

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

Volume 94

NASHVILLE, TENN., THURSDAY, AUGUST 16, 1928.

Number 33

## The Voice of Truth Cannot, Shall Not, Be Stilled

We have been made to wonder why it is that the religious papers of the nation are blamed for their bold and defiant stand against the election of a friend of liquor and an advocate of the nullification of our Constitution. From everywhere in the land, we receive religious papers. And from New York to Oregon, from New Mexico to Florida, from Louisiana to Illinois, these papers indicate that there are a few subscribers who are bitterly opposed to their positions against the election of the man who has openly declared that he will seek to bring about the nullification of the Constitution by having the Volstead Act modified to allow for the sale of alcoholic drinks.

What is at stake in our stand? Why must the editors of these religious journals speak out? Why cannot they hold their peace and refrain from taking a part in the greatest moral battle the nation has known since slavery aroused the passions of her sons to battle heat? Let us see!

1. *They are the voice of the people of God on all moral issues.* For nearly 100 years now God's people have fought liquor and have worked with might and main to secure the abolition of the saloon and the manufacture and sale of all kinds of intoxicants. And during all these years, religious newspapers have been the spokesmen of the prohibitionists. It is utterly stupid to expect that they now will be quiet!

2. *They are the champions of the poor and oppressed.* Their Master and Lord set the example. They have always followed it as they have seen the light. And three quarters of a century of education about the curse of alcohol has shown them all that it is the worst enemy of the poor and the oppressed. It brought into being ages ago, an army of pauper laborers whose wild competition for jobs that would furnish them with liquor money made it impossible for the laborers to secure their rights. It is unthinkable that they will now, just because the pet party of some of the politicians is on the wrong side of the fence, close their columns to protests against the election of a man who openly espouses the return of the crime-breeding, pauper begetting liquor business.

3. *They have always opposed the claims of special interests.* Jesus Christ was a great Commoner. Religious newspapers must remain the friends of the common people. Therefore, when Tammany Hall, the known enemy of the common people and the ally of the moneyed interests of the money center of the world, pushes before them its favored son and choicest member, they cannot be true to their souls and to their Commander-in-chief and remain silent. Tammany Hall has not for nearly half a century supported the friend of the common people. It is not doing so now:

### 'TWERE TRAITOR'S SHAME!

They sound the 'larm through men of fame!  
They cry aloud, 'gainst all who dare  
Oppose them in their treach'rous game!  
But ever shall their bold "Beware!"  
Be answered back in God's dear name:  
"Ye challengers, Take care! Take care!"

They bid us close our mouths today  
Lest party lines we jeopardize!  
They cry aloud when comes their way  
Truth's word 'gainst him they'd idolize!  
But they shall see, who Truth betray,  
Her champions flame at their defies!

Beware! Ye friends of Satan's cruze!  
Ye victims of the Brewer's wile!  
For you are stooping to choose  
The sword which anger keen doth file  
That Truth, enraged, may swiftly use  
To smite all who'd her own beguile!

Awake, ye sons of Freedmen bold!  
Like Paul Revere, haste ye to ride  
O'er hill and plain, cross rivers cold,  
To rouse the hosts of God who bide  
Their time outside the en'my's hold,  
To crush Drink's curse, e'er they have died!

Who cares what force they now invoke?  
Who fears their cutting, scathing flame..  
When freemen's ire they've once awoke,  
They raise a shout in Christ's great name  
That sword nor gun can ever choke!  
Be silent? Nay! 'Twere traitor's shame!

4. *The masses of their readers, especially in the South, have no other voice in the press of the land.* Here and there we have secular newspapers that are not dominated by the small group of politicians. But these papers are few and far between. Every daily, so far as we know, in Tennessee is openly espousing the cause of Democracy, which stands today for the overthrow of prohibition. They have to do it (from a business viewpoint and that is all that counts, it seems) and if our people are to know the truth, the religious papers must give it to them. The secular papers do

not speak for their people. *They speak to their people.* It is an utter fallacy that seclar newspapers print what their people want printed. If that were true, Tennessee's papers would give at least half their news space to information against the liquor crowd instead of seeking to cover up the only issue involved in the present presidential campaign. If the religious newspapers close their mouths today, their readers will be left without a spokesman and their information will come ready made from Tammany Hall and other Democratic headquarters.

5. *The religious newspapers are edited by Christian men.* These men know the issues of life and death involved in the present campaign. They know what the saloon has meant to the nation for they all lived under the saloon regime. They know how utterly the plans suggested by Mr. Smith have failed in other countries and other days for they are not such a stupid set as the political leaders would have the world believe. (We would not hesitate to take the editors of the religious newspapers of our nation and put them to any sort of literacy test with any equal number of politicians.) And knowing about the

curse of liquor, it is too much to even dare hope that they can be browbeaten into silence or threatened into closing their mouths.

6. *Eternal issues are now at stake.* If the liquor advocates win in the present campaign, America will have dropped back 50 years in her moral race. They remember what happened when, decades ago, the first great prohibition wave spread over the nation. They remember how that Maine only remained in the dry column and how Kansas finally came back. They know how the wiley brewers and distillers worked things in that day. They are not going to follow in the steps of their editorial predecessors and close up now that another fight is on.

7. *They know that this can be made the last stand of the liquor forces.* If the wets are gloriously defeated in this battle by a man who not only is dry personally but who has assured his party that he will support a dry platform, we shall have gone far toward giv- (Continued on page 5.)

# Editorial

## OUR IDEA

*Of the modern wife—the purchasing agent for a legal corporation in which her husband is thought of as the alchemist who has discovered the long-sought secret.*

If booze is as easy to get as the wet crowd would have us think, why is it that there is such a clamor among the drinking crowd for the modification of the Volstead law.

"Birds of a feather flock together." There is, therefore, no surprise that a wet Roman Catholic named Raskob should have espoused the cause of another wet Roman Catholic—Smith.

It's a funny old country. The Democrats are yelling "Traitor!" at every Democrat who is pledged to oppose Smith and crying "Patriot" to every Republican who is pledged to vote for Smith.

Do not fail to put the October State Missions-Orphans' Home collection in your program. It ought to be the greatest single offering Tennessee churches have made since the 75 Million Campaign.

An astronomer declares that, if the sun should explode, we would have only 133 hours to live. And the last thing we'd hear before passing out would be: "Uxtra! Uxtra! All 'bout the big 'splasion!"

If a few more of the big men of General Motors resign in order to work for Governor Smith, we may expect a sudden and "inexplicable" slump in the value of General Motors stock—the big men getting the water out to make room for booze!

One way the rice growers can increase the demand for their grain would be to abolish all secret trysting places and put an end to highway petting parties, thus restoring some of the old incentives for marriage.

Some dentist has figured that it requires sixty pounds of pressure to bite through a piece of sirloin steak. Now just think what jaws we did have when we used to eat "chuck and rump" in the old college dormitory!

Queen Marie is coming back to America! Perhaps this time her conscience will allow her to receive our Baptist representatives who may wish to thank her country for giving our brothers the right to worship God in her country!

Now we suggest to the liquor gang that they do something to stop the medical experts from lengthening the span of man's life, for they are thereby causing more prospective heirs and insurance beneficiaries to become murderers.

The next thing we know the insurance companies will be demanding that we have our home roof made of structural steel, reinforced with concrete, to protect us against the possibility of accident and death from airplane traffic.

When big denominational employes attend bridge parties and dances or allow their families to sponsor and support them, the employer is riding for a fall; and the sooner it comes, the better off the denomination will be. Selah!

Gov. Smith is reported to be a regular imbibor of cocktails. Gov. Smith loses his head and challenges a Baptist preacher to debate. Governor Smith receives newspaper men in parlor of executive mansion while clad in pajamas! And think what the world will think about America with such a man as her chief executive!

## EUGENE LEVERING DIES

Word of the death of Mr. Eugene Levering of Baltimore, Md., came too late for mention to be made of it last week. He died the preceding week after a long and useful career, during which Southern Baptists felt not only the weight of his influence in their councils, but the power of his generous gifts to their causes. He was a conspicuous figure during the last two sessions of the Southern Baptist Convention and will be greatly missed by the entire brotherhood. His wife is one of the vice presidents of the Southern W. M. U. and a brother, Joshua Levering, has been a staunch layman, generous in works and gifts.

## ANOTHER PROPHECY

Fourteen years ago we predicted that the time would come when girls, then little children, would be women and would expose their bodies in shameless ways. The prediction was based upon the custom, just begun, to send the tots out on the streets bare-limbed and otherwise nearly nude. That prediction is already fulfilled, and it has become a common sight to see women expose their bodies with no more a show of shame or timidity.

Now we make a bolder prediction. Little children, because of the wild fancies of physicians and experts reared under the teaching of animalistic evolution, are being sent on the streets naked save for a small breech cloth—"sun suits," they call them. Girls almost grown in size sit in stark unconsciousness of their ugliness with naked limbs and not enough of a garment on to hide their chests. These little children, trained in this way, will grow to womanhood with the idea that the nearer naked they are, the better off they will be. We predict that within another fourteen years, without some radical changes in the moral fiber of our race, we shall have returned to the attire of the savages. Laugh at us now, but clip this and put it where it will remind you fourteen years from today, when the little tots who are now being put forth naked shall have become men and women!

## WHAT THEY SAY ABOUT US

The following interesting letters have been received at the office during the past few days and reveal the reaction of the brotherhood to our policy during these days of testing when men's souls are in the balances and nerves are drawn taut.

From Layman T. H. Farmer of Martin: "Every Baptist in the state should be reading the Baptist and Reflector. I was talking with \_\_\_\_\_ (naming a college professor of West Tennessee) the other day, and he says you are the best editor we have ever had, and it's true, too."

From Mrs. F. D. Copeland, Ocoee: "I am sure it is a better paper now than it ever was."

From Mrs. B. J. Miller, Winchester: "You are giving us a splendid paper, and may God give you strength and courage during these trying weeks when so many of our people seemingly are asleep."

From K. A. Bryant, M.D., Maryville: "Find enclosed check for twelve dollars for five new subscriptions and one renewal."

E. F. Campbell, D.D., Memphis: "The Baptist and Reflector seems to get better with every issue. I am, as surely as all Tennessee Baptists should be, proud of our paper."

W. R. Ivey, Burkesville, Ky.: "You are making a good paper, and I most heartily endorse your stand on all the great issues that confront our denomination."

## Now Look at This!

Here is another, the first of its kind we have received, and we are persuaded only one of so few that we shall have to make no extra room for them in our files. We regret that our brother and friend has so wrongly interpreted what we are doing in our fight for a sober nation. It is from Fletcher R. Morgan, attorney, of Chattanooga:

"Stop my subscription to the Baptist and Reflector. I am a Baptist, and have been all my life, and the cardinal principles of the faith are dear to my heart. A brother of mine spent his life time laboring as a Baptist minister, but if the

Baptist people are going to turn the pulpits into a political forum, and instead of teaching, 'Love thy neighbor,' are going to teach a doctrine of hatred, then I for one will divorce myself from everything that calls itself Baptist."

"I love and respect my wife, and if the time should come when by her conduct I would have to apologize to every decent man and woman of my acquaintance for being the husband of my wife, I would divorce her. Most certainly the time has come when I've got to be in the attitude of apologizing to all fair-minded people because I am a Baptist, and most certainly I would divorce myself from that situation.

"I will appreciate if you will stop this subscription before another issue of your scandal-spreading sheet has time to reach my house."

We hate to lose a subscriber, but one subscriber lost while many score have been gained is not worrying us very much. We sincerely trust our brother will find himself, realize that a fight against the friends of liquor and its allied evils is no scandal-spreading campaign, and that he will assert his own divine right even at the cost of professional support and join with all God-fearing people in their battle against the forces that would fasten the curse of strong drink once more upon our fair land.

And in the meantime, brethren and sisters, help us keep up our morale by sending in hosts of subscribers. Now is the best time you ever had for increasing our circulation. Tell them what we are doing, and they will gladly join us.

## ROBERTSON COUNTY ASSOCIATION

### Great Meeting Held with Concord Church

There are many fine people in the world, and among them one will find some of the finest in Robertson County where Baptists are Baptists and offer no apologies for being such in their Master's kingdom. They held their annual meeting August 7 and 8 with Concord Church, near Whitehouse, and it was up to their usual standard. The first day saw a great throng of people, many of them old citizens who come back to the association each year to greet friends and to hold fellowship with them. The second day there was a comfortably filled house, and they were there for the transaction of business. Needless to say, the good women of the community served two basket dinners that would have tempted the appetite of the worst dyspeptic in all the land.

Officers were re-elected. Harry McNeely of Orlinda is moderator, and he is so able and diligent that the association will not let him retire, although he pleads that another be promoted in his place. W. R. Goodman of Adams is clerk, and he is ready almost as soon as the association has adjourned to have his copy go to the printers. R. T. Randolph of Springfield is the energetic treasurer and he usually gets the money.

Brethren O. E. Bryan, W. J. Stewart, W. M. Wood and E. L. Atwood were present the first day and given a good hearing. The editor was the only state worker present the second day and so had time to talk quite a bit. Pastor Watson of the Concord Church was there all the time with his genial smile and his wit. A number of other pastors were on the job throughout the association, and their messages on the reports were fine.

Twenty-two churches reported this year, one less than reported last year. This year there are 22 ordained preachers in the association, an increase of five over last year; 363 baptisms were reported, gain three; total membership, 4,949, or a gain of 62; Sunday school enrollment, 2,866, a loss of 462. There was an increase in woman's organizations and a decrease in B. Y. P. U.'s. The church property showed an increase in value of \$15,000. Total contributions decreased about \$6,000, but gifts to missions and benevolences increased about \$2,000.

The German people gave Kyzar Bill another blow on the point of his imperial chin when, in the recent elections, the Socialist party won startling victories throughout the nation and materially increased their strength in the Reichstag.

**HIDING BEHIND ANOTHER'S SKIRTS**

We have been somewhat surprised at the press reports from Toronto, Canada, relative to the election of Dr. John McNeill as president of the World Alliance. We are more surprised that the noted preacher should have taken advantage of the honor conferred upon him by using it in his fight against the Regular Baptists of the city and country. His claim that his election was a vindication is far-fetched and untrue to the facts, for there were but few of that great body who knew enough about him (we are sorry to have to tell this fact about so noted a minister as the Canadian papers would have him appear) to begin to help vindicate him. The truth is, the good Doctor was so anxious for vindication that he sought every means of attaining it.

Every member of that body knows that the nominations were brought in by a special committee, and Baptists have long since learned that a nominating committee is but an agency for setting aside their democracy and securing an election which the few leaders want. Our churches make no effort to hide this fact. Societies and associations of various kinds likewise. Therefore, when the nominating committee reported at Toronto, the messengers to that body had nothing to do but vote for their recommendations. What went on in the committee meetings will never be known, but it is known that the election of Dr. McNeill was no vindication of his modernistic views and was not determined, so far as the messengers as a whole were concerned, by their theological views. The most that can be said of it, he was elected as a courtesy to the Dominion of Canada which American citizens love and respect.

The Baptist Times of London unfortunately viewed the election of Dr. McNeill in the same light as that given by him to the Toronto daily papers and, this of course, leaves the impression upon our English Baptist brethren that Baptists of the world are becoming more and more liberal in their theology, while Southern Baptists have swung away from their position of orthodoxy. The reporter for the Times compared the struggle in Canada between the liberals and the Regular Baptists as like "the down-grade movement" of England, referring by that, we suppose, to the growth of modernism which caused Charles Spurgeon to leave the British Baptist Union.

Dr. John McNeill has been one of the chief defenders of Dr. Marshall, the liberal professor in McMaster about whom the storm has waged for the past several months. We have already referred to Dr. Marshall's demand for liberty, a demand which was nothing short of rebellion against all authority in religion and which inevitably leads to anarchy. The Regular Baptists, whom some of our papers seek to portray as a lot of renegades, have stood foursquare for the old position of Baptists in regard to the Bible and the Christian religion. They have fought every step of modernism, and now have been compelled to do what Spurgeon did in England—withdraw from the convention which is headed by such men as Dr. McNeill.

Unfortunately, Dr. L. R. Scarborough has been seized upon by these radicals in Canada as a tool by means of which they hope to whip Southern Baptists into line against the Regular Baptists of Canada. We are persuaded that our good semi-ary president, in his speech relative to Dr. McNeill, had no intention whatever of seeking to vindicate that man in his theological positions. If he did, he betrayed Southern Baptists who love him and have honored him much during the past fifteen years. Yet his speech is played up in the papers which back Dr. McNeill, who gladly takes refuge behind another's skirts.

Another matter that causes righteous indignation to raise is the way the opposers of orthodoxy among Baptists seek to intimidate every man who comes out squarely against modernism by branding him as a Norrisite. Dr. T. T. Shields has suffered much because of this unfair method of attack. He has defended Dr. Norris and has worked with him on various occasions. So have great and good men of the Southern Baptist Convention

and of the Northern Baptist Convention. And they have felt the curse of this same unfair charge. Yet there are hosts of us who had rather be branded as "Norrisites" than to have to face our Lord every time we enter the place of prayer, conscious of our betrayal of his own divine honor by playing hypocrites in the camps of the modernists.

What shall the future of the World Alliance be? The next five years will tell. Secretary Rushbrooke, who won so much praise during the Alliance, began his new year's work, so we are reliably informed, by going into the den of modernism as the guest and preacher for Fosdick.

President McNeill began his ministry by circulating a false declaration of his own vindication. Friends of Dr. McNeill and his colleague in modernistic propaganda, Dr. Marshall, have entered the new year with specially deceptive efforts to make it appear that the recent Alliance was on their side to a man.

It seems strange that one who rises to a position of leadership should become so obsessed with the idea of his importance and might that he should immediately betray the confidence of them who raised him. Verily, we have enough among Baptists today to convince any that they are the chosen spiritual descendants of ancient Israel, for their leaders seem so prone to sell out to the tribes lying about them, and they turn from the law of God to follow the counsels of vain men.

There is always one hope for true Baptists. They cannot be enslaved. They live today in free countries where they may worship God as they choose. There is the open door through which they may always pass into the liberty wherein they are called. And if the next five years reveals a deepening of the strangle hold of modernism upon the leadership of the Baptist World Alliance, orthodox Baptists will have to establish a world fellowship of their own.

**INFORMATION FOR PAT HARRISON**

Senator Pat Harrison of Mississippi spoke on the 2nd inst. in Philadelphia, Miss., and, according to the U.P. dispatch, praised very highly the record of Governor Smith. And among other things which show his ignorance he declared: "Those who today attack the Democratic party because its nominee is a Catholic not only advance a new policy in our scheme of government, but discredit the teachings and challenge the wisdom of our illustrious forbears."

Mr. Harrison cannot be expected to know history, else he would have a different speech to make. He knows politics of the old kind, and in making this speech was doing the very thing that

his comrades in arms are shouting for us not to do—bringing in the religious issue. For his information and for the information of all concerned, we must remind the gentleman that this is not the first time Rum and Romanism have been party issues in a campaign for the presidency.

Let him go and talk to some old man who was interested in politics back when Blaine and Cleveland had their great race, and he will find that the thing which defeated Blaine was the attack of a minister of the gospel against Catholicism. Blaine's mother was a Catholic and his sister was the head of a Catholic convent. After Blaine had made a splendid beginning of his campaign he made the fatal mistake of joining hands with the same crowd that is now fostering Smith's campaign, and it was just after the notorious dinner at Delmonico's, in New York City, when Jay Gould, Russell Sage, Rogers, Armour and other millionaires were present that the Rev. S. D. Bourchard of Maine, together with a committee of other ministers, visited Blaine and charged the Democratic party with being the party of "Rum, Romanism and Rebellion." Blaine did not make a public rebuke of the preacher, hence antagonized the New York Catholics who turned in sufficient numbers to Cleveland to elect him.

Blaine denied all sympathy for the sentiment expressed or implied, but Democracy seized the expression and used it for her own ends. In this case the Catholics turned against their own son because he did not publicly denounce what Rome considered an affront to the Catholic Church. Today there is little need of worry so far as the candidates are concerned, for every evidence points to an almost unanimous Catholic vote for Al Smith. And whatever else we may believe, it remains as sure as destiny that when Rum and Romanism join hands to rule America rebellion is inevitable. Surely we should be able to learn a little by looking across our Southern boundary into Mexico!

**MANUFACTURERS' RECORD ATTACKED**

As the expected, the "wet" press of the South (Al Smith press) has jumped on Mr. Richard H. Edmunds of the Manufacturers' Record of Baltimore for his recent utterances against the plan to place in the White House an advocate of liquor. What else could be expected of the liquorites of the South? What else could be expected of the daily press of the South when it has been sold, body and soul, to the interests of the so-called Democratic party?

And that raises a question: Does the press of the South seek to serve the public that makes it possible or is it the slave of politicians? It is time for Southerners to wake up and realize that they have no voice in the secular press. Bound hand and foot under the iron wheel of Romanism, even in the South where there are few Romanists, the daily papers do not dare antagonize Rome, for the news agencies are controlled (so reports indicate, and no one has proved it untrue) by Rome, and there has been organized no great evangelical press association to supplant the A. P., I. N. S. and others.

Did the newspapers of the South wish to represent their constituency, they would rise up en masse and open their pages for the voices of their readers, the great mass of whom are anxious to have the whole rotten political situation aired and the facts known. But no! "When the Manufacturers' Record comes out and exposes the machinations of the liquor crowd, the press, getting its cue from New York, attacks him who has done more for the industrial development of the South than any ten of the secular newspapers, for he has had the temerity to beard the lion of finance and industry in its own den and has succeeded in opening the eyes of the Northern capitalists to the opportunities of the South.

Again we raise our voice for a great Southern newspaper system that will be honest with the people and will represent them instead of Tammany politicians and the Roman Church.

Two years ago The Railsplitter, an anti-papal publication, was barred from the mails of Canada by a Roman Catholic postmaster general!

**ANNOUNCEMENT!**

The Board of Managers of the Baptist and Reflector have voted permission for the editor to take, at his convenience, a tour of Europe and the Holy Land. This tour is to be had at his own expense, and now he is happy to announce that arrangements have been made with the Wicker Tours of Richmond, Virginia, whereby he may be able to have the trip so long hoped for and so eagerly anticipated.

The editor has been asked to conduct one of these famous tours early next year. It will be a "Tour de Luxe," comprising the finest class steamer passage, best hotel accommodations on land, trips to numbers of the world's most interesting places and most sacred spots. England, Europe, Egypt and the Holy Land may be included in the itinerary.

We shall be greatly pleased and generously aided in the plans now being perfected if our readers will send us names of parties who may be interested in such a tour. And we shall be delighted to furnish full information to any and all who wish to know about it. Write us at the office, 161 Eighth Avenue, N., Nashville. The readers of the Baptist and Reflector will get the full benefit of our experiences should this opportunity turn into fact.

## QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

1. Why is it that members in their individual capacity cannot administer the Lord's Supper; or the church cannot authorize them to do so?

Ans. The matter of who shall administer the Lord's Supper is settled by the voice of the body of Jesus Christ, which is a church. If there were no ordained preachers, men who have been called for special work and set apart by churches to look after the affairs of the kingdom, a church would be justified in authorizing some other member to look after the Lord's table. If you do not believe that the Lord Jesus gave the care of the ordinances into the hands of his churches, then, of course, you cannot understand this argument. Eph. 3:21, 1 Cor. 11:17-22, Luké 22:17-30, Gal. 1:11, 12, 1 Cor. 15:3, and many other passages show that the church in any community is the custodian of the ordinances, and in order that things may be done in decency and in order, the churches must have special servants to look after the ordinances.

2. Show from the Scriptures where the Lord's Supper was ever taken except on the first day of the week.

Ans. The only showing needed for an earnest mind is the words of Jesus, "This do ye as oft as ye drink it, in remembrance of me" (1 Cor. 11:25, also 26). These are the words of Jesus, and they specify no time for the eating of the Supper. 1 Cor. 11:20 gives us another timeless picture for the mere coming together in the assembly (not church house) was not all required for eating the supper. The Lord did not establish the supper on the first day of the week, nor did He command any church or disciple to eat it only on that day. In Acts 2:46, we are told that the disciples ate the supper daily. 1 Cor. 11:20 shows clearly that the disciples at Corinth had been taking the Lord's Supper every time they gathered together, regardless of the day.

3. Didn't the disciples meet together upon every first day of the week after His resurrection?

Ans. For months, the record indicates that they met together every day. The first day meant no more to them than other days, for we are specifically told that they preached in the synagogues of the Jews (Acts 13:5, 13:14, etc.), in the temple (Acts 3:1, etc.), and we are further told that they preached and worshipped on the Sabbath, which was Saturday. No doubt they did meet on the first day, but we have more records of their work on the Jewish Sabbath than we have on any other day.

4. If they did take the Lord's Supper on the first day of the week, is it not a sin to take it on any other day? Wouldn't it lose the significance of the resurrection of Christ if taken on another day?

Ans. The disciples took it on other days. Jesus instituted it on another day. Therefore, if it be sin to take it on another day, our Lord and the first disciples were the worst sinners of all! The Lord's Supper has no relation to the resurrection. It is not a memorial of that event, which is memorialized by baptism. It shows forth only the Lord's death and, according to your argument, it should be partaken of on the day the Lord was crucified, while baptism should be administered only on Sunday morning.

5. When Christ said in 1 Cor. 11:26, "Do this in remembrance of me, for as oft as you do, you do show forth the Lord's death till he come again," didn't the disciples take the Lord's supper after Christ's resurrection?

Ans. Certainly, and still do!

6. Didn't Christ teach in 1 Cor. 11:26 that Christians should take the Lord's Supper every first day of the week? Also in Acts 20:7, 2:32, Heb. 10:25?

Ans. In 1 Cor. 11:26, He most certainly did not name a day, but made it perfectly clear that any day the supper could be partaken of with true obedience. Acts 20:7 merely mentions the fact that the disciples came together for the purpose of breaking bread. They were not expecting to have preaching. There is absolutely no command implied or given. Acts 2:42 names no day, and verse 46 immediately following specifically states that they took the Lord's Supper daily. Heb. 10:25 is a command

to Christians to gather together for worship and mutual edification. It neither names the day for gathering nor mentions the Lord's Supper.

7. Did not God say we should take the Lord's Supper the first day of the week and no other?

Ans. No. On the contrary, Jesus said, as we have already pointed out, that we were to take it when we would, but always in remembrance of Him.

8, 9, 10. Is it not an admitted truth among the Baptists of the country that we should lay by in store of our contributions as the Lord has prospered us on the "first day of the week?" If so, why?

Ans. Yes, because we are so commanded. And if Jesus had said, or Paul had commanded, "Let every one of you take the Lord's Supper only on the first day of the week," we should have readily accepted the command and obeyed it.

11. In Acts 20:7, where the disciples met together upon the first day of the week to break bread, didn't it mean for them to observe the Lord's Supper every first day? If not, why not?

Ans. In the first place, because they had never been commanded to take the supper at a specified time. Secondly, because the passage has no reference to any command of that kind. In the third place, because if that were true, we would have been left under the hopeless duty of obeying commands never given save by some who have a doctrine to uphold.

13. Please harmonize Acts 20:7 and 1 Cor. 16:2.

Ans. They already harmonize. It is not our business to harmonize that which is already in harmony. The trouble with the Christian world today lies in the fact that we try to harmonize the Bible in order to make it fit our theories. Acts 20:7 merely tells us when the Christians had met and for what purpose in order to let us know how Paul happened to have a congregation to preach to when he first reached Troas. 1 Cor. 16:2 is a command given the disciples for the collection of funds. They had been accustomed to take their offerings to the temple on the Sabbath. The new day of worship for Christians was the first day of the week, therefore the logical thing for them to do was to take their offerings then.

14. Is it not a fact that we will have to accept both passages as meaning every first day of the week? If not, why not?

Ans. Simply because neither of them says so. The first makes no mention of any day save that one specific day when Luke wanted us to know why and how Paul happened to have a congregation. The second gives a command relative to making our offerings. Certainly it says the first day of the week, but it does not say every week. Had he done so, the poor man who had earned no money during a week would have been a sinner before God when he had no offering to make. That passage clearly teaches that the first day is the Christian Sabbath, and it teaches nothing else, except the duty of systematic and proportionate giving. We wonder if our questioner obeys it!

15. This question is answered already. No church can insist upon its members giving "every first day," but it can insist upon their giving, when they do give, upon "the first day of the week," as indicated above. Both passages do not say the same thing, and neither of them mentions "every first day."

16. Yes, in Acts 20:7, 1 Cor. 11:26, and Acts 2:42 the bread spoken of was a part of the Lord's Supper.

17. No. In Acts 2:42 the bread was a part of the Lord's Supper, and not an emblem of it.

18. If you say that it was an ordinary meal, I ask why was it necessary for them to continue steadfastly, and the apostles to teach them this? Acts 2:42 says the apostles taught them this.

Ans. You are entirely mistaken. Acts 2:42 does not say what you claim. It says the disciples continued steadfastly in the apostles' doctrines. These were the teachings concerning Christ, or our gospel. They did everything that the apostles had already taught them, and they also broke bread daily (verse 46).

19. Hebrews 10:25 does not mention the Lord's Supper. Therefore, for one to hold it up as teaching that we must assemble for that purpose is to "add to the things" which are in the book and to call down upon himself the curse of Revelation. It is a command to the disciples to go to meetings regularly and it was given because the Lord foreknew that

there would always be a lot of church members who would not attend with regularity. Already some of the Jewish Christians were lapsing into the practices of Judaism, and the words were a warning to them. Read the entire chapter, brother, and you will understand. Never take one verse from its setting because it bolsters up your belief.

20. We have already shown enough Scriptures to prove to any honest mind that there is absolutely no scriptural command or example for taking the supper every first day. If a church wants to do that, certainly it is within its rights. But it is no more right than the church which takes it monthly, quarterly, or even once a year.

22. As indicated in the answer to 20, when one takes the supper every first day out of a good conscience, and only to commemorate the Lord's death, he is not "observing days." But, if he takes it that way in order to receive spiritual food, he is observing Old Testament days and rites.

23. Answered again and again in the above. If you know of such a day, we shall be glad to have the proofs. Certainly you have not furnished them in your questionnaire.

26, 27. Where does it say in the Old Testament that the people had to keep the Sabbath day?

Ans. In the Ten Commandments; and every Sabbath is implied, not only the seventh day, but all other Sabbaths.

28. Show that the Catholics were the originators of the weekly communion and not the Lord.

Ans. All you have to do is to take a history of the Catholics and lay it down alongside the New Testament. We, of course, have not space to publish a history of Catholicism.

33. Is it not clear from Acts 20:7 that it was an established rule with the congregation at Troas to meet upon the first day of the week to break bread? No. It is no more clear than it is that it was the custom of Jesus and His disciples to gather in an upper room just because we have one record of their having done so.

34. Why is it that Paul tarried seven days when he was in a hurry? Was it not for the first day to observe the supper?

Ans. Absolutely not. Paul was on his trip to strengthen ("confirm") the churches, and he waited on purpose to have this occasion of preaching to the whole church in its regular meeting.

39. Does not 1 Cor. 11 show that it was not ordinary bread?

Ans. No. The other reference there is clear. They had made of the supper a feasting time, and some were even gluttonous and drunken. Paul declared to them that under such conditions they could not eat the Lord's Supper, and warned them to do their regular eating in their homes. No reference to the kind of bread they ate at either place is made.

40. Why is it that the Catholics originated the weekly observance of the supper when Paul said (1 Cor. 11:23) that he received it from the Lord Jesus?

Ans. Because, as clearly pointed out above, Paul gave the disciples just what Jesus said, which was, "As oft as ye do this." He made no mention of time nor did Jesus. History shows that the true disciples never became slaves of the time idea, and from out the Catholic Church was developed the idea that the supper contained spiritual food, therefore ought to be eaten regularly at short intervals.

42. Please give your explanation of Rev. 1:10, when John said he was in the spirit on the Lord's Day. Is it not the first day of the week when he was on the Isle of Patmos and could not meet with the disciples in taking the Lord's Supper?

Ans. The verse needs no explanation. John was in the spirit—that is, the spirit of prophecy had possessed him. He no doubt thought of the disciples, but if the supper worried him he never mentioned it. Nobody would draw such an inference except one who wanted to prove a doctrine which the Scriptures will not produce.

43. No. The eating of the Passover meal was once a year, and has no bearing on the time when the Lord's Supper is to be eaten. If we take it as a parallel, we could not rightly partake of the supper save once per year.

NOTE.—These questions we have given at some length. A number are omitted, because they were but repetitions of some included in the above an-

swers. Our good brother is laboring under the false teachings which he has heard from others who have a creed to uphold rather than the Scriptures to propagate, or else he is asking them in order to answer such. We suggest that he and all others interested get a copy of "Close Communion Made Plain," by H. Beauchamp, and study it closely. Send fifty cents to the Baptist and Reflector, and they will be glad to mail you a copy, together with other good trates. Subscribe for the Baptist and Reflector, and it will give you more about this later.

**PRESIDENT L. R. SCARBOROUGH SPEAKS OUT**

Great Utterance on "Some Issues Involved in the National Election."

I cannot see how any man who claims citizenship in the United States can be silent, or indifferent as he faces present political issues. Principles and policies as deep as life and as important as destiny are at stake. The lines are clearly drawn. The two controlling political parties have endorsed their platforms and nominated their leaders. Issues far deeper than tariffs, taxes, international relations, industrial policies are involved. Great problems of morality, sobriety, law enforcement, the vitalities of home, church, state—all are at stake. Vital principles for which heroic men and women have lived, taught, labored and dared to die are in the balances. No serious-minded citizen can lightly face the ballot box this coming fall. I am a Democrat by inheritance, training, association, choice and conviction. My father had an honorable record in the Southern Confederacy. In national affairs I have never crossed the line of Democracy. I cannot be true to my deepest convictions, my conscience, my sense of the responsibility of high citizenship and support the national leadership of the Democratic party in this election. The following are some of the things which compel me to refuse to follow the old party my father loved. If allowed to, I will support my state Democratic ticket.

1. If the Democratic national leadership is elected, it will go its length to encourage, restore, and fasten upon the homes and hearts of our people the liquor traffic with all its attendant evils. Their leader is the "hero of the wets." He will not, he cannot, enforce the laws against strong drink. He can do, he will do, much to prevent their enforcement.

2. If elected, that very fact will discourage and disarm every law-enforcing agency and officer in the United States, and all the law-breaking elements of our country will be encouraged to run over all laws. Nothing could be worse for life, liberty, and property than the encouragement of the lawless element and the weakening of the arm of the law enforcers.

3. It is far more important to save to sobriety, law, and order the young manhood and womanhood of our country than to save either of our political parties. The Tammany type of citizenship in power will mean much to the destruction of things we hold dear in America.

4. The best way to keep church and state separate and the state and the liquor traffic separated, is to defeat a leadership which stands for the union of both the church and the liquor traffic with the state.

5. The issue in the forefront, the re-enthronement of liquor, and the issue in the background, the enthronement of a political-religious foreign potentate, on which two issues the "Hero of the Wets" seeks office, are against the best interests of our American civilization. The liquor traffic is outlawed by the Constitution of the United States, and by every statute of all the states, and is against the interests of the motherhood of America; and the enthronement of a foreign ecclesiastical potentate is against the conscience and deepest convictions of Protestants and Baptists the world around. Those who decry preachers for taking part in these great issues on the ground of union of church and state are they who are violating this great doctrine by encouraging an organization and leadership who would forever unite the church and state and give the church the mastery over the state. The best way to keep the church and the state from being united in this country is to keep the "Tammany Tiger" and "the Man

of the Tiber" from controlling the affairs of this government. In the interest of religious liberty, we had better keep out of national office those who would destroy religious liberty.

6. When a man will do his best to nullify a Constitutional amendment of the United States looking to the sobriety, morality, and general good of the manhood of America and accept party leadership on a party platform and then immediately repudiate the platform but hold the nomination, I could not trust him with all the responsibilities of the Presidency of the United States. This party leader repudiated the party platform and holds to the party nomination, and this gives me a perfect right to repudiate the party leader and hold to the party principles. So, as a Democrat, I will vote for Herbert Hoover, the big, far-visionsed, humanity-loving, law-loving, God-fearing, whisky-hating, Christian statesman, and will do what I can to see him lead our nation to better things along all lines. I propose to put principle above party in these destiny-forming days just ahead. I congratulate all those courageous laymen and preachers who refuse to violate conscience and conviction and for the time throw off the party collar and like brave men do their best to save America to sobriety and law enforcement. Their number is legion, as the November election will reveal.

**A FAITHFUL UTTERANCE**

J. J. Taylor.

Those who are familiar with political history know something of the heroic John C. Breckenridge and the Breckenridge Democracy of 1860. To such the Breckenridge name is sufficient guarantee of loyalty to the South and to Southern interests. The Lexington Herald, the ablest Democratic paper in Central Kentucky, was founded by the Honorable W. C. P. Breckenridge, so long the successor of Henry Clay in the lower house of Congress, and is now controlled by the Breckenridge family.

**An Impressive Editorial.**

In the Lexington Herald of Saturday, July 7, 1928, appeared a thoughtful editorial containing the following daring statements:

"We have longed earnestly for the day when a Southern man would be nominated and elected President. It is doubtful, however, if that day comes till the solid South is broken, which we would welcome, believing it far better for the South and the nation that there should be division along economic rather than racial lines."

This is a brave and unexpected utterance. Many of the Democratic papers are mere cuckoos, uttering their voices according to tradition instead of being real guides and helpers; but the Lexington Herald takes orders only from under its own hat, so to speak, and in this instance it strikes a chord that responds in many a Southern breast:

"A Southern man for President. Why not? Did not a Southern man write the Declaration of Independence? Did not the South furnish the conspicuous Presidents until other states could raise up suitable material for the office? Is not Congressman Hull, with his ability and culture and experience in national affairs, far better equipped for the Presidency of the nation than is Governor Smith, who has never held a national office and has never carried his own state except by attracting the alien and un-American vote? And yet the Tennessee statesman gets no recognition, because we Southern folks have been willing to be counted before we cast our votes. We are willing to trail at the tail of the procession and become hewers of wood and drawers of water for the office seekers of the North. And the future promises nothing better so long as Southern Democrats are too dull to discern their own interests and too cowardly to assert their own rights."

**Not Quite Fit.**

Governor Smith has done right well for himself. He did not start as far back as Booker Washington, and in the matter of scholarship and distinction he did not get so far ahead, but, through the influence of Tammany Hall and the alien vote he reached the governorship of New York state. It is a good deal; but, after all, the governor is just the kind of man Southern folks have said they would not support for the Presidency of the nation. The masses of Southern delegates at Houston voted again the Tammanyite. The 3810 messengers who attended the South-

ern Baptist Convention in Chattanooga last May said:

"We enter into a sacred covenant and solemn pledge that we will support for the office of President and for other offices only such men as stand for the present order of prohibition . . . and we record our fixed determination to oppose actively the nomination or the election of any candidate of the opposing type, no matter by what party put forward nor on what platform he may stand."

**Not Taken Seriously,**

In the face of this sacred covenant and solemn pledge, this fixed determination expressed, Governor Smith says he feels no concern whatever about the defection of the Southern vote. He knows the Southern people have been voting the ticket since 1860, and he supposes them incapable of asserting their independence. One of my friends recently said he was a "yaller dog" Democrat; after the Houston nomination he was asked about it, and he said: "Oh, yes, a 'yaller dog' Democrat, but not quite so low down as a Tammany Hall Democrat."

Winchester, Ky.

**VOICE OF TRUTH CANNOT BE STILLED**

(Continued from First Page)

in the slumbering, hard-dying hopes of the liquor crowd that they can bring America once more under the curse of legalized liquor-selling.

Shall the moral champions of the nation close up? Shall the champions of the poor and oppressed cease to urge upon their constituency the battle against special interests of which the liquor trusts have been the richest? Shall we, who love a fair deal for every man, look on quietly while the interests seek to bring back the saloon to curse our fair land with an army of pauper laborers, stifle the growth of American Labor toward freedom and competency, open the doors of our ports to cheap, European labor, and bring back the days of the sweatshop and cutthroat competition among workingmen? Shall we close up the only voice that now speaks out in the South in support of moral legislation and further moral reforms? Shall we be commanded into silence when we are better able to present these issues than any other agency of the nation? Shall we give up a fight that we have consistently waged for half a century, and do it in a day when we have taken all the outposts of the enemy and have him on the run before us?

Let all politicians take notice that we shall not. Our Great Commander is with us! We know that the masses of our people are behind us! We have been criticised and threatened before: we shall not quail now! Eternal principles are at stake! The honor of our religion is jeopardized, for if it fails in a crisis like this, it is a weakling that can never more command the respect of brave men and noble women!

**CAN YOU MATCH IT?**

(Send Us Your Best Original Joke)

Out of our recent bitter state political campaign came one interesting bit of fun. One of the candidates for governor is named Pope. It is reported that during the campaign a backwoodsman was told by a friend that he ought to go to town the following Saturday.

"What do I want to go to town for?" he asked. "Why, haven't you heard? They're going to have Pope there to speak."

"Pope!" exclaimed the surprised voter. "I knew Al Smith'd have the old man over here, but I never dreamed he'd do it so soon!"

Dr. E. Y. Mullins got this one off recently. "A staunch Democrat had been heard repeatedly to declare that he would always vote the Democratic ticket, even if a yaller dog was on it. After the convention in Houston, Texas, he declared his intention of bolting the party for President. He was asked about it, and he replied, 'I still say what I said at first. I'll vote the ticket even if a yaller dog is on it—but that's as low as I'll go.'"

"For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.)

## NEW MEXICO AS A MISSION FIELD

By Rev. J. B. Rounds, Oklahoma City.

A study of the early development of associations and convention indicates that their original purposes were divergent. In the "Morning Hour of American Baptist Missions," A. L. Mail says: "In its original intention the association was not missionary. . . . So it came to pass that in the one hundred and seven years between the founding of the Philadelphia Association and the origin of the General Convention, the association became the general utility institution of American Baptists." In Newman's "History of the Baptists of the United States," he says: "Among the important results of the stimulus given to denominational life by the foreign mission movement, through the Triennial Convention and the agencies it employed, was the formation of state conventions." Now the associations in America originated one hundred and seven years before the formation of the modern mission movement in the United States. There seemed to be a common though unexpressed understanding that though associations were over one hundred years old they were not the model type of organized life around which to construct a missionary program.

State conventions and the triennial convention were practically of the same origin. State conventions arose for the express purpose, it seems, of being a co-operative agency with the triennial conventions for the denominational missionary propaganda and organized endeavor. State conventions are essentially missionary and they live or die as they perform the missionary task. The Southern commonwealths have developed their great Baptist marvels of the past because of the missionary essentials, early dominating each through the organized endeavors that surrounded the organization of state conventions.

New Mexico is the only state in the South that does not have a strong functioning state convention. Her development as a commonwealth from a Baptist standpoint requires a virile state convention. When a strong state convention is established the pioneer days are passed, and not till then. Those who compare New Mexico with other Southern States must admit that these other states each have memberships of over one hundred thousand, except the District of Columbia and Maryland. The portion of Illinois that co-operates with the Southern Baptist Convention has over sixty-one thousand members. These other states could weather the storm without any outside aid if that was a necessity. But that is not true in New Mexico.

To compare the astounding needs of a great city with the establishment of a new state is wasting time. On New Mexican soil in the future will be great cities, and the basic organization around which their missionary endeavor must be built, if they repeat Southern Baptist state history, must be the establishment of a strong state convention. That will embrace their cities of the future as it did the cities of other states in their early state mission program.

Out of an abiding conviction, I appeal to our great Southland to strengthen the hands of our Southern Baptist vineyard in New Mexico. Oklahoma is not receiving any aid from the Home Mission Board this year on their co-operative mission endeavor. Dr. Gray informed me that our own Oklahoma representative, Rev. Andrew Potter, withdrew Oklahoma's request voluntarily, when he saw the needs of others. While I was greatly disappointed in this, if what would have come here will go to the strengthening of New Mexico as a great state convention through which this baby state will be given an opportunity to grow a Baptist commonwealth, I will be able to bear this disappointment with some degree of satisfaction. New Mexico must have Home Board aid as no other state, unless we say our old policy was a failure. And I do not believe that Southern Baptist Convention methods, with all their frailties, are excelled anywhere in the world for rapid Baptist growth.

May I make an appeal as one who never worked in New Mexico, but as a servant and steward of our Lord and Master, and one whose soul yearns for a great Baptist constituency in every state, that New Mexico be made the emergency problem, and our united strength devoted to the establishment of a great Baptist people there, as our present greatest

home mission task. The wisdom of the Home Board's development of Oklahoma cannot be gainsaid by any. And now, out of the experience of the past thirty years here, I appeal and extend you the Macedonian cry on behalf of New Mexico.

## NEWS AND VIEWS

Tennessee's Recent Election revealed one of the most interesting political situations that have appeared in recent years. Without reference to the campaign to which we shall later pay our respects, it is interesting to study the returns from the balloting. The tabulation reveals the fact that one candidate was the choice of the rural population with very few exceptions, while the other was the choice of the urban population with very few exceptions. Such a return on a popular election does not reveal a healthy situation in our state, for the antagonism between the towns and the rural sections has lived too long and done vastly too much damage to our peace and prosperity.

From Louisiana comes words of victory from a Tennessean, H. E. Pettus. He is pastor at Elizabeth. Recently he aided Pastor M. A. Price and the Alabama church. Twelve were received for baptism and one by letter. Brother Pettus was on the faculty of the Southwest Louisiana Encampment last week. A. H. Cullen of Winnfield was the preacher and gave splendid sermons. A feature of this encampment was the nightly evangelistic services.

Our Encampment ought at this time to be giving us serious concern. We have a splendid and generous offer from Doyle for what promises to be an ideal encampment ground all our own with every accommodation that could be desired. The trustees of the old Doyle Academy grounds propose to allow us the use of the nine acres of beautiful campus, together with the buildings, free with the understanding that whatever profits may be derived from the use of the grounds, concessions, etc., shall go into their treasury, every penny of it to be used in maintaining the property and improving it. Furthermore, a progressive citizen of Doyle proposes to lease us a splendid tract of ground on the river front back of the school grounds. This river is above the power dam at Rock Island and provides inexhaustible fishing grounds as well as facilities for bathing, boating and other water sports. A private gravelled road leads from the school property to these grounds. These grounds will cost us nothing. The auditorium of the school will seat about 450 people. Rooms are available in the dormitories for about 100 people. Sites for cottages will be leased for an insignificant sum, and these will be safeguarded at all times by the custodian of the property. Every modern convenience is there save gas. Surely we cannot find a better place, and it is on the railroad and also on the Broadway of America highway a few miles from McMinnville.

Alabama Man Happy. At least it appears that way from a message concerning the work of Twelfth Street Church, Gadsen, Ala. B. P. Baldrige, formerly pastor of Doyle and Sparta, is their bishop, and the work goes forward in a great way. He has been with the church since July 1st, but already there is marked growth. A daily vacation Bible school has just closed with an enrollment of 130, and during it 20 of the children made professions of faith. The church is handicapped because of insufficient building, but are talking new house in such a way as to give assurance that it will soon be a reality. Brother Baldrige says they are rejoicing in Alabama that Dr. Rigell did not come to Nashville and that R. T. Skinner did go to Birmingham.

Colgate and Rochester Merge. Two great seminaries of the North, Colgate and Rochester, have been merged, states The Baptist. They will oc-

cupy new buildings about half way between the present site of Rochester Seminary and the new men's section of the University of Rochester. The former grounds of Rochester Seminary will become a part of the woman's section of the university. The name of the new institution is "Colgate-Rochester Divinity School," and former president, Clarence A. Barbour of Rochester, will go in as the new president.

Brother J. D. Roberts of Murfreesboro sends renewal, saying: "It has been several years since the Reflector failed to be read in our home. My father took the paper and after his death I continued it." It now goes to the home of a daughter, Miss Callie Roberts, Murfreesboro, where our long-time friend receives it.

From Far-Away Canada comes a subscription from the Hon. Charles J. Holman, King's Counselor and an honored Baptist layman who loves the Lord better than he does denominational popularity. We rejoice to have this man among our readers. He is fighting hand in hand with the Regular Baptists of the Dominion against the encroachments of modernism. Recently his talented wife and a number of other leading Baptist women withdrew from the liberal organization and began a new woman's missionary society.

The John Cruze Brotherhood of Knoxville conducted services August 5th at Inskip Church during the absence of the pastor. In the evening another group from this brotherhood led the service at River View Church. This is a body of laymen from First Church organized to do evangelistic work among the weak country churches and to supply pulpits for absent pastors in the city and surrounding neighborhoods. Last summer they held a meeting at Blaine which resulted in 17 professions of faith. Reporter L. B. Smith says: "I think every member of the brotherhood is a reader of the Baptist and Reflector." And we are proud to have such readers. Would that every Baptist man in the state belonged to such a brotherhood.

Bolivar Pastor Busy. Pastor Henry J. Huey of Bolivar is a busy man these days. Not only is he leading his fine church at Bolivar in a splendid way, but he is helping churches near by in their revival work. He closed a meeting the last of July at Hebron, baptizing ten and receiving six by letter. Last week he was with the saints at Walnut Grove, one of the old churches with which the association meets next year.

Foreign Board Debt is slowly decreasing. The report for the first seven months of this calendar year show that interest amounting to \$35,000 was paid, but in spite of that the debt was reduced from \$1,145,729.74 to \$1,067,747.32. This decrease in the indebtedness of the agency has been brought about in spite of the fact that receipts from the Co-operative Program have declined nearly \$3,000 for the period and are far under what they would have been had Southern Baptists measured up to the standard set for themselves. If we have a great Christmas offering, the part going to the Foreign Board will about cut this debt in half and turn loose thousands of dollars to go to missionaries.

Free Service for God's Glory is being given these days by some of our pastors. Brother P. G. Carter writes from Tracy City to tell us about the work being done in his section by two preachers who have given their vacation time to the State Mission Board. At Altamont Brother W. R. Pettigrew of Springfield preached for ten days under a tent on the courthouse lawn. In a village of 150 people the average attendance was above 100. Eight were received by baptism, two by letter. Pastor Carter led the singing. He says of Brother Pettigrew: "He gave his service for nine days and did some powerful and appreciated preaching. He is one of God's true servants. . . . At Tracy City Brother W. R. Beckett of Nashville helped; he also gave his time. The meeting was in progress last week and the promise was good."

Tullahoma Has Great D. V. B. S., according to Pastor Widick who was in the office last week when the attendance had grown so large that the

HAS YOUR SUBSCRIPTION EXPIRED? RE-NEW TODAY!

faculty had to discourage further enrollment. Owing to the illness of Mrs. Widick, the pastor was forced to be absent part of the time, but God was leading, for Mrs. Albert Rule of Pueblo, Colo., who has had quite a bit of experience in such work, was visiting in the city and was placed in charge. More than 80 enrolled, and the average attendance was about 65. The school continued two weeks, and the pastor is highly pleased with the work done. The church has been so helped that they plan to make the Daily Vacation Bible School an annual event.

**Missouri Sits Down on Wets.** The news came to the delight of the friends of morality and the supporters of our national constitution. Jim Reed, one of the wettest of the wets, championed the cause of the wet candidate for the United States Senate, Collet, who was to succeed Mr. Reed. Mr. Hay announced himself as an avowed dry champion, and Jim Reed jumped on him with all the sarcasm and ridicule at the command of his sarcastic brain. One of the hottest campaigns in the history of the state was waged; and when the voters registered their decisions, Reed's wet candidate was snowed under. Thus does the hand of destiny point to the hour when every friend of liquor will be decapitated politically by the champions of sobriety and morality!

**Tennessee Loses Another Skinner,** for R. T. Skinner of Milan has accepted the call of Central Park Church, Birmingham, and will begin his work there the middle of this month. He has been bishop of the Milan church for several months and has done a great work there. He is one of our most versatile and brilliant young ministers, and we hate to see him leave our state. Another Skinner recently left Second Church, Jackson, to go to Texas. The field in Birmingham is a promising one, and our brother feels that God wants him there.

**From Out the Past** comes an envelope of the Baptist and Reflector when its office was located at 326 Cole Building. This relic is browned with age, but it conveyed to us some interesting news about a former Tennessee pastor, J. W. Mount, who is now at Tangipahoa, La. In it he tells of the recent marriage of his son, Herbert, to Miss Louise Easley of their town, and he adds: "I have had a rare experience. My wife was converted under my preaching, and I baptized her. My older son was converted in a revival in my church at Pulaski, Tenn., and I baptized him as the last official act of my ministry there. Two years ago I officiated at his wedding. My other son was converted while I was pastor at Rosenberg, Texas, and I baptized him and now have married him to one of our B. Y. P. U. workers. He is president and she vice president. All these honors have come without my suggestion. Wife and I are back like we started—all alone."

**Christian Education Vital,** says President W. W. Hamilton of the Bible Institute, in a communication of last week. "It is being studied by both church and state and is eagerly followed by all who value the welfare of our land. America is needing prepared men and women to help frame and carry out the best program of Christian education. Something definite and sane and constructive must be done, and surely God is preparing competent leaders to meet this necessity in our national life. Special training in religious education at the Baptist Bible Institute, New Orleans, is given, and young men and women called to Christian service can find there the courses which will fit them for this monumental task."

**Another Priest Saved from Slavery.** This glorious report comes to us through the Canadian Baptist and from the pen of Mrs. Margaret E. Baird of Brantford, Canada. According to her, Mr. and Mrs. Kaczowka of Poland have recently come to our country. Rev. Chas. Tuzek, a countryman of theirs, met them in Brantford and led them to Christ. On the afternoon of June 22nd they asked for baptism at the hands of the Baptist church, and after much persuasion were granted the privilege after a committee had examined them carefully as to their experience and beliefs. Mr. Kaczowka had spent several years in a monastery in

Poland, but, according to Mrs. Baird, "because of the practices and the deception in the monastery, he at last rebelled and went home to his parents, only to be turned out of his home and to be terribly persecuted because of his parents' keen disappointment that their son would not be a priest." Thus does another slave of Romanism lay off the shackles and become a true servant of the Lord Jesus.

**Joe T. Robinson** is already feeling the cold shoulder of disappointed and grieved former supporters. On the Fourth of July, according to reports in hand, his big parade at the Arkansas State Fair grounds, sponsored by some of the American Legion in open violation of their constitution, was almost a fizzle. Seventy-five members of the Legion marched in front of the parade and "exactly 42 cars, and them not filled," constituted the statewide reception staged for him. No wonder he has been quiet since. If Brother Joe wants to do right and obey the wishes of his constituency, he will forthwith resign from his job. A gentleman cannot run with a skunk without losing his friends.

There are friends in Ocoee association who, under the leadership of the Executive Committee, will put on an intensive campaign reaching every church in the Association for an All-day meeting August 21st to 24th. The pastors and leading laymen and women of the W. M. U. of Chattanooga have already volunteered their services to enter this campaign and make it a success.

The primary purpose and object of the campaign will be:

First, to double the subscription to the Baptist and Reflector in the churches of the Association.

Second, to stimulate interest in the Co-operative Program.

Third, to call attention to the Debt-Paying Campaign in December.

The moderator, Brother W. C. Smedley, together with the local paid worker, Mr. J. W. Christenbury, will visit every church in the Association this week and the next arranging details for these meetings.

The Wartrace Baptist Church has recently closed a very successful revival, in which the preaching was done by Rev. J. N. Phillips, pastor of Walnut Street Baptist Church, Owensboro, Ky. There was a general revival of interest among the church members and good crowds attended throughout the meeting. Some of the visible results of the meeting were: Seven additions to the church by baptism, about fifteen promised to begin the practice of tithing, and plans for securing a parsonage were started. Rev. A. A. McClanahan, Jr., is the pastor of this splendid church, and this is one of the churches to which the Baptist and Reflector goes to every member. Brother McClanahan writes that "the Baptist and Reflector is proving invaluable to our people here."

#### DOES GOD ANSWER PRAYER?

By Ben Cox

Alfred Tennyson never wrote a truer thing than when his pen said: "More things are wrought by prayer than this-world dreams of." During the fourteen and a half years the noon prayer meeting has been running the words of Tennyson have been justified. The Lord has heard and answered prayer in numbers of instances.

While I was at the Sulphur Springs Bible Conference last week a letter was forwarded to me by my secretary from a nurse in Louisville, Ky. The nurse said: "About a year ago I was suffering intensely. The doctor told me that an operation would be absolutely necessary. I wrote asking for the prayers of your meeting, and I want to tell you that since the day I wrote you I have not had a pain. I am still nursing and am happy in my work."

Prayer can reach all classes and conditions. My phone rang one morning and a voice said: "Are you still running the noon prayer meeting?" I said, "Yes." "Well, I was a tramp here eleven years ago. May I testify today?" "Sure," I replied, "we will be glad to have you." He came and told this story:

"Eleven years ago, with another man, I was pan-handling on Second Street. I had on some ragged trousers, a blue shirt and a rope tied around my

waist. I was wearing some old pieces of shoes and had on no socks nor underclothes. We slept in Court Square, and early every morning the officers would come around and order us to gather up the newspapers, which we used for beds, and put them in the garbage can. One day I heard that Ben Cox was serving free lunch down here. That sounded good to me. I came down and had lunch here for three days and attended the meetings. I never got entirely away from the things I heard at these meetings. Some things stayed in the back of my head. I left Memphis and went to Vicksburg, where I was arrested again, and was given fifteen minutes to get out of town. As I was walking down the railroad track I stopped under the shade of a tree, and there I poured out my heart to God. I cleaned up and went into the business of making automobile tops at Dyersburg. Later on I moved to Jackson, Miss. I was called to preach, and now am pastor of the Wesleyan Methodist Church at Bessemer, Ala. I certainly thank you for what you did for me when I was a pan-handler in Memphis. I shall never forget you. Go on with the good work."

This preacher came all the way from Bessemer to Memphis to bring a sorrowing mother whose son was in jail here. He and I got in an automobile, went to see the attorney general who, after hearing his story, agreed to recommend a release of the boy. Within two hours the hoppy mother had her boy, and that night they all three started back for Alabama.

Financial matters have an important place in prayer. A Mississippi woman wrote me: "Our house is to be sold under a mortgage foreclosure the 20th of next month. Will you pray every day until the 20th?" We did, and on the 23rd I received this good news from her: "Dear Brother: The Lord has answered prayer. The man who holds the mortgage has been to see me and has agreed to let me keep the house and pay for it just like paying rent."

The Lord has answered prayer wonderfully in a financial way in providing means to run the meeting, for, although we have served about six hundred and twenty-five thousand free meals and have spent hundreds of dollars otherwise in helping people in trouble, we have never taken a collection or made a personal solicitation of a single person except the Lord for the benevolent work of the meeting.

Romance has quite a place, too. I am thoroughly convinced that if more marriages were taken to the prayer meeting not so many would go to the divorce courts. One Saturday afternoon as I was resting a man came in with a desperate look on his face and introduced himself as a Baptist pastor of Tennessee. He told me he had been to an eastern state to see a young lady to whom he had been engaged for quite a while, and she told him she had changed her mind. He said: "I have been walking up and down this street like a caged lion until I saw your sign which said, 'Come in, rest and pray.'" After prayer together he left with my assurance that we would still remember them at the noon meeting. In about a week he wrote: "Dear Brother: There is no change in matters. Please keep on praying." In about another month he wrote the same, but a few weeks later he wrote this way: "Dear Brother: The Lord has answered prayer. We are to be married next Saturday."

Soon after then I went to be with the army at Montgomery, Ala. On Friday night a reception was tendered to the Y. M. C. A. workers and others by the First Baptist Church. Soon after I reached the church a very beautiful woman came to me, extending her hand and introduced herself. She said: "Dr. Cox, I just want to tell you how happy we are and how grateful we are to you." She was that bride.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

## THE NEWS BULLETIN

### SMYRNA REVIVAL

Dr. W. M. Wood, of Murfreesboro, did the preaching in the revival at Smyrna Church, near Chapel Hill, beginning the fourth Sunday in July and lasting ten days. Pastor C. M. Pickler, of Eagleville, reports a good time during the meeting, saying, "We enjoyed a gracious time and the Lord wonderfully blessed us. Dr. Wood preached splendid sermons, and our people learned during the few days to love him. At the conclusion of the meeting there were eight candidates for baptism, and the church was strengthened spiritually. Brother J. R. Burke, of Hollywood Church, Memphis, is doing the preaching with us at Union Ridge Church this week." (Last week.—Ed.)

### GOOD WORD FROM MISSISSIPPI

Pastor E. K. Cox, known and loved in Tennessee, writes from Gloster, Miss., to renew his subscription, and tells of a ten-day meeting which he has just led in Taylorsville, Miss. There were forty-one additions, thirty-seven of them for baptism. J. W. Hudson is pastor, and Brother Cox says of him: "He is a modest fellow and does not blow about his work, but he has done a remarkable work in this state. They have just completed a splendid brick building at Taylorsville, one creditable to any church. That is the fourth house Hudson has led in building in that section. A similar building was erected by the church at Raleigh, county seat of Smith County . . ."

Brother Cox also says: "You are giving us a good paper. Keep after the rationalists and the Tammany whisky gang. They are making a supreme effort to stage a come-back and there is good fighting all along the line. It is not new to some of us to fight the forces of booze, bums, and boodle."

### A FRIEND INDEED

Word comes from Martin concerning one of the finest friends we have learned of since coming into the office. His name is not given out, but we know he reads the Baptist and Reflector, else he would not be such a friend.

This good brother (we judge it to be a brother) has made a proposition to the First Church in Martin that, if the church will put the paper in its budget, he will pay for it six months for every family that is not able to pay or does not feel inclined to pay. He proposed that the church appoint a committee to make the canvass of the membership and is ready to make his remittance as per the offer.

What church could fail to take advantage of that offer? First Church, Martin, did not, and appointed the committee. We trust they will immediately make the canvass and hurry on their list, for their members are now losing some of the best information of the year. We wish other churches could have big-hearted members like this friend and that we could secure one hundred budget churches on those terms during the next few weeks.

### NOTED NASHVILLE BANKER DIES

For years the Baptist and Reflector has been carrying the advertisement of Thos. W. Wrenne & Sons, Nashville bankers. And a great number of our churches have had the advantages of the services of this company in their efforts to secure loans with which to build their houses. Hosts of individuals have found them courteous and fair in their treatment. Our readers, therefore, will be grieved to learn of the death of him whose name the company bore, Thomas W. Wrenne. It occurred at his home in Miami, Florida. The company is now in charge

of his sons, David and Thomas, Jr., and the real estate department under the management of another son, Louis. We extend sincerest sympathy to them and other relatives.

### METHODIST PASTOR REBUKED

According to a United Press dispatch published last week in a Nashville paper, the Rev. H. D. Knickerbocker, pastor of the First Methodist Church of Little Rock, Ark., has been rebuked by his official board for his utterances against Al Smith and Joe T. Robinson. Mr. Robinson is a member of the church, but the first Sunday after his nomination he attended services at the church of which the reputed modernist, Hay Watson Smith, is pastor. Prior to the Democratic Convention, it is understood, the Rev. Mr. Knickerbocker paid his respects to any wet candidate, and evidently did not close up because the great and mighty Joe T. Robinson, who betrayed his friends by accepting the political sop of Democracy dripping wet from the beer barrel, was on the ticket. We congratulate the honored Doctor heartily that he has been deemed worthy of this denunciation by his stewards and trustees, who seem more interested in electing a wet President than they are in safeguarding the moral welfare of their nation. The vote to rebuke the pastor stood 64 to 26.

### DEACONS ORDAINED

Grandview Church, Nashville, is moving forward under the leadership of Pastor J. R. Kyzar. They are now worshipping in their new building, which, while not completed, is comfortable and provides them with far more room than they have ever before had. On the first Sunday in August, the editor assisted them in the ordination of four splendid young men to be deacons. Pastor Kyzar announced publicly before they were elected and also before they were ordained that they had stood a rigid personal examination, even one that searched their secret lives. They proved their worth by telling their faults, whatever they were conscious of, and by expressing their determination to live so as to honor their Lord and His church.

These brethren, J. O. Powell, Harry Parker, Clarence Ellis, and Duncan Gay, are all young men. Brother Gay is a contractor and is in charge of the construction of the church house. Powell is an insurance man, Parker is a railroad engineer, and Ellis is in the hardware business. The editor delivered the charge to the deacons, making their duties as rigid and as plain as does Paul in 1 Tim. 3. Pastor Kyzar spoke to the church on their duties to the deacons. Then, with the prayer and laying on of hands, these brethren were consecrated to their new duties. Pastor and church are proud of them, and when the deacons reported their nominations, a secret ballot revealed not one vote against them.

### "MISSIONARYING"

Missionary R. H. Oury was in the office last week, fresh from the fields of labor in the Tennessee Valley. He reports great opportunities in that ripe harvest field, and rightly bewails the fact that our mission boards are doing nothing to save the harvest. He had just been in a meeting at Mitchell school house, near Camden, with three professions of faith and an invitation to return in the fall and help organize a church. There is not a Baptist church in the county, he reported. He also brought us news of the work at Chalk Level, where J. W. Utley, of Miami, Florida, is helping Pastor Boyd in a meeting. A good start had been made when he left.

During the work in that section, there was a great torrent of rain one day and Brother Oury was caught in it. He came to a creek whose waters were rushing over the bridge, but being told by some men who were there that it was safe to cross, he pushed his Ford into the muddy waters. The planks on the bridge floor had been washed away, and his car dropped through and turned over. Fortunately the men saved the day, the car was pulled back and the driver escaped unhurt but very wet. His books and other colportage supplies were saved from damage, but he had much trouble getting "Miss Lizzie" to work again.

### TENNESSEE EXILE DOING WELL

#### B. P. Robertson Leads Maryland Church.

The first Sunday in June was the third anniversary of the pastorate of B. P. Robertson in Hyattsville, Maryland. During his three years, the membership of the church has doubled, and the Sunday school attendance has more than doubled. The B. Y. P. U. enrollment has increased over 100 per cent, with four instead of two unions. The finances of the church have developed in a great way and a new pastor's home has been built at a cost of about \$10,000. Three mission stations have been opened by the church, and one of them is rapidly developing into a strong church, which is now building a house of worship to cost \$5,000. Our people will be glad to know of the success of a former Tennessee pastor.

### ORDINATION CERTIFICATE

We received last week a copy of the ordination certificate of Stanley M. Anderson by the Brighton Baptist Church. The date is given as July 29, 1928. The church at Brighton called for the ordination, and three churches were represented in the council. Three ministers and three deacons composed the presbytery, and after a thorough examination they recommended unanimously that he be ordained. James A. Clark was moderator of the presbytery and W. E. Chadwick, clerk. We congratulate this brother and welcome him into the fellowship of God's anointed under shepherds.

### WORDS FROM OHIO

By Livingston T. Mays.

The writer preached in July in First Baptist Church, Toledo. In the afternoon, while strolling down the street, he saw the sign, "Toledo Baptist Tabernacle." On entering and telling who he was he was asked to preach, which he did. Next Wednesday he went to Emanuel Church and discovered that his orthodoxy was in question because he had occupied the pulpit of First Church in July. To add to his confusion, on the following Thursday night he attended another Baptist prayer meeting and was there interrogated because he had on a previous Sunday afternoon preached at a Fundamentalist Baptist Bible Union Church, the Toledo Baptist Tabernacle. He is to preach during August at Trinity Baptist Church, Toledo, and at Cedar Avenue Church of Cleveland, Ohio, a Fundamentalist Church. The Trinity Church is intensely loyal to the Ohio Baptist Convention and the Northern Convention. The Cedar Avenue Church of Cleveland has for pastor our much loved and well known Southern Baptist minister, Dr. T. W. Callaway.

This confusion of the churches was brought on not so much by the Fundamentalists as by the Modernists. Yet it cannot at all be said that those loyal to the Northern Baptist Convention and to the Ohio Baptist Convention and who are continuing their gifts to the missionary causes of the denomination are Modernists. Nine-tenths of them are just as truly orthodox in the faith as Southern Baptists are. The main difference between the regular Baptists of the North and the Bible Union Baptists is that the overwhelming majority

of regular contributing Northern Baptists are willing to continue to contribute to and to work in harmony with the denomination, notwithstanding the fact that the denomination is retaining on its payroll a few missionaries and teachers whose loyalty to the Word of God is in question, while most of its employees are true to the Word. The Bible Union Baptists believe that it is wrong to give to the denomination until these men are eliminated.

In faith, the writer agrees with the latter, but not in application of that faith. He believes they should stay in the denomination and fraternally work for the perfecting of the saints.

Toledo has three hundred thousand population and sixteen churches in the territory of Toledo Association. Eight of these fraternize with the Northern Baptist Convention, and eight with the Baptist Bible Union, and also to some extent with the Northern Baptist Convention. But the eight regular churches which contribute to the regular Baptist Convention through the Board are by far the largest and strongest. They have perhaps five times as many members and fifty times as valuable property.

All Baptists have in their confession of faith a sentence that reads something like this: "The Bible is our sole rule of faith and practice." The writer believes that this Baptist principle will ere long get all our Baptist brethren in essential harmony of faith and practice.

### THEY DON'T WANT THE SALOON, BUT WHERE WILL THEY SELL THE STUFF?

All the wets who clamor for a return of legalized booze preface their remarks with the statement:

"Of course, I don't advocate a return of the old time saloon . . ."

Well, where will they arrange to sell the stuff?

The sale of booze anywhere brings back the very spirit of the saloon. Every experiment in limiting the sale of liquor to case lots or in the "original package" has resulted inevitably in the reappearance of the saloon in some form. If not in the bar room on the corner you will find the saloon in drinking clubs or speakeasies.

In Canada, where the people for a time tried a halfway prohibition experiment by stopping the sale of liquor, but permitting the manufacture for export, the brewers and distillers went into politics and brought about the sale of booze under Government Control of the Liquor traffic. It is really government control BY the liquor traffic.

The liquor men have completely inundated Canada with booze. But they first explained: "Of course we don't favor the return of the old time saloon . . ."

Today, in the city of Quebec alone, there are more than twelve hundred bars, taverns, drinking rooms and clubs for the sale of booze. That means a legitimate drinking place to every twenty-five Quebec families and, in addition, Quebec has thousands of bootleggers, according to the official report of the Government Liquor Control Board.

At first the Canadians thought there would be only the sale of liquor in the government stores to people with permits. Today the bar rooms and booze parlors, wine rooms and so-called "clubs" are becoming more and more numerous, and with them is returning the old vice and crime, immorality, poverty, and public drunkenness. Alberta, for instance, boasts it has no bar rooms. It sells beer by the glass in what they call "Beer Rooms," which are, of course, nothing but old time saloons; and the official complaint is that these beer rooms are filled with whisky bootleggers.

With the saloons opening under any name at all, "boisterous drinking and licentiousness are common in Canada," to quote the eminent Montreal Star. "Drunkness among women has increased fifty-three per cent."

There is no doubt about it. W. E. Raney, attorney-general of the Dominion of Canada, minces no words when he explains what has happened:

"Vice shows itself in our city with hideousness and insolence. Prostitution in its most shameful form operates and flourishes in Montreal."

"Our neighbor of the north warns us there can be no legalized sale of booze without reopening the way for the saloon system. It is bound to appear in one form or another, and with it the serious consequences that were disposed of by prohibition and which can be kept away by strict enforcement."

This may be had in leaflet form for 10c per 50; 15c per 100; \$1.25 per 1000. National W. C. T. U. Publishing House, Evanston, Ill.

**HERE IS THE RECORD—LET FRIENDS OF LIQUOR DIS-PROVE IT**

We have in hand a copy of the "New York Evening Post," of July 28, in which there appears on the first page the record of Tammany's wet candidate for the Presidency. Mr. Smith denied the charges when Mr. White, of the Emporia (Kansas) "Gazette" made them, and is reported now to be investigating the record. Let him deny them, now that one of his own city's leading dailies has made them. According to the "Post," the record is as follows:

1. During the twelve years that Governor Smith was a member of the New York Legislature, he voted on more than a score of liquor bills. His record shows that he always voted wet. "He was consistently against measures to prevent or impede the liquor traffic, and no record was found of his opposing the saloon in any instance. He persistently opposed local option and the submission to popular vote of the liquor question—bills which were considered dry—although he takes a stand generally as a home rule proponent."

2. Twice he voted for bills to make gambling more difficult and to provide penalties, only to reverse his position and oppose those bills later the same year. After 1908, his votes indicated opposition to further restriction of gambling.

3. Mr. Smith consistently favored Sunday movies and baseball, and the proposal to permit persons of Jewish faith to keep their stores open Sundays. In one instance, Smith introduced a drastic anti-cigarette law.

4. Mr. Smith, as assemblyman, voted for several important bills which sought to make exceptions to local option. One bill, providing for an exception to this principle was sponsored by Smith. Two exceptions approved by the legislature were promptly vetoed by Governor Hughes.

5. He is recorded as approving measures to extend the hours during which liquor might be sold. He voted for measures providing earlier openings for saloons. He is also officially recorded as being in favor of taking some liquor cases out of the New York City Court of Special Sessions and placing them in the hands of grand juries. There, it is contended, the conviction of suspected liquor law violators would have been rendered much more difficult.

6. In 1904, when he first went to the legislature, he voted for a bill which removed hotels from the lists of places to be submitted to the people in a local option fight against saloons. In this same fight, he voted to strike out application of the law to New York City. This was known as the Wainwright Bill, and Smith voted against it all along. Again in 1906 he voted wet on another bill by Mr. Wainwright.

7. In 1907, he voted for a bill which, while allowing local option elections upon petition of 40 per cent of the voters, gave the districts voting against the bill in the local option election the right to continue their saloons even though the city voted dry; but, if the whole city voted wet, the districts voting dry had to countenance the saloons. For three years Smith worked and voted for such a local option bill. (Yet he now parades himself as the proponent of local option.)

8. In 1914 and 1915, Smith voted against local option bills.

9. In 1915 he voted against a very dry measure to prohibit the manufacture or sale of liquor within the state, except for medicinal and other like purposes. This was to have been a referendum on the question, but Smith opposed that which he now claims to champion!

10. In 1915 he voted against a referendum on a bill to prohibit the sale of liquors in cities of the third class in which was situated a college or university supported wholly by the state, if a majority of the voters in such cities favored such a proposition. He advocated "Home Rule," but when liquor was at stake, he had no use for the policy that he would now use to get Southern votes!

11. On the Church and Liquor Question. The Ralston Bill of 1907 provided that an exception to the law prohibiting the sale of liquor within 200 feet of a church house or school be made in cases where any part of the property of the church or school was income-producing property. Smith voted for the passage of the bill. Ralston moved to reconsider the vote and his motion was tabled, and later when it was taken from the table, Smith voted to reconsider the former motion. Later he is reported as having voted for the modified bill which was passed, only to be vetoed by Governor Hughes.

12. In 1908, Smith voted for a similar bill based upon the ground that liquor had been sold in a place within 200 feet of a church before the church house was erected.

13. Smith introduced a bill to exempt the borough of Manhattan south of 59th street in any place run as a hotel. This bill was introduced in 1908 and amended in 1909 to remove the street limit named, and to insert the number of rooms a hotel must maintain to be exempted and to provide that no hotel have a barroom facing on a street where a church was located within 200 feet. This bill failed to pass.

14. In 1909, he voted for a bill to exempt houses used for private schools from the protection of the 200-foot law. Later a similar bill by a Mr. Alt was passed with the aid of Smith's vote, and it was vetoed by Governor Hughes.

15. In 1911, he voted wet again when a bill was introduced to exempt places from the 200-foot rule provided the property owners within the district gave the authority.

16. He twice voted for the Hackett Bill, which would have taken liquor cases out of the New York Special Sessions Court and placed them in the hands of grand juries. This bill was passed and vetoed by Governor Dix. The same bill was brought up the following year and Smith supported it.

17. In 1908, he voted in favor of a bill to make gambling more difficult. But at an extra session he voted against the same bill. In 1910, he voted against two bills to make gambling more difficult.

18. In 1911, he voted in favor of a bill to remove from the penal law a provision making directors liable for gambling on association grounds.

19. In 1907, he voted for a Thompson Bill to permit Sunday baseball by New York amateurs when owners of grounds consented, and providing no liquor was sold or delivered on the grounds. In 1910, he voted for a bill to permit Sunday baseball between 3:30 and 6:30 Sunday afternoons, if no charge for admittance was made. In the same year he voted for local option on the baseball question. (Again in favor of local option! But because he could get Sunday baseball no other way. For the same reason he favors it on the saloon question today!)

20. In 1910, he voted for a bill to allow Jews to keep their stores open on Sunday. (We wonder if Mrs. Moscovitch was his adviser then!)

This is the official record of the candidate for the Presidency of our fair land. What shall dry Southern-

ers do about it? Shall we be deceived by the false reports coming our way about his loyalty to the Constitution? Can a man, so consistently wet as his record proves him to be, do anything but use the tremendous powers for the overthrow of our prohibition laws? This record is taken from the Journal of the House of the New York Assembly, and can be verified.

**IN THE LAND OF EVANGELINE**  
C. P. Sansom.

Situated out on a wide prairie, in the midst of one of the richest rice-farming sections of the South, nine miles from any town, is the Acadia Baptist Academy, the only school in the Southern Baptist Convention for reaching the French-speaking people of the South, some 500,000 of whom are in Louisiana. This school, located near Church Point, Louisiana, having only a very meagre equipment, is unique in several ways. Of the 124 students enrolled last year, nearly half were religious workers. It has a larger number of ministerial students than any other Baptist Academy in the Southern Baptist Convention.

Acadia Academy is continuing its God-given mission even during vacation time. This summer a number of meetings have been held by the students, most of these being in the French language. The songs, sermons, and prayers have all been in French. These services have in some instances been held in small French churches, but mostly at mission points and in the homes of the people. As a result of this work there have been over two hundred conversions during the months of June and July. The students will continue in meetings until the Academy opens, September 10.

These French people in Louisiana are the descendants of the Acadians, made famous by Longfellow's immortal poem, "Evangeline." Their habits, customs, and manner of life are today much the same as described at that time. But, alas! how few of them know our Savior. The only way they can hear the gospel story told is in their own language. Acadia Academy is to train these converts so they can give the message to their own people. Remember to pray for this noble work.

Acadia Baptist Academy.

**KNOXVILLE PASTORS**

Bell Ave.: J. Harvey Deere. Feeding the Five Thousand; Outdoing the Pharisees. SS 921, BYPU 147.

First: F. E. Brown. Dr. Austin Crouch. All Things Work Together for Good to Them That Love God; A Faithful Saying. For baptism 1, by letter 1, SS 719.

Broadway: Water in a Desert Land; The Second Coming of Jesus. SS 650, BYPU 30, for baptism 3, by letter 1.

Fifth Ave.: J. L. Dance. Douglas Hudgins. The Hands of Jesus; Love Foursquare. By baptism 1, SS 599, BYPU 98.

Fountain City, Central: L. W. Smith. Faithful Christians Preserve the World from Spiritual Corruption; The Double Witness. SS 420, BYPU 86.

Lonsdale: Norman Cunningham. Lying Unto God; Zeal Without Godliness. SS 382.

South Knoxville: J. K. Haynes. God's Response to An Honest Inquiry; Confession. For baptism 12, by letter 8, SS 357, BYPU 87.

Lincoln Park: H. F. Templeton. Everlasting Love; Musical Progress and Baptismal Service. By baptism 4, by letter 6, by statement 1, SS 307, BYPU 66.

Island Home: Charles E. Wauford. The Emmons Road; A Sad Bit of History. SS 280.

Lenoir City, First: W. C. Creasman. Living Prayer; The Joy of the Cross. By baptism 2, by letter 3, SS 271.

Gillispie Ave: J. K. Smith. Our Model Prayer; The Baptist Bible. By baptism 1, by letter 6, SS 196.

Central Bearden: C. L. Hammond. The Call to Worship; The Consequences and Cure of Sin in Our Lives. SS 177.

Elm Street: D. W. Lindsay. All on God's Altar; The Raising of Lazarus from the Dead. By baptism 4, SS 173.

Inskip: W. D. Hutton. The Three Homes by T. H. Haynes; Jer. 13:21. SS 127, BYPU 67.

Arlington: C. L. Niceley. O. H. Tindell. Little Foxes. By baptism 2, SS 123.

Bethel: J. F. Wolfenbarger. Seeking the Holy Spirit Guidance; Joy in Christ. SS 115.

Ball Camp: G. X. Hinton. The Christian Inheritance; Why I Know I Am Saved. SS 109.

Mascot: Clyde Burke. Fellowship With God; Except Ye Repent. SS 75, BYPU 30.

For Wounds, Sunburn, Sore and Tired Feet—and after Shaving. Same formula for 66 Years.

**DR. TICHENOR'S ANTISEPTIC**

**Church and Sunday School Furniture**

Send For Special Catalogue

**The Southern Desk Company,**  
Hickory, N. C.

**CHURCH ARCHITECT**

**WELLINGTON J. H. WALLACE**

A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.

167 8th Ave., N. Nashville, Tenn.

**It is easier, now, to kill insects**

—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. Write us for FREE insect booklet. If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

BEE BRAND	
Powder	Liquid
10c & 25c	50c & 75c
50c & \$1.00	\$1.25
30c (Spray Gun)	35c

**Bee Brand INSECT POWDER OR LIQUID**

CEDAR ODOR



## FATHER'S DAY SERMON

By Rev. C. E. Patch

"If a son shall ask bread of any of you that is a father, will he give him a stone?" (Luke 11:11.)

When we think of mother, invariably we think of "comfort." But when we think of father, we invariably think of "strength." As children the one great quality which we looked for in father was strength. It was father's strong arms which carried us over the rough, steep places in the path. When we were tired and felt that we positively could not take another step, father would pick us up and carry us.

His ability to do what we were unable to do made us look up to him in time of need. When mother had more of a load than she could carry, she looked to father for help, and father would carry the load for her. If power was needed, then, like a great dynamo, father furnished that power. If danger was at hand, father was the army of force to withstand every attack, regardless of its nature.

We did not realize how much we really depended upon father for support, but we depended on him to support us in time of trouble, disappointment, defeat, and in our helplessness he always supported us, making us feel secure, even under the most adverse conditions and circumstances, until we left home and tried to convince the world that it owed us a livelihood and we wanted it in full. Or perchance there are those here this morning whose father has preceded them in the crossing of the River of Death. If there be such here, how much you could tell us this morning that your pastor knows nothing about! Or possibly there are those here whose father died when you were quite young, and you have missed this strengthening of a father through all the years of your life. If this is true, then you, too, could teach us many things today in regard to the failure of every one to take father's place and make us realize more vividly the blessing of having a loving father to help us.

With our earthly father's strength in mind, knowing how fortunate one is who has an earthly father, and how hard the road over which many must travel because of the death of father, I am made to wonder how can you who are not "sons of God" endure the toils of life. The road over which you travel is rough indeed. The mountain you must scale is high indeed and filled with dangers untold. The attacks of the powers of darkness are fierce and repeated, and how you are able to bear your burdens is more than I am able to understand. Won't you come to the Christ and know Jehovah God as your Father in heaven?

The word "father" is variously applied in the Bible. It is applied to the head of a household, the source of anything, one having authority, and a protector, as well as to Jehovah God, the Father of Jesus Christ and men.

The father, "head of a household," meant "head"—head. We hear a great deal about "hen-pecked husbands." God pity a woman who has been fooled into marrying what she supposed to be a man, and he turns out to be a puppet that she can rule and usually ruin! Of all the miserable places in the world, it is a home in which the father is not the head of the home, but just a "fixture" about the place! But happy is the home where the father is the head of the home and wisely rules every member of that home. A father should be to the home what the head is to the body. If the head of the body is filled with a brain which has

been well trained, filled with knowledge, thinking virtuous thoughts, never dissipated, never filled with evil lusts, then you will see a body radiating with love, joy, happiness; a body balanced, poised, dignified; a body controlled, ruled, subjected; a body healthy, clean, strong.

If father is head of the home, and if he is possessor of the kind of head I have just described, you will see a happy home, and you will see a father who loves his home and his children. You will see a father who will give to his children the oil of joy for the ashes of defeat. You will see a father who will make his wife and children happy. You will see a family balanced (physically, mentally, morally), steady, honored. You will see a family much sought after and one that wields an influence in the community. Through father's superior wisdom he must control his family or else, because of carelessness, spend sleepless nights in tears of anguish because outside influences control his home. Father must be ruler in his own household or be ruled to his own shame and to the shame of his family.

It seems to me the worst thing that a child might say about his father is, "Mother is the boss at our house, and father does just what she says." Father must be ruler in his own household. Wife and children must be subject to him, else he cannot claim a single one of God's promises to a father. His life must be clean if the lives of his children are to be clean. Father must be strong or else rear a family of weaklings, physically, mentally and morally. Father should strive to be healthy because of danger to loved ones if unhealthy. I suppose it would be impossible to enact laws to prohibit the marriage of girls to men where there is doubt as to their good qualities, but laws should be passed and enforced prohibiting the marriage of men and women who have not lived clean lives and whose bodies are not strong and healthy. The world has enough human parasites without bringing into the world any more. 1 Cor. 11:3 says, "The head of every man is Christ," and the head of every home is a capital man—man. Listen, men: If you men have not Jesus Christ as your Head, your Ruler, your King, you are not a man; you are just a male of the species; and if you are not the heads of your respective homes, then you haven't a home, but just a place to rear children, hang your hat, and go to bed.

To the source. In the East the use of the word "father" as the source of anything is common even today. This practice began many years ago. Jabal is called the father of "those who dwell in tents," and Jubal of "such as handle the harp and the organ." In talking with a friend recently I learned much concerning the whys and wherefores of a certain young man. This young man is "wild"; his life is unclean, immoral, unchaste. This friend of mine said: "Yes, preacher, that's true (speaking of the boy's low morals) but I was born and reared here, and his father before him was as mean as a snake. In fact, there has not been a rougher character in Wayne County in my life time than this boy's father was."

Did you ever hear that old lie of the devil's? "A preacher's boy is the meanest boy on earth." Once in a while a preacher's son "goes wrong"; but if time would permit, I would like to tell you of that vast number of preachers' boys who have filled the important offices in our country. Preachers' sons have filled every office from the presidency down. There is no other one class of men, according to numbers, whose sons can compare favorably with the sons of the ministers of the gospel. From the presidency down (or up) to following in his father's tracks and preaching the word, you will find the sons of ministers. At Louisville last year, during the commencement exercises of the seminary, the preachers there who were the sons of preachers were asked to stand. About 75 per cent

of the ministers present were the sons of ministers. True that once in a while you find a boy who is a disgrace to his good old father, but the cases of this kind are so scarce and so unusual that the boy is the talk of the whole community. But if a boy is a good boy and the father of the boy as mean as the devil wants him to be, that is just as unusual and causes just as much comment. I have been told of two in Wayne County whose fathers are regular renegades, and these two boys are wonderful Christian gentlemen. On the other hand, I can name you twenty-five fathers who are Christian gentlemen and their sons are Christian gentlemen, and a like number who are undesirables and their sons are also undesirables. The father as the "source" can influence his boy to be "dwellers among tents" or "such as handle the harp." If you would make the whole stream muddy, just muddy the source, and the whole stream will be muddy. Fathers, give your boy an even break with the world. There will be enough evil influences to muddy the careers in life without you, the source, muddying it to begin with.

The Heavenly Father gives us a clean, pure, perfect beginning, because He is the Source of the Christian life. If the stream of life is muddy for you, as chlorine and other chemicals are used to clear the water and purify it for human use, so the Heavenly Father will clear and purify your life.

The father's authority was unquestioned in the world during the Biblical times. Filial duty and obedience were indeed in the eyes of the Jewish legislator, of such high importance that great care was taken that paternal authority should not be weakened by the withdrawal of a power so liable to fatal and barbarous abuse as that of capital punishment, that any outrage against a parent—a blow, a curse, or incorrigible profligacy—was made a capital crime. If the offense was public, it was taken up by the witnesses as a crime against Jehovah and the culprit was brought before the magistrates. Ah, how different now! "Father's an old fogey!" "He's an old hayseed!" "Let him go to the devil!" And like expressions from the youth of America. Cause? Failure of fathers to live as they should live. "The curse causeless shall not come." No family altar! No study of God's Word! No Sunday school! No preaching service! No prayer service! Results? Breaking down of the American home, the backbone of America; losing value of the word "father," until within the next ten years the word "father" will lose its standing among good English words.

Oh, men of Waynesboro, I plead with you to lead lives of fidelity and honor, until the name "father" will be lifted to heights unthought of and undreamed of in this town; until the name "father" will be the most revered name in the town; until it be exalted to the high place it should occupy in the diction of the people, the choicest of words, expressing the highest ideals known to the young men and women of our town!

When this is accomplished, then the name "Heavenly Father" will be the most dear title known. Then this title will supersede the title "Jehovah," which means, "Was, Is Will be." It will supersede the titles of the modern and ancient theologians and will take its rightful place. Where did Jesus place this title? "Our Father who art in heaven." "Father, the hour is come." "The Father judgeth no man." "Your Father in heaven." "Your Father knoweth." "My Father is greater than all." "As your Father is merciful." "About my Father's business." "I honor my Father." "I ascend to my Father and to your Father."

Where did Paul put it? "Father of mercies, God of all comfort." "One Father of all." "It pleased the Father that in him." "I will be to him a Father." "The Father of Spirits." James calls Jehovah "The Father of Lights." John says, "Fel-

lowship with the Father." "An advocate with the Father." "The love of the Father is not in him." "Hath not the Father?" "What manner of love the Father hath." "The Father, the word, the Holy Ghost." The Old Testament is full of the power of Jehovah God, but only Isaiah had a perfect vision of the love of God, and once he reaches that sublime height and says of the Child that is to be born: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

I mention but one other great duty—the joy of a father. The protector of a home is father. If father is at home, all is well. Father is the defense for his family, regardless of the danger. He will protect his own regardless of conditions. He will shield them from all harm. They are secure if father is there. He will stand guard for them, keeping them safely.

Jehovah-Jireh is our Protector. He will provide a way of escape in any crisis. He is our Protector. Our Heavenly Father is a safe fortress in the time of danger. The word "Zion" means "Fortress." Now turn with me to Ps. 48:12-14: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death." The walls of Zion will not yield to the onslaughts of the wicked one; we are safe in this great Fortress alone. We are secure when overshadowed by His Spirit.

Jehovah God is the Father of the Jews by Covenant, but through the power of adoption the I Am of Israel is the Father of all Christian people.

God, the Father of Jesus Christ, our Elder Brother, loves us—yea, loves us greatly—loves us so greatly that He makes us to be brothers and sisters of Christ Jesus; and as brothers and sisters of Jesus the only begotten Son of God, we are sons and daughters of Jehovah God.

## INSURE YOUR FUTURE!

A trained mind is better than riches—it brings riches and satisfaction. Thousands have passed through our school to success.

Free Catalog

DRAUGHON'S BUSINESS COLLEGE  
Knoxville, Tennessee

## SANDERS

## Fireproof Storage

Local and Long Distance Hauling.  
Office and Warehouse 129 8th Ave.,  
N., Nashville.

SANDERS TRANSFER AND STORAGE COMPANY

The new Supplementary BIBLE Just off the press. Every home a prospect. Agents earning money selling this new book.

Wanted a well educated christian man or woman in every community to act as our official representative. Position permanent. References requested. State age, and past experiences.

BUXTON-WESTERMAN COMPANY  
19 West Elm. St. Chicago, Ill.

## KODAK

Finishing and Supplies  
by mail.

Prints on velox paper.

"PANGLES"  
Johnson City, Tenn.

**ARE YOU** Planning for a nest egg? Needing extra Money to help keep up the family budget? If so, durable Monuments are an index to civilization and are readily sold. Good commissions, appropriate designs. Some open territory to right parties. If you have spare time, write us immediately for particulars.

INTERSTATE MARBLE & GRANITE  
WORKS, Inc.

P. O. Box 58-J, DECATUR, GA.



**An All-Round Girl**

Roscoe: "The only thing I admire about Gertie is her natatorial prowess."

Alicia: "You don't do her justice—she's a wonderful swimmer, too."  
—Judge.

**Upside Down to Him**

Isaac was negotiating a loan from his brother Moe, who was willing to make the advance, but demanded nine per cent interest.

"Well," said Isaac, "I ain't complainin', you understand, but what'll our poor dead father say when he looks down and sees you taking nine per cent from his own flesh and blood?"

"Don't worry about that," replied Moe. "From where he is it'll look like six per cent."

**No Fancy Version**

Examiner to candidate for the ministry: "So, I gather, you read both the Authorized and Revised editions of the Bible?"

Candidate: "Yes."  
Examiner: "Well, now, perhaps you will tell which of them you like the best?"

Candidate: "Oh, the Authorized Version."

Examiner: "Perhaps you will be good enough to tell us why you like the Authorized the best?"

Candidate: "Oh, yes; because it is in larger print."—Christian Recorder.

"Well, George," said a country clergyman to an old man who sat by the wayside breaking stones, "that pile doesn't seem to get any less."

"No, wicar," replied the old man, "them stones is like the Ten Commandments; yer can go on breakin' 'em, but yer can't get rid of 'em."

Mark Twain once observed that, though he certainly did love the human race, there were times when he wished he had it collected in the ark again and that he had an auger.—Contact.

Prof.: "Why don't you answer me?"

Fresh.: "I did, professor. I shook my head."

Prof.: "But you don't expect me to hear it rattle away up here, do you?"—Pathfinder.

Prospective Guest: "Is this a quiet room?"

Landlady: "Sure, an' it's that quiet ye can hear thim blasting fer an apartment house next door."—Life.

Visitor: "How does the land lie out this way?"

Native: "It ain't the land that lies; it's the real estate agents."—Good Hardware.

Master: "Can you tell me the name of any animal peculiar to Australia?"

Boy: "The rhinoceros, sir."  
Master: "Wrong. That's not found in Australia."

Boy: "Well, sir, that's exactly why it would be peculiar."—Tit Bits.

Mother: "You got everything all right, dear, but did you ask the grocer how he sold his limburger cheese?"

Johnny: "Yes, mother, and he said that's what he often wondered himself."—Journal of Education.

Kindly Old Soul: "Will you two boys stop fighting if I give you each a quarter?"

Young Pugilist: "Make it fifty cents for the winner, lady."—Answers.

Lawyer: "What is your occupation?"

Witness: "I am a trunk finisher."

Lawyer: "Be more specific. Do you make them or are you a baggage-man?"

"You say your sister makes up jokes; then she's a humorist?"

"No; she works in a beauty parlor."—Boston Transcript.

"I vant some powder."  
"Mennen's?"

"No, vimmens."  
"Scented?"

"No, I vill take it mit me."—Columbus Dispatch.

**It Sounds Well**

In one of the Wichita schools they were examining the fourth grade pupils in geography. One of the questions was, "What is the equator?"

"The equator," read the answer of a nine-year-old boy, "is a menagerie lion running round the center of the earth."—Ex.

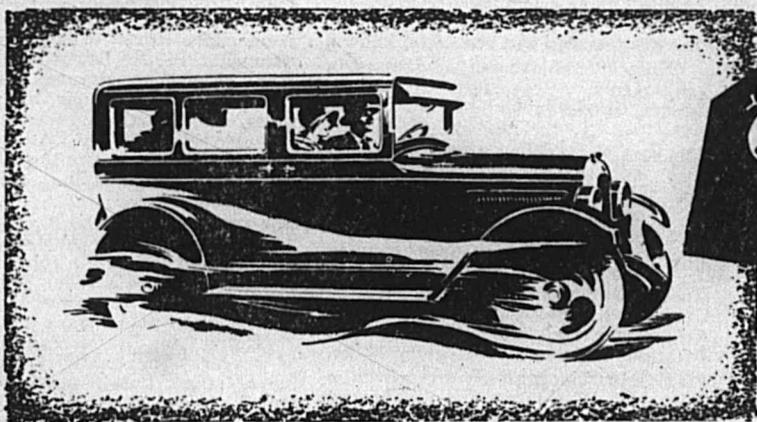
**HELP WHIP SMITH AND SAVE AMERICA**

The Menace of Al Smith, 10c; Al Smith and the White House, 10c. Sample paper, assortment of tracts and circulars and illustrated Souvenir Catalog, 10c. All three for 25c. Cut rates in quantity for missionary work. National headquarters for anti-Papal and anti-Smith literature. Address The Rail Splitter, Milan, Ill.

**OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU**

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices. MONAGHAN MILL STORE, Dept. A., Greenville S. C. "Textile Center of the South"

The **2** **GREATEST** **SEDAN** **VALUES**



**WORLD'S LOWEST PRICED SEDANS**

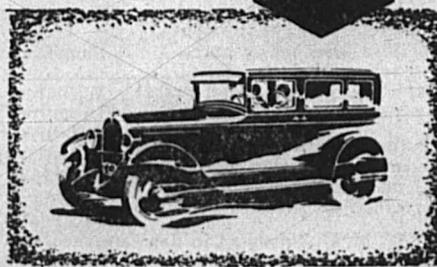
*Notable for Quality and Performance*

**I**N definite dollar-for-dollar value there are no 4-door enclosed cars on the market comparable to the Whippet Four and Whippet Six Sedans.

This is true not only because these smart Sedans are the lowest priced in the world, but because they represent the most advanced ideas in automotive engineering, both mechanically and artistically.

The perfected Whippet Four offers such desirable features as full force-feed lubrication, silent timing chain, extra leg room and powerful 4-wheel brakes. The new Whippet Six, in addition, provides a 7-bearing crankshaft, invar-strut pistons and other advantages.

Such notable values are possible only because of the skill and experience gained in the production of more than 2,000,000 motor cars.



**WORLD'S LOWEST PRICED SIX**

*with 7 Bearing Crankshaft*

Four-cylinder Touring \$455; Roadster (2-pass.) \$485; Roadster (with rumble seat) \$525; Coach \$535; Coupe \$535; Cabriolet Coupe (with collapsible top) \$595. Whippet Six Touring \$615; Roadster \$685; Coupe \$695; Coach \$695. All prices f. o. b. Toledo, Ohio, and specifications subject to change without notice.



WILLYS-OVERLAND, INC., TOLEDO, OHIO  
WILLYS-OVERLAND SALES CO., LTD., TORONTO, CANADA

**ART GLASS**  
for Churches and Residences  
**Memorial Windows**  
Catalog and Special Designs  
free on request.  
**F. J. COOLEGE & SONS**  
ATLANTA, GA.

## WOMAN'S MISSIONARY UNION

President	Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
Treasurer	Mrs. J. T. Altman, 1584 McGavock St., Nashville
Corresponding Secretary	Miss Mary Northington, Nashville
Young People's Leader	Miss Victoria Logan, Nashville
W. M. S. Field Worker	Miss Wilma Bucy, Nashville
Young People's Field Worker	Miss Cornelia Rollow, Nashville
Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.	

### "THE CHALLENGE OF THE RUBY ANNIVERSARY"

This pageant was written to be presented at the Ruby Anniversary Session of the W. M. U. in Chattanooga. It was prepared for a very large stage and about three hundred people took part. When given on a smaller stage for the smaller occasion, some adaptation will be necessary; however, no part need be left out, but the large groups suggested can be made as small as is necessary. One person either speaks or reads the pageant, while it is acted by the others. Those acting should become familiar with the words and make their acting express the thought of the speaker. The speaker should wear a long white robe and may read the lines from a scroll. Soft music should be played through the first four episodes of the pageant. If proper attention is given to the rhythm, the music suggested will fit in beautifully with the words.

#### First Episode—Forty Years

(Enter forty-one girls wearing white dresses with red shoulder sashes, carrying placards with the years 1888, 1889, 1890, etc., printed in large red figures on them. 1888 and 1928 should be larger than the others. If the pageant is given in a church, these should enter from the front and march down the aisle to the platform. If the size of the platform permits, they should stand in line across the platform; otherwise, they should stand in the choir loft in three rows. When they are in their places the speaker enters, and begins speaking or reading the lines.)

Speaker: (Music, "While the Days Are Going By.")  
The years, we count them o'er and o'er,  
One-two-three-four,  
Six-seven-eight-nine,  
Counting, counting, down the line,  
Five-ten-fifteen-twenty,  
Twenty-five-thirty-thirty-five, forty,  
From eighteen hundred and eighty-eight  
To nineteen hundred and twenty-eight.

Forty years, how long it seems,  
How many plans, how many dreams,  
How many laughs, how many sighs,  
How many smiles, how many tears,  
How many joys, how many tears,  
Within the range of forty years!  
The years! The years! The years!  
The years!

Why come these years before us here,  
To bring some recollection near,  
To remind us of some by-gone date,  
Some time which we should celebrate?

(Enter "W. M. U.," dressed in flowing lavender robe. She must suit her action to the words of the speaker.)

Music, "Come, Thou Almighty King."

Now look! Who have we here at hand?

The W. M. U. of our Southland.  
And see, she's counting, six, seven,  
Eight, nine, ten, eleven,  
Five, ten, fifteen, twenty,  
Twenty-five, thirty, thirty-five, forty,  
From eighteen hundred and eighty-eight

To nineteen hundred and twenty-eight.

Eighteen hundred and eighty-eight—  
She remembers well that date,  
And now we understand it, too,  
For in that year the W. M. U.

Was organized, and since that time  
Has served with faith and zeal sub-  
lime;

And now the tale of the years is told,  
For the W. M. U. is forty years old.

Music, "Trusting Jesus, That is All."

We watch as down the line she peers,

And views once more the forty years—

Those years with such importance fraught,

Those years which have such wonders wrought;

As thus she scans her history  
She thrills with pride and ecstasy,  
For glorious the view appears,  
When looking back on forty years.

(Enter "Organization," dressed in blue robe. She enters from left and crosses to right and stands. Same music.)

There comes to her a realization,  
That these are years of organization;  
As she has sought to make a place,  
Where young and old may serve with grace;

With societies for children small,  
For boys and girls and women all,  
From a W. M. S. with members few,  
She has become a Graded W. M. U.

(Enter "Growth," dressed in rose robe. She enters from right, crosses to left, and stands. Same music.)

She sees the growth of forty years,  
How marvelous that growth appears;  
From few societies here and there,  
To many thousands everywhere,  
From small gifts faced with doubt and fear,

To millions as a goal each year,  
So great in numbers she has grown,  
Her membership can scarce be known.

(Enters "Achievements," dressed in yellow robe. She enters from left, crosses to right, and stands. Same music.)

She sees the achievements the years have brought,  
The mighty works which she has wrought;

The great foundation she has laid,  
The gifts she's given, the prayers she's prayed,

Uncounted deeds of service done,  
Uncounted souls to Jesus won,  
Achievements all along the line,  
To make the years with glory shine.

(Enters "Struggles," dressed in a gray robe. She enters from right and crosses to left and stands. Same music.)

And now she sees the struggles gray,  
Which oft beset her on the way,  
Sometimes the days were dark and dreary,

Sometimes the path was rough and weary,

With fears to face and foes to fight,  
Discouragement to wreck and blight;  
But in spite of danger, toil and pain  
She struggled on her goals to gain.

(Enter any number of women dressed in the costumes of the different years. They move in an easy, graceful way over the stage, busy doing the things which the women of the W. M. U. have done during the forty years.)

Music, "While the Days Are Going By."

And through the years the women loyal

Have filled the days with service royal;

Faithful, zealous, unafraid,  
They studied, worked, they gave, and prayed,

They schemed great schemes, they dreamed great dreams,

They filled the years with glory gleams.

Through shine and shadows, smiles and tears,

They've faithful been for forty years.

(The girls carrying placards sing the following. Tune, "While the Days Are Going By.")

Many women have been loyal,  
In the forty years gone by,  
They have worked in service royal  
In the forty years gone by;

Many loving deeds have done,  
Many lasting plans begun,

Many victories they have won,  
In the forty years gone by.

Chorus  
Forty years! Forty years! Forty years!

Oh, the good which has been done.  
In the forty years gone by.

(Organization, Growth, Achievements, Struggles, and women in old-fashioned costumes leave stage. Girls representing the years take seats in background or somewhere, where they can be seen by the audience. If possible, these should sit in three rows, each row being a little higher than the other. When seated, they place their placards on their laps. On the other side of these placards are the letters: "Ruby Anniversary—Organize—Enlist—Pray—Give." Those holding placards spelling "Ruby Anniversary" should be on one row. Those holding "Organize" and "Enlist" on one row and "Pray" and "Give" on one. The W. M. U. sits on an elevated platform in the center. The two girls carrying the placards "1888" and "1928" should stand in conspicuous places holding their placards where they can be seen till the pageant ends.)

#### Second Episode

##### A Vision of the Enlisted

Speaker: (Music, the slow strain in "Zampa" as arranged by Dorn.)

Now we see the W. M. U.  
So strong in mind, in heart so true,  
Give herself to meditation,  
About her fortieth celebration,  
How can she keep the year to bless  
Her work and add to her success,  
How meet her greatest need just now?  
She's thinking, thinking, thinking how.

(Enter "The Enlisted Woman"—in long white robe with "Enlisted" across front—carrying a torch. She enters from right, moves to left, and stands somewhat in the background, but in front of girls on elevated seats. She stands there through the second, third, and fourth episodes.)

Music, "I Gave My Life for Thee."  
As if in answer to her thought,  
To bring suggestions which she sought;

She sees in vision bright and fair,  
The enlisted woman everywhere.  
She sees her dressed in robes of white,  
And in her hand a taper bright,  
Suggesting all the rays of light,  
She sheds in places dark as night.

(Enter from left woman in attitude of prayer. She moves slowly to center of stage, kneels for second, then moves slowly off stage at right.)

Music, "Sweet Hour of Prayer."

She sees this enlisted woman true,  
Working through the W. M. U.  
Doing the best from day to day,  
To serve in an effective way.  
She sees her at her Father's throne  
Make all her wants and wishes known,  
And thus she renders service great,  
Which only God can estimate.

(Enter from the left a woman reading the Bible. She moves slowly to center of stage, pauses for second, then moves slowly off stage at right.)

Music, "More About Jesus."

She sees her o'er her Bible bent,  
Upon the work of God intent;  
Reading chapters every day,  
In thoughtful, systematic way,  
That more of Jesus she may learn,  
And more His holy will discern,  
Thus through this book which she loves best,

Her life each day is richly blest.

(Enter from left woman studying a mission book, with other books and missionary magazines on her arm and hanging to her. She pauses for second in center of stage, then moves slowly off at right.)

Music, "More About Jesus."

She sees her studying missions, too,  
And present-day conditions true;  
The latest facts and truths she gleams  
From tracts and books and magazines,  
And thus she gains the information  
Which leads to life of consecration,  
That she might spare God's rich salvation

With the lost of every nation.

(Enter from left woman leading a boy and a girl. They move slowly to center of stage, pause for second, then start slowly off at right.)

Music, "Take My Life and Let It Be."

She sees her as she gently leads  
The young in paths of loving deeds,  
Guarding them with greatest care,  
Inspiring them to do and dare,  
Training them to give and pray  
And live for Jesus every day,  
Teaching them in days of youth  
The joys of sharing love and truth.

(Enter from left, woman carrying basket in one hand, flowers in other, with garments across her arm. She pauses in center, then moves off at right of stage.)

Music, "Help Somebody Today."  
She sees her personal service deeds,  
To help the nearby world of needs,  
Like Jesus going all around  
Wherever need and want are found,  
Sharing garments, food and flowers,  
Nursing many weary hours,  
Serving, serving every day,  
In tender, kind, unselfish way.

(Enter from left two women—one is showing the other her Bible. They kneel for second in center of stage, then move slowly off at right.)

Music, "Holy Spirit, Faithful Guide."

She sees her heart with love aflame  
To win the lost from sin and shame,  
She does not fail to realize  
That he who winneth souls is wise.  
O'er lost ones everywhere she yearns,  
And many to righteousness she turns,  
Thus shall her light forever shine,  
Like stars with radiance divine.

(Enter from left woman counting money. She pauses for second in center of stage, then moves slowly off at right.)

Music, "I Gave My Life for Thee."

She sees her as she gladly brings  
Her tithes and free will offerings,  
Paying God the tenth she owes,  
For that belongs to Him she knows;  
Then adding to that gift of love,  
That her devotion she might prove;  
Giving time and talents, too,  
And as a steward always true.

(Enter from right woman in long white robe, carrying placard with "26, 151" on it. She crosses stage to left and stands beside the Enlisted Woman.)

Music, "I Gave My Life for Thee."  
As this bright vision meets her eyes,  
It makes her glad to realize  
That up through 1927,  
The number of organizations given  
Was 26,151.

Of all grades of the W. M. U.  
Full of enlisted women true,  
Who try the will of God to do.

#### Third Episode

##### A Vision of the Unenlisted

(Enter from left, woman in long black robe, with "Unenlisted" across the front. She moves slowly across stage and takes stand on right.)

Music, any minor strain.

The scene is changed, the W. M. U.  
Beholds in vision, sad but true,  
The unenlisted woman, yes,  
She comes to startle and distress,  
She comes in garments black as night,  
No shining robes, no taper bright,  
No radiant beams to help and bless,  
No look of joy and happiness.

(Enter from right, woman with eyes closed and hands over ears. She moves slowly across stage and off at left.)

Music, strain from Schubert's "Impromptus, Op. 142, No. 2."  
Sometimes she's ignorant and doesn't know

Conditions in this world of woe,  
She's never heard the heathens' cries,  
She does not really realize

That millions still have never heard  
Of Jesus and His blessed Word;  
If she but knew such things existed,  
She would not now be unenlisted.

(Enter from right, woman with the air of indifference. She moves across stage and off at left. A compact and powder puff can be used effectively in her acting.)

Music, strain from Schubert's "Moments Musical, Op. 94, No. 3."

Sometimes she's just indifferent,  
So carelessly her days are spent,  
She really knows the world's great need,  
She sees and hears but does not heed,

She read God's "go," but to infer 'Tis meant for others, not for her. She lives as if no need existed, Careless, heedless, unenlisted.

(Enter from right, woman with a very determined, prejudiced air. She moves across stage and off at left.)

Music, "Chopin's Prelude, Op. 28, No. 20."

Sometimes she's prejudiced, 'tis true, Against the work of the W. M. U. From bits of gossip here and there, She thinks that things are wrong somewhere;

She thinks it strange and very funny That Baptists need such sums of money;

She doesn't like the work a bit, And so she just stays out of it.

(Enter from right, woman wearing house dress, with sewing in her hand. She moves off stage at left.)

Music, "Dream Faces." May be found in collection of old songs.

Sometimes she's just a busy mother, So much to do she cannot bother With aught outside her home, you see, Her duty's to her family.

Ond oh, she has so much to do— Cooking, sewing, cleaning, too, She really has no time to spare, Let others for the heathen care.

(Enter from right, woman wearing coat suit and hat, carrying ledger and other things which will make her look businesslike. She crosses stage and goes off at left.)

Music, "Lulu is Our Darling Pride." May be found in collections of old songs.

Sometimes she is in business, so She feels she has no time to go To meetings—and no taste, in fact, For useless pastime such as that; She's busy making a career, And missions do not interest her, That's for leisure women, who Have nothing more worthwhile to do.

(Enter from right, woman handsomely dressed, with an air of great importance. She moves across stage and off at left.)

Music, "Dream Faces." Sometimes she's busy as can be With clubs and lodges, don't you see, She's talented and gifted, yes, The world counts her a great success, She's going, going, day and night, And doing things is her delight; But missions charm her not at all, She has no thought for things so small.

(Enter from right, woman in evening dress, carrying a deck of cards. She moves across stage and off at left.)

Music, "Riga-jig-jig." May be found in collection of old songs.

Sometimes in social pleasures gay, She flitters all her life away, Content to while away her days, With dances, teas, and cards and plays.

She has no thought for missions, no, She thinks the meetings dull and slow, Let others care for things sublime, And leave her to her own good time.

(Enters from the left woman in black robe carrying placard with "11,849" on it. She crosses stage and stands by the "Unenlisted Woman" on the right.)

Music, Minor Strain.

And as these pass before her eyes It makes her sad to realize That there are at the present time 11,849

Churches throughout the South—'tis true—

With no organizations of the W. M. U.

Full of the unenlisted who No service for the Master do.

(Enters from right woman in black robe, staggering under a huge black burden with the word "Debt" printed on it. She crosses in front of the W. M. U. and kneels facing her a little to her left.)

Music, Minor Strain.

Because of this unenlisted horde, She sees the debts on every board, A mighty, heavy load of care, So crushing and so hard to bear. Because of debt we limp and lag, Because of debt all causes drag, We halt and stagger, fume and fret,

Beneath the crushing load of debt.

(Enters from the right woman in black robe, staggering under a huge black burden with the word "Need" printed on it in white letters. She kneels in front of the W. M. U. a little to the right.)

Music, Minor Strain. She sees the burden of great need, A heavy, heavy load indeed— The need at home, the need abroad, The need of those who know not God, The need of schools and churches, too, The need of missionaries true, The needs, the needs which can't be met,

Because of debt, because of debt.

(Enters from the right woman in black robe, staggering under a huge black burden with the word "Lost" printed on it in white letters. She kneels directly in front of the W. M. U.)

Music, Minor Strain. She sees the burden of the lost, And as she looks she counts the cost Of unenlistment, for well she knows That millions die in sins and woes, That millions yet have never heard Of Jesus and His blessed Word, Because this unenlisted horde Have failed to serve their Christ, their Lord.

(Enter from right, group of orphan children, an old preacher and his wife, group of nurses, group of students, and other needy people. These groups may be made as large or as small as desired. They hold out their hands pleadingly toward the W. M. U.)

Music, "Rescue the Perishing." She sees the needy, hopeless bands, With pleading hearts and outstretched hands,

Orphan children, hungry, cold, Old ministers with needs untold, Now nurses for hospitals plead, And students tell the college needs, She hears the calls from every state, Where funds are scarce and needs are great.

(Enter home mission group, which may be as large or as small as desired. They hold out their hands pleadingly toward the W. M. U.)

Music, "Rescue the Perishing." She sees the outstretched, pleading hands

Of those who live in her own land, The Negro and the mountaineer, The Indian on wild frontier,

The foreigner, deaf mute, and Jew, The poor, the sad, the hopeless, too, The lost around her everywhere, In city, town, and county fair.

(Enter people from many lands— this group may be as large or as small as is desired. They hold out their hands pleadingly toward the W. M. U.)

Music, "Rescue the Perishing." She sees the lost in many lands, She sees them reach with pleading hands, From China far across the sea, From Africa and Italy, Japan, Brazil, and Mexico.

They tell of sin, and want, and woe. "Hopeless, hopeless," hear they cry, "Come and save us, ere we die."

(The three needy groups kneel while the chorus in the background sings the first verse and chorus of "Rescue the Perishing." Then the three burdens and the needy groups pass slowly off stage, some to the right and some to the left.)

(Continued next week.)

"Jack, wake up! I can feel there's a mouse in the room."

"Well, feel there's a cat, too, and go to sleep."—Bap. Courier.

# Flies and mosquitoes quickly die ...



if you spray

# FLIT



Don't run around on a hot day with a fly-swatter. Keep cool. Spray Flit. Flit clears the house in a few minutes of disease-bearing flies and mosquitoes. It searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

© 1928 Stano Inc.

## New Prices • Church Envelopes

742

JAN 3<sup>D</sup> SUN

IMMANUEL BAPTIST CHURCH

Nashville, Tennessee

### UNIFIED WEEKLY BUDGET OFFERING FOR CHURCH

LOCAL EXPENSES

Pastor's salary, janitor, lights, fuel, water, printing, insurance, etc

MISSIONS AND BENEVOLENCES

All Missions, Orphans, Old Ministers, Education, Hospitals, Etc.

\$

Phone

Name

Address

IF USED IN SUNDAY SCHOOL PLEASE FILL IN SPACES BELOW COMPLETELY

Answer Each Question "yes" or "no"

Class.....

Dept.....

Attendance? 20%	On Time? 10%	Bible Bro't? 10%	Offering? 10%	Prep'd Lesson? 30%	Att'g Prch'g? 20%	Total Grade

"On the first day of the week let each one of you lay by him in store as he may prosper." —1 Cor. 16: 2

BAPTIST S. S. BOARD, NASHVILLE, TENN.

### Every Church Should Get Our Newly Revised Price List

featuring styles offered heretofore, and several forms of envelopes illustrated here.

Also selected supplies for church clerks, treasurers. Write for folder.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tenn.

## AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Jasper, Texas, has called Evangelist J. J. Bell of Texarkana, Texas, and he has accepted, effective August 15th.

Rev. W. A. Bishop of Waldron, Ark., has moved to Earlsboro, Okla., where he is being assisted in a revival by Dr. J. W. Gillon of the First Church, Shawnee, Okla.

Cotton Grove Church, near Jackson, enjoyed a revival last week in which the preaching was done by Rev. J. W. Camp who was formerly pastor of that church for three and a half years. The church is at present pastorless.

Evangelist P. A. Stockton of Little Rock, Ark., lately held a revival with Rev. C. G. Carter at Whitson, Ark., resulting in 35 additions. The pastor did the preaching, Brother Stockton leading the music.

In a recent revival at Waldron, Ark., in which the pastor, Rev. W. L. Leach, was assisted by Evangelist A. P. Blaylock of Arkadelphia, Ark., there were 75 additions, 51 by baptism and 24 by letter. It was a great victory.

Rev. O. F. Huckaba of North Edgefield Church, Nashville, is this week assisting Dr. G. M. Savage of Jackson in a revival at Osborne Creek Church, near Booneville, Miss. Dr. Savage lately returned from a vacation trip to the Pacific Coast.

Rev. E. A. Spiller of Commerce, Okla., has accepted a call to the pastorate in the First Church, Springdale, Ark. He is a native of that state and was formerly pastor within its borders.

Dr. Ben Ingram has resigned the care of the First Church, Biloxi, Miss., but has not revealed his plans for the future.

Dr. T. W. Young of Corinth, Miss., lately assisted Rev. T. W. Talkington in a revival at Crystal Springs, Miss., which resulted in 42 additions, 19 by baptism. L. G. Kee of Charlotte, N. C., led the singing.

Rev. W. M. Couch has accepted the pastorate of Eastern Heights Church, Memphis, and is on the field. A former pastor, Rev. G. W. Blankenship, has accepted the position of director of B. Y. P. U. work in the same church.

Dr. R. G. Lee of Bellevue Church, Memphis, left August 1st on his vacation. He spent the first ten days as one of the speakers at the Lutheran camp meeting at Allentown, Pa. He is now at Arcadia Heights, Mo., attending a meeting of the Baptist Assembly. He will leave August 15 for Huntsville, Texas, where he will deliver the baccalaureate sermon of the Texas State Teachers' College. He will return to Memphis August 22nd.

Prof. E. O. Sellers of the Baptist Bible Institute, New Orleans, La., composer and teacher of music, held both services at Bellevue Church, Memphis, Sunday. He now owns and uses in his work the organ used by Ira D. Sankey in the Dwight L. Moody meeting in Chicago.

Dr. W. P. Reeves of the Second Church, Jackson, is assisting Rev. G. T. Mays of Dresden in a gracious revival at Trimble.

A revival is in progress at Trenton, Rev. D. L. Sturgis, pastor in which he is having the assistance of Home Board Evangelist W. M. Bostick of Memphis. Through cottage prayer meetings abundant preparation has been made for the meeting.

Byne Memorial Church, Albany, Ga., secures as pastor Rev. E. M. Palmer, who resigns at Rochelle, Ga., after serving two years at the latter place.

Rev. W. R. Hill of Floydada, Texas, lately baptized nine into the fellowship of the church at Dyer, Tenn., as a result of a recent meeting held by Rev. N. M. Stigler of Brownsville, with Rev. R. K. Bennett of Kenton, leader of song. The same day Brother Hill conducted the funeral of W. E. Pickens, an esteemed Baptist of Dyer, and at the conclusion of the day conducted the church prayer meeting.

Rev. I. C. Cole of Newbern assisted the pastor, Rev. J. W. Camp of Jackson in a revival at Providence Church, Crockett Mills, beginning July 22nd, which resulted in 15 additions, 10 by baptism. Brother Camp says: "Brother Cole is a fine young preacher and has a very bright future."

Center Church, near Humboldt, Rev. B. B. Murphy, pastor, is enjoying a gracious revival this week in which the preaching is being done by Rev. W. F. Carlton of Bradford, which means that the doctrines of grace are proclaimed in no uncertain sound.

Rev. W. E. Neill of First Church, Ruston, La., supplied the pulpit of the First Church, Shreveport, La., on a recent Sunday during the absence of Dr. M. E. Dodd, who is preaching at Tremont Temple, Boston, Mass., for four Sundays.

Rev. W. M. Burns of Brundidge, Ala., has accepted the care of the church at Blackshear, Ga. He will be no stranger in that state, being a graduate of Mercer University.

Rev. J. E. Bell of Memphis is aiding the pastor, Rev. C. H. Felts, in a revival at Ralston. There have been many additions to the church at this writing.

Rev. J. E. McPeake of Atlanta, Ga., who has been preaching and teaching in that vicinity, has located at Beech Bluff, where he is teaching. He is available to churches in that section of the state as pastor. He is a graduate of Union University, Jackson.

A booklet of sixty-six pages, entitled "The Family of God and New Testament Churches," has been received from the author, Dr. H. A. Smoot of Marion, Ill. formerly pastor at Humboldt. It sets forth in a plain, convincing manner the fundamentals of the Baptist faith. Send 30 cents to Dr. Smoot and provide yourself a copy.

The death last week of E. L. Bass at his home in Lake Commorant, Miss., removed from the service of the Lord on earth a most useful man. He was identified for many years with the Memphis churches, being superintendent of the Sunday schools of Bellevue and Union Avenue churches in that city and for many years president of the West Tennessee Baptist Sunday School Convention. His wife, three daughters and a son survive him. He was 62 years old. To the grief-stricken relatives we extend the deepest possible sympathy. Funeral services were held in Union Avenue Church, Memphis, with burial in Elmwood cemetery, that city.

Rev. J. E. Wood has resigned as pastor at Greenfield, and it is understood that the church is making advances of an amatory nature to a former good pastor not many miles away. However, we regret to say that the plans include dropping from full time to half time.

Rev. C. C. Young having resigned at Arcadia, La., on account of ill health, Rev. C. W. Caldwell has been called as his successor and has accepted.

The church at Hartwell, Ga., is happy over the decision of Rev. D. Albert Howard to remain as pastor, he having recently declined a call to the First Church, Valdosta, Ga.

Beginning Sunday, July 29th, Rev. W. P. Reeves of Jackson assisted in a revival at Maple Springs Church, near Mercer, resulting in 20 additions, 17 by baptism. Large crowds were in daily attendance. Rev. J. W. Camp of Jackson is pastor and says: "Brother Reeves certainly is one of our best preachers."

In March, Rev. A. D. Maddry gave up a position with the Jenkins Company in Mansfield, La., and moved to Payne, La., to become pastor of the church there. The position in Mansfield paid him \$3,000, the work in Payne over \$700, the church paying \$300 of this and the board \$400. Yet the devil's lie is still peddled about by some to the effect that preachers are out only for the money there is in the job.

By THE EDITOR

Dr. G. C. Savage very acceptably supplied the pulpit of the North Edgefield Church, Nashville, Sunday, in the absence of Pastor O. F. Huckaba, who is holding a meeting at Osborne Creek Church, near Booneville, Miss.

Mrs. C. R. Widick, wife of Pastor Widick of Tullahoma, has been in the Baptist Hospital at Nashville for treatment during the past days.

There were sixty additions to the church at Gentry, Ark., during a recent revival led by Evangelist John Hazelwood and wife. They are now in Iron City in a meeting.

Brethren D. F. Lillard of Gentry, Ark., and Jarvis Bow of Ft. Smith, Ark., would like very much to return to their native state of Tennessee, writes Mrs. John Hazelwood.

Our good friend and colleague, V. I. Masters, of the Western Recorder, is down in South Carolina holding a revival meeting. He is with the historic Mountain Creek Church of Saluda Association. This is the church to which Dr. Masters' mother and father belonged in years ago.

Pastor J. K. Haynes and South Knoxville Church are to have a rare treat in October, when E. C. Stevens of Louisville comes to them for a revival meeting.

W. C. Boone of Roanoke, Va., was supply preacher for Walnut Street Church, Louisville, Ky., last Sunday. We know a church and a preacher who had a good time.

Fred G. Tucker, Jr., made his appearance in the home of Pastor and Mrs. Fred G. Tucker of East Church, Louisville, Ky., week before last. Congratulations all.

The Western Recorder reported last week the death of Mrs. Carrie Bostick Lake, wife of Missionary John Lake of China. She and her husband have been in charge of our leper colony on Tai-Kim Island where they have literally died for Christ's sake.

Rev. B. L. Peters of Forest, Va., former pastor of First Church, Lenoir City, has just closed a good meeting with the Tabernacle Church of Lenoir City.

J. E. Merrill, a Tennessean, recently held a meeting with the St. Elmo Church at Calvert, Texas. There were eleven additions, eight by baptism. He was also with the church at Axtell with twenty additions. He is pastor of the Calvert Church. He was formerly pastor of the editor's mother, and a more lovable man is not to be found.

Enrollment at Campbell College, one of the mountain schools of North Carolina, has passed the record mark of last year and is still growing. Yet some men want to kill all our secondary schools.

Senator Joe T. Robinson of Arkansas persists in forcing the religious issue into the present political campaign. He has not yet made a speech in which he did not spend the major part of his time discussing it. At least press reports indicate that he did.

Pastor Edgar W. Barnett is with Bethel Church, Leoma, in a revival. He writes that great crowds are coming, with the house full and the yard full. Like all good friends, he writes for sample copies of the paper so that he may help us and the people by getting subscribers.

L. C. Page & Co. of Boston announce that they have, at the urgent solicitation of many patrons, prepared a special edition of the "Glad Books" or "Pollyanna Books" in five volumes, uniformly bound and encased in a special box. These have been prepared for those who desire a splendid gift set of books.

The straw vote being polled by the Lenoir City News shows that Hoover is the favorite by a big majority.

Brother Wm. R. Seat, a Tennessean, law graduate of Cumberland University at Lebanon whom God called to preach and who has served at Salem, Ind., seven and a half years since entering the seminary at Louisville, was in the office last week. His mother lives in Lebanon, and he is spending his vacation with her.

According to one of our exchanges, the Rev. Benjamin C. Bubar of Blaine, Me., has been bound over to the Supreme Judicial Court for criminal libel. The charges against him were brought by four Knights of Columbus because of certain statements made by the preacher against the Pope.

Pastor James Leavell of the First Church, Houston, Texas, and his good wife are happy over the recent surrender of their son, James B., Jr., to preach the gospel.

Why raise such a clamor now because preachers are fighting for the perpetuity of the prohibition laws of the land? Have they not fought for prohibition all these many years?

First Church, Temple, Texas, has called Dr. S. E. Tull of First Church, Pine Bluff, Ark. He has not announced his decision.

Another high (?) honor has come to Joe T. Robinson, candidate for the vice presidency under Al Smith. He has been entertained in the home of the Roman Catholic bishop of Arkansas. No wonder he has hurled his tirades against evangelical preachers!

The Clarksville Leaf-Chronicle thinks Governor Smith will silence John Roach Straton when he meets him in debate. Well, Mr. Smith and the Chronicle both have something to learn!

Dr. L. R. Scarborough will be the preacher in a parish-wide revival held in Minden, La., August 12-22. A great tabernacle has been erected for the purpose by First Church of Minden. Fank Tripp is the pastor.

And now a Roman Catholic has the temerity to warn evangelical preachers that they must either "lay off" Al Smith or their contributions will be stopped! At least the papers report Mr. Raskob to have issued the warning.

Pastor W. T. McMahan did the preaching in a revival meeting at Calvary Baptist Church, Chattanooga, resulting in 43 additions to the church.

"I used to be a Democrat before the party crawled into a whiskey keg and went to mash."—J. L. Brown, in Baptist and Commoner.

Dr. O. L. Hailey supplied the pulpit of First Church, Ft. Smith, Ark., the first Sunday in August. He had a fine trip and speaks in praise of the splendid church plant of this great body.

During the absence of Pastor Leland W. Smith of Central Church, Fountain City, the pulpit was supplied by Rev. Douglas Hudgins, Dr. James T. Warren, president of Carson-Newman College, and Rev. W. M. Thomas. During a pastorate of three years this church, under Brother Smith, has added 258 to the membership and contributed some \$39,000 to all causes.

Floyd W. Huckaba, son of Pastor Huckaba of North Edgefield Church, Nashville, is supplying during the month of August for Pastor McMurry and Inglewood Church, Nashville. Brother McMurray is taking his vacation.

Albuquerque, New Mexico, has a new Baptist church. On August 5th 37 members from First Church were granted letters for the purpose of constituting this new body from a mission which First Church has maintained for some time. The church was organized that afternoon and received three members for baptism.

Broadway Temple (Methodist) of New York City has been presented with an electric cross which cost about \$100,000. It is reported as being the most wonderful beacon in the world.

J. R. Burke of Hollywood Church, Memphis, has just closed a good meeting with Pastor C. M. Pickler of Union Ridge Church. There were twelve additions for baptism and three by letter.

The editor had the pleasure of preaching to the saints at Paris last Sunday in the absence of Pastor J. H. Buchanan who is away on his vacation.

The Union University Bulletin for July has been received, and it is one of the most attractive bits of publicity we have seen in a long time. Made the editor want to go back to college again. Parents, what are you planning for your children? Never send them elsewhere than to one of our three great Baptist colleges in Tennessee.

Rev. J. K. Haynes, pastor of South Knoxville Baptist Church, has just concluded a tent meeting in which there were forty professions of faith and renewals.

First Church, Lakeland, Fla., received on August 5th her thousandth member during the pastorate of Dr. Porter M. Bailes. He recently preached a sermon on "The Tammany Tiger" which one of his members is having published in tract form for wider circulation.

Dr. J. C. Masee, pastor of Tremont Temple Baptist Church, Boston, Mass., will be with the First Baptist Church, Nashville, in a series of meetings in February, 1929.

Brother W. L. Howse, who has served for years in Union University, has resigned his professorship and the care of his churches in order to do evangelistic work. He is too well known among Tennessee Baptists to need a recommendation to our brotherhood who, we feel sure, will keep him busy.

A. M. Nix of Guinn, Ala., has just closed revivals in Enon and Elon churches, near Halls. Fourteen were baptized and one received by letter. Pastor R. E. Morrison assisted him in the meetings. Brother Nix is now in a meeting at Rock Hill, near Lexington.

**WALKING BY FAITH**  
God would never have sent you the darkness  
If He thought you could bear the light.  
You would not cling to His guiding hand  
If the way was always bright,  
And you would not care to walk by faith  
Could you always walk by sight.

It is true He has many an anguish  
For the sorrowful heart to bear,  
And many a cruel thorn crown  
For your tired head to wear.  
He knows how few would reach heaven at all  
If pain did not guide them there.

So He sends you the blinding darkness  
And the furnace of sevenfold heat,  
It is the only way, believe me,  
To keep you close to His feet,  
For it is always so easy to wander  
When our lives are glad and sweet.

Then nestle your hands in your Father's  
And sing, if you can, as you go.  
Your song may cheer some one behind you,  
Whose courage is sinking low,  
And if your lips do quiver  
You will love God better so.

—Author Unknown.

**The Place was Filled**

A negro woman of large proportions was in a motor-car accident. She was transported to a hospital, where she soon regained consciousness. The attending doctor, seeking to comfort her, said:

"You undoubtedly will be able to obtain a considerable amount of damages, Mrs. Botts."  
"Damages!" said Mrs. Botts.  
"What Ah want wif damages? Gawd knows Ah got too much damages now. What Ah wants is repairs."—Everybody's Magazine.

**Time Wasted**

Emily had been to Sunday school for the first time.  
"Well, darling, and what did you learn?" asked her mother, on Emily's return.  
"Nuffin," sighed Emily, hopelessly.  
"I've got to go back next Sunday."—Tit-Bits.

A little girl was teaching her dolls a Sunday school lesson. "Children," she said, "you know God made Adam and he was lonely; so God put him to sleep and took out his brains and made a lady."—Exchange.

Mr. Jones had long been growing bald, and the time had come when it was not at all difficult to number the hairs of his head. One morning at breakfast he remarked: "I think I'll get a hair cut today."  
"Which one, dear?" asked his wife.

**"LEST WE FORGET"**  
You Owe Them a Memorial  
Let us assist you in perpetuating the memory of your loved ones.

**HUMBOLDT MARBLE AND GRANITE WORKS**  
Humboldt, Tenn.  
Manufacturers of Winnsboro Granite and Georgia Marble. Workmanship and material guaranteed. Agents wanted.



R. K. MORGAN, Principal Morgan School, Petersburg, Tenn.

**What of My Boy's Future?**

Many parents are asking this question. Their boy comes first and his training for the future is of vital concern. Prof. Robt. K. Morgan, knows and loves boys. For thirty-five years he has devoted his life to them. It has been a life of dedication to the young manhood of America. He understands and helps them. All his former pupils can attest to this.  
He wishes to train your boy, prepare him for college and life. He recognizes in every boy possibilities which if developed will make him a leader. He loves to develop that trait in boys. His faculty is a strong one. The price is very moderate and the climate is ideal. A postal addressed to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring catalogue and full information.

**We Secure You A Well Paying Position**

After you finish one of our excellent courses of book-keeping, shorthand, secretarial or civil service. Enter any time. Very reasonable rates. Accredited by National Assn. Write for literature.  
**EDUMONSON SCHOOL OF BUSINESS**  
Chattanooga, Tenn.

**THE BRISTOL NELSON SCHOOL**  
A private school for nervous, backward and feeble-minded children. Limited to 25 pupils. Personal attention. Girls of all ages, boys under 12. 6 acres of campus. Send for illustrated pamphlet, Cora Bristol Nelson, Supt., Murfreesboro, Tenn. Established 1905.

**PASTORS' CONFERENCES**

**SUNDAY SCHOOL ATTENDANCE**  
AUGUST 5, 1928

Nashville, First	1455
Chattanooga, First	1083
Knoxville, Bell Avenue	921
Knoxville, First	719
Knoxville, Broadway	650
Knoxville, Fifth Avenue	599
Nashville, Judson	469
Chattanooga, Highland Park	447
Fountain City, Central	420
Knoxville, Lonsdale	382
East Chattanooga	381
Nashville, Park Avenue	360
South Knoxville	357
Chattanooga, St. Elmo	318
Rossville, Tabernacle	311
Knoxville, Lincoln Park	307

**CHATTANOOGA PASTORS**

- Oak Grove: Geo. E. Simmons. J. C. Pitt. Laborers for Christ; Neglect. SS 169.
- Highland Park: J. B. Phillips. Royal Callaway, Secret Place of Meditation. Assurance. SS 447.
- East Chattanooga: J. N. Bull. Burden Bearing; Simon Peter. By letter 1, SS 381.
- St. Elmo: L. W. Clark. Consecrated Leadership; Christ's Finished Work. Baptized 2, SS 318, BYPU 73.
- Northside: R. W. Selman. Has the Church Failed. Rev. Buckley, The New Birth. SS 270, BYPU 66.
- Calvary: W. T. McMahan, A New Man; A Place of Refuge. By letter 17, by baptism 26, baptized 22, SS 250, BYPU 73.
- Ridgedale: R. L. Baker. The First Psalm; The Second Psalm. SS 241.
- First: John W. Inzer. Dr. Ellis A. Fuller, The Epitome of the Gospel. The Endowed Soul. SS 1083, BYPU 76.
- Ooltewah: A. G. Frost. Geo. Simmons. Mocking Christ; What Shall I Do With Jesus. By baptism 2, SS 86, BYPU 26.

**NASHVILLE PASTORS**

- Judson: R. E. Grimsley. Alone; The Greatest. SS 469, by letter 2.
- Park Ave.: E. Floyd Olive. The Supreme Mission of the Church; Some False Ways and the True Way of Salvation. SS 360, BYPU 76, P.M. 77.
- North Edgefield: O. F. Huckaba. Our Spiritual Privileges; The Full Assurance of Faith. SS 246, BYPU 86, PM 90.

**SOUTHERN BAPTIST THEOLOGICAL SEMINARY**

Centrally Located; Numerous Pastorates Newly Equipped New Suburban Home Faculty of Sound Christian Thinkers Genuine Christian Scholarship World-wide Evangelistic Program Unique Practical Work Program No Tuition, Low Expenses, Reasonable Aid  
SESSION BEGINS SEPTEMBER 18  
EDGAR Y. MULLINS, D.D., LL.D., Pres.  
"The Beeches", Louisville, Ky.

**BAPTIST BIBLE INSTITUTE**

W. W. Hamilton, Th.D., D.D., LL.D., President  
New Orleans, Louisiana  
A school for the training of preachers, missionaries and other Christian workers. Courses leading to standard degrees in Christian Training, Theology, Religious Education and Gospel Music. Unequaled opportunity for practical work in a great cosmopolitan city. Write for catalogue or other information.  
NEXT SESSION OPENS SEPTEMBER 18

**THOMAS W. WRENNE & CO.**

D. P. WRENNE, President Bankers Incorporated A. D. 1880  
**MONEY TO LOAN**  
Ocean Steamship Agency  
Wrenne Bank Building Phones 6-8194—6-8195 Night: 7-5851-W

**HOTEL HERMITAGE**

Howard Baughman, Manager Nashville, Tenn.  
Modern, Convenient, Delightful  
RATES, \$2.50 up Every Room with Bath

## 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