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## The Birth of An Inviolable Vow

A TRUE STORY OF AN ACTUAL EXPERIENCE  
BY THE EDITOR

IT WAS an August day, back in 1902. A country lad walked five miles to catch a train for Arkinda, Ark., a little town just over the line between Arkansas and the then Choctaw Nation of Indian Territory. That lad was on his way to confer with the trustees of the public school about their



HIS FOOT ON THE BRASS RAIL—THE SUDS ON THE STEIN.

—Courtesy J. R. Joy, New York City.

winter term. His experience as a teacher had been confined to three months in a sawmill town on the Kansas City Southern Railroad and two summer terms in rural schools. He knew something of rough life and wickedness, but he was to gain his first experiences in a community where saloons were the principal businesses and where liquor held high sway over the lives of the people.

The train was crowded to the limit, for he had chosen a gala day for the trip. Jeff Davis was campaigning for the office of Governor. A special excursion train was running, a brass band from Texarkana was to be present, two Indian ball games were to be staged, and there was to be a big barbecue dinner paid for by the politicians and the business men of the town.

Arkinda was a little lumber town on the newly opened branch line of what is now a part of the Frisco system, running from Hope, Ark., to Hugo, Okla. Perhaps 300 people lived in the town. There were two big general stores, a drug store, two or three little shops and four saloons. Aside from the timber shipped from the station, the largest single item of freight, perhaps, was liquor.

Upon reaching the station the lad walked uptown and made an appointment to meet the trustees of the school after noon. He then looked over the situation and trembled in his boots at the prospect. The last session of the school, so he learned, had been closed after a few weeks because of the unruly boys, and there was a group of "big fellows" who had made their boasts that no teacher could boss them. The school enrolled about 85 pupils, had six grades and only one teacher! Furthermore, some of the parents of the children were reported to have backed their offspring in their mischief, thus making discipline all the more difficult.

After learning all he could about the school, he went across the railroad into a great grove of oak trees where the picnic was to be held. On his way over he passed a string of Choctaw men riding in, single file, for the day. They were headed straight for the saloons and never stopped until they had expended a part of their government allowance for the firewater. On the grounds were men, women, children, whites, Indians from various tribes, and some colored folk. And others were coming from every direction. The crowd of the day was estimated at from 1,500 to 2,000 people.

The speaking was to be had at eleven o'clock, dinner afterwards, and the two ball games to follow in the afternoon. In due time the band struck up and the crowd gathered in a seething, milling mass about the grandstand. It was the first time scores of the people had ever seen or heard a brass band. Mr. Davis began to speak, but ere he had well begun the crowds from the saloons were milling about the grounds, many of them already intoxicated.

In the midst of the speaking a fight broke out near to the grandstand, and the attention of many of the men was turned from the orator to the pugilists. Other fights were being staged in other places, and the reeking saloons were filled with cursing, reeling men ready to fight upon the slightest provocation. Long before the noon meal was ready the little calaboose of the town was filled with the victims of drink and freight cars were commandeered for additional prisoners.

After eating a bit of the barbecue lunch the prospective teacher started for his appointment, and on his way from the picnic grounds passed more than fifty men and some squaws who were intoxicated, some of them so badly that they were already prone on the ground. As he neared the depot, he saw a commotion among some Indians, seemingly over a bottle of liquor. One brave struck another, knocked him down and immediately sprang upon him only to be seized by a squaw who caught him in the hair and literally lifted him off his fallen adversary. Just as he crossed the railroad tracks a group of five or six men reeled out of a saloon and started into the street, fighting and cursing, wild! A marshal saw them and sprang into their midst, and after a scramble struck one of them on the head with the butt of a Colt's "forty-five" and knocked him senseless.

Down the middle of the street the youngster walked, absolutely terrified and ready to dart under cover at the first appearance of a pistol. He made his engagement, and after some discussion and much encouragement agreed to undertake to teach the school and especially to "maintain discipline."

When he got back to the picnic grounds it was time for the opening game of ball between the teams of two tribes of Indians. It would be interesting to describe such a game, but space forbids. The chiefs of the tribesmen were discussing

the game. A group of some hundred or more whites were about the thirty or forty Indians. Half of the crowd was drunk, many of them barely able to stand. And drink turned the deliberations into one of the worst fights imaginable. The Indians began to chatter in their own dia-

lects. Oaths began to be hurled at them by some of the whites who could understand, and in a moment the leaders were embraced in a mad effort to strangle one another.

Cursing, yelling, charging, tearing, cutting and beating the maddened, drink-crazed crowd milled while the onlookers formed an impenetrable wall around them, leaving space only for the fighters in the middle of the ring. The lad stood on the steps of the grandstand where he could see. He could hear the thuds of fists and the cursing yells of the men. He could see the seething mass of drinkers encouraging the men within the circle and ready to duck at the first appearance of a pistol. With horror in his soul that such a scene could be witnessed in a Christian land, he stood shuddering, expecting every moment that a gun would be fired and some man fall in death.

"WHEN I COUNT TEN I'M GOIN' TO SHOOT AN' SHOOT STRAIGHT!"

The words came like the crack of a whip lash, and the lad turned to look to his left whence warning had come. There he saw a one-armed United States Marshal, livid with rage, standing about twenty paces from the circle, a great six-shooter in his hand with a barrel that seemed to be two feet long. He was slowly moving the pistol up and down as he counted "One! Two!—"

His words had broken through the noise of the maddened men, and some on his side of the circle turned. "The Marshal! the Marshal!" they cried in terror and broke away. Within an incredibly short time the circle opened, and that lone man walked into its middle to snap the handcuffs on some of the bloody, half-butchered men.

And what a ghastly sight met the eyes of the onlookers when that circle was opened! One Indian was practically nude, his clothes having been torn from his body. Another was minus his shirt. One lay on the ground with a great gash across his face and sticky blood smearing his face and brown shoulders. Another had a terrible gash on his chest from which blood was gushing. A white man was reeking in gore and a half score of others were torn and bruised from the conflict.

The lad looked. He remembered the stories he had heard from his mother's lips of the manner in which a drunken step-father had driven her from

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# Editorial

An old way to test the faith of your friends in you is to ask for the loan of money.

"We don't care what you call it—saloon, beer garden, dispensary, wine parlor—anything just so we can sell liquor."—The Liquorites.

Noah was shut into the ark and saved in spite of the waters, but some people still persist in using the old patriarch to prove baptismal regeneration.

Alabama has her Heflin; Missouri has her Reed. It remains to be seen whether the Reed will break when the winds of public opinion begin to blow at their full strength.

It is figured that an auto running at the rate of sixty miles per hour goes ten feet during the winking of an eye. Just think then what danger one faces when he gets on the highways with the jazz-crazed "petters."

The book of Ephesians is like a great placer gold mine; it is hard to open up, demands constant, watchful and painstaking intellectual and spiritual power to dig out its treasure and richly rewards him who puts forth the effort.

We learned from the old-time parlor that the more a seat cost, the less it was used. Not long ago we learned from the New York Stock Exchange that our mother was right, for a seat costing \$350,000 is left empty just to get standing room for one more wild speculator.

If you have a boy too lazy to work, enter him in some fool sensational stunt, such as running across the continent or rowing a boat from New Orleans to Minneapolis, and you'll get results. Or it might be possible to arouse enough enthusiasm to stage a wood splitting contest in your neighborhood.

The Indianapolis News suggests that a timely subject for Dr. Stratton and Al Smith to debate would be, "Resolved that fire water does more damage than rain water." If by rainwater, the News means New Testament baptism, we may be sure that Mr. Smith would put up a great argument for the negative.

We are not so much interested these days in what church members say as we are in what they do. October will test their loyalty to the great cause of evangelical religion in Tennessee and their love for orphan children. Keep these facts before the members of every church, and we will have a truly worthy contribution.

Paul's figure of a church is that of a great palace wherein each several building or unit, rightly fitted together, groweth into an habitation for God in the Spirit. But if one may judge by appearances, many of our churches have been thrown together without any regard whatever for the architect's plans and specifications, and look like a crude child's playhouse erected out of odd scraps of lumber and discarded sheet-iron roofing.

While the cry of religious intolerance is being heard on every hand, it might be well to remember that eight of the Presidents of our country have been Catholics of the Episcopal variety. We never heard of our being charged with intolerance because we opposed one of them. And strange to say, not one of our Baptist brethren accused us of intolerance when we fought Mr. Harding, a good Baptist brother!

The editor has the rare pleasure of having a visit from his mother who came last Saturday for a brief stay. She came through with the youngest boy of our family, Curry B. Freeman, one of the vice presidents of the Bank of America of Chicago.

He drove through to Ashdown, Ark., to visit her and to make some business engagements in Beaumont, Houston, San Antonio and Austin, Texas, and spent a few days with us on his return to Chicago.

You never find the big business man lounging all day in a smoking car of a railroad train. Neither will you find him who is an expert in moral and civic affairs spending his time there. Therefore, beware how much credence you place in the "smoking-car wet" who tells you how the prohibition laws are wrecking the country!

Another bit of information the Southern press would withhold from the public is that Raskob, the chairman of the Democratic campaign, is laying plans to enlist the negroes of border states and Northern cities in support of Smith. And they would also keep back the fact that the Catholic Church offers much in the way of mixed schools and churches for Southern negroes!

Isn't it funny? Whenever the Anti-Saloon League attacks a wet Republican candidate and supports a dry Democrat, it is charged with being a "Democratic tool." And now when it supports a dry Republican and fights a wet Democrat, it is charged with having sold out to the Republican party?

A brother, writing to the Baptist Courier, asks if Paul and Jesus ever preached against the political evils of their day. Let him turn to their preachings, and he will find out. Jesus excoriated the politicians of Jerusalem, the Sanhedrin which was their legislative body, and Paul did not fail to follow his example. And what is more, they sowed the seed that have sprung up into a veritable harvest of opposition to every form of evil, even that which is championed by the state.

"We are adopted to sonship," Paul declares in Ephesians 1:5, but he does not mean that we are saved by the law. Read the entire record, and it will appear perfectly clear that the "adoption" was merely the act that satisfied the law of God on our behalf. And that act was the vicarious death of Jesus. By it the law was satisfied on our behalf and it was made possible for us to be sons through the "new birth."

Noah had to prepare his own ark "for the saving of himself and his family" from physical death. But, thanks be unto God, "the ark of the covenant of grace" was prepared by divine hands ready made and delivered before us. When the ark was finished, Noah entered, and God did the rest of the saving. When we enter the ark of grace, we may be sure that God will do the rest. All the works required of us is to repent, turn our backs on the evil world, enter the ark because of our faith in its strength and security, and abide there in perfect joy.

A good hunting dog never makes much noise on the trail, but he raises the welkin when he has treed. Which is a parable meaning—a good church worker never says much while at the task; but when a victory has been won, he does not fail to praise the Lord by telling the world what has been done. Moral: Let pastors, deacons, and other church officers send us reports of their victories. Our people want news. We cannot get it unless you send the reports.

## SMITH DID IT!

We didn't believe he would express himself clearly and to the point on prohibition and immigration, but he did. And now he has some of the dry papers of the South hard pressed in order to be able to defend his stand. In a nutshell, he advocates (1) the absolute repeal of the eighteenth amendment and the substitution therefor of a new amendment which will allow the states to manufacture or legalize the manufacture of intoxicants, congress (we suppose of the United States) to determine the alcoholic content, and the states to sell the stuff. (2) He advocates the repeal of our

immigration laws and denounces the quota standard now in force. And the sum total of his position is "open America to the cheap, liquor-loving population of southern Europe and give them all the liquor they want when they get here.

## MR. SMITH AND THE PUBLIC SCHOOLS

One of the bulwarks of our national life is our public school system. It breaks down the lines that separate classes, sects, races, and brings the population into the only "melting pot" America can possibly have. To set up another institution in our midst, the purpose of which is to segregate children of one class from those of another, inevitably breeds class bigotry and creates a chasm across which the products of such schools cannot pass. America must continue her public school system or be transformed into a continental nation with a continental civilization.

There is now before us a movement to place in charge of the national government a man who knows nothing of the public school system except what he has heard and read. His entire education, such as it is, was secured from parochial schools. He has never sent one of his boasted big family of children to a public school, but, obeying the commands of the church of which he is a member (see Article 1374 of the canon law), sent them to the parochial schools. Furthermore, in 1915 when he, Mr. Smith, was a member of the New York constitutional convention, he proposed the repeal of Section 4 of Article 9 in the old constitution which reads:

"Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The repeal of this section of the constitution would have made it possible to use public school money for religious schools, and one knowing the record of the state on the matter readily understands why Mr. Smith wanted the section repealed. Yet we are told by "I Reckon So" and other "feature" writers that the public schools would be safe under the administration of this man! Let American voters beware of being deceived. Mr. Smith never attended a public school; he has been taught in his parochial schools that they are not right as a governmental principle, that only the church has a right to educate her children, and that the public schools are no fit place for his own children to go.

## REFRESHING IGNORANCE

There are some people whose ignorance is really refreshing. And the tragedy of it is that in this day there is so much need for sound thinking that we haven't time to laugh over the funny aspect of things. Take, for example, the following from an open letter of Mr. Sam C. Tigert of Fayetteville in the Tennessean of August 19th:

"Germany long ago solved the temperance question by making beer and wine a cheap substitute for hard, high-priced liquor, as all tourists through Germany will tell you. Drunkenness was unknown among the German soldiers as our soldier boys will tell you."

He then goes on in a tirade against "these churchmen, these educated bishops and prelates who in their beclouded and frenzied religious zeal" put over a puppet congress "by hook or crook," etc.

Such absolute ignorance of the actual facts involved in temperance is pitiful. First of all, Germany has not solved the "temperance question," as every informed person knows. Her cheap wine and beer are a source of constant trouble, and even now there is a militant army of prohibitionists who are marching steadily and certainly toward the Reichstag, their purpose being absolute nation-wide prohibition. And they are being backed by the best industrial forces of the nation, for Germany has seen the handwriting on the wall and understands full well that without a sober people she

cannot regain her place forfeited to America by the World War.

In the second place, it is a matter of record that the preachers and "prelates" did not put over prohibition on an unsuspecting people. For hundreds of years the preachers have been teaching prohibition; BUT if this misinformed friend will go back thirty-five years, he will find where the states of this nation introduced text books teaching the evil effects of alcoholic drinks upon the human system. If he will follow down through the years, he will learn that practically every great industrial corporation in the nation put the ban on drinking and spread bulletins everywhere showing the vast difference between the ability of a drinker and a non-drinker in industrial life. He will also find where the medical fraternity turned its back upon liquor and where even infidels and agnostics fought it because of its evil effect upon mankind.

To claim therefore that prohibition was put over by preachers is to reveal one's absolute prejudice against the cause of temperance and to make himself an object of ridicule by them who know. Prohibition came because preachers called the attention of the world to its moral depravity, because the good women who suffered most from the curse rose in arms against it, because industrial leaders realized its curse in their businesses and because the American people have common sense and will not long permit the existence of an evil so openly flagrant.

This poor Bible student expressed his utter ignorance further when he declares: "God put no muzzle on Adam and Eve; neither was there a barbed-wire fence around the fruit tree. He just said to them, 'I make you free. None are over you and neither is over the other. Yon is the temptation within your reach. Desist and you will prove yourselves worthy. Eat and you will perish by your own act.'"

How wonderful one becomes when he seeks to prove his false theory from the Scriptures! God made Adam and Eve free to do as they pleased, but he did put a fence around the tree—a prohibitory law exactly like our prohibition laws. When Adam and Eve ate of the forbidden fruit, they were forever shut out from the Garden. In the incident we have absolute authority for our prohibitory laws of every kind and also for our prisons. The nation, made up of an overwhelming majority of her citizens, said: "Thou shalt not make or sell intoxicants, for in the day thou dost, thou shalt surely lose thy social and political standing." The men whom Mr. Tigert defends, listening to the voice of Satan, said, "We shall not lose; let us make and drink," and they have done it. If the officers, who have sworn in the name of God to uphold and enforce the laws, had done their duty, and if lawyers had been honorable enough to refuse to defend the violators, we would now have enforcement just as rigid as that which God executed in the Garden.

## QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Question. Please tell us your authority for the statement that we were first called Anabaptists in the third century.

Answer. Dr. John T. Christian's "History of Baptists" (Vol. I) and other reputable works will give you the information.

Q. For what purpose were the pyramids of Egypt erected?

A. This is a big subject. You will find a great deal of information in a pamphlet by Dr. Lincoln McConnell, St. Petersburg, Fla., and a more complete description reviewed in our columns. Evidently the first pyramid erected, the Great Pyramid of Gizeh, was built as a religious monument to the faith of the "Shepherd Kings." Others are imitations of it, some of them built as burial places.

Q. Please tell us how there could be light before there was any sun or moon or stars. (Gen. 1:1-5.)

"Blindly to follow the opinions of your party when in direct opposition to your own clear ideas, betokens a degree of servitude that no worthy man could bear the thought of submitting to."—Edmund Burke.

A. We shall perhaps never know just exactly what the light that first constituted the "morning" was. And just how there could be evening and morning before there was any sun, is also a difficult problem. However, the difficulties vanish when we look at the whole chapter and study it in the light of what we know about the laws of nature. Evidently the sun as the center of our own planetary system had to be before there could have been order out of the chaos mentioned. According to the best scientists, its attractive power makes possible the relative positions of the other bodies about it. Therefore, the clear implication of the Scriptures is that the planetary system was created just about as it now appears. There was evening and morning before the chaos out of which our own planet emerged came out from under its great shielding envelope of cloud and mist. "The Spirit of God moved upon the face of the waters," bringing them into order, and at the proper stage in the process the light appeared. "And God said, Let there be light and there was light." Verse 6 gives the remainder of the picture. When out of the chaos order had been brought by his creative hand, the laws governing the relations of air, vapor, land, water, etc., were put into execution.

Q. Did Job have any conception of the doctrine of immortality when he uttered his famous declaration that he should see God again in the flesh?

A. There can be no doubt about the knowledge of Job concerning immortality. He passed through a struggle that is the counterpart of every human being. Read the book of Job as a drama, for that is what it is—the greatest drama ever written by the hand of man, so English scholars agree. See the stage, the characters, the background, the climax, and the postlude. And remember, job is giving the experience not only of himself, but of the entire race, and one of the cries of the race has been for fuller revelation concerning the future of the soul. Job through faith passed through the clouds of doubt and ignorance that gripped the race of his day and, inspired by the Eternal Spirit, gave the world its first clear declaration of immortality. Bear in mind also that the book of Job is perhaps one of the oldest of the Bible.

Q. Please explain why it was that the Jewish Christians of Antioch persisted in demanding that all Christians be circumcised.

A. For the same reason that hosts of Christians today demand that all Christians submit to special ordinances and rites; they do not know the Word of Truth. They are obsessed with the ideas of the Old Testament and have not become imbued with the Spirit that makes them free. Every ordinance of the New Testament is a symbol of a spiritual fact and not the means of attaining a spiritual blessing. Baptism is the symbol of the spiritual power of the burial and resurrection of Jesus and the sign of the new birth and the guarantee of the resurrection. As such it is essential in our Christian program; but when one demands that baptism is essential to salvation, he is merely doing what the Jewish Christians did when they demanded circumcision as an essential to salvation, seeking to restore the old Jewish ceremonialism. Likewise, when one claims that the eating of the bread and drinking of the wine gives spiritual strength and grace, he is returning to the ideals of the old dispensation.

Jesus came to institute a spiritual kingdom. Within that kingdom there are certain requirements. Baptism and the Lord's Supper are two of them. "Ye are my friends if ye do whatsoever I have commanded you," is the way Jesus had of

marking his true followers. Naturally, when one comes into the kingdom he wants to be baptized, to partake of the Lord's Supper; hence unites with a church in order to enjoy these privileges. He also desires to contribute to the spreading of the kingdom and co-operates with his brethren and sisters through the churches and their mutual agencies. It is sad, however, to note that the great majority of Christians have never left the position of the Judaizers and claim still that these ceremonial cleansings, these physical feasts, these penitences, etc., are necessary for salvation. Or stated in another way, the world has never learned what Paul so vociferously taught, that salvation is not of works.

Q. Why was Jesus baptized?

A. Because "it was becoming even in him to perform every righteous act." Baptism is an act of a righteous man. As such he cannot refuse to perform it. "It is the answer of a good conscience toward God," and as such the conscience that has been made good through the new birth drives the saved man to it.

### A NEW JOKE

"Quick, fireman! Take the throttle!" cried the engineer. "I'm losing my mind!"

"What on earth has happened?" asked the fireman as he jumped for the throttle and brake lever.

"Happened? My eyes tell me that that autoist has stopped at the crossing, but my brain tells me I'm crazy."

### THOUGHTS ARE THINGS

By Mrs. M. E. Parmelee

Thoughts are things—not visions only;  
Some thoughts fair and some thoughts homely.  
Thoughts are things—tho' lost to sight,  
Thoughts are things—of power, of might,  
Thoughts are things we should control,  
For thoughts are things that shape the soul.

Stand guard at entrance to thy soul;  
Admit no thought that may befoul,  
Thoughts unkind, in words expressed,  
Rankle deeply in the breast,  
Thoughts of hate to fellow man  
Return, a poisoned boomerang.

Some thoughts strengthen, some thoughts cover;  
Some thoughts sweeten, some thoughts sour.  
Sweet or sour, or joy or pain,  
Depends on thoughts we entertain.

### THE APOCRYPHA

Why Not Place It in the Bible?

The question is often asked by people who have not had time or opportunity to delve into the history of the origin of our divine Book. The name itself means "To conceal away" and is a plural form of a compound Greek word. During the first and second centuries, after the ascension of Christ and even down to the tenth century, many spurious books arose, practically all of them by anonymous writers, and they claimed for themselves places among the Bible books. Some of them deceived the scholars for several generations, but none of them was ever accepted as a part of the Bible.

There are fourteen of these which have been received by the Catholic Church, but even that body did not accept them until 1545 when the Council of Trent decreed that they were authentic and were part of the inspired Word. One has only to read these books to find why that church wanted to accept them. Dr. Grant Stroh, in his book, "Bible Problems Fairly Met," gives six reasons for their not being worthy consideration by men who love the Bible:

1. They do not claim divine authority.
2. In some cases they disclaim it.
3. They contain some statements at variance with the facts and at variance with themselves.
4. They are not found in any catalogue or list of the Scriptures in the first four centuries of the Christian era.
5. The Jews never accepted them as canonical.
6. Christ and his apostles never quoted them.

### DOES THE NEW TESTAMENT SPEAK OF LAYMEN AS STEWARDS?

By Eldridge B. Hatcher

May I venture to answer the above question by saying, "Yes; but such laymen are treated as stewards of spiritual possessions, rather than of money and other material possessions."

In nearly every New Testament stewardship passage it is the pastor who is called a "steward." But Peter, in one passage, uses the word "steward" in connection with Christian laymen. The parables of the talents and of the pounds also seem to treat laymen as stewards. Peter (1 Pet. 4:10) writes: "... According as each hath received a gift ministering it among yourselves as good stewards of the manifold grace of God. . . ."

Peter, in this chapter, is talking about the spiritual "gifts" which the Spirit was conferring upon Christians—probably upon those who were responsive to the Spirit—and he declares that those who have been honored with such a spiritual gift must use it as a good steward. The New Testament teaches abundantly that today the Spirit bestows gifts, or endowments, or powers, upon those who open their hearts to the Spirit.

Is it wrong, therefore, to use the word "stewardship" in connection with money, time, natural talents, etc.? I surely would not presume to brand such use of the word as wrong. One dare not write dogmatically about such high matters. A steward, in Christ's day, was a business man entrusted with the goods of another, which goods he must use according to the directions of the owner. Undoubtedly, men ought to be reminded, with ever-increasing emphasis, that all that they have are God's gifts to them, to be used in a manner pleasing to Him. But I doubt whether this obligation ought to be presented to them under the name of "stewardship," because that term seems to have been reserved by the New Testament for the vastly higher application to spiritual possessions only.

Christ, in his parable of the talents and of the pounds, seems to teach that men, as good stewards, should use their talents and pounds according to His directions. But what are these talents and pounds? Are they money, time, life as a whole, etc.? Inasmuch as the New Testament, in its every use of the Christian terms "steward" and "stewardship" refers to spiritual possessions, it would seem that "talents" and "pounds" should be interpreted as spiritual possessions.

Money, and the other material things, may be possessed by unbelievers as well as by believers, but the term "steward" in the New Testament is always applied to believers only, for they only can be entrusted with spiritual gifts, or endowments, or qualifications. Probably the largeness of the spiritual trust is proportioned to the spiritual-mindedness of the receiver.

In other words the New Testament stewardship doctrine sends us back to Pentecost and lays upon our pastors their most terrific responsibility—that of leading their people to surrender to the Holy Spirit, so that He can entrust them with gifts or qualifications, which they can use as good stewards. Such trusts are vastly more powerful in Christ's eyes than money, natural talents, etc., and if used faithfully will bring the richest results even in the material realm. Do we not need to lift our church and denominational appeals up to the spiritual level and keep them on that plane?

May I repeat, therefore, that the tremendous fact about the New Testament stewardship doctrine is that, in this materialistic age, it puts the emphasis on the spiritual. It reminds us of the call ever ringing through the New Testament, "Be filled with the Spirit," "Walk in the Spirit," etc.

It is so much easier for us to call upon our people for their money, natural talents, etc., than it is to sound the higher spiritual call and to lead them to covet earnestly the best spiritual gifts and to open their hearts for such gifts.

One can but cherish the hope that the time may not be far distant when the convention will adopt Paul's method of asking for regular weekly love gifts—given, not by stewards, but by grateful

children, who are being regularly reminded by pastors and leaders of the Heavenly Father's infinite love for them. And may the time be not far away when the convention will apply the stewardship appeal to those sacred spiritual possessions which the holder must, as a good steward, use strictly as God, the owner, commands. Such spiritual application is difficult, and challenging to Southern Baptist leadership.

Stewardship speakers usually declare to the people: "You are stewards of your money, property, time, influence, talents, friendships, and all other possessions, material, mental, moral and spiritual; and, therefore, you should use them all for God's glory." Such a statement substantially means: "You should live every day exactly as God would have you live." Of course! But does not such an appeal so scatter the shot as to make it hit nothing.

Dr. Prince E. Burroughs refers to stewardship, in his recent very valuable book, "The Functioning Church," as follows: "... Our good word stewardship, which now covers so much that it does not seem any longer to cover anything definitely. . . ."

This appeal to people to handle their money and all their other possessions in a manner pleasing to God often falls upon carnal church members who are unable to provide the proper motive, or spirit, for the right use of their material possessions. Money may be secured from such people by such appeals, but we must remember that, though men give their bodies to be burned and their millions to feed the poor and to advance missions and yet have not, in their giving, Christian love, it profiteth nothing. Such love is the fruit of the Spirit, and with such love will come overflowing Christian giving and living.

### THE MISSIONARY SIGNIFICANCE OF THE TORONTO CONFERENCE

By G. S. Dobbins

The idea of representative Christians meeting to confer about matters of common interest and concern is not new. Luke records in the fifteenth chapter of the Acts the account of the first Baptist convention of history. It contains many instructive lessons.

This Jerusalem conference, while concerned with a doctrinal issue, was called primarily in the interest of missions. The question which lay behind that of circumcision was the extension of Christianity to include Gentiles on equal terms with Jews. The narrower problem was, "Must a Gentile become a Jew in order to be a Christian?" But the broader problem was, "Shall Christianity be a provincial or a world-wide religion?"

The issue was faced in characteristic Baptist fashion. There was "much disputing," then Brother Peter made a speech showing how his eyes had been opened to the universality of the gospel. Paul and Barnabas then spoke, giving instance after instance of the power of the Holy Spirit in the conversion of the heathen without any necessity of their first becoming subject to the Mosaic ceremonial law. Then James, the brother of our Lord, and probably moderator of the council, spoke briefly, and introduced a resolution which seems unanimously to have been carried. James took the ground that these Gentile Christians should be taught to observe the fundamental morality of the Old Testament, which is binding upon all alike; but that it was unnecessary for them to subject themselves to the Mosaic ceremonial law, including circumcision.

Let us turn now to another Baptist conference held nearly two thousand years later in the city of Toronto, Canada. There were many minor questions involved, some practical and some doctrinal; but the supreme issue was almost identical with that of the Jerusalem meeting, "Shall our Baptist program be provincial or world-wide?" Many dangers have within recent years threatened our world-wide outlook and our program of world-evangelization, as well as our world-fellowship as a people called Baptists. What ought we to do about it? To what extent has Baptist life rooted itself in the world's life? How vital is our Baptist principle of unity? What contributions have we made and are we making to the world's religious life? What re-

mains to be done if Baptist life is to continue thus powerfully to affect the world's life in the future?

The Toronto meeting as a whole and the platform discussions in particular aid us in arriving at a constructive answer to these questions.

1. **Baptist life has struck its roots deep down into the world's life.** According to Vedder, the historian, there were 20,000 Baptists in the world 250 years ago, and they were harassed and persecuted, imprisoned and exiled. Newman estimates that there were 500 Baptists in the United States 200 years ago, and they were looked upon as dangerous heretics and cranks. One hundred years later (1821) Baptists have increased to approximately 300,000; fifty years later they have grown to approximately two and a half millions; and during the last fifty years Baptists have increased at the unparalleled rate of 200,000 per year, numbering now, in round figures, 12,000,000 church members (which, as Catholics and some others count, would give us a potential Baptist constituency of nearly fifty millions).

These cold figures suddenly took on life when 8,000 representatives of sixty-five different Baptist groups totalling 12,000,000 church members gathered in a great auditorium for fellowship and discussion. Not often in a life time is it given to one to experience such a thrill as came when one after another of these groups responded to the "Roll Call of Nations" through a representative who brought a brief message to the assembly. Though many could not speak our common English tongue, there was a feeling that all spoke the language of Zion, and though we had never seen each other's faces before, nor probably would ever see them again on the earth, we belonged to a spiritual family that made us all kinsmen and friends. This sense of thus belonging to a world group of like-minded brethren gave to many a deepened realization of the universality of our mission and message from which we can never escape.

2. **Baptists have demonstrated a vital principle of unity.** The absolute independence of the churches from ecclesiastical authority has always been a fundamental Baptist contention. For nearly fifteen hundred years the wisdom of the so-called Christian leadership of the world has been almost solidly against us. Men have said that the theory simply would not work; that if every church is free and autonomous the result will be confusion, disunity, weakness, heresy run wild, ultimate disintegration. Unquestionably the problem is a serious one, and the dangers are many and obvious. Can effective co-operation on a large scale be achieved among churches that admit no ecclesiastical authority whatsoever?

It is certain that such co-operation can be secured only as the result of essential unity of belief and purpose, and not through imposition. But how? The answer comes to us from the Jerusalem meeting: Through conference, discussion, prayer, fellowship, by means of which we come to know one another better, to think and pray and worship together, to settle our differences by thinking them through together, and arriving at conclusions that bring harmony and accord and stir to fresh enthusiasm for the common tasks which Christ has committed to us.

3. **Baptists have still a stupendous, imperative, challenging, unfinished task.** Notwithstanding the glorious gains which have been made, relatively we have just made a good beginning. The victory for our conception of church government and of human government is far from won. The vast majority of the peoples of this earth are still in political and spiritual bondage, with little prospect of freedom unless the principles of the New Testament shall be given right of way both in church and in state. We have but begun to make an impression on ecclesiasticism with our spiritual conception of religion and of the believer's competency with God. The seat of authority in religion continues to shift back and forth from an infallible church to arbitrary individual opinion, and we believe there can be no rest until the Baptist contention for an authoritative Book is freely accepted. Surely we cannot rest with this responsibility unfulfilled.

While the battle has been won in many lands for religious liberty, the struggle is by no means ended, and must continue until there is freedom of worship and of conscience for every man on earth. Baptists will not be willing to cease their championship of this imperious cause at a time when their witness and influences are sorely needed, and will count for more than perhaps ever before in history. The deep need of the world and the unparalleled opportunity of our age combine to present to Baptists a missionary challenge from which we dare not turn aside.

The prophet Amos raised the question, "Can two walk together except they be agreed?" The obvious implication is that unity is essential to co-operation. But is it not in walking together that those who have fundamental common interests become agreed? Our Baptist problem at this crucial juncture is as a denomination to learn better how to walk together, to work together, to pray together, to think together, to the end that we may give the whole gospel to the whole world. How can we accomplish this great purpose if our Baptist meetings are confined to state or sectional or even national boundaries?

Let us dare to disagree with one another when convictions demand, as Peter and Paul and Barnabas and James dared to disagree with the Jerusalem brethren; but let us not dare break fellowship over our differences unless they become insuperable barriers to unity, but rather continue to talk and think and pray ourselves together in a constructive Baptist program of world-evangelization.

#### ANOTHER OLD PREACHER SPEAKS HIS MIND

We have a long letter from Brother G. W. Lowe of Obion in which he gives his reactions toward the present effort to care for the aged ministers in our Baptist ranks. We give the following extracts from it out of consideration for his age and long service:

"In the Baptist and Reflector of July 19th Brother C. L. Bowden of Humboldt has done what more of our young preachers should do, and that is, remember the fact that they will some day grow old and become disabled. The editor in last week's paper tells of a brother asking for second-hand clothes. If the readers will look around them, they will find many others that are in the same condition or worse. This brother says he is getting the great sum of six dollars a month from the Relief Board. There are others who are not getting that.

"In the same issue of July 19th Brother Harvey tells that the main item in the report of the recent meeting of the Foreign Mission Board was the raising of a salary. Since our Relief and Annuity Board has gone into the insurance business, I suppose there will be other expenses like that.

"I believe it would be better if each association would care for their own old and disabled ministers and learn the exact needs of each from their own preachers. Baptists are able to do more than they are doing. We are told that the annual net income of Southern Baptists is more than a billion dollars. Dr. Powell told of one Baptist in the state of Georgia who is worth seven million dollars, and we are told that there are several Baptists in Memphis who are worth a million.

"The writer regrets that he spent the best part of his life trying to persuade the Lord to call some one else who was better prepared to preach in his place. But twenty years ago I said, 'By the help of God I will do my best,' so in my zeal to make up as much lost time as possible I tried to do too much, with the result that I broke down my health. I am sure there is not a Baptist anywhere who does not sympathize with the old preachers, but they can't live on sympathy. I have always cooperated with our boards, but it seems to me that some changes ought to be made in our plans.

"To my dear comrade who asked for a few clothes, it won't be long—but a few more days—until we will go to occupy our mansion in the city of gold where we will know no hunger and where there is no pain. It has been my lot to suffer much, but, thank God, in Revelation 21:4 we have the promise there will be no more pain."

Our brother is correct in his declaration about some needed increase in the support of old preachers; but his idea of associational support did not work, and for that very reason the Relief and Annuity Board came into existence. We venture the assertion that twice as much money is now being spent for the care of our aged preachers as was spent under the old regime. We have never been in favor of the new plan of the Relief and Annuity Board for insuring our preachers at the expense of the churches, or the "Service-Annuity Plan." In the first place, it will not reach the men who need help, and in the second place a preacher who is drawing a salary of \$300 per month or more ought to be ashamed to ask any church on earth to pay for his insurance, and that is what he will have to do under this plan.

But Brother Lowe is wrong when he thinks that no insurance should be provided for by the Lord. If we do not arrange some cheap method by which our preachers, while young, can protect themselves, we shall go on forever having destitute old preachers to care for. It seems a lot more sensible, therefore, to have some plan whereby the pastors can lay by them in store of their earnings while they are young in order that the denomination may not have to provide for them when they are old.

#### THE BIRTH OF AN INVIOABLE VOW

(Continued from page 1.)

her home and from her mother's care. He remembered the stories he had had from his grandmother of the curse of drink. He remembered seeing his father drag a drunken man from the highway near his home and house his vomiting, putrid, vile body for the night in a bed of hay out at the barn! He recalled the shooting of more than one man in the county because of liquor! He remembered being at Winthrop, and Wilton, and Ashdown, and seeing the poor little wives and mothers, frightened and awed by their helplessness, crouching before the curses of a drunken husband and father. He remembered hearing a good lady declare that no decent woman dared walk down the front street of her home town on Saturday afternoon because of the oaths and obscenity of the drunken patrons of the saloons!

His soul there and then registered a second vow to Almighty God to be the enemy, uncompromising and everlasting, of the business of selling liquor. That ghastly sight before him and the pictures of other sights which it brought afresh to his memory were burned into his soul, and his first civic work in the little town as teacher was to join hands in his feeble way with the few good citizens and with the aid of the rural population of the precinct vote the saloons out of the town. They did it the following year, and most of the liquor stock of Arkinda went up in a spectacular fire just before January 1, 1904 when the law became effective.

But that was not the end of the day. The excursion train was not to leave until about eight o'clock that night. A group of young women from Arden and other towns had come with their friends to the picnic. None of them had been able to eat much of the vile barbecued meat which constituted the largest part of the dinner. Consequently they were hungry. So were their escorts. There was but one restaurant in the town and that in the rear end of Gray's saloon. The lad was lonely and had joined himself to the party of young people and foolishly assured the girls that they might safely enter the restaurant for supper as it was shut off from the saloon.

They entered and ordered their meal. The pretty daughter of the saloonkeeper was waiting on the tables, as pretty a lassie as one ever saw. A delightful supper was prepared and was being enjoyed, but when about half eaten there arose a commotion in the saloon just beyond a thin partition wall. Oaths, black as the shades of Pluto, broke on the air. Terrible curses came from liquor-wet lips. Furniture began to rattle and crash and pandemonium broke loose.

Quickly rushing from the restaurant the group of young people darted across a vacant lot, rushed down the street and reached the depot just be-

fore a shot rang out on the air. Some of the girls were crying, others were humiliated beyond measure, and it is needless to say that the young men who had persuaded them into the restaurant came in for a good scolding.

The train came at last, and inside it there were scenes too terrible to describe. One young man was all bloody and bruised and still half drunk. One car was practically filled with intoxicated men, and one who ever had to see such a sight knows what it was, with the hot air, the rocking and jumping train, and their stomachs filled with poison of alcohol. Before half an hour the car was vile with the reeking odors of alcohol, beer, tobacco and the vomit of the victims of drink.

The memory of the day will ever remain with that lad, and it is yet like a terrible nightmare. It was the day when saloons were in flower. It was the day that the liquor advocates would bring again to curse our fair land, a day that will come as inevitably as doom if the sale of intoxicants, whether they be wines or beers or whiskeys or all, is ever made legal in our fair land again.

And it is for fighting the return of this horror-breeding curse that some of the best members of our churches are now up in arms against their pastors and their denominational servants! It is for fighting against the return of this curse that some of our best people are hurling their tirades against the preachers who have never ceased for half a century to fight the liquor crowd! And it is in support of him who has openly declared himself in favor of the return of legalized intoxicants that many good Christian men and women will cast their votes rather than forsake one time a political party!

#### CHURCH EVANGELISM

By J. R. Chiles

For lack of better words, I use these. We are well accustomed to evangelism as it applies to people out in the world. To the importance of it all will agree. But in these days of frequent large gatherings of new members and of continually loose discipline many churches are carrying long lists of people who either are not Christians or they do not show it in their lives.

Seeing the danger of the drift toward worldliness, the pastor here planned a meeting to call the attention of church members to the "straight gate and narrow way," urge them to "be separate" and show themselves "a peculiar people zealous of good works." We secured Sam P. Martin of Newport, Ky., to preach for us twelve days. He came and turned the searchlight of truth on the hearts and lives of our people. He dealt with them like Nathan did with David. They soon began to confess their sins publicly and pledge themselves to better living in the future. Numbers agreed to erect family altars at home and stand by the church better in its entire program. Brother Martin is a remarkable interpreter of what Christianity really is and of what Christians ought to be. I believe it would be a blessing indeed if he would devote all of his time to this kind of work. There were conversions and additions to the church also. The first convert was a man 72 years of age. A letter was brought in that was issued 34 years ago.

We had also the help of Charles Shucraft of Johnson City as leader of the service of song. There is not a bit of foolishness about him. He sings no "spirituals" or negro dialect songs. There is no joke nor jazz about him. He is untiring in his efforts and unceasing in his prayers for the lost. Neither does he go outside of his own denomination for meetings. He is a fine soloist and just the kind of man that pastors have so long been wanting. Evidently God has raised him up for this kind of work.

Rogersville, Tenn.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6.)

"My God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19.)

### THE DOCTRINE OF THE TRINITY SCIENTIFICALLY TRUE

Perhaps some one will think that we are getting beyond our depth in tackling this most difficult doctrine of evangelical Christianity to show that it is truly scientific. But let such an one read below. The belief is not easier for us than for some others; but we have had to deal with it vastly more than most, and believe our title expresses the exact provable truth, which many need to know.

We believe in the Holy Trinity for two main reasons: First, because the Bible plainly teaches it, both directly and by necessary implications; second, because other facts make it so necessary that we must accept it or throw all revealed religion away and become infidels.

We have shown in our first article that the Bible is the Word of God; hence what it plainly teaches, in its ultimate sense, must be accepted; we cannot reasonably do as some do unreasonably, pick and choose what we will believe, independent of the evidence in and out of the Word, or on merely subjective reasons, such as "People do not believe such and such things any more; they're out of date." The multiplication table, gravitation, love and righteousness and a million other things are old, and every year that has passed has proven them more true. That is just why they have been kept till they are old; also because God made things as they indicate, so they are the evident expression of Him and will endure while He lasts. It does not do to make light of such things!

The Bible teaches most plainly that there is only one God, and does this in a multitude of passages. (See ten in Isaiah 45 alone.) This teaching is fundamental, and beyond possible question. On the other hand, in fewer passages by far, and some of them a bit uncertain as to textual matters, it teaches that He is also a three-one Being. See 1 John 5:8 (Revised), Isaiah 48:16, Matt. 28:19, John 15:26, Acts 10:38, 2 Cor. 13:14, Titus 3:45, and others, stating or implying the three-fold nature of God. These are plain and cannot be done away with. Hence it is plain that the supreme oneness of God must be in some way consistent with this threeness.

At this point all the ridicule of small or ill-informed minds has come in, to the effect that they cannot see how three can be one and one three, that any such statement is contradictory, etc.—ghastly ridicule at best, regarding Bible statements, if not really profane; and without real basis, also, as we shall see. The great Webster in the height of the first Unitarian controversy, made one good answer: "I take it, gentlemen, that we do not understand the arithmetic of heaven." Another is that, since we cannot understand a little blade of grass or flower yet well know that earth is covered with them from the hand of God, we would best be very careful in denying anything at all just because we do not see how it could be. The modern electrical discoveries put to shame any such argument instant, and statements of them would have been ridiculed a few years ago, as would the automobile and many other things which have now become everyday facts with all of us. Ridiculing statements of the Bible is always not only foolish but wicked, though reverent inquiry may always be in order.

But the most satisfactory illustration of how the Trinity may be explained is one which scientific psychology, or even everyday observation of humanity, will supply. Man was created "in the image of God"—of course in his spiritual or mental nature, not the physical, as Mormonism wrongly makes it. And this higher nature which is finitely like God's nature, is itself triune, with three kinds of powers together composing one triune human being. With our intellect or reason we can think and study out things; with our emotional nature we know of feelings aroused by the facts of which we think; and last and highest of all, we have power to choose what to do regarding the facts and different courses presented thus to us; deciding for the good or the bad, the attractive or the repulsive, just as we please. And these

powers are always ours, unless we weaken or destroy them by evil choices; and so our whole character is gradually decided for time and eternity by our actions as the trinities which we really are, in the image of God who made us to so act. Every time we look in the glass we see the house in which such a trinity dwells; and we realize that we have the power to make it better or worse as we choose to do, and that God has given us motives to lead us aright if we will to be led! Why should any one doubt the Trinity of God when he is himself a living example of such a nature, along with trillions of others like him? A moment's thought will also let him see that he himself uses this same trinity in others, when he seeks to influence them to any course of conduct; he first presents the facts, or seeks to predispose their view of these by first creating favorable feelings toward him and his errand; then by other facts seeking to arouse favorable feelings, and then to secure favorable decision by the will in view of all the facts, or motives like facts, which he has presented. Just so God does with us, in everything, spiritual or otherwise, through the Bible or in other ways; always by suitable motives to influence the will through the other parts of his nature, so that he will decide rightly and avoid the wrong. Just so every prayer to God is framed, including the Lord's Prayer and that of Christ in the Garden; implying that God is a Being of like nature with us, only infinite; and thus He himself says, in like view of himself and us, "Come, let us reason together."

In view of the whole constitution of human nature thus, as well as of the statements direct and indirect of the Word of God itself, we cannot but think that the doctrine of the Holy Trinity is scientifically proven by all the facts in the case which apply. As has been said before, we have no whit of patience with the too common idea of "science" as if it applied to physical things alone. It applies exactly as much, if not more, to spiritual things, as we think we have shown; and it includes everything which can be proven by the facts of the case, so that it can rightly be considered as scientia, or something known. And Paul was not mistaken when he exclaimed, "I know in whom I have believed." Religious experience can be just as real and scientific as any other kind of experience, as shown by its effects in character and life, individually and collectively.

We hope to present another teaching as scientific in our next issue. Brief questions on the subjects presented will be in order from any one.—Light on Mormonism.

### CALL FOR CONFERENCE OF INDEPENDENT DEMOCRATS FOR PRESERVATION OF EIGHTEENTH AMENDMENT

A call is hereby made for a conference to convene in Nashville, Tenn., at 11 o'clock a.m., Thursday, August 30, at the Hall of Representatives, State Capitol, to plan for the complete organization of the state of Tennessee in the interest of the preservation of the eighteenth amendment and other national and state prohibition laws. Each city and town precinct and each county district in the state is asked to designate one or more delegates to attend this conference. Where there are not friendly organizations let sympathetic groups of two or three or more take action in the selection of delegates. Representatives of Anti-Saloon League units, Woman's Christian Temperance Unions, women's and civic clubs and evangelistic groups. Ministers and their weekly organizations especially will be welcomed without being nominated.

The issue which brings this conference together, and for which it will plan to contend, is no longer a political one, and is so regarded and presented by us. It has passed out of politics into the realm of high morality and essential righteousness. Our plea is for our country, the purity of our homes, and the sobriety of generations to come after us. Singly and simply we mean to strike at the greatest moral and national peril of our history, the threatened ascendancy of an organized and tremendously financed liquor power, by denying our

support to any candidate declaredly hostile to prohibition. We desire to present no other argument than this, and this we publish to the world. All and severally we are pained and distressed at the extraordinary necessity laid upon us in this action. But we ought to obey God and our consciences rather than trust the destinies of prohibition to its declared enemies. The principle of prohibition and the constitution saved, years of successful contest lie immediately before us, but to surrender at this juncture will mean a century of licensed dispensaries, brothels and legalized drunkard makers. These sentiments indicate the character of themes which will come up for consideration by the conference herein called.

The conference will be held in the Hall of Representatives, State Capitol, at Nashville, and, as above indicated, will open at 11 o'clock a.m.

Inquiries for information, etc., should be addressed to Headquarters Committee, 827 Stahlman Building, Nashville, Tenn.

Signed by more than 200 royal, loyal citizens.

### DR. WOOD'S LOSS

Word came last week of the death of the mother of Dr. W. M. Wood. Her home was in Chattanooga, and she was one of the most remarkable of our aged saints. She was a college woman, an old student of Mary Sharp College, once famous throughout the South as a woman's school. Up until the time of her death it was her delight to take her Greek testament and discover the beauties of the Word that lie hidden to the eyes of them who have not had the opportunity of learning the Greek tongue of the Lord's day. She was a woman of rare charm, deep convictions, high ideals and nobility of nature. Her going has brought a deep and abiding sorrow to her loved ones, and perhaps none of them will miss her more than her preacher son who so often went over for a few refreshing days with her.

### WHO ARE BOLTERS, AND WHY?

Smith, and Those Who Vote for Him, Bolt the Democratic Platform  
By Harvey Beachamp

There are two outstanding facts connected with the Houston convention which cannot be denied.

**Fact No. 1.** The convention pledged the party and its nominees to the enforcement of the eighteenth amendment in this language:

"This convention pledges the party and its nominees to an honest effort to enforce the eighteenth amendment."

There is not a word in that document about changing the eighteenth amendment or any of our prohibition laws. This means, of course, the retention of the eighteenth amendment, for certainly it cannot be "enforced" if it is not retained. Should the Democrats, if put in power, repeal or nullify the eighteenth amendment, they would undoubtedly violate this solemn pledge. "A law cannot be 'enforced' that has been killed."

The eighteenth amendment is not a law to permit, license, or regulate the liquor traffic, but a law to prohibit "the sale, manufacture, etc., of intoxicating liquors for beverage purposes." Neither Congress nor the President has any right, or power, to make of the eighteenth amendment anything else but a prohibitory law. An effort was made in the platform committee to introduce a plank for the "enforcement of the eighteenth amendment so long as it remains in the constitution." But that plank was promptly rejected in favor of a straightout plank for its "enforcement."

The nominees are bound by the pledge, or else the convention is a farce, its platform an empty pretense, and the candidate is bigger than the convention—which is absurd. All the participants in the convention are likewise bound by its platform. If they cannot conscientiously support the platform, their only honorable course is to reject it and get out of the party. It is dishonorable to stay in a party and fight or repudiate its platform.

**Fact No. 2.** Governor Smith very distinctly bolted the prohibition plank of the convention in his telegram of acceptance. He said: "It is well

known that I believe there should be fundamental changes in the present provisions for national prohibition, based on my Jackson day letter." That letter, when interpreted by his conduct as governor, and particularly by his famous "referendum," advocates conferring upon each state the power to determine how much alcohol should be in the liquor it allows dispensed, and forbids the federal government to prohibit the sale of such liquors. This, as one can readily see, would simply give us again the old "local option law," which the eighteenth amendment was intended to get us away from; but these are the "fundamental changes" which it is "well known" Al Smith believes in. One does not have to be very intelligent to see that these changes cannot possibly be effected without either repealing or nullifying the eighteenth amendment. Smith says "he will consider it his duty to point the way that these changes can be brought about." He promises to work to that end. The Democratic convention did not adopt a plank for a local option law by states, but solemnly pledged itself to enforce the present federal prohibition law, found in the eighteenth amendment.

That this is what Mr. Smith had in mind is confirmed by his statement—"longing for the day when he could put his foot on the brass rail and blow off the froth." It is to little purpose that the claim is now made that that remark was a "joke." That he made it is not denied, and we know that it accords thoroughly with his long, unbroken record, always on the side of the saloon and liquor business. It is further confirmed by John J. Raskob, a registered and affiliated Republican selected by Mr. Smith as the chairman of the Democratic National Committee, who has emphatically notified the American public that it is his intention to "rid the country of the damnable affliction of prohibition."

It is thus very clear that Al Smith bolted and repudiated the Democratic platform and is running on a platform of his own, consisting of his "fundamental changes." Shall we bolt with Smith, or shall we stand by the platform? He who stands by the platform is a far more loyal Democrat than he who bolts the platform to vote for Smith.

The anti-Smith Democrats of the South are, in large numbers, "bolting" the national ticket, but not the party, or the platform. They will vote for Mr. Hoover because they are convinced that he is, in every way, splendidly qualified to be the President of the United States and because he undoubtedly more truly represents the high ideals of Southern democracy than does Al Smith, the Tammanyite. **"HOOVER WAS GOOD ENOUGH FOR WILSON, AND HE IS GOOD ENOUGH FOR US!"**

**THE DISAPPEARANCE OF THE HOME BOARD TREASURER**

Our people have seen in the secular press reports of the mysterious disappearance of Mr. C. S. Carnes, treasurer of the Home Mission Board. No doubt, in many minds, there has been raised a question mark relative to the cause of this surprising and troublesome act. We have just had word from Dr. B. D. Gray to the effect that there is nothing so far to cause suspicion relative to his financial work for the denomination, and we trust our people will withhold their criticisms until the facts are known.

In the meantime and as a proper step for the welfare of the Board, a firm of nationally known auditors is at work on the books. Should the worst be true and there be a shortage, it is confidently expected that Mr. Carnes' holdings will safeguard the denomination against loss. More than one man has gone from his home on a journey and been seized with sudden sickness and even death while away. Others have lost their consciousness of self and have gone for months before being discovered. Mr. Carnes was not in good health, so it is very probable that he has been seized with illness and is somewhere now in safe hands.

Let the mantle of charity be used until the facts are all known. In the meantime, let us double our efforts for the work of the Lord, for with conditions as they are there is every need for more loyal devotion to every cause.

**NEWS AND VIEWS**

**A Gracious Revival Meeting** has just closed at Mt. Tirzah Church, in Dyer County, in which Rev. Henry J. Huey of Bolivar did the preaching. The church was greatly revived and a number of professions of faith were made. Six were added to the membership by letter. Rev. J. T. Barker is the honored and beloved pastor and is very active in this field. He is also pastor at Maury City. Brother Huey goes to Bethpage Church, in Gibson County, where he will assist Pastor Bennett in a revival meeting.

**Warrensburg Church** has just experienced a successful revival meeting in which Evangelist H. M. Lintz did the preaching and Mr. Charles McNeese and Mr. Kenny Coble were in charge of the music. The Greeneville Democrat-Sun reports this meeting as being one of the best the community has ever experienced. Large crowds were in attendance, and the large tent was inadequate to accommodate them at some of the services. As a result of the meeting there were 65 professions and reconsecrations during the meeting. Evangelist Lintz was formerly pastor at Greeneville and early in the spring entered the evangelistic work. His first work is being done in and around his home community. The party is now at Watauga Valley, three miles from Elizabethton, and up to this time have had about thirty professions of faith.

**The Cornerstone of the New First Baptist Church** at Elizabethton was laid Sunday, August 25th, at which time hundreds of people were present and a splendid program was enjoyed. Missionary W. H. Tipton, who twenty years ago was pastor of this church, and who resigned there to go to the mission fields in China, was present and gave the invocation. Dr. J. L. Rosser of Bristol, Va., preached the sermon, using as his subject "Christ the Cornerstone." Mr. Frank Sellar, clerk of the church, placed the mementos in the cornerstone. It was a great day of rejoicing in the history of the church. The pastor, Rev. Richard N. Owen, and the saints there are looking to a great future. The building will cost about \$100,000. W. J. H. Wallace of Nashville is the well-known architect, and he has designed a church building of rare beauty. The building will accommodate 1,200 in Sunday school, and the auditorium will seat approximately 1,000. Rev. Tipton also preached at both the morning and evening services on that day.

**UNMISTAKABLE PROSPECTS AT "SOUTHWESTERN"**

**President L. R. Scarborough and Faculty in South-west Evangelistic Campaign and Assemblies—Far-Reaching in Results**

**By L. A. Myers, Managing Editor Southwestern Evangel**

Pleasing indications definitely pointing to an excellent student body for the ensuing session grow out of the reports of faculty and force as contacts have been made with men and women in evangelistic campaigns and assemblies during the summer. What the seminary force regard to be the most telling indications for an increased enrollment with the opening of the session, September 24th, are: (1) More students already on the ground and six weeks before the opening. (2) More houses and apartments in the vicinity of the seminary rented than at the same time in previous years. (3) More personal conferences invited by interested young men and women at every point where faculty and force have labored during the summer. (4) As many or more general inquiries by letter as ever before received.

The early filling of the houses as a promising indication is incontrovertible. If in the face of this fact there is not an increase in the numbers enrolled, it will mean that fewer single men and women enter than heretofore. Previous enrollments will discount this likelihood.

Dr. Scarborough has recently closed meetings at Hickory and at Forest Hill, N. C., with more than

100 additions and with much constructive building. At present he is in a parish-wide revival at Minden, La., with thousands in attendance.

Others of the force, Conner, Copass, Price, Barnes, Reynolds, Dana, Drummond, Carlson, McKinney, and every other teacher almost to the last man are engaged in revivals and assemblies in the Carolinas, Tennessee, Mississippi, Virginia, Louisiana, Missouri, Oklahoma, Arkansas and Texas. Engagements will carry many of them up to the very opening, September 24th, and this great mission work will be linked on to the great teaching and evangelizing program of the seminary.

**THE LORD REIGNS AND RULES**

**By G. M. Savage**

Man's greatest privilege is to walk with God. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. We cannot keep ourselves a moment. We live, move and have our being in him. His care is manifest in little things as well as in big things. He sees the sparrow when it falls. He required Moses to take off his shoes at the burning bush. He approves or disapproves how people dress. There is nothing too little for him to observe, nothing too great.

One illustration of his care in little things. The fourth of July at Long Beach, Calif., it was estimated that there were 140,000 visitors. For two miles back cars were parked on both sides of the streets. We came about noon, having gone to the mausoleum. I asked the Lord to provide a parking place for us. Our car had hardly come to a stop when exchange of greetings between my family and some friends was made. "Follow me. I have been here since early morning, and we are going home. Follow me and park your car where I take mine out near by." It was done so easily, so quickly.

The second illustration was in my estimation a great event. We started out of Oakland Tuesday morning and traveled continuously, and Friday after dark, 9 a.m., our train, the Frisco Sunnyland, a train made up of a dozen Pullman coaches and the baggage car, from Kansas City to Memphis from 9 a.m. had been speeding almost a mile a minute. The Pullman that wife and I were in was next to the baggage car. I expected it to run on the great bridge over the Mississippi River, but instead it stopped. A bandit had jacked up a rail and fixed a crosstie so as to wreck our train on an embankment seventy-five feet high, at the base of which was water twenty-five feet deep.

But more than once I had asked the Lord to protect us from giving or receiving any harm or hurt. He, unexpectedly to the bandit, had sent a work train a few minutes ahead of us. It was wrecked, for it was going slow. No one was hurt. Although the fireman was hurled through the window, he was not hurt. A lone negro man skilled in using railroad tools in this dark place was caught who acknowledged it all. See how God can save his people and the women and children that pray to him and trust him! The Commercial-Appeal had in its morning paper a column's report of the dastardly attempt to wreck this train.

**DEACON BUMPUS**

**By R. M. Hickman**



One thing that cannot be purchased with money is "experience."

Every cloud may have its silver lining, but sometimes it is "imitation silver."

The early bird catches the worm; but it is the early worm that gets caught.

"Search the Scriptures," for in them ye might find something to wrangle over.

The only place for a "tight-wad" is in a shotgun shell.

"Still water runs deep," but it also breeds wiggle-tails.

## PUBLIC OPINION

### DON'T BE AN EGOTIST

A certain amount of ego is a mighty good quality in one's makeup, but when you get an overdose of that ingredient which makes you look upon all your fellowmen as dubs and fools, it is time you were relieved of the overabundance of ego that will sooner or later prove disastrous and cause suffering and misery to those who come in contact with it. Don't get the idea that the world can't move without you, or that there isn't some one else that can handle your job just as successfully as you do. We have lost kings, presidents, governors, senators and many prime officials high in rank and mighty in their force. Men from the ranks have stepped in and filled these places that were thought impossible to be so proficiently filled again. There are many undiscovered geniuses in all talents and professions that are waiting to fill the gaps when given a chance to show their real worth. Never step down and out because that ego has made you believe you were too big or too good for your job. It is then you will learn there are others. Don't be an egotist.—South Pittsburg Hustler.

So Mr. Raskob, the Republican-Democratic, Knight-of-Columbus manager for Governor Smith, puts the Protestant preachers on notice that if they do not consent to be what the News-Leader aptly describes as "political eunuchs," they are to suffer in their salaries. That is, if a preacher dares to express himself as opposed to the warring wet Democratic candidate members of his church and congregation who favor Smith will freeze him, or, rather, starve him out. That is an old story. Threats of this kind have been abundant at every stage of the anti-saloon movement. Evidently the gentlemen who make them do not know what manner of men they are assailing.—Religious Herald.

### DOCTOR JOHN McNEILL'S MISTAKE

Doctor John McNeill of Toronto was elected president of the Baptist World Alliance and will serve for the next five years. This means, of course, that he will in large measure shape the program for the meeting in Berlin, which will be held in 1933.

It is known by most of our readers that there has been a bitter fight among the Baptists in Canada because of the heretical views alleged to be held by Dr. Marshall, professor in McMaster University, a Baptist institution. Dr. T. T. Shields, an extreme fundamentalist, led a group which strongly opposed Dr. Marshall and demanded his resignation. Dr. Marshall was retained.

This writer was a member of the committee on nominations at Toronto. We canvassed the field quite carefully. It was the opinion of a majority, if not all, of the committee that the next president should be from one of the smaller European states if a suitable man could be found. But as the name of no man was suggested who, in the opinion of the committee, could do the work that needs to be done at this time, we gave up the idea with the expressed opinion that just as soon as a suitable man from one of the smaller states could be found, he should be elected.

Dr. Alexander Maclaren was the first president and Dr. John Clifford the second, both of England. Dr. R. S. Macarthur, of the Northern Baptist Convention, was elected as the third president and Dr. E. Y. Mullins, of the Southern Convention, the fourth. Under all the circumstances the committee thought the next president should come from Canada. Several names were proposed, Dr. John McNeill being most favorably mentioned. It was distinctly stated by members of the committee who lived in other countries that no man who had been prominently connected with either faction in Canada should be nominated. We recall that Dr. Scarborough was one of those who insisted on this

point, and all agreed that it was a point well taken. We were assured that while Dr. McNeill sympathized with the group which stood for McMaster and its faculty (as did a majority of the Canadian Baptists), his attitude was not offensive, as he was not extreme in his views. We think every member of the committee will agree that the above is a correct statement of what occurred in the two meetings that were held by the committee.

We note from some of our exchanges that Dr. McNeill has come out in a statement saying that his election was a vindication of himself and the group with which he sympathized. Even if this had been the case, it was a very unfortunate statement for the president-elect to have made. That may be the interpretation put upon it by Dr. McNeill, but nothing was farther from the mind of the committee, as the above statement shows, than to commit the Alliance to either side of a local controversy. Indeed, that is the very thing we sought to avoid; and if the committee had believed that Dr. McNeill would claim it as a vindication, he would not have been nominated.

So far as we can recall, no reference was made by any speaker at the Alliance to the unfortunate controversy which has been going on among the Baptists in this country for several years past. We all came away from Toronto rejoicing that we had left behind these divisive questions. By his wise counsel and timely advice Dr. Mullins did much, while president of the Alliance, to bring peace and a spirit of fellowship to our Baptist Zion throughout the world. The results of his efforts were plainly seen at the great meeting in Toronto. Another statement is due from Dr. McNeill, in which he will assure the Baptists of the world that he will not use his office as president to further the views of any one group. If he injects local divisive issues into the Alliance, or attempt to use it to vindicate those who hold to views on a question concerning which there is honest difference of opinion, it will call forth severe criticism of the Alliance which was called into being to promote the fellowship of the Baptists of the world.—Biblical Recorder.

### HOOVER AND CURTIS OBSERVE SABBATH

We are especially interested in bringing to the attention of our readers the fact which most of them may have read, that Mr. Hoover, in keeping with his Sabbath custom, on Sunday, June 17, went to the Little Friends Meeting House where he worshipped in fellowship with the earnest God-fearing Quakers located on 1311 I Street, N. W., Washington, D. C., a building whose auditorium seats about two hundred fifty. Here is where the man who may be the next President of the United States sits and worships the Supreme Being of the universe.

As for Mr. Curtis, we are glad to note that he recognized the day, which is in the Constitution of the United States,—Sunday, as a day set apart for quiet, rest, and worship. His headquarters were closed and when photographers called at his home Sunday morning for more photographs, Mr. Curtis courteously said to them, "This is Sunday, boys," and no pictures were taken. He also declined to go to his headquarters that day.—The Lord's Day Leader.

### UNION CLOSES GREAT YEAR

By C. J. Malone, Alumni Secretary

Union University reached the climax in her ninety-four years of epochal history at the August convocation this year, when she conferred 40 degrees, which, with the 53 degrees of May, made a total of 93 graduates for this year—the largest class that has ever donned cap and gown and gone out from the portals of the institution. The commencement exercises were held at the First Baptist Church, Jackson, on the evening of August 16.

Union has just closed in every respect the greatest year of school in her history. In attendance Union reached the 1,560 mark during the past year. More than \$300,000 has been added to her resources during the past four years. The total resources of the school now amount to more than \$1,000,000. With such conditions as these existing and with the financial campaign now under

way progressing beautifully, it appears that Union is now entering upon a new and a greater era of prosperity.

George Morris, vice president of the Commercial Appeal Publishing Company and managing editor of the Evening Appeal, delivered the baccalaureate address and gained well merited commendation from all who heard him. At the conclusion of the exercises Union conferred the LL.D. degree upon Mr. Morris in recognition of the unusual distinction he has gained in the newspaper world. Mr. Morris touched upon the value of Christian education at various points in his address, stating with distinct emphasis that the boy or girl trained in the denominational school was almost invariably stronger for the right things in life than the student trained in the state or privately endowed institution.

There was much regret because of the inability of Mr. I. B. Tigrett, local benefactor of the school, to be present to receive the Doctor of Laws degree which was to be conferred upon him at this commencement. The G. M. & N. Railroad board was called for a meeting in New York City on the day of commencement, and Mr. Tigrett, being president of the company, was compelled to attend.

Miss Bernice Carter was announced winner of the J. W. Hughes medal for the best all-around student in the senior class, given by Rev. J. W. Hughes of Union City in honor of his father. Mr. Hughes was present and awarded the medal himself, making some very interesting remarks in connection with the presentation.

The degrees were conferred by Dr. G. M. Savage, who returned recently from a summer's vacation and study in California. This was one of the many occasions on which Dr. Savage has been permitted to confer the degrees at Union University commencement.

### OH, DEATH! WHERE IS THY STING?

Word came Monday morning from Philadelphia Church, near Waynesboro, of a death that will bring sorrow to many hearts and yet one that will stir many a soul with joy.

A revival meeting was on. Brother E. Floyd Olive of Nashville was doing the preaching, but had to return to his church for Sunday. Pastor C. E. Patch preached at the night service and at the close asked if there were any requests for prayer. Mrs. W. R. Puckett, widow of the revered late Pastor Puckett who was known and loved throughout the state, was the last to make a request, and it was for the fathers of the community who were living lives of sin and dragging their sons and other mother's sons down with them.

Brother Patch called upon the congregation for special prayer and asked that Brother Shipman of the church lead and Mrs. Puckett closed the petition. Hardly had the prayer started when some cried, "Oh, she's dead!" and they rose to find Mrs. Puckett crumpled up in the embrace of the Grim Reaper. Brother Patch says, in reporting the tragic yet glorious death: "Now I imagine I see her as she joins the saints and cries, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.'"

Mrs. Puckett was only 61 years of age. She was one of the most consecrated, godly and lovable women we have ever known. Truly, Brother Patch says: "One of the greatest spirits we have known has taken its flight. But today we see by faith the dearly beloved old preacher of the Word as he welcomes his comrade of former years into the land of joy." Our sincerest sympathy goes out to her loved ones who now have an additional bond of love to bind them to the great beyond.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." (Ps. 100.)



**THE OLD-FASHIONED MOTHER**  
By J. B. Lawrence

"Then sayeth he to the disciple, Behold thy mother." (John 19:27.)

The sweetest word in all the languages of the world is the word "mother." There is in every letter vibrating tones of angelic sweetness and memories which sweep every string of the soul.

The greatest institution of the world is the home, and there can be no home without mother. Napoleon being asked, "What is the great need of the French nation?" replied, "Mothers." And that is the great need of every nation.

Nancy Hanks, mother of Abraham Lincoln; Frances Willard and Jane Addams, mothers to the friendless waifs and wharf-rats on the streets; Queen Victoria, queen mother to a nation of mothers—who can think of these matchless mothers of men without feeling kinder to all mankind.

Mothers teach the world how to love. They teach what undying friendship is. They teach us what it is to stand by and suffer with unchanged devotion of heart to the very last.

The greatest characters in the world are the world's mothers. The most wonderful event in all the annals of time was when the first woman of the world became a mother. Human life has been sweeter ever since. There has been a richer stream of love in it. These mothers of men speak to us all and say as to their sons:

"Do you know that your soul is of my soul such a part  
That you seem to be fiber and core  
of my heart;  
None other can pain me as you can  
do,  
None other can please me or praise  
me as you.

"Remember the world will be quick  
with its blame,  
If shadows or stains ever darken  
your name;  
Like mother, like son, is a saying so  
true  
The world will judge large of mother  
by you.

"Be this then your task, if task it  
shall be,  
To force this proud world to do hom-  
age to me;  
Be sure it will say, when its verdict  
you have won:  
She reaps as she sowed, Lo, this man  
was her son!"

I, I do not call your attention to the old-fashioned mother by way of contrast with the new or up-to-date mother, for I believe that the difference is on the surface. And while there may be differences, it is not because of any change in the nature of womanhood.

The mother heart is the same now that it was when Eve, the world's first mother, tucked Cain away in his rude bed of straw and leaves; and it is this unchangeable mother heart, upon which the race can always rely, that is going to save us from moral and social collapse.

I agree with Dorothy Dix, who says that more men are responsible for childless homes than women, for men are intensely selfish creatures and do not want to be bothered with children, and that there never was a normal woman born in the world whose arms did not ache for the feel of a baby in them, and that you will have to make women all over again and tear out their hearts by the roots before you ever eradicate the maternal instinct.

Not only have they the maternal instinct, the mother heart, but they

have the homing instinct as well. It takes a woman to make a home. If God had not created Eve, Adam would have lived from pillar to post all his life without a settled abiding place. But every woman wants a home. And when you see a man and woman living the foolish, frivolous life of hotel and cafe, don't point the finger of scorn at the wife and say what a shame it is that she is not willing to make a nice little comfortable home for her husband, for nine chances to one she is so anxious for a home that she would move into a two-by-four flat and do her own work, but her husband is unwilling to give up the glitter and racket of life in a hotel.

Along with this maternal instinct and this homing instinct there is a feeling that marriage is a sacred thing, and that when two lives are joined in holy wedlock that they are joined permanently and that they should not be broken asunder. I know that there are exceptions to the rule, but the exceptions only prove the rule. Divorce proceedings would practically cease if women had their way and men would live decent and respectable lives.

II. But I call your attention to the old-fashioned mother because of the strength of her character, the sweetness of life, the purity of her faith, and the untiring devotion which she gave to the supreme things in life.

1. She was first of all a model looked up to, eulogized, and adored. This was the position which she held in society. She taught her sons to thus respect and adore women. She taught her daughters to hold themselves superior to and to demand homage from men. She practiced the womanly grace and demanded the attention and worship of men.

There were three things cultivated: (1) Modesty, (2) dignity, (3) womanliness. And you can say what you please, but these are the things we need today. The sporty-girl with her bobbed hair, her knickerbockers, socks, rolled stockings, and cigarettes is absolutely shocking and would paralyze the old-fashioned mother. A girl of brains and charm doesn't have to depend on such things to make herself attractive. No decent girl should want the admiration which comes from sacrificing her modesty and womanliness.

Why should a woman want to imitate a man, any way, when God made man lower than the angels and woman a little above? We need again the spirit of the old-fashioned mother who made men look up to her and not down on her.

Just here let me say this: that just in proportion that womanly reserve, modesty and dignity goes out of the personality of the young woman, just in that proportion nobility has gone out of the attitude of our young men toward them.

You never heard of the old-fashioned mother having to make herself shocking in order to be attractive to the eyes of young men or to keep them from running away with other

girls. Nor did you ever hear them say that they had rather be popular than pious.

2. The old-fashioned mother gave her supreme time and attention to the making of a home. She was a home-maker. She did not believe that the government would go to the pow-wows if she did not get out and save it. She did not believe that the first and chief end of a mother was to play bridge, or run clubs, or do the social service work of the community. She made a home.

What we need today is homes. A noted minister recently preached an interesting sermon on the passing of the old-fashioned home, taking for his text the words, "Go Home." "To make a good home," said he, "you have got to be there. A good home is not given by God; it is made by you. And to make it you must plan for it. That means that you will have to take the trouble, but we are in this world to take trouble if necessary."

This is infinitely true. Whatever the rest of the world does, we should try to make our firesides hallowed places, radiant with sweet memories. This the old-fashioned mother did.

Too much has been written about the shortcoming of the rising generation and not enough about the shortcomings of the mothers and fathers of today. Educational heads are conducting campaigns for the up-building of morals. Legislatures are enacting laws to regulate and safeguard the future standards of citizenship. Social workers will tell you that the place to begin is with the mothers. The best authorities today in social service say that the present conditions in which tens of thousands of girls are falling by the wayside are due to unadjustment in the home; that parental laxity is at the root of the whole evil, and that mothers are so obsessed with outside excitements that they are leaving their children to commercial exploitation.

Mary Roberts Rinehart, the well-known writer, says: "Back of this laxity of standards among young people lies the death of the home spirit among parents. We have too many women, wives and mothers who board at home only. What we need is intensive home cultivation. In addition to this relaxation of the old moral creed, we are selling our children to the makers of exotic and extravagant clothing, to the bootleggers, to the road-house proprietors, and to the jazz musicians. And they resell them at an enormous profit. The truth is we have allowed outsiders to usurp the functions of the home."

3. The old-fashioned mother was a trainer of her children. She taught them; she instilled into them the high ideals of her own soul; she turned their minds out and up to great things and caused them to have high aspirations.

Benjamin West, in his boyhood, sketched roughly the outline of his infant sister's face as she lay sleeping in the cradle. His mother saw genius if not skill in the sketch and

with pride kissed him. "That kiss," said the renowned artist, "made me a painter."

Mrs. Coolidge, wife of the President of the United States, is a mother of the old type. In an interview given during the time when her husband was Vice President she said: "My boys have not reached the girl age yet; their heads are still in their books. But others are already beginning to watch how I manage them. Just before I left home a friend of mine called and asked if my boys tell me where they are going when they go out at night. 'They do not go out at night,' I replied. 'Why do you ask?' And this neighbor informed me that her daughter, who is not quite sixteen, was dressing to go out, and when asked where she was going she said: 'Oh, mother, don't be so old-fashioned. Nobody tells their mothers where they are going these days.' Imagine it! That girl is not a product of laxity of standards, but looseness of discipline and training."

The greater part of the influence of mothers is exercised in the home in the formation of character and necessarily remains unseen. Their greatest triumphs therefore are unrecorded. We do not as often hear of great women as we do of great men. It is of good women that we hear. "It is quite true," says Joseph De Maistre, "that women have produced no masterpieces. They have written no Iliad, no Jerusalem Delivered, nor Hamlet, nor Paradise Lost; they have designed no Church of St. Peter, composed no Messiah, carved no Apollo Belvedere, painted no Last Judgment; they have invented neither algebra nor telescopes, nor steam engines; but they have done something vastly greater and better than all this, for it is at their knees that upright and virtuous men and women have been trained—and this is the most excellent production in all the world."—The Bulletin, Oklahoma Baptist University.

**A BEAUTIFUL INCIDENT**

A naval officer being at sea in a dreadful storm, his wife, sitting in the cabin near him, filled with alarm for the safety of the vessel, was so surprised at his serenity and composure that she cried out: "My dear, are you not afraid? How is it possible that you can be so calm in such a dreadful storm?"

He rose from his chair, dashed it to the deck, drew his sword, and, pointing it at the breast of his wife, exclaimed: "Are you not afraid?"

She immediately answered, "No."

"Why?" said the officer.

"Because," replied his wife, "I know that the sword is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "I know in whom I believe, and He that holds the wind in his hand is my Father."—Exchange.

"Love spends his all and still hath store."—Bailey.

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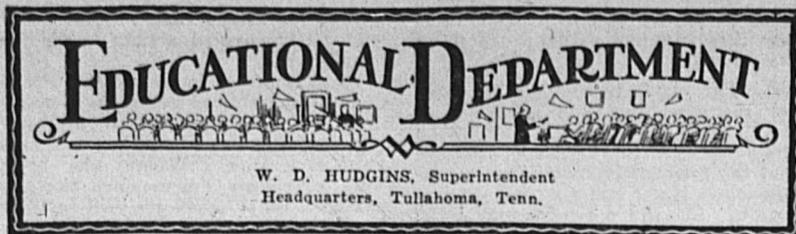
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## SUNDAY SCHOOL NOTES

### A Time for Much Prayer and Sober Thought

We do not wish to enter any discussion of politics, for we fear that too much of that is being done now inside our church programs, but we do wish to emphasize the importance of prayer and sober thinking on the part of all religious people. It is our honest conviction that it is unwise for too many hard things to be said on either side about people who disagree, for it is calculated to hurt and hinder the cause.

The thing we need to do is to pray earnestly that God's will may be done in our lives each day and that we may vote as we pray and at the same time leave others to do the same thing. Then we need to think soberly about conditions that exist today all over our country. The disregard for law, the prevalence of crime, the indifference on the part of our churches to the Commission, and the tendency to criticize rather than help. The thing we need to do is to teach God's will until the people have a conscience on things spiritual and a clear understanding of things material. The trouble with our people is that we have gone wild over pleasure and money making and left God and His cause out of our thinking.

The condition that exists in our nation regarding temperance and other moral issues has come about because we have stopped teaching the young and are content to argue over matters among ourselves. We got prohibition after years of earnest teaching and training a generation against the evils of strong drink. When we got it, we stopped teaching and depended upon the law to get results. The thing that will secure law enforcement is sentiment, and sentiment must come as a result of teaching. A regard for law must be or law enforcement is impossible. We consider that the disrespect for law today is one of our chief evils, and until we improve along this line it matters but little what laws we have on our statute books.

The thing that has brought on this condition is the loose way we have handled laws. This is manifest in the homes of our land. Children are not taught to respect authority in the home and soon lose respect for all authority. Schools have done away with the old-fashioned thing we called discipline, and now students are allowed to do as they please if they only bring up their work. The churches have lowered the standard of membership until every man makes his own standard. No discipline any more, and the people have learned to disregard God's law, their church covenant and all other forms of discipline and give the church to understand that it is their business and they will do as they please.

The thing we call liberty or freedom has been so distorted in the thinking of the people that we never regard the rights of others nor the authority of government nor God. We not only need a President and other executives who believe in law enforcement, but we need to go back to the old-time way of teaching and training a generation to respect law and authority from babyhood up. What will law mean to a boy or girl who has been allowed to do as they please all their lives?

I fear that we are overlooking the fundamental principles that underlie our national troubles today. Suppose we all set apart a time each day to go aside with ourselves and God and talk these things over and then begin anew.

### The Sweetwater Campaign

The value of the simultaneous training school is now more visible than ever before. We have always felt that this plan was the best, and our belief in that has been strengthened as the plan is being tried out. The educational department, led by Mr. Hudgins, has just completed a very extensive campaign in the Sweetwater Association, and the campaign has been pronounced by the local people as a glorious success.

The week preceding the campaign Swan Haworth, one of our workers, spent his time in the association making plans for the work. Julian Johnson, who has been at work in the association all summer, put forth an active effort to make the week a success. Arrangements were made for sixteen training schools. Others would have been planned for had it not been for the fact that the churches were having revival meetings during the week of our campaign.

All the workers appeared on the field Sunday, August 12th, and the work began in earnest. The Sweetwater church invited us to have our central meetings there, and the ladies of the church served lunch to our workers. We met there on Monday, Tuesday and Friday for conferences. At these meetings the workers gave a report of the work being accomplished on their field. These reports were very interesting to us and showed a marked increase in interest on the part of the local people. Most of the classes were largely attended, and churches that had become discouraged, thinking that it could not be done, saw the value of the work and entered wholeheartedly into the campaign.

The week was brought to a grand climax by the big Baptist mass meeting that was held in the Madisonville Baptist Church on Sunday afternoon. The house was packed with interested Baptists. A larger part of the meeting was taken up with reports from the various training schools, which were given by members of the churches in which the schools were held. These reports made it possible for us to see the real work that had been accomplished. As each man gave his report he expressed his deep appreciation for the work that had been done in his church, declaring that his church had gained a new vision, and that they were now seeking to bring the vision and the task together so that the two might become one and their ideals become a reality. Brother O. D. Fleming of the Sweetwater church brought a very interesting message in the devotional period of the meeting, setting out clearly the fact that the Christian life must be active, and that we must not be content with letting the other fellow do what God has called us to do. Brother Lenard McCracken, pastor at Loudon, spoke on "Soul-Winning in the Sunday School." Brother McCracken was a great help to us all the week. The class at Madisonville was taught by him.

After this part of the program our minds centered on business. Broth-

er J. W. Thornbury, president of the Sunday school work of the association, took charge of the meeting, and the organization of the association on the group plan was perfected and dates set for the various meetings.

In spite of the steady downpour of rain, the churches of the association showed a marked increase in interest, and most of them an increase in attendance Sunday morning. Madisonville alone had an increase of seventy over the previous Sunday. The religious census, which was taken in practically every community, will help the church wonderfully in reaching the people who should attend their services. Every Sunday school represented at the meeting Sunday afternoon had either been graded or expected to be graded soon, and most of the schools had installed the six-point record system. Our workers visited some two thousand homes during the week, inviting the people to attend Sunday school.

Our department wishes to express its most sincere thanks to the local people who helped to make this campaign a success. Space will not permit us to enumerate their names, but we deeply appreciate their work and know that the week could not have been a success without them.

A new day has dawned for Sweetwater Baptists. Goals have been established, and now each church pushes on towards its objective. The clouds which once seemed to hover over the work have now become obscure in the world of elements, and they push on through the sunshine to reach, teach and win the people of their association.

Some interesting statistics are coming from the field where the workers have taken a religious census. The following will show how the responsibility of reaching the country people rests with the Baptists in this state, especially in East Tennessee. We give below the exact census of some eight communities showing the proportion of Baptists as compared to all others put together in Sweetwater Association: Vonore Church, Baptist preference, 276; all other denominations, 175. Howard's Chapel, Baptist, 181; all others, 30. Rock Springs, Baptist, 148; all others, 1. Reed Springs, Baptist, 221; all others, 28. Mt. Zion, Baptist, 137; all others, 36. Of all these four churches in one association, we have, Baptist preference, 782; all others, 240. More than three to one. In Giles County, Middle Tennessee, we have almost the same conditions. Liberty Hill, Baptist, 134; all others, 10. While in Centerville, Hickman County, we have only 83 Baptists; all others, 629. The Methodists have 255 and the Campbellites 260.

Quoting from a letter just received from A. C. Samsel who was last week elected associational superintendent of Grainger County and who takes his task as a duty: "I wonder if you have any literature on the standard Sunday school. What I should like to have is an outline of the requirements in about the same form as the outline that shows 'Where the Baptist Dollar Goes.' Then, too, I should like to have some tracts or leaflets that I could distribute to the thirty Sunday schools in our association. Our association just closed yesterday, and we, having had the satisfaction of having a Sunday school in every church, now went on record favoring a standard Sunday school in every church. The Grainger Association also elected me director of the Sunday schools in the county. Have you in literature on that?"

### Concerning State Mission Day

The doctrine of stewardship is one of the greatest teachings of the Bible. It ought to be taught and emphasized until all our people believe in and practice it. All our money problems in the church would be solved if we all gave as the Bible teaches.

By taking a few minutes of the opening and closing periods in the Sunday school assembly (or in the departments) for the next month you can get State Missions and stewardship into the thinking and on the hearts of your pupils and teachers in a most effective way. The simple suggestions given can be carried out in any school, however large or small, and will give you something fresh and interesting. Use these suggestions as you think best. Be sure to read to the school the letter from your State Mission secretary.

The State Mission day program for the first Sunday in October is of the greatest value, and by all means should be presented. Even if you have to omit the rest, or change the date, please put on this vital program.

The following suggestions, faithfully followed, will insure success:

1. Appoint a Missionary Committee to have charge of putting on the program. You yourself may be chairman of this committee; or if you are too busy and prefer to do so, you may appoint a capable, interested man or woman whom you can depend upon, and then associate with him or her—or with yourself if you can take the responsibility—at least two of your best teachers. This committee will take the program material enclosed and put it into the hands of those who will prepare it and present it most effectively. Request the pastor to preach on "Stewardship and State Missions" at the morning hour when the State Mission program is given.

2. Aim for the largest possible attendance, and go after all absentees and prospective members. Make this a great rally day for the inauguration of the fall and winter work.

3. Seek for a worthy offering. Many in Sunday school do not give through the church treasury, and this will give them an opportunity. Surely everybody will be willing to give something extra on this day that your school may share in the great work of the denomination. Call attention especially to this, and emphasize State Missions, which supports the Sunday school work in your state.

4. Order at once additional supplies, using the enclosed card, or address Joint Committee on Missionary Day, 161 Eighth Avenue, North, Nashville, Tenn. These supplies will be sent free. Be sure to get enough collection envelopes, and be sure to order in time.

5. Send the special collection to your State Mission headquarters. The amount will be credited to your church as a gift from the Sunday school.

### State Mission Day in the Sunday Schools.

State Missions in the Sunday schools is a part of the regular program of our State Convention and is a regular annual observance which has been followed for years. It is not a new thing, nor is it in conflict with the Co-operative Program, but a part of the Unified Program. The only difference this year is that we had to get off the Christmas season with our gifts to the Orphanage, and so the special program for the Orphanage has been combined with State Mission day in October. The one program will be given, but the gifts will be equally divided, except where money is designated.

We are urging that our schools follow the entire month's program through September and make the last Sunday in September a great day educationally for our churches. Then after the State Mission day has been observed we are asking that our schools, B. Y. P. U.'s and brotherhoods all follow this up with definite programs and personal work throughout the month of October, winding up by the State Convention the greatest campaign of education concerning these two causes that the state has ever known and the most liberal offering to both causes. We

must care for our Orphanage, as it will not get a chance at Christmas. Other things will overshadow, and should now, since the convention voted to do so, and let us all get this out of the way before the time comes for the big offering at Christmas.

**Maury County Simultaneous Training School**

The training week for Maury County has just closed, and we are happy over the results, although only nine of the twenty-two churches co-operated in this school—First and Second, Columbia; Theta, Rock Springs, Cross Bridges, Centerville, Whitehouse, Mt. Pleasant and Fairview. Every one of these had splendid classes with 545 enrolled in them all and much interest manifested. Most of the schools were graded and the six-point record system installed as a result of the week's work. Some of them adopted the standard of excellence as their goal and have already begun to work to that end.

The following workers had part in this school: Miss Zella Mae Collier, W. E. Walker, D. W. Pickleseimer, L. B. Noblitt, Frank Wood, Miss Dorothy Davidson, U. W. Malcolm, Mrs. H. W. Strother and Rev. Smith of that county.

On Friday we closed out with a big all-day meeting, and every church was represented with messengers. They responded with short talks telling how much good the schools had done their churches and pledged their earnest support of a complete program next year.

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

**Associational B. Y. P. U.**

The Lewisburg group of the Duck River Associational B. Y. P. U. met with Hannah's Gap Sunday, August 19th. Miss Sadye Powell of Lewisburg presided.

There were four B. Y. P. U.'s represented, of which several had a long distance to travel in order to be present. There was a very interesting program rendered in which all unions present took part.

The group is doing excellent work and has visited three churches of the association without B. Y. P. U.'s, of which we organized one. This B. Y. P. U. is entering in with us and is doing excellent work. All are showing a fine spirit and are co-operating splendidly.—Sara Lane, Corresponding Secretary, Smyrna Baptist Church, Chapel Hill.

Miss Jacobs and Mr. Collins have been busy this week putting on some associational B. Y. P. U. conferences, and we leave this report to some of them. We have had some fine statements concerning the conferences held in West Tennessee last week.

Memphis is planning a great B. Y. P. U. city school this year. They will hold these schools in groups and already have near 1,200 enrolled in all the classes.

**LAYMEN'S NOTES**

We are giving some suggested programs this week for the men's meetings during October. We are counting much on the men for the campaign being put on by Dr. Bryan and Dr. Stewart. We think that it will be fine for the brotherhoods to put on programs centering around this one idea and having the men talk on topics which will bring information to the men concerning these two phases of our work. These programs may be used as suggested outlines for the local monthly meeting or the group meetings over the associations. Let every association organize and help to put on this program during October.

Quite a number of meetings are on this week and have been each week during the summer. Some very fine reports have come from these meetings. Holston Valley is in the midst of their campaigns now.

**Suggested Programs, Local Brotherhoods, for October**

**Suggestion No. 1**

General topics, "State Missions."

1. Devotions, led by church treasurer.
2. Reports and general business.
3. Reading of program for next meeting with special suggestions.
4. General topic, "State Missions," eight-minute talks:
  - (1) History of State Missions.
  - (2) What State Missions Includes.
  - (3) The Educational Department, and What It Does.
  - (4) The W. M. U., and What It Has Done.
  - (5) Helping Weak Churches.
  - (6) Some of Our Present-Day Problems.
5. Special music.
6. Address by visiting speaker, "Laying a Foundation for Christ's Great Program."
7. Announcements and adjournment.

**Suggestion No. 2**

General topic, "Benevolence."

1. Devotions, by pastor.
2. Reports and business with verbal suggestions.
3. Special music.
4. Discussion, "Helping the Helpless," ten-minute talks:
  - (1) The Poor in Our Own Neighborhood.
  - (2) Explanation of the Special Gift to the Orphanage.
  - (3) Our Duty to Our Orphanage.
  - (4) Benefits of the Orphanage.
  - (5) Educational Work of the Orphanage.
  - (6) Teaching the Orphans to Work.
5. Special music by the children of the church.
6. Address, by visitor or other one selected, "Our Baptist Orphanage a Part of Christ's Program."
7. Adjournment.

**Suggestion No. 3**

General topic, "The Special Campaign for October."

1. Devotions, led by director of brotherhood.
2. Suggestions from officers and committee chairman.
3. Plans for campaign set forth by special committee.
4. Music.
5. Short talks, not more than ten minutes each:
  - (1) The Campaign, Why and When?
  - (2) The Campaign, How and How Long?
  - (3) The Men's Part in This Special Offering.
  - (4) What Men Can Do to Promote This Campaign.
  - (5) Special Reasons for Emphasizing the Orphanage at This Time.
6. Assignment of Duties and Adjournment.

**Suggestion No. 4**

Director, presiding.  
General topic, "Benevolences."

1. Devotions, led by chairman of service committee.
2. What have the officers done last month? Ask them.
3. Special prayer for the unfortunate.
- General topic, "Benevolences." Ten-minute talks:
  - (1) The Poor about Us.
  - (2) The Baptist Orphanage.
  - (3) Helping the Old Ministers and Their Families.
  - (4) Baptist Hospitals.
  - (5) Helping Poor Boys and Girls Through School.
5. How May I Help? Two-minute talks from the floor.
6. Song, "Help Somebody Today." Adjournment.  
Write for tracts and suggestions.

An honest speeder had just hit a dog and had returned to retrieve his damages if possible. He looked at the dog for a moment and addressed the man with a gun.  
"Looks as if I'd killed your dog."  
"Certainly looks that way."  
"Very valuable dog?"

"Not very."  
"Will five dollars be enough?"  
"Well, I guess so."  
"Sorry to have broken up your hunt," said the motorist pleasantly

as he handed the owner a crisp five-dollar bill.  
"I wasn't goin' huntin'—jes' goin' out in the woods to shoot the dog!"—American Boy.

**Standard Talk Series**

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By Harold E. Ingraham

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The above is a trite old saying, but the truth of the matter is that when you lead your Sunday school workers to adopt and attain the standard of excellence you compress many of the things you really want to do into one channel, and in attaining the standard you bring to pass many other desirable things.

Co-operation is secured because all departments and classes are working toward the same ends. Numbers are increased; right relationships are secured between church and Sunday school; better Bible teaching is secured because pupils are graded into small and congenial classes, teachers are better prepared, the best literature is used, and the Bible itself is given its proper and central place; evangelism is emphasized and the whole denominational program is brought periodically before the Sunday school.

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Rome, Georgia

people, and that Dr. Hill and Miss Logan were to speak, and she wished she had a way to take some of us. I spoke to mother about it, but she had already asked several of the ladies to go with her. Said she had no idea I would care to go."

Bill: "Well, Mrs. Generous and Mrs. Live Wire have asked their husbands for their trucks so that we can all go. But we'll have to run for the train, Sue."

Bob: "We'll go with you."  
(All run out.)

(Enter Mary Indifferent and Martha Selfish from opposite sides of platform.)

Martha: "Did you hear that, Mary Indifferent?"

Mary: "Martha Selfish, how could I help hearing it? I was sitting right here in my window sewing. It made me furious."

Martha: "But, after all, what they said about us is true."

Mary: "That's what made me so mad. My own next-door neighbor's child saying that Sara Jolly's cookies were the best he ever ate! Why, I taught Sara Jolly to make cookies. And I win the premiums over her every year at the fair. Just you wait until next week when I have those boys to meet with me, and watch me feed them!"

Martha: "That's just what I came over to speak to you about. Don't you think we ought to try to arouse the women?"

Mary: "Indeed I do. Some of the mothers are as bad as the rest of us."

Martha: "But maybe it's because the rest of us have not helped as we should. My husband makes as much money as Tom Generous; and if his wife can buy mission study books, I guess I can, too."

Mary: "I know I can persuade my brother John to lend us his truck for the quarterly meeting; he's so fond of children. And some of the other men ought to be willing to furnish one."

Martha: "We'll show those Happy City folks yet that we know how to train young folks as well as they. Somebody will just have to lead our R. A.'s."

Mary: "I'll do it, if they will let me; and Brother John will help. You know we raised our three younger brothers, and we understand boys."

Martha: "Indeed, you do. We'll I've never been willing to take any office in the W. M. S., but I'll volunteer to be third vice president and promote the young people's work, if nobody else will."

Mary: "But let's keep it all as a joyful surprise for the poor dears and never let them know how we found out."  
(Exit.)

**HEAR YOUR COMMISSION**

Hear your commissions, O child of the Master:

Friend and disciple of Jesus, take heed.

How are you doing the work of the Father?

How are you caring for hunger and need?

Go to the sheep that are scattered and fainting,

Having no shepherd to tell them to come;

Go to the highways and tell every creature,

Still the feast waiteth and yet there is room.

—Annie J. Flint.

**THE RAINBOW**

By Mrs. J. L. Minton

One evening in June, just as the sun was setting, there appeared in the sky a beautiful rainbow. It was so bright it reflected its beauty and made, as it were, two rainbows. One could not see it alone, but had to call others until nearly the entire household stood together gazing up into the heavens.

I thought, How stormy and unrestful the whole month of June has been! And how restless our poor little lives are! But here is God's bow in the sky. He has kept his cov-

enant with man. The great I AM has not forgotten. And somehow it filled one with a new courage, a sense of nearness to our great Creator.

As we gazed we felt more secure, less afraid, for was not God in the bow? Ah, the perfection of the colors! We had seen them in nature all around us—in the flowers, in the grass, and in the rising and setting sun. But there was no such ensemble as there in that rainbow!

We looked and thought of the old fairy tale about the pot of gold at the end of the bow, but my faith led me to believe not that it was at the end of the bow, but just over the other side of the bow beyond the shadow of the setting sun. There we will find real gold, made brighter by the light even of the Lamb of God falling on it!

So God keeps his promises and keeps on reminding us of them. He will keep them always, dear reader, with you and me when we do his will. Yes, the way is stormy at times, but let us be of good courage, for He has promised to strengthen our hearts. If there is a rainbow in your heart, keep it so bright it shall reflect into some other life, making two instead of one bright, beautiful spots against the background of the storm cloud. Will you try with me?

**NEW BOOKS REVIEWED**

**Teaching Intermediates in the Church School.** By Alma Stanley Sheridan. Published by the Methodist Book Concern, 150 Fifth Avenue, New York City. Price \$1.

This book is a textbook for teachers and is written with the idea of helping prepare leaders and teachers more adequately for the responsibilities of Christian leadership and teaching. Since teaching in our church schools is a divine calling, it is essential that our church school teachers be trained as well as those who teach in our public and day schools. The book will be helpful to any one who is a teacher or leader in our churches and Sunday schools. It is especially adapted to the teacher of intermediates, primarily early adolescents. It treats especially with the curriculum, methods of developing the child, materials to be used in teaching them, and ways of obtaining interest on the part of the child.

**Revival Gems No. 3.** Published by Samuel W. Beazley & Son, 53 W. Jackson Boulevard, Chicago, Ill.

This is a new collection of revival songs, filled with all the familiar hymns loved by old and young alike, the newer revival songs, and some entirely new songs. It can be used in any service, but especially is it adapted to revival meetings. The price is ten cents per copy. Out of some seventy songs contained therein, this writer is familiar with fifty-one of them.

**The Religio-Science of the Great Pyramid.** By Charles S. Knight, D.D. Published by the Christian Truth Publishers, San Jose, Calif. Price 50 cents.

This is another of the interesting and fascinating books dealing with the Great Pyramid of Gizeh, the most colossal and marvelous piece of architecture on the earth. Dr. Arthur I. Brown, in the introduction, says: "Dr. Knight has done a notable service in presenting this arresting theme in the forceful, magnetic manner he exhibits, and we commend the book to those thinking individuals, open-minded enough to study, comprehend and accept a 'new thing' if it proves itself worthy, as the pyramid appears to do, in so far as we are able at the present juncture, to determine."  
From the mass of data compiled

by archaeologists and civil engineers and from his own personal explorations and calculations, the author of this booklet has set forth a series of startling facts from which he draws the conclusion that the pyramid was erected, perhaps under the direction of Job, during a period when the worshippers of Jehovah held sway over the Egyptian rulers and that the pyramid is a monument intended to preserve in stone the prophecies of the Old Testament relative to the Messiah and future events of the race. Whether his conclusions are correct, we cannot say. But we do know that a more interesting and informing piece of literature has not recently fallen into our hands.

**The Wreck of the Ocean Queen.** By James Otis. Published by L. C. Page of Boston, Mass. Price \$2.

This is a story for young and old and takes one on an excursion across the Pacific and through the old cannibal-infested islands of the wild ocean area with a lure that is inescapable once the reader has caught the spirit of the sixteen-year-old boy who is pictured as telling of his experiences. A great old iron freighter of the early days of steam navigation sets sail with an old captain of the displaced wooden sail boats as a passenger. His sixteen-year-old grandson is his guest on the cruise, during which he plans to visit many of the ports that he once made when on the sea. At Hong Kong, China, the boat unexpectedly is commissioned to carry a large shipment of Spanish gold to Manila. It is loaded before the motley crew and passengers and a traveling salesman forms a plan to secure a mutiny of some of the crew, capture the treasure and make off with it.

In a great storm the steamer is driven from the lanes of ocean traffic and grounded on an uninhabited island. The salesman and his picked crew demand to be put ashore for their own safety. The captain agrees, one of their number slips into the wreck at night and makes off with all the guns and ammunition. The lad with some of the other passengers make a night landing, destroy some of the munitions and later, just before a typhoon breaks to destroy the wreck, another expedition goes ashore and captures the muniteers and saves the day. It is a clean, thrilling story conveying a splendid idea of sea-going traffic and the dangers of navigation in the olden days.

**Kernel Korn of Kentucky.** By William Rufus Scott. Published by the Byron S. Adams Press, Washington, D. C.

This is a little pamphlet containing a novelette which sets forth in graphic and thrilling style the old story of the liquor gang and its dominance over politics. A young man runs for office on the prohibition ticket in Kentucky. All the old tricks of the liquor gang are set forth in the book, and running through it is the story of an old Confederate veteran who is finally converted from his prejudices and bolts his party in order to support a clean man for office. We presume

the booklet may be had free for distribution as propoganda in the present campaign, and it is a strong one.

**Bible Problems Fairly Met.** By Grant Stroh. Published by the Bible Institute Colportage Association, Chicago, Ill. Price \$1.25.

The title of the book will appeal to readers who love to study the Book of books, but they will be surprised at the number of instances in the book where the problems are not "fairly met." For instance, the matter of baptism shows the writer's own bias and not an effort on his part to be true to the Book. For example, in one instance he seeks to reconcile the Bible with the view of baptismal remission and in another positively asserts that baptism has nothing to do with remission of sins. He misses the point in many interpretations because he gives his own denominational view rather than the interpretations of accredited scholars.

The book is composed of a group of questions which have been asked of the author and his answers to the same. It is interesting and contains much that is instructive and helpful. We could wish that all such writers were as anxious to propagate what the Bible clearly says as they are to present their own views to the disruption of that form of kingdom work which has been so signally blessed of the Lord in the propagation of the gospel.

**Some Fruits of the Gospel.** By Dr. Geo. W. Leavell. Published by the Baptist Sunday School Board, Nashville, Tenn. Price \$1.

Dr. Leavell, head of the Stout Memorial Hospital in Wuchow, South China, is one of the most widely known missionaries in our Southern Baptist Convention. He has brought back to those of us at home stories of his unusual experiences and the observations he has made in this great field of opportunity. This little volume contains a world of information as well as inspiration, and no one who is interested in world-wide missions should fail to read this book. It will help them to better understand the lives of the missionaries, to get a broader vision of the world's needs, and inspire them to give more abundantly of their means that the gospel of Jesus might be sent to all the dark corners of the earth. Giving up a career in his homeland with a big salary attached to it, Dr. Leavell turned his face to the heathen lands, and his life has truly been one of sacrifice and service for the Lord and humanity.

Professor (finishing lecture): "And now are there any questions?"  
Fresh: "How can you tell the horsepower of a donkey engine?"—Exchange.

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 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

O TENNESSEE!

By A. J. Holt

(Air: "Beulah Land.")

The land of pure and balmy air,  
Of streams so clear and skies so fair,  
Of mountains grand and fountains  
free,  
The lovely land of Tennessee.

Chorus

O Tennessee! Fair Tennessee!  
The land of all the world to me,  
I stand upon thy mountains high  
And hold communion with the sky,  
And view the glowing landscape o'er,  
Old Tennessee for evermore.

The fairest of the fair we see,  
The bravest of the brave have we,  
The freest of the noble free  
In battle-scarred old Tennessee.

The rarest fruits and fairest flowers  
And happiest homes on earth are  
ours,  
If heaven below could only be,  
'Twould surely shine in Tennessee.

Awake, my harp, with tuneful string  
And of the lovely country sing;  
From east to west the chorus be—  
God bless our dear old Tennessee!

WEEK OF PRAYER

For State Missions and the Orphanage, September 24-28

Study one of the following books during the week:

"How to Pray" (Torrey). Price 50 cents.

"Intercessory Prayer" (McClure). Price 30 cents.

"Missionary Bible Studies" (Binford). Price 25 cents.

"Why and How of the W. M. U." (Bucy). Price 40 cents.

Order your books from the Baptist Sunday School Board, Nashville, Tenn., not later than September 10. Send all money to Dr. O. E. Bryan, 161 Eighth Avenue, North, Nashville, and report all gifts to your associational superintendent.

TOPICS FOR PRAYER FOR WEEK

Monday: Pray for God's leadership during Week of Prayer. Pray for Dr. O. E. Bryan, State Secretary; Dr. W. J. Stewart, Baptist Orphans' Home Superintendent; Dr. J. D. Freeman, editor Baptist and Reflector.

Tuesday: Pray for the eighty missionary pastors helped by the State Mission Board. Pray for the matron and teachers at the Orphanage.

Wednesday: Pray for the Sunday school and B. Y. P. U. workers under the State Mission Board. Pray for the children in the Orphanage that they may make splendid Christian men and women.

Thursday: Pray for the W. M. U. workers in Tennessee supported by the State Mission Board and thousands of unpaid assistants. Pray for Mildred Jeffers of the Orphanage who is being sent to Tennessee College by the W. M. U.

Friday: Pray for pastorless churches, unenlisted churches, and the non-missionary churches. Pray that we may help lift the debt off the State Mission Board and the Orphanage by sacrificial giving.

WITNESSING FOR JESUS

Through State Mission work in Tennessee and by caring for our orphans.

Program to be given one day during the week.

Hymn, "America."  
Prayer for recognition of the Holy Spirit's presence.

Devotional, "Christ's Mission and Ours." (John 20:21, Acts 1:8.)

Caring for the Orphans. (James 1:22-27.)

Prayer for Dr. O. E. Bryan and Dr. W. J. Stewart.

Song, "O Tennessee!"

"Witnessing in Tennessee" (seven four-minute talks).

Word as preached by eighty missionaries and colporters under State Mission Board. Talk on need of the Word being lived and preached in Tennessee. Prayer for the missionaries.

Information. Baptist and Reflector, one of the State Mission Board's agencies in giving information. Review latest number of the paper and take subscriptions. Last year 651 churches in Tennessee gave nothing to missions. If they had been informed by taking the Baptist and Reflector, they would have given. If they had had W. M. U. organizations, they would have given. Prayer for Dr. J. D. Freeman.

Traveling representatives. Last year Sunday school, B. Y. P. U. and W. M. U. workers visited over 700 churches. These three departments are supported by the State Mission Board. Talk on value of this work. Prayer for Mr. Hudgins and co-laborers.

Need of helping our Orphanage. Tract by Dr. Stewart. Prayer for matrons and teachers in the home.

Expansion necessary. Talk on what we can do during the Ruby Anniversary year in gaining new members, new organizations and in gifts. Prayer for Misses Northington, Logan, Bucy and Rollow.

Sacrificial giving. Plea for a real offering for the Orphanage and for State Missions. Suggest memorial gifts. Study the leaflet, "The Book of Remembrance," by Mrs. Creasman.

Surrendered lives. Talk on consecration. Silent prayer. Offering for Orphanage and State Missions.

Announcement of State W. M. U. convention in Columbia, October 30-31 to November 1.

PRAYER RELEASES GOD'S POWER

Prayer does not change God's will; it releases God's power. If a dry, arid, unfertile spot were surrounded by a wall which kept out the needed water, although the water surrounded and pressed upon the wall in never-failing abundance, the problem would not be to change the water; it would be simply to open a way for the water to get in. So with prayer; it opens the way for the in-flow of God's inexhaustible power. The greatest service you can render the cause of missions, at home and abroad, is to pray aright.—Exchange.

STATE MISSION PROGRAM AN ANTIDOTE FOR CRIME

There is surely no better antidote for the crime wave that has swept America in recent years than a more intensive proclamation of the gospel throughout the nation. This can be provided by an adequate state mission program more effectively than through any other channel. There was stolen in hold-ups in America last year, it is reported, \$2,650,000,000; squandered in swindling stock schemes, \$6,000,000,000; lost in forgeries by trusted employes, \$100,000,000; while the murder rate in America has mounted to 10,000 mur-

ders a year, a rate twenty-five times as high as that in England. The divorce evil has attained larger proportions in America than in any country in the world, while the cost of crime in this country is greater than the cost of operating the United States government in all its branches. Surely it is time every effort were employed in turning the minds and hearts of all the people toward God.

"HOW I WOULD LIKE THE W. M. S. TO FOSTER US"

By Kellie Hix, Shelbyville

(Playlet for quarterly meeting.)

Bob.

Bill (dressed as for traveling and carrying suitcase).

Sue (dressed as for traveling and carrying suitcase).

Agnes.

Miss Mary Indifferent.

Mrs. Martha Selfish.

Scene—A Lawn.

Bob: "I do wish you folks did not have to leave."

Bill: "So do I. But I would not miss the R. A. camp our W. M. S. gives us every year for even a longer visit with you and Agnes."

Bob: "Well, I don't blame you. Believe me! If our W. M. S. ever did do anything for us boys, I would not miss it, either."

Sue: "Why, doesn't your W. M. S. give you your camps?"

Agnes: "We don't have any camps in the Sleepytown Church."

Bob: "And we don't even have an R. A. now."

Bill: "Why did you disband?"

Bob: "Our counselor moved away, and it just died."

Sue: "Well, in our W. M. S. in Happy City, Mrs. Live Wire is third vice president, and she always has leaders ready to take up the work when one drops out. They study the manuals, read World Comrades and keep in touch with all our work so that they know how to lead before they ever begin."

Agnes: "Huh! Our women never even heard of World Comrades."

Bill: "Don't they subscribe for it for you?"

Bob: "I should say not! Some of them complain because they have to subscribe for Royal Service for themselves."

Sue: "Well, it used to be that way in our church. But I heard mother say that Mrs. Thinker arose at the meeting two or three years ago and made a speech something like this: She said that from the human standpoint, two things were needed to keep a church going—members and equipment. She said that since the parents were furnishing the members of the future church, there was only one way the rest could have a part in building the church—by giv-

ing the equipment—and that she for one was not going to be left out. So they all voted to begin giving all the junior societies World Comrades right away."

Bill: "And Mrs. Generous says that, since she has no boy to grow up to be a missionary, she wants to buy our mission study books and help interest us."

Agnes: "That's always the way. They do everything for the boys and nothing for the girls."

Sue: "Oh, no! They're good to us girls, too. Of course the Y. W. A. fosters us, but the W. M. S. helps them in their own work and backs them up in their work for us."

Bob: "But some of our 'sistern' say it is better for the young folks to learn to do their own work."

Bill: "Oh, we do lots of work for ourselves. Lots of us boys earn our own money for missions and we do our own personal service. Sometimes the W. M. S. turns over to us personal service that they say we can do better than they. And we help plan our programs and socials and everything."

Sue: "And they always make us feel that we are all working together for the same cause. Even the ones who have no children of their own visit us occasionally and have us meet in their homes. Sometimes they serve refreshments."

Bob: "Yes, I remember when I visited Bill last winter he took me to Miss Sara Jolly's house to an R. A. meeting. And, Oh boy! The cookies she fed us! The best ones I ever ate."

Agnes: "Well, the ladies here don't even know what a G. A. or an R. A. meeting is like."

Sue: "Why, don't they ever invite you to give a program for them?"

Agnes: "Oh, they did once when it was suggested during a week of prayer. But nobody came except two or three of our mothers. I heard Mrs. Selfish tell mother that she'd been going every afternoon, and since the young people had the program that afternoon she thought she would stay at home and rest."

Sue: "Well, when any of our young folks give a program for our W. M. S., we have to have it in the church so as to have room for everybody who comes."

Bill: "And the last time we had to have it at night. The women had talked about our programs so much that the men wanted to come, too. But we must hurry, Sue. We'll see you, I suppose, in Winchester."

Agnes: "In Winchester?"

Sue: "Yes, at the quarterly meeting."

Bob: "What's a quarterly meeting?"

Agnes: "Oh, our counselor told us about it. Said it was to be for young

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## AMONG THE BRETHREN

By FLEETWOOD BALL

Antioch Church, near Medina, lately enjoyed a revival in which the preaching was done by the pastor, Rev. W. A. West of Bemis. There were 20 additions by baptism.

Rev. F. J. Harrell of Dyersburg, a gifted evangelistic preacher, is announced to hold a meeting at Rutherford, beginning Sunday, September 9th.

At Yuma a revival was lately held in which the pastor, Rev. J. G. Cooper of Buena Vista did the preaching. There were 31 additions, 24 by baptism.

Rev. T. N. Hale of Dresden has been preaching for the past week in a successful revival at West Point, where Rev. J. S. Casteel of Lawrenceburg is pastor.

The annual revival at Sherman, Miss., has been in progress lately, Rev. R. L. Lemons of Blue Mountain, Miss., doing the preaching. Rev. C. M. Wilbanks is the popular pastor.

Rev. C. E. Azbill of Jackson, the pastor, has just closed a revival at Spring Creek, resulting in 11 additions to the church.

Dogwood Flat Church, near Charleston, Miss., has experienced a good revival with 12 additions. Rev. R. A. Eddleman of Webb, Miss., did the preaching and Carl McCown of Batesville, Miss., led the music.

Rev. H. R. Holcomb of Tupelo, Miss., is assisting Rev. G. B. Smalley in a revival at Shannon, Miss., which is stirring the town. Paul Ballard of Tupelo is directing the music.

Rev. A. L. Ingram has resigned as pastor at Lyons, Miss., in order to continue studies in the Southwestern Baptist Theological Seminary in Fort Worth, Texas. He also gives up the church at Jonestown, Miss.

The revival at Hepzibah Church, near Lexington, in which the pastor, Rev. R. L. Rogers, was assisted by Rev. T. M. Boyd of Bruceton, resulted in four baptisms.

Pine Grove Church, near Hickory Flat, Miss., has just closed a very successful revival lasting seven days. There were 34 professions and 31 additions by baptism. Rev. E. A. Autry is the happy pastor.

Under the wise and able pastoral direction of Rev. J. H. Miller of Murray, Ky., the church at Perryville is constructing a new house of worship of concrete blocks. Brother Miller serves the church twice each month, and the sentiment is strong for going to full time.

Rev. Calvin B. Waller of Little Rock, Ark., is to assist Rev. Allen Cooper at an early date in a revival at Brinkley, Ark. Arrangements have been made to seat 1,000.

Dr. M. E. Dodd of First Church, Shreveport, La., is to make eight addresses at prominent places in Georgia, beginning September 5th, in the interest of the Jubilee movement among Georgia Baptists.

Rev. W. F. Carlton of Bradford is being assisted in a revival at Laneview by Rev. J. H. Oakley of Prescott Memorial Church, Memphis.

Morgan Blake of Atlanta, Ga., formerly of Nashville, sport editor of a great daily and great Bible teacher, lately assisted Dr. Luther Little in a revival in the First Church at Charleston, N. C., which resulted in many conversions and additions. John D. Hoffman, brother-in-law of Mr. Blake, led the music.

Rev. E. F. Campbell, pastor of Temple Church, Memphis, is taking a well-earned vacation with his mother at Royston, Ga., and at other places in that state. During his pastorate of two years in Memphis 434 have been added to the church and \$55,500 raised for all purposes.

Rev. Blewster Knight of Lowell, Mass., has accepted a call to Davisboro, Ga., and will also serve in that connection the church at Riddleville, Ga. He is a graduate of Mercer University and of Newton Center Seminary.

After serving the church nine years, Rev. Grover F. Tyner has resigned at Davisboro, Ga., to accept a call to Crawford Avenue Church, Augusta, Ga.

Ralph Edward Stewart of New York accepts the position of director of music for the Baptist Tabernacle Church, Atlanta, Ga., effective September 2nd. The pastor, Dr. Will H. Houghton, will return to his pulpit on that date, having filled a month's engagement in supplying the pulpit of the First Church, New York City.

Rev. W. R. Alexander of the First Church, Rock Hill, S. C., had been called to the First Church, Florence, S. C., and had decided to accept, whereupon the Rock Hill saints entered such vigorous protest that he declines the bewitching advances of Florence.

There were 54 additions as a result of the recent revival in the First Church, Arkadelphia, Ark., Rev. H. L. Winburn, pastor. Dr. Ellis A. Fuller of Atlanta, Ga., did the preaching and John D. Hoffman led the music.

The First Church, Dermott, Ark., loses its pastor, Rev. W. B. Yates, who has resigned. He is a native Carolinian.

Tennesseans in the native state of both his father and mother will be interested in the announcement of the approaching marriage of H. L. Winburn, Jr., of Arkadelphia, Ark., to Miss Gladys Durrett of Little Rock, Ark., September 5th, in Pulaski Heights Church, Little Rock.

Rev. Porter M. Bailes of Lakeland, Fla., lately held a meeting with the First Church, Edgefield, S. C., Rev. W. L. Cox, pastor, resulting in 81 additions, 36 by baptism. Charles Butler and daughter, Miss Lillian, led the music.

Effective October 1st, Rev. C. F. Almand has resigned as pastor at Atlanta, Texas, and has given no intimation of his plans.

The church at Brandon, Miss., is pastorless, Rev. E. S. P'Pool having resigned after having served acceptably for some time.

Rev. Berton A. Fisher resigns at Marked Tree, Ark., and Rev. Guy H. George at Berryville, Ark. The former accepts a call to Ridgewood Avenue Church, Daytona Beach, Fla.

After supplying the pulpit of the First Church, Shreveport, La., during August, Dr. W. W. Hamilton, president of the Baptist Bible Institute, New Orleans, will close his summer work by assisting Rev. J. J. Mayfield in a revival at Clinton, Miss., beginning August 27th.

Rev. Will Cook Boone of the First Church, Roanoke, Va., supplied at both hours Sunday the pulpit of his father, Dr. A. U. Boone, in the First Church, Memphis. His ministry was much enjoyed.

Information has been received from a reliable source to the effect that Rev. W. H. Hopper who lately resigned the care of Royal Street Church, Jackson, has been recalled to that pastorate and has accepted.

Beech River Baptist Association convenes with Jack's Creek Church, seven miles south of Lexington, Friday, September 21st, at 10 a.m. It is desired that representatives of general denominational interests shall be present. Let them write Mr. S. E. Johnson, Huron, if they desire transportation from Lexington to the church.

Rev. H. D. Hagar of Martin was lately assisted in a revival at Union Grove Church, near that place, by Rev. V. P. Prine of Union City, resulting in five professions and five additions, four by baptism. The meeting closed with good interest.

Rev. M. L. Lennon, a native Tennessean, has accepted the position of field worker in Breckenridge Association, with headquarters at Cloverport, Ky.

A good meeting is reported at Cross Roads Church, near Bells, in which the pastor, Rev. J. W. Camp of Jackson, did the preaching, Hunter Bell of Maury City leading the music. There were 19 additions, 12 by baptism. Rev. J. D. Brame of Bells and Brother Camp had a joint baptizing at Alamo Sunday, August 20th, the number being 25.

The First Church Llano, Texas, has called Rev. F. T. McFatrledge of Elbert, Texas, and he has accepted. He was formerly a pastor in Oklahoma.

Rev. H. H. Wallace of East Tyler Church, Tyler, Texas, has been nominated for re-election as representative in the state legislature of Texas. He had no opposition.

Evangelist E. L. Averitt and wife of Louisville, Ky., have been assisting Rev. O. L. Rives in a revival at Bellbuckle. Since Brother Rives has been pastor there the membership has doubled and the congregation has bought the Presbyterian (U. S. A.) church building. Brother Rives left immediately after the meeting for Carson and Newman College, Jefferson City, to assume the chair of social ethics.

Rev. F. H. Stamps of National Avenue Church, Memphis, a young church in that city, has arranged for a revival to be held in his church beginning September 16th and continuing two weeks. The writer has been honored with an invitation to assist in the work and hopes to be able to do so.

By THE EDITOR

A new church was organized at Arteloth, N. C., on July 29th. This body began with 39 members. It is situated in the midst of a great host of people who are working in the mills of the Arteloth Company in the suburbs of Lowell.

Brother H. F. Skaggs of Russellville, Ky., was with Little West Fork Church, Cumberland Association, in a meeting which ran through last week.

First Church, Amarillo, Texas, has sold their old property and have launched a program that will result in a new plant to cost approximately a quarter of a million dollars. They secured \$180,000 for their old plant and grounds.

Dr. J. B. Cranfill of Texas has launched again into the field of journalism. He sent out recently the first issue of *The Advance*, a publication devoted to Christian civilization.

A good brother in East Tennessee sends a word of cheer for the editor and praises the paper which he says "improves as the days go by." He is anxious for "Ma's Ole Man" to take another trip.

Brother C. L. Bowden of Humboldt was to have helped the Oakwood Church in a revival, but was detained. Pastor L. B. Cobbs did the preaching, therefore, and there were 21 additions, 12 for baptism and nine by letter. The membership of the church was re-enlisted for service, and a new day is promised.

Dyer County Association meets with Bruce Chapel, near Dyersburg, on September 5th.

Minutes of Shelby County Association are the first to reach our desk. This body met July 12th. W. F. Dorris is the efficient and speedy clerk.

Dr. O. L. Hailey was supply for Broadway Church, Knoxville, August 19th. He reports a good time with that progressive church.

New Hope Church, of which Rev. James Ramsey is pastor, has just concluded a gracious revival meeting in which the pastor did the preaching. There were twenty-two professions of faith, fourteen of which were baptized, and eleven added by letter.

P. S. Rowland has resigned as assistant pastor and choir director of the First Baptist Church of West Palm Beach, Fla., and is on the field as an evangelistic singer.

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NEXT SESSION OPENS SEPTEMBER 18

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 SESSION BEGINS SEPTEMBER 18  
 EDGAR Y. MULLINS, D.D., LL.D., Pres.  
 "The Beeches", Louisville, Ky

Rev. D. L. Sturgis of Trenton is doing the preaching in a revival meeting at Friendship Church.

Evangelist T. C. Crume and his singer, I. C. Petree, are in the midst of a great tent campaign at Garden City, Mo. Numbers are being saved, and the worst infidel in the town has been saved. The whole town and county are coming under the influence of the revival. The party goes to the Baptist Tabernacle, Macon, Ga., September 17th.

Third Church, St. Louis, recently lost their pipe organ in a fire which did damage to their property to the amount of \$90,000.

W. H. Griffin has resigned the care of Shiloh Church, Alabama. He says his pastorate has been a happy one, and he is leaving the field because of the belief that a change will help the work.

We want 1,000 new subscribers before November 1st. Every one send one. It will be easy to secure them now. Already men and women have sent in more than 25 to take the place of the Chattanooga attorney who quit because of our fight for prohibition. We have lost just four others for the same reason. Who will make up the deficit by sending in 25 new ones for each one lost?

Rev. L. W. Clark of St. Elmo Church, Chattanooga, is assisting Pastor R. R. Denny of Oakwood Church, near Chattanooga, in a revival meeting.

Rev. A. U. Nunnery did the preaching in a revival held at Westport Baptist Church last week. There were five professions and four additions to the church as a result of the meeting. Mr. and Mrs. Woods of Louisiana were in charge of the music. Mrs. Woods is a daughter of Rev. Nunnery.

Pastor W. W. Stone did the preaching in a twelve-day revival meeting which has just come to a close at Fellowship Church. As a result of the meeting, there were eight professions of faith, two of which were baptized, and one added by letter.

Gibson County Association will meet with Bethpage Church, four miles from Kenton, September 4th and 5th. Messengers coming by train will be met at Kenton.

Rev. T. H. Roark, pastor of First Church of Oneida, is taking a well-earned vacation with friends and relatives in Middle Tennessee.

Rev. G. B. Davis recently supplied for several churches in Memphis, including Hollywood, LaBelle, and also Forrest Hill and Eudora Churches, near Memphis.

The meeting at Philadelphia Church, in Wayne County, came to a close the night of August 22nd with the unusual service of baptism in the creek after the night sermon. Pastor C. E. Patch was assisted by E. Floyd Olive of Nashville, it being his third meeting with the body. Seven were received by baptism.

Rev. O. F. Huckaba, pastor of North Edgefield Church, Nashville, is doing the preaching in a revival meeting at Calvary Baptist Church, that city, of which Rev. W. H. Vaughan is pastor. Sunday, August 26th, was a great day in the history of the church. Nineteen professions of faith were made at the morning service which was combined with the Sunday school hour, and four professions were made at the evening hour, making a total of 23 during the day.

Chapel Hill Church, near Milan, has just closed a gracious revival meeting, in which Pastor Alvin West was assisted by Rev. J. L. Robertson of Median who did the preaching. Large crowds were in attendance, and as a result of the meeting there were twelve professions and six additions by baptism.

CHATTANOOGA PASTORS

First: Dr. John W. Inzer. Dr. Ellis A. Fuller. His Parting Prophecy; The Master Switch. SS 1016, BY PU 67.

Tabernacle: J. P. McGraw. Walker Evans, Jr. Why Didst Thou Doubt? What Think Ye of Christ? SS 378, BYPU 67.

St. Elmo: L. W. Clark. God's Voice to Man; Man's Life as a House. SS 312, BYPU 86, by letter 4, for baptism 1.

Northside: R. W. Selman. Our Opportunity; Joseph a Type of Christ. SS 296, by letter 1. Calvary: W. T. McMahan. Promise; Last Days. SS 222, BYPU 61, by letter 1.

Ridgedale: Dr. R. L. Baker. Rev. J. N. Monroe. Running the Christian Race; The Mind of Christ. SS 220.

Highland Park: J. B. Phillips. Royal Callaway. Last Days; Departed Ones.

Lakeview: C. W. Howard. The Lord's Supper; The Seven Sayings on the Cross. SS 152, BYPU 60.

Eastdale: J. D. Bethune. God's House; God's Divine Justice. SS 157, BYPU 41, by letter 3.

Oak Grove: Geo. E. Simmons. Is Our Church Failing? If So, Why? Almost. SS 142.

Concord: M. F. Ewton. Stewardship in Giving; Getting Back to God. SS 124, BYPU 68, for baptism 1.

Birchwood: Rev. F. H. Chunn. Heavenly Citizenship; A Gracious Invitation. SS 91, BYPU 43.

Oakwood: R. R. Denny. Going After the Lost; The Macedonian Call. SS 91, BYPU 30, by letter 1.

Ooltewah: A. G. Frost. Thy Kingdom Come; Our Church and Her Influence. SS 78, BYPU 36.

Central: A. T. Allen. C. W. Duke. What of Wishes and Dreams? The Men and Women of Tomorrow.

KNOXVILLE PASTORS

Fifth Avenue: J. L. Dance. Douglas Hudgins. The Judgment; Life's Most Important Question. SS 367, BYPU 97.

Island Home: Charles E. Wauford. The Voice of the Son; The Works of God.

Elm Street: D. W. Lindsay. The Two Witnesses; The Sun-Clothed Woman. SS 115, BYPU 14.

Deaderick Avenue: S. P. White. Triumph of Faith. R. C. Kimble preached.

Central of Bearden: C. L. Hammond. Stirring the Eagle's Nest; A Command and Promise to Backsliders. BYPU 40.

Mascot: Clyde Burke. The Christian's Joy; The Lord's Supper. SS 51, BYPU 46.

Euclid Avenue: W. A. Carroll. David's Victory over Goliath; Resurrection Song.

Andersonville: J. F. Wolfenbarger. Abraham's Faith; A Guide Post. SS 80, BYPU 22.

Ball Camp: G. X. Hinton. The Sluggard's Vision of an Ant; God's Sheep. SS 50.

NASHVILLE PASTORS

Seventh: Edgar W. Barnett. Are You Praying? Fruit Bearing. SS 142, BYPU 41, baptized 1.

Third: W. Rufus Beckett. Hosea—An Unfaithful Wife; Rev. R. L. Price supplied. SS 215, BYPU 75, by letter 1.

Park Avenue: Rev. E. Floyd Olive. Real Worship; Who Art Thou, Lord? SS 283, by letter 1.

OTHER PASTORS

Knoxville, Bell Avenue. J. Harvey Deere. A Program for Daily Christian Living. Dr. M. E. Staley; Gnats and Camels, by pastor. SS 720, BYPU 135, for baptism 1, by letter 2, by profession 1.

Etowah, First: A. F. Mahan. Special Miracles; Three Steps Down. SS 478, BYPU 123.

Knoxville, Broadway: Then Said Jesus to Those Jews, etc.; Which Way to Jerusalem? by Dr. O. L. Hailey. SS 475, BYPU 35.

SUNDAY SCHOOL ATTENDANCE, AUGUST 19, 1928

|                         |      |
|-------------------------|------|
| Nashville, First        | 1227 |
| Chattanooga, First      | 1016 |
| Knoxville, Bell Avenue  | 720  |
| Etowah, First           | 478  |
| Knoxville, Broadway     | 475  |
| Chattanooga, Tabernacle | 378  |
| Knoxville, Fifth Avenue | 367  |
| Humboldt, First         | 325  |
| West Jackson            | 321  |
| Chattanooga, St. Elmo   | 312  |

MORALITY BY LEGISLATION

From an Editorial by Dr. John Alexander Hutton in the British Weekly

We have never been able to follow those who declare that "you cannot make men moral by statutory acts." It seems to us on the contrary that you cannot make men good and gentle by statutory enactments, though even there we are not so sure. But for ourselves we do not know how otherwise man has ever risen above some previous behavior, which at length he found irksome or dangerous or disgraceful, except by the method which as a matter of history he has followed. And what was that method? In a moment of pain, of overflow, of nausea, of revenge and indignation against himself, he has come under some personal vow. This vow he registered and called men to witness. And, lest men should later prevaricate and conspire with him to seduce him from his declared allegiance, he would even erect a stone, a dumb, insensate thing, but at least impervious to such changes as threaten the soul; and he would ask that dead, dumb stone to witness against him if he should ever break his oath!

It is in this way that we regard all enactments under which men have bound themselves. They are the tidal-marks of the soul at high water. They give an objective witness to some mood of compunction, to some earlier appreciation of danger. They

are the expression of ourselves at our best, at our wisest, in an hour when we saw beneath the surface and into the possibilities which lurk in nature and in our own hearts. Thus it is that a law of such a kind is never a merely external thing. It had in the day of its origin the assent of our mind and conscience, and was accepted by us with gratitude in the lucidity of some great fear. Such recorded vows, such laws and enactments are so many clutches at some thing above us and on a level of things where we feel we should be more at home and should lead a finer life.—Nashville Christian Advocate.

Man can no more be saved apart from the life of Christ than he can be saved without the death of Christ. One of the tremendously encouraging things about the preaching of our day—the tendency of religious thought—is a new emphasis upon the life of Christ, a new pointing of men to the living Christ as the Lord and Master of life. The teachings of Jesus are being perhaps more seriously pondered today than in any day since He lived and died.—Christian Observer.

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FRANCES GLEN FREEMAN

On the morning of July 13, 1928, the death Angel visited the home of Mr. and Mrs. Glen Freeman of Mt. Juliet, Tenn., and plucked the sweetest little flower and transplanted it in heaven to bloom eternally. Little Frances came into this world June 24, 1924. After spending four years, three weeks and eleven days here God thought best to take her home to heaven. With burning tears and sweetest words the little body was placed beneath a mound of beautiful flowers to await the coming of mother, father, and other loved ones. We bow in humble submission to our Father's will, feeling that our loss is His eternal gain. We extend to the family and loved ones our deepest sympathy and point them to Jesus, Who is coming soon.

Is not e'en death a gain,  
To those whose life to God was given?  
Gladly to earth their eyes they close,  
To open them in heaven.

Then let our sorrows cease to flow,  
God has recalled his own;  
But let our hearts in every woe  
Still say, "Thy will be done."

(Written by her Sunday School teacher, Mrs. Percy Carver)

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# THE NEWS BULLETIN

## GOING SOME

The Whippet Four, an advertisement of which we have been running for some months, has startled the race-mad world by a feat of endurance recently conducted. E. J. Sullivan of Grinwell, Iowa, drove his stock Whippet sedan from Chicago to Denver, Colo., a distance of 1,167 miles, in 26 hours and 18 minutes. This is one hour and twelve minutes less time than that required for the fastest trains to make the same distance. Only one-fourth of the distance was run over paved highways, and in some places there were dirt roads wet from recent rains.

## A BIG CELEBRATION

The members of the church at Horse Cave, Ky., gave their pastor, Fred T. Moffatt, a surprise on the evening of August 8th from which he will not soon recover. It was his birthday, and the ladies of the church, working through their W. M. U., arranged a big entertainment for him and his wife. "All the church fell instantly and eagerly into line to do their part in making a festive occasion in honor of the day and in a surprise dinner," reports the Hart County Herald of Horse Cave. Brother Moffatt was kept busy by some of the deacons until the hour for the banquet had arrived. Then he was conducted to his home by the church house, and there 150 people had gathered with the table spread in the open. Feasting, speaking, songs of good cheer and a general inspirational meeting followed.

## DRY LINES HOLD FIRM

Elections during the past few months have shown the strength of the prohibition forces of the country to be intact, even growing. A concerted movement was made by the liquor forces in North Dakota for the repeal of the prohibition clause in their constitution and also for the repeal of the "enactment statute," passed for aiding the enforcement of the eighteenth amendment to the federal constitution. The wet forces of the whole country are reported to have centered their efforts behind the movement, but failed. In Michigan the liquor forces sought to secure a petition of 63,000 names in order to hold a referendum on the issue. About 5,000 names were secured and the liquorites gave up. A similar petition was undertaken in Nebraska where 43,000 names were required. No petition has been filed, therefore the supposition that they, too, failed to secure the required number.

Colorado turned up her nose at the wets in the recent primaries, giving the drys a big majority. Missouri gave Jim Reed and his wet crowd such a jolt that they will hardly recover from it. The fight against the liquor lovers is only getting started. This week there is being held in Nashville a great mass meeting of prohibitionists. Similar meetings are being held all over the nation. Alcohol is down and out, and its enemies intend to keep it there regardless of how many party lines have to be smashed.

## ATHEISTS HIT ANOTHER SNAG IN OKLAHOMA

Three times they have applied for a charter in the state and three times they have been denied by the State Department. This is the Association for the Advancement of Atheism in America, or perhaps a branch of it. At the present time they are herding their minions into Arkansas where they are battling against the referendum on the teaching of evolution in public schools. Of course anybody with common sense knows that they would not care a fig for evolution did it not support them in their wicked designs upon the youth of the land. Let us thank God for a group of state officials who are not afraid to be criticized by the Menckentists.

## GOOD MEETINGS

Brother P. W. Carney of Alexandria reports two good meetings which he has had. One was at Alexandria which resulted in 26 additions, 17 of them for baptism. H. D. Burns of Liberty did the preaching. Brother Carney says of him: "Truly he possesses the evangelistic spirit." The other meeting was at Mt. Zion Church where there were four additions by baptism. This meeting did not mean so much in numbers of additions, says Brother Carney, but "it was the most spiritual and constructive revival which I have ever seen. More people testified for Christ and rejoiced in the Lord than I have ever before witnessed, and yet it was not a noisy meeting. W. B. Woodall aided us in this meeting. His plain, practical preaching enabled my people to reach the heights attained."

A negro cook in one of our Southern states answered the telephone one morning, and a cheerful voice inquired, "What number is this?"

The cook was in no mood for trifling questions, and said, with some asperity, "You-all ought to know. You done called it."



Patron (to very slow waiter): "Bring me some salad, please. And you might just send me a post-card every now and then while you're away."—Selected.

## Frequent Experience

Slim: "When do you do your hardest work?"

Fat: "Before breakfast always."

Slim: "What do you do?"

Fat: "Try to get outa bed."—Exchange.

## The Optimist Defined

"What is your definition of an optimist?"

"A fellow who looks at his shirt just back from the laundry and says, 'Well, we needed lace curtains, anyway.'"—Exchange.

Little Johnny: "Look at that rhinoceros!"

Little Willie: "That ain't no rhinoceros; that's a hippopotamus. Can't you see it ain't got no radiator cap?"—Judge.

English Professor: "Tomorrow we will take the life of John Milton. Please come prepared."—Selected.

"Is there a word in the English language that contains all the vowels?"

"Unquestionably."

"What is it?"

"I've just told you."—Exchange.

A Missouri mother practices Coueism in her daily life and teaches it to her children. One day she had considerable difficulty in getting her small son to take a spoonful of castor oil.

"Now, Johnnie," she reminded him, "all you have to do is to keep on saying to yourself: 'This tastes good, this tastes good,' and you won't mind it at all."

Johnnie, still hesitating to take the dose, suddenly had an inspiration.

"Mother," he cried, "I'm going to say, 'I've already taken it, I've already taken it,' and then I won't need to take it at all."—From Children, the Magazine for Parents.

"So you have got twins at your house?" said Mrs. Besumbe to little Tommy.

"Yes, ma'am; two of 'em."

"What are you going to call them?"

"Thunder and Lightning."

"Why, those are strange names to call children."

"Well, that's what pa called them as soon as he heard they were in the house."—Exchange.

Tourist (slowly and painfully from phrase book): "Avvy-vous du—de la jam bon? Cete oof n'est pas bong!"

Waiter: "Pardon, monsieur, I fetch ze proprietaire, Me—I no speak Engleesh!"—Outlook.

"Now, boys," said the teacher, "I want each of you to write me a composition on the subject, 'What I Would Do If I Had Fifty Thousand Dollars.'"—

One youth sat idle until the papers were called for, when he sent in a blank sheet.

"What does this mean?" demanded the teacher sternly. "Where is your composition?"

"That's it," said the boy: "That's what I'd do if I had fifty thousand dollars."—Exchange.

Willie was dejectedly walking home from school, and his wobegone appearance attracted the attention of a kind-hearted old lady. "What is troubling you, my little man?" she asked.

"Dyspepsia and rheumatism," replied Willie.

"Why, that's absurd," remarked the old lady. "How can that be?"

"Teacher kept me in after school because I couldn't spell them," was Willie's dismal answer.

"Darling, I've made up my mind to stay at home."

"Too late, George! I've made up my face to go out."

"What would you do," asked a young dude of General Sherman, "if you were I and I were you?"

Said the General in reply: "I'll tell you what I'd do: I'd throw away that vile cigarette, cut up my cane for firewood, wear my watch chain underneath my coat and stay home at night and pray for brains."

## ARE YOU

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