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Evangelistic Fanatics and Fakers

By REV. W. M. VINES, D.D.

It is generally recognized that evangelism is vital and basal in the growth of our churches and in the extension of the Christian religion. In a ringing appeal Dr. Truett, president of the Southern Baptist Convention, recently said: "Nor will history let us forget that new missionary visions and conquests, all down the passing years, have owed their origin to a revival of spiritual religion. All history is alive with illustrations to show that true missionary zeal springs always and only from spiritual life, and that a genuine spiritual revival invariably leads to aroused missionary concern and conquering achievements. A deep, mighty, God-sent revival of spiritual religion in the hearts of Southern Baptists is, therefore, our fundamental and most poignant need today and all the days. Such a revival is the only thing that will avail to enable and constrain our churches to hear and hearken to the world's cry of need and to see and seize the unexampled opportunities and responsibilities of the present missionary situation everywhere."

As never before the problem of evangelism is confronted with difficulties and perplexities. The confusion and complications of the modern world present a formidable and challenging situation. Dr. Grenfell while walking the streets of New York stopped suddenly and said: "I wish I were back in Labrador. It is much easier to know what is right in Labrador than it is in New York." Conditions in New City are not different in a measure from conditions which prevail almost in every city and town and even in the rural sections throughout our country. The craze for amusement is appalling. Moving picture shows are drawing many thousands of people and countless numbers of church members spend more for their entertainment in the movies than they contribute to all the pressing causes of Christ. The automobile carries many from God's house, to say nothing of other distressing abuses and evils of the automobile business. Other forms of worldliness bewilder God's people, and we are troubled and sometimes we feel that conditions in this modern world of distractions and dangers have nearly overwhelmed our efforts for good.

But I started out to write more definitely of the fanatic and the faker who, capitalizing the ignorance, the prejudices and the psychological conditions of the times, brings the cause of revivalism into disrepute and hinders the work of evangelism by creating an atmosphere and arousing prejudices which unite to defeat the kingdom of God. In a town of a thousand people which I have known from my youth the religious and spiritual life of the community, so far as I have observed, has been degenerating for a decade. Recently an observing citizen who has lived in the town for several years told me that in recent years three evangelists of the interdenominational type, independent and without denominational authority or direction, had conducted meetings in the community. Great crowds attended their meetings, drawn by the entertaining features and clap-trap methods, vulgar sensationalism, fads and eccentric theories which usually characterized such gatherings. Large sums of money had been collected by these religious charlatans and demagogues. It was discovered after they went away that they were frauds and fakers. He declared that this was the cause of the moral and spiritual lethargy and general religious decline of the community life. Multiply this instance by the many similar revivals con-

ducted in many places all over the land, and we do not wonder at the situation confronting our efforts to win souls.

The Southern Baptist Convention is endeavoring to foster a sane type of evangelism through the staff of evangelists of the Home Board. When will our people learn to recognize only accredited evangelists who are laboring to save the lost and enlist them in the work of our churches and in the enterprises of our denomination? Our pastors and churches should be warned against the fanatic and the faker abroad in the land whose aim seems to be to disintegrate and to destroy rather than to build up, diverting the people from organized constructive development of character and life, and, what is more, to destroy the faith of many in the great truths of the gospel.

The Present Baptist Bewilderment

By SELSUS E. TULL, Pine Bluff, Ark.

The Universal Dictionary says that the word "bewilder" relates to the wilderness, and that to be bewildered is "To make one feel as if he were lost in a wilderness." The word "swamp" is very close kin to bewilder. To be swamped is to be lost in the woods. The grand discomfort about being lost in the woods is not due to the fact that one has met real disaster or is suffering from bodily pain, but the real distress of the situation is the fact that he does not know the way out.

When, therefore, I refer to the **Present Baptist Bewilderment**, I am attempting to convey the idea that the Baptists, with respect to their debts and certain matters of policy, are away off in the woods, and nobody seems to know the way out. A strange thing about being lost is that in the attempt to get out of the woods one will move round and round in a circle, and instead of getting home he presently finds himself back at the same spot whence he started. That seems to illustrate the tendency of the discussion of Baptist affairs.

In such a predicament, one man's ideas may be as good as the other; so I am sure I shall not be regarded as presumptuous in venturing a little "dead-reckoning" with respect to the best course to take. We will remember that it does not matter about how we got lost. The issue is how to find the way out. We might argue a long time about what led us astray, but that would never lead us back to the home trail.

I volunteer two suggestions which seem to me to have in them the elements of safe and sane reckoning on the situation:

I. As to the Way Out of Our Debts.

Separate our debts from our current support budgets, and clearly define two budgets—one for the retirement of debts and the other for paying the expenses of carrying on our current missionary activities.

Surely the wisdom of such a course has already been forced upon our consideration. Our missionary activities are everywhere being forced off the field. The attempt to pay debts out of the current receipts from the churches is demonstrating itself as a suicidal business policy. It does not pay debts and at the same time it kills the current program.

We are facing the fact that in some states the interest debt alone is absorbing practically all the

The notorious propaganda of atheism, infidelity and the undermining of the sacred supernatural revelation of our Lord sweeping through our colleges challenges the churches of Christ as never before. New Testament evangelism, the evangelism which is conducted through the organized efforts of our churches co-operating in the vital and fundamental work of winning souls to Christ and training them in doctrine and character under the auspices of the churches of Christ is the greatest task of the hour. It is not too much to say that revivalism alone can do more to arrest the evils of our time and save the day for Christianity than any other feature of Christian effort. The constant prayer of our people should be. "Oh Jehovah, revive thy work in the midst of the years; in the midst of the years make it known." "If my people who are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from Heaven, and will forgive their sins and will heal their land." Greenville, S. C.

receipts from the churches, and the result is that missionary activities are being abandoned. Home and foreign missions are suffering the same reaction. All down the line we are undertaking to pay interest and to reduce debt out of the same source of receipts from which comes the only money we can get with which to run our current business. There can be but one result, and that is, retrenchment in mission activities. The large number of foreign missionaries called home, the big lay-off of home mission workers, and the breakdown in State Mission activities represent a business method that is ruinous. We are simply cutting the head off of the proverbial goose which is expected to lay the golden egg. We are separating ourselves from our only hope of supplies when we break contact with the churches. When we quit the close-up co-operation with the churches and the associations, we cut the tap-root of Baptist strength and growth.

No business man turns off his help and breaks touch with his patronage because he gets in debt. On the other hand, he goes about with every effort to reach more people and to do more business because he is in debt. The very quickest way to pay Baptist debts is to put on a dead-in-earnest program of state and associational missions and get back as fast as we can down among the churches with a plan to evangelize the multitudes to rekindle the missionary fires in the hearts of the rank and file of our people. (Emphasis ours.—Editor.)

If all our Baptist Boards, State and Southwide, will itemize two budgets—one to include the interest on its debt and a reasonable retirement fund on the major debt, and the other to include what it will take to maintain a really aggressive mission program, the people will approve the wisdom and sane business judgment behind such a plan and will subscribe to the support of both budgets. Not until then will we ever be able to see daylight through the tops of the timber. We are never even going to stop the accumulation of debts much less pay debts as long as we take the current gifts of the churches and put them on debts at the cost of our missionary activities. We will never get out of the wilderness of our debts by such a plan.

(Continued on page 5.)

EDITORIAL

You will be sorry if you do not come to the State Convention.

Never think you are gaining public esteem when the rabble laugh at your crudeness and coarseness.

Do you talk to your people or at them? This is a question which preachers ought to answer aright.

Some people think they have a splendid physician if they get one who will sit down and let them tell him what is wrong.

Whenever men of the world doubt the conversion of a preacher, it is time for him to get out and have a thorough self-examination.

It is mighty easy to follow the tracks and point out the shorter cuts after the road has been blazed. But the fellow who counts most is the one who blazes the road.

H. F. Burns of Nashville gave a fine piece of rural philosophy when he said the other day, in speaking about our financial troubles. "It's mighty seldom that a good driver ever makes much noise when his team is pulling a hard hill."

Don't count your chicks until they are hatched, but you had better examine your eggs—which is a way of saying, Don't listen to the crowd that would stop us from fighting Modernism. Let's check up on them before their dragon eggs hatch.

We still have people who have not learned what Jesus meant when he rebuked them who would call down fire upon certain workers. There seem to be some people who feel that every time a brother contradicts them he is worthy to be anathema.

We notice that the fellow who howls loudest about the faults of our denominational schools is he who gives nothing to support them. We have always found that it was lots easier to criticize the work of another than to get out and do some work of one's own.

It was good to hear Editor L. L. Gwaltney's voice over the phone the other day when he was in Nashville. We were in town between trains and for the night, so did not get to see him. He is a member of one of the special committees of the Southern Baptist Convention.

Brethren, if you wish your copy to be used, please send it in readable form. We have before us now a carbon copy which we can barely make out. We cannot ask our printers to set it, and we have no time to rewrite it. If you are going to send your article to every paper in the South, please see that ours is readable.

The Word and Way suggests that there ought to be a law to prevent the reading of long church letters before district associations. We suggest that our brethren look back a few years and they will find that the trouble does not lie in the letters, but the multitudinous repetitions of details which once never went into these letters.

QUIT HATING OUR KINSMEN

The meanest American among us all is the scoundrel who goes about seeking to keep aflame the fires of hatred for our mother country, England. The press reports from the Bishop of London recently made an appeal to the United States to "stop hating Britain," and we heartily join him in his plea. England, United States, Canada and Australia constitute the backbone of the civilized world, and this group of nations constitutes the hope of all future time, for with them lies the power and the

desire to carry the gospel of Jesus Christ. Let parents see to it that school teachers stop teaching their children to hate our English cousins.

TRACTS ON "ONE BAPTISM" READY

We are glad to announce that the tracts containing the article, "The One Baptism," by the editor, are off the press and ready for distribution. If you want any of these, write to the Executive Board, 161 Eighth Avenue, N., Nashville, and they will be sent at once.

PASTOR HALE'S SORROW

The brotherhood will grieve with Pastor T. N. Hale of Dresden over the loss of his father, who died October 3rd at his home in White Plains, near Morristown. Brother Hale was called to the bedside before death came and was prevented from attending the Weakley County Association, of which he was pastor-host. We recently had the pleasure of meeting the aged saint of God who had passed the 77-year mark and whose companionship has meant so much for his son, Pastor Hale. Weakley County Association sent a telegram of condolence, and many expressions of sympathy were sent by individuals. The Baptist and Reflector joins with our love and prayers and rejoices with our brother that he has such a glorious hope for him who is gone over.

WHAT SNOW THINKS

Not winter snow, but a real earnest, warm-hearted Baptist Snow who, instead of making things get cold, warms them up when he comes around. That is Brother J. H. Snow of Knoxville who is going to remain with us Tennesseans instead of returning to Dallas, Texas. And he sends such a fine word for the paper that we pass it on to our readers:

"I have long had an abiding conviction that the state paper should be sent to every resident family and be paid for by the church just as Sunday school supplies are paid for. This opinion and conviction are sustained by actual experience with the Calvary Church, Dallas, Texas, which was constituted in 1914. Editor Routh of the Baptist Standard was a charter member, and the pastor as a courtesy to him, and at his own expense, sent the Standard to every family, leaving it entirely optional with them as to paying for it. The cost was so small and the results so great for the church that he became an ardent supporter of the plan."

There is but one way of getting the paper where it ought to go, and that is to send it. Suppose our churches depended upon their members subscribing for and paying for their own Sunday school literature! How many quarterlies would they get?

HONORED READERS

Since our last mention, we have met several of our readers who have been with the family many years. Mrs. Docia McKee of Carter's Creek has been a reader for more than half a century, or since before the Baptist and the Reflector were combined. Brother J. B. Trout of Holt's Corner has been with our family for more than forty years. Brother A. B. Brooks of Camden has been in the family since before the editor was born—and that is not a short while, either. Brother J. W. Fuqua of McKenzie has been with our family longer than any of these, having been reading the paper and its forerunners for sixty years. W. M. Brown of Madisonville has been a reader since the days of Dr. J. R. Graves, and he thinks the paper well worth taking now. Mrs. Eugenia Scott of Santa Fe has been a reader since the days of Dr. Graves. R. P. Fitzgerald of Carter's Creek has been with us fifty years, J. S. Haywood of Columbia thirty years, T. Riley Davis and D. R. McCaleb for forty years each, J. H. Redding of Culleoka for forty years, E. M. Williams of Shelbyville for thirty-six years, Mrs. W. R. Carrington of Parsons for forty years. These all with one accord have continued steadfast in Baptist doctrine and Christian fellowship. We thank God for them and trust their number will increase.

BELOVED BRETHREN PASS

The brotherhood of Tennessee will be grieved to learn of the death of Dr. Henry Allen Tupper which occurred last week in Washington City. He was among the great preachers of our land and a brother beloved and respected of all Christian people.

We grieve with Pastor G. T. King of South Hariman over the death of his father, which occurred October 3rd in Chattanooga. This nobleman of God was 84 years of age and had lived a consecrated Christian life since he was a boy. In his home was a family altar and in his heart a secret altar upon which he offered daily sacrifices of a contrite spirit. Tennessee Baptists will grieve with their brother as well as with others who have lost their loved ones. One by one we are going home. No man can claim that ought of that which he has is his own. Brethren, let us be up and doing, for the day cometh when we must all cease our labors.

PASTOR CHILES IN BALTIMORE

We have received word from Pastor John R. Chiles of Rogersville to the effect that it was necessary for Mrs. Chiles to undergo a serious operation which has been performed by the great surgeon, Dr. Howard A. Kelly, who has given much of his time of late to a defense of the faith of man in the Word of God. Brother Chiles says: "We came to the right man and the right place. Besides being a world-famous surgeon, Dr. Kelly is a man of deep piety and active in Christian work. He has recently written a wonderful book on Christian Fundamentals."

"I find two former Tennesseans here as pastors of two leading churches—J. E. Hicks at First Church, Liberty Heights, and R. B. Jones at University Place. Both are doing a great work. Pastor Hall of the Ducktown Scott Street Church was reared at Ducktown, Tenn. New Sunday school rooms are being added to his equipment."

We regret to learn of the illness of Mrs. Chiles and shall pray for her early and complete recovery. Brother Chiles is a tried servant of the Lord. He is the kind of pastor who "stays put."

AGED MINISTER DIES

Few men live to be seventy years old, but the Rev. W. J. F. Allen lived that long as a minister of the gospel. It seems almost impossible to us who live so fast that the years behind us stretch themselves out over great reaches in our memories. Ninety-one years were spent by Brother Allen in the world, and threescore and ten of them were spent preaching for Baptist churches.

"When I was a little girl," says Mrs. Lucy Haughton of Nashville, herself the widow of one of Tennessee's good Baptist preachers, "Brother Allen was pastor of the church at Spring Creek. And he served faithfully." That was a good many years ago when Spring Creek was a real live town, when railroads were not as plentiful as they are now and when people lived more for one another and less for self.

Brother Allen, along with the great J. R. Graves, planted our Baptist work in Memphis and Shelby County when Memphis was a mere village compared with its present size. The success of their work and the strict conformity to Baptist principles and doctrines laid the foundations on which D. A. Ellis and others have been building during the past third of a century until Shelby County is rapidly becoming one of our strongest Baptist associations.

We cannot thank God enough for men such as Brother Allen. They labored in season and out; they toiled when the going was rough and when the remuneration was meager; they hoped and prayed and worked, trusting God for protection and sustenance. It seems a tragedy that after so many years of service, our brother should have had to suffer so in the end. A fall, a fractured hip, a few days of intense pain, and it was all over so far as what we call "time" is concerned. But in eternity our Brother Allen will revel among the princes of the kingdom of our Lord, rich in good works and alms deeds which he did.

WHO'S WHO AMONG TENNESSEE BAPTISTS

There are those who claim that the only preacher who gets recognition is the pastor of some great rich church or else some sensational evangelist. They are right if they speak of recognition from the large city papers and from the centers of population. But if they will follow us out in the country we can show them preachers who toil away at their tasks and who rejoice in their labors and who receive recognition everywhere they go because they go among the people whom they serve and who have learned to love them.

Over in Lawrence County is a Baptist preacher who, perhaps, is not known outside his section of the state. But he is known there and he is loved and respected. The people receive him gladly and he receives recognition from the press of the places that know him best. He does not care for the blare of trumpets. He never spends an hour worrying because he cannot get his name in the city dailies. He grieves over opportunities that never came to him until too late, but no one has ever seen him sitting down pining over them and leaving his work for someone else to do.

Recently this writer spoke in his presence to a great crowd of young people. He chose as his theme, "The Three Steps to Success," one of them being preparation. This country preacher, for that is what he loves to be called, sat with open eyes and eager mind and drank in the message. When it was ended he came forward with tears in his eyes and uttered a word of bitter disappointment that he had not had the opportunity to prepare himself for the work that he has to do. But almost in the same breath he straightened up his shoulders, and with eyes that snapped out the tears, said, "But I'm doing the best I can with what I have."

Is there any wonder that he is succeeding? Is there any wonder that people over several counties love and respect him? Is there any wonder that men and women who have received good educations gladly hear him preach in spite of the fact that he cannot command the language of books?

But what is he doing? For one thing, he is leading the people of eight rural churches to desire a fuller life as Christians and to develop their churches to the point where they will be able to do a more effective work. He is traveling hundreds of miles, speaking almost every day, conducting a dozen or so revival meetings each year, and touching the life of every one of the eight churches at least twice in every month and often much more often. He has laid his body on the altar as a living

sacrifice and we are persuaded that it is "wholly acceptable unto the Lord."

It was back in an humble home in Alabama in the year 1879, when a wee lad of a boy, not so good to look at, but precious to a mother, was brought into this world, and so the Rev. F. M. Speakman started on his way to bless others. At the age of 20 he was married, and he now looks with pride upon a splendid group of handsome, promising children. Altogether eleven children have been born of his loins.

He never had a chance to go to school. Only two weeks of his life were spent in the schoolroom. So it came to pass when he felt called of God to preach the gospel he fought against the urge for several years, or until 1924, when he yielded, and Leoma Church, in Lawrence County, ordained him to preach and called him as pastor. He has since met with such signal success in his work and has laid himself so completely at the disposal of the churches that he has been pressed into service by eight of them. He held a revival meeting at each one of these since last spring and as a result has baptized 183 converts this summer. Very few preachers anywhere can equal that record. Others may have gotten their names in the secular press, but he has planted his spiritual image upon 183 lives.

He has been treasurer of Lawrence County Association for the past seven years and does much to help make the annual gatherings a success. At the recent meeting at Mt. Horeb Church he was host and never lost an opportunity to make his guests happy. God richly blesses F. M. Speakman. He has sunshine in his face, abounding joy in his heart and the Holy Spirit in his daily associations. Mrs. Speakman is a true helpmate for him in his labors. Sometimes she dreams of other things and fancies that thrilled her as a child return to her mind, but she faces life with the courage of a soldier, knowing that dreams and reality are vastly different.

We take pleasure in introducing this couple to our brotherhood. Brother Speakman is just a happy country preacher and he doesn't mind being that. In fact, he is as proud of his parish and his wonderful work as any other pastor who may be found. He does not grumble and complain when he cannot have his way in everything. He is not suspicious nor does one hear him always criticizing and berating his brethren. He recognizes merit even among his well-educated brethren, and because he is a son of God he never bows his neck to any man.

If we had 500 preachers in Tennessee like F. M. Speakman we would transform our rural sections within the next ten years and enlist the last church in our great Baptist brotherhood wherein there are differences of talents but no high and low, no big and little, save as such exist in the hearts of them who do not understand the sonship that is theirs.

THE TEXAS TROUBLE

There is still enough powder left in J. Frank Norris to create trouble for the Texas brotherhood. We sorely regret that the fight continues and that it has been deemed wise by the brotherhood of the state to reply to some of the recent charges of the Fort Worth pastor. We have received some long and splendid articles; but since the matter is not one for Tennesseans to be interested in directly, we have left these articles from our columns. Perhaps the recent action of the association at Waco will serve to let our people know just how things look to them who are directly concerned and who ought to know the facts.

We take pleasure, therefore, in giving the resolutions adopted by the Waco Association at their recent meeting. Only a few of our people read the Texas papers, and so they will not understand the references in the resolutions which are evidently intended as an answer to recent charges of Dr. Norris to the effect that Baylor University still harbors evolutionists in her faculty. The resolutions are as follows:

"We, the messengers from the fifty-five churches within the bounds of the Waco Baptist Association

assembled in sixty-eighth annual session at Moody, Texas, this day wish to send forth to our great Baptist brotherhood a word of assurance from our historic body which in all its experience has never been guilty of initiating, promoting, or fostering a schism against the denomination, but has steadfastly maintained a free, loyal co-operation with all its work and chosen servants.

"We, who live within sight of Baylor University and have ample opportunity to associate with and observe intimately the president and teachers, declare our implicit confidence in the soundness of faith, the safety of teaching and integrity of Christian life of these teachers, not one of whom, according to our knowledge, believes in evolution or any other theory which holds to the brute ancestry of man. Furthermore, we bear unstinted and joyous testimony to the fine quality of Christian life sought to be nurtured in Baylor, the power of which we feel in our churches as well as see manifested in the halls of this dear old school, a Christian power that has sent forth a vast, unmeasured contribution of consecrated culture in ministers, missionaries and other Christian lives into the kingdom of God throughout the wide world.

"We denounce any attacks originating during our financial campaigns in Texas. We deplore that even one could be found in our midst who is willing to encourage attacks. We wish our great Baptist Brotherhood to know that we have no sympathy with nor a vestige of endorsement for any voice lifted against our honored Baptist institutions and causes, for which we stand pledged to give ourselves unitedly, humbly and sacrificially always."

DR. GIBSON COMING TO NASHVILLE

The members of Belmont Heights Church, Nashville, are rejoicing over the coming of Pastor Finley F. Gibson of Walnut Street Church, Louisville, Ky. He will be with them Monday evening, October 17th, for a two weeks' revival. There are few men among Southern Baptist preachers who have been more successful as pastor-evangelists than has he, and he will find the church ready for his coming. Prayer meetings have been the order of the day for the past two weeks, and Pastor W. M. Wood has made his sermons tend toward creating interest in and enthusiasm for the coming meeting.

We rejoice in the coming of our brother and good friend. There are no stronger than he in his faith, and his works have long since marked him out as a safe and sane leader. He is not a sensationalist, and yet the fact that for several years he has drawn and held great throngs of people in his church shows that the gospel, preached by one who believes it, is sensational enough to cause people to want to hear it. People will do well to attend the services. We trust our pastors and their workers will hear him. Visitors to the city will be pleased to have the opportunity of spending an hour under his ministry. Services will be held at 10:30 in the mornings and 7:30 in the evenings. Take the Belmont car anywhere downtown and get off at Compton Street.



REV. AND MRS. F. M. SPEAKMAN
Leoma, Tenn. Bishop and wife, of eight churches
in Lawrence County Association.



PASTOR F. F. GIBSON
Walnut Street Baptist Church, Louisville, Ky.

DO BAPTISTS NEED A PAPER AND PERIODICAL POLICY?

In line with a recent editorial of ours, we give this pungent statement from Editor V. I. Masters of the Western Recorder. He has spoken a timely word.—Editor.

In a general way we have always favored as much publicity as possible for Baptists. A deep need of our Baptist people, second only to our need of a deeper spiritual life, is that of adequate information. The more information about our Baptist work and life we can publish among all our people the better.

Is it better that we should rely in our Baptist publicity primarily and mainly upon Baptist weeklies, or is it better that we should seek to encourage the reaching of all of the different segments of life in the local churches through special Southwide publications to help these special groups? or is it better that we should give free and full play to both methods?

We are led to these remarks in connection with the announcement of the Sunday School Board that it will issue an additional new publication—a monthly, we presume—on Church Administration. It is our understanding that the Sunday School Board now has perhaps six or eight special publications besides its standard Sunday school periodicals. Outside of the Home and Foreign Fields, published under the direction of Southern Baptist Convention action on the subject, we believe that each of these special class publications has been of the initiative of the Board itself. What attitude, if any, should Baptists take toward this growing tendency of our Board to set up special publications to serve the needs of particular groups within the membership of our local churches?

We regard it questionable in principle to give main effort developing various sections of the life of the local church through a concurrent specialism. Such a policy may well tend to develop among the different sections of the church group self-consciousness and segregation at the expense of a unifying consciousness that takes within its purview the life and needs of the church as a whole. This kind of specialism may well develop within particular groups an intense but partial and incomplete idealism, at the expense of an idealism and outlook which takes into its heart and mind the life and work of the church as a whole, and gives highest honor to that leadership which God has appointed for the guidance of the entire church.

An expensive specialism, usually far removed from the actual difficulties and limitations of the churches special groups in which the specialism seeks to serve, may easily become problematic as to its value, and never more so than when its method is that of the printed page. If it involved personal visitation it might develop a sympathy and understanding not possible in a denomination-wide printed vendor of curative prescriptions. The placing of such an institutional effort at the service, say, of some particular section of the life of a little church out in the country whose pastor can come to it only once a month, is not conducive of balance—specializes in subordinate causes and fails to touch the great central thing needed.

If you put ten great mogul engines at the rear end of a train that a little wood-burner locomotive at the front is laboring to pull over the grade, it is a wonderfully potent thing you have put to "help" the little engine. But is it the best sort of help? The little locomotive has its limitations, but at least it will not wreck itself and scatter those box cars indiscriminately over the landscape. On the contrary, those powerful "helper" moguls, unless they are used with vast skill, may easily land both the plucky front-end worker and its load in the ditch. Moguls can serve more effectively elsewhere.

The increasing number of special class publications issued by the Sunday School Board is causing some brethren to wonder if the Board has adopted a policy of gradually entering with specialized helper service all of the unoccupied fields among significant segments of local church life and interests, with the purpose of providing an expert service for each group through adapted publications. Possibly this may be a good thing to do.

Supposing that this course by the Sunday School Board puts it into competition with the Baptist papers published in the several states—as we believe that it does—yet it may still conceivably be the best thing to do. It may be better—we are sure it would be easier—to discard the Baptist papers. It takes much work to make them. Out of its profits the Sunday School Board makes from the churches of the denomination, it can easily publish a group of publications dealing with the organization life of each separate group in the churches. So there would be no question of cost to offend the weak. This would measurably cover the field. Removing from the several states the burden of sustaining a paper, and with adequate profits from the denomination to pay the cost, the Board would also, when it might be thought expedient, be abundantly able to start an official Southern Baptist Convention paper.

Such a paper could to some extent do what the papers of the various states are doing now, and what these special class publications are not doing and cannot do. It could treat as a unity the several subordinate elements in church life and aspiration. In emphasis it could convincingly and actually give the church as a whole the primacy which the Scriptures give it.

We doubt whether more class publications are desirable. The writer has earned his living in the realm of publication service for Baptists these twenty-five years. He has done it with no more selfishness than he would have had if he had received a salary as a pastor of a church during the same period. He has served in the same spirit he would have served as a pastor. Against any implication that we are writing from the standpoint of taking care of our job—a humiliating implication always possible exactly when brethren write about those things they are in a position experimentally to know most about—we offer to brethren of generous minds our judgment that it would be extremely unfortunate for the great and constructive service rendered by the Baptist papers in the South to be displaced or hindered and limited through the competition of class publications. Assuming that specialized class periodicals are of highest excellence, is not the approach that views our Baptist life as a whole and that takes within its purview the needs and aspirations of the entire church membership manifestly a better, safer and most promising method for the development of unity, poise and balance in our Baptist church life and in our denominational life?

These things deserve thoughtful consideration. Our papers have always had a hard time. The Western Recorder has no complaint to make. Judged by traditional standards, we are prospering in a satisfactory way. But the function of the Baptist paper has always been unfairly minimized by Baptists. It is a question of which is the wiser policy. We believe it is wiser policy to bend every energy to strengthen our papers. Nor do we believe that Baptists of the South would take kindly to the publication of an official Southwide Baptist paper, though we do not deal with that matter here.

82 YEARS' HISTORY DEMONSTRATES WISDOM OF BAPTIST METHODS IN FOREIGN MISSIONS

By J. F. Love, Corresponding Secretary

Southern Baptists have had eighty-two years' experience in conducting foreign missions through their own agency, the Foreign Mission Board. Every year the evidence accumulates that for wisdom in expenditure, economy, and for large and permanent results obtained, this method of doing denominational mission work far surpasses any other that has ever been pursued.

In the first place, contributors to foreign missions thus center and combine their gifts through an agency which is selected by the denomination annually and which is representative of the whole denomination, and can be changed at any time when the denomination feels that it has reason to do so. This agency keeps accounts for the denomination and makes annual reports of its receipts, its expenditures, and the results of its work.

In the second place, the denomination, thus working through a denominational agency controlled by the denomination, fosters a denominational program, and all expansion of the work throughout the world is in harmony with the principles and policies and wishes of the denomination which is backing this great enterprise. This matter of a concerted, unified, harmonious denominational life throughout the world is one of exceeding great importance. It immeasurably strengthens the Baptist witness for the truth and the Baptist protest against every form of error thus to have a whole world denomination acting in concert.

Third: Another thing which gives distinct merit to this unified denominational board method of conducting foreign missions, over both the union scheme of denominational missions and the independent method, is that all the missionaries are taken care of impartially, according to their needs and the needs of their work, and no one missionary receives from promiscuous sources a support and consideration which is denied others. The missionaries themselves are thus brought into a cordial unity of fellowship which promotes their individual and combined usefulness.

Fourth: It enables the whole denomination to center its effort at points of greatest destitution or peril or opportunity, according as a large company of men and women, in intimate touch with the mission fields and in frequent conference about them, decide thus to deal with the situations as they develop. Surely there ought to be great advantage for a great enterprise like foreign missions for its problems and activities to have the benefit of a multitude of counsellors who are especially charged by the denomination with the duty of keeping themselves informed and directing in wisdom this great work.

Fifth: Again the results from this denominational method of conducting foreign mission work is another of the accumulating evidences of its wisdom. Southern Baptists have to their credit as the foreign mission fruitage of these eighty-two years a record of soul-winning, of church constituting, of churches attaining to self-support, in which every contributor to this work may well rejoice. What a glorious thought it is that out of dense superstition, out of midnight heathenism and from many forces which are hostile to the soul and its destiny, we have snatched as brands from the burning hundreds of thousands of precious souls, many, many of whom are now with their Lord and singing praises about His throne!

But if ever world circumstances, human need and missionary opportunity and exigency called to Southern Baptists to stand together and work together, through their own agency, to put the glorious gospel of the blessed God afield among the perishing millions, that call is claimant in this hour. If Southern Baptists, some of whom can give but pennies, and others who can give dollars, others hundreds, and others thousands—yea, and some who can give millions—will stand together and with their united strength back their denominational program for winning a lost world, we can eclipse even the glorious record which we have made and win the admiring attention of angels.

There are hundreds of young men and women who are importuning the Foreign Mission Board to send them hence to the dark corners of the world with the gospel of light. How much longer must this board say to these young people who have finished their training that they cannot be sent? Meanwhile from the missionary graves of such heroes of the cross as Bostick in China, Edwards, Appleby and Ginsburg in Brazil, and many others who recently, and who through the years, have fallen at their posts, comes the call to Southern Baptists to take up the flag of spiritual freedom and carry it forward!

On Tuesday night, October 4th, on Wednesday and Thursday, October 5th and 6th, the Foreign Mission Board is called to meet in its annual October meeting when its financial program for 1928 must be made. Already the appeals of the missionaries are coming in from over the world and their necessities exceed the board's ability even after the most cruel and drastic reduction of these

requests. Oh, that Southern Baptists would get themselves to their knees and out of much prayer regather themselves for a mighty effort to meet conditions such as these during these momentous months which lie between us and Christmas and the New Year.

NEWS NOTES FROM THE FAR SOUTHWEST

By L. O. Vermillion, El Paso, Texas

The saints at Alamogordo, N. M., are making fine progress under the leadership of Brother W. C. Taggart. He is getting them to tithe. A new pastorium has been purchased, and funds are coming in regularly to take care of the payments and to carry on the work of the kingdom. This is real leadership. The spiritual side of the church is in fine shape in this difficult field.

The Tularosa, N. M., Church is in the midst of a revival meeting. Rev. Ira Harrison, pastor, is being assisted by the pastor of the Clayton, N. M., Church. The reports are that they are having fine preaching and good interest, with the meeting to continue another week.

All Southern New Mexico doubtless will rejoice in the coming of Rev. Jesse Cook to the pastorate of the Las Cruces Church. This is one of the finest fields in the state, and they have one of the best church plants. Raton and Northern New Mexico will suffer loss.

The church at Clint, Texas, in the lower valley, has moved up from half to full time. Brother Fred Cole is pastor. He had resigned with the intention of entering the Seminary, but was hindered because of the prolonged illness of his child. The El Paso District Association will meet with this Church on October 13th.

El Paso is all astir. The Tunney-Dempsey bout brought every radio out and filled the air with static. Riding up and down the streets last Thursday night one heard noises much like a cat fight at most of the homes. "Lucky Lindy" came to town Saturday. Thousands of people turned out to see and hear him. The chamber of commerce has thrust the bridge-closing question to the fore, seeking to keep the international bridge open until midnight. There will be a warm time in the Ministerial Alliance this morning. There have been numerous suicides as a result of gambling losses in Juarez.

Mrs. W. J. Pace, wife of Rev. W. J. Pace, of Tularosa, N. M., one of the pioneer preachers of that section, is in Hotel Dieu of this city for an operation. Many people will remember them in their prayers. The eldest son, Maxwell Pace, of Pyote, Texas, is in the same institution with a bullet wound through his knee. He returned to his home in Pyote after listening to the returns of the Tunney-Dempsey fight. Several friends accompanied him. He went to put up his car, and a hold-up man stepped out from behind some shrubbery and ordered him to stick his hands up. Instead he went after his revolver, and both men fired about the same time. Pace was struck in the knee and the other man in the abdomen. He proved to be an ex-convict and hold-up man. He is dead and young Pace not seriously hurt. This is some of the aftermath in too much pardoning by governors.

September 18th was a fine day in Immanuel. We had ten professions of faith and one reclamation and four additions to the church. Others will follow. We had two by letter yesterday. This is a great soul-winning church, but our people swarm like bees.

The Grandview Church of this city is planning a building program. Highland Park is to begin revival services next Sunday, with Brother Fitzgerald of Abilene, Texas, doing the preaching. Young Fitzgerald is an El Paso boy. I am sure that he will have a fine hearing from the young people of the city.

El Paso is entitled to be written in large letters on the map now. The government has just announced that we have 113,500 people in the city. In a circle with a ten-mile radius there are more than a hundred and fifty thousand people. I know of no other city built in the desert that has had as romantic a history and development. The tragical side of its growth is that we have not had men

and money to develop strong churches along with the material development and the city has become the greatest religious graveyard for erstwhile church workers I know anything about.

Immanuel is in the best financial condition in its history, though we have nothing to brag about. We are extending the remainder of our loan, \$4,200, for two years and hope by that time to have it entirely wiped out. If our people could learn to work and pull together here as they do in the older settled sections, we would be in a new building now. But the unsettled condition of our population keeps conditions unsettled in our churches. Folks are here today and gone to Los Angeles, San Antonio, Fort Worth, Dallas or somewhere else tomorrow. With three hundred additions to our church in two years, we have no more people than we had two years ago, though we have them better organized. This will give an idea of how we must preach to the passing throngs and how difficult it is in this field to train and develop and organize the church constituency. We trust that we are of some help to the other sections of the country.

The writer recently had the privilege of seeing Elephant Butte Dam, one of the largest in the world, and hopes to give the readers of the Baptist and Reflector some of the facts about it later.

THE PRESENT BAPTIST BEWILDERMENT

(Continued from page 1.)

II. As to Our Institutionalism

The other suggestion I have to make is to cut off all our revenue-producing institutions from the current budget and put them on their own merits and resources.

I mean by our revenue-producing institutions particularly our schools and hospitals. Our schools and hospitals in all the states are the two things that have plunged us so overwhelmingly in debt. We simply ought to lay down the final policy that any Baptist hospital which cannot produce enough revenue out of its business to carry its expenses and pay its debts ought to be disposed of. Proper business management will put a hospital on a paying basis. If this cannot be done, it ought to be closed up. There is neither Scripture nor expediency to justify Baptists for substituting hospitalization for evangelization. Among Baptists, a hospital has proven to be more a fad than a factor of usefulness. Hospitals may embellish the denomination, but they do not empower it. I am not saying that we should go out of the hospital business, but I am saying that we should not permit our hospitals to put us out of the mission business.

Practically the same words should be applied to our educational institutions except only that schools are relatively more important than hospitals to the Baptist program. But, to face the facts squarely under modern conditions, Baptists are performing the figurative act of butting their brains out against an impossible condition in their attempt to keep up with the arbitrary changes that are forever going on in the educational realm.

It would be a joke, if it were not so pitiable, to witness the way Baptists have been trapped in their educational work. The cry went out that we must endow our schools in order to keep pace with the times in "Standardization." We "scraped the earth" to get up the "required" endowment. Now the fact appears that we must limit the student body to a given number in order to stay within the "limit of the endowment standard." There we are! We did our best to "standardize," thinking we were producing greater educational advantages where we could give every Baptist boy and girl in the land a chance to attend a Baptist college. We thought we were enlarging Baptist education, whereas we now find that we were tying ourselves down to a confirmed state of littleness in the educational field. A Baptist college with an endowment of \$500,000.00, and much other "required" equipment, can have a student body of only 300. If their enrollment goes over that, they must have more endowment or automatically become "unstandardized"! I know one state where

the Baptists sweated blood to "standardize" two colleges only to find that one of these schools is "limited" to 200 students and the other to 300. In other words, after the Baptists of that state had exhausted their strength, and beyond their strength had gone heavily in debt to meet the requirements of the standardizing agencies, they now find that only 500 Baptist boys and girls from the whole state can attend their colleges.

Where is the man who may "blaze" the way out of this educational wilderness? I see no way out except for the Baptists to kick these false guides out of their camp and to open their college doors to students by the multitudes and go out and get enough of them to pay their expenses and to justify their existence.

This would appear a radical policy to some, but when I see and know that our Baptist people are defaulting on their primary missionary duty at the cost of their vain attempt to "standardize" their education, I challenge any man by Scripture or reason to justify the present policy.

There is an historic path, well trodden by Baptist tradition, which will lead them straight out of their present bewilderment, and that is the missionary path. All other courses they may take will lead them around in an ever decreasing circle until their confusion becomes confounded.

Put our debts into a "Debt Budget" entirely separate from our "Operating Budget," and then revise our whole institutional management, and we will solve our problems, and carry our message to the ends of the earth.

IN THY PRESENCE IS FULNESS OF JOY

(Psa. 16:11.)

By Resa Cowan

Lord, show to me the pathway
Where joys are always rife;
The way that leads from danger
To everlasting life;
Reveal to me more fully
Thy nature ev'ry day.
You said to your disciples,
"I am the truth and way."
Lord, keep me in Thy presence
Where sin cannot destroy
My peace, for in Thy presence
I've found fullness of joy.

The world can never give me
The joy my spirit craves,
But in Thy blessed presence
It sweeps o'er me in waves!
O hold my hand and keep me
Where I can hear Thy voice,
And use me in Thy service
That my heart may rejoice.
At Thy right hand, Lord, teach me
To worship and adore,
For in Thy holy presence
Are joys forevermore.

Lord, I am prone to wander
Away from Thy right hand;
O draw me back and teach me,
Cause me to understand
That joy will come from heeding
Thy voice from day to day;
At Thy right hand are pleasures
And joy. But if I but stay
In Thy blest presence ever
My cup shall overflow,
And others find the pathway
In which their feet should go.

Lord, let me know the fullness
Of joy Thy presence gives,
And let the world around me
Know that Thy Spirit lives
In my heart. Let me ever
Bear true witness for Thee.
Abiding in Thy presence,
Grant, Lord, that I may see
The path of life eternal.
Let songs my tongue employ,
Let me feel in Thy presence
The fullness of thy joy.

Trails of a Summer Traveler

By
JOHN JETER HURT

No. 5. ITALY, OR "GLORIES OF THE PAST"

There was a time when the armies of Rome shook the earth as the eagles were lifted up for battle, but nobody fears these armies now. There was a time when the navies of Venice—haughty, magnificent, almost invincible city—held dominion of the seas, but Venice is manufacturing trinkets and selling glass beads today. There was a time when the Pope could issue orders to kings and have them obeyed forthwith, but the old gentleman is a self-styled prisoner now. So pass the powers of men when the glory of God does not mix with them!

Will the Italian people ever be what they were? That is one of the questions nobody can answer. The chances are that no nation will ever be what it has been. But this article is not philosophy. It aims to be simple narrative. Let us not idealize the past so much as tell of the things which may be seen and heard today. Here come a couple of soldiers, for instance. They are faultlessly attired, even wearing white gloves. I have seen others like them on every railway train, and on every block in the city. I don't like them at first, because they are always looking, and yet they are modest and courteous. Who are they? Mussolini's men, and they are keeping their eyes on my baggage, to see that the wrong person does not pick it up; they are watching the condition of the streets, to see that filth does not accumulate; and they are reserves to assist the city police at a moment's notice. Now I like them! And because I have come to believe in them I walk the streets of an Italian city at midnight with far more complacency than I walk the streets of my neighboring city of Memphis just after dark.

That brings me to say that Mussolini is cleaning up Italy. The people both fear him and love him. All of them obey him, for he is dictator. No doubt about that. What will he do with his power? That is another question which nobody can answer. Let us hope and pray that he will use it for the development of his people rather than for their destruction on fields of blood.

Yes, I went to Rome. I went to the Vatican, but had no more desire to see the Pope than he had to see me. So we did not meet. But I inquired about his comfort, and they told me his palace was some 1,151 feet long by 767 feet wide, and that there were about 11,000 rooms in it, large and small. Entirely too many, I thought, for an old bachelor. But I did not help to pay for any of them and had no right to complain. I did pay two lire at the entrance of his art gallery, and very much enjoyed looking at the wonderful collection of pictures. I got my money's worth. I also went to St. Peter's. This cathedral is 696 feet wide and the dome is 403 feet high. It is the largest church in the world. The apostle is said to be buried there. Other apostles, or parts of apostles, are buried all over Europe, according to what the custodians of various Catholic churches tell you.

I saw the "Scala Santa, or Holy Stairs," but did not climb them. A priest gave me a card on which is printed the following explanation:

"The Scala Santa is one of the most venerable monuments in Rome. It is believed to be the stairway that led up to the balcony of Pilate's Hall, in Jerusalem. These steps were consequently trodden by our Blessed Lord during His Passion, and hallowed by the Precious Blood that trickled down from his sacred body after the cruel scourging and crowning with thorns.

"The devotion of the Scala Santa is practiced by going up on one's knees from one to the other of its twenty-eight steps, meditating meanwhile on the Passion of our Lord, or reciting vocal prayers in memory of His sufferings. An Indulgence of nine years, applicable to the souls in Purgatory, is granted to those who perform this pious exercise with a contrite heart (Pius VII, 24 Oct., 1819). The same indulgence may be gained by going up one of the lateral stairways in the same manner at cer-

tain times of the year, viz.: 1. During the whole of Lent; 2. From the feast of All Saints to the Octave of All Souls; 3. From Christmas Day till the Epiphany."

When I had finished reading the above I thought of my visit to St. Mark's, in Venice. The guide told me that the author of the second gospel was buried there. I pressed him hard for particulars. Finally he said, "That's just one of the things that a man can believe or not, as he pleases." We compromised on that concession. By the way, it does not pay to argue with these guides. They will cease giving you information which their people believe—and one goes to Europe on a visit not so much to argue as to learn.

Of course I went out on the great Appian Way, over which Paul traveled when he entered Rome. And I got out of the car and walked quite a distance over the dusty road. I went down into the supposed dungeon, in the city, where he was imprisoned, and from which he wrote several Epistles to the churches. In Milan I saw the great cathedral which Mark Twain said was the most beautiful building in Europe. I saw Leonardo da Vinci's masterpiece, "The Last Supper," in the refectory of Santa Maria delle Grazie. This picture is painted on the wall, which is in very bad condition, and the picture has suffered irreparably.

In Naples I stopped one night at Hotel Vesuvie, in which Caruso died. I nearly died myself because of the noise all night long of chattering traders and braying donkeys. My room was unfortunately located. Vesuvius is twenty miles away. That curling smoke and constant rumbling brings on the creeps and keeps them on until you get well out of range. Pompeii and Herculaneum are a few miles from the volcano. The ruins have been excavated sufficiently for one to get an intelligent conception of life in these cities before they were destroyed. Some pictures still remain upon the walls. No wonder God got tired of such people!

COLLECTIONS AND DISBURSEMENTS ON CO-OPERATIVE PROGRAM IN TENNESSEE FOR MONTH OF SEPTEMBER, 1927

O. E. Bryan, Secretary

Statewide	
State Missions	18% \$ 4,320.00
Christian Education	19 4,560.00
Orphans' Home	08 1,920.00
Memorial Hospital	05 1,200.00
Total	50% \$12,000.00
Southwide	
Foreign Missions	25% \$ 6,000.00
Home Missions	11 2,700.00
Christian Education	8 1,980.00
Ministerial Relief	4 1,080.00
New Orleans Hospital	1 240.00
Total	50% \$12,000.00
Grand total	\$24,000.00

*The 19 per cent for Statewide Christian Education is divided as follows:

Carson and Newman College	5% \$ 1,200.00
Union University	5 1,200.00
Tennessee College	5 1,200.00
Hall-Moody	3 720.00
Ministerial Education	1 240.00

The following designated funds were also received and disbursed:

Training School	230.00
Southern Baptist Theological Seminary	50.00
Home Missions	185.23
State Missions	2,315.62
Foreign Missions	182.26
Christian Education	3.67
Orphanage	1,000.55
Memorial Hospital	15.27
Ministerial Relief	13.53

Venice is a dream and ever will be. Think of a city of nearly 200,000 population and not a single automobile, or carriage, or horse! But those gondolas! I didn't want any horses, or carriages, or automobiles. There are 146 streets of water and 378 bridges. Then there is the music on the water at night. Everybody sings grand opera. Apparently they never heard of jazz. In Venice I also saw the heathenish old trial halls, the torture chambers, and the dungeons in which innocent men were placed to starve. When I came out they shoved a book at me to register my name as Visitor. I wrote down "John Jeter Hurt, U. S. A., July 18, 1927—Thank God!"

THORBURN MCGOWAN LEADS TENNESSEE BAPTIST STUDENTS

By Frank Leavell, Executive Secretary, Inter-Board Commission

At Knoxville, Tenn., on November 4th to 6th, there will be held a state-wide Baptist student conference of far-reaching importance. This meeting is one of a series of fourteen in the various states of the South. This one is for the students of Tennessee. All fourteen of these meetings will be held within a time period of five weeks.

This Tennessee conference is a part of the program of Southern Baptists, as well as of Tennessee Baptists, for the Baptist students of the South. It is promoted jointly by the Baptists of the state through a student committee and the Inter-Board Commission of the Southern Baptist Convention. Mr. McGowan was chosen by the students of Tennessee to lead in the promotion of this meeting. Last year there was one Southwide student meeting instead of these state meetings. It was held at Birmingham in October, 1926.

"Christ Adequate"

The program of all these state meetings is focused upon Christ and is built around his teachings. "Christ Adequate" is the keynote of them. Students will bring themselves to face squarely and fairly the moral and spiritual conditions and needs about them. They will analyze these in the light of the teachings of Christ. They will test his teachings to find them adequate for today's problems and complexities.

There are widespread influences today which tend to lead young people, students especially, away from the teachings of Jesus and the principles of the Bible. There are movements, atheistic and otherwise, and there are false teachings today which are spiritually and religiously misleading to students. In the midst of these these Christian students will go aside and consider anew the fundamentals of the Christian faith and the teachings of Jesus. They will consider also the plan of work and program of activities suggested for them by the denomination and the school authorities. They focus anew their interest and their prayers upon the spiritual development of students, the religious life of their campus, and the work of their denomination.

What Parents and Pastors Can Do

Parents and pastors can make it financially possible for students to attend this meeting. The delegates will be large. But as is usually the case, many worthy students will not be able to go for want of funds. Also there are many students needing the impact of such a meeting upon their own spiritual life who could be influenced to attend by a message of interest from their parents or pastor. Thousands of lives have been permanently influenced for good at such meetings. Many will be at these meetings of upstanding, outstanding, dynamic Christian student characters. The greatest of these Baptist students of the present student generation will be assembled at these conferences. It will be an influence for life with many of them. Parents and pastors can help get them there. Parents and pastors can pray for these conferences. Parents and pastors may attend this meeting at Knoxville.

The Speakers

For these student conferences many of the leaders among Southern Baptists have offered their

time and talents. On each program there will be both adult and student speakers in about even numbers. On each program there will be speakers from within and from without the state. Following are some of the outstanding speakers of Southern Baptists appearing on these programs: Drs. E. Y. Mullins, S. P. Brooks, J. J. Hurt, George W. Truett, Solon B. Cousins, William Russell Owen, J. E. Dillard, George W. Leavell, Mrs. J. M. Dawson, Dr. John A. Davison, John W. Inzer, W. J.

McGlothlin, John L. Hill, L. R. Scarborough, M. E. Dodd, R. G. Lee, Miss Jessie Burrall, Miss Louise Foreman, Miss Juliette Mather, Drs. W. W. Hamilton, Frank Tripp, Carter Helm Jones, Marshall Craig, A. U. Boone, H. A. Porter, J. P. Boone, J. F. Lowe, F. P. Gaines, F. F. Brown, Judge Clifford Davis and Wm. H. Preston. A foreign missionary and the State Secretary of Missions in the state will speak on each program. Memphis, Tenn.

Lessons from Science

By BEN F. ALLEN, A.B., LL.B.

(We are sorry that, because of lack of space, we have been forced to leave out these lectures for the past few weeks.—Editor.)

Lecture No. 21. Doubts and Darwinism

He and others were groping in the dark, but they thought they had discovered a natural law, and some of the world's leading scientists are so proclaiming it even today, though no one can point out a single conclusive example of its workings. But they might have known, from the wonderful method and exactness of the natural laws they did know, and which we all know, that such a crude, haphazard, accidental, causeless system as they invented was not a natural law! They had not even discovered the law of heredity, much less how one form could change into another. This great law has now been fully discovered and proved, but Darwin's theories have all been abandoned by the evolutionists as a whole. Such men as Sir William Bateson of England and Thomas H. Morgan of New York and others like them now say, after spending their lives in the search, that they "don't know anything at all about the origin of species." It has been the discovery and proof of the true law of heredity and variation that has led to this conclusion. (Sir William Bateson, "Evolutionary Faith and Modern Doubts," Science, January, 1922. See also Bateson in Nature, May 10, 1924; Dr. Thomas H. Morgan, "Evolution and Adaptation," page 13; Dr. D. H. Scott of England, the great botanist, in his address before the British Association in 1921, Nature, September 29, 1921; Dr. Geo. B. O'Tool, "The Case Against Evolution," chapter 1.)

Struggle for existence, if it amounts to hardship, is hard on the weak and unfit, and kills them off, but it always damages the strong and fit and makes them either unfit themselves or causes them to give birth to still more weak and unfit, or hinders and unfits the fit young from becoming fit adults. Hardship always results in a greater number of unfitness—that is, it lowers the average of the whole. Any man with experience in stock raising will tell you that. I noticed this as a boy, when I herded cattle and tended them on a western cattle ranch. The fit always have more to lose and lose it easier than the unfit. Very often the runts resist far more of both disease and hardship than the best. Bodily hardship always damages, and never improves. If it improves, it is not really hardship, but merely a needed and perhaps a more natural condition. It is true that, in the moral and spiritual realms, overcoming temptation and difficulty is strengthening to character, but actual moral and spiritual hardship is always degenerating and destructive. The body of man, as well as his character, and the bodies of all animals and of all plants, always degenerate under actual hardship.

Such run down condition never causes new powers or organs to develop, nor enables different kinds to interbreed, or change for the better in any way. The results are just the opposite. Every stock man knows that he must keep culled out every animal in the least below the best, or his whole herd will soon be degenerated, and, as for sex selection, every person who has ever observed animals knows this is foolish. Men that raise stock for profit, even if they should pretend to believe Darwin's theories, take every pains not to expose their stock to Darwin's theories. Actions speak louder than words. ("The Case Against Evolution," pages 29-30, Dr. Geo. B. O'Tool.)

There is nothing true about a false conclusion, nor good, even to its remotest applications or implications. This is what makes false science so spiritually damaging.

Lecture No. 22

The Law of Heredity and Variation Discovered

1. Darwinism Defeated:

Gregor Mendel, an Austrian monk, really found the great law of heredity. He lived at the time of Darwin, but was obscure till after his death and the death of Darwin. Some of Darwin's personal friends, after Darwin's death, freely intimated, and some of his admirers of today freely say, that if Darwin had known Mendel we would have never been bothered with Darwinism. Perhaps if Darwin had known Mendel we would never have known Darwin.

Mendel took a sweet pea seed that always blossomed red when kept planted separately so as not to mix with other colors, and he planted it with one that always blossomed white. The first season all his blossoms were pink. The next season he found that one-fourth of the plants had red blossoms, one-fourth had white blossoms, and one-half had pink. The third season he planted the red, the white, and the pink separately and apart, where they could not mix. The red came white, the white came white, but the pink brought one-fourth of the plants blossoming red, one-fourth white, and one-half pink as before. He tried this many times, and varied the soil, the care, the sunlight, and other conditions, but no other results could be had. This was the end of it, so far as the white and red color was concerned. He had discovered the great law of heredity! It has ever since been called Mendel's law, after his name. He found he could take green

wrinkled peas with yellow round ones, and the results were, after the first year, exactly the same, in the proportions of green wrinkled, yellow round, and mixed peas. He took different lengths of stem, long and short, different shades of green, and other qualities that came true to seed, and he found he always got one-fourth of one, one-fourth of the other, and one-half mixed from planting two such seeds together and keeping all other varieties from being close enough to mix. There is always transferring and mixing and some separation again, in certain fixed proportions, but nothing new.

2. A New Species Impossible:

He found his discovery to work exactly the same for all plants and for animals also. He tried it on pure-bred white and pure black chickens, and on many other kinds of animals. Since then it has been tested and tried in thousands and perhaps hundreds of thousands of ways, and it is now known to be the only law of heredity. But the greatest truth about it is that the variations are not sufficiently cumulative and not great enough to produce a new species, and the results obtained are always soon lost if the knowledge and skill of man are withdrawn and the plants or animals are allowed to breed freely and naturally with any and all of their kind. There is neither chain nor spiral for the supposed links are all closed rings.

(Dr. Alfred R. Wallace, "Letters and Reminiscences," by Marchant, page 340; "The Case Against Evolution," Dr. Geo. B. O'Tool, pages 12-50; Dr. M. M. Caullery of the Sorbonne University, Paris, Science, April 21, 1916; Dr. Louis T. More, "The Dogma of Evolution," page 160; Dr. J. P. Lott, the great Holland botanist, "Evolution by Means of Hybridization," 1916, page 140; Dr. A. G. Tansley, address before the Liverpool meeting, British Association of 1923.)

Mendel's law is therefore now standing scientific proof of, or a modern revision of, its original form as given by the Creator—that each created form of life "bring forth after its kind."

REDUCED RATES TO CONVENTION

The Southeastern Passenger Association has granted reduced rates to the Tennessee Baptist Convention in Nashville, November 16-18, 1927, to delegates and dependent members of their families on the certificate plan. Those who pay normal one-way tariff fare of 67 cents or more on going trip, and who take a certificate of that fact from the agent, will be sold a return ticket at one-half of the normal one-way fare, provided there have been in attendance not less than 250 persons holding such certificates. Ministers riding on clergy permits cannot be counted to make up the necessary 250. Selling dates, November 12-18, inclusive. Last honoring date, November 22, 1927.

President Andrew L. Todd, of Murfreesboro, announces the Hermitage Hotel, Nashville, as convention headquarters.—Fleetwood Ball, Recording Secretary, Lexington, Tenn.

It does not matter a feather what a man has if he himself lacks steadfastness and courage.—Plautus.

A cheeky person asked a minister who was gifted at repartee, "Can you tell me the way to heaven?" "Certainly," replied the minister, "turn to the right and keep going straight."—The Christian.

THE FALLEN MAN

By R. E. GRIMSLEY

His form is cold, his voice is stilled
Because the Heavenly Father willed
That it should be.

And we must say, "Thy will be done"
Even at the loss of this great son
Of Tennessee.

A Governor both good and great,
Who loved and lived to serve his
state,

Was Austin Peay.
He stood a hero in the strife
And gave a consecrated life
To Tennessee.

Unselfish life of noble deeds!
His great heart felt his people's needs
As few hearts can;
He found no time to dignify
His carping critics with reply—
He was a man.

Let Tennessee praise God who gave
This noble soul so true and brave—
He served us well.
Let's bow our heads amid the gloom
And breathe a prayer for him on
whom
His mantle fell.

DEACON BUMPUS

By R. M. Hickman

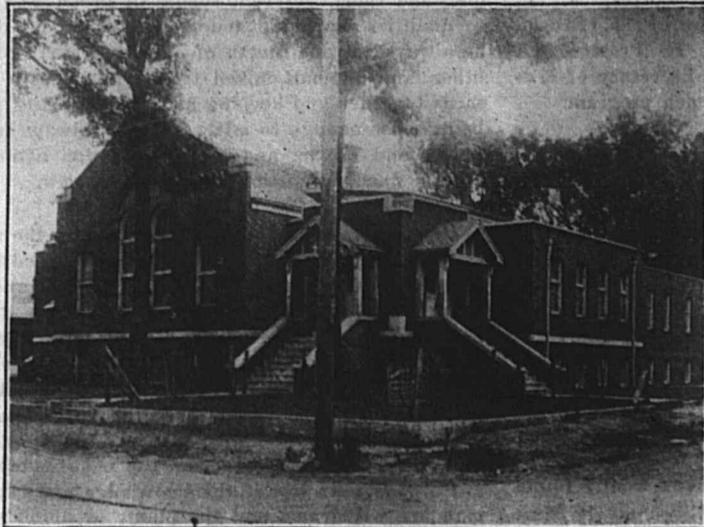
If the "winning gambler"
was as penitent as the loser,
the evil would soon be abolished.

Cast thy bread upon the
waters, and after many days
it will come back buttered.

Some people sit and think,
while others just "sit."



AVONDALE CHURCH HAS BIG DAY DEDICATES NEW BUILDING FREE OF DEBT



TEMPLE OF AVONDALE BAPTIST CHURCH

On Sunday, September 25th, the Avondale Church of Chattanooga held special services lasting throughout the day. The program was in honor of the completion of a task that was begun in 1911 and completed a few days before the celebration by the payment of the last notes against the property.

D. B. Bowers is the happy and inspiring leader of the congregation, and he has a strong hold upon the church and community. He has been with the church since February 1st, and during that time has led in paying off a debt of \$5,000 which was hanging over from former building enterprises. The church now owns, free of debt, a beautiful and roomy house of worship fitted for complete departmental work. We give a cut of it herewith, and it shows the extent of the building. The auditorium is roomy, well ventilated and light. There are good Sunday school departmental rooms, parlors and social rooms. In addition to the house of worship, the church owns a pastor's home.



PASTOR D. B. BOWERS
Avondale Baptist Church.

The church began as a mission of the Tabernacle Church, with Brother T. A. Swafford serving for a very small remuneration. He preached and labored until a good group had been gathered together. In 1911 Brother C. E. Sprague came with them, and following a great tent meeting the church was constituted, and Sprague became pastor. An old meeting house on Wilson Street was used for several years, but with the coming of W. R. Hamic in 1914 as pastor, the congregation felt that it was ready to move forward, so the present house of worship was begun.

It is located at the corner of Roanoke Avenue and Tinker Street, is made of brick and concrete and is beautiful both within and without. The building cost a little more than \$50,000 as it now stands. Brother Hamic, an inimitable preacher and an untiring worker, served the church for nine years and was followed by T. G. Davis, who was with them until the first of the year, when he went to Watertown.

Brother Bowers has led the church in a great way during his short pastorate. He had no small task in getting them ready to pay off the debt of \$5,000. Then, too, there were many repairs which needed to be made, and these have been completed. At the celebration the notes representing the last obligation against the property were burned amidst the general rejoicing of the people.

The editor had the pleasure of being with them during the afternoon and preached the dedicatory sermon. A great crowd that filled all the 750 seats of the auditorium and overflowed into the church yard was present. Brother Thomas A. Swafford, now of Atlanta, was with the church for the day, and he opened the program with a sketch of his work with them. It was full of humor and pathos. He was followed by Brother Hamic who told of their struggles to get the work started and to get people enlisted. Brother Sprague told of his work with the church, of a great revival they had, and brought tears to many eyes when he mentioned some of the faithful helpers in the work. Brother Davis could not be present.

As a fitting climax for the program, the editor led in securing cash and pledges to the amount of nearly \$500 with which the bills for repairing and redecorating the auditorium have been paid, and the congregation faces the future proud of their past and ready to do much for other causes of the Lord during the years ahead of them.

CENTRAL CHURCH OPENS BOOK LOVERS' PARADISE

(From the Commercial Appeal.)

Science and theology, history and fiction, rest on the same shelves in the new 8,000-volume library the Rev. Ben Cox started yesterday in a side room of Central Baptist Church.

"Read all you want to, buy what you hate to part with," is Dr. Cox's invitation. For the library is also a second-hand book store and is filled with treasures undiscovered.

A ton and a half of books, some shiny, some shabby, all unsorted and waiting for the book lover's pawing hands, were dumped at the church a few days ago. Dr. Cox emerged from his office, adjusted his glasses,

and the fun began. Yesterday he opened the library to the public as well as to church members.

The Baptist pastor, while at the Bible conference recently in Winona Lake, Ind., bought out the second-hand book stand of the Presbyterian Book Company. To these he added the few hundred books which the church already had.

Choice old works long out of print are said to be mixed with the new books, the little books and big books.

EXTENSIVE PROGRAM ON CO- OPERATIVE WORK

Under the direction of Mr. W. C. Smedley, moderator, an extensive program in the interest of the Co-operative Program and Baptist work in general was carried on in the Ocoee Association last week. A splendid group of pastors and lay workers were enlisted, and eighteen all-day meetings were held in various churches in the association. Addresses were made in each church on "Missions," "The Co-operative Program," "Young People's Work," "Stewardship and Tithing" and "Evangelism." It is believed that much permanent good was accomplished by these meetings and that the churches will give better reports at the association than would have otherwise been possible.

KNOXVILLE MAN GOES TO OWENSBORO

Rev. Robert Humphreys resigned as pastor of the Central Baptist Church of Bearden on Wednesday night, September 28th, to accept a call from the First Baptist Church of Owensboro, Ky. He has been pastor of the Bearden church for more than eight years, coming to it from the Baptist Theological Seminary in Louisville. Since he has been pastor the church has erected a modern building at an expense of \$45,000, and only a small debt remains to be paid. The active membership has more than trebled. The offerings have increased something like a 1,000 per cent. Plans were made by the church at the time Mr. Humphreys resigned to conduct appropriate exercises relative to his going, on Wednesday night, October 12th.

The First Baptist Church of Owensboro is one of the outstanding churches of the Baptist denomination of the South, and Mr. Humphreys feels that he is going to a much larger opportunity than he now has. He takes up his work with the Owensboro Church Sunday, October 16th.

REVIVAL AT MILL SPRINGS

Rev. J. H. O. Clevenger, pastor of Calvary Baptist Church of Alcoa, has just closed a splendid revival meeting at Mill Springs Church, in Jefferson County. There were 23 additions to the church, 19 of whom came by baptism. Brother Clevenger writes: "It is said to be the best meeting in this church for many years. One signal thing about the meeting was that every one converted in the meeting joined the church and was baptized."

PASTOR AT EAST LAKE RE- SIGNS

Rev. W. C. Tallant, pastor of East Lake Church of Chattanooga, tendered his resignation to take effect immediately. Brother Tallant has been pastor of this church for the past three years, and they have been very fruitful years and very happy ones. He has not made any plans for the future, but it is to be hoped that Tennessee Baptists will keep him in the state.

SPLENDID PROGRESS AT EAST- DALE

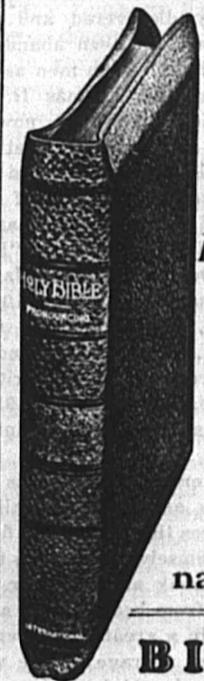
Eastdale Baptist Church, under the leadership of her new pastor, Rev. J. D. Bethune, formerly of Alma, Ga., is moving along beautifully looking toward higher ideals in kingdom work. Thirty-one new

members have united with the church, and the Sunday school has grown from 40 to an average of 120 in two months. A training school has been in progress under the direction of Brother J. W. Christenberry, associational field worker, assisted by Rev. Geo. E. Simmons of Oak Grove Baptist Church. These brethren have been at their best before enthusiastic classes, and a great interest was shown in a desire for more efficient work in the Master's kingdom.

BOYS, HERE'S A HERO FOR YOU

Tunney tucked away a million dollars as a result of his fight with Dempsey. It was this same Tunney who, when Charles Lindbergh was offered a round million dollars if he would commercialize his flight across the Atlantic, said: "Now's Lindbergh's chance to cash in if he ever

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expects to, for the people soon forget their heroes."

But Lindbergh did not cash in, and the people have not forgotten him. He cabled back that he was interested in furthering the cause of aviation, and not making money for himself. Today Charles Lindbergh is the nation's most admired and loved citizen. And listen, boys: Lindy does not smoke, and he does not drink. Do not let any of these jellybeans and flappers fool you into believing it takes that sort of thing to be a man. If Lindy had listened to that sort of advice, he would not be today the nation's most loved hero, because he would not have been the man he is. Charles Lindbergh's clean manhood is worth more than a million dollars any day. Boys, here is a hero for you.—Bulletin, First Church, Abilene, Texas.

REVIVAL AT CROSS BRIDGES

A revival of far-reaching effect has just closed at Cross Bridges Church, in Maury County, in which the pastor, Rev. J. S. Haywood, was assisted by Rev. Val Holt of East Tennessee, who did the preaching, and Brother Laten Holt, brother to the evangelist, who did valuable personal work. The results of the meeting were 13 received into the church by experience and baptism, one by letter, and several restorations. Most of the additions to the church were heads of families.

REVIVAL AT SEVIERVILLE

The Sevierville Baptist Church reports a good meeting in which Brother P. C. Scott of Ferris, Texas, and James A. Atkins, assisted the pastor, Brother J. H. Sharp. There were about 25 additions to the church, 20 being by baptism. The pastor and members of the church and community were very much pleased with the preaching of Dr. Scott and the song services by Mr. Atkins.

Brother Sharp is now in Covington assisting Dr. Clark in a meeting which began October 5.

COGHILL REVIVAL

The recent revival at Coghill Church, in which the pastor, Rev. F. M. Waugh, was assisted by Rev. C. F. Clark of Cleveland, resulted in 32 professions of faith, eight renewals, and 19 baptisms. Some united with the Methodist Church and some with the Baptist Churches in other communities. There were several additions by letter the previous month, and a splendid interest in the prayer services. The week before the revival there were three renewals, and several came forward for prayer. Brother Clark endeared himself to all the people. His earnest gospel messages held the attention and interest of the congregation throughout the meeting.—Reporter.

WHITEHOUSE REVIVAL

One of the greatest revivals in the history of the western section of Hickman County was just held at Whitehouse Union Church, eighteen miles west of Centerville, when Rev. W. A. Ward did the preaching. Large crowds were in attendance at every service, and a great interest was shown. The meeting came to a close on Sunday afternoon, when a great crowd witnessed the ordinance of baptism. There were 27 conversions and additions to the church membership as a result of the meeting.

STATE OF THE CHURCHES

Holston Valley Association

The first afternoon of our association at Beech Creek was devoted to this object for which associations were originally organized and which is still the most important topic that can come before them.

Last year during the discussion of this subject it was found that about half of the thirty churches had given nothing to missions. The messengers

agreed to do better and did do better. Only about three were omis-sionary this time.

Two churches with fairly large rolls came reporting small active constituency. They have members scattered everywhere who never report back at all and have many living near by who pay no attention to public worship. It is hard to get discipline through and to know just where to begin and where to end with it. Messengers from these churches said with tears that they felt the present are not as good as the olden days in holding up high moral standards.

Shady Grove reported 25 additions this year to a membership of 57 which had been thirty years in gathering. Also they reported \$24 for the Unified Program, which was more than had been given for the five-year period before. W. A. Wolfe is pastor. J. Cecil Jones assisted him in a meeting during which some young men who were just drifting into the drink habit, went home, poured out their whiskey and came back to confess Christ and ask for baptism.

Surgoinsville, J. Cecil Jones, pastor, is erecting a beautiful and commodious brick veneer building with eight Sunday school rooms and other conveniences.

Rogersville Church, as for several years, had the largest number of baptisms again—31. Pastor Arthur Fox of the Morristown Church assisted in a gracious revival in August.

Fisher's Creek and Mt. Pleasant during the year came under the pastoral care of B. A. Smith and reported enlarged gifts to missions.

Several churches reported no baptisms. Quite a number had not observed the Lord's Supper. Several had not a subscriber to the Baptist and Reflector. It is hoped they may cultivate their fields better this year and that "every plant which our heavenly Father has planted" may be put there, be watered and yield its increase.

We were pleased as always to have Brother Hudgins with us this year.

R. H. Lambright came representing Carson and Newman and won all hearts.

The women report a fine meeting on the second day.

One of our ministers had died the week before the association—Elder Louis S. Minor, aged 56 years. Like Barnabas, "he was a good man."

Another one, Brother N. F. Phillips, aged 51 years, died the day following the association. He had preached his Sunday morning sermon at Baileytown Church, received three members, finished with the wine of the Lord's Supper, sunk down and soon had gone on to where Jesus "drinks it new with us in our Father's kingdom."—J. R. Chiles, Rogersville.

TRIBUTE TO LINDBERGH

Rev. Ben Cox paid a brief tribute to Col. Charles Lindbergh at the noon prayer meeting at Central Baptist Church Monday. "I wish you to pray especially for the man who is to be the honored guest of Memphis today, Col. Charles Lindbergh. He is a great hero, not only because he sailed by himself from New York to Paris, but also because when he stood in the midst of the French notables at that gathering presided over by the publisher of the leading paper in France, and when they were ready to drink the wine of honor, he stopped the proceeding and called for water. He is a hero because, when he was offered, according to the reports, \$240,000 for forty-five minutes of his time standing before the vitaphone and reading his first article, he was courageous enough to refuse.

"In my judgment Lindbergh is one of the greatest men the Lord ever made. I hope you will pray that his coming to Memphis will help many of us men and women, too, to catch the spirit of his high ideals,"

REVIVAL AT BARLOW, KY.

Brother B. T. Huey, of Martin, reports a splendid revival meeting just closed at the church at Barlow, Ky., where he is pastor. The Rev. Mark Harris, of First Church, Martin, assisted the pastor, and the results were 55 additions to the church, 47 of which were by baptism. Brother Huey sends check for renewal and writes, "My work is all in Kentucky, but I like to keep in touch with the work in this state as well."

FIRST CHURCH OF KINGSTON POUNDS TWO PREACHERS

Brother and Mrs. C. L. Hammond, the new pastor of First Church, Kingston, and his wife, were delightfully surprised recently with an old-fashioned pounding by the members of the church, which included all good things to eat, even one hundred pounds of sugar and fifty pounds of flour.

On last Tuesday evening, Brother Z. T. Manis, a retired minister, who is the oldest living member of the Kingston Church, was also given a delightful "pounding." Brother Manis has given the largest part of his life to the country churches of Roane County, having served about twenty-five churches in the county for the past fifty years. Pastor Hammond writes: "There are few things sadder and harder for a man to bear than to work and give his life to a great cause and for his peo-

ple, and then be forgotten by them and unappreciated. The good people here have not forgotten this dear old man of God who has given his life unselfishly for his people, and assured him that they would not forget him."

HONORING PRESIDENT DEMENT N. T. Tull

An occasion of interest to all Southern Baptists was the program given at the Baptist Bible Institute, New Orleans, on Sunday afternoon, October 2, in honor of the tenth anniversary of Dr. Byron H. DeMent's presidency of the institution. A pilgrimage of all the Baptist churches of New Orleans was planned for the event, which brought a great throng of visitors to witness the ceremonies.

The central feature of the occasion was the presentation to the Institute of a large portrait of President DeMent, the gift of Dr. Robert G. Lee, pastor of the Citadel Baptist Church, Charleston, S. C., who was formerly pastor of the First Baptist Church, New Orleans, and a trustee of the Institute.

The oil portrait, painted by Miss Eliza M. Mims, of Edgefield, S. C., was unveiled by Dr. W. W. Hamilton, pastor of St. Charles Avenue Baptist Church, after reading a beautiful letter of presentation from Dr. Lee, the donor. The portrait was accepted on behalf of the school by Dr. (Continued on page 16.)

HONOR ROLL OF TWINS

We are giving our list of readers who have sent in a new subscriber. We want a large list of these. Every reader can easily send us in a subscriber. We need them. They need the paper. You readers need to do the work for your own cause. Send us a "twin" by return mail and help us grow.

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	G. M. Wilson, Loretta.
	J. E. Hanson, Loretta.
	D. W. Johnson, Loretta.
	C. M. Ferrell, Loretta.
	Annie Gable, Loretta.
	S. S. Burnett, Loretta.
	W. M. Fleming, Loretta.
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	J. W. Johnson, Loretta.
	A. A. Sills, Loretta.
	J. K. Abercrombie, Loretta.
	C. J. Truett, Loretta.
	J. E. Hunt, Humboldt.
R. J. Williams, Jackson	R. E. Walker, Humboldt.
Mrs. Wm. H. Myers, Cades Grove	W. O. Myers, Cades Cove.
	Johnnie Tipton, Cades Cove.
O. B. Clark, Knoxville	J. C. Privett, Knoxville.
Mercer Clementson, Chattanooga	J. L. Van Wagner, Chattanooga.
	Mrs. J. C. Caldwell, Chattanooga.
N. C. Higdon, Reliance	Rev. M. S. Waldrop, Reliance.
J. P. Massengill, Dayton	Mrs. S. J. Pack, Grandview.
L. B. Reed, Midway	Mrs. James Bible, R. F. D., Mohawk.
R. H. Duggin, Smyrna	Miss Mary L. Duggin, Smyrna.
Mrs. J. N. Epps, Fayetteville	Mrs. J. J. Sorrel, Petersburg.
A. M. Overton, Adamsville	J. A. Armstrong, Guys.
	Dewey Armstrong, Guys.
	Alma Smith, Ramer.
	W. J. McCoy, Guys.
	Mrs. Claude McCormack.

Our goal for January 1, 1928—six out of every ten Baptist families getting the Baptist and Reflector—let's reach it!

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SUNDAY SCHOOL ATTENDANCE, OCTOBER 9, 1927

Chattanooga, First	1246
Knoxville, Bell Avenue	1164
Knoxville, Broadway	1047
Memphis, Temple	971
Knoxville, First	914
Memphis, First	897
Memphis, Bellevue	850
Memphis, Central	761
Jackson, First	755
Nashville, First	673
Allen Fort Class	1310
Memphis, Union Avenue	657
Chattanooga, Highland Park	605
West Jackson	580
Nashville, Judson	537
Memphis, LaBelle	515
Nashville, Grace	500
Nashville, Belmont Heights	475
Alcoa, Calvary	470
Chattanooga, Tabernacle	459
Fountain City, Central	456
Nashville, Park Avenue	436
Nashville, Edgefield	426
Nashville, Eastland	423
Paris, First	413
Chattanooga, Central	403
Nashville, Immanuel	400
Chattanooga, Avondale	388
South Knoxville	380
Memphis, Speedway Terrace	382
East Chattanooga	376
Memphis, Prescott Memorial	373
Chattanooga, Clifton Hills	353
Chattanooga, Rossville Tabernacle	353
Knoxville, Island Home	346
Elizabethton	344
Chattanooga, Northside	334
Nashville, Third	329
Humboldt, First	325
Memphis, Highland Heights	317
Knoxville, Immanuel	304

SUNDAY SCHOOL NOTES

Some Suggestions for Building

Several schools have reported some progress on the enlargement program for the month of October. Many have taken the religious census and are grading, making ready for a great effort to reach their possibilities. Let every school plan definitely to make this month a month for getting back those who have dropped out and also to reach the unreached.

1. The first thing is to discover your possibilities. This is best done by a religious census. Divide up your territory and assign workers to every section, not missing a single home. Get each name on a separate card with the proper information. Especially should you get the church preference, the age and correct address. This should be done all the same day and with census takers who have been instructed so the proper information may be had.

2. Make a place for all in your organization. That means that the prospects should be graded by age and sex, placing those of the same age together and keeping the sexes separate. Make as many classes as the possibilities will admit. In the ordinary country school there should be at least ten classes. In larger schools more classes according to the possibilities. These should be properly classified and classes arranged and teachers secured for every class. The teachers should be fitted to the class where he or she will do the best work. Every available worker on the inside should be given a task, and every prospect on the outside should be invited every week.

3. The school should be properly organized for the going after every prospect. This may be done through the organized classes. The first vice president of each class should be

charged with the responsibility of reaching every possibility for that class. He should organize the class and assign to every member some name or names to visit each week. The teachers should also visit these prospects each week until they are won for the school. Each month it would be fine to have an every-member visitation to all the prospects by the teachers and pupils, visiting every one on the same afternoon. The absentees should be gone after as well as the new pupils.

4. Every possible force should be brought to bear on the pupil to hold him in the school. The back door should be kept closed tight and the atmosphere in the school such as to grip and hold every one who comes inside the building. The superintendent's program has much to do with holding the pupils. If he makes a new program each Sunday and fills it full of interesting and helpful things and uses his people as often as he can he will have a snappy program that will interest all and hold them for the school. The teacher has much to do with the holding as well as getting the new pupils. If the teacher knows the lesson and knows how to teach it and is interested in the life he or she is handling, there will be but little trouble. Then the class organization should be such as to use every member in some definite line of work each week or month.

5. The next step is to follow up the disinterested ones, those who have for some reason dropped out and become indifferent. These should be reached and brought back at once. The longer they are left to run, the harder they are to get back. No name should be taken from the roll until that pupil either moves from the community or dies. The name may be placed on a non-attendance list, but should be kept as a prospect for that class.

6. Last but not least, the main thing is to get the lost to accept Christ and join the church if you want to hold them for the Sunday school and church. Get God's grip on the lift and He can hold them. Every lost pupil should be won to Christ if possible. The saved should be trained for service and used in the church program constantly. These steps will build a Sunday school if properly followed and in the right spirit.

Fine example for others set by Smithwood, Knoxville: "Everything at Smithwood is going along fine. Sunday we had several to join the church. I have always said that we do not attach enough of importance to church membership, so last Sunday I had all those coming in to come down on the front seat. Then I called the officers of the church and every department to the front seats, preached a sermon on "Characteristics of a Good Church Member," read the church covenant, explained all about how our church works, and received them into fellowship. I believe that was the most impressive service we have ever had. Those people feel like they have joined something. I never heard of this being done before, but shall keep it up myself."

Brother Pedigo, Immanuel, Knoxville, writes: "I am returning the unsold books and check for the others. I sold twenty—not as many as I had hoped to sell. Our school is doing fine under David. There is only one regret, and that is, all of the church are not hearing him. We

have more than fifty who are attending, and I hope that thirty or more will take the test. I am satisfied that we are studying the right book at this time, for we are needing what this book is standing for. I have a vision now and a clearer understanding of what a Sunday school can do when it is properly graded."

Lexington is planning for a training school in November. We shall be glad to co-operate with Brother Ball in this school and will to the best of our ability.

L. P. Nash, Baxter, writes: "We are expecting Brother Collins to begin our training school on October 30th. We are delighted to have him and need a training school badly."

K. W. Hudgins writes from Wartrace: "Brother Collins did excellent work here this week, and we all enjoyed his teaching. I thought for a while that we would not have many to take the work, but seven took the test, and some others will follow on. Our class decided to take the first part of the book, and I am going to help them all I can."

Broadway, Knoxville, is keeping in line with progress along all lines of her Sunday school work. They had 810 in school last Sunday.

Mr. Tom Stringfield writes from Monterey: "I received the literature and delivered the same to Mayland school. They have had 85 additions from their revival, and 63 of these by baptism. I have never seen such a change in any place in all my life. They have 81 in their Sunday school now. They have already asked for a training school again next year."

Mr. H. L. Brantley writes from Nashville: "The superintendents' council of the Nashville Association met Sunday afternoon and designated Sunday, October 30, as Rally Day in all the Baptist Sunday schools in our association. Brother Frank Burkhalter and myself were appointed a committee to look after it. We are having some large posters printed this week to advertise the day. We would appreciate any suggestions. There were 547 in Sunday school last Sunday. A census will be taken, followed by a training school the following week. The week of October 23rd. will be enlistment week and Rally Day on the 30th. Pray for us."

The Shelby County Sunday School Association was organized on September 15th with the following officers: Edgar A. Roper, general superintendent; L. A. Leatherwood, secretary; and W. E. Davis, treasurer. The association was divided into four groups, with M. L. Tallant superintendent of Group No. 1; P. A. Lancaster, superintendent of Group No. 2; A. M. Haley, superintendent of Group No. 3; and J. A. Smith, superintendent of Group No. 4. This new association bids fair to become a mighty force in the kingdom in Shelby County.

Bolivar is planning for their annual training school the last of January. They always put on a big one every year.

Mr. R. R. Denny writes from Clinton: "We had a mighty fine group meeting on October 2nd at Andersonville. There were three out of the five churches represented and a splendid program put on. It was a fine start, and I am well pleased with the result."

Rev. George Simmons writes from North Chattanooga: "I have accepted the Oak Grove Church and will appreciate any help given in the way of Sunday school and B. Y. P. U. suggestions. Our school is not organized as it should be nor are we reaching anything like our possibilities. We had present last Sunday 113, but should have had more than

300. We are planning a census right away and will try to enlarge our organization and put forth a definite effort to reach the unreached."

Mr. E. E. Smith writes from Cleveland wanting a training school early in November. We shall do our best to supply the same.

Mr. J. H. Baxter writes from Leoma: "I still have some work I have promised to do, but expected to do this gratis. Two more schools especially I shall teach and maybe some more. This is why I am paying for the books and keeping them. I cannot tell you how much I have enjoyed the work this summer. The work has been a real pleasure to me. Sometimes I would get awfully blue, but would rally and go ahead. It has been great indeed. I am looking forward to work next summer in the same field should you want to use me there."

Work in Hardeman and McNairy Associations

In some ways the work in our territory was successful. Both Hardeman and McNairy Associations have some leaders that are putting all that they have into the work.

Hardeman Association was divided into five groups, centering around five of the main churches. These groups were organized, with a leader for each church activity. Once each quarter they have a general meeting in one of the churches in every division. These meetings are inspirational, using largely the local talent as speakers. These groups have now had their second meeting since they were organized in June.

In McNairy Association the group organization was not as successful, for we were only able to organize two of the four groups. I spent one week each with seven churches. Six of the Sunday schools we graded and organized one. Both Sunday schools that were organized in our territory report fine work, with between sixty and seventy in attendance.

I believe that there is no place in Tennessee that Baptists have as big an opportunity as in McNairy Association. In ten years the Tennessee River bottom will be the most prosperous farming section in the state with the coming of markets and good roads to that section. Besides this, the industrial work is now looking that way for the electric power for the South. Now is the Baptist opportunity to build strong on the ground floor looking into the future as well as at the present. I know of no better way to build than by getting people to studying and teaching God's Word themselves. The best of once-a-month preaching will have a hard time building a church.—Reporter.

Suggested Program for Group Meeting

"Teaching Loyalty to the Bible," to be held on Sunday afternoon from 2 to 4:30, the group superintendent presiding:

1. Loyalty to the Bible. (1) How to make it my own; (2) Why I believe it; (3) Obedience to it.

2. Loyal to the Church: (1) Obligation to attend every service; (2) Scriptural giving to its support; (3) Volunteering for service through it.

3. Loyal to Christ and His Command: (1) Missionaries at home; (2) Teaching them to observe; (3) Sending the gospel to all the world.

Program suggested by Mr. Livingstone.

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LAYMEN'S NOTES

There was a laymen's meeting at Watertown on Sunday afternoon, October 9th, with Mr. E. P. Jennings director of the Watertown brotherhood presiding. A number of out-of-town speakers took part, including State Director W. D. Hudgins.

Mr. Fred Massey, director of the William Carey Association, is busy in William Carey. He writes as follows: "Please send me a general assortment of literature on the laymen's work for the different groups in my territory. I went to New Grove last Sunday and organized a brotherhood. I believe this is a good one. I am going to do my best to get our work on foot in spite of all the handicaps."

The last night of the State Convention will be given to a mass meeting in which the laymen of the state are to have a prominent part. A number of laymen will speak on this program. Let every laymen who possibly can come to this convention which meets in Nashville on November 15th, and the laymen's meeting will be on the night of the 17th. Come and bring your friends.

The laymen of the state grieve over the loss of our great Governor who was a simple layman in his church and true to the teachings of the New Testament. We also congratulate ourselves upon having a Baptist layman to succeed Governor Peay as governor of the state, and we predict that he will make good. Let our laymen encourage him in every way by co-operating with him in carrying out the duties of the office to which he has been suddenly made heir.

What is your brotherhood doing about the debt-paying campaign? Have you raised your part in your association? Have all our men done their best? If not, let us all get busy.

Mr. Sterling Fort has been elected as associational director of the laymen's work for Cumberland Association. He, together with H. H. Jones, superintendent of Sunday school work, and Mr. Powers, president of the B. Y. P. U., are planning a great program for Cumberland.

Dr. Henderson put on a great program at Clarksville. He gave several hours to study and then put on the every-member canvass for the church and got the men of that great church to thinking in larger terms.

We are getting ready programs for the group meetings for November. This will be laymen's month for the last quarter in 1927, and we should make the best of it. Let each group director get his forces lined up for a great program in November. If we can be of service to you, let us know.

What the Brotherhood Stands For

1. To help laymen see that they have a definite task in the kingdom of God without being ordained as minister or set apart as a missionary. Nothing has kept more men from being active than the idea that if they become active they must be called a preacher or embarrassed in some other way by sneers and criticism. They should be encouraged to become active and taught that it is manly to be religious.

2. We are trying to raise the standard for the laymen to the same high level as that required of the preacher. Why should a man who is set apart to a definite ministry be better than other children of God who work in the ranks.

3. We are trying to magnify the church and its program in the thinking of the ordinary man until he comes to regard the church the most important organization in the world.

4. We are trying to develop fellowship among men in the churches.

Most of our men are making their friends among men of other lines and developing their fellowship around principles taught by other organizations and creeds than the church of Christ. Our men should be brought together and talk about God's kingdom and its interests until they are convicted of the same truths and feel the same impulses and co-operate in doing the same things in the church life.

5. We are trying to inform our men as others are informed until they know what is going on and how it is being done.

6. We are trying to enlist our men in every activity of our churches and denomination. Trying to show them that they should be winning souls and doing other mission work as other people are doing.

7. We are trying to secure the volunteer help of our men in reaching and helping weak churches in all sections of the state through the associational organizations.

8. We are fostering study classes in stewardship and missions.

9. We are interesting our men in the finances of our churches with a view to budgeting all the churches and helping the weaker churches to see that it is easy if all have a part.

10. We are asking our men to study the problems of our denominational activities and thereby help to put down criticism of our boards and enterprises. If the business men will give time and thought to this phase of our program, they will prove that our affairs are being properly conducted or they will right the wrongs on the inside and thus stop outside criticism.

B. Y. P. U. NOTES

Last Call to Regional Conferences

Within the next few days the first regional directors' and leaders' conferences will be held. This should really mark the beginning of the greatest B. Y. P. U. program Tennessee has ever launched. If you are a director or a Junior-Intermediate leader, by all means you should strive to attend the conference nearest you. They meet as follows: Humboldt, October 17; Nashville, Immanuel Church, October 18; Cleveland, October 19; Morristown, October 20. The program starts at 10 a.m. and closes at 4 p.m. Lunch will be served at the church for all those who attend. A tentative program follows:

- 10:00—Devotional.
- 10:15—Introduction of and reports from directors and leaders present.
- 11:00—Miscellaneous.
- 11:15—Address, "The B. Y. P. U. Department of the Church."
- 12:00—Lunch and fellowship.
- 1:00—Devotional period.
- 1:15—Presentation of the Standard of Excellence for the B. Y. P. U. Department. Open discussion and question period on the Standard.
- 2:15—General conference period: Home co-operation; the leaders' problems; keeping the department graded; an extension program; the closing assembly; the officers' council; general discussion and questions.
- 3:30—Address, "The Symphony of Service."
- 4:00—Adjournment.

Pastors, presidents and department officers will be welcome, though the program will deal especially with the problems of the director and leader. If your church does not have a B. Y. P. U. department or director, the church should be represented by one interested in such a department. This is a new conference of its kind. Only one other state is attempting such a conference, but we believe it will prove to be the key to many of our problems and will be instrumental in inspiring many of our churches to a greater program. We especially ask that you remember these conferences in your prayers that God will use them for His glory.

The Memphis School

Last week was a great week for the young people of Memphis and their visiting guests. Four hundred and twenty-five young people made their way to the Bellevue Baptist Church and enrolled in one of the nine classes. They had during the entire week an average attendance of 382. We cannot take the space to mention all of the fine points of the school—they were too numerous—but we can say it was one of the finest schools ever held in the South. The keynote of the school was service, and the program for each night was built around the five services of the church—namely, preaching, teaching, training, missionary and evangelistic services. These devotional services were in charge of five ex-presidents of the city union. Another feature of the school was the inspiring presence of the Memphis pastors, fifteen being present on the opening night.

George Baird of Union Avenue Church is the popular young president of the city organization, and we must say he is a natural born leader. Very few city organizations in the South can boast of such a lead as the Memphis young people have in George. He is a tireless worker and has his and some one else's share of enthusiasm.

Mrs. Hazel Dubberly was chairman of the training school committee, and in our experience we have not seen a committee more completely organized. This committee met months in advance at noonday luncheons and thoroughly outlined and executed their work, and as a result every detail had been taken care of before the school. We vote Mrs. Dubberly a most efficient chairman.

Mr. Garland Waggoner was the chairman of the printed program committee, and he presented to the school a beautiful souvenir program, beautifully decorated inside with the pictures of the handsome faculty. A copy can be secured from our office upon request. They are worth at least a hundred dollars, but will let them out in small quantities at the price of a postage stamp. Those on the faculty were: Dr. John L. Hill; Mr. and Mrs. Jerry Lambdin; Mr. Lyman Hailey, Kentucky; Mr. Edwin Preston, Georgia; Rev. L. A. Barnhill, Rev. C. E. Myrick, Rev. Walter E. Rogers and Judge John W. McCall of Memphis and the editor of this B. Y. P. U. column. Now I know you will want a copy of the program. Please do not swamp the mails with requests.

Mr. W. D. Hudgins opened the school with an inspiring address, carrying out the theme of the school. His message will long be remembered by the young people of Memphis. Mr. Hudgins understands young people and their present-day problems as few men do, and his presence and talks are always appreciated.

Dr. Hill brought the inspirational address each evening in his masterful way, and they were always helpful and practical. Any training school is better by having Dr. Hill.

This was truly a great week, and we congratulate Memphis upon its success.

The Gibson County Associational B. Y. P. U.'s held their quarterly meeting at Rutherford on Sunday, October 2nd. The following churches were represented: Humboldt, Dyer, Trenton, Milan, Kenton, Greenfield, Walnut Grove and Rutherford. We had a very interesting program. The keynote of the meeting was "Unity with Christ."

The main address for the afternoon was delivered by our State B. Y. P. U. Secretary, Mr. J. P. Edmunds. His subject was, "Launching Out," and it was very helpful and inspiring to all present. This was Mr. Edmunds' first visit with us in our associational work, and it is the wish of all the B. Y. P. U. members of Gibson County that he will be with us again in the near future.

—J. W. Overton, President of Association; Beatrice Williams, Corresponding Secretary.

We do not want to burden our young people with too many things at once, but we want you to start thinking about an important phase of November program. B. Y. P. U.'s all over the South are promoting missionary extension work during the month of November. The Sunday School Board has written a little playlet, entitled "The Budget Family," which presents the local work and all the interests of the Co-operative Program. This playlet is educational and should be presented by every B. Y. P. U. in the state. Shortly you will receive a letter from our office, also a copy of the playlet, and we suggest that you present it some night for your program, also ask the pastor if you can present it at the evening preaching service some time during the month. Also, we hope that many of our unions will take the same play to some of the nearby churches, maybe your mission church, and present it there. We ought to get thoroughly acquainted with the budget family and acquaint others with it. We are making this suggestion now so you can be getting ready for it and make your engagements at nearby churches for the presentation. If every B. Y. P. U. in the South would present this playlet at least once, we would note a substantial increase in our budget subscriptions in all of our churches. Again, our Baptist young people have a great opportunity to do great and distinct service to our denomination.

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 Corresponding Secretary Miss Mary Northington, Nashville
 Young People's Leader Miss Victoria Logan, Nashville
 W. M. S. Field Worker Miss Wilma Bucy, Nashville
 Young People's Field Worker Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.



MRS. JANIE CREE BOSE
 Principal W. M. U. Training School,
 Louisville. Mrs. Bose will lead the
 devotionals at the W. M. U. Con-
 vention, Nashville, November 14-16.

State W. M. U. Convention, Nash- ville, November 14-16

May we expect you in Nashville for the State Convention? Each society is entitled to one delegate to every ten members or fraction thereof. Visitors will be cordially welcomed. Plan now to attend both the W. M. U. and the general convention. Send your name to Mr. Geo. W. Card, 161 Eighth Avenue, N., Nashville, and you will be assigned a home where you will be entertained at night and given breakfast free of charge. Be sure and write in time so your assignment can be sent to you and you will know where you are going to be entertained before you leave home. Come to see us!

Program of Tennessee W. M. U. Con- vention, Nashville, Nov. 14-16, Immanuel Baptist Church

Monday, November 14, at 2 p.m.,
 Executive Board meeting.
 7:30 p.m.—Young people's pro-
 gram.

Tuesday Morning

9:00 a.m.—Devotional, "The Ex-
 ample of Jesus," Mrs. Janie Cree
 Bose, Louisville, Ky.
 Welcome—Mrs. Albert Hill, Nash-
 ville.

Response—Mrs. J. J. Beene, Chat-
 tanooga.

Organization; introduction of mis-
 sionaries, visitors, wives of new pas-
 tors.

Greetings from divisional vice pres-
 idents: East Tennessee, Mrs. W. L.
 Stooksbury, Knoxville; Middle Ten-
 nessee, Mrs. A. L. Todd, Murfrees-
 boro; West Tennessee, Mrs. C. M. R.
 Roberts, Whiteville.

President's Message—Mrs. R. L.
 Harris, Knoxville.

Treasurer's Report—Mrs. J. T.
 Altman, Nashville.

"Number, Please?"—Miss Mary
 Northington.

Recognition of Bible leaders; pres-
 entation of associational banners.

"Practical Christianity"—Mrs.
 Charles M. Thompson, Jackson.

White Cross—Mrs. John Gupton,
 Nashville.

"We Study That We May Serve"
 —Mrs. R. K. Kimmons, Nashville.

"The W. M. U."—Mrs. Carter
 Wright, Alabama.

Tuesday Afternoon

1:00—Devotional, "On the Moun-
 tain Top with Jesus," Mrs. Janie
 Cree Bose.

1:30—Margaret Fund, "Mrs. J. H.
 Anderson, Knoxville.

"Thank You," Miss Victoria Lo-
 gan.

2:00—W. M. U. Training School,
 Miss Willie Jean Stewart, Nashville.

Address—Mrs. Janie Cree Bose,
 Louisville.

"Baptist Bible Institute," Mrs. I.
 J. Van Ness, Nashville.

"Southwestern Training School."
 3:00—Conferences:

Woman's Missionary Society Pres-
 idents, Mrs. R. L. Cowan, Knoxville.

Young Woman's Auxiliary, Miss
 Victoria Logan, Nashville.

Girls' Auxiliary, Miss Cornelia
 Rollow.

Royal Ambassadors, Miss Wilma
 Bucy.

Sunbeams, Miss Jennie Graham
 Bright, Louisville.

Mission Study, Mrs. R. K. Kim-
 mons.

Personal Service, Mrs. C. M.
 Thompson, Jackson.

Stewardship, Mrs. Lee Shahan,
 Chattanooga.

Ruby Anniversary, Mrs. C. D.
 Creasman.

Treasurers, Mrs. J. T. Altman.

5:30—Mission study banquet, at
 Centennial Club.

Wednesday

9:00—Devotional, "The Power of
 Jesus," Mrs. Janie Cree Bose.

9:30—Recommendations of the
 Executive Board.

Report of committees.
 The Co-operative Program.

10:00—Our Orphanage; demon-
 stration by children from the Home.

Our Hospital, Mrs. J. A. Carmack.
 Christian Education, Miss Lillian
 Paul, Tennessee College, Murfrees-
 boro.

Ministerial Relief, Mrs. W. F.
 Powell.

State Missions, Mr. W. D. Hud-
 gins.

Home Missions, Dr. J. W. Beagle,
 Atlanta.

Foreign Missions, a missionary.

Afternoon

1:00—Hymn.
 Miscellaneous business.

Election of officers.
 Ruby Anniversary session.

Tennessee's Enlistment Plans,
 Miss Wilma Bucy, W. M. U. field
 worker.

Address, Mrs. Carter Wright, Ala-
 bama.

Pageant, prepared by Mrs. C. D.
 Creasman, chairman Ruby Anniver-
 sary for Tennessee.

Devotional, "Challenge of Jesus,"
 Mrs. Janie Cree Bose.

Final adjournment.

Skeleton Program for Young Peo- ple's Night

Music by Tennessee College Glee
 Club.

Devotional, by an R. A.

Address of welcome, by president
 of Nashville City Y. W. A.

Response, by a Sunbeam.

"What Our W. M. U. Auxiliaries
 Mean to Our Young People."

Sunbeams; R. A.; G. A.; special
 music by two G. A.'s; Y. W. A.;
 College Y. W. A.; Grace McBride
 Y. W. A.; College Y. W. A.; music
 by Y. W. A.'s.

"The Big but Joyful Task of an
 Associational Leader."

Message from the State Young
 People's leader.

Music.

Our W. M. U. Workers

Miss Wilma Bucy, our rural field
 worker, has spent September in
 Bledsoe Association. Read her re-

port. She goes now to Crockett
 County for October.

Miss Rollow spent the first week
 in September in the Shelby County
 training school, the second in Mar-
 tin, and the third in Henning.

Miss Logan was also in the Shelby
 County school and has visited many
 churches and associations during the
 month.

Lots of Fun?

At an associational meeting this
 week one of the women said, "I used
 to think you state workers must have
 lots of fun just going all the time."
 It is a joy to be permitted to attend
 a "big meeting" daily, but you may
 judge after reading this account of
 one week's work if it is "fun."

Sunday, September 26th, found us
 in Indian Creek Association, forty
 miles from a railroad. We traveled
 by bus 135 miles to reach the meet-
 ing place of the association—Phila-
 delphia. The bus man knew some
 Baptists lived on the pike, and he
 refused to leave us at the church at
 six o'clock without supper. Upon
 inquiry if "Widow Haggard" was a
 Baptist, and being answered in the
 affirmative, he put us off there. A
 warm welcome was given us and a
 splendid supper, for Mrs. Haggard
 was not only a Baptist, but a loyal
 member of the W. M. S., so we were
 not strangers.

The moderator said that he re-
 membered me at that association
 years ago, and added: "You are no
 better looking than you were then."
 Is honesty the best policy?

On Sunday we were given a good
 chance to present the W. M. U.
 work. Mrs. C. E. Patch is our su-
 perintendent, and she is doing faith-
 ful work with the three societies, all
 organized this year.

We were glad to see Dr. Bryan
 and Dr. Stewart come in during the
 day and to secure a seat in the lat-
 ter's car on our homeward journey.

Monday was our one day in the
 office, when letters Mrs. Ginn could
 not answer during my absence were
 dictated. The page for the Baptist
 and Reflector must be prepared. The
 field work for the W. M. U. force
 must be planned. Plans for the con-
 vention should be completed. Let-
 ters to the superintendents and pres-
 idents are written so Mrs. Ginn can
 mimeograph them and send them
 out. Monday is a day we have many
 visitors. Each one is entertained for
 a little while, so the day is gone.

Tuesday we used that precious N.,
 C. & St. L. pass to Leeville, where
 we attended the Wilson County W.
 M. U. meeting at Mt. Olivet, with
 Miss Ida Williams as superintendent,
 presiding. An ideal day, fine crowd,
 splendid program, most appetizing
 dinner, all made us enjoy the day.

Wednesday morning we again had
 the privilege of riding in Dr. Stew-
 art's Dodge to an association. It
 was a rainy day, but it would be an
 awful storm indeed to keep Duck
 River Baptists away from their meet-
 ing at North Fork. The house was
 crowded, and, with Speaker Horton
 presiding, business went off in a rap-
 id way. The large associational map
 of Mrs. T. L. Thompson, the super-
 intendent, caused much comment.
 She read the report on W. M. U.,
 showing Duck River had already
 made a 40 per cent increase in or-
 ganizations. Splendid! We hope she
 will make it 100 per cent.

Thursday morning at seven found
 us on the car going to the Orphanage
 where we met Dr. Stewart and Dr.
 Warren and went in that same Dodge
 to the Maury County meeting at
 Theta. We were sorry the superin-
 tendent, Mrs. Robinson, could not
 be present, but good time was given
 for our work anyway. There is
 never such a big crowd in Maury,
 but no one can excel them in loyalty.

Friday was Robertson County
 meeting at Williams Chapel. It
 poured, it stormed, but many came
 anyway, and we had a good day to-
 gether. It was a joy indeed to hear
 Mrs. Walter Jones of Brazil tell of
 that great country. She is now so-

journing in Orlinda. Ask her to vis-
 it your church. She will bring you
 a real message.

Mrs. Gregory has been acting su-
 perintendent, but refused to be
 elected for this year. Mrs. Dawson
 Shannon was elected, and we are
 counting on Robertson County doing
 great things.

Saturday we planned to go to
 Giles County, but an urgent call
 from Judson Association made us
 change. Miss Rollow went to Giles
 and Dr. Bryan and your secretary
 went to Judson. When we reached
 Sylvia, a two-horse wagon was there
 to meet us. Dr. Bryan sat in the
 back with his feet hanging off. I
 was sitting on the bottom of the
 wagon on the hay, and with me was
 our faithful superintendent, Mrs.
 Williams. There is only one society
 in this association, so there is much
 work to do.

The moderator was kind indeed to
 us and helped us get six new sub-
 scriptions for the Baptist and Reflec-
 tor and gave us plenty of time to
 present the work.

It has been a happy week, and as
 we start another very much like it,
 with Monday morning in the office
 and all the week in associational
 meetings, we ask that you "hold the
 ropes" a little tighter that we may
 have physical strength for the tasks
 ahead.

New Superintendents

We have welcomed the following
 superintendents during the past few
 weeks:

West Tennessee: Gibson County,
 Mrs. M. C. Guy, Bradford; Shelby,
 Mrs. Lyman Leathers, 1674 Faxon
 Avenue, Memphis; Southwestern Dis-
 trict, Mrs. J. E. Arnold, Bruceton.

Middle Tennessee: New Salem,
 Mrs. J. M. Cox, Carthage; Salem,
 Mrs. T. M. Bryan, Auburtnow; Rob-
 ertson County, Mrs. Dawson Shan-
 non, Springfield.

East Tennessee: Big Emory, Mrs.
 T. E. Goodwin, Harriman; Chilhowie,
 Mrs. Winston Henry, Maryville; Mid-
 land, Mrs. Jennie Hackney, Knox-
 ville, Route 12.

Superintendents' Conference for East Tennessee, Held at Knoxville

At the call of Mrs. W. L. Stooks-
 bury, vice president of East Tennes-
 see, eleven superintendents and four
 general officers gathered at the First
 Church for an all-day conference.
 After song, Scripture and prayer, the
 meeting took the form of a round-
 table discussion, and many problems
 were presented and many practical
 solutions suggested. Pencils and
 note books were in evidence and
 were kept busy all during the day.
 Some of the questions discussed
 were: What is the order of pro-
 cedure in organizing a W. M. S.?
 When should new officers be elect-
 ed? When should a society be
 counted dead? How often should
 points on the Standard of Excellence
 be checked up? How get leaders?
 How create interest? Should offi-
 cers from other denominations ever
 be chosen? Can personal service
 ever absorb an old "Aid Society"?
 How can women be reached over and
 above disinterested pastors and lay-
 men?

We were glad to have Miss North-
 ington present. She helped in these
 discussions greatly and also gave a
 splendid outline of the Ruby Anniver-
 sary plans.

Mrs. Sam Smith, treasurer for
 East Tennessee was present, and as
 a result of her report it was found
 necessary to appoint a committee on
 funds. This committee reported at
 the afternoon session and suggested
 that the officers work out a budget
 of expenses and that these be ap-
 portioned according to their financial
 strength. The report was adopted.

Mrs. J. W. Marshall, mission study
 leader, made a splendid report of
 work done.

Miss Northington spoke at length
 of our coming state convention in
 Nashville and urged a large repre-
 sentation from East Tennessee.

Mrs. Robinson invited us all to Chattanooga to the Southern Baptist Convention in May, reminding us that East Tennessee as well as Chattanooga is hostess.

The secretary was instructed to write a note of love and greeting to our president, Mrs. R. L. Harris, who is still in the hospital recovering from a serious automobile accident. Special prayer was offered for her speedy recovery.—Laura D. Powers, Secretary Pro Tem.

Knox County Quarterly Meeting

The regular quarterly meeting of Knox County Association was held at Deaderick Avenue Baptist Church, with the superintendent, Mrs. R. L. Cowan presiding. The meeting opened promptly at 10 o'clock by singing "Jesus Calls Us," after which the W. M. U. watchword was repeated.

The subject for discussion for the day was "Enlistment." Mrs. W. L. Stooksbury led the devotional for the day, using for the Scripture lesson 2 Cor. 8:5 and 5:5-14. She asked that the audience join in singing as a prayer song, "Take My Life and Let It Be." She then brought a beautiful message, her subject being, "They first gave themselves."

Mrs. R. A. Johnson led in prayer, after which "Have Thine Own Way" was sung.

Mrs. Drummond of the Fifth Avenue Church brought an inspiring message on "The Unenlisted Woman: What Her Service, Her Prayers, Her Money Would Mean."

Mrs. Roy Shipley of the Island Home Church discussed the young people's work, asking the following questions: Do they need to be enlisted? Do we need them? Does God need them?

Mrs. J. C. Shipe of Arlington Church read a most impressive paper explaining the "Intercessory League of Shut-Ins."

The W. M. S. of the hostess church presented a pageant, "What Shall We Say to the Father?"

The afternoon session opened with the singing of "Keeping Faith with God." The following officers were elected:

Superintendent, Mrs. R. L. Cowan; first associate, Mrs. J. P. E. Drummond; second associate, Mrs. J. W. Marshall; stewardship chairman, Mrs. H. D. Blanc; personal service chairman, Mrs. J. T. Fielden; mission study chairman, Mrs. I. B. Carter; Y. W. A. leader, Mrs. Roy Shipley; G. A. leader, Mrs. G. W. Creach; Sunbeam leader, Mrs. W. A. Nelson; pianist, Miss Gairline Carroll; chorister, Miss Hannah Frances.

After the business session Miss Elizabeth Jackson, daughter of our returned missionaries from Brazil, led the devotionals for the afternoon session. Her subject was "Winning Others." She chose for her Scripture John 1:31-49. Miss Laura Powers led in prayer, after which Miss Jackson made a most inspiring talk.

It was indeed a pleasure to have at this time Mrs. C. D. Creasman, who launched the Ruby Anniversary plans in her own inimitable way, first explaining its significance, then pledging each church in the association to its support.

The W. M. U. voted to send our beloved Mrs. R. L. Harris expressions of love and sympathy.—Mrs. R. A. Johnson, Secretary.

Martin Y. W. A. Training School

The Martin Y. W. A. is growing and doing splendid work. We have just completed a most interesting study course under the leadership of Miss Cornelia Rollow, young people's field worker. Twelve took the examination, receiving the Y. W. A. certificate.

On Thursday evening the Y. W. A. entertained Miss Rollow with a beautifully arranged gypsy tea. About thirty girls were present. Misses Barsha Webb and Mary Burney, Dean Claxton, S. C. Collins and G. R. Woods of the new University of Tennessee Junior College were

guests of the occasion. Rev. Mark Harris was master of ceremonies.—Auvergne Johnson, Secretary.

Sampey Plan for Reading the Bible

Have you read the Bible through this year? If not, start now and read it daily, and see if you will not receive a real blessing. Send five cents to State W. M. U. headquarters, 161 Eighth Avenue, N., Nashville, for the Sampey plan and the three W. M. U. book-marks.

Read the poem by Amos R. Wells and substitute your name for "I" in it. It is the Book of books. Surely the whole Bible should be read.

Dr. Sampey for thirty years has taught the Bible in the Seminary. His outline plan of reading the Bible is most helpful. Join the W. M. U. sisters in reading the Bible through during the next nine months.

Sevier County Quarterly Meeting

The quarterly meeting of the Sevier County Association met with the Pigeon Forge Baptist Church on September 21st. The morning devotional was led by Mrs. Arthur Ingle, using as her theme "Enlisting Ourselves."

The subject for discussion for the day was "Enlistment." Interesting talks were made by members from the different societies in the association. Good reports were heard from many of the societies represented.

The afternoon devotional was led by Mrs. Corns of Pigeon Forge W. M. S. "The Pearly White City" was sung by J. A. Atkins of Knoxville. Rev. P. C. Scott, of Ferris, Texas, gave us a wonderful message on "Consecration."—Mrs. J. H. Atchley, Secretary.

OBITUARIES

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

BENJAMIN PARKS ISBELL

Born December 12, 1856; died August 4, 1927.

David's lament over Jonathan expresses our sense of grief as we come to record the passing of dear "Uncle Ben," as he was affectionately called.

The summons came; he entered the shadowed valley, and his spirit went out to meet the Lord Jesus whose faithful follower he had been from youth.

"Like as a shock of corn cometh in in his season, he came to the grave in full age," having lived out his "threescore years and ten."

On October 14, 1884, he was united in marriage to Miss Letitia Bayless. By them were reared five children.

In his home life he ruled with a loving hand. His was a kindly nature, and, in his affections and tenderness, he was more feminine than masculine. His affections for his only sister, Mrs. Mattie J. Forrest, who passed away in 1917, was beautiful to behold.

Surviving are a devoted wife, four children, fourteen grandchildren and one brother.

He loved his Savior; was a faithful church member; a loyal supporter of his pastor. He devoutly served his family, church and community. His last public act of worship was the offering of a sweet prayer in the Sunday school.

While we shall miss the voice that is stilled, shall look into his genial face and grasp his kindly hand no more; and while his body, scarred by the unceasing labor of years, rests in the grave, we rejoice that his soul is at peace and rest in the Father's house.

In token of our esteem for the memory of our departed brother, be it resolved by the Mount Harmony Baptist Church; that this memorial be placed on the permanent record

of the church; that a copy be sent to the bereaved wife, whose sorrow we deeply share; and that a copy be sent to the Baptist and Reflector for publication.—Committee on Resolutions.

HURLEY

John H. Hurley was born on July 2, 1855, and died on October 1, 1927, aged seventy-two years, two months, and twenty-nine days. He was married to Mary Haun on February 19, 1882. To this union was born eleven children, four of whom have gone on before. He was converted about 1895 and joined the Concord Baptist Church, where he remained a member until the organization of Fairview Church, in which he was a charter member. He remained a member of Fairview until his death. He leaves his devoted wife, seven children, one brother, one sister and six grand-children to mourn his death.—His son, James Hurley, Mohawk, Tenn.

BIRDWELL

Benjamin Franklin Birdwell was born at Kindrick's Creek, Sullivan County, Tenn., November 5, 1856, died at Flourville, Washington County, Tenn., on June 8, 1927, aged seventy years, seven months and three days.

He made a profession of religion about the age of twelve, was baptized, and later joined the Double Spring Baptist Church, of which he remained an active member, serving as clerk and deacon several years. The year 1906 he removed to Flintville, on Boon's Creek, moving his membership to Boon's Creek Baptist Church, where he was a faithful and efficient member until he was called home. His seat was never vacant in the church unless providentially hindered. He was clerk and deacon, making one of the best officers we have ever had. His one aim in life was to do his Master's will. His death has not only left a vacant chair in the home, but a vacancy in the church that is hard to fill.

On May 28, 1882, he was married to Axie Alice Austin of Bowmantown, to which union was born four children—Daniel Wexler, Benjamin Edgar, Zoola Bessie and Anna Lou. His widow and children all survive him.

On Tuesday before his death on Wednesday afternoon he, though unconscious, repeated the first stanza

of the hymn, "All Hail the Power of Jesus' Name!" and sang the stanza through so sweetly. The same afternoon he repeated over and over, "Holy, holy, holy!" apparently in an effort to repeat the Doxology, no doubt knowing the end was at hand. His passage to the great beyond was marked only by the cessation of his breath, even as a babe falling asleep in its mother's arms; not even a movement of the muscle or a change in the facial expression was discernable. The form we loved so well is now cold in death. Your ransomed spirit, safe at home, cannot come to us, but we can go to thee. Sleep on. "The persecutions rage around And anti-Christ's appear; There's silent dust beneath the ground; There's no disturbance there." Tribute from a Son and Church Member.

John Turley Denton was born February 26, 1876, in McMinn County, Tennessee; died September 10, 1927. He was married October 2, 1904, to Miss Alice Moses. To this union was born three children, all of whom, with the wife and one grandson, John Robert Denton, survive him. He is also survived by two brothers, Henry Denton, of Sacramento, Cal., and Will Denton, of Eckert, Cal., and Mrs. Bertha Toomey, of Knoxville, Tenn.

John Denton was a descendant of two old and prominent families of this section of East Tennessee. His father, Rev. Calvin Denton, was a noted Baptist minister. His mother, Emma (Vaughan) Denton was a daughter of Thomas Vaughan, one of the early and influential settlers of this county.

He professed faith in Christ at the age of 17 and joined the New Zion Baptist Church, where he was a devoted and influential member of same, serving it well as a deacon and assistant moderator at the time of his death, and in the cemetery of this church that he loved so dearly his body now sleeps the sleep of the just.

He was a life-long reader of the Baptist and Reflector, and on his deathbed requested that it always be kept in the home and before his children.

His place will be hard to fill, but may his mantle of Christian virtues fall on some young strong shoulders in the prayer of

One Who Loved Him.

Latest Publications

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AMONG THE BRETHREN

By FLEETWOOD BALL

Sandhill Church, near Gleason, has recently enjoyed a gracious meeting. Rev. C. H. Felts, the pastor, was assisted by Rev. J. E. Bell of Memphis. The meeting continued eight days and resulted in 40 professions and 40 additions by baptism. Brother Felts has been pastor of this church for twenty years and is universally beloved.

Dr. D. A. Ellis of Memphis lately assisted Eudora Church, Memphis, and the pastor, Rev. J. E. Bell, in a revival resulting in 11 additions, 8 by baptism. The church is in high glee over the good meeting.

Hodges Chapel Church, near Dresden, of which Rev. T. N. Hale is pastor, has arranged for a revival to be held beginning Saturday before the fourth Sunday in July, 1928. The writer has been honored with an invitation to help.

A revival is being held at Ridgeley, beginning last Sunday. The pastor, Rev. J. B. Parker, is doing the preaching. James V. Wilson of New Orleans, La., is directing the music. We confidently expect gracious results.

Rev. Jas. A. Clarke and the church at Covington are experiencing a gracious revival in which Rev. J. H. Sharp of Sevierville is doing the preaching. Large crowds are waiting on his ministry.

William Kent Ford of Clifton Forge, Va., and Miss Bernice Green of Austin, Texas, are to be married Tuesday night, October 25th, in the First Church, Austin. The bride is the daughter of Rev. George Green and wife, and hosts of friends in Tennessee will read this announcement with great interest.

Dr. A. E. Prince arrived as pastor of the First Church, Brownwood, Texas, June 12th. The church building has been crowded at the services since that time, and 101 have been received into the fellowship of the church. The church recently purchased a \$10,500 parsonage next door, and the pastor and family have moved into it. It has been necessary to order nearly 400 new opera chairs for the church auditorium.

The revival conducted last week by Rev. A. U. Nunnery of Parsons at Central Grove Church, near Chesterfield, did great good, but was interfered with by rain.

The revival in the Central Church, Martin, in which Rev. R. E. Guy of Jackson assisted the pastor, Rev. J. R. Clark, resulted in 50 additions, doing the church and town great good.

The men's Bible class of Bellevue Church, Memphis, is fortunate in securing as teacher C. S. Leavell, for several years superintendent of the Central Church, that city.

The Second Church, Jackson, has called Rev. W. P. Reeves of Albany, Ala., to succeed Rev. C. L. Skinner, and he has accepted, to begin work at the earliest practicable moment.

Judge George Hillyer of Atlanta, Ga., the oldest living graduate of Mercer University, Macon, Ga., died Sunday, October 2nd, in his 93rd year. He was a prominent Baptist.

Rev. E. D. Hamilton, recording secretary of the Oklahoma convention, has resigned at Hominy, Okla., to accept the pastorate at Weatherford, Okla. Rev. R. E. Cornelius of Paul's Valley, Okla., succeeds him as pastor at Hominy.

Dr. E. L. Grace of First Church, Augusta, Ga., has resigned that pastorate, effective December 1st. He will be remembered as having once been a popular Tennessee pastor.

Southside Church, Lakeland, Fla., loses its pastor, Rev. P. C. Barkley, who has resigned with an impulse to return to Georgia.

Union Grove Church, near Beech Bluff, lately called Rev. John W. Barnett of Parsons as pastor, and there is some probability of his accepting.

Evangelist James H. Hubbard, well known in Tennessee, is assisting Rev. P. J. Conkright of the First Church, Sapulpa, Okla., in a revival. He is to be with Dr. R. M. Inlow in a meeting in Immanuel Church, Oklahoma City, beginning November 13th.

The First Church, Durant, Okla., has called as pastor Rev. R. C. Miller of the First Church, Joplin, Mo., and he accepts. He has previously been pastor in Oklahoma and president of the Oklahoma Baptist Convention.

By invitation of the pastor, Rev. M. F. Ham, and deacons of the First Church, Oklahoma City, Okla., Dr. J. Frank Norris of Fort Worth, Texas, preached for that church three times on Sunday, October 3rd, to record-breaking crowds. There were 20 additions during the day.

Dr. F. M. McConnell, executive secretary of the Baylor Hospital, Dallas, Texas, has been called as pastor of Calvary Church, San Antonio, Texas, and it is believed he will accept.

Rev. Charles Berche has resigned the care of the Second Church, Marion, Ill., to accept a call to the church at Ellis Grove, Ill., where he was reared and baptized.

The First Church, Bonham, Texas, loses its good pastor, Rev. W. H. Horton, who has accepted a call to the First Church, Mayfield, Ky.

Rev. H. H. Wallace lately offered his resignation as pastor of North Church, Tyler, Texas, but the church positively refused to accept it.

By THE EDITOR

W. A. Carroll has resigned at Unaka Avenue Church, Johnson City, in order to accept the pastorate of Euclid Avenue Church, Knoxville. He will begin his new work November 1.

H. F. Burns supplied Sunday for Pastor Kuykendall at Fellowship Church. At the request of the church, he baptized two young men at three o'clock in the afternoon.

The Moody Bible Institute of Chicago has recently sent to India 4,500 copies of D. L. Moody's colportage books. These are for free distribution among the people who read English.

"This Is Your Church," is the title of a very attractive and forceful message from Pastor F. F. Brown of First Church, Knoxville, to the members of the church. It sets forth the obligations of members and was evidently used as a forerunner of the every-member canvass.

Pastor A. N. Sanders has reconsidered his resignation at Pikeville and at the urgent request of the church will remain with them for another year. We are glad of this decision.

Dr. A. J. Barton supplied for the Tabernacle Church, Atlanta, Ga., last Sunday. Pastor Will A. Houghton was in Los Angeles, where he is preaching two Sundays for the Baptist Temple.

"Dick" Redwine has gone to Marion, Ala., as pastor, and we heartily congratulate the church and town. There are few finer men than he, and he knows how to work.

A unique celebration was staged in the Bible Institute of New Orleans in commemoration of the ten years' presidency of Byron H. DeMent. An attractive souvenir folder was published, a copy of which we gratefully acknowledge. Our good wishes go to President DeMent. May he yet live long years to serve his Lord.

Dr. I. N. Penick has resigned the care of the church at Bells, in Crockett County, writes Brother J. F. Bridger. This leaves a fine field open for some worker who is not afraid of work. The county sorely needs a resident pastor at Bells.

Dr. John E. White goes to Savannah, Ga., where he finds a great field open for his splendid services. He has been in Anderson, S. C., for several years serving as pastor of First Church and president of the Baptist Girls' School.

Singer John Anderson of Mayfield, Ky., has resigned his position with First Church, Lakeland, Fla., and will now do evangelistic work. At the present time he is in Dayton, Ky., in a meeting with Pastor Lee.

We have received the beautiful program of First Church, Jacksonville, Fla., telling us of the dedicatory services for their new building. These services were held October 2nd after the return of Pastor Len G. Broughton.

The editor had the pleasure Sunday of preaching the dedicatory sermon for the new building of Holt's Corner Church. Their former building was destroyed by fire in May, but they now have a more commodious and attractive building. Pastor Suljvan is leading in a good way. A further report is forthcoming.

The First Church of Hattiesburg, Miss., reports 275 additions during the pastoral year closing September 30th. The voluntary cash offerings totaled more than twenty thousand dollars. Pastor E. H. Marriner and his people are busy now on plans for a new building.

Interest is growing in the revival meeting now going on at Humboldt Baptist Church. Dr. Calvin B. Waller of Second Church, Little Rock, Ark., is doing the preaching, and Mr. Dan Moody of Little Rock is director of music.

Rev. J. H. Buchanan of Paris is doing the preaching in a revival meeting at Dresden, which began last Sunday. Prof. E. Y. Fuqua has charge of the music. Rev. T. N. Hale is pastor.

Brother J. T. Oakley, pastor at Baptist Hospital, Nashville, supplied the pulpit for Brother McPherson at Woodbury last Sunday.

Pastor John A. Wray of Eastland Church, Nashville, while in New York supplying the Baptist Temple, Brooklyn, the last two Sundays in September, delivered his popular sermon-lecture, "Beggars at the Gate." It drew a great audience and created much interest and comment. In his lecture, in speaking of the coming election and the question of prohibition, he said: "Since, in addition to that of the great mass of men who have the best interests of the nation at heart, we now have the woman's vote, there is no power on earth or in hell, much less New York, that can even shade the Eighteenth Amendment."

Pastor A. L. Bates of Huntsville, Ala., is rejoicing over the progress of Fifth Street Church. A new building is now in use, the church has been through a gracious revival and the pastor's salary has been increased.

If possible, make October 23 your Baptist and Reflector day. Put on your campaign and send in a list of subscribers. Pastors, please push this program.

Rev. Fred P. Bales is doing the preaching in a revival meeting at Calvary Church, Alcoa, of which J. H. O. Clevenger is pastor. Brother Clevenger says it is the "greatest meeting in the history of the church."

The Immanuel Church of Knoxville, Rev. A. R. Pedigo, pastor, has just closed a very successful training school, in which Brother David N. Livingstone was the teacher.

Rev. A. N. Hollis, pastor of McCalla Avenue Church, Knoxville, is doing the preaching in a revival meeting with the Calvary Church of that city, of which Rev. N. F. Jones is pastor. Brother Jones supplied the pulpit for Brother Hollis at McCalla Avenue Church on last Sunday.

Pastor L. S. Sedberry, of Gallatin, is to be with the church at Orlinda for the next two weeks in a revival. Pastor A. M. Nicholson has the field ready. They will make a great gospel team.

Pastor W. L. Howse, of Woodland Church, is in a meeting this week with the church at Pocahontas.

Pastor J. H. Self, of West Park Church, is making a great record this year. During the summer he has been active in holding meetings in various mission points of the county and his reports to the association showed that he had baptized nearly half the converts reported for the entire association. At Mansfield Church the membership was more than doubled by the addition of 70 for baptism.

On October 2, Pastor J. W. Jenkins, of Union City, went to Fulton, Ky., with a group of his people and there baptized thirteen candidates who had been received as a result of a meeting in which he did the preaching. Brother Fleetwood Ball was to have been with them, but could not go. A total of 25 were received during this meeting.

Matty: "What makes your wife so suspicious of your stenographer?"
Earl: "Well, you see my wife was my stenographer before I married her."

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PASTORS' CONFERENCES

CHATTANOOGA PASTORS

First: Dr. John W. Inzer. Dr. J. T. Warren spoke on "How Old Are You?" and "What Is Life?" SS 1, 246, BYPU 95.

Highland Park: J. B. Phillips. "The Great Work of State Missions" and "How God Weighs the Sinner in His Balance." SS 605, additions 2.

Tabernacle Baptist: Rev. Livingstone T. Mays. "God's Love for the Human Body" and "America Shall Not Go Back." SS 459, BYPU 55.

Central: A. T. Allen. "Love's Longing" and "Christ's Prayer for a Disciple under First." SS 403, BYPU 85, by letter 6.

Avondale: D. B. Bowers. "Come over and Help Us" and "A Search for a Man." SS 388, BYPU 88.

East Chattanooga: J. N. Bull. "The Pre-eminence of Jesus" and "Elijah's Experience on Mt. Horeb." SS 376.

Rossville Tabernacle: Geo. H. McClure. "Where Is Zebedee?" and "Jacob at Bethel." SS 353.

Clifton Hills: W. R. Hamic. "Here Am I, Send Me." SS 353.

Northside: R. W. Selman. "A Great Church Working Greatly" and "The Second Coming of Christ." SS 334.

Calvary: W. T. McMahan. Promotion Day and "The One Thing We Must Do." SS 289, BYPU 91, for baptism 2, by letter 1.

St. Elmo: L. W. Clark. "My Place in the Extension of Christ's Kingdom" and "The Secret of Power." SS 282, BYPU 82, by letter 2, for baptism 2, baptized 2.

East Lake: W. C. Tallant. "Life Is More than Meat" and "Following Jesus." SS 238, BYPU 80, by letter 3, for baptism 1.

Red Bank: J. C. Pitt. "Doing Our Best with What We Have" and "The Love of Christ Constrains Us." SS 200, BYPU 85, by letter 1.

Chamberlain Avenue: Carl R. McGinnis. "The Fullness of God" and "Back to First Altar." SS 194, BYPU 72.

Oak Grove: Geo. E. Simmons. "Christian Wells" and "The Unanswerable Question." SS 164, BYPU 40, by letter 1, for baptism 1, by statement 1.

Eastdale: J. D. Bethune. "A Model Church" and "Pastoral Admonitions." SS 144, BYPU 48, by letter 1.

Concord: J. P. McGraw. J. N. Monroe spoke on "The Christian's Possessions" and "The Loss of a Soul." SS 89.

Ooltewah: A. G. Frost. "The Life Beautiful" and "The More Excellent Way." SS 76, BYPU 47.

KNOXVILLE PASTORS

Broadway: Dr. B. A. Bowers. "Our Greatest Task" and "The Authority of Jesus." SS 1047, BYPU 118, by letter 2.

First: F. F. Brown. "Drifting" and memorial service for Governor Peay. SS 914, BYPU 125, for baptism 4, by letter 12.

Central, Fountain City: Leland W. Smith. "Possessing Our Inheritance" and "Separation When Jesus Comes." SS 456, BYPU 146, by letter 3.

South Knoxville: J. K. Haynes. "The Church of the Living God" and "The Christian's Supreme Obligation." SS 380, BYPU 100, by letter 1.

Island Home: Charles E. Wauford. "The Christian's Hope" and "The Prodigal Son." SS 346, for baptism 12, by letter 7.

Immanuel: A. R. Pedigo. "A Divided Heart" and "Come, and Welcome." SS 304.

Central of Bearden: Robt. Humphreys. "Forward" and "Christ Jesus My Lord." SS 250, baptized 5, by letter 2.

Bell Avenue: J. Allen Smith. "Jesus Is Coming" and "The Deity of Christ." SS 1164.

Lenoir City: W. C. Creasman. M. R. Cooper, supply. "God's Love for Ahab" and "Choosing a Life." SS 249, BYPU 100.

McCalla Avenue: A. N. Hollis. "The Use of Money" and "The Twofold Duty of Man." SS 228, BYPU 100, prayer meeting 139.

Smithwood: Chas. P. Jones. "The Church a Blessing" and memorial for Governor Peay. SS 224, BYPU 113.

Lincoln Park: H. F. Templeton. "State Mission Program" and "The Secret of Peace." SS 219, BYPU 52, prayer meeting 68.

Clinton: Lloyd T. Householder. "The Badge of Discipleship." SS 214, BYPU 50, prayer meeting 90.

Gillespie Avenue: J. K. Smith. "Church Discipline" and observed the Lord's Supper. SS 209.

Calvary: N. F. Jones. "The Spirit's Power" and "Duty of Man under Two Conditions." SS 148, BYPU 40, by letter 3, prayer meeting 103.

Arlington: J. C. Shipe. "Tennessee for Christ" and "Personal Responsibility." SS 141, BYPU 40, by letter 5.

Beaumont Avenue: D. A. Webb. "The Four Kinds of Christian Folks" and "The Unworthy Servant." SS 130, prayer meeting 42.

West View: D. W. Lindsay. "Noah a Type of Christ" and "He Came to Himself." SS 126, BYPU 10, by letter 1, prayer meeting 54.

Washington Pike: R. E. George. "Our Obligations to Our Church" and "Whom Do You Say That I Am?" by Rev. Carter. SS 123, BYPU 48.

Beaver Dam: J. F. Wolfenbarger. "Determination" and "The Stepping Stone to a Christian Life." SS 90, BYPU 40, by statement 2.

Friendsville: A. B. Johnson. "Jesus' Triumphant Entry" and "Shall We Know Each Other After Death?" SS 54, BYPU 31, by letter 1, prayer meeting 40.

MEMPHIS PASTORS

Temple: E. F. Campbell. "With Our Lord about His Table" and "That Experience Called Death." SS 971, BYPU 148, baptized 3, by letter 3, professions 200.

First: A. U. Boone. The Lord's Supper and "A Review of the Twelve." SS 897, baptized 1, by letter 5.

Bellevue: T. D. Brown, supply. "Supporting a Worthy Church Program." SS 850, for baptism 1, by letter 3, prayer meeting 85.

Central: Ben Cox. "The Silver Trumpeter" and "Ugo Nakada and Wife." SS 761, by letter 1.

Union Avenue: H. P. Hurt. Rev. Mahaff preached. SS 567, BYPU 284.

Merton Ave.: E. J. Hill. "Abounding in the Work of the Lord" and "Prepare to Meet Thy God." SS 195, BYPU 75.

Speedway Terrace: J. Norris Palmer. "The Water of Life" and "How God Deals with Sin." SS 382, BYPU 60, for baptism 3, baptized 1, by letter 4, professions 3, prayer meeting 23.

Prescott Memorial: Jas. H. Oakley. "Influence" and "Excuses." SS 373, BYPU 109, prayer meeting 44.

Seventh Street: I. N. Strother. "State Missions" and "Waste." SS 340, BYPU 49, by letter 2, prayer meeting 49.

Calvary: J. A. Barnhill. "The Church from Jerusalem to Memphis" and "The Other Five." SS 294, BYPU 60, for baptism 2, baptized 2, by letter 5, by statement 1.

Trinity: "Overestimating Self and Underestimating God" and "Why the Devil Hates Blood Atonement." SS 238, BYPU 82.

LaBelle: W. E. Rodgers. SS 515, BYPU 175, by letter 2, prayer meeting 75.

Boulevard: J. H. Wright. "A Heav- en Sent" and "Is Life Worth Living?" SS 269, BYPU 98.

New South Memphis: W. L. Norris. "My Church and I" and "The Soul and Its God." SS 187, BYPU 65, prayer meeting 28.

Central Avenue: J. P. Horton. "Witnessing for Jesus" and "Fixed on God." SS 187, BYPU 76.

Hollywood: J. R. Burk. The Lord's Supper and Luke 17:11-19. SS 152, BYPU 128, prayer meeting 60.

Rowan Memorial: J. W. Joyner. "What Is Man?" and "The Way of Salvation." SS 118, BYPU 46, prayer meeting 32.

Yale: L. E. Brown. "The Way of Salvation" and "The Way of Death." SS 109.

Eastern Heights: W. L. Smith. "State Mission Program" and "A Bad Bargain." SS 95.

Forrest Hill: S. P. Poag. "Office Work of the Holy Spirit" and 2 Kings 6:15-17. SS 92, BYPU 65.

White Haven: Wm. O. Beaty. The Lord's Supper and "The Sin of Neglect." SS 84, BYPU 12, prayer meeting 10.

McLean Boulevard: D. A. Ellis. "The Ministry of Sorrow" and "The Last Days." SS 77, BYPU 64, by letter 1, by statement 1.

Eudora: J. E. Bell. "The Jerusalem Church" and "New Testament Evangelism." SS 56, BYPU 30.

Italian Mission: Joseph Papia. "The Millennium." SS 43, prayer meeting 10.

Mt. Pisgah: W. H. Haste. "Providence" and "Sacrifice."

NASHVILLE PASTORS

Judson. R. E. Grimsley. "State Missions" and "Cleansing by the Blood." SS 537, by letter 1.

Grace: L. S. Ewton. "Baptism in Water" and "Ministers of Reconciliation." SS 500, by letter 1.

Belmont Heights: W. M. Wood. "The Conversion of Cornelius" and "The Conversion of the Thief on the Cross." SS 476, BYPU 124, baptized 1, by letter 3.

Park Avenue: E. Floyd Olive. "What Baptists Believe Concerning Stewardship" and "God's Recipe for a Revival." SS 436, BYPU 101.

Edgefield: John H. Moore. "An Outstanding Christian" and memorial service for Governor Peay. SS 436, BYPU 126, for baptism 1, by letter 2.

Eastland: John A. Wray. "A Pathetic Picture and Its Message" and "Shall We Be Missed When We Die?" SS 423.

Immanuel: Powhattan W. James. "The Cure for Sorrow" and "A Blind Man Shows the Way." SS 400, BYPU 86, for baptism 1, by letter 9.

Third: W. Rufus Beckett. "The Kingdom of God" and "The True Bread." SS 329, BYPU 75, for baptism 18, baptized 33, by letter 14, professions 19.

North Edgefield: S. W. Kendrick, supply. "The Cross of Christ." Tabernacle: L. P. Royer. "Building for God" and "Our Straight and Narrow Way." SS 155, BYPU 15, for baptism 2, professions 2.

OTHER PASTORS

Paris, First: J. H. Buchanan. "Life's Supreme Vision." SS 413, BYPU 62, prayer meeting 103.

Martin: Mark Harris. "The Challenge of a Spiritual Adventure" and "The Victorious Life." SS 280, BYPU 75, for baptism 1, by letter 3, prayer meeting 80.

North Etowah: S. W. Rutledge. "Prevailing Prayer" and Heb. 10: 31. SS 200, BYPU 63, prayer meeting 87.

Bolivar: Henry J. Huey. "The Great Commission" and "Sins Blotted Out." SS 171, BYPU 110.

Harriman, South: G. T. King. "The Abandoned of the Lord" and "Your Besetting Sin." SS 138, BYPU 54, by letter 6, for baptism 1, baptized 22.

Tyner: W. F. Moore. "Christ's Prayer Life" and W. D. Powell spoke on "Lifting Up Christ."

Pulaski: Sibley C. Burnett. "The Call of the Church" and "Men and the Kingdom." SS 71, BYPU 14.

Dayton: W. A. Moffitt. Brother C. E. Sprague preached on "Vision" and "Hell."

UNION CHAPEL REVIVAL

Immediately following the Providence Association, which met at this place, a series of meetings, conducted by our able pastor, Brother Oscar Rainwater, assisted by the Rev. Andy Pellom, was started which resulted in a glorious revival. There were about thirty conversions and sixteen additions to the church.

Our church is greatly revived and all feel like going forward in a greater way. We feel that our Sunday school and our B. Y. P. U. have been greatly helped by this revival.—Reporter.

A GREAT SERMON LECTURE

It was our pleasure to have with us Sunday night, at Central Baptist Church, Brother W. L. Norris, pastor of the New South Memphis Baptist Church, and his sister, Mrs. R. B. Kilpatrick, who recently toured the Holy Land. They have arranged a very interesting and helpful sermon lecture. Mrs. Kilpatrick appears in costumes from Egypt, Malta, Turkey and the Holy Land. She also operates the dissolving view balopticon.

Brother Norris' pictures are exceptionally good, expressing the whole gospel truth, including the return of our Lord, from the master painters. His evangelistic applications are very fine.

Our auditorium was packed for this service. I stood at the door as the people were coming out and heard very many expressions of appreciation. I commend these people very heartily to our Baptist churches everywhere.—Ben Cox.

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NEWS BULLETIN

(Continued from page 9.)

P. I. Lipsey, editor of the Baptist Record of Mississippi, and president of the Board of Trustees of the Institute.

Dr. John A. Huff, pastor of the First Baptist Church, where President DeMent holds his membership, presided at the meeting and introduced the speakers. The program closed with an address by Dr. DeMent, who recounted the history of the Baptist Bible Institute, its marvelous growth and development, and referred to it affectionately as "the child of Providence and Prayer."

EAST TENNESSEE NOTES

By I. G. Murray

The Central Baptist Church of Johnson City has for the past two weeks enjoyed a precious season of refreshing and ingathering as a result of a meeting in which our pastor, Dr. L. M. Roper, had the help of Dr. W. M. Vines of Greenville, S. C. It was a joy to Dr. Vines' old friends and all others to have him again with us. Such preaching, if ever, this writer has rarely heard. Then the best of all is the life of the preacher has always been in harmony with his preaching. Dr. Vines is making an effort to introduce a sane evangelism and with his fine common sense is living up to his ideals. Heaven's blessings on this dear friend of boyhood days and a life time!

The church at Jonesboro is enjoying a season of prosperity. In the absence of their pastor, Rev. W. E. Wauford, who is spending his vacation in Middle Tennessee in meetings, the pulpit is being supplied by various visiting brethren. The splendid new brick veneer parsonage, with its ten rooms, ample basement, tile roof and all modern conveniences, will soon be ready for occupancy. Mr. John D. Cox and his sister, Miss Virginia, and Mr. and Mrs. W. E. May are leading spirits in the undertaking with many others no less loyal and worthy supporting them.

East Tennessee pastors are not tooting their horns, but are moving quietly along in the Lord's work. We feel sure all are keeping step in our march of progress. It is to be hoped that each one is doing his best to put the Baptist and Reflector in every home and for the support of our co-operative program. The pastor not doing these things, if there is one, is in his own light and is not functioning as he should.

Brother Craig, our missionary at Willow Street and Mountain View, reports a fine meeting at the latter place. The work in all the Johnson City churches is doing nicely.

The slump in offerings to the co-operative program throughout the Southern Baptist Convention is ominous and depressing. It is a time for prayer, sober thought and action. The devil is getting in his work. An infilling of the Holy Spirit and information will do the work. We have the money; selfishness is holding on to it. Johnson City.

SEMINARY'S FIFTIETH YEAR IN LOUISVILLE

By Chas. F. Leek, Publicity Secretary

The opening of the second session of the Southern Baptist Theological Seminary in its new suburban home, September 20-21, will be marked with exercises celebrating the fiftieth year of the school in Louisville, Ky. The two-day program included nine speakers from the various walks of denominational and civic life in Louisville who set forth the values of the seminary as a denominational and civic asset, emphasizing particularly the significance of the move to Louisville and the half century of life here.

The speakers were Dr. C. R. Hemphill, president emeritus of the Presbyterian Theological Seminary; Dr. A. K. Wright, pastor of the Tabernacle Baptist Church; Dr. John R.

Sampey, senior member of the seminary faculty; Mayor James T. O'Neal, a member of the Broadway Baptist Church; former Mayor Huston Quin, an outstanding Methodist layman; Mr. Richard Bean, chairman of the committee that raised Louisville's quota for the seminary building fund; Mr. Andrew Broadus, senior member of the board of deacons at Broadway Baptist Church; and Dr. Edgar Y. Mullins, president of the seminary and president of the Baptist World Alliance.

A large vanguard of students from almost every Southern state, including New Mexico, a number of Northern states, including Massachusetts, and foreign representatives indicate that the seminary will have another large enrollment ere the session ends. Prof. Yoshio Mizumachi, dean of the college department of the Baptist Institution, Fukuoka City, Japan, has arrived. He has enrolled in the University of Louisville for two classes in addition to the seminary work he will do.

The entire faculty, with the exception of Prof. J. McKee Adams, who is spending his sabbatical year in Palestine, has come in from active Christian service in various and widely separated fields. At this writing each member is physically fit for the duties of the session from President Mullins onward.

Dr. W. Hersey Davis, professor in New Testament Interpretation, who spent last year, his sabbatical year, abroad in the interest of research work in the Greek New Testament and in gathering material for the Bible Dictionary he will prepare for the Sunday School Board, has returned.

A PASTOR'S USE OF A MISSIONARY MAP

By J. F. Love, Corresponding Secretary

The Foreign Mission Board has secured the best large missionary map that it has ever possessed or offered for sale. It is 98 by 41 inches and has the mission stations of this board marked on it.

Rev. C. S. Bratcher of the First Baptist Church, Hartford, Ky., has devised a unique way of using this map. Copy of a letter which he has written to missionaries who have been made objects of prayer in the use of this map will explain his use of it and suggest the practical value of his plan. We quote the letter as follows:

"Dear Kingdom Builders: For a long time we have felt the need of some definite plan for linking our church up with the missionary program, so at last we decided on this one. We have a large world map on the wall of the church with all our mission stations located on it. Each Sunday a class in our Sunday school chooses a missionary to be prayed for that week. The name and station are printed on a card and placed on the wall so that all can see. Then a red ribbon is run from our church on the map to the station and on to the name on the wall. The class selecting the missionary introduces him to the school, and all pledge themselves to pray for him during the week. Then the next Sunday another class chooses another missionary. All the names are left on the wall. We now have ten, and others will be added each Sunday.

"We believe that this plan will mean added interest in the missionary enterprise, and we hope our prayers will help you. Certainly our people will get acquainted with you and we can pray and give more intelligently.

"This letter assures you that your name is on the wall of our church and that we are praying for you. When you return home, come and visit us. Yours in the Master's service, "C. S. Bratcher."

The price of the map is \$3.75, postpaid, and can be ordered from the Educational Department of the Foreign Mission Board, Richmond, Virginia.

SMILES

SELECTED

Proof Positive

"Did you behave in church?" asked an interested relative when Tommy returned from the service.

"Course I did," replied the boy. "I heard the lady at the back of us say she never saw such a child behave so."

Next

"You complain of our charge for shaving sir," said the hairdresser, "but have you considered the extra labor involved?"

"What extra labor?" napped the customer.

"Well, sir, what with trade depression and the general tightness of money, men's faces are longer than they were."

A Self Portrait

Harry: "Gladys is the picture of health."

Virginia: "And she painted it herself, too."

Something Different

8 P.M.—Yawn Differer, 11th Street side of church. Mr. Barr will preach.—New York Times.

Parting of the Ways

Reggie had been very rude to his father and had been sent to his bedroom as a punishment.

A little later his mother went to see what the boy was doing and found him writing.

"Is that a letter to daddy asking forgiveness?" she said.

"If you must know," replied Reggie, "I'm writing to the archbishop of Canterbury to get a divorce from both of you."—London Tit-Bits.

Curate (eagerly): "Do you think they approved of my sermons?"

The Vicar: "Yes, I noticed they were all nodding."—Watchman Examiner.

Too Much to Expect

Angrily the policeman on point duty stopped the little car that had tried to sneak past his outstretched arm.

"Can't you see me," he demanded of the driver.

"I—er—must confess I did," returned the motorist meekly.

"Then why didn't you stop?" asked the policeman, becoming more angry than ever.

"Well, I lost my head," explained the wrongdoer sadly. "I had just spent half an hour in getting this thing to start, and I thought it was a pity to stop her so soon."—Ex.

"How kind of you," said the girl, "to bring me these lovely flowers. They are so beautiful and fresh. I believe there is some dew on them yet."

"Yes," stammered the young man in great embarrassment, "but I am going to pay it off tomorrow."

"Why did you strike the telephone operator?" the judge asked the darty.

"Well, yo' honor," said the culprit, "It was jest like this: I hands him a telegram for mah girl, an' he starts in readin' it. So I jest nachurally ups an' hands him one."—Exchange.

The man who wrote "Twinkle, twinkle, little star" had the satisfaction of seeing the star follow his instructions.

Similar happiness was vouchsafed the author of "Roll on, thou dark and deep blue ocean, roll."

Nor must the equally delighted man who commanded "Blow, blow, ye wintry winds" be forgotten.

But alas for the person who wrote: "Backward, turn backward, O time, in your flight!" Time refused to do it.—Banner.

Marion (suspicious of Hubby): "Joe, there's a long hair on your coat."

Joe: "Nothing in that, dear. All my stenographers wear bobs."

Hubby: "Dear, I feel so happy that I could give you \$10."

Wife: "Well, why don't you?"

Hubby: "Because I haven't got it."

A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive further away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had in sums as low as \$100 and as high as the friends of Ministerial Relief may wish to take them. Liberal Interest Rates.

WRITE FOR FULLER INFORMATION

The Relief and Annuity Board

THOMAS J. WATTS, Corresponding Secretary

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