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Let's Sing Again Sweet Deliverance

SECRETARY AUSTIN CROUCH TELLS US HOW

WHEN I was a very small lad I was a member of a village Sunday school. This Sunday school was one conducted on the order of the one Tom Sawyer (made immortal by Mark Twain) attended. It had blue, red, and yellow tickets with memory verses on them. Often the superintendent would ask, "What song shall we sing?" Old Brother Dick Hooper would always respond, "Sing Number 91, 'Sweet Deliverance.'" After the song leader had gotten the key by using a tuning fork, the school would sing with great enthusiasm, "I saw a way-worn traveler," etc. The chorus ended, "Deliverance has come." I hope that Southern Baptists will soon be singing Number 91, "Sweet deliverance has come."

When an individual, business concern, or denominational agency becomes involved in debt, there is only one of three ways by which the debt can be paid: (1) By keeping the income the same as formerly, reducing expenditures and applying the balance on the debt; (2) holding expenditures the same as formerly and increasing the income, applying the additional income on indebtedness; or (3) best of all, reducing expenditures and increasing income, applying the surplus on indebtedness. The Southern Baptist Convention is working along the line of this third plan.

The Southern Baptist Convention has a threefold plan, looking toward extricating itself from the serious handicap of debt.

1. *Rigid Economy.* The first plan of the convention is that of rigid economy. The convention has instructed each of its agencies to keep its total expenditures within the cash receipts of last year, and in the total expenditures is included an item of ten per cent of all receipts from the Co-operative Program to be applied on the debt of the agency. This will force the agency to cut its expenditure for operation to the minimum. By the observance of this instruction it will be seen that, if the receipts of the agency are as much as the previous year, there will be a substantial reduction of its indebtedness. This plan of the convention almost guarantees that no agency will increase its indebtedness. Some of the agencies are applying more than ten per cent of their receipts upon their indebtedness.

2. *Increasing Regular Receipts.* The second plan of the convention is to strive to increase the offerings through the regular

Co-operative Program. The convention urges upon all of the churches to push to the limit the Every-Member Canvass. The Every-Member Canvass is not a new plan, but it is the foundation upon which all of our work depends, and it is to be hoped that new life and energy will be put into the canvass this year. Success all along the line depends upon it; failure in this means failure everywhere.

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Before the pledges are to be taken the members of the church should be thoroughly informed concerning every phase of our denominational work and urged to do their full duty financially. This each lover of the Lord Jesus should gladly, joyfully do. If the Every-Member Canvass is pushed with vigor and enthusiasm, it is possible to greatly increase the income for the causes included in the Co-operative Program. There are thousands upon thousands of our people who are not now giving regularly, but who could be brought into the ranks of systematic givers.

3. *Thank Offering at Christmas Time.* The third item in the financial plan of the Southern Baptist Convention is to secure a thank offering at Christmas time. This is to be a special, extra offering made out of gratitude and love to the Master and out of deep interest in the success of his cause.

As has been stated, this offering is to be over and beyond one's gift through the regular Co-operative Program. No one should for one moment think of reducing his pledge to the regular Co-operative Program in order to give in the special Christmas Thank

Offering. This offering is to be a special one. In the case of the agencies having indebtedness, the special offering is to be applied upon such indebtedness. It is sincerely hoped that the Christmas Offering will reach \$2,000,000. If this amount can be secured, it will bring joy and renewed courage to all of our people, and incidentally it would mean a saving of approximately \$120,000 per year interest—which is no small item. This alone deserves our most earnest consideration and should call forth our fullest liberality.

Southern Baptists have found a clear and practical way out of their financial difficulties. This does not mean that the convention will be free from debt within one year or two years; but if our people will heartily support the plans projected by the convention, it will not be many years until all of our agencies will be free from the handicap of debt and will be enabled gradually to increase their usefulness

in our world-wide program. The real goal that we should strive for is the enlargement upon a sound financial basis of all of our work. By a sound financial basis is meant that the convention should never again allow either all or any of its agencies to become deeply involved in debt. The outlook is very hopeful and the spirit manifested by our people everywhere is encouraging.

This is no time for us to worry about or think about or talk about how we wandered into the dismal forest of Depressing Debt. A road out has been found. It is a plain highway; and if Southern Baptists will travel it, we will soon come to the delightful city of Deliverance—a city where all of the inhabitants are contented, happy, and forward-looking.

Atlanta Pastors Defy Political Bosses

Excerpts from Resolutions Unanimously Adopted
by One Hundred Evangelical Pastors
of Atlanta, Ga.

If the Atlanta Constitution had tried half as hard to have the law enforced as it has to discredit "the prohibition force," it would have had far less of which to complain. We profoundly regret to say that, whether so intended or not, the tendency of this great daily's policy has been to encourage lawlessness.

Say what you will, in proportion to population, the South is not drinking one gallon of intoxicants where it once drank ten. Irving Fisher makes his estimate far lower than this. The old-fashioned drunkard is an uncommon sight. But tell us, gen-

(Continued on page 4.)

Editorial

OUR IDEA

Of modern hotels and taxi companies—Spanish Buccaneers, licensed by the state to get all they can.

One thing a political campaign does: it opens up and airs corruption and gives it a new lease on life.

Moderns have said so much against dirt that the farm boys are afraid to work lest they get an infection.

Any little fellow can tell you how to pray, but we always wonder how much he prayed before he set out to tell.

New York had a sensation not long ago. A man gave his seat on a street car to a lady and was arrested for a lunatic.

Whenever the idea of evolution gets hold of a man's brain, it will not be long before the devil will have hold of his heart.

We want to see the modernist who doesn't think it all right for young people to dance, joy ride, pet and do other kindred demoralizing deeds.

It may be all right to imagine you may wake up and find yourself famous or rich; but if you sleep on the job, it will ever be but a vain imagination.

We have to blindfold a horse to get him out of a burning building, and that's about the only way some people can be got out of the burning haunts of sin.

'Sfunny how a deacon will try to lead or even drive a church when he doesn't love it enough to read his denominational paper in order to know what it is all about.

You need not feel proud of the strength and influence of your political party until some other party demands a congressional investigation of your party's actions.

If all the noise and ballyhoo and wasted hours of the presidential year could be transformed into workers' wages, the result would retire one-fifth of our national debt by January 1, 1929.

"Ma's Ole Man" had quite a reception in Butler during the encampment, and incidentally the editor learned that people sometimes get lessons of vital good even when they are laughing.

Another prize fight has been staged, but there was a very marked decline in the interest manifested in it. Surely Americans are becoming a little susceptible to the clamor of the righteous people against brutal athletics. Let the prize fight go, football follow, and we shall be headed aright once more.

Hershey's chocolates now seem destined to do a vast and far-reaching good. Sixty million dollars of the income from Mr. Hershey's business has been set aside for the establishment of an orphanage in which the orphans will be taught to be self-supporting, independent men and women, vital assets to the national welfare.

The Youth's Companion reports that the Russian government has sentenced the Pope to die for having given aid and encouragement to the anti-Soviet regime in Russia. The information is received through the Journal de Geneve, and the Companion says: "There is one sentence that seems likely to be indefinitely 'suspended.'" At any rate, it is encouraging to know that there is one government in the world that is not under the iron heel of the ecclesiastical despot.

The Anti-Tobacco League has done a splendid thing. At their meeting in Winona this summer they invite the Tobacco Trust to send a speaker to address them in favor of tobacco. But can one imagine the devil's imp anywhere at any time accepting such an invitation?

Do not worry, brother pastors, because a few of your members raise a huff because you fight the anti-prohibition leagues in your sermons. For every member who quits your services on account of your fight for the right, there will be three come to take his place.

ANOTHER WAY OF SEEING IT

Write them thus:

Hoo-ver

Al E-Smith

Treat them thus:

Hoo—equals H²O!

Al E—equals Ale!—Caught by ear.

There you have the whole big issue. Hoover means Uncle Sam will stay on the water wagon; Smith means that he will return to the ale barrel. Or stated another way, Hoover stands for the full dinner pail; Smith stands for a full demijohn! How can a Christian voter hesitate between them?

ALL RIGHT, BUD!

The Richmond News-Leader, according to the Richmond Christian Advocate, is attacking the opponents of Al Smith and threatens to turn them out of the Democratic party at the next primaries. Other Southern papers are doing the same thing. All right. We free American citizens will be glad to accept your challenge. Turn us out! Refuse to allow us a part in the nominations at the next primaries! And when we all join hands in the next general election, your so-called Democratic nominees will be in a bad fix. Politicians had better stop where they are and allow the American electorate to do as their consciences command them to do or else we shall soon be reading the burial ritual over the dead form of old political machines.

WARNING

Every Christian voter in the South acknowledges the right of a man to vote as he pleases. They defy the right of any man or political machine to enslave them and drive them as cattle to the polls. And while we are being threatened, we had as well serve notice. Some of the politicians who are working for Al Smith because they fear the party bosses had better keep the voters in mind.

We predict that Joe Robinson's political career is ended in Arkansas. We have admired him through the years, but we never dreamed that he would join hands with a wet Tammany gang and seek to cow his noble constituency into following them into Tammany's iron cage. And there are some other aspirants for office who are reported to be backing Al Smith very vehemently. We merely wish by this to call attention to the fact that every gun has a recoil when fired. And there is dead sure to be a tremendous recoil from the Smith-Tammany gun, and part of its force will be hurled against every politician who supports the liquor candidate.

THE GREAT BRITISH POLITICIANS

We have received a letter, in type-written form, signed by Baul Blancq, Jr., whose address is given as 1066 Tanglewood, evidently of Memphis. With this communication there came a page from the Press-Scimitar of Memphis of July 20th, containing a communication from Dr. Ben Cox relative to the present political campaign. Mr. Blancq (?) says:

"Since reading in the Press-Scimitar E. T. Williams' letter a thought prompts me: There is no greater political organization than the Baptist Church. The Baptists have the nerve to call us a political machine. Rarely a day passes you don't read of some Baptist political movement or of a Dr. Ben Cox spouting politics from the pulpit instead of the gospel. Did you ever hear a Catholic priest mention politics from a pulpit?

"Spout all you want. A whale spouts all his life and gets harpooned in the end. More power to such Protestants as E. T. Williams. Such intelligent and broad-minded men as he are truly representative of the spirit of Jefferson and his high ideals of tolerance."

This letter makes interesting reading and reveals to Baptists the dire need of a campaign of propaganda looking to the enlightenment of Catholics and all other non-Baptist bodies relative to our beliefs and practices. Mr. Blancq does not know that there is no such thing as "The Baptist Church." He thinks that when a Baptist asserts his right of free speech, he is "The Baptist Church." He thinks that Baptists should hush their mouths and say nothing when the very issues for which they have fought during all their history are at stake.

He wants to know if we ever heard a Catholic priest mention politics from a pulpit? No, but we have heard of its being done. And we know also that there is no need for his using the pulpit for such purposes when he has the confessional at his disposal. Mr. Blancq makes the threat which, all informed evangelicals know, is behind the present movement to enthroned Catholicism. "You'll be harpooned in the end." That is exactly what we know, and that is why individual Baptists are fighting for their lives just now.

FOREIGN BOARD SECRETARY

We are in receipt of a letter from Dr. J. W. Storer, one of the members of the Foreign Mission Board, in which he explains the action of the board relative to the position of Dr. Ray. We are glad to give his words since they explain something not clear to most of us.

After calling attention to the action of the board in its meeting in October, 1927, in which the board's work was thoroughly departmentalized, he says: "Dr. Ray is left where he was (Secretary of Foreign Work—Editor); the only change is in the title of his office. Instead of being called Associate Secretary, a term which has led to many misunderstandings, his work is defined by the title of his office. And whoever is named Executive Secretary will be just that, a term which business men will understand, and most assuredly he will be the head over all, an executive in the fullest sense of the term."

We are glad to give this information to the brotherhood. We were misled by the published title of the new position of Dr. Ray. However, we still believe sincerely that a serious mistake was made in promoting Dr. Ray (or whatever it may be called), with a consequent increase in salary, and that at a time when the whole South is groaning under its burden of debt. If we were pastor or what-not just now and were receiving a worth-while compensation for our services, we could not allow a board to increase our salary at this trying, desperate time. With the change in title and the large increase in salary, the natural inference was that Dr. Ray had been placed on an equal basis with the Executive Secretary.

ENTER RASKOB

The national committee met the other day in New York. Another beautiful exhibition of harmony was had. Everything went off precisely as planned by Tammany. The editors declare that it was truly a wonderful rendition of the Tammanized harmony record which they have been listening to in these recent days. The only thing that happened on July 11th was the announcement of Tammany that it had selected John Raskob to head the National Democratic Committee. The members of the committee said, "Yes, yes," and the meeting was adjourned with much enthusiasm and the boys were sent home to once again announce as the hymn for the day, "How glad I am, how glad I am!" Who is this man Raskob? Look him up in "Who's Who" and you find that he is a member of pretty nearly every big corporation in the country, a Republican and a Knight of Columbus. Why did he decide to head the Democratic party. He says:

"I am joining with Governor Smith in this fight to defeat the damnable prohibition law. The Association Against the Prohibition Amendment in which I am a director has been making an exhaustive study of this question, but they have not yet come to a conclusion as to the best plan. I believe, however, that some plan, very much better than the present situation, can be evolved."

It is stated, apparently on good authority, that the choice of Mr. Raskob was dictated by Governor Smith against the wishes and advice of many of the members of the committee. The determination of the candidate and those who dominated the Democratic party in the Houston convention to still further ignore the rank and file of their organization and to remain deaf to the protests of former loyal partisans in the South is increasingly evident. Their hope is, evidently, that the South will not protest too loudly, and that the voters there who fail to be reconciled will do nothing more than refuse to go to the polls. With the traditional lines there unbroken, the plan seems to be to center the nullification campaign in the industrial states of the North and East.

But industry will not willingly follow the banner of Tammany and a subjugated Democracy into the camp where it has never looked for sympathetic friends. Those who have advised and countenanced the strategy resorted to should be wise enough to realize that the support they seek cannot be gained by an appeal for the nullification of national prohibition, an ally of industrial and domestic prosperity. The alliance is an incongruous and impossible one. It will be repudiated not only by a great majority of the captains of industry, but by the rank and file of wage earners who have found a new freedom and increased prosperity in emancipation from saloon influences.

Raskob, by the way, is the alleged friend of Governor Smith who, when the stock market was at its frenziest mood last spring, put the Governor in for a slice of stock, and he (Smith) cashed in for a cool quarter of a million profit on General Motors stock in the world's biggest gambling den on Wall Street. These statements are published by the Fellowship Forum, issue July 7th. If these statements be true—and we have no reason to doubt them—is it strange that Al wanted to pay John back by putting him at the head of "his" party? Specially so when John has been putting up large sums of money for the expense of the Association Against the Eighteenth Amendment? Specially so when John has received from the pope the highest honor that can be conferred upon a lay member of the Catholic Church? Specially so when John is the power behind the throne in the biggest gun powder factory in the world? All right for John. Big business joins with Tammany and the liquor crowd. But the campaign has not yet begun. Remember that.—Christian Index.

HAS IT PAID THE NATION?

In The Gideon for July, 1928, there is an interesting editorial, entitled "The Greatest Achievement of the Age." It is written in commemoration of the eighth anniversary of the eighteenth amendment, and it sets forth some facts that ought to keep us brave in this day when the entire machinery of the liquor forces is moving for the overthrow of the laws that have made this record.

The editorial quotes at length the Los Angeles Times, giving facts which cannot be denied. The Times' editorial was of January 16th last, and says: "Thirty-six states put it into the constitution, and as many states will have to be mobilized to take it out. Its enemies and friends alike agree that such a move is impossible.

"Forty decisions have been handed down thus far by the highest court bearing directly on the constitutionality of the amendment and enforcement laws. No provision of either constitution or of the enforcement act has been declared invalid.

"The Volstead act was vetoed by President Wilson in 1919. The following day the bill was passed over his veto in the house by 176 to 55 and in the senate by 65 to 20. The prohibition code was ratified by the requisite three-fourths of the states and went into effect January 16, 1920.

"The country has been remarkably prosperous during the past eight years. Whether or not this is a direct result of prohibition, it may be recalled that, in the hectic campaign for the passage of the amendment, the Wets protested that it would ruin business. The prediction has failed. Roger Babson estimated that of the \$2,000,000,000 formerly spent for liquor each year, not more than one-tenth of that sum goes for booze now.

"... Twenty-three million more people had savings deposits at the end of the first five years after Uncle Sam went on the water wagon. One in every two now has a bank account. Over a billion dollars of insurance a month was purchased by the people of the United States last year. The sale of small homes has tripled in eight years. Instead of smashing furniture, the men of America required an 11 per cent increase of output of household furnishings in the two years beginning with 1923.

"Three out of every four of the largest employees of the nation replied enthusiastically to a prohibition questionnaire. But one in ten condemned the eighteenth amendment. Henry Ford sponsors the statement that formerly 100 out of every 5,000 workers were inefficient because of booze. Now but 10 in the same group are affected. Deposits in labor banks mounted to \$11,000,000,000 last year! (ELEVEN BILLIONS OF DOLLARS OF LABORERS' WAGES SAVED TO MAKE THEM INDEPENDENT AND ENABLE THEM TO DEMAND THEIR RIGHTS! NO WONDER TAMMANY WANTS LIQUOR RESTORED!—Editor.)

"The collapse of the hotel business was freely predicted by the wets. But in the twelve months just ended 840 new hotels at an outlay of \$400,000,000 were built. The largest hostelry in the world with 29 stories furnishing 3,000 outside rooms has just been completed in Chicago at a cost of \$27,000,000. The wealth of the nation increased \$35,000,000,000 in three years ending 1925. Incomes expended from \$62,000,000,000 to \$89,000,000,000 during the past six years. . . . The penal population decreased 17.7 per 100,000 in 1923 and drunkenness fell from 186 per 100,000 in 1910 to 83 in the same group. . . . Instead of being driven from the seas as old John Barleycorn prophesied, they (dry American ships) are heavily patronized, according to President Dalton of the Merchant Fleet Corporation.

"Outspoken prophets in many other countries are announcing that prohibition will soon be a necessity with them to meet the competition of the sober working people of America. Enforced idleness from booze is passing. . . . Nullificationists alone are boring into the constitution."

These words are given from a secular newspaper and were written before the presidential candidates were nominated. We wonder if the Times would present such an indictment of liquor today! What are the facts?

1. Prohibition is the greatest financial asset the nation has ever secured.

2. Prohibition is the surest friend and ablest supporter of the working man in his fight for his rights. With billions in the banks of the nation, the laborer has a chance to demand and receive his rights. With the billions of wages going weekly into the coffers of liquorites, the laborers of the nation will return to industrial slavery, for on every hand will be the loafing, booze-soaked inebriates who will fill the ranks of floating workmen willing to take any job at any price for the sake of another drink!

3. Prohibition has immediately lengthened the span of life in our country and thus increased the economic worth of every citizen.

4. Prohibition has helped every legitimate business. Not one single business which the liquor gang declared so vehemently would be ruined has been hurt. On the other hand, hundreds of legitimate undertakings have sprung up because the saloons died.

5. Prohibition has functioned in spite of the concerted and persistent effort of its enemies to make it a failure. With a president who believes in it elected by a constituency who believe in it, we may

hope to see the best enforcement we have ever had during the next eight years and consequently a further increase in our national efficiency and happiness.

DR. DODD SLIPS UP

We were utterly surprised when we received press reports from various papers concerning what is reputed to have been the "Election Sermon" of Dr. M. E. Dodd of Shreveport, La. We quote from one, The Hickman County Gazette of Clinton, Ky.

"There is no moral issue in the present campaign," Dr. Dodd told his large congregation, "but if there was this pulpit would not hesitate to express itself definitely. If one candidate and his party favored the repeal of the eighteenth amendment, I believe that every preacher, priest and rabbi would be justified in denouncing that party and candidate, but today the issues involve no great moral question, but problems of the workingman and things of international significance."

Dr. Dodd, according to this report, then goes on to state that there is no difference between the two platforms as both pledge themselves to the enforcement of the prohibition act "when the very oath of office demands that the officer enforce the laws. Between the party records there is little choice. Mellon, the Republican, laid the foundation of his great fortune in liquor trade and he, as secretary of the treasury, had charge of prohibition enforcement. Nicholas Murray Butler, another Republican leader, has a brother-in-law who is a noted brewer and wine manufacturer. Smith, the Democratic nominee, has expressed himself against the Volstead Act. But if there has been any laxity in prohibition enforcement in the last eight years, the blame belongs to the Republicans, with their wet leaders. . . . Any citizen who votes against a candidate solely because of that citizen's religion is not worthy of American citizenship."

We take issue with Dr. Dodd on three points. One, there is a moral issue in the campaign and it is of a two-fold nature. First of all, Smith advocates the modification of the Volstead law. Raskob joins him in denouncing it. To modify the law means to nullify the constitution of the nation. If treason is not a moral crime, we know of none a citizen may commit. Again, there is the question of the return of intoxicants. If the very moral fabric of the nation is not at stake when one advocates the return of intoxicants, then we have inferiority complex in our moral nature!

Two, The enforcement program of one administration has little to do with that of another. To lay upon Mr. Hoover the blame for the laxity in enforcement, whatever there may have been, of the Coolidge administration is to assert that no man can be true and honest as an official because another member of his party has been false. And in this connection, we would remind our honored friend, that Woodrow Wilson vetoed the Volstead Act and by his own process of reasoning, Al Smith would be very unlikely to seek to enforce the law!

Three, Dr. Dodd is wrong in his last declaration and there are tens of thousands of good American citizens, North and South, who will be quick to tell him so. We know hundreds and we know of tens of thousands who are just as sure that their patriotic duty demands that they vote to protect their nation from foreign influences as Dr. Dodd is sure that "Any citizen who votes against a candidate solely because of that candidate's religion is not worthy of American citizenship." We are surprised that he, who lives where Romanism is already sticking its covetous hand into the public treasury, should have made such a radical declaration.

And the tragedy of it is that this statement has been broadcast throughout the nation. It is a sweet morsel for the anti-prohibitionists and they have not failed to give it wide reading. The fact that a little Kentucky county paper carries a full column on its front page shows the extent to which it has been circulated. We are very sorry the influence of this great and good man should have been thrown into the scales against the effort to defeat overwhelmingly the first candidate since pre-Civil War days who has openly declared his intention of nullifying our national constitution.

Avarice and luxury, those pests which have ever been the ruin of every great state.—Livy.

ATLANTA PASTORS DEFY POLITICAL BOSSES

(Continued from page 1.)

lemen, why do the antis raise such a fuss about non-enforcement? Pious patriots are they, of rather late arrival, however. "But the east, our dear brothers of the northeast are suffering." Well, turn about is fair play. The east gave us emancipation from slavery and states rights by the barbarous method of consecrated bullets; we will continue to give the east prohibition and federal control by the civilized method of consecrated ballots—minus the aftermath of harpies called carpet-baggers. As to scalawags, we can trust Tammany to supply them—and with a native white, a negro, or a foreign accent. Never before has the finest moral sentiment of the South been so insulted, so outraged; and never before so aroused and determined. Modernizing some words of David, we exclaim: Blessed be the Lord God that teacheth our tongues and pens to war and our ballots to fight!

Calls Press Subsidized

4. We are told that we ministers must be nice, smug little fellows; that we must shun the remotest suggestion of politics as the slime of the nethermost pit; we must keep clean for Sunday sermonettes and cultivate a far-away look. We are used to that nonsense. But when did a subsidized press and liquorized politicians become the dictators of our utterances on questions of social and moral reform? Of course they wish to silence our tongues. So did Ahab the tongue of Elijah and Herod that of John the Baptist. The Protestant ministers are patriot-prophets, not the successors of the ancient priests with their dilettante ritualism, but in the mighty line of divinely anointed messengers who have ever proclaimed righteousness, rebuked kings and aroused the sleeping conscience of nations. Have we the slightest doubt where Wesley, the greatest moral and spiritual reformer of his day, would have stood in an hour like this? Or Knox, or Calvin, or Luther, or Edwards, or Spurgeon? Can we not imagine the burning, blistering words of Paul in a moral battle like this? An isolated minister here and there, eccentric or afraid for his dinner pail, may be lectured into silence, but we propose to hurl broadsides of Sinaitic thunder against the return of the legalized liquor traffic. It is the thunder of God and we will not be brow-beaten and intimidated. We did everything in our power to prevent this fight. It is a million leagues from our choosing. But we accept the challenge and enter the arena in the fear of God and in the defense of humanity. We hear across the centuries the cries of widows and orphans a multitude that no man can number; we see their ill-clad bodies, their hollow, hungry cheeks; we vision again the staggering, debauched husband and father—and we would to God that every rabbi, Catholic priest and Protestant pastor might launch the anathemas of heaven against liquor's lawlessness today and the greater crime of refusing to outlaw its tomorrow.

Smith's Record

5. Governor Smith's record is before the world. It is useless to repeat it here. His far-famed popularity is a myth with informed and right-minded citizens. Out of 62 counties in the state, he carried 9, 17, 6 and 9, consecutively, and lost out once. These six were New York City and Albany only, and this was more than likely by trading with Tammany-like republicans at the pie counter. It is not true that he has been elected by overwhelming or ever-increasing majorities. Then remember that foreigners with those of foreign parentage in Gotham are in the majority. It is significant that on the fourth of July last the Governor addressed, according to the press, 15,000 newly-made Americans. We are also told that the Tammanyized negro vote is over 300,000, being more than the entire black republican vote of the South. What about "deodorizing" this mixture, Brother Small? Give us the Southern colored brother every time, with his faults. We are accustomed to him, but deliver us from the Tammanyized black politician! Then as to the New York foreigner—are his votes to rule us? Had we not best keep the government in the hands of genuine Americans? Raised in this

atmosphere and made by this class of votes, what may we expect of Governor Smith's immigration as well as his prohibition policy? The gates lifted? "But he has no power," you say. No power with thousands of officers to appoint from supreme court judges down! It is even possible to Tammanyize that great and august bulwark of our rights, the supreme court of the United States.

Raskob Cited

And Raskob leaps into fame and if possible out-herods Herod. This Wall street mug-wump, vice president of the association to repeal the eighteenth amendment, and fanatical wet who would possibly become secretary of the treasury under Smith and have in his hands prohibition enforcement, makes bold to say that he accepts the democratic national chairmanship to help Smith relieve the country of "the damnable affliction of prohibition." If a German-American had spoken this during the world war against a provision of the constitution he would possibly have been lynched. Thus are we driven to our conclusion. We cannot train with the Tammany Tiger and his prophets of nullification. Nor are we leaving the democratic party. It has repudiated us. We are only "making a detour around the Tammany quagmire, the Al Smith mud hole," the Raskob slough and the Manhattan miasma. We modestly suggest that the democratic donkey's life be not risked in this environment, but their emblem be a billy goat on a beer keg.

Will Not Surrender

6. Of all the ignorant twaddle, the effort to make it appear that the church and the ministry are now engaged in something unheard of, is the falsest and the silliest. We could fill every column of next Sunday's editions of the Atlanta dailies with sermons, speeches, papers, reports, resolutions, church laws and prayers (to say nothing of the tears of women and children) against the iniquitous liquor traffic. It has been a hard-fought Protestant battle for a hundred years, and God giving us the strength we will not surrender it. We have advocated officers who would work for it, vote for it, enforce it. We have condemned publicly and privately wet politicians high and low. Gentlemen, you might as well be commanding the sun to cease his rising as to order us into silence. We shall not change our century-old policy to accommodate an audacious political machine. Here is a sample of our warning, eight months ago, passed by a body of 317 preachers and 180 laymen, there being three dissenting votes and we hear one has repented:

"Whereas, various associations against the eighteenth amendment have been formed with the avowed purpose of enrolling members in every community, raising large sums of money, buying newspapers, subsidizing moving pictures, employing speakers and publicity agents, and sending out as news items an immense propaganda for publication in the press concerning prohibition as to its enforcement and observance, which statements are mostly false directly or by implication; and,

"Whereas the prohibition question has been forced by the wets into political channels, and these aforesaid organizations publicly propose to elect all officers—executive, legislative and judicial—from President down; and,

"Whereas certain avowed wets are in the public eye for the presidential nomination, and every effort is being made to sugar-coat them for the palate of the dregs, especially in the so-called 'solid South,' with the repeated and honeyed suggestion that however unpalatable this morsel may be, it should be swallowed in deference to party loyalty;

"Therefore, we, the North Georgia Conference of the Methodist Episcopal Church, South, in session at Atlanta, Ga., this, the 25th of November, 1927, representing 175,000 white members and a white constituency of a half million, hereby solemnly resolve as Christian citizens and patriots:

"That we will not vote for the candidate of any party for any office, whose record proves such candidate to be favorable to the repeal of the eighteenth amendment or modification of the Volstead act." This action we reaffirm.

RANDOM SHOTS AND NOTES

By L. O. Vermillion, El Paso, Texas

I have a friend who is judge of the county court at Law. One day I came upon him standing on the corner of the street at the noon hour with a far-away look on his face that reminded me of a school boy on the first warm listless days of spring. Tapping him on the shoulder, I asked: "Is it all that bad?"

"I do not know whether I am a judge or a fool," was his response. "I have had two lawyers arguing with each other over a technical point of law before me all morning and each trying to convince me that their position is the right one, so I do not know whether I am a lawyer or a fool."

Many a time since I have asked myself if I were a preacher or a fool.

The Baylor endowment campaign starts September 1st in Texas, in which the Baptists outside of Waco will seek to raise two million dollars. Here is hoping that success crowns the effort. Dr. H. F. Vermillion of the Baptist Tubercular Sanitorium will be one of the speakers.

The Highland Park Baptist Church, Rev. G. E. Kennedy, pastor, is in the midst of a revival campaign, with Dr. Riley Copeland of the Tabernacle Baptist Church, Waco, as the preacher.

"The wealthy young man clothed himself in the weeds of sorrow which all mammon worshipers sooner or later wear and proceeded on his painful pilgrimage in the pathway of the petty which ends at the portals of the perishable."—Rembert G. Smith in the Homiletic Review. (Type emphasis by the writer.) The young ruler has plenty of company in this day.

The coming election will reveal to what extent there is a real moral breakdown in America. The cowboy, Will Rogers, says it will prove whether the preachers have influence or just endurance. If the sale of liquor is legalized, it will cost more money and more lives than the world war. There will be more broken hearts and broken homes and more poverty as the result of such a course than would come from a war of equal duration of time. It is not a question of party loyalty; it is a question of humanitarianism.

Word comes that Rev. R. W. McCann has resigned the pastorate at Roswell, N. M.

The Southern Baptist Tubercular Sanitorium will observe its tenth anniversary in March with an appropriate program and a review of the work accomplished during that period of time. It is hoped that a large number of former patients will be present at the anniversary.

El Paso is in the throes of a political campaign for county and state offices. One who hears the speakers comes away with the profound impression that if the candidates were as ready to confess their own sins as they are to confess the sins of their opponents we would have a mighty revival break out in the city and county.

The biggest Baptist affair in West Texas is on today and will last through August 5th. It is the Baptist assembly at Paisano on the roof of Texas, five thousand feet above the level of the sea. The program is as high as the mountains. More than a thousand people are expected to attend.

A number of sermon topics come to me from Matthew 14:11-13—"The Political Coward." Herod wanted to kill John the Baptist, but was afraid of the crowd. "The guilty conscience." "The tribute of a rebel sinner to the worth of his rebuker." "The courageous preacher." "The power of a designing woman." "Triplet sins, adultery, dance, drink, and their result—murder." "The trickery of sin." "Jesus in sorrow seeks solitude." "Loyalty to truth until death." This passage bristles and every angle of it protrudes some great field of thought. How the Bible packs into small compass the field of human experience and emotions!

Go make disciples comes first in the commission, but we must not forget that the commission was given to a group of men who had been under the personal tutelage of the Master for three years and had the benefit of the demonstration of his work and life in this very field. No effort was

permitted by the Savior then until the coming of the Holy Spirit upon them. The men were trained, equipped, ripened for their tasks, then endowed with power.

Southern Baptists have a large number of men trained, ripened, equipped, but have we not failed to tarry until we were endowed with power? Nothing else can take the place of the Holy Spirit. Nothing else can give the boldness necessary to denounce sin even at the price of life if necessary. Nothing else can give wisdom in the direction of the work. Nothing else can bring conviction. Nothing else can reprove and convince men of the realities of Christ and sin. Nothing else can regenerate the heart. Without the Holy Spirit we are nothing, no matter what else we have.

Untold wealth is being produced in the oil fields and irrigated sections of Southwest Texas, and practically nothing being spent to evangelize the folks or bring the wealth into consecrated service to God by the Baptists. The Catholics have added twelve schools and about thirty churches in the past ten years. A blind man can see what the results will be. Blaming or denouncing the Catholics will not change the course. It will take money invested in men and houses of worship and schools and hospitals to offset their program with a better one. If they can put on such a program when their people are the poorest in the land—largely Mexican—what ought the other peoples to do?

TO BIG HATCHIE BAPTIST ASSOCIATION

By Judge W. A. Owen
Covington, Tenn.

Dear Brethren: We have met today for our one-hundredth anniversary. In May, 1828, the Baptists, in the counties of Hardin, McNairy, Madison, Hardeman, Fayette, Haywood, Shelby, Tipton and portions of Dyer, Gibson and Henderson, established an association. The area, embraced in these several counties just mentioned, composed the finest section of the western district known by the early settlers as the "Big Hatchie County," from this vast expanse of territory bounded on the east by the Tennessee River, on the south by the state of Mississippi, on the west by the Mississippi River, and on the north by the Obion River. This association consisted of fifteen churches which were dismissed from the Forked Deer Association. The association, in 1828, convened with "Big Hatchie Creek Church," near the town of Denmark, in Madison County. ("Big Black Creek Church" was organized in 1823. Among its charter members were: J. Maudlin, J. W. Fort, J. Anderson, W. Waddell. The following were the leading ministers in the organization: W. Bayes, Hiram Casey, C. Cain, J. Crouch, Obediah Dodson, E. McClocking and T. Willingham.)

We are unable to ascertain the membership of these fifteen churches at the time of the organization of our association. In 1835 our association was composed of twenty churches, with a total membership of 884. At the organization of our association West Tennessee was practically a wilderness. This portion of our state had been the hunting grounds of the Chickasaw Indians. It was in 1818 that the Indians had sold West Tennessee, and it was opened for settlement in 1819. Only fifteen counties had been organized in 1828 in West Tennessee, but during the first ten years of the history of West Tennessee no other section of the great southwest had ever grown so rapidly in population and wealth. The four leading towns, one hundred years ago, in West Tennessee, were: Denmark, Macon, Raleigh and Randolph.

At the time of the organization of our association, John Quincey Adams was President of the United States, John C. Calhoun was Vice President, and Henry Clay was Secretary of State. Sam Houston was our Governor and David Crockett our Congressman. But two states lying west of the Mississippi River had been admitted to the Union—Louisiana and Missouri. There was not a steam railroad in the United States at the time of our organization, and there were practically no roads in West Tennessee; the settlers followed the streams as they moved from place to place. Nashville had not become the permanent state capital.

We never had a state institution in 1828; there was no asylum for the insane, no school for the blind, no school for the deaf, no hospitals, no colleges or universities, and not even a penitentiary. During the one hundred years that we are looking back over today our "great country" has grown from twenty-four states to forty-eight and has increased its area five times and its population in a much greater proportion. During these one hundred years the center of population has moved westward a little more than four hundred miles.

This association has had a wonderful history—a mighty struggle with isms and heresies which seemed for a time to threaten its very existence and greatly retarded its usefulness. It was brought into being during a storm. Previous to 1828 the Forked Deer Association was extremely Calvinistic and largely tinctured with "Two Seedism" which ultimately resulted in the dissolution and utter extinction of that body in 1828. West Tennessee was quite a new territory and its population had increased so rapidly that in less than a decade the counties composing the territory of the Big Hatchie Association had all gained more than one hundred and fifty per cent and the association kept abreast with these new counties in their wonderful increase and growth in population. A large per cent of the early settlers in this section of the state were from the eastern and middle portion of the state, North and South Carolinas and Virginia, and were noted for their intelligence, refinement and great hospitality. Among these were many excellent Baptist families and cultured and well-educated preachers, men of deepest piety and effective eloquence, who were instrumental under God in breaking down the anti-nomian spirit which lingered in the churches. They were honored in the conversion of hundreds under their efficient ministry.

During the first decade of the history of this association there were added to its churches upward of twenty-four hundred members. From 1838 to 1848, the second decade, the churches of Bolivar, Somerville and Jackson, each erected good brick houses of worship, and sixteen other churches erected good frame buildings of different dimensions. During this period about six thousand dollars were contributed for missions and other denominational enterprises.

Among the strong men who were leaders in the gospel ministry connected with the early struggles of this association Rev. Peter S. Gayle stood at the head of the list.

Shortly after the organization of our association our denomination was thrown in a great struggle with the Separate Baptists, and the moral atmosphere was dark and threatening with the approaching storms of the current reformation, led by the followers of Alexander Campbell and the great anti-mission-schism.

We have seen some wonderful growth in our association—spiritual growth and material growth. The writer has attended summer associations that were so controlled by deep spiritual power that they were like pentecostal days or transfiguration scenes. As a small boy I recall the sermon of Rev. John B. Eager in 1881, at Liberty Church, in Tipton County, when he told the association that he was leaving for Rome, the eternal city, where he was to tell the true story in the very shadow of the Vatican. In 1892 we heard Rev. R. P. Mahon tell the association at Woodlawn Church, in Haywood County, in the words of Peter at the Beautiful Gate when he said: "Silver and gold have I none, but such as I have I give to thee." And Mahon gave his life then and there as a missionary to Mexico where he was to tell the true story to the natives in the land of the Montezumas.

In 1894 the association witnessed the offering by Rev. Nathan Maynard and his wife, Mrs. Bessie Maynard, of their lives and services as missionaries to far-away Japan, where they went to tell the "Sweet Story of Old" to the heathen of the "Flowery Kingdom."

The statistics now show that ten associations have been carved out of Big Hatchie during the past century. Big Hatchie has more churches now than the day of its organization. Last year we showed twenty-five churches with a membership of

4,343, Sunday schools with an enrollment of 3,257, the value of our church property is \$238,700. We gave last year for all purposes \$40,400.75, or about \$9.50 per member. The ten associations composing the territory of the original Big Hatchie Association now have 273 churches with a membership of 46,863, 237 Sunday schools, the Sunday school enrollment is 38,417, the value of church property is \$1,034,057. The contribution of the churches of these ten associations, the outgrowth of the Big Hatchie Association, amounted to, last year, \$569,153.

Within the area that first embraced Big Hatchie Association we now have one of the greatest Baptist Universities in the South and the greatest Baptist Hospital in the world. Each of these institutions is a great credit to our denomination that were conceived by Baptist ideas, constructed through the sacrifices and labors of the Baptist denomination, and maintained through Baptist services. The bush arbor of a century ago has blossomed into a temple of marble and stone dedicated to the glory of Jehovah, our God and Jesus our Lord and King. Our forebears reached the bush arbor by means of wagons, riding horseback or walking miles through dust and mud; we reach most of our churches or temples today by means of automobiles and over paved roads. The preacher's lining of the "old hymn," responded to by the congregational singing, has blossomed forth in the harmonious melody of the pipe organ, the entrancing music of the piano and the vibrating chords of the trained orchestra. A hundred years ago the children of our forebears took no part in church government; today they lead us in thought and usefulness in their B. Y. P. U., Y. W. A., G. A., and other organizations and auxiliaries. A hundred years ago the women sat on one side of the meeting house and the men on the other; today there is no dividing line when it comes to the seating of our membership in the church edifice; man sits with his wife where the usher directs him to be seated.

One of the outstanding features of our history is the work of our noble Christian women. We quote from our last state report some of the facts regarding the work of our women. Our association has a great part in this work. For the first sixty years of our association we had no women's organizations. Already the work of our women has assumed gigantic proportions. They have sought and are seeking through weeks of prayer for missions, the study of Royal Service, World Comrades and Home and Foreign Fields and mission study classes to perpetuate and strengthen the missionary spirit in our churches.

During the early history of our association the churches only had services one Sunday per month. A pastor and preacher would serve probably four churches in the association, but the membership also had services on Saturday before the regular Sunday services, and at the Saturday services the business pertaining to the church was transacted; and no matter how busy the men of the church were, practically all of them attended the Saturday services. In some church organizations it was mandatory that the male members would attend the Saturday services. In the early fifties we learn of one church, Covington, that had two pastors at the same time—Rev. Nathan Hays McFadden and Rev. Peyton Randolph Smith. That came about under the following circumstances: The Baptist church at Chapel Hill, two miles from Covington, burned. This organization consolidated with Covington church on the agreement that they were to retain their pastor, Rev. Peyton Randolph Smith, who was to preach one Sunday per month. Rev. McFadden, the preacher of Covington, was retained, who also preached one Sunday per month, a different Sunday to the one used by Brother Smith. This plan worked harmoniously and the brethren dwelt together in peace and unity under two pastors until the early sixties, when Rev. Joseph H. Borum was elected pastor. Brother Borum was elected clerk of Big Hatchie Association in 1852 and served as clerk for thirty-five years until in 1887 when he died.

James R. Graves was elected moderator of Big Hatchie Association at Ebenezer Church, Fayette

TENNESSEE COLLEGE FOR YOUNG WOMEN, MURFREESBORO, TENN.

Twenty-one years ago the effort on the part of Tennessee Baptists to establish a college for the higher education of young women was launched. The effort was well worth while. Already Ten-



nessee College has proved its right to live. Through many sacrifices, this institution has come upon this hour. Men and women, who believed that the education of young women was worth while, have prayed, sacrificed and labored to establish Tennessee College.

It was started with the right ideals and is destined, through the co-operation of its friends, to live to perpetuate the ideals so worthily presented in the beginning and maintained during the years.

If we may judge a tree by its fruits, Tennessee College truly is worthy to live because the young women who have been under its instruction are today numbered among the highest type of womanhood in the Southland. We cannot today recall a single young woman educated at this college who has not made good in life's great work.

The college is ideally located. There is no more beautiful spot in Dixie than the twenty-one acre campus, dotted with ancient oaks, on which the college stands. Murfreesboro is a healthful locality, in one mile of the geographical center of the state, thirty miles of Nashville and one hundred and eleven miles of Chattanooga on the main line of the N., C. & St. L. Railway. Good hard roads lead into Murfreesboro from every section of the state.

Sham work has never been done in the college. The graduates of Tennessee College are recognized by the state and are in demand for positions of honor and trust. There are no short cuts to an education. The college is a senior college with four years' academic work above the high school course. The eastern colleges and universities recognize her graduates and admit any to advanced standing who desire to do advanced work.

Tennessee College is the only senior college in Tennessee for young women. The college belongs to the Baptists of Tennessee and has conformed to every requirement to secure the college forever to the denomination of the state.

The campus, including all that pertains to the college, is worth \$358,000. This amount includes the campus, the buildings, the library and the laboratories.

The college now has no endowment. The only source of income is from the tuition of its pupils and five per cent of the contributions of Tennessee Baptists through their co-operative work in the state. The five per cent nets the college an income equivalent to an endowment of \$300,000.

There are debts against the college of nearly \$50,000. If the friends of the institution will now co-operate with us in our effort to raise \$350,000, it will mean the payment of the debts and give us the equivalent of the income on more than \$500,000.

With the competition of state education and the demands of the Southern Association of Colleges, it is absolutely necessary for this \$350,000 to be raised and paid within three years. Unless the college can enter the Southern Association of Colleges within the next few years, we will lose our student body and our standing among our sister colleges of the South.

Tennessee Baptists of Middle Tennessee have never done anything really big and worth while for the education of their daughters. The hour has struck for the friends of Christian education to do the worth-while thing for Tennessee College.

If the many friends of Christian education in Tennessee will do something now, it will not be long until Tennessee College will be one of our sources of commendable pride. Old Mary Sharp College has left her impress upon the womanhood of the South; Tennessee College must do the same thing for the young womanhood of this present generation.

We are appealing to Murfreesboro and vicinity from a civic point of view, to the trustees, to our Women's Missionary Societies, to the alumnae, to former pupils and the splendid Baptist constituency of Middle Tennessee to come to our assistance now and assure the raising of the \$350,000 in this campaign. The Executive Board of Tennessee Baptists has authorized this drive for endowment and debts. East and West Tennessee are caring for their colleges, and we of Middle Tennessee must succeed or be forever humiliated by beginning to build and failing.

The board of trustees has enthusiastically and unanimously elected Dr. W. M. Wood, the recent pastor of Belmont Heights Baptist Church, Nashville, Tenn., to lead in the endowment campaign as field representative. He now lives in Murfreesboro and is beginning to formulate his plans and give out information, and we confidently believe the friends of Tennessee College will rally to his support in this worthy undertaking.

The plan is this: Pledges will be privately taken after a public appeal has been made for the college. These pledges are payable, part in cash, one-third of the balance of the pledge payable in one year, one-third in two years, and one-third in three years, bearing six per cent interest from date, so the endowment may become effective at once.

We must endow or die. Tennessee College must live. We beg of you to gladly receive our field representative when he comes your way.

Committee on Endowment: A. L. Todd, E. L. Atwood, R. W. Hale, John L. Hill, I. J. VanNess.

RECEIPTS AND DISBURSEMENTS ON CO-OPERATIVE PROGRAM

July, 1928.

SOUTHWIDE

Foreign Missions	25%	\$5,000.00
Home Missions	11 1/4	2,250.00
Christian Education	8 1/4	1,650.00
Ministerial Relief	4 1/2	900.00
New Orleans Hospital	1	200.00
Total	50%	\$10,000.00

STATEWIDE

State Missions	18%	\$3,600.00
Christian Education	19	3,800.00
Orphans' Home	8	1,600.00
Memorial Hospital	5	1,000.00
Total	50%	\$10,000.00
Grand Totals	100%	\$20,000.00

The 19% for Statewide Christian Education divided as follows:

Carson & Newman College	5%	\$1,000.00
Union University	5	1,000.00
Tennessee College	5	1,000.00
Hall-Moody Fund	3	600.00
Ministerial Education	1	200.00

The following designated funds have also been distributed:

Home Missions	\$ 18.03
State Missions	1.36
Foreign Missions	613.17
Orphans Home	650.00
Ministerial Relief	10.00

A PRINCELY GIFT

A prominent layman, thoroughly loyal to the Co-operative Program, has sent word to the Headquarters of the Baptist Brotherhood of the South that he will contribute \$100,000 as an extra gift to the Christmas Thank Offering, to be applied on the debts of the denomination. While he requested that his name be withheld, he authorized the announcement of the gift in the hope that it might stimulate a great many laymen to do something worthy and even sacrificial in this effort.

The information that has come from a number of other prominent laymen throughout the South

regarding this Thank Offering is distinctly encouraging. These special offerings are sought from men who are able and willing to make this extra contribution and, at the same time, maintain at least their present standard of support to the Co-operative Program.

Letters of encouragement from other laymen who may see this announcement will be welcomed.

J. T. Henderson.

TENNESSEE BAPTIST STUDENTS ENJOY THE SOUTHWIDE STUDENT RETREAT RIDGECREST, N. C.

By William Hall Preston, Southwide Baptist Student Secretary

A splendid delegation of Baptist students from the colleges and universities of the South went by train and car to Ridgecrest, N. C., upon the occasion of the third annual Southwide Baptist Student Retreat, June 24-30, 1928. This meeting proved to be one of the best yet held for college students of the South. More than two hundred students and those vitally interested in student life were in attendance, representing nearly every state within the bounds of the convention.

Dr. R. G. Lee of Memphis, Tenn., was one of the leading speakers at the retreat. Mr. Clarence Bryan, president of the Baptist Student Union at the University of Tennessee, took a prominent part in the retreat. Mr. Frank H. Leavell, executive secretary of the Interboard Commission, was speaking on the Toronto World Alliance program which met at the same time as the retreat. The writer was in charge of the retreat. Those who went to the "Land of the Sky" seemed to be filled with eager anticipation and were not disappointed. Each one attending received a blessing.

The program began on Saturday evening with a sunset service, led by Mrs. B. W. Vining, Baptist student secretary at Baylor University, Waco, Texas. This was followed by an hour of Christian fellowship and later on the family altar, led by Mr. Preston.

On Sunday morning, June 24th, Rev. F. M. Purser, pastor of the First Baptist Church, Oxford, Miss., delivered the keynote sermon on "The Master's Minority." This message set the pace for the great addresses to follow. Dr. David M. Ramsey, president of Greenville Woman's College, Greenville, S. C., spoke on "The Overcoming Life" on Sunday night. Each evening the day was brought to a close with a family altar, led by the writer.

On each morning sunrise services were held, the theme being "The Master's Minority Guarding the Integrity of Christ." After breakfast a fifteen-minute period was devoted to the learning of new songs and choruses led by Miss Johnnie Lou Williamson of Mississippi Woman's College. Then followed the study of the Gospel of John. At 10 o'clock each morning a period was devoted to campus stewardship and soul winning. Dr. Thomas B. Maston of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, spoke on "Stewardship of Life and Influence," on the Monday morning program. On Tuesday Miss Lucille Loyd, state Baptist student secretary of Alabama, brought a message at this hour on "Stewardship of Money and the B. S. U. Budget." Miss Madaline Elliott, Baptist student secretary of Meredith College, and Rev. Eugene Olive, pastor of the University Church at Chapel Hill, N. C., led the other three morning hours on "Soul Winning."

The program from 10:30 until time for the noon address each day was devoted to a round-table discussion on methods of carrying on Baptist student work and the problems to be met. Secretary Preston was in charge of these periods. The noonday addresses were delivered by Mr. Preston, Dr. R. G. Lee of Memphis, Dr. R. J. Bateman of Asheville, N. C., and Dr. F. P. Gaines, president of Wake Forest College, N. C. The evening messages were brought by Mrs. J. M. Dawson of Waco, Texas, Dr. R. G. Lee, and Dr. F. P. Gaines.

The afternoons were given over to recreation. Plans for social programs were worked out and thoroughly enjoyed as they were presented. The sunset service at 7 o'clock was under the direction of Mrs. B. W. Vining. Besides the evening address,

demonstrations led by Secretary J. H. Pennebaker and special musical features were presented each evening.

The success of the Baptist Student Retreat came about through consecration and prayer. The power of "The Saving Few—the Master's Minority," was the emphasis throughout the entire week. Superintendent R. F. Staples of Ridgecrest and his splendid corps of helpers left nothing undone for the comfort of those who were their guests.

From the retreat came a personal dedication on the part of those present to a program of individual soul winning during the coming year. Last year many pledged to do their best to win ten; several were blessed by going even beyond that number. And others have worked faithfully.

Another happy feature was friendship hour just preceding the family altar. Groups of six each with a leader met and in their small circles discussed such interesting subjects as "My Christian Experience During My Freshman Year in College," "My Awakening Day," "My Experience in Soul Winning," "The Christian Who Has Meant the Most to Me," and kindred subjects. Miss Irene Ward of M. S. C. W., Columbus, Miss., was in charge.

Those who went from the retreat were strengthened in their faith and confidence in doing God's work through finding His will. Plans are being made to have next year's conference even more far reaching in its influence. Every campus will be asked to have at least one representative present. The time will be extended and the program made even more comprehensive in its scope.

NEWS AND VIEWS

Methodist Bishops Reply to Their Peer, in an article given out to the press last week. Bishops Edwin Mouzon, John M. Moore, Horace M. DuBose, and James Cannon, Jr., joined in the declaration which showed that the statement to which Bishop Chandler referred was sent out before we had prohibition and presented the true status of the whole situation in clear words. They further notified the defenders of "wet" candidates that they and their constituency would not be cowed by the clamor against "bringing the church into politics." We regret with our Methodist brethren that the beloved old bishop should have given out the untimely and misinterpreted statement.

It Pays to Advertise in Religious Newspapers, or so it would seem from the experience of the Willys-Overland Company. According to a recent dispatch, the company delivered at retail price 14,965 cars during the first fifteen days of July. This does not include their export sales. Their production has now reached the 1,500 cars-per-day mark, and the year's record will go far beyond that of 1927, reaching perhaps the figure 215,000 cars. This is the most phenomenal growth of which we know, and it is due in part at least to the fact that the Willys-Overland Company reaches the finest type of customer through the religious press of the nation.

We Are Made to Wonder that there are no great men and women of wealth today who have vision of the future enough to put their money behind poor but promising writers and artists. The Watchman-Examiner reported last week the death of W. E. Harmon who was, perhaps, the only American Philanthropist who did work of this kind. His gifts were distributed under the name de plume of "Jedediah Tingle," and many aspiring geniuses were aided by him. The Elizabethan era in English literature came largely because the nobility of England counted it a high honor to be able to take up some writer or artist of promise and back his talent with their money. Why not let American philanthropists follow their example?

We Are Beautifying Carson-Newman College, writes President James T. Warren in a news letter of last week. "In addition to conducting the summer school, the two houses for young women are

being refinished. Sarah Swann Home, built and endowed by Col. A. R. Swann of Dandridge, will have a new roof, new paper throughout, and all floors will be refinished, while large and modern bath rooms will be installed. Henderson Home is being repaired, repapered and refloored throughout. These improvements will be greatly enjoyed by the young women who attend our school next year."

Colonel Swann made these improvements possible through a specified gift for that purpose of \$10,000. In addition to that, President Warren reports that he gave \$25,000 as a permanent endowment the income of which must be used for the upkeep of the Sarah Swann Home.

Objections Are Raised to our carrying the advertisement of recent date in which Pastor J. H. Moore praised Governor Horton. It will be recalled that the paper carried a full-page advs. of other governor-aspirants in days ago. The editor could find no rule against accepting such copy. The rule of the paper is that all copy, clean in its character and free from offensive language or personal abuse, is accepted, provided no moral issues are involved. We fail to see where Dr. Moore assailed in any way a moral issue or jeopardized any moral values, hence the company that was willing to pay for the space, we felt, had a right. If we were wrong in the matter, we trust the next state convention will settle the issue by passing a rule against our accepting any form of political advertisement.

First Fundamentalist Church is the name of a motley organization of Shanghai, China, which recently came into being through the work, we are safe in inferring, of Charles T. Rankin, who is president of the University of China at Shanghai. Some Chinese Christians from various churches, including Baptists, have been induced to join the movement. It is akin to the union church of China and from the articles of faith adopted it is easily seen that the Presbyterianism of China is responsible for it. It announces itself as being "Anti-evolutionist and post-millennial." Any form of baptism is received. "Voting members"—evidently the "session" only can transact the business of the church. It accepts the Baptist view of the "church" and provides for associations and other bodies. Thus does Modernism bring into the world its spurious offspring and the true followers of the Lord Jesus lose their work in an effort to be loyal to the Eternal Word.

Red Bank Goes Forward in spite of difficulties that beset them. A letter last week, from Supt. Joe W. Smith, says that they have been through a gracious revival with Pastor R. W. Selman of Northside Church leading them. Five were added to the church. W. M. Griffitt of Monterey preached for them the last Sunday in July, and there was a splendid response to his messages. The Sunday school attendance holds around the 300 mark, and there were 115 in their unions. John T. Christenberry, associational worker, is with them in a training school this week. Things are bright for this young church.

Mr. Raskob Is Called on the child-welfare issues of the day. William Tilton, chairman of the Massachusetts Parent-Teacher Association, recently submitted to him a questionnaire which he will find hard to answer. For one thing he is asked to explain how he hopes to help little children through his plan of having free liquor for every home, and what he will do with drunken fathers who get their liquor in their homes instead of in saloons. He further asks Mr. Raskob for his information relative to the English beer experiment of 1832 which, according to Sidney Smith, "left everybody sprawling." Other systems similar to that advocated by Raskob are mentioned, and he is asked to tell how his plan will work when these failed so ignominiously. It is time for these questions to be studied.

Brother S. W. Tindell of Johnson City appreciates the fine work of Dr. E. Y. Mullins in the pronouncement about the Democratic convention. He says: "I thank you heartily for the publication of

those two articles, declarations of James E. Caldwell and Dr. E. Y. Mullins. Dr. Mullins' address especially was one of the clearest, cleanest-cut expositions of the great pow-wow at Houston that has been made or is likely to be made during this crucial test of the American electorate."

Off for a Vacation, writes Pastor A. T. Allen, who, with his family, left July 31st for a trip through the West. They intend to visit Colorado (Springs, Pike's Peak, Salt Lake City, Yellowstone, Lake Louise, the Canadian Rockies, Seattle, San Francisco, Los Angeles, Yosemite, and Grand Canyon and return through Texas. The trip will take them about two months, and the church graciously added a month extra to their regular vacation period. During his absence his pulpit will be supplied by T. V. McCall of Gainesville, Ga., Claud W. Duke of Tampa, Fla., W. M. Wood of Murfreesboro, R. W. Selman, and D. B. Bowers of Chattanooga. The deacons of the church are carrying on a good work, visiting the members of the church and looking after the various organizations of the body.

The Baptist Student, one of the Sunday School Board publications, now has on a campaign for increased circulation. Five thousand new subscribers are desired, and Tennessee is asked for 400 of these. Secretary Frank Leavell of the Interboard Commission, now a part of the Sunday School Board's organization, and William H. Preston, one of the field secretaries of the board, are joint editors of this magazine which is intended for students in college and which ought to reach out to include the students in all our high schools.

Pastor W. W. Crouch of Dunlap sends in a word about the revival, in which L. S. Ewton of Nashville did the preaching. He says: "In many ways it was the greatest meeting that has been conducted here in years. The whole town and surrounding community was deeply impressed and the church experiences a great uplift. The meeting was held in a tent and immense throngs crowded the tent every night. The climax came on the 29th, when Brother Ewton preached two great sermons on the 'Second Coming' and I baptized 25 fine young men and women before what is estimated as a crowd of 1,000 people." Brother Ewton was back in the place of his nativity and among friends, for Sequatchie Valley loves and honors him.

Second Church, Columbia, has just passed through a gracious revival season with their pastor, V. E. Duncan, doing the preaching. The largest crowd of the meeting was present on the night of the 29th of July when the meeting closed. Fifteen were baptized, 18 made professions of faith, and some united by letter. According to many members of the church, it was their best meeting in years. The men of the church are active in Christian work and conduct programs in neighboring churches Sunday afternoons. The work is looking up in this field, and we trust some other nearby church will take the spare time of Brother Duncan so that he may remain on the field. Second Church is only a part-time church and therefore does not support a pastor alone.

New Zion, Mississippi, has been through one of her greatest revivals. This church is located near Tylertown, and J. L. Price is the pastor. J. R. Kyzar of Nashville did the preaching with great crowds attending. The day audiences numbered as high as 300 on week days, and the last Sunday estimates placed the size of the congregation at 1,500. Twenty-six people made professions of faith and were added to the church by baptism. Mrs. Kyzar organized and trained a junior choir which rendered good service during the meeting, assisting an adult choir of seventy voices.

There were eleven additions to Providence Church, Crockett County, during a revival in which Pastor J. W. Camp was assisted by Ira E. Cole of Newbern.

W. C. Stewart of Houston, Miss., is with Pastor Brame and the Bells saints in a revival which began last Sunday.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

Scientific Evidences of Creation and the Flood as Taught Literally in the Bible

By BEN A. ALLEN

Lecture No. 8

THE HEBREW ACCOUNT CHECKS WITH SCIENTIFIC THEORY

The Hebrew account of the Flood first mentions a period of 150 days in describing the waters while their fury was increasing or "prevailing." From a close study of the whole story it seems this first 150 days constituted the Flood proper—that is, the active and destructive part. The remainder of the time was covered by the preliminary rain and by the much longer time of drainage. Of course the mighty tidal waves could flood the land much quicker than the water could run back of itself.

The second mention of 150 days seems to cover a period of gradual decline in the waters. In the Septuagint, or original Greek Hebrew Bible, the word "the" is not used before this second 150 days, and there is nothing to show that it had reference to the first 150 days. It means a second 150 days. Even after the tidal waves ceased, at the end of the second 150 days, there must have been much of the water still on the land, perhaps most of the land in the low countries still covered. Rivers had to be cut out and drainage systems had to be cut out and established completely anew.

As the water arose, its terrible anger and growing power are vividly expressed in regular progressive order by these words: "Increased," "prevailed," "increased greatly," and "prevailed exceedingly" for 150 days.

Some might think the Ark of Noah, or any other ship, even of our times, could not endure such gigantic tidal waves at such speed. But he built the Ark in the low valley of the Euphrates river, and the terrific rain flooded the valley and floated the Ark before the tidal waves became high enough to be serious danger. Our theory calls only for gradually increasing tidal and earthquake action till the 150th day, and then gradual decline in both till the 300th day. As soon as the Ark floated in deep water it was safe, for on the high seas the only result of a tidal wave is a gentle up and down movement covering a considerable time. There is little or no actual transfer of water. There being only two such tidal waves each day, each one would be twelve hours in passing any one point, and this could not be noticed on board the Ark. It was only when this immense bulge of water hit the land or shallow water that it became sweeping and piled up in a crest and was dangerous.

Where the account says, "All the fountains of the great deep were broken up," it may mean either the upheaval of the ocean bottom by earthquake upheaval, or extraordinary tidal action of the ocean, or it may mean both, for the tidal action would necessarily follow. But it is also possible it meant the collapse of the underground water ways and of porous rock and sand by which the land must have been watered, for we find evidences of these great water passages in the mines today. These words may have meant all three events.

Where the account says, "the windows of heaven were opened," it evidently infers something more than ordinary rain. These words are used twice, but the word "rain" is used also, and in the ordinary sense, giving us the impression that water fell from the heavens, not only as rain, but in some way not described as rain. I suggest the cloudbursts common in the tropics. That it rained forty days and nights is not doubted or questioned, but the idea that "the windows of heaven were opened" only forty days seem not well founded. The first mention of forty days is that it rained that long after Noah entered the Ark. With the second mention of forty days, rain is not mentioned, and it is stated as the length of time the waters were coming up on the land before the Ark floated, and this is probably the same forty days as the first or partly so.

Another reason for distinguishing between the opening of the "windows of heaven" and the rain is that the "windows of heaven" are definitely mentioned as closing at a later date, when the climax of the flood had been reached and after the rise of the strong wind that drove the waters back. This is at the end of the first 150 days. Here it is very significant that the same words used at first to describe the opening of the windows of heaven and the breaking up of the fountains of the great deep are used again to describe the stopping of both, but, though these were "stopped," the rain was only "restrained." Thus it seems clear that, at the same time and for the same length of time—that is, for the 150 days—the waters came from above in rain and in cloudbursts, or some other such way we do not now understand, and also from below, from the ocean; but the rain, though restrained, was not stopped then.

It is a striking fact that the great amount of rock laid down in fresh water during the flood calls for far more than forty days of rain, and agrees more with the whole 150 days of mighty cloudbursts and torrents, such as the world never saw before and never will see again. Such sudden cold, and the spreading out of the waters over all the land, could but produce every extreme form of downpour, when the bitter cold found so much warm water spreading out all over the earth to act upon. The ocean water had a strong, if not even an equal, competitor in the land water, as the material laid down now shows by comparing the amount of land sediment to ocean sediment.

TIDAL ACTION, PERIOD COVERED, AND BIBLE TIME INTERVALS CHECKED

Some expressions strikingly full of scientific meaning began to be used to describe the action of the waters during the second 150-day period. It says the waters "returned from off the earth continually," but the margin says, "In going and returning," "in going and decreasing," indicating just the tidal action science has calculated. Evidently the translators did not catch the point now revealed.

From the Hebrew account it seems that the Ark grounded at the end of the first 150 days. It was then just two months and fourteen days from the time it grounded till they could see the tops of the mountains. Then it was four months and twenty-six days longer before the ground was dry enough to live on where they landed. (We must not infer from this that the flood was not still covering much of the land, if not nearly all of it, or that the rainfall had returned to normal, or that floating ice and glacial ice as floating icebergs, where elevation and northern latitude favored them, had yet returned to normal.) Taking both the latter periods of time, a total of seven months and ten days, and subtracting it from the one year and ten days since the day the waters broke loose, and we have exactly the 150 days the story mentions as the more destructive part of the flood. This not only checks every date given in the whole story, but it agrees exactly with the 150 days scientists have worked out for the rise of the flood, and the 150 days for its fall, little dreaming that they were checking the Hebrew account to the day. As a countercheck, this 150-day period may be had by simply taking the first date mentioned, the day the waters broke loose, from the second date mentioned their highest and began to go down, the Ark grounded, thus showing that the end of this first 150 days was the day the Ark grounded. Thus, it seems natural that, on the day the waters reached their highest and began to go down, the Ark found permanent lodgment on the highest, or higher ground in the vicinity. That was the first day permanent grounding was possible, let alone safe.

After Noah had built an altar and made an offering thereon, God said that "cold and heat, sum-

mer and winter," should not cease while the earth stood as at present. Now this is the first mention of cold and heat, summer and winter yet made in the history of the earth. It is also the first mention made of "seed time and harvest." Though this is not conclusive proof, yet it is peculiarly corroborative of our theory of a universally and continually balmy climate before the flood.

Of course we must labor to avoid being so wise in our own conceits as to erect a theory or theories that exclude greater wisdom on God's part, or even to exclude the exercise of powers and processes incomprehensible to us and to our science. To do so is to go blind. In this lecture I am merely trying out the theory that seems to me to square with most of the facts as I see them, but I do not claim this theory is exclusively correct. Will you join me in a sincere search for God's finger prints on things, to take the Bible Flood story as a working theory for scientific investigation?

EIGHTEEN REASONS FOR THE PERPETUATION OF THE MOUNTAIN SCHOOLS

By J. L. Jeffries, Principal Harrison-Chilhowee Institute

1. For those who are inaccessible—and will be so in our hill country—to public high schools necessitating their boarding.
2. Public schools do not and cannot maintain safe boarding facilities.
3. Parents prefer to place their girls and boys in well-regulated dormitories.
4. For those of mature age who hesitate to re-enter public schools because of the embarrassment of age and classification.
5. Many parents prefer that their children be trained in schools predominately religious in atmosphere.
6. For orphaned children.
7. For fatherless children whose mothers find it necessary to work to support the home.
8. For motherless children whose father of necessity must be away from home and feels incompetent to give them the proper training.
9. For those children victims of that condition of modern life—the broken home.
10. For those whose parents wish to change the environment.
11. Schools where the environment may be such that the young man may hear the divine call to the ministry and religious service.
12. The schools give Bible training for religious leaders and instructors.
13. These schools are feeders to the denominational colleges.
14. Their support fosters denominational pride and loyalty.
15. Being fostered by the sacrificial spirit of their contributors, these schools transmit this spirit to their students.
16. They should be perpetuated when we remember what they have done, when we realize what they are doing and when reason shows us what we may hope for the future.
17. This school, or other schools of its type, should not exist merely as another high school. It must be different. In it should be embodied every teaching and the spirit of all Christian ideals. This alone would justify its existence.
18. The all-wise Father has placed in the hearts of men and women a response to appeals for schools of this character. Those thus responding are blessed. Then surely there is divine approval here.

CAN YOU MATCH IT?

(Send your best original joke.)

Mrs. W. B. Paul of Nashville gives us another one fresh from the lips of a little child. Little Carolyn Baker, aged five, granddaughter of Rev. and Mrs. I. N. Strother of Memphis, was sitting with eyes open and brain hard at work. She suddenly saw a man passing who had on shiney leather leggins and cried, "Grandmother, is that a boot-legger?"

Shallow men believe in luck; wise and strong men in cause and effect.—Emerson.

THE NEWS BULLETIN

REV. JAMES A. CLARK AND FAMILY

Of Covington, Tenn., Recently Spent Month's Vacation at High Point
By Lloyd T. Wilson

The Rev. James A. Clark, who was the popular pastor of First Church, High Point, for eight years or more, spent the month of June visiting old friends and relatives in and out of High Point. His family came with him. They were on their summer vacation. While they made High Point their headquarters, they were in and out in the state much of the time, so Mr. Clark was with us only one Sunday morning. We urged him to preach a second sermon, but he declined, saying he was not on a preaching trip, but simply out for a rest. The morning service was announced so that his friends could know he was going to preach, and they came out in great numbers, overflowing the auditorium, notwithstanding chairs were used in the aisles, and many were forced to sit in the Sunday school annex. He preached an inspiring sermon, and it was greatly enjoyed. Dr. Clark has a most pleasing personality, has a fine delivery, and is a very strong preacher. Mrs. Clark very kindly accepted an invitation to teach the great class of women she had served so long during her husband's pastorate here and was with them the last Sunday morning they were in the city. Other classes dismissed to join this class, and all were charmed with the way she presented the important lesson of the morning. Mrs. Clark is considered an unusual woman and is wonderfully gifted as a teacher and worker. I feel like congratulating my good friends of Covington church when I think of them having these two most gifted workers to lead them in the work of the kingdom.

WORD AND WAY SELECTS NEW HEAD

According to the last issue of the Word and Way of Missouri, some friends of the paper had become interested in knowing what provision has been made for the perpetuation of the paper after the venerable editors Maiden and Brown have answered the summons from above. The answer was given when, at the last meeting of the board of directors of the Western Baptist Publishing Co., Mr. Joseph E. Brown, son of Editor S. M. Brown, was elected president of the publishing company. A year ago he was made associate editor and will continue in this capacity. He will give his time to the management of the publishing company.

Mr. Brown has had splendid training for the new field of service, having served for some time as head of a big trust company of Kansas City. He is a graduate of William Jewell College and a graduate of the law department of Columbia University. He is a licensed preacher and has served as supply for many nearby churches to the delight of their congregations.

We congratulate the Word and Way upon having this splendid scion of one of her editors to take his place. It bespeaks success for the publishing company for it to have him as its head. We welcome him into the fellowship of our Southern Baptist Press Association. We need his fine business knowledge in the solution of our financial problems.

PALACIOS ENCAMPMENT LARGEST EVER

Four Thousand Baptists Attend the Texas Meet

According to the East Texas Baptist, the recent encampment at Palacios, Texas, was the largest in the history of the institution. The entrance receipts showed 4,000 in at-

tendance during the sessions of the body. More than 1,000 enrolled in the various classes, and the average attendance at the special programs was 700. One hundred young people dedicated their lives to special Christian work. Plans for immediate enlargement of the grounds and work were perfected.

GERMAN-AMERICANS TURN TO HOOVER

Word has just come from the Progressive Magazine published in Chicago to the effect that the Progressive Magazine and allied interests under the patronage and support of German-Americans have turned to support Herbert Hoover for the presidency. According to advance information given out from the office of the Progressive Magazine, this announcement has caused much to do among the ranks of Smith supporters. A complete account of the change and the reasons for it will appear in the August issue of this magazine. Among those who issued the call for support of Hoover are G. W. Angerstein, Steuben Club, Chicago; Frederick F. Schrader, editor of the Progressive Magazine; T. G. Angerstein, president National Historical Society; Walter R. Miller, vice president Steuben Club; Walter H. Brandenburg, vice president Board of Education, Chicago; John J. Gorman, former member of Congress from Illinois. This is a formidable line-up, and it is safe to infer that it will carry a large part of the German vote with it. Yet the Smith crowd are trying to antagonize American voters by calling Hoover a Pro-British candidate! Let us thank God if he is.

DARWIN POUNDED AGAIN

Evolution Down, Not Up

According to an International News Service dispatch of last week, Professor Schindewolf, one of the leading scientists of Germany, has issued a challenge to the advocates of materialism. In an address before the German Society of Prehistoric Research he declared that man has not evolved from the animal. On the contrary, he evolves toward the animal the older he gets. He further asserts, according to the dispatch, that the early development of the individual through the embryo does not repeat the supposed ancestral animal forms as was hitherto assumed.

One by one the scholars are showing their honesty by delivering their souls on this issue, and every time a big scientist comes out as has this professor, our little puny preachers who have espoused the cause of materialism by swallowing the evolution dogma are made to appear before the public eye what they have always been in the eyes of the sincere believers in God's word—silly imitators of self-elevated priests of higher learning.

BIG EMORY'S QUARTERLY MEETING

The quarterly meeting of Big Emory Association was held with Wartburg Church, July 19 and 20. This was the time for the annual election of officers, and the following were elected: Director of Laymen's Work, H. G. Cherry; Superintendent W. M. U., Mrs. T. F. Goodwin; Sunday School Superintendent, T. L. Cate; President B. Y. P. U., O. W. Robinson; Junior and Intermediate Leaders, Mrs. Vick Foster. Their addresses are Harriman.

An interesting program covering each phase of the associational work was presented, and we are expecting to do a great work during the coming year. Wartburg Church did their part well in entertaining the meeting.—Ada Robinson, Reporter.

THE W. C. T. U. OPPOSES AL SMITH

Governor Smith's repeal of the New York state enforcement law, characterized as the worst blow ever delivered at the federal constitution, has resulted in the worst vice conditions in the history of the country, according to a report just issued by the Committee of Fourteen in New York City.

The officers of the Tennessee W. C. T. U., Mrs. Minnie Alison Welch, president; Mrs. Grace Williams Robins, vice president; Mrs. Minnie K. Gilbert, recording secretary; Dr. Lilian W. Johnson, corresponding secretary; and Mrs. Elizabeth D. Collins, treasurer, are issuing a call to the democratic women of the organization throughout the state to work to defeat Governor Smith, to work for dry senators and representatives and dry members of state legislatures, regardless of party.

W. C. T. U. workers throughout the land are taking the same stand. Mrs. Nellie Burger, a democratic leader in the state of Missouri, and president of the state W. C. T. U., as well as being a national W. C. T. U. official, says:

"Governor Smith is not only personally wet, but is opposed to the eighteenth amendment and its supporting laws. I consider his election would be a world-wide calamity. This is the most serious situation which has confronted our country since the Civil War. Since the wets are counseling their followers to disregard party lines, I am working for the same end among the drys."

"Governor Smith is his own platform. He is officially and personally wet," is the message to the W. C. T. U. from the national president, Mrs. Ella A. Boole.

"It is well known he is not a total abstainer, and the fact that the democratic platform is dry and that the candidate for the vice presidency is a dry does not change the situation. The election of Governor Smith would be the greatest victory the wets can gain at this time."

SUNSET IN HONG KONG BAY

By A. R. Gallimore

Resplendent though the sunrise may be, there is nothing so soothing and mellow as the sunset, and especially does this seem true of the sun after it has passed over the Oriental landscape. Sunsets in China are beautiful indeed. We wonder if it may be because it shines with such brightness and intensity here in this tropical clime that we are willing to have the king of day hide his face behind the mountains. "Down Hills," the Chinese would say.

It was the evening of a June Sabbath that we were standing on a hillside overlooking a village toward the west and down at the waves coming and going upon the sand near by. Not a sound could be heard except the lashing of the waters and the talk of the fishermen down by the sea as they were eating their evening meal. It was the close of the day, a day that had been warm and sultry, and even the children on the sailships in the little harbor were languid and quiet. In our imagination we could hear the chimes of the cathedral bell a few miles away in Hong Kong.

The smoke from the many roofs was still lingering over the village after the preparation of supper, but what added a glow to it all was the beautiful tints of the sky still lighted by the sun which had already sunk below the hills and mountains in the distance, some of which were lathed with mists and clouds. But there were all the tints of the rainbow—orange and gold and yellow and purple and shades of green—all blending and still diffused by the streams of light radiating from the great ball of fire lighting up the horizon with a glorious halo. But the twilight does not last long, and soon the darkness began to fall and the stars one by one began to appear, and then it was not long until we could begin to trace the constellations, with the great Southern cross eclipsing them all.

Then, as the night grew more dark and sombre, a flash of lightning would light up the heavens anew and disclose to us the great sea all about us and the flying sails of the fishing boats as their owners toil through the night.

At the close of such a day Jesus often returned to his little group tired and weary and worn in body, wishing for a time of quiet and communion with the Heavenly Father. But, alas, there were too many who were seeking him, and they came for his healing touch and the light of his countenance.

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away."
Canton, China.

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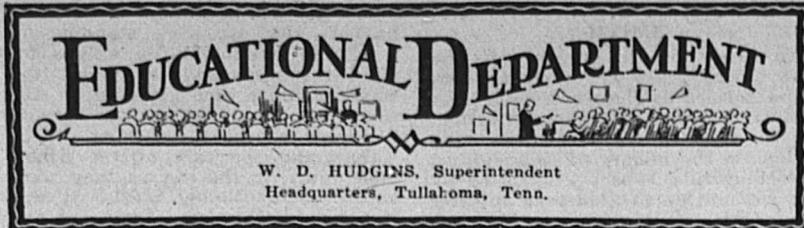
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B. Y. P. U. WORKERS
D. N. Livingstone, State Director
Miss Roxie Jacobs, Junior and
Intermediate Leader

SUNDAY SCHOOL NOTES

Miss Dorothy Davidson is in a training school this week at Athens. They report a good time there. Miss Dorothy is also secretary of the Jefferson County Sunday School and B. Y. P. U. Convention.

Mr. W. P. Littlefield writes from Adamsville: "I have arranged for a training school at Chewalla this week. The association met last week and had the best session in its history. Things are looking up in McNairy County."

Everett Redd writes: "We had a very good school at Hannah's Gap under the conditions. Had an attendance of about twenty in my class each evening, but I had only seven to take the test. I think I will have five or six to take it by correspondence."

Mr. L. B. Noblitt writes from Sweetwater: "I held a training school last week at Union, McMinn. The school was recognized on July 22nd, and prospects are brightening up for this church."

A fine report comes from U. W. Malcolm: "I report a successful week ending July 29th, at Green River. I taught B. A. S. S. in the afternoon with an enrollment of 14 and an average attendance of 20, and I held evangelistic services at night. God blessed us with a great meeting, 13 professing Christ, and 12 additions to the church, 11 of whom are candidates for baptism. There is only one person who will lead in prayer at Green River—a woman. This association is in need of some faithful working pastors, as I see it."

Mr. Paul Branson writes from Washburn: "We fully appreciate your spirit regarding the class, and we shall expect you on that date, perhaps Sunday morning, as you would like to see our Sunday school at work and better understand our needs. We accept the thought of mentioning no one's name in regard to asking for Brother Livingstone, but we want you to feel and know that our little church stands for things. Of course it gets a great deal of persecution, but it is a real Missionary Baptist Church in all the words mean. It stands close to all our workers and all our boards, and, as perhaps your wide experience has taught you, the little country church had a hard time to do all these things, but we have a strong, loyal pastor who earnestly teaches us, and we are trying to have a New Testament church."

Great Rural Program in Tennessee

Beginning on August 12th, we begin a six weeks' program of rural work that has never been undertaken in this state before. Beginning in Sweetwater Association, we will put on a simultaneous training school each week until September 15th. In these schools we will meet at a central church for the morning sessions where we make our reports from the various schools and plan and counsel together over the various problems that may come up. We will also set apart a definite hour of prayer each day for the success of the work. At this central meeting all the workers will gather and with them every pastor, superintendent, teacher and other workers of the local churches.

The central church will serve lunch at noon, and then early in the afternoon these workers will scatter to their respective churches over the association for work in the afternoon and night. A training school will be conducted in every church in the association that will co-operate. In Robertson County every church entered into the work with enthusiasm. It is hoped that the same thing will be true in all the others. We will have from 25 to 35 workers each week, owing to the number of churches co-operating. The line-up is as follows:

August 12th, Sweetwater Association, central meeting held with the Sweetwater Church.

August 12th, Maury County Association, central meeting at First Church, Columbia.

August 26th, Gibson County Association, northern section, with the central meeting at Trenton.

September 2nd, Gibson County, southern group, with the central meetings at Milan and Humboldt.

September 9th, Crockett County Association with the central meeting at Alamo.

We covet the prayers of all the people for this strenuous program.

That Christmas Offering

We want to be loyal to all our causes; and while we believe that any special campaign only takes from the regular program in the end, we are going to co-operate in this Christmas offering to our South-wide causes. However, we do insist that our churches stay by the Co-operative Program and support State Missions and the Orphanage in their gifts during October. We also insist that all extra gifts be over and above our regular gifts to the Co-operative Program. We are, therefore, making this appeal. First, that we urge our people to give right on to the regular budget as usual. Second, that we stress these extra appeals as extra causes and demand extra gifts, and none of it to come out of the regular Co-operative Program subscriptions. Third, we are offering this suggestion to all our workers and local people. We are making this suggestion and then are backing it by adopting the plan for ourselves and household. That is to leave off all Christmas cards this year and all the extra gifts that can possibly be left off and let the money that would otherwise go for cards and stamps go to this Christmas offering. If all our people would give to the special causes what they ordinarily spend for Christmas cards, we would pay the debts of our boards and never miss it. The people would be just as well off without all this custom, anyway. It is a custom and should be cut out because the habit is being commercialized, and to the hurt of the people who use them. We therefore say to all our friends now that they need not expect a Christmas card from us this year. We will think of you just the same and love you even more because the sacrifice will call forth even greater and truer love for those we count our friends.

A Present-Day Tragedy

Of all the outstanding tragedies of the present time from an educational and moral viewpoint is the way our great daily newspapers are using their editorial columns. If we know anything about the purpose of a great paper, it is that their edito-

rial columns should be the greatest educational agencies that the country has. They should through these columns bring to the ordinary man the facts about world conditions and set forth clearly the things that the ordinary man should know and know about. As it is, some of our papers are using their editorial columns for months and years besmirching the characters of men and destroying what little confidence the ordinary man already has in his neighbor. The campaign just closed has been the bitterest and lowest from the angle of the papers that this state has known for a long time. Enough has been said against the characters of men in high places to undermine every ounce of confidence a citizen might have in their elective officers. When this is done, we are robbed of the educational values that we pay for when we buy the papers. It has come to the point when the people should rise up in their righteous indignation and condemn our papers for such mud-slinging and demand that they give us news and information about state and national affairs and concerning the facts and interests of the public citizen.

Rev. R. T. Skinner, leaving Tennessee for Alabama, writes: "Probably you know by this time that I have accepted the care and call of the Central Park Baptist Church of Birmingham. It is one of the brightest prospects in the city there. I move there the middle of August. I have had it under consideration for some time and finally have decided to go. There is nothing here to cause me to leave. I simply see a larger field of usefulness there."

There is not a preacher in the state that we would be sorrier to lose than Brother Skinner. He has served long and well in our churches and on our board. He was a member of our educational committee and never failed to support the department in every possible way. We grieve over his going and shall follow him with our earnest prayers. Brother Skinner has been a real pastor to us personally and we love him dearly.

From Brother Canup, in Holston: "I will be at Beulah this week and will be at Buffalo Ridge next week. I shall plan to be with you at Sweetwater and have made my program to be with you in the simultaneous campaigns until school begins about the middle of September. I shall have to cancel my engagements in this association, yet I think the work here is in fine condition, and with our Sunday school association in September, I think we can climax the work and begin a work with local workers that will be of great value in the association. We are counting on you to make the main address of the meeting at the morning hour. I am enclosing a letter that Brother Hunter has sent out stating the time of the meeting, object, etc. Please advise us whether or not you can arrange to be here on September 10th. I believe I asked you for the first Sunday in September, but have learned that the date has been changed. Write Brother Hunter, so he can get his program printed before the association meets, because at this meeting the Sunday school work can be advertised. He also wishes to get out another letter to the pastors and superintendents."

Rev. H. D. Hagar writes concerning his training school just closed: "Brother Jesse Daniel has just closed a good training school in our church with great success. I am pastor of four country churches and am seeking to develop them along all lines of our best work and methods. Thank you for his splendid services, and we ask that you pray for our success."

Quotation from a letter just received from Rev. Evie Tucker, Livingston: "I am writing you this that you may know that your son, Brooks, did a splendid piece of work here. There will be about the same num-

ber of awards as a result of his work that there were from the four workers we had here last year. Maybe we worked Brooks too hard. He conducted three classes, so far as I could tell, with great delight. He is a son to be proud of indeed. May He abundantly bless him and use him in a great way for the salvation of the lost, and I am sure a father and a mother could ask for no greater reward."

Lewisburg Training School

We have just closed a successful B. Y. P. U. training school at Lewisburg which was conducted by Everett Redd. Everett was raised in Lewisburg and has long been a member of our church. However, he is not a prophet and therefore is held in high esteem in his own country. Our people all greatly appreciate this fine young man who is preparing to give his life to Sunday school and B. Y. P. U. work. He returns to Jonesboro, Ark., this fall to complete his education. He is going to be one of our most useful field workers, and we hope that Tennessee will land him, and let him have headquarters in Lewisburg.

C. D. Creasman.

We do not have room on our page to give reports from all the Rural workers each week, but glad to report that each of them is doing good work. All busy every week and report good schools.

We are glad to receive a nice list of names for awards sent in by Dr. Doak S. Campbell, Nashville. Dr. Campbell is known to some of our people as State Secretary of Arkansas, and later President of one of Arkansas's Baptist colleges. He is in Peabody College, and as his custom is, gives time to Religious Training wherever he goes. We are glad to have him in our state and hope to use him when he has time to give us.

We are falling behind in Standard Schools this year and we trust that our superintendents will check up on their schools and help us to come up to the number we had last year and more. Last year at this time we had 26 standard schools while up to this date 1928 we only have 12 standard schools.

Tennessee leads the south in Standard Intermediate Classes, and only one state, Texas, beats us in Standard Departments. Let's beat Texas once!

We have been enjoying this week a class at Park Avenue Baptist church, teaching "Growing a Church." In spite of political speakings within a block of the church the first two nights, and the excitement caused by the election the other two, so far we have had an average attendance of more than 35. Wednesday night, we had 77 in class, but lost a lot of them Thursday night on account of the election being on close by. We have greatly enjoyed the week with fine workers in Park Avenue, and the good pastor, Brother

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Four Great Conventions

It was our joy last week end to attend four splendid meetings of our state. On Friday morning we left at five o'clock and drove with Douglas to Cleveland, where Rev. C. F. Clark took us in his car and delivered us at the place where we were to speak at eleven A. M. This meeting was the Polk County Convention or Fifth Sunday meeting held at Benton Station. We spoke at eleven and also at one P. M. They organized the association into a full and complete organization and voted to put on the entire associational program.

We left in the early afternoon in time to catch the train at Westmoreland into Knoxville. Friday night we had a conference with Swan Haworth concerning the simultaneous training to be held in the various associations. Early Saturday we drove to Clinton Association where we spent the entire day and evening attending the Clinton Sunday School Convention. One of the best meetings that Clinton has ever had with around 20 churches represented and a very instructive and interesting program. At the evening service the local B. Y. P. U. of Clinton gave a splendid program and we had the privilege of speaking on B. Y. P. U. work following their program.

Sunday morning Sam Knisley came for us and we spent the morning with Convention in session at Fairview church. This convention also was the largest and best ever held. One church twenty miles away had 75 delegates at the convention on Sunday morning. Early in the afternoon we drove with Knisley to Piedmont where the Jefferson County Convention was in session. We had a chance to talk on B. Y. P. U. work and then rush to Knoxville just in time to catch 25 out for Chattanooga and the office for Monday. These were great days in our experience for the enthusiasm of the young people helped us.

NEW BOOKS REVIEWED

Blazing New Trails. By Archer Wallace. The Doubleday, Doran & Co., Inc., Garden City, New York. 149 pages. Price \$1.

The author, whose talent lies in writing for boys, has told fifteen stories of fifteen missionary heroes working in every section of the world. Any one will read with great interest these irresistible stories of how these heroes have become all things to all men in order to win some. Boys will especially delight in such stories as those of Paton digging the first well ever seen in Aniwa; of Mackay of Uganda repairing his boat after it had been crushed by a hippopotamus; of Dr. Shelton working in Tibet, amputating as many as thirty-one diseased arms and legs in a single day, and the many other stories. The book is a great challenge.—W. R. P.

Deepening the Spiritual Life. By M. P. Hunt. Published by the Pentecostal Publishing Co., Louisville, Ky. Price, 25 cents.

Another splendid tract from the pen of our beloved "Mighty Pretty" Hunt, former pastor of Twenty-second and Walnut Street Church, Louisville, and now pastor of a daughter of that congregation. The little book is what its title indicates—some discussions of the way to deepen one's spiritual life, and it does not disappoint the seeker. It is written in a fascinating and gripping way and will prove a blessing to all who read it.

Stories of Grit. By Archer Wallace. Published by Doubleday, Doran & Co., Garden City, N. Y. \$1.

This is a story book for boys and contains a series of brief biographies of boys who made good against seemingly insuperable obstacles. George Matheson, the blind boy who became poet, preacher and author; Josiah Wedgwood, the lame boy who became the world's greatest potter;

Edward Bok, the Dutch boy who became the great editor; John Kitch, the deaf boy who became a great Bible scholar; Booker Washington, the slave boy who became a great leader; Andrew Carnegie, the immigrant lad who became a great capitalist and philanthropist; Rodney Smith, the famous "Gypsy" Smith, modern evangelist; Frances Parkman, the sick man who never gave up—these and others are given in the volume and in such a way as to inspire any boy who may dream of greatness.

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 Young People's Field Worker Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

CONGRATULATIONS TO SHELBY

Shelby County W. M. U. is first to pass their 1928 quota of new organizations. We heartily congratulate Mrs. Lyman Leatherwood and her splendid assistants. Of course she will not stop, but will organize twenty-five more. Watch her do it! Salem lacks only two and Gibson three. They will soon go far over the top also.

RUBY ANNIVERSARY QUOTA

We give below the number of new organizations reported to us from January 1st to July 31st, also the quota of each association and the number that should be organized by December 31st:

West Tennessee		
New Organizations		
	Quota	Need
Beech River	4	10
Beulah	1	10
Big Hatchie	5	15
Crockett	0	10
Dyer	3	15
Fayette	2	10
Gibson	17	20
Hardeman	3	15
Madison	12	20
McNairy	0	10
Shelby	26	25
Southw. District	0	10
Weakley	5	15

Middle Tennessee		
Bledsoe	2	10
Concord	5	15
Cumberland	0	10
Duck River	8	20
Giles County	0	10
Indian Creek	0	10
Judson	0	5
Lawrence	1	10
Mauy	3	15
Nashville	17	25
New Salem	3	15
Riverside	1	6
Robertson County	4	20
Salem	8	10
Stewart	0	5
Stone	4	10
Union	0	5
William Carey	5	15
Wilson County	0	15

East Tennessee		
Big Emory	5	15
Campbell County	2	10
Chilhowie	9	15
Clinton	10	15
Cumberland Gap	0	10
East Tennessee	3	10
Grainger County	0	10
Hiwassee	0	5
Holston	11	20
Jefferson County	4	15
Knox	32	35
McMinn	4	20
Midland	0	10
New River	0	10
Nolachucky	1	20
Ocoee	4	25
Polk	2	10
Providence	3	10
Sequatchie	0	10
Sevier	2	10
Stockton Valley	0	5
Sweetwater	0	20
Tennessee Valley	2	10
Watauga	2	10

"STANDING BY THE CROSS"

One of the most appealing scenes in all the Bible is thus recorded by John (19:24, 25): "Let us not rend (the coat of Jesus), but cast lots for it, whose it shall be. . . These things therefore the soldiers did. But there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas and Mary Magdalene."

While the thoughtful Christian knows that this scene was enacted once for all time and eternity, still it is comforting to W. M. U. mem-

bers to realize that in a very true sense they, each one, can stand as did the Marys by the cross of Christ. Such is the thought conveyed by the drawing shown with this article, the original having been given to the Union by Miss Emma M. Whitfield of Richmond, Va. It will be noticed that at the heart of the cross is the ruby and that converging there are



eighteen rays representing the eighteen constituent parts of Woman's Missionary Union. Thus would the women and young people of each state Union seem to say: "Through the Ruby Anniversary we will stand by the cross of Jesus."

Elsewhere in the Scripture (Mark 15:40, 41) it is made clear that "the women who were last at the cross and first at the tomb" were those "who, when Jesus was in Galilee, followed him and ministered unto him." In other words, they had formed the habit of serving Christ. Even so, there is a host of Southern Baptist women and young people who are accustomed to praying, enlisting and giving that the cross of Jesus may be lifted up the world around. To them Woman's Missionary Union is confidently looking for a complete Ruby Anniversary victory.

If this is achieved it will mean, among other things, that during this calendar year of 1928 there shall be formed at least 7,200 W. M. U. organizations for the women and young people, which is an average of 600 a month or nearly 20 a day. To do this is no small undertaking, it being essential that each society feel its personal responsibility day by day. It has been estimated that there are 11,849 S. B. C. churches without even one missionary organization, which proves that almost every society is near one of these churches and may confidently undertake to organize the women or the young people or both of such a church. In spite of the heat and dust of the summer, it is very apt to be true that such an organization or organizations may be more easily effected in the summer than at any other time of the year, especially if the church is in a rural section. Please give earnest heed to the situation, so that your society may be one of those which signs a card promising to organize another society and to "keep it growing" for at least nine months. Such cards are to be secured from your state W. M. U. headquarters.

Another essential in the winning of the Ruby Anniversary victory will

be the reaching of the financial aim of \$4,000,000 for this calendar year. If this is done, it will mean that as never before in any one year Union members have stood by the cross of Jesus with their gifts. During the past five years the Union's gifts (including W. M. U. specials and the offerings during the seasons of prayer) have amounted to \$14,357,402, which was an average of \$2,871,480 per year. It is thus seen that the Ruby Anniversary goal of \$4,000,000 is not very far above the average and is attainable if each W. M. U. member and organization will go beyond their average. Will you?

Among the many plans for the raising of the \$4,000,000 may be mentioned four:

1. Emphasis upon pledges and payments thereof to the Co-operative

Program. In this connection it is interesting to note that during the past five years the total given by Southern Baptists to the Co-operative Program has been \$35,205,716.88, of which \$14,357,402 was from the W. M. U., this being 41 per cent of the total. It is highly important that every W. M. U. organization, whether for young people or women, keep or secure from the church treasurer a careful record of every W. M. U. payment to the Co-operative Program, especially all such payments count on the \$4,000,000 aim.

2. Effort to "give or get one or more real rubies," the minimum value of a perfect one-carat ruby being \$1,000. Many Southern Baptist women there are who can by prayer and persuasion be brought to give \$1,000 or more, whereas unsolicited they might give much less. If 4,000 such "rubies" are secured, then the \$4,000,000 goal will be reached. Many who read this article will themselves be able to give \$1,000, remembering that everything, to other than local causes, which they give during this calendar year can count toward such a "ruby." Some may not themselves be able to give \$1,000, but they may be able to persuade a friend or loved one to do so. Others may induce their circle or society to give a "ruby" during the year. Thus, in one way or another, strive to give or get one or more real "rubies" during the year.

3. Plan for memorial gifts. This means that in memory of loved ones gifts are being sought as a part of the \$4,000,000 aim. The minimum of such a memorial is \$40, the states arranging for the ones thus memorialized to be noted in their Books of Remembrance. It is easy to believe that if those who "have been loved long since and lost awhile" could testify, they would urge sacrificial giving to the causes through which the anniversary is "standing by the cross of Jesus."

4. December offerings. The first of these will be the Lottie Moon Christmas offering for Foreign Missions during the December Week of

Prayer. The preferred date for the ingathering of this offering is December 7th and the minimum goal is \$400,000. In fact, it is hoped that it will exceed half a million, thus providing the salaries of the forty missionaries return by the 1927 Lottie Moon Christmas offering and providing for much if not all of the support of the native work on the various fields. During the past five years Woman's Missionary Union has given through its Lottie Moon Christmas offerings \$808,943.95. This was only 6 per cent of the total W. M. U. gifts for those five years, whereas \$400,000 is 10 per cent of the \$4,000,000 goal. Thus the victory is apt to come if every W. M. U. member and organization will give much more this December than they gave last December to the Lottie Moon Christmas offering.

Counted in the \$4,000,000 also, if the records are carefully kept or secured from the church treasurer, will be all W. M. U. gifts to the Southern Baptist \$2,000,000 thank offering at Christmas time. This offering will be for the debts on the South-wide boards and agencies. It is confidently believed that Woman's Missionary Union will be found altogether generous in support of this effort by the denomination as a whole. Why not pray and work so that the Union's gifts to it shall be at least \$4,000,000?—Kathleen Mallory.

KNOX-CHILHOWIE INTERMEDIATE G. A. CAMP

It was such a great joy for me to be able to help work out the program at our first Knox-Chilhowie Intermediate G. A. camp which was held at Chilhowie Institute, July 16-19. There were 67 of us there—44 from Knox County and 22 from Chilhowie, and one from Nashville! Thanks to the untiring efforts of Mrs. J. McPherson, counselor of the Intermediate G. A. at South Knoxville Church, and Mrs. Winston Henry, superintendent of Chilhowie Association, and Mrs. R. L. Cowan, superintendent of Knox County, this camp proved to be a great success in every way. Mrs. Painter, counselor of Alcoa G. A., was with us and proved a great help. The daily schedule was as follows:

Rising bell, 6 o'clock.
 Morning watch, out of doors at 6:30. Led by Miss Elizabeth Jackson.

Study classes, 9:30 to 11:30, taught by Miss Victoria Logan and Mrs. R. L. Cowan.

Dinner at 12:30.
 Afternoons given to recreation, hiking, tennis, etc.

Supper at 6 o'clock.
 Song service, 7 to 7:30.
 Inspirational address, 7:30 to 8:30.

On Tuesday evening we had Mrs. F. F. Brown who gave us a wonderful message, using as her text, "I have come that ye may have life and that ye may have it more abundantly." On Wednesday evening Mrs. R. L. Harris came out to see us and told us about her trip to the Baptist World Alliance in a most interesting and helpful way.

The expenses were \$1 a day for board and room and 25 cents for registration fee, which was used to cover all the incidental expenses.

I am hoping that more associations will get busy and start right now to plan a camp for your girls because it means much to them. Read below what one of these G. A. girls (Grace Moore, Maryville Intermediate G. A.) thought of the camp):

"Our first camp proved to be such a success that we are going to strive to have one every year, which will be an event for each G. A. girl to look forward to. Our daily program was organized so that we enjoyed not only recreation and sports, but also an equal share of work which related to our duties as G. A. girls. We made many new friends and learned to love and appreciate our counselors more. Early every morning we started the day off right by having morning watch and later in

the morning we had our study classes and the afternoons we rested and also enjoyed all kinds of recreation. We all left camp resolved to make our G. A.'s better organizations because of what we learned at camp and because of the fellowship with each other."—Victoria Logan.

MAURY COUNTY W. M. U.

The W. M. U. of Maury County held its regular meeting in Rock Spring Church, Saturday, July 28th, the young people of First Church, Columbia, under the leadership of Mrs. J. W. Shelton, having charge of the program.

The splendid spirit of both pastor and his membership was made evident when the Rev. T. Riley Davis welcomed the visitors in a most cordial and enthusiastic manner.

In the absence of Mrs. Shelton, Miss Martha Lavender directed the

program in a most capable and graceful manner, each number showing thoughtful and diligent preparation. Miss Victoria Logan gave a message which was compelling in its earnestness and simplicity as her audience traveled with her through her years of experience in practical mission work.

The climax of the day, however, was in the organization of the women of the hostess church. Mrs. D. M. Myers presided during this period. Peace and rest, accompanied by the sincerest hospitality, were suggested on every hand, and truly this was a day of unusual spiritual achievement.

Four pastors residing in the association were present and one visiting minister. A number of visitors from six different churches contributed to the success of the day.—Mrs. Lee Robinson.

Edgefield: John H. Moore. When Winter Comes. SS 354, by letter 2. Park Avenue: E. Floyd Olive. The Church of Ephesus; Almost Persuaded. I. N. Strother supplied. SS 344, BYPU 79.

Third: W. Rufus Beckett. A Venerable Old Man; Visions of an Old Man. SS 300, BYPU 80.

North Edgefield: O. F. Huckaba. Abiding in the Calling Wherein We Were Called; The Cake That Is Not Turned. SS 236, BYPU 73, for baptism 1, prayer meeting 93.

Seventh: Edgar W. Barnett. Some Exhortations Based on the New Covenant; The Crown of Glory. SS 163, BYPU 30.

MEMPHIS PASTORS

Bellevue: R. G. Lee. Fill, Draw, Bear; The Might of Mites. SS 790, BYPU 238, for baptism 3, baptized 5, by letter 14.

LaBelle: E. P. Baker. A Christian, a World Citizen; I Give Unto Them Eternal Life. SS 475, BYPU 161, for baptism 1, by statement 2, prayer meeting 60.

Speedway Terrace: J. Norris Palmer. God's Conquering Army; The Honor of Being a Christian. S. P. Peag spoke at both hours.

Yale: W. C. Smith. 2 Chron. 17: 16; Gen. 19:16. SS 90.

National Ave.: Frank A. Stamps. Added Life; Satan. SS 80, BYPU 75, baptized 2, by letter 1.

Italian Church: Joseph Papia. The Power of the United Prayer. SS 62.

OTHER PASTORS

West Jackson: R. E. Guy. Growing in Grace; The Cross of Jesus Christ. SS 659, BYPU 177.

South Harriman: G. T. King. Ahab and Elijah; A Vision of the Cross. SS 148, BYPU 41.

SUNDAY SCHOOL ATTENDANCE, JULY 29, 1928

Chattanooga, First	1097
Knoxville, Bell Avenue	948
Memphis, Bellevue	790
Knoxville, Broadway	750
Memphis, First	714
West Jackson	659
Memphis, Central	649
Knoxville, Fifth Avenue	578
Chattanooga, Highland Park	521
Memphis, LaBelle	475

Nashville, Judson	467
Jackson, First	416
East Chattanooga	398
Chattanooga, Avondale	390
South Knoxville	370
Nashville, Edgefield	354
Nashville, Park Avenue	344
Springfield, First	334
Rossville, Tabernacle	326
Paris, First	316
Chattanooga, St. Elmo	308
Nashville, Third	300
Chattanooga, Ridgedale	300

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PASTORS' CONFERENCES

KNOXVILLE PASTORS

Bell Avenue: J. Harvey Deere. Jesus Christ, the Multitude and You; Peter and Judas—Alike or Unlike? SS 948, BYPU 116, by letter 4, baptized 3.

Broadway: Rev. E. H. Peacock, assistant. Divine Sonship; The Triumph of Faith. SS 750, BYPU 50, for baptism 1, by letter 1.

Fifth Avenue: J. L. Dance. The Water of Life; The Prodigal Father, SS 578, BYPU 97.

South Knoxville: J. K. Haynes. Mark 3, Dr. W. J. Bolin; How God Calls Men to Him. SS 370, BYPU 70, by baptism 2.

Island Home: Charles E. Wauford. Spiritual Shipwreck; Our Pillar of Fire. SS 286.

Immanuel: A. R. Pedigo. No Condemnation; No Separation. SS 275, BYPU 74.

Lenoir City, First: W. C. Creasman. Something to Explain; Under the All-Seeing Eye. SS 273, BYPU 50, by baptism 2, by letter 1.

McCalla Avenue: A. N. Hollis. All Gone but God; Conversion. SS 256, BYPU 73.

Lincoln Park: H. F. Templeton. The Fellowship of Christ; A Forward Movement. SS 224, BYPU 60.

Gillespie Avenue: J. K. Smith. Joseph; The Loss of a Soul. SS 223.

Oakwood: J. W. Wood. The Prophet in Tears. SS 217, BYPU 40.

Central, Bearden: One Flock, One Shepherd; The Hard Heart Removed. SS 177.

Elm Street: D. W. Lindsay. Jonah's Downward Course; The Reflector of Christ Left to Himself. SS 163, by baptism 6, by letter 2.

Ball Camp: G. X. Hinton. The Lack of Christian Graces; The Way Back to God. SS 105.

Mascot: Clyde Burke. John 6: 48; A Wage and a Gift. SS 84, BYPU 30.

Washington Pike: R. E. George. The Folly of a Misspent Life, Nick Warren; Dying in the Harness. SS 104, BYPU 52, by letter 2.

CHATTANOOGA PASTORS

First: Dr. John W. Inzer. Dr. J. J. Hurt. The Lost Jesus; The Best Paying Partnership. SS 1097, BYPU 69.

Highland Park: J. B. Phillips. What Is the Lord's Supper? How a Couple Can Live Together. SS 521, additions 3.

East Chattanooga: J. N. Bull. God's Promises Are Conditional; The Sin of Looking Back. SS 398, baptized 7.

Avondale: D. B. Bowers. We Would See Jesus; The Fool Hath Said, There Is No God. SS 390, BYPU 75, prayer meeting 117.

Rossville Tabernacle: Geo. W. McClure. S. R. Stansburg. Halting between Two Opinions; Come Unto Me. SS 326, profession 1.

St. Elmo: L. W. Clark. The Course of a Devout Life; Not Worth While. SS 308, BYPU 93, by letter 5, for baptism 2.

Calvary: Rev. W. T. McMahan. Finding Your Place in the Kingdom; Closing a Campaign. SS 257, by letter 7, for baptism 23, statement 10.

Eastdale: J. D. Bethune. Divine Ownership; The Saved Demonic. SS 167, BYPU 27, by letter 1.

Oak Grove: Geo. E. Simmons. Rev. E. G. Epperson. Fellowship with God; The Physical Suffering of Christ. SS 159.

Concord: M. F. Ewton. The Holy Spirit; The Wall Was Built. SS 118, BYPU 73.

Ooltewah: A. G. Frost. Rev. Geo. E. Simmons. True Discipleship; The Unanswerable Question. SS 94, BYPU 28.

Lakeview: C. W. Howard. Soul-Winning in the Home; The Drifting Christian. BYPU 60, by letter 1, for baptism 2.

St. Elmo: L. W. Clark. The Course of a Devout Life; Not Worth While. SS 308, BYPU 93, by letter 5, for baptism 2.

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BAPTIST S. S. BOARD, NASHVILLE, TENN. —1 Cor. 16: 2

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AMONG THE BRETHREN

BY FLEETWOOD BALL

The revival at Parson in which Rev. G. G. Joyner of Beggs, Okla., assisted the pastor, Rev. R. R. Keathley, resulted in 19 additions, 14 by baptism. The services closed with the baptizing Sunday.

Rev. W. H. Hopper of Jackson concluded a revival Friday night at Jack's Creek church near Huron, in which he assisted the pastor, Rev. W. L. King of Parsons. There were 6 conversions and 2 additions.

Rev. A. B. Polsgrove of Jackson preached with great acceptability last Sunday at Union church, Chesterfield, in the opening services of a revival. Rev. W. F. Carlton of Bradford joined the workers Monday and continued the preaching.

Dr. A. J. Holt of Arcadia, Fla., says: "If I have any influence, it shall be used to defeat Gov. Al Smith."

Rev. W. J. Williams of Rockmart, Ga., has accepted a call to South Decatur church, Atlanta, Ga., and will take up the work in a short time.

The church at Leonard, Texas, loses its pastor, Rev. W. P. Grow, who resigned. He has not disclosed his plans for the future.

Rev. Charles M. Brown of Talbotton, Ga., has accepted the care of Cherokee Heights church, Macon, Ga., and will begin his tenure of service Sept. 1st.

Rev. Joe Jennings of Parsons is having the assistance this week in a revival at Bear Creek church near that place of Rev. G. G. Joyner of Beggs, Okla., who is holding his second meeting with that church.

Rev. Z. E. Barron of Baxley, Ga., has just concluded a successful revival in the First church, Hopeville, Ga., resulting in 88 additions, 72 by baptism.

At a Jubilee meeting to be held in the Baptist Tabernacle, Atlanta, Ga., on the night of Sept. 5th, Dr. M. E. Dodd of the First church, Shreveport, La., will deliver the principle address. All the other churches of the city will suspend their prayer meetings that night.

The statement that a preacher cannot do anything after he is 50 years old, is belied in the experience of Dr. F. C. McConnell of Druid Hills church, Atlanta, Ga. He has led his people in the building of a \$400,000 house of worship.

President J. D. Sanderfur of Simmons College, Abilene, Texas, and former vice president of the Southern Baptist convention, is chairman of the Texas Democratic Anti-Smith organization and is making his influence effective.

The First church, Muskogee, Okla., loses its pastor, Dr. W. W. Chancellor, who has resigned to accept a call to the church at Miami, Okla.

Rev. F. V. McFarridge of Elbert, Texas, an honor student of Bursleson College, has accepted a call to the pastorate at Leano, Texas.

Dr. T. W. Young of Corinth, Miss., is assisting Rev. N. A. Edmonds, in a revival at Chalybeate, Miss., and on August 12th will join Rev. Geo. S. Jarmon in a similar campaign at Ruleville, Miss., which is a field of limitless prospect.

Rev. Arthur Fox of Morrystown, lately closed a revival with Rev. E. Rawlings at Forrest City, Ark., which resulted in 24 additions. Singer Maury Parson led the music.

Dr. T. D. Brown of Arkadelphia, Ark., lately assisted the church at Dumas, Ark., in a revival which resulted in 21 additions, 16 by baptism.

Rev. Andrew Potter of the First church, End, Okla., and his cultured wife are spending a month with relatives in Paris, Tenn., and Bardwell, Kentucky.

Rev. W. O. Leach of Montezuma, N. M., accepts the call to the church at Seminole, Okla., effective Sept. 1. He was formerly pastor at Bristow, Oklahoma.

Rev. A. W. Fountain, a Methodist evangelist, lately joined the First Baptist church, Muskogee, Okla. He will be at once ordained to the Baptist ministry.

Evangelist T. T. Martin of Blue Mountain, Miss., is conducting a revival at Smithville, Miss., it being the third meeting he has held there. Rev. J. A. Rogers of Amory, Miss., is pastor.

Evangelist R. G. Baucom of San Antonio, Texas, lately conducted a revival at Mathis, Texas, resulting in 64 additions, 38 for baptism.

The church at Eunice, La., has called as pastor, Rev. J. H. Hamilton, of Fort Worth, Texas, and he has accepted effective at once.

Rev. G. M. Workman has resigned as pastor at Bearden, Ark., on account of his wife's health and accepted a call to Calvary church, Shawnee, Okla.

Evangelist L. E. Dutton, whose last pastorate was the First church, Cartersville, Ga., has accepted a call to the pastorate at Unadilla, Ga., effective Sept. 1st.

On Oct. 1st the resignation of Rev. H. H. Stephens as pastor at Winters, Texas, will become effective. He should not long be idle.

Dr. V. I. Masters, editor of the Western Recorder, Louisville, Ky., is to conduct a revival in his old home church, Mountain Creek church of the Saluda Association in South Carolina, which began last Sunday.

Pine Street church, Richmond, Va., has called as pastor, Rev. S. T. Matthews of Quincey, Fla., and he has accepted effective at once.

Rev. Sam F. Hudson of Portsmouth, Va., has resigned at that place and accepted a call to the church at Red Springs, N. C., effective Aug. 1st.

A revival has just closed in Fairmount Park church, Norfolk, Va., resulting in 104 conversions of which 98 joined the church. The total additions ran to 144. The pastor, Rev. G. T. Terrell, did the preaching while John D. Hoffman of Atlanta, Ga., led the singing.

At last account there had been 21 conversions in the revival at Hickory Flat, Miss., in which the preaching is being done by Rev. W. E. Farr of Grenada, Miss. Lee Kidd and wife of Earlsboro, Okla., have charge of the music.

Rev. A. N. Stanfield of Gentry, Ark., was lately assisted in a revival by Evangelist John Hazelwood of Knoxville, Tenn., resulting in 87 professions, 67 additions, 42 by baptism.

Dr. F. F. Gibson of Walnut Street church, Louisville, Ky., and wife are on a vacation tour to Hope, Ark., Memphis, Texas, Los Angeles, Cal., San Francisco and Colorado. They expect to hear the notification speech of Herbert Hoover for the presidency.

The new Mayor of the city of Waco, Texas, is Dr. T. D. Brooks, a member of the faculty of Baylor University, that city.

During the month of August Dr. Ellis A. Fuller, superintendent of evangelism of the Home Mission Board, Atlanta, Ga., is supplying the pulpit of the First church, Chattanooga. Beginning Sept. 1st he becomes pastor of the First church, Atlanta, Ga.

Rev. C. E. Patch of Waynesboro concluded Friday night a successful revival in the Second church, Lexington, assisting the pastor, Rev. J. W. Barnett of Parson. Bro. Patch did strong, attractive and effective preaching. He is now at Capshaw, Ala., in a meeting.

Rev. T. C. Ury of Jackson is being assisted in a revival at Raleigh by Rev. I. C. Cole of Newbern, the services to continue ten days.

The pulpit of Speedway Terrace church, Memphis, was filled last Sunday by Rev. H. T. Whaley of Luxora, Ark., and that of Bellevue church, same city, by Dr. John L. Hill of the Sunday School Board, Nashville.

Rev. J. A. Barnhill of Calvary church, Memphis, occupied most acceptably last Sunday the pulpit of the First church, Grenada, Miss.

Rev. Macon C. Vick, who has been for some years pastor at Clarksdale, Miss., preached his farewell sermon in the Mississippi Delta last Sunday at Leland, Miss., before moving to Louisville, Ky., to spend a time with his parents. His plans for pastoral work have not been disclosed.

The revival which has just closed at Decherd, resulted in ten additions. Rev. R. A. Johns of Winchester did faithful and effective preaching.

Editor J. H. Felts of the Illinois Baptist, Marion, Ill., is a candidate for State Senator from that section. The state will honor itself in honoring him.

Rev. Roy B. Butler, who some months ago resigned as pastor of Park Place church, Hot Springs, Ark., has moved to Metropolis, Ill., and entered evangelistic work. He is engaged at present in a meeting at Mt. Pella church near Martin, where he was reared. His party consists of his wife, soloist, his daughter, pianist, and himself.

Rev. W. L. King of Parsons, began a revival Sunday at Mt. Ararat church near Darden, in which he will be assisted by Rev. R. R. Keathley, of Parsons, who is filling his second engagement with that church.

BY THE EDITOR

Pastor J. K. Haynes of South Knoxville Church will be with E. C. Stevens and Clifton Church, Louisville, Ky., in a revival which will begin the 20th of October.

Rev. L. Q. Leavell of Leland, Miss., was in Nashville last week on his way to West Virginia where his wife's relatives live and where he and family will spend a vacation among the high, cool mountains.

Pastor R. T. Skinner of Milan has just closed a good meeting with Dr. C. B. Williams and the Medina Church. They had a good time together he reports.

Roy B. Butler has resigned the care of Park Place Church, Hot Springs, Ark., and will do evangelistic work.

David Lloyd George is reported to have said recently, "Don't worry about Russia; there are more than 1,000,000 Baptists in the land and only 600,000 communists."

At the close of the service in Highland Park Church, July 29th, Pastor J. B. Phillips made a challenge to the congregation which numbered about 800 souls and they were unanimous in their opposition to Al Smith and their determination to work against him.

Pastor J. H. Buchanan of Paris is leaving this week for a vacation in Kentucky. During his absence the editor has been invited to supply for the church.

Friends of Pastor Carl DeVane of Immanuel Church, Alexandria, La., will sympathize with him on account of the death of his father whose home was in Alabama.

Editor Tinnin of the Baptist Message, Louisiana, has been engaged in a revival meeting for the past two weeks. He was with the church at Denham Springs, La.

Mrs. J. E. Lambdin, wife of the efficient B. Y. P. U. worker of the Sunday School Board, recently suffered an acute attack of appendicitis while in New Orleans and endured a successful operation. She is reported as well on the way to complete recovery.

The Baptist Message made its appearance last week in a heavy brown. The Baptist Banner of West Virginia came out in a pleasing special cover. Both issues featured encampments.

Swing the South to Hoover and we will teach some of our Southern politicians that they cannot lick swill from the Tammany Tiger's trough and expect their constituency to follow them.

OPEN FOR REVIVAL WORK

Dear Brother Editor: On next Sunday, 5th, I am beginning a revival meeting with the church of my childhood—Mt. Pella, Tennessee. This meeting will probably run two weeks, after which I am open for other meetings wherever my services are desired. I resigned my work in Hot Springs, Arkansas, three months ago to do evangelistic work. We have our own evangelistic party in the family, Mrs. Butler being a graduate of the seminary gospel music department, and a daughter, Marguerite, the pianist. Can furnish large tent where desired. Address me Martin, Tennessee. Basis, free-will offering without pressure, preaching the old-time gospel of salvation by grace.—Rev. Roy B. Butler.

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The First Church, Ooltawah, Rev. A. G. Frost, pastor, is in the midst of a revival meeting, in which Rev. Geo. E. Simmons of Oak Grove Church, Chattanooga, is doing the preaching.

—BRR—

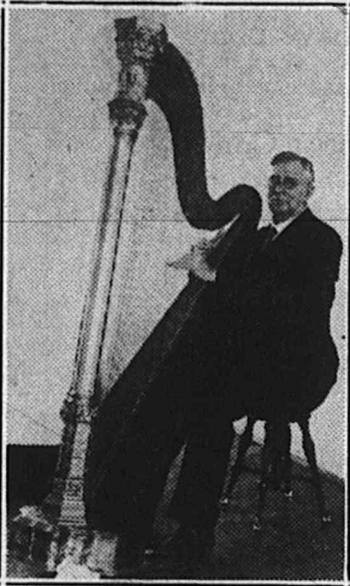
The Christian Herald announces the change of its offices from 45 Fourth Ave. to 419 Fourth Ave., New York City.

—BRR—

Rev. R. C. Blalock, pastor of Greenland Heights Church, Memphis, has just concluded revival meetings with the churches at Belmont, Miss., and Red Bay, Ala., of which Rev. Chas. Nelson is pastor. At Belmont, Miss., there were six additions, five of which were by baptism, and at Red Bay, there were eleven additions, seven of which were by baptism.

—BRR—

Rev. H. L. Green, pastor of Oak Grove Church, near Adairville, Ky., is happy over the results of the meeting which has just come to a close. Rev. O. W. Yates, dean of Bethel College, Russellville, Ky., did the preaching. The meeting was held in the neighboring Methodist Church house, because of road construction which made the Baptist Church inaccessible.



J. A. Brown, Chattanooga, and His Golden Harp

A class numbering one hundred and ten was graduated from the summer session of Moody Bible Institute of Chicago, which came to a close Aug. 2nd.

—BRR—

Rev. and Mrs. V. E. Duncan, of the Second Church, Columbia, were delightfully surprised recently when the members of their church gave them an old fashioned pounding.

—BRR—

Rev. A. A. McClanahan, Jr., is beginning a revival meeting with Brother Bridges and the saints at McEwen, August 13th. After that he will hold a meeting at Culleoka Baptist Church.

—BRR—

Brother D. W. Lindsay of Knoxville writes, "Just closed a revival at my church, Elm Street. We had 53 professions and reclamations. I baptized 8 with others to follow. Did my own preaching. I am to begin a meeting at Tunwell Hill August 6th."

—BRR—

Kentucky brethren, according to the Western Recorder, are having trouble on account of the waste of time caused by reading the long associational letters. Try our Tennessee letter, brethren, it will help you.

—BRR—

Brother W. B. Yates, a graduate of Carson-Newman and of Southwestern Seminary, has resigned the care of First Church, Dermott, Ark., and could be had by some Tennessee church.

—BRR—

Dr. J. B. Canfield of Texas reports through the Religious Herald that Texas would today give Hoover a majority of 100,000 votes. Let us hope the Texas prohibitionists do better than that before the election in November.

Tennessee Valley Association meets at Grandview Church, six miles north of Spring City, Aug. 31st. Those who go by rail are asked to come to Spring City and to notify M. D. Hinds, Grandview, Tenn.

—BRR—

B. W. Spilman calls attention to the Annual Stockholders' Meeting of Southern Baptist Assembly to be held at Ridgecrest August 16th.

—BRR—

Our attention has been called to the fact that Ida M. Marbell, supporter of the Anti-Prohibition campaign, is not the writer of Tarbell's Teachers' Guide.

FIRE!

The delay in getting out the paper this week was caused by a fire which completely wrecked our printers for two days. The Williams Linotype Company had all their machines put out of commission, and our type, cuts, and some copy in the Hermitage Printing Co. were damaged.

—BRR—

Evangelist John W. Ham is in Carlsyle, Ky., in a revival which will close Sunday. From there he goes to South Highland Church, Bessemer, Ala., following which engagement, he sup-

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1928

(All post offices in Tennessee, unless otherwise stated.)

Date.	Association.	Church Where Held.	Location.
14.	Holston	Fall Branch	Fall Branch.
15.	Chilhowee	Maryville, First	Maryville.
15.	Nolachucky	Witts	Witts Station.
16.	Jefferson County	Piedmont	New Market.
21.	Grainger County	Blue Springs	Rutledge.
22.	Cumberland Gap	Straight Creek	Near New Tazewell.
22.	East Tennessee	Pleasant Grove	Near Newport.
23.	Walnut Grove	Cedar Fork	Philadelphia, Route 2.
28.	Mulberry Gap	Mulberry Gap	Sneedville.
29.	Bledsoe	Westmoreland	Westmoreland.
29.	Providence	Pleasant Hill	Lenoir City, Route 2.
30.	Big Emory	Middle Creek	3 mi. N. Oliver Springs.

September

4.	Gibson County	Bethpage	Trimble.
5.	Dyer County	Bruce Chapel	Bogota.
6.	Madison County	Poplar Heights	Jackson, Route 1.
7.	Tennessee Valley	Grandview	Grandview.
8.	Lawrence County	Lawrenceburg	Lawrenceburg.
8.	Stockton Valley	Fairview	7 mi. N. Jamestown.
12.	Midland	Zion Hill	Heiskell.
12.	Salem	Providence	McMinnville.
13.	McMinn County	Clearwater	6 miles N. Athens.
14.	William Carey	New Grove	Ardmore.
19.	Clinton	Briceville	Briceville.
19.	Wilson County	Watertown, First	Watertown.
20.	Holston Valley	Piney Grove	Surgoinsville.
20.	Watauga	Siam Valley	Near Elizabethton.
21.	Beech River	Jacks Creek	12 mi. S. W. Lexington.
21.	Hiwassee	Eureka	Rockwood, Route 2.
22.	Indian Creek	Turkey Creek	Savannah.
26.	Maury County	Centerville	Centerville.
27.	Duck River	Charity	Near Petersburg.
28.	Giles County	Minor Hill	Minor Hill.

October

3.	New Salem	New Home	Boma.
3.	Sevier	Sevierville	Sevierville.
4.	Riverside	Livingston	Livingston.
4.	Stone	Rocky Point	Cookeville.
6.	Judson	New Hope	Bon Aqua.
9.	Cumberland	Cumberland City	Cumberland City.
9.	Enon	Ebenezer	5 mi. N. Pleasant Shade.
9.	Weakley County	Corinth	1 mile E. Sharon.
11.	Beulah		Troy, Route 3.
11.	Sweetwater	Christianburg	Sweetwater.
11.	Western District	Mt. Sinai	10 miles E. Puryear.
12.	Southwestern Dist.	Shiloh	7 miles E. Yuma.
16.	Ocoee	Ridgedale	Chattanooga.
17.	Knox County	Corryton	Corryton.
17.	New River	Black Creek X Roads	Robbins.
17.	Polk County	Turtletown	Turtletown.
17.	Stewart County	Nevills Creek	Model.
24.	Campbell County	LaFollette	LaFollette.
25.	Nashville	Eastland	Nashville.

Minutes for the following associations have not been received, making it impossible to include them in the schedule. We will be glad to make change in the above if some one in each of the following associations will give us the date and place of the meeting or send us a copy of their minutes: Crockett County, Northern, Wiseman.

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JOHN D. FREEMAN, A.M., D.D., Editor

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plies for First Church, New York City during September.

—BRR—

Dr. W. T. Lowrey preached at Paris, First Church, Sunday, July 29, in the absence of the pastor, Rev. J. H. Buchanan, who is holding a meeting at Cottage Grove.

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J. W. Porter, D.D., LL.D., Editor the American Baptist, 2030 Confederate Place, Louisville, Ky.

October Offering for State Missions and Orphans' Home

FACTS TENNESSEE BAPTISTS OUGHT TO KEEP IN MIND

1. The October offering was authorized by the Executive Board of the Tennessee Baptist Convention.
2. It is not something new, but a combination of two causes that have been having special days and offerings for years.
3. The Orphans' Home gave its regular time to the Southern Baptist Convention Christmas Offering for South-wide debts.
4. The Executive Board invited the Orphans' Home to share in the regular day for State Missions in October, the funds to be divided fifty-fifty.
5. The two causes need not less than \$50,000, which will give them \$25,000 each to be applied on their debts.
6. Churches and individuals have the right to designate funds to Orphans' Home or State Missions. Funds will go as designated but we are asking for a joint offering, fifty-fifty.
7. All the forces of the Tennessee Baptist Convention are lined up behind this offering with enthusiasm.
8. Our purpose in the October offering is to get State causes out of the way so that we may make a real worthy Christmas Offering to the debts of the South-wide causes.
9. Let us remember that the special offerings will mean nothing in the end unless we keep the cooperative program growing. We are sorry to announce that the cooperative receipts have been below normal for the last three months.
10. Tennessee Baptists are able to take care of this emergency and to take care of the regular program. **LET US DO IT FOR CHRIST'S SAKE AND FOR THE SAKE OF HIS CAUSE!**

Executive Board, Tennessee Baptist Convention

O. E. BRYAN, Corresponding Secretary