have been 22 additions to the church by baptism, eight by letter, and we expect many others in the near future. Our church is greatly revived, and we feel like going forward in a greater way. The other denominations co-operated with us in a great way, and we thank them.

Dean A. E. Cate of Carson and Newman College is the pastor of our church. He organized it three years ago, and we are debtors to him, as he has sacrificed so much for his home community. He has built it up to the strongest rural church in Knox County Association. We gave more to home and foreign missions last year than any other church in this association. Our B. Y. P. U. has re-organized since the revival, and we are seeking to utilize and enlist all of the new converts. Pray for us that we may have greater success in the future on this field. We have at present 135 members.—Reporter.

### ORGANIZE PASTORS' CONFERENCE

The brethren of Nolachucky Association have organized a pastors' conference which is to include all the pastors in the association. Arthur Fox of Morristown, First Church, was elected president and J. A. Lockhart of Mohawk, secretary. They plan to hold their meetings monthly on the second Monday of the month. This is a fine forward step, and with Brother Fox as leader, the conference is bound to be a success.

### CONCORD CHURCH HAS SUCCESSFUL YEAR

By J. P. McGraw, Pastor

Last Sunday was a high day at Concord Church, Chattanooga. The pastor celebrated his first anniversary. The report showed nearly fifty additions to the church during the year, and thirty of these by baptism. During the year we have held four training schools and with good results. Much improving has been done on the church grounds. We propose to keep this work going until Concord has the most beautiful churchyard in this section. It will be remembered that this church is one of the oldest of Ocoee Association. The original minutes of the organization are in the hands of the present clerk

and show that the church was organized in 1848.

The church recently voted to buy a lot near the present building and erect a pastorium. This is a very desirable move, as the church is now paying rent for the pastor's home. Concord is located in a rapidly growing section of Chattanooga, and the prospects are very bright for the future.

### BROTHER COLLUM PLEASSED TWICE

A word from Brother J. C. Collum who went recently from our state to Georgia tells of his joy over the way the work is going in his new field of service with Third Church, Atlanta, Ga. He is pleased with the opportunity that he has found waiting him there, and he is pleased with the Baptist and Reflector, so he makes us in the office very much pleased by his good words. We hated to give him up to our Georgia brethren, but he has gone to a good land and to one of the finest cities in the South.

### READING ROOM FOR CENTRAL CHURCH

A unique institution was started by Rev. Ben Cox lately. He has placed between two and three thousand volumes in the large room on the south side of the church, formerly used as the office, for a reading room and library for the Strand Bible class, the Philathea class and other classes of the Sunday school; also the B. Y. P. U. organization. A general invitation is extended to all others who are interested to make use of this reading room.

An unusual feature is found in the fact that these books may be purchased if the reader desires. A small number of the books are marked \$1, and the great bulk of them are 50 cents.

Mr. John Russell, the Strand Bible class president, was the first purchaser. He said: "Why, here are some books, Farrar's Life of Paul, which I have been looking for for quite a while. I wrote to the publishers and they told me they were out of print, that they could furnish me something else which they thought would answer the purpose at \$4 a volume." Mr. Russell very proudly walked out with these two volumes at \$1 a piece.

The reading room will be open every day in the year.

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