

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

Volume 94

NASHVILLE, TENN., THURSDAY, OCTOBER 25, 1928

Number 43

## November 11 Designated As Baptist Honor Day

By FRANK E. BURKHALTER

After the Promotion Committee of the Southern Baptist Convention had thoroughly considered every aspect of the situation created by the defalcation of the treasurer of the Home Mission Board, in session at Nashville, October 3, it unanimously recommend that the Baptist churches of the South be asked to lay on the altar on Sunday, November 11, the sum of \$953,000, the amount the auditors now believe was stolen. The committee felt that some such step was necessary not only to the rehabilitation of the Home Mission Board, but to the restoration of Southern Baptist morale, and the members went back to their homes in the confident expectation that the churches will gladly provide this amount as a matter of honor and one of loyalty to Christ and His work.

Here are the resolutions adopted upon the matter after an all-day consideration:

"The amount of the reported shortage of the former treasurer of the Home Mission Board of the Southern Baptist Convention, according to the latest available figures from the auditor, is \$953,000.00. It is estimated that there will ultimately be a recovery of perhaps \$200,000.00 from the bonding company and the former treasurer's estate, but it may take several years to work out the real estate involved.

"The Church Building Loan Fund, which is a sacred trust, has suffered to the amount of approximately \$350,000.00, which is included in the above sum of \$953,000.00. The solvency and effectiveness of the Church Building Loan Fund will not be impaired, since it is a sacred trust, and this shortage will be returned out of this special offering, and thus all the obligations of special trusts and annuities will be carefully observed.

"We believe that our Southern Baptist people are deeply touched by this unspeakable tragedy and that they stand ready to unite in an immediate effort to raise the entire \$953,000.00. We, therefore, recommend that Sunday, November 11, be set aside as BAPTIST HONOR DAY, and that on that Sunday our people be asked to put on God's altar the sum of \$953,000.00 to make secure the good name of our people and honor the name of our Lord and Saviour."

While no specific suggestions were made to the churches as to the method of raising this amount, the hope was expressed in the meeting that the churches might feel led to raise an average of a dollar per member.

As the resolutions point out, it is hoped that ultimately as much as \$200,000.00 may be salvaged from the bonding company and the Carnes estate, but the estate's resources consist largely of real estate and it may require several years to realize fully upon that. It was brought out in the reports that about \$350,000.00 of the defalcations represented money taken from the Church Building Loan Fund, and it is contemplated that this fund will be replaced in its entirety in the event the full amount of the offering is realized.

The Promotion Committee heartily approved the administration of the affairs of the Home Mission Board at the hands of Dr. Arch C. Cree and the joint committee of six, representing the Executive Committee and the Home Mission Board, through the adoption of the following resolutions:

"Resolved, first, that the Promotion Committee of the Southern Baptist Convention in session have

heard with encouragement the report of the special committee appointed by the Home Mission Board and the Executive Committee, through Dr. Arch C. Cree, acting executive secretary, ad interim, and commend their effective dealing with the matters committed to them.

"Resolved, second, that we approve the suggested method of financing the Home Mission Board through this period of emergency, as follows:

"1. In curtailing the work of the Home Mission Board so as to keep it within three-fifths of its regular income, which is estimated at \$500,000.00.

"2. That the remaining two-fifths be applied on the obligations of the Board, approximately \$90,000.00 going to pay interest and principal on bond issue, leaving the remainder to be applied on notes payable.

"3. That the proceeds of the Christmas thank offering, 22½ per cent of the whole, be applied on the notes payable.

"4. That the notes be renewed to run six months from November 15, at 5½ per cent.

"5. That all other special receipts of the Home Mission Board, undesignated by the donor, be also applied.

"Resolved, third, that we acknowledge with great appreciation the interest and co-operation of the creditor banks and thank them for their readiness to assist our committee in the refinancing of the Home Board's obligations."

The joint committee of six asked that it be empowered to make whatever investigations may

be necessary looking to a more economical operation of the Southern Baptist Tuberculosis Sanatorium at El Paso, and that the Promotion Committee petition the Georgia Baptist Convention to continue the loan of the services of Dr. Cree to the Home Mission Board until the meeting of the Southern Baptist Convention next May. These requests were granted.

A resolution was adopted petitioning the First Baptist Church of Dallas to release Dr. Truett for as much time as possible during the next few weeks in order that he may visit as many of the states as he can in the interest of the Honor Day offering, November 11, and the other immediate measures facing Southern Baptists.

Indicating the spirit in which those present entered into the purpose to come to the relief of the Home Mission Board, Secretary Solomon, of Louisiana, said his board had relieved the Home Mission Board of its promise of \$15,000 for co-operative work in that state this year, while Secretary Brittain and Editor Johnston, of Florida, announced that in spite of the fact that Florida had just suffered the greatest calamity in its history in the tropical hurricane that recently swept across the state, the Baptists there will be found matching those of any other state in their response in the Honor Day offering.

The opinion was widely expressed in the meeting that Southern Baptists never before had such a challenging opportunity to do something that will rehabilitate their work, strengthen their own morale and encourage Christian people everywhere as is now presented them in wiping out the indebtedness created by the defalcation of the Home Board treasurer as a matter of preserving the honor of the Baptist name and furthering the work of the Lord Jesus Christ.

## The Christian Citizen By RUSSELL BRADLEY JONES

(Editorial note: We take great pleasure in presenting to our readers this statesmanlike presentation of the vital facts before us today. Brother Jones was formerly pastor of the church at Jefferson City and is known, loved and trusted throughout our state. At the present time he is pastor of the University Baptist Church, Baltimore, Md., that great church of a dynamic message just across the street from Johns Hopkins University and near other institutions of learning.)

"Then saith He unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."—Matthew 22:21.

"Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."—Matthew 5:13.

It is not necessary to go to the words of Jesus to discover that true Christians are the salt of the earth. History gives evidence that a higher civilization follows in the wake of religious upheavals where men find Christ, and then strive to follow Him in personal life and daily contacts. Recall the grandeur and power of Egypt or Israel or Babylonia or Greece or Rome, and in every instance it will be seen that their days of power were contemporaneous with the presence of the saving salt of those who loved the God of our Lord Jesus Christ. Modern Europe, with a much

higher type of civilization, emerged from the dark ages along with the emergence of a new realization of God. America today shows the fruition of the faith and work of those who came here that they might freely worship and serve the true God. Likewise, travel, revealing local civilizations ranging all the way from savagery to the higher forms of living, convinces us of the same fact; for we find that these contrasts are marked by the presence and absence of Christ-filled men and women in the midst.

The Christian citizen is therefore the key to the safety, progress and success of any people of any land. This is not the idle boast of a conceited egoism. It is true because the presence of a Christian citizenry means that Christ Jesus has the opportunity and means of releasing His own marvelous power among the people of the land.

Christian citizens in America today need to rediscover the real teaching of Jesus as to their privileges and obligations not only in rendering to Caesar and God what is due, but also in fulfilling the function of saving salt to a world filled with sin. This is important at all times. Particularly is it important at this time because of the presence of vital issues in the realm of morals and politics; issues which not only involve the future well-being of our fair land, but about which our Lord has something very definite and clear to say to His followers. Every one who is in truth

(Continued on page 4.)

# Editorial

Every item in your personal account with Jehovah must be accounted for.

Remember! Some day the eternal Auditor will go over your account with him. What about your stewardship?

Man has invented all kinds of "paint removers," but there has never been any sin remover but the blood of Jesus Christ.

The fool who cries, "I don't need a Saviour," is like the deluded victims of Christian Science who cry, "I don't need a physician."

"Are not the evils of today sufficient thereunto?" Yes. But if we will overcome some of them today, they will confront us tomorrow.

God pity the great men and women of our day who fail to realize the law of personal influence in time to save the weak and erring from the effects of their misguided living!

Baptist narrowness in refusing to accept the so-called baptism of other denominations is but the "narrowness" of Jesus who refused to accept the righteousness of the Pharisees.

The devil has reached the crowning glory of his diabolical career now that he has secured control of the movie business, and modernism has taken charge of the nation-wide broadcasting of sermons.

If the unionizers were half as much concerned with restoring primitive Christianity as they are with destroying present-day evangelical bodies, they would have a rational appeal to make to Christians.

We know a bank cashier who spent nearly ten hours hunting for a shortage of two cents in his accounts. Wouldn't it be a wonderful thing for our churches if every member were as faithful in keeping his account with God?

Baptists are not Protestants; they are the originators of the movement which gave birth to Protestantism. What a tragedy it was that all who left the Roman Church and her daughters should not have joined with Baptists for the promotion of New Testament Christianity!

Rome has forced upon us the day when a great confederation of evangelical bodies must be formed for the purpose of opposing her advances. The sooner this body, planned somewhat along the lines of the Anti-Saloon League, is set to functioning, the better it will be for the world.

Why are the Jews the most prosperous and efficient business race on the earth? Because they have been taught for 4,000 years to keep their personal accounts with God through their tithing system. And their business training, because of the tithe, has always begun at twelve years.

Between the Old Rugged Cross and the lost world of today stand the mighty hosts of Buddha, Confucius, Mohammed, Romanism and their spiritual descendants, such as Mormonism, Christian Science, Unitarianism, Theosophy and all who teach baptismal regeneration or salvation by culture.

The country preacher who was preaching his first sermon in a city church and thought he had gone stone blind when the lights suddenly went out cried: "Brethren, pray for me! I'm blind as a bat." But he was no blinder than many who fill pulpits today, for they seem to have forgotten that men are eternally lost and that the only hope for their redemption is in Jesus Christ, the Lamb of God, who taketh away the sins of the world.

You wouldn't expect a brick mason to be able to turn out beautiful pottery or art glass. Neither would you expect the best potter or glass blower to be able to build a good brick wall. Why then should you expect a sceptic or agnostic to be able to show you how to build a great spiritual character?

"Great is Diana of the Ephesians!" So cried the foolish people of Ephesus when Paul went among them and threatened to destroy their idol-making business with his gospel messages. And the cry goes up today when the gospel preacher seeks to destroy the idol-making business of money-mad men and pleasure-distraught women.

I have four incontrovertible proofs of my sonship with God. (1) Sure authority from safe witnesses. (1 John 5:1; Gal. 3:26, 4:5-7; Rom. 8:14.) (2) I bear a likeness to Christ. (Col. 3:10; 1 John 3:14; Ezek. 36:26, 27.) (3) I feel like a child of God. (Gal. 3:26; Rom. 8:15.) (4) God gives me that assurance. (John 20:17; Matt. 5:44, 45; Rom. 8:16; 2 Cor. 6:17, 18; Rev. 21:7, etc., etc.) With these proofs from numerous witnesses, I fear not.

Back in the year 250 the New Testament Christians went under the name of Novations. They held to the fundamental gospel program of (1) Regenerated church membership; (2) Enforcement of discipline to secure pure membership; (3) Independence of each church; (4) Baptism of the converted even if they had been immersed by some other body of Christians; (5) Immersion only as baptism (and until that day no other form of baptism had ever been practiced). Is there any wonder that the heretical bodies of Christians branded them as "Anabaptists"?

Ex-Gov. William E. Sweet of Colorado, a great Christian layman and Democrat, has warmed the hearts of hosts of Christian workers by his splendid article in the Christian Herald of October 13th. It is entitled, "I Expect My Preacher to Talk Politics," and in it he handles the political demagogues who would try to disfranchise the preachers of this land and does it in a masterful way. Some day such men as Governor Sweet will be raised to command in American life, while the denouncers of God's ministers and of all conscientious Christian citizens will be begging at their back doors for political pie!

## FLORIDA'S CALL FOR HELP

Florida Baptists are in the midst of the most trying times in all their history. The great storm of a few weeks ago has smashed to pieces some of their hopes and left their buildings flat on the ground or else scattered out through the fields and woods. Secretary C. M. Brittain comes to us with an appeal for help in raising \$25,000 with which to help the unfortunate churches restore their houses of worship or at least to prepare temporary quarters until they are able to build new places.

Red Cross money cannot be used for this purpose; and while the people are being cared for physically, they are going to suffer spiritually unless their pastors are enabled to carry on the church work.

We pass on this appeal. Should any of our people feel impelled to respond, they will render a great work in a time of dire need. Contributions sent to us will be forwarded directly to Dr. Brittain or may be sent to him direct.

## A LOUD PROTEST

From numbers of our readers in and around Knoxville have come protests against the ridiculous misrepresentation of Dr. George W. Truett of Dallas, Texas. In the issue of the Knoxville Journal of October 4th there appeared an article under the signature of Raymond Clapper in which he made the following assertion:

"Most of the ministers [he means in Texas, of course] are fighting for Hoover. These include the leaders of the Baptist and Methodist churches, which almost control Texas politics when they are

united upon a single issue. Rev. George W. Truett, one of the most influential Baptist churchmen, is influencing many voters in favor of Smith."

This is a sample of the kind of demagoguery the Smith newspapers are resorting to in order to carry their day. They have no regard for the facts and are shrewd enough to present their misrepresentations in such a way as to prevent action for libel. Note the shrewdness of this "special correspondent," for he does not say that Dr. Truett is for Smith, but that he "is influencing votes for Smith."

Dr. Truett's statement, clear and convincing, was published in our columns two weeks ago. We wonder what this loud-tongued "Clapper" has to say now in his feature articles? The truth has a right to be heard, and we repeat it for emphasis: The Baptist and Reflector would never have engaged in this political controversy if the secular newspapers had not proved false to their sacred trust and shut the doors to Tennesseans against all information which would have let them know the real issues in this campaign.

## A LITTLE CHILD

We recently heard this interesting and suggestive story about a grand-daughter of the beloved T. T. Eaton. She was in New York City with her aunt, now Mrs. Farmer, of Frankfort, Ky., wife of the Laymen's Secretary of that state. It was back in the days of saloons when New York was reeking with sin and spiritual death. She had heard her aunt and grandmother talking about the wickedness about them and, although a tiny tot, she grasped the meaning of it.

For some four or five nights she had refused to say her prayers, and finally her aunt remonstrated with her about her negligence. "You haven't said your prayers for some time. Aren't you going to say them tonight?"

"I don't want to," replied the child.

"Why? What has happened to you?"

"Well, auntie, I just don't want God to know I am in New York."

Surely that little child might well lead some of us in our choice of places of amusement and pastime. How can we go to places where we would be ashamed for Christ to find us? Surely we need to hear again more of that preaching that warned God's children about going places where they would be ashamed to be found were Jesus to come suddenly to claim his own. And it will be well if we remember that the further we get away from faith in the imminence of the return of Christ, the more worldly becomes the conduct of Christians.

## HAPPY OLD AGE

While in Hugo recently we had the pleasure of attending a special service for a group of Home Department men and women in the bishopric of Pastor W. O. Miller. The service was held in the afternoon and was attended by about thirty of these old saints, most of them old ladies. The opening service contained an opportunity for them to testify about their Christian experience, and we picked up the following statements from some of them.

One dear old lady with snow-white hair said: "I have been in the service of my Master for fifty-seven years, and I have never grown tired of it. I rejoice that I have One to whom I can always go in my days of feebleness."

Another said: "I have been a Christian fifty years and am still content to be one." A third: "Fifty-five years I have served Jesus, and I am not tired of serving him yet." A fourth: "Forty-three years I have been a Christian, and I am content to be one to the end." A fifth: "I have been a Christian sixty-three years, and I have always found it to be a battle, but I am very glad I entered the work when I was young." A sixth: "I have served Jesus sixty-two years and have always been abundantly blessed." A seventh: "I have been in the service for fifty-six years and have never grown tired of it. The way grows brighter for me every day."

We listened as one after another told of her experience, and the idea came with sudden and startling force, What if those old ladies did not now

have faith in God! How terrible would be their lot as they wait for the summons of death to come! No hope, no joy, no happy anticipation of blessings to come! Surely no darker picture can be conceived than that of old age without the comfort of the Holy Spirit and the sure looking forward to joys to come. What a warning their lot ought to be to all people to prepare to meet God, for, in the hour of death when there is no hope, the blackness of hell must grip the soul and the pangs of hell get hold on the lost sinner. Our parents and teachers and pastors should be more diligent as they plead with young people to remember the injunction of the preacher of old, "Remember now thy Creator in the days of thy youth," for if they do not "the evil days will draw nigh when they shall say, We have no pleasure in them."

#### A NOVEL SCHOOL

Princess Helen of Roumania has decided an important question in, what will appear to Americans, a sensible way. She has decided that her little son, Prince Mihai, who will some day, if he lives, be king of the nation, shall go to a public school. But it will be an unusual school, for it will be prepared especially for the prince and to it will come representative children from each state in the nation. Peasant and aristocrat will be among the student body of this school, and the little prince will have a chance to rub elbows with all classes of children and thus to know all kinds of folk over whom he some day must reign.

That is a splendid idea, but it may spell doom for the kingship of future monarchs of Roumania. It will give to the future king ideas of democracy which will make him a commoner and thus advance the cause of the common people. And it will give to the representatives of the masses the truth about kings—namely, they are no more divinely endowed than is the child of the poorest peasant, and even a peasant's child may enter the schoolroom and make rings around the prince in studies and general school department.

We can readily imagine that a prince, in one of our public schools, would sooner or later come into conflict with some rough and ready farmer's lad and a fight ensue which would result disastrously to the prince. We can also imagine that many of our sturdy country lads would walk ahead of the pampered and petted product of the imperial mansion in the matter of grades. In the school proposed by the princess of Roumania for the coming king there will be ample opportunity for the boys and girls over whom he is to reign to "size him up," or as our youngsters would say, "to get his number."

But, on the other hand, he has an opportunity of pitting his powers against theirs. He has hereditary forces to his credit which many of them cannot boast. And if he is king material, he will win out and be the more beloved by his subjects because he has matched wits with them in the schoolroom and proved his worth to their satisfaction. And who would not follow such a ruler to the fields of national opportunity and back him to the limit while he seeks to lead on to greater achievements all his people both peasant and peer?

#### AND NOW IT'S ZEPS!

The giant dirigible has navigated the airway above the Atlantic, has encountered and conquered a severe storm, has had her "mizzen" riven asunder by the storm and had it mended by indomitable seamen of the air, and has landed at her mooring mast after more than four days afloat! What an accomplishment! And how much nearer it brings the day when the faint dreams of the ancient prophet brought us lessons from the creatures of the air which he saw!

Arthur Brisbane describes the flight of the Graf Zeppelin as "the biggest accomplishment of man." And so would it appear to him who seems to have a grotesque fear of aerial warfare. It is, however, a marvelous feat, and the world may well stand by and cheer the indomitable commander, Hugo Eckener, for his part in the great exploit.

What it forbodes, none can tell. Potential good of untold value rests in the perfection of aerial

navigation. One can readily see the whole world brought into direct relationships. We have only to examine our own country as she was before the advent of the automobile and as she is now in order to have some idea of the results of interchange of visits and the breaking down of natural barriers between various sections of the land. People become more cosmopolitan in their culture, more broad in their sympathies, more generous in their opinions of others and more ready to believe in the worth of their fellows. Today America is not made up of segregated groups that tend to drift further and further apart, but of closely related groups who tend to merge into one another until dialectical and social distinctions pass and the population merge into a common whole.

That which is true of our land will be true of the world. Already the process is well under way. Rapid transportation across the seas, the ease and freedom of travel, the removal of dangers from the restless and nomadic peoples in semi-civilized countries, and the rapid spread of information regarding the values of friendly interchange of visits and articles of commerce have made a new day for the world, and the tourist now may go almost anywhere he will and find a hearty welcome.

The perfection of air travel, now made doubly sure by the feat of the German nobleman, will hasten the day when the world will be one big community and when people will no longer look with fear upon every foreigner. One language, known and understood around the world, will come into use, differences of ideas and customs will break down, free interchange of the products of the various countries of the world will broaden culture and increase the demands upon the producers until, unless sin breaks down the whole structure and hurls us backward in our progress, the day will come when our little world will take on such puny propositions that the desire of our explorers will turn their eyes heavenward and they will then discover the eternal truth that "man was not made for this world."

In the midst of the sudden transformations which are taking place in this world men are forgetting the one thing of supreme importance. Man is the fellow laborer with God, but, in this day, God is forgotten and man gloats over his accomplishments as if they were not being permitted by the Creator for the furtherance of his eternal plan. Let us turn our eyes to the hills whence cometh our help and in the day so fraught with tremendous movements for the unification of the human family, not forget God who alone can give stability to any of our plans.

#### SUIT AGAINST HOME BOARD MEMBERS

Some of the brotherhood have been made to wonder at the secular papers' report of the suit brought against some members of the Home Board and against former Secretary Gray and Dr. A. J. Barton. We do not know what lay behind these suits, but the fact that the secular newspapers took pains to remind the people that Dr. Barton is an executive member of the Anti-Saloon League makes us suspicious at least of the motives that prompted the press releases.

There was absolutely no ground for any such suit. A bank cannot hold its stockholders responsible for the crime of the cashier or other employe. If criminal neglect could be established or if conspiracy could be set up, then there would be grounds for suit. But the members of the Home Board are as innocent of any guilt as were the members of the Foreign Board when it was robbed. Drs. Gray and Barton were the innocent victims of circumstances. Dr. Barton had only been in his position a few weeks, had accepted the current notion that Carnes was wealthy, had asked Mr. Carnes to present him to some banker from whom he might get a temporary loan in order to pay an obligation due the bank in Nashville.

Dr. Barton had no more idea that Carnes was guilty of defalcation than any other Southern Baptist who had lived out of Atlanta, or in Atlanta, for that matter. Mr. Carnes volunteered to lend him the money, and he took advantage of the offer as any other man would have done under the circumstances. Every cent of the loan was repaid.

To have the secular newspapers give out the impression that he and others connected with the board are criminals is the last straw for serious-minded men with big hearts to have to bear. And to have the further fact added that Dr. Barton is on the Anti-Saloon League, a fact that has no connection with anything just now but the political campaign, is enough to make true men wonder how far the secular papers will go in their efforts to discredit the friends of prohibition.

A telegram from Dr. Cree received Monday afternoon states:

"SUIT BROUGHT AGAINST HOME BOARD AND CERTAIN OF ITS MEMBERS AND OFFICIALS BY ATTORNEY WALTER BROWN AND FEATURED BY SECULAR PRESS WAS THROWN OUT TODAY BY SUPERIOR COURT ON GENERAL DEMURRER. PLEASE ASSURE THE BROTHERHOOD."

The attorney may have entered the suit in order to clear up the records and to prove to the constituency of Southern Baptists as well as to the state of Georgia that he has done all in his power to apprehend all guilty parties. We do not know about his motives. It seems tragic, however, that the secular papers should be so diligent in their efforts to give to the world a wrong conception of the issues involved in the tragedy of the Home Board. And the best way for our people to respond to such work is to lay themselves out to pay off the amount of the defalcation on the 11th of November, and in the meantime go to the polls and register their indignation against every possible attempt to denounce and destroy the ministry of our fair land who cannot be controlled by the old line party demagoguery.

#### THAT STATE MISSION-ORPHANAGE OFFERING

Up to the time we go to press the returns on the State Mission-Orphans' Home offering have been somewhat disappointing. We are sure this has been due to the delay in making reports from our churches, since some who have reported to the paper have not sent in their reports and money to Secretary Bryan.

BRETHREN! If there was ever an important offering in the history of Tennessee Baptists, this is one of them. We cannot afford to let the month pass without giving it serious consideration. If your church has not made its offering, see that it does so next Sunday and make it AS BIG AS POSSIBLE. Then send it in to the office of Secretary Bryan by the first mail Monday. All churches that have taken the offering should report immediately to him if you have not already done so.

ALL OUR WORK IS AT STAKE IN TENNESSEE. We shall be able to carry on somehow, but our work must be done on a reduced scale. Already we are suffering throughout the state because of retrenchments in our State Mission program. Let every church respond to this call, make a liberal offering, and send it in. REMEMBER THE BOOKS CLOSE OCTOBER 31st.

#### DRS. TRUETT AND CREE TO ATTEND NASHVILLE ASSOCIATION

Word came just before we go to press that Dr. George W. Truett and Acting Secretary Arch C. Cree of the Home Mission Board will attend the Friday's sessions of the Nashville Association this week. They will arrive Friday morning, but the exact time for their addresses to the association has not been fixed. We trust that the brotherhood of the association and nearby communities will find out when they are to speak and be present. The association meets with Eastland Church, and they have a great auditorium which ought to be packed.

A wise man will select his books, for he would not wish to class them all under the sacred name of friends. Some can be accepted only as acquaintances. The best books of all kinds are taken to the heart and cherished as his most precious possessions. Others to be chatted with for a time, to spend a few pleasant hours with, and laid aside but not forgotten.—Langford.

### THE STORY OF CARNES: WHY HE WAS TRUSTED

By Arch C. Cree, Acting Executive Secretary

Since I have been drafted to undertake to straighten out the tangled financial situation confronting the Home Board, the question that has been asked me more times than any other question is, "How did it happen that Clinton S. Carnes was elected treasurer of the Home Mission Board?"

I give you the story as I have gathered it, a little here and a little there, from the newspapers and from other witnesses. In 1908 or thereabouts Clinton S. Carnes was a reputable citizen of Atlanta, a member of the force of Joel R. Hunter & Co., certified public accountants, and is said to have been under a security bond. Some time after this he left Atlanta and lived for a while in Alabama, Missouri and Texas. From the newspaper accounts of his troubles while in these states we learn that on March 6, 1913, he was indicted in the federal court at Birmingham, Ala., on charge of using the mails to defraud during the year 1911, but was not tried then, as he had not been apprehended. According to this same newspaper account, he was arrested March 20, 1915, at El Paso, Texas; indicted by the federal grand jury at Kansas City on the charge of using the mails to defraud while promoting the Lindbergh Real Estate Co.; he was convicted and sentenced to serve four months in Clinton County jail, Missouri.

Shortly after his release from jail in Missouri he was arrested and convicted in Birmingham under the indictment obtained in 1913 and sentenced to serve thirteen months in the Atlanta federal prison, from which institution he was released in January, 1917. Some brethren do not understand how a man could serve a sentence in the Atlanta penitentiary and it not be known in Atlanta. The answer is that thousands on thousands have passed through that prison without anybody in Atlanta knowing that they were there.

Mr. Carnes was wondrously cautious and uncannily canny in his behaviour in connection with both of these cases. It appears that he did not fight either case and that, consequently, he received no newspaper notoriety on their account. And even while in prison he submerged himself in the mass. I am told that the officials at the Atlanta federal prison, with his photographs before them, do not recall him. He seemed to deliberately plan that just as few people as possible should know he was there. And I am told that scarcely any of his intimates and few of his relatives knew about it. While he was in prison it was given out that Mr. Carnes was away serving the federal government. And he was. When those who knew were asked where he was and what he was doing, the answer given was, "That is a secret." Remember it was war-time and that was a good answer. Hence very few people knew that he was in prison.

Shortly after his release from the federal prison it is reported that he presented himself to his old employers, Joel R. Hunter & Co., certified public accountants, with the announcement that he had completed his work with the federal government and was open for a position with them. It was war-time. Many of their men were away serving in the army and they were short-handed. Therefore, they were very glad to have Mr. Carnes back to work with them, for he unquestionably is a master accountant.

Some time after this the Home Mission Board, desiring to have an audit of its accounts, applied to Joel R. Hunter for such an audit. This company sent Mr. Carnes to conduct the audit, and I am told he gave the Home Mission Board as fine an audit as it had ever had. His analysis of their business and his comments and suggestions for improvement on their methods were positively illuminating. So much so that the business men on the board said: "This is the kind of accounting and bookkeeping we ought to have all the time." Therefore, they proceeded to employ Mr. Carnes as a bookkeeper.

Shortly after this Mr. Carnes joined the Baptist Church, and to all appearances through these years made a model member in attendance, in interest, and in financial support. Later he was ordained a

deacon. When Dr. P. H. Mell, the treasurer of the Home Mission Board, died, members of the board, as they considered the vacancy, said: "Why should we look any further for a treasurer when we have one here at hand? Here is Mr. C. S. Carnes, a thoroughly competent accountant, a man of business ability and financial sense, a Baptist and in good standing both in his church and in his community." For remember there was not a breath of suspicion directed against him at this time—in fact, every impression concerning him was commendatory. Hence the Home Mission Board elected him treasurer. And he had no trouble making bond with one of the great national bonding companies. Fairly facing these simple facts, it is not altogether likely that any similar group of Baptist men in any other part of the South would have done the same.

The weak point in the situation was that it had been the custom of the board for many years to pass a stereotyped resolution at every annual meeting authorizing its treasurer to borrow such funds as might be necessary to carry on the work of the board for that current year. I am advised that this form of resolution has been used by many other denominational boards, both Baptists and others, and by many corporations. At first there was no temptation in it. But when the slump in contributions came and money had to be borrowed to meet the larger obligations assumed by the Home Mission Board, it appears that Mr. Carnes waked up to the fact that Baptist credit was gilt-edged and that Home Mission Board paper found ready sale in the money market of the country. So he proceeded to borrow larger amounts, outside of Atlanta, which were needed in the work at that time. If he had been limited to the regular borrowing of previous years, it would all have been done with the banks in Atlanta which were acquainted with the Home Mission Board program and method and everything would likely have been safe. But he saw his opportunity and he seized it, to our sorrow and loss.

Needless to say, the Home Mission Board has already corrected this weakness in its rules, and doubtless every other board throughout the South will also strengthen itself at this point.

This in bare outline is the story of Clinton S. Carnes and his connection with the Home Mission Board as gathered by the writer from newspaper accounts and from other witnesses.

### "BAPTIST HONOR DAY"

By W. W. Hamilton

Armistice Day! Honor Day! What a gracious providence it is that brings these two together on November 11th! What a victory we will win! What rejoicing there will be among all the soldiers of the cross, for on Armistice Day we will compel the leaders of all enemy forces to say, "Southern Baptists have turned seeming defeat into glorious victory!"

The writer went to the Nashville meeting on October 3rd, feeling so deeply humiliated by the Home Board disaster that he was unwilling to ask for any special offering. He was among those who preferred to carry the heavy burden through the years and say as little about it as possible, but no man could be in such seasons of prayer and hear such heroic words and see such a sacrificial spirit without saying, "We ought, we can, we must, we will!"

Who can ever forget the statement of one pastor, that the only way he could give was to borrow \$1,000 on his life insurance, but this he was going to do? How every heart responded when torn and storm swept Florida said: "We are trying to put in place the walls of our homes and of our churches and to furnish bread to our needy preachers; but Florida will match your gifts in this vindication of Baptist honor!" What amazing messages were those which came to us from representatives of other denominations, that they believe in us, that they would help us if we would accept it, that they expected us to come out of our sorrow more than conquerors!

Have any of us robbed God? Are we as guilty of misappropriating funds? Will this terrible ca-

lamity arrest us and bring us before the court of heaven and convict us of grand larceny? If so, let us make right the wrong we have done the cause of our Lord! If we are not guilty, let us make an offering on "Honor Day" and bring it into the Lord's house, and see what blessings will come to those who honor God!

Four million baptists have been robbed of about a million dollars, or twenty-five cents each. Bankers through our good name have been deceived. Many of them could be made to lose on technicalities, but this shall not be done. It is a debt of honor, and Baptists will pay it on Sunday, November 11th. Armistice Day! Honor Day!

### THE CHRISTIAN CITIZEN

(Continued from page 1.)

a Christian and a citizen desires to know his Lord's will that he may do it.

In approaching this subject, we will find that Christ teaches that there are grave dangers to be avoided by the Christian citizen. One of these is that there may be indifference toward the world and its problems. That was Peter's trouble on the Mount of Transfiguration. He was enjoying his mountain top experience so thoroughly that he expressed a desire to remain there forever. The Lord showed that there was a duty to be performed in the valley and led the way to it. I cannot interpret the words of the texts and the other teachings of Jesus in any other way than that He would have His own disciples to fulfill their duty in helping with a solution of the moral and social, as well as religious problems of the world. Let no Christian therefore assume an attitude of indifference toward great problems in the world. Especially should our good women consider this danger seriously.

Another danger to be avoided is that there may be an effort on the part of followers of Christ to force the world to solve its problems in a particular way though supposedly in line with the will of the Master. That was John's mistake when he wanted to call fire down on the village that would not receive his Lord. Jesus indicated that love and obedience toward Him could not be gained by force. And whether that force is exerted by a priest of the dark ages, or an established church bishop of reformation days, or a Puritan of Colonial times, or a Protestant of our day, it is equally bad and dangerous. As Christians we must never resort to force.

Let me hasten to say, however, that the expression of opinion, or the legitimate effort to persuade men to change their minds and ways about issues, or the proclamation of clear-cut facts, must not be confused with force. But for the presence of such confused thinking, there would not be so much foolish talk about "political parsons." The preachers who are attempting to proclaim the truth to men and to persuade them to embody the principles of Jesus in their daily conduct are not using force. They are not destroying freedom. The individual will do as he chooses to do after all. A church can never utilize force and be true to Christ. But the state should use force in the enforcement of its laws. And the church has the right to urge the state to see to it that the laws in the interest of civic and social righteousness are obeyed. This can be done without violating the doctrine of the separation of church and state. As some one has recently said, "It is ridiculous to think that it is a violation of this doctrine when a pastor bears his testimony to a moral issue that has gotten into politics. If this were a violation of the doctrine, then it would be a violation of the same doctrine when an editor of a political paper discussed a question of religion." (Z. T. Cody.)

Still another danger to be avoided by the Christian citizen is that of attempting to shut off into separate and water-tight compartments his Christianity and his citizenship privileges and duties. He may consider this justifiable in the light of the first text: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." But when he seriously considers the fact that he is the salt of the earth, he will recognize

that it is utterly impossible for him to separate his allegiance to Christ from his citizenship or business or pleasure or any other part of his life. If individual Christianity is at all vital, it will touch and affect every phase of the life. Too many calling themselves Christians have fallen into this sin.

We need not be surprised to find that there are many loud voices in the land asserting that these very things that have been pointed out as dangers should be the principles and rules of action on the part of the Christian citizen. Some, forgetting that the Christian citizen is the salt of the earth and the light of the world and a witness, insist that he can have nothing to do with the world one way or another. That is the philosophy of the hermit, which was exploded centuries ago. Some, forgetting that it is not by might nor by power but by His Spirit, warn us that we must roll up our sleeves and drag men by the back of the neck and compel them to do certain things. That was the philosophy of the Inquisition, which was exploded long ago. Some, forgetting that Christ will have first place or no place, that He will rule all or not all, warn that we must leave the molding of public opinion to the politicians, and religion to the preachers and priests. That is the philosophy of Satan and should not be followed.

If we are true to Christ and He is really given right-of-way in our lives, we dare not ignore these dangers mentioned. To do so would involve us in disobedience to our One Lord and Master.

Again, we find that Christ teaches that there is a certain position to be recognized by the Christian citizen. It is the unique position by being, in a certain sense, a citizen of two worlds: that of the Spirit and that of the flesh. The Christian is a citizen of the realm of heaven. "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. 3:20). He is also represented as an ambassador of Christ to this world of sin. "We are ambassadors therefore on behalf of Christ, as though God were entreating you by us; we beseech you on behalf of Christ, be ye reconciled to God" (2 Cor. 5:20). Of course it is the work and duty of the ambassador to represent the interests of his own country. There is this difference, however, between Christ's ambassadors to this world and the ambassadors of human governments: the ambassador of Christ is commanded by his Lord to aim to get the citizens of the world to become citizens of Heaven and followers of the Master.

This position can be described in another way: the Christian is rooted in the realm of the Spirit, while he is left in the world to bear fruit for the glory of his Master and the betterment of humanity. His inspirations, rules of conduct, guidance and enabling come from the Lord Jesus Christ. His realm of labor is the earth, and his mission is the making of Christ real and regnant in the hearts and lives of men and women on the earth.

All of this is entirely consistent and proper, for the true Christian has freely, and of his own choice, accepted Christ Jesus as the Saviour of his soul and has surrendered the rulership of himself and all to this worthy Lord and Master. This new position was not forced upon him, it was of his own making. He would not change the relationship if he could, for he sees that it is the way to happiness and victory. Others may find it hard to understand how one could surrender will, ambitions, desires, purposes, all to the Lord Jesus. But the one who has yielded his life completely to the one Lord and Master finds that he has thereby gained that which could not be gained otherwise.

Any one can see what is involved in this unique position. If the Christian citizen is faithful to his Lord, he must see that he does not become a part of the world. That would destroy his power, influence, purpose, usefulness and reward under Christ. And if he is faithful to his Christgiven task in the world, he must see that always and under all circumstances he recognizes his position as the salt of the earth and the light of the world. Anything else is unthinkable if the individual is a genuine follower of the Christ.

Too often it is true that we fail to recognize this unique position under Christ. And when we fail

to recognize it, we fail in everything else that we do. As men and women who have found Him altogether lovely and entirely sufficient, we must not forget the unique relationship we sustain toward Him and this evil world that is in such great need. We cannot possibly carry out our citizenship duties and privileges in a way well-pleasing unto Him, unless this position is constantly in mind. In this day, with its peculiar and pressing problems, we dare not forget that we owe allegiance both as Christians and as citizens to the Lord Jesus and that we must serve Him acceptably in the world.

Finally, we find that Christ teaches that there are serious responsibilities to be fulfilled by the Christian citizen. Of course, as we think of this phase of our subject, all must bear in mind that we are limiting our discussion to the responsibilities of the Christian as a citizen of his country. We are passing over certain responsibilities to self and family and neighbor and church, etc.

He is, first of all, very definitely responsible to Christ, His Lord. This follows from what has already been said, but it is possible to be specific in this connection. Every one will agree that the Christian cannot be true to his Lord and fail to render absolute obedience, as He gives strength. Again, it will be agreed that he cannot be true to the Lord and fail to represent his Master accurately. Also, he cannot be true to Him and fail to render acceptable service. All of us will agree that he is definitely responsible in these matters. May I be pardoned for saying that the present political campaign presents issues and principles that our Lord has something to say about, and in connection with which He has certain definite purposes for His own followers. It is therefore very important that we know His will in these matters, as in all others, that we may be true to Him.

The Christian citizen is also very definitely responsible to the world and its needs. He is in the world for the purpose of showing Christ to the world. He is in the world to do all he can to save man's immortal soul from everlasting ruin. And he is here to serve in making men better in every possible way. No one will deny that the Christian is responsible in these specific matters. And, again pardon me for saying, that there are issues before the American people today, which have a direct bearing on this responsibility. Since our neighbor's well-being in the higher things is touched in this matter, we must be quite sure that we do only that which will be a help in bringing him nearer to God and His purposes for his life.

May I not be permitted to indicate some of the practical phases of the responsibility of every true Christian citizen in connection with the moral and spiritual issues raised in the present presidential campaign? I am not responsible for the raising of these issues, but I must face them, and use my influence and citizenship rights in such a way as to be able to face God and man afterward. As a Christian, one question that I face can be worded in some such form as follows: Shall I by act or vote or influence support a candidate who sincerely declares that he will attempt to modify the laws of the land that it will make it easier and humanly legal for one to sin against himself, his family and society by partaking of intoxicating beverages; or shall I support a candidate who honestly and clearly declares that he will attempt to make it harder and illegal for one to sin against himself, his family and society by indulging in strong drink? As I face that practical question I must remember that I have promised absolute obedience to my Lord. What would He have me do? I must represent Him accurately in the world. What would He do if He were casting the vote? I must not fail to render acceptable service. He commanded me to pray, "Thy Kingdom come, Thy will be done in earth as it is in heaven." How must I vote so as to make my vote harmonize with my prayer that He may have the right-of-way in this earth? Then, as I turn to the thought of my duty to my fellowman, as I face this question, I must remember that my first duty is to show Christ to him. Will that help me in deciding how I shall vote? Again, I am in the world as Christ's ambassador to save my brother's soul. In the New Testament I read

that drunkards "shall not inherit the Kingdom of God." Will that not determine how I must vote, if I am true to man's spiritual privileges? Furthermore, I must never forget that it is my duty to render such a service to mankind that the world will be lifted a little nearer to God. It seems to me that God's will in the matter becomes very clear in the light of this practical approach to the question. It seems to me that there is but one way that the Christian citizen can vote and be true to his Maker.

And let every true Christian citizen remember at all times that he alone, and no one else, is responsible before God and man for his individual act and vote. He, as he carries out these obligations, cannot leave either God or man out of the reckoning. And after he has faithfully and fully given himself to the carrying out of his responsibilities under God and toward men, he is free and blameless.

It is readily recognized that the responsibilities of the Christian are of such a character as to cause him often to cut straight across the path of friends who do not understand, be subjected to ridicule and the taunts of evil men, and be called upon to suffer persecution of a kind. But if it is Christ's will and for man's good, if it gives the privilege of being salt with savour, if it permits him to let his light so shine that men may see his good works and glorify his Father in heaven, he will rejoice in being true.

Will all who call themselves Christian citizens be true to Christ and to man in this and other times? I am sure that the Christianity of some will be tested severely. And some will refuse to follow Christ, following other lords rather than the one Lord. But those who rejoice in His grace, and find peace in His service will strive to be saving salt, and lights in the world.

Sermon delivered by Rev. Russell Bradley Jones, D.D., at University Baptist Church, Baltimore, Md., Sunday, September 16, 1928.



#### PARTNERS IN SERVICE

Uncle Sam, that familiar, homely personification of the people of the United States, and the Red Cross nurse, representative of the nation's agency for humanitarian services at home and abroad, appeal to the people of the nation for 5,000,000 members for the American Red Cross. They extend the annual invitation to join the Red Cross during the roll call period, November 11 to 29, 1928.

Religion, not booze, is what a sick man needs. A Bible is far better stimulant than a bottle. Faith heals where Bourbon fails. Whatever may happen to us as a result of the Volstead Act, I am convinced that the next generation in the United States will be better off for that piece of legislation. Alcohol has no place in medicine.—William J. Mayo, of Mayo Brothers' Hospital.

Do not worry over ridicule unless you deserve it.

## NOTES FROM THE FAR SOUTHWEST

By L. O. Vermillion, El Paso, Texas

Rev. J. Walton Moore of Cheefoo, China, held a two weeks' meeting with Immanuel Baptist Church, El Paso, recently. Dr. Moore is not only a great preacher, but a great missionary and religious statesman. There were twelve additions to the church. The greatest good came in the stimulus he gave to the work of missions in all of the churches of the city. The meeting was largely attended by members of other churches. Dr. Moore addressed the Rotary Club on the relations of the United States and China. Eternity alone will tell the good that address did the cause of Christ and foreign missions.

Pastor Smith of Grandview Church is doing the preaching in a ten days' revival in his own church. Herbert M. Fendley of Lubbock, Texas, is leading the singing in a great fashion. He is one of the best. There were fifteen professions and ten additions Sunday and one profession and four additions Monday evening. This is a young mission church.

Rev. B. McNatt and Canutillo, Texas, have closed a good revival, Rev. Marcellus Watkins of Plainview doing the preaching the last of the meeting and Arthur Millican of Immanuel Baptist Church leading the singing. There was an old-time revival in which old grudges were put out of the way and a new day dawned for this young church in the community. There were about twelve additions to the church.

The El Paso Baptist Association meets with the First Baptist Church, Alpine, Texas, October 17th. Dr. T. V. Neal, pastor of the First Baptist Church, El Paso, is moderator and Brother S. F. Marsh, bishop at Marfa, is the clerk. There is no doubt about this being one of the best years the association has enjoyed.

Immanuel has lettered out 105 members during the year, and a new church has been formed out of that number, some fifty Immanuel members going into the organization, yet it is the largest year's work financially Immanuel has ever had. She gave more to missions this year than any of the three years that the writer has been pastor. Last month was one of the very best in the history of the church in every way—additions, increase in Sunday school, offerings—all along the line there is marked progress.

About 3,500 people heard Rev. Bob Shuler of the Trinity Methodist Church, Los Angeles, at the Ben Jenkins Tabernacle on Tuesday night, October 9th. He took Smith to task on his immigration stand, on boss rule, and on prohibition. The meeting was sponsored by the independent Hoover club of this city. It looks like most of the Democrats of this city are going to detour around Smith.

Rev. J. F. Delaney has resigned as pastor at Fabens and has, according to reports, accepted the call of the Five Points Baptist Church of this city. Fabens is the most important town in El Paso County outside of the city of El Paso.

The government estimate in July gives El Paso a population of 117,000. There is so much new building going on here that it is hard to keep up with. The White House is spending \$150,000 in an expansive program and will have the largest floor space of any department store between Fort Worth and the coast. A new medical arts building is to start construction soon. The J. C. Penny Company and a large five and ten-cent store are building new quarters now. The Durant Motor Company is making El Paso a distributing center. Permits have been granted for the construction across the county of natural gas pipe line. The Pasotex Petroleum Company, a Standard Oil corporation, has a new refinery in operation. The Texas company have just purchased a site and are going to build an oil refinery. The Phelps Dodge people are soon to start construction on the largest copper refinery in the world here; and many other things are coming this way. The new municipal flying field has been open about a month and is being used by trans-continental commercial air lines, and a new air mail route is to be established, the order already having gone out from the headquarters of the postal service in Washington.

Rev. Jesse Cook of Las Cruces, N. M., is doing a very fine piece of work as pastor there. They are paying for their new building right along and have the best equipped building I know anything about outside of the larger cities. It certainly is the best of any town of four thousand people anywhere in the Southwest.

Mission funds by the thousands of dollars ought to be poured into this great and growing city and the valley about it. It is pitiful to see the great destitution that prevails. Yet it is not a place for preachers to come without work or means to support them indefinitely.

## MESSAGES FROM THE TENNESSEE MOUNTAIN SCHOOLS

By J. W. O'Hara, D.D., Superintendent

We have at present four mountain schools in Tennessee. They have started off well, but are being forced to struggle for extra funds due to the Home Board disaster.

Harrison-Chilhowee Institute, Seymour, has an enrollment of about 225. There are between 55 and 60 in the high school. Prof. J. L. Jeffries is proving himself to be a good principal. Recently three laymen of Knoxville furnished the brick to finish veneering the girls' dormitory. This adds much to the building. The Knoxville Pastors' Conference at a recent meeting voted to take care of the shortage in appropriation for maintenance for this session, and requested the trustees of this institution to place a man on the field in their territory to collect the \$8,000 indebtedness on the school. This help will greatly relieve the institution and enable it to function in a larger way. There are around 50 in the boarding department.

Smoky Mountain Academy is located near the base of Mt. LeConte, in the mountains of Sevier County. The roads to the school are exceedingly rough at present. The floods left little else but rocks and holes. Miss Mayme Grimes has been with this institution about thirteen years. She has a very fine student body this year. There are 36 in the high school, 11 of whom are in the senior class. There are around 70 in the grades. There is one boy in the sixth grade who is now in his fourth year without having missed a day or been tardy a single time. He lives three miles from the school. You will see that he has walked something like three thousand miles in regular trips to and from school. A record like this gives promise of vigorous, aggressive manhood. There were six volunteers at a night service and a large number of parents indicated that the Lord might have their children. The institution is rendering great service.

Dr. Charles H. Turner has recently come to Cosby Academy as principal. The high school enrollment is practically the same as last year, and there will be others to come after this. The board of trustees at a recent meeting voted to make a canvass in the territory adjacent to the school to make up the shortage in appropriation. Every one expressed a willingness to do his part in meeting the emergency. We have three teachers in this school who have membership in the First Baptist Church of Morristown. The teachers are rendering not only splendid service, but this great church is extending very timely aid. Dr. Arthur Fox recently conducted a most successful meeting at the Academy.

Rev. C. A. Todd reports the enrollment of Watauga Academy beyond that of last year. At last report the number was 85, most of whom are high school pupils. The school has about \$6,000 indebtedness. Rev. R. M. DeVault has been selected to make a canvass in the territory adjacent to the school to eliminate this within the next two years. He is succeeding in a great way.

All of our Tennessee schools, except Smoky Mountain Academy, are fully accredited by both state and denomination. Smoky Mountain Academy is giving the full course, but has not quite met necessary requirements for standardization. However, the small classes make possible more personal attention, and these pupils are among the best that go to our colleges. Carson-Newman College gets the largest number of pupils from these four mountain schools. Dean Cate told the writer

that pupils from these institutions were among their best.

The schools in other states are making splendid progress. The enrollment in each of them is either beyond that of last year or about the same. We have had large numbers to apply to us for aid, but have necessarily had to turn them away for lack of funds. A large part of the mountain area is still undeveloped, both educationally and religiously. There is much yet to be done for our mountain people.

## EARLY BAPTIST STATE CONVENTIONS

By O. L. Hailey

Just a minute, please! I mean a minute of these early Baptist conventions. In 1833, led by such men as James Whitsitt, Peter S. Gayle, and Garner McConico, there was organized at Mill Creek Church, near Nashville, Tenn., a Baptist State Convention, which appointed three boards, one for each division of the state, to foster the work of the Baptist people. After about three years, finding this not to be a satisfactory working scheme, there were organized three general bodies of Baptists in Tennessee. The first to organize was the West Tennessee Baptist Convention, located in West Tennessee. This was in 1835. It continued about forty years, not doing much during the Civil War.

The Middle Tennessee General Association was the next. It was organized at Antioch Church, in Davidson County, in May, 1842. It later took in some parts of north Alabama. It continued till the present state convention was formed, in 1874, suffering the same interruptions incident to the Civil War.

The General Association of East Tennessee was organized in 1843 and continued until 1885, when it dissolved to merge with the Baptist State Convention, which was organized at Murfreesboro in April, 1874. This was designed as, and was called, "A Unification Movement." It was organized as an Educational Convention, with provision that other denominational interests might be considered.

## Minutes Wanted

In the preparation of the History of Tennessee Baptists, I feel very much the need of the minutes of these bodies. Who can help me to secure them? The Historical Society, of which I happen to be the chairman at present, has a steel cabinet, furnished by the State Executive Board, which is practically fireproof and is always kept locked. All historical material, so far as secured, is kept in this cabinet and is carefully safeguarded. This accumulation is being built up, and should be by the addition of such material as can be secured by gift or where necessary by purchase.

What this article is calling for is any material that would be valuable as historical data. But especially am I seeking copies of the minutes of these early Baptist bodies. Who will help in this most worthy undertaking? The material will belong to the Historical Society, under the fostering care of the State Convention and its Executive Board, and will not be the personal property of any man. Any one who has such material, or can put me in the way to secure it, will confer a favor on the denomination by communicating with me. Address me at 161 Eighth Avenue, North, Nashville, Tenn.

## NEW FOREIGN MISSION SECRETARY

According to the Western Recorder, the Foreign Mission Board has elected Dr. Solon B. Cousins, pastor of Second Church, Richmond, Va., as the successor to the late Dr. J. F. Love who led in the work of the Foreign Mission Board for so long. We have received no official notice of this action of the board and presume they are waiting the decision of Dr. Cousins before sending out the communication.

Dr. Cousins has been in Richmond for some years, has been a close student of the work of the Foreign Board, and is qualified for the work of the responsible position offered him. The duties that will fall to the lot of the Executive Secretary are arduous and many. He will enter a position wherein

his heart will be oppressed by the constant appeals for help from wide-open mission fields, needy missionaries and anxious native Christians. He will face the task of providing for the needs of the foreign fields and at the same time paying off the pressing debt of the board which has not been decreased to any noticeable extent during the present year.

Whatever his decision, we are anxious about the work of the board. Surely it cannot function properly without an executive head, and in these trying days we need wise counsel, safe leadership, and, coupled with these, the heart and brain of a man who can regain the confidence of the brotherhood and inspire them with a desire to carry on in a larger way the great work of foreign missions.

#### S. E. TULL GOES TO MIDDLESBORO, KY.

From the bulletin of First Church, Middlesboro, Ky., of October 21st, we receive the information that S. E. Tull of Pine Bluff, Ark., has accepted the call of that body and will assume his duties not later than December 1st. Dr. Tull has been pastor of the church in Pine Bluff twice, and during the last period has served the church for about eight years. He is a fervent evangelist, a fearless defender of the faith, a loyal disciple of Jesus Christ, and a good bishop of any flock over which the Holy Spirit may place him.

#### FIRST CHURCH MAKES GREAT OFFERING

The first of October found First Church, Nashville, with interest and principal due on their debt. It also found them with the money in hand to pay both and then a good deal more, for one of the most enthusiastic offerings known in our city for a long time was just finished. Four thousand dollars in interest was due and \$3,000 on the principal. A good man of the church challenged the remainder of the members by offering to match an extra \$6,000 raised by them with \$6,000. With certainty and enthusiasm this money was raised, but the fires had broken out and the collection continued until, when the reports were all in, a total of \$26,276 had been applied to the debt. This has greatly reduced the financial burden of the church, and now they are planning a great offering for the Home Board on Baptist Honor Day, November 11.

#### REVIVALS AND SHOUTING

Pastor Bunyan Smith of Carthage writes of some of the meetings he has held during the past few weeks. At Bradley's Creek he helped Pastor H. C. Atkins whom he characterizes as a faithful pastor and loyal to the brethren who carry the burdens of the state work. There were five for baptism in this revival. In South Carthage, a mission of the Carthage Church of which Brother Smith is pastor, there were 15 additions, 13 for baptism. The first week things looked gloomy, but the Spirit of the Lord took charge and a real revival broke out. Last week Brother Smith was with Peyton's Creek Church, and there the services were being characterized by great joy and much shouting. He is now with Lancaster Church. During his one and a half years at Carthage there have been 46 additions to the church, and the work is now in a most promising condition.

#### NOTICE OF AMENDMENTS TO CONSTITUTION

I give notice that I will offer for adoption at our next State Convention the following amendments to Article VII of the constitution:

Amendment 1. No member of any of the above boards shall be reappointed upon the expiration of a term, until at least two years shall have expired.

Amendment 2. No member of the State Executive Board shall be a member of any of the South-wide boards.—Edgar W. Barnett, Nashville, Tenn.

#### DR. BROUGHTON IN OKLAHOMA

Word from Dr. Len G. Broughton tells of the work he is doing in Oklahoma City where he has been engaged with Olivet Church. He says: "We are here in the midst of what promises to be a wonderful revival if it is possible to have one in the midst of such a red-hot political situation. . . .

The Christian forces of this state are aroused and determined to give Al Smith the beating of his life, and opposing them are all the forces of evil that the state has to grapple with."

During the morning services Dr. Broughton gives some of his great Bible lectures and at night launches out along the evangelistic line with which he is so familiar. He intends to continue in this work and has open dates after the first of the year. His permanent address is East Tennessee National Bank Building, Knoxville, Tenn., in care of Len G. Broughton, Jr.

#### AS WE SEE IT

##### Splendid Defense of Preachers—Editorial in South Pittsburg Hustler

Why all this propaganda running through the Al Smith press about the stand the preachers and the churches are taking in the present presidential campaign? Have they not a right to take a stand on any question—morally, financially, religiously, or otherwise. Just because a man is called to preach the gospel, does that disfranchise him from expressing an opinion on any matter that he might choose to? Just because a brother belongs to a church, does this eliminate him from participating in any public question? Why, certainly not. Then why all this unfriendly attack upon this citizenship?

Listen, friends, let us have a word. We have watched the movements of the Tammany organization from the very beginning. We saw this mighty force perform the miracle at the Houston convention when the donkey and the tiger were made to lie down together, but to expect these strange zoological partners to harmonize in making a noise like an elephant is a little too much. You talk about hypocrisy, what do you call this? You are going to find that the American voter will prefer a real Republican administration to a Democratic regime trying to act Republican for a mess of pottage.

The Hustler can understand why the Chattanooga Times and papers operated other than by 100 per cent American citizens can take the stand they do against the ministers of the gospel, those called to the highest rank in labor's field, since the Tammany interests are turning their millions to the coffers of some of these Southern publications, but we are at a loss to understand the position assumed by others whose responsibility in molding sentiment for a greater America is being jeopardized. Sad day when, for a few paltry dollars, men will sell their souls that the whiskey demon might live again to curse our boys and our girls in a land that has enjoyed a season of peace and prosperity!

To the honest preacher of the gospel, we say preach on, and may the guiding hand of Him who commissioned you give you words to express your thoughts so that your congregations may know and understand what this is all about. It is your duty to preach the gospel, and the gospel is glad tidings. It was a glad day for America when she pulled herself, by years of struggle on the part of the church folk, from beneath the mud sills of Tammany and the whiskey ring of the United States, and why should the church folk not have the right at this late hour in their honest struggle to prosecute their claim on and on to a successful conclusion? We reiterate, they have the right, and no foreign-managed newspaper has the right to challenge it.

We want in this connection to pay our respects to Dr. John D. Freeman, at Nashville, for his courageous position in the present presidential campaign. He has the right name to begin with—he is a "Freeman." We praise him for the manner in which he handled the little controversy that arose between his publication and one Mr. Morgan, of Chattanooga, and we want to say that the latter might be a Baptist, as he claims, but he is not the kind we trot with. His claim that the criticisms coming to him because of the action of the church made it embarrassing for him reminds us very much of the fellow who, when the enemy had invaded his home, went out into the back lot and peeped through a knot hole in the fence until his wife and children had been abused, and then when the enemy had gone sneaked back into the house,

expecting the children to call him "Daddy." Mr. Morgan, to say the least of it, had little love for his church or else he would have protected it instead of deserting it. . . .

And we would not forget the effective campaign of other religious denominations. The Methodist Bishops, bless their lives, are doing a wonderful piece of educational work. They are building a monument upon solid ground, and their children's children will pass in years to come and read the inscription that the storms of life will fail to efface.

The ex-Republican, Mr. Raskob, will find that his words, "the damnable affliction of prohibition," will not suffice and that the people of the United States will rather agree with the other automobile manufacturer, Mr. Ford, when on last Saturday he gave out the following statement: "The worst thing that could happen to this country would be a step backward in our fight against liquor. I am interested in anything to keep the eighteenth amendment as it is. If Hoover stands on that belief, and I am sure that he does, I am for him."

#### CONVICTION AND BACKBONE NEEDED

"It is sometimes said that non-conformity has fallen upon feeble days, and that it does not stand up to give its testimony as it used to do. Let us ask ourselves, Has tolerance become indifference? Are we really taking things too easy? Certainly this is true; the life of the world needs perpetual stimulation from the testimony of the souls of earnest-minded men and women. Idealism can only be maintained by being translated into action. The older we grow, the more precious do we feel the remaining years to be; more and more do we feel that to put our ideals into action is the one thing to hope for, strive for and live for. 'Man cannot live by bread alone.' Something has been going on in these more recent years which is softening the fiber of our living. We were not sent into this world to live lotus-eating lives. We recall the words of the old hymn:

'Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize  
And sailed through bloody seas?'

"That is not the very best poetry and the metaphors are perhaps rather of a material character; nevertheless those lines set forth a great truth. The grace of God is not a lazy, good-for-nothing, sentimental thing. Life is a conquest, not a chariot. You may nationalize what you like, but you cannot nationalize the innermost convictions of men. Our problem today is, How to produce character, backbone. We want men and women of stability and courage who will not lower the standard and who will make no bargain in which conviction is an element."—Ex-Premier Ramsey MacDonald, in Canadian Baptist.

#### LET THIS BUSINESS BE STOPPED

"There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say, in New York, Boston, or Philadelphia, for a quarter of a century, whose membership is still in Ohio, Maine, or Virginia. These people float from church to church, they enjoy a sermon here and there, but they have no church home. They have become 'church tramps,' having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They claim that the little 'home church' from which they come needs what money they can afford to give. Often we have wondered if 'the little church at home' really gets much from the members who have lived away from it, and who have neglected their Christian obligations for many years. If that little church 'at home' gets much money from such people we are greatly mistaken. In many instances these absent members have ceased to communicate with the home church, their names have been erased, and they have been lost to the denomination. If this paragraph comes under the eye of those who have a loved one living far away from home, we trust that it will be the occasion of a letter in which this paragraph will be enclosed."—Watchman-Examiner.

## THE NEWS BULLETIN

### DAYTON CHURCH OPENED

After many years of waiting and planning, the church at Dayton has had the joy of entering a new and commodious building. October 7th was a memorable day for them, as that was the time they worshipped first in their new temple. Large crowds attended, and enthusiasm was manifested by all. Pastor W. A. Moffitt preached at both hours, using "The Church, What Is It?" for the morning subject and "The Church and Evangelism" for the evening subject.

The week following this Sunday, different brethren spoke each evening. On Monday W. D. Powell of Chattanooga spoke on Monday night, C. E. Sprague of Chattanooga spoke on Tuesday and Wednesday nights, C. F. Clark of St. Elmo on Thursday night, and D. B. Bowers on Friday night. C. F. Clark remained with the church for a revival meeting during which it is hoped that the church will receive a better introduction to the community and that numbers of souls will be saved. Pastor Moffitt says: "Everybody is loud in his praises of the new building. It is the best church building completed in the territory of Tennessee Valley Association of any denomination."

### LEAVELLS SAIL FOR CHINA

Dr. George Leavell and family left Monday for Vancouver, British Columbia, from where they will sail the first of November for their mission field in Wuchow, China. The announcement came as a surprise to some of us and will be received with great delight by the workers in Wuchow. Calvary Church, Lexington, Ky., has provided the salary for Dr. Leavell. Friends in Elizabethton and elsewhere have provided his traveling expenses which are not paid out of foreign mission funds. First Church, Houston, Texas, has provided for the salary of Mrs. Leavell and for a tutor for Cornelia, their daughter, who is a volunteer for foreign work. The church has also provided for the transportation of these three members of the party.

Dr. Leavell returns to take charge of the hospital work in Wuchow and will assume his duties as soon as he is back on the field. During his absence the work has been done for a part of the time by Dr. Mansfield Bailey, but he recently left the field to go to Kweilin where we have another mission work and a hospital.

### MURFREESBORO MEETING

Pastor F. C. McConnell, Jr., reports a great meeting with the First Church, Murfreesboro. Walter P. Binns of LaGrange, Ga., did the preaching and E. L. Wolslagel led the singing. There were 60 additions to the church and the membership was revived and strengthened. Brother McConnell speaks in praise of the efficient work done by the preacher and singer. We rejoice to hear of this good work in Murfreesboro where there is one of the finest fields and the best people we know. And the beautiful thing about First Church there is that it "seeks not its own" but the Lord's best interest. They have helped much in establishing the new Baptist church of the town.

### UNION CITY REJOICES

New Baptist Church House Nearing Completion

Word from Pastor J. G. Hughes of Union City states that they are happy over the growth and interest in First Church. The church has just closed one of the greatest revivals in its history, the pastor doing the preaching. Dr. and Mrs. J. D. Carl-

ton of the church had charge of the music. Twenty-two people united with the church, most of them by baptism, and the membership was stirred into renewed activity. The day the meeting closed the canvassers went afield for the purpose of raising their budget for the year, beginning October 1st. They returned that night with great joy to report to the church that the budget had been over-subscribed with a good number of members not seen. Work on the new building is progressing at a pleasing rate, and unless difficulties are encountered the church will enter it about the first of the new year.

Brother Hughes is delighted with the fine spirit manifested by the members of the church and praises them highly for their loyalty.

### INTOLERABLE INTOLERANCE

"The attitude of the Roman Catholic Church toward those who do not agree with them religiously is shown in part by the following report made by Mr. Lewis C. Ray, pastor of the Franklin Baptist Church, Louisville, Ky.:

"Some two years ago Bishop Flogers of the Louisville Diocese issued an order that no Protestant or Baptist minister could hold a burial in either of the Catholic cemeteries in this city and warned the undertakers of same. On Sunday, May 3, a member of our church, whose husband was a Catholic and buried in St. Louis Cemetery, was to be buried from our church. Before the priest would sign the burial permit and have the grave dug he demanded a pledge from the undertaker that no service would be held at the grave, not even a prayer, unless done by a priest. The daughter, who is a Catholic, requested me to have prayer at her mother's grave, regardless of the will of the priest. When the procession arrived at the cemetery, the superintendent forbade me to hold any service at the grave."

"Those who are conversant with the history of the Roman Catholic Church are not in the least surprised by the foregoing. If Rome had the power, she would make the pope the king of the country and you would worship as he directs, or you would not be allowed to worship unmolested."—Gospel Advocate.

### NOT COLD WHERE COLE WORKS

Newbern Church Warm and Alive

"Under the leadership of Pastor Ira C. Cole our church has shown marked progress in every department since the first of the year," writes Mrs. James T. Harris of Newbern. "A general B. Y. P. U. organization has been perfected with five unions—Junior, Intermediate, Senior, and two Adult. The Beginners will be added soon. I. A. Harris is director and also associational director. Four new unions have been organized in the association since he took over the work."

"Our Sunday school is showing an increase, having gone from an enrollment of 125 to 260 and an average attendance of 201. Our State Mission-Orphanage offering was \$97. A training school was held recently with an average attendance of 70 and with 45 taking the examinations. The faculty was composed of H. J. Huey, D. L. Sturgis, Rex Ray, Mrs. Ray, Miss Bessie Ray, and Ira C. Cole. A laymen's brotherhood has been perfected with 26 members. Our W. M. U. has had a gain in membership of 40 per cent."

"A revival was held beginning the third Sunday in July with Dr. W. P. Reeves of Jackson doing the preaching. This strengthened the church and resulted in 20 additions, 14 of

them by baptism. Since Brother Cole came to us there have been 70 additions, 31 by baptism. We now plan to make some additions to our church building in order to accommodate the larger work. Our pastor has greatly endeared himself to the church and the entire town."

### FORTIETH ANNIVERSARY

The Lord's Day Alliance will celebrate its fortieth anniversary on December 9-11. The celebration will be staged in New York City. Baptists north and south, Brethren, Christian Reformed, Congregational, Cumberland Presbyterian, Disciples of Christ, Moravian, Evangelical, Methodist South, Methodist Protestant, Presbyterian U. S. A. and U. S., Protestant Episcopal, Reformed Presbyterian, United Brethren, and other denominations have members who are engaged in the work of the Alliance.

Encouraging messages have come from different parts of the country. The Alliance is showing great activity and is extending its influence to every part of the nation. Two new alliances have been organized recently, one in Indiana and the other in Iowa. The Alliance headquarters asks all who are interested in a day of rest and worship to make plans to attend the anniversary meeting in New York. The address is 156 Fifth Avenue, New York City.

### "PASTOR, HAVE YOU LOST YOUR BIBLE?"

By Warren L. Stevens

We left our Bible near the pulpit last Sunday evening, and then to our dismay on Monday morning it could not be found. We hunted through the church and through our books, through our home and inquired of friends if they had seen it, but all efforts seemed to be futile. It was not that we prized the book for itself, for another could be bought, but there was an intimacy that was growing up between us and that book and there was a sadness came upon us because of the separation. Saturday morning the telephone rang, and on answering it the inquiry was made, "Pastor, have you lost your Bible?" With enthusiasm we replied that we had and were informed that inadvertently it had been picked up and carried off by a good member of the congregation. We were so glad to find it again before Sunday.

Is it ever possible that the preacher may literally lose his Bible in the world and the cares of time, in the questions and doubts, the skepticisms and modernism of our day? Pastor, have you lost your Bible? If so, we hope you will find it before you enter your pulpit on Sunday. Waterloo, Iowa.

### A FRENCH CONVERT

By Louis J. Bristow, Superintendent

Early one morning several months ago a very earnest young woman walked into my office and said she had come to enter training in our school of nursing. She was a total stranger and had not complied with the usual formalities for entering. In conversation with her I learned that she was of French descent and had incurred the displeasure of her Catholic father when she was converted and baptized; that she had attended Acadia Academy, the Louisiana Baptist Mission School for French-speaking people; that she had completed the high school course, had no money and no home; and wanted to become a missionary-nurse.

Miss Mather, our directress of nurses, was away; it was not the time for admitting students; there was not a vacant bed in the nurses' dormitory. I was puzzled. I sent the girl to the hospital cafeteria for breakfast, sent for Miss Parker, the assistant directress, who was in charge and laid the case before her. What could be done? She said she would see; and asked me to send the girl to her when she came from

breakfast. Quick thinking was necessary; but when the girl returned, Miss Parker's plans were made. She gave the applicant a room in the hospital, put her to work in the sandwich shop, where she worked until the next class was admitted; got suitable clothes, etc., for her from other nurses, and in two hours the girl from the mission school was installed in her new work. The necessary papers were arranged later.

Secretary Solomon came to New Orleans that day, and I told him of our dilemma caused by the unexpected coming of this Acadian girl. About \$100 would be needed to get her uniforms, buy text books, etc., and the hospital had no money for such purposes. Solomon must have told the story elsewhere, for in a few days a good woman in Mansfield, La., sent me a check for \$50 to help the girl. The hospital advanced the remainder.

So she remained, worked in the sandwich shop until a new class was admitted, served her probation period and was "capped." Last night in Napoleon Avenue Baptist Church the pastor, without notice to her, called the young woman to the pulpit and asked her to tell the congregation the story of her conversion—and it was a thrilling story. She wants to be a missionary-nurse, and these two Baptist missionary institutions—Acadia Academy and the Southern Baptist Hospital—have, under God, been the agencies to help her.

### THE BIBLE READERS' LIFE OF CHRIST

"The Bible Readers' Life of Christ," from the ready pen of Byron Hoover DeMent, D.D., LL.D., for ten years president of the Baptist Bible Institute of New Orleans, La., now professor of New Testament Exposition and Bible Doctrines of the same Institute, is now off the Revell press.

This rare volume of interpretation of the words and works of Jesus from the mind and heart and pen of one of God's great noblemen and scholars, deserves a place in every library, in every preacher's study, in every home. It is indeed a comprehensive, concise, clear, connected life of Christ from a Scriptural point of view.

Abundant in scholarly interpretation, it is like unto a tree laden with luscious fruit. Lovingly firm in statement, it is like unto a refreshing wayside well to weary pilgrims. Strikingly helpful in arrangement, the work of a practical idealist, it contains the full tonality of the gospel. Breathing the spirit of the heart of its distinguished author, it warms like a fire in winter.

It is unusually well adapted as a text book for teachers and students in Christian schools, and in all schools, for that matter. The material is put in so systematic a form that it can be used in the study and classroom with unusual facility and with durable satisfaction.

In style it is never fligid or highly decorated, but it is graceful, terse, solid, gripping.

With graceful diction, convincing logic, evangelical fealty, impressive earnestness and spiritual fervor it has, on the subject which it treats, all the qualities of a great book.

Nobody will ever regret getting this book.

Robert G. Lee.

Bellevue Church, Memphis.

North: "Are you in favor of women taking part in public affairs?"

South: "It's all right if you really want the affairs public."—Bristol Evening News.

### We Secure You A Well Paying Position

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

EDUMONSON SCHOOL OF BUSINESS  
Chattanooga, Tenn.



**UNSAVED MEN UNABLE TO EXERCISE SAVING FAITH OF THEIR OWN VOLITION**

By Paul R. Hodge

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." (John 6:44.)

Pride seems to be a true manifestation of depravity. Though lost in sin, man in his pride still clings fondly to his own self-sufficiency. But it is the very genius of God's plan of redemption that it punctures and deflates man's pride, and leaves him absolutely no ground for boasting. In the first place, man is so morally bankrupt and destitute of anything of value to offer to God that God had to give His own sinless Son to die on the cross for a ransom. The cross leaves man no room for pride. Moreover, even after the atonement has been made, and the benefits of it offered on the simple condition of faith, we are further taught in the Scriptures, and also find it true to our own experience, that we are neither inclined nor able to exercise that faith without a special inworking of divine grace. Of this latter statement our text is proof. On it we make three observations:

1. "Coming to Christ" is synonymous with "believing on Christ," or exercising saving faith. We need no better proof of this than the parallel lines in verse 35 of this same chapter (John 6): "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." Incidentally, then, saving faith is not a mere passive assent to truth, but the definite active committal of one's self to Christ. It involves repentance, since repentance and faith are not separate and isolated experiences, but two phases of one and the same experience.

2. Our text declares that no man can bring himself to exercise that saving faith except by a special Divine drawing.

3. Our Lord also makes it plain that this drawing spoken of here is not merely one in the direction of Himself, and therefore depending on man's volition to make it effective, but a drawing that actually brings those that come under it all the way to Christ and salvation, since He adds: "And I will raise him up at the last day." That is to say, Jesus is not here speaking of a general invitation such as is extended to all in the Word; nor is His statement in harmony with the theory of one sect among us that God uses the Word alone to convert people; since not all who are subject to this appeal are actually saved, and to be "raised up at the last day." It may be added that there is a general sense in which the uplifted Christ on the cross does attract all men toward Himself, but that attraction does not effectively bring them all the way to Him, else all men would be saved. (John 12:32.) So the drawing of our text must mean quite a different thing, and one that is effective.

I am aware that this teaching makes man's salvation wholly dependent on the will or choice of God. This is certainly in harmony with Paul's teaching: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. . . . Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing form-

ed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" (Romans 9:15-24.)

In the light of this passage no believer in the Bible need offer any apology for asserting his belief in election. Paul not only plainly declares it, but undertakes to meet the most common objections to it, and that on the ground of God's simple and majestic sovereignty.

Much more proof might be offered in support of our proposition that man's salvation depends on God's choice, and therefore that no man can exercise saving faith in Christ of His own volition, faith itself being something that is "born of God" (1 John 5:4); but we will waive further proof in order to discuss two practical bearings of this fact, the first briefly and the other more fully:

First, it may be asked, "Why can't sinners take the simple step of faith in Christ?" The answer is that though simple, the exercise of faith involves the whole of man, his intellect, emotions, and will. That is, it carries with it not only the will to obey Christ, but loving Him with the whole heart and soul. And no natural man can bring himself to do those things. "The carnal mind"—the only mind that any unsaved man has—"is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) Having such a mind, he will never submit himself to Christ, unless moved and swayed by some power outside of himself.

But another very practical question arises. If unsaved men cannot exercise saving faith in Christ, isn't it inconsistent and useless in our preaching to command and urge them to do so? One may say to the writer: "Don't you sometimes conduct evangelistic meetings, and don't you in preaching the gospel to the unsaved urge and exhort them to repent and believe the gospel? Why now do you do these things, if you hold that they cannot do what you are urging and exhorting them to do?" My answer is fourfold:

1. I urge men to repent and exercise faith in Christ because believing is an absolutely essential condition of salvation. "He that believeth not shall be damned." (Mark 16:16.) Man's inability to believe does not change the necessity for it, nor is his inability God's fault, but the fault of mankind. It is the depravity of the human race, it is original sin, if you please, and God holds each individual member of the race responsible for it, because there is no one else to hold responsible, and because each individual man is guilty. But that guilt in no wise lessens his obligation. The least we owe to God is to believe on His Son. If urging men to believe resulted in nothing but condemnation, were only a "savour of death unto death," it still ought to be preached.

2. I urge men to repent and believe because doing so is involved in the gospel which we are commanded to preach. Suffice it to say on this point that in doing so we are simply following the urge of the Holy Spirit and the example of inspired apostles and prophets. Paul himself, who has been cited above, and Peter, and many others, commanded and exhorted men to repent and believe. (Acts 13:39, 2:40, 3:19, 10:43, etc.)

3. It is incorrect logic in divine things to say that we should never command or exhort anything or anybody to do what they cannot of themselves do. Joshua commanded the sun and moon to stand still, and I am old-fashioned enough to believe that they actually stood still. The astounding fact that they should obey the voice of a man is explained by the fact that the same Almighty power that moved the man to speak grasped the heavenly bodies in His hand and made them obey. Christ ordered a man with a withered hand to stretch it forth—the very

thing he could not do. (Mark 3:5.) He commanded a dead man to "come forth" from the grave, and he obeyed. Peter commanded a dead woman to "arise." (Acts 9:40.) Ezekiel was told to proclaim to a valley of parched bones, "O ye dry bones, hear the word of the Lord"—about as promising an audience as we sometimes have. (Ezekiel 37:4.) But those dry bones did what they could not do themselves. Ezekiel was not told to wait until he saw signs of life in those bones before he began his preaching. So we, as Christians, are called and commanded to proclaim the gospel to every creature, whether they will hear or whether they will forbear, and it is both false logic and sheer disobedience not to do so.

4. Finally, I urge men to believe on Christ, knowing that they cannot do so of themselves, because I have found by actual experience that as we do so, some of them actually do believe. This follows very naturally from the reason and the examples cited in the last paragraph, and the explanation is the same—namely, that the same Almighty Power that commands us to preach the gospel to every creature moves some of them to accept it, without which there would be no salvation.

There may be no comfort in this to the unsaved man, because he is in rebellion against God, but it is a comfort to those who are saved, because it declares that God Himself, of His own free and sovereign choice, is in the saving business. It declares that His plan of salvation will not fail, nor His word return unto Him void. Without God's sovereign grace the gospel might be preached for thousands of years to multitudes of mankind, but no one would accept it. They would treat it either with silent contempt or open scoffing. But thanks be unto God, when we preach as we are commanded and called to preach, God takes care of the results, and it is not without fruit.

South Pittsburg, Tenn.

**IN WHICH PEW ARE YOU?**

In most churches there are quite a number of pews that look very much alike, but are widely different. Some of them may not be peculiar to Memphis.

1. There is first of all the critical pew. It watches the minister with eagle eye, criticizes his appearance,

gestures, voice, speech, analyzes his logic, dissects his rhetoric, and even when the minister makes an impression on all the other pews our critical pew remains dumb. The choir knows, and grows nervous. The singing is too light or too heavy, the solo is too classical, and the singers put on airs. The janitor comes in for his share of attention, for the church is always too hot or too cold, and once some dust was actually found on the seat. The critical pew finds everything except blessing.

2. Then there is the irregular pew. Sometimes it is empty, for you never can tell how it will be. It is occupied when you expect it to be empty, and deserted when you expect it to be filled. On special occasions you may safely count upon its presence, but when a special missionary effort is to be made or funds raised for a new home, you will make little mistake if you reckon upon that pew's tenants being elsewhere. The irregular pew enjoys very little blessings.

3. On the other side of the church is the cordial pew. It is radiant with sunshine, greets other pews with genuine cordiality, extends a handshake to any visitor, and when the minister enters the pulpit welcomes him with upturned and expectant face, and listens with joy to the words of life. On the way out the cordial pew fairly beams. "A most inspiring sermon!" it joyfully exclaims again and again. The singing was fine, solos and anthem uplifting, organ heavenly, and the "prayer took me to the heights of God." There is a good deal of blessing received by the occupants of the cordial pew.

4. But last there is the prayerful pew. It spends a moment or two with bowed head in silent prayer on entering. It comes to worship and brings the spirit of worship along. It sings heartfully, hears the sermon prayerfully, and when the minister arises to preach, he unconsciously turns toward the prayerful pew. Then his heart grows warm, he catches fire, and his voice rings out in clarion notes of victory, and the congregation wonders how he climbs so high, but the angels looking over the battlements of heaven know.—Bulletin, Bellevue Church, Memphis.

Willis: "I wonder what the well-dressed candidate will wear this year?"

Gillis: "Mudguards."

**Remarkable Book Values**

formerly **\$1.50 to \$3.50** **Note the titles and authors**

100 Best Sermons for Special Days and Occasions . . . . .	G. B. F. Hallock
100 Great Texts and Their Treatment . . . . .	Frederick Barton
1000 Thoughts for Funeral Occasions . . . . .	Frederick Barton
The Pastor His Own Evangelist . . . . .	J. W. Chapman and C. L. Goodell
100 Prayer Meeting Talks and Plans . . . . .	Frederick Barton
100 Choice Sermons for Children . . . . .	G. B. F. Hallock
100 Revival Sermons and Outlines . . . . .	Frederick Barton
The Preacher—His Life and Work . . . . .	J. H. Jowett
The Cross In Christian Experience . . . . .	W. M. Clow
Lord, Teach Us To Pray . . . . .	Alexander Whyte
The Miracles of Our Saviour . . . . .	William Taylor
The Parables of Our Saviour . . . . .	William Taylor
The Training of the Twelve . . . . .	A. B. Bruce
The Lord of Life and Death . . . . .	J. D. Jones
The Wicket Gate . . . . .	G. A. Studdert-Kennedy
A Quest For Souls . . . . .	G. W. Truett

How could we do it? Only by printing large editions of books bearing the strongest testimonials from preachers and editors.

Replenish your reading material at \$1.00 per

**BAPTIST SUNDAY SCHOOL BOARD**  
161 8th Ave., N. Nashville, Tenn.



**SUNDAY SCHOOL WORKERS.**  
Jesse Daniel, West Tennessee.  
Frank Collins, Middle Tennessee.  
Frank Wood, East Tennessee.  
Miss Zella Mai Collie, Elementary Worker.

**B. Y. P. U. WORKER.**  
Miss Roxie Jacobs, Junior and Intermediate Leader.

**SUNDAY SCHOOL ATTENDANCE, OCTOBER 14, 1928**

Nashville, First	1494
Chattanooga, First	1280
Memphis, Bellevue	1166
Knoxville, Bell Avenue	1060
Memphis, First	944
Memphis, Temple	821
Knoxville, Broadway	799
Jackson, First	700
West Jackson	643
Chattanooga, Highland Park	630
Memphis, Union Avenue	621
Johnson City, Central	565
Nashville, Judson	550
Etowah, First	525
Chattanooga, Avondale	500
Nashville, Eastland	477
Fountain City, Central	473
Chattanooga, St. Elme	462
Paris, First	425
Chattanooga, Northside	427
South Knoxville	405
Chattanooga, Tabernacle	400
Memphis, Prescott Memorial	400
Memphis, Speedway Terrace	394
East Chattanooga	382
Chattanooga, Ridgedale	351
Chattanooga, Central	350
Elizabethton	345
Rossville Tabernacle	323
Humboldt, First	320
Lenoir City, First	306

**SUNDAY SCHOOL NOTES**

Frank Collins has just closed a good training school at Mulberry and reports several examinations. Mulberry is a great church if they could see their possibilities as they really exist.

If your associational minutes have been printed, please let us have a copy right away, for it is necessary for us to have this information if we follow up the work as it should be done. Thank you.

We have had reports from a number of the churches in regard to the special gifts to State Missions and the Orphanage. Many of them have observed this program and others are waiting until the last of this month to do so. It is to be hoped that we will get enough to care for both of these worthy causes without interfering with the regular unified program.

**Polk County Association**

We had a fine time at the Polk County Association. The work is growing in Polk County in a fine way. They have the full organization in all three lines of work and are at work trying to put on the regular associational program.

Now for a season of real work among the associations. Let every association send in the names of the newly elected associational leaders so we may keep in line with them and their programs. We are anxious to see every association organized for definite work during the coming year. Let every group superintendent see to it that his churches have their regular meetings and plan definitely for these programs so they may have a real goal each time. We will be glad to furnish helps on all topics for these various programs.

We are now working on the reports for the State Convention in next month, and the statistics show a wonderful year's work when we get it all together. There have been taught more than 1,000 training

classes in Tennessee this year. Nearly 300 country churches have been touched with definite training work, and more than 1,000 with some kind of a program. Something over 600 weeks of volunteer help have been given to this department where classes have been taught and other character of meetings held in churches other than the one the party doing the work belonged. This is about double anything so far in our history.

We are ready to help in the Honor Day gift, and we hope we may pull the Home Board out of trouble with that gift. We do hope that we may get both these offerings off our hands and then settle down to the co-operative program. If we do not, the churches are going to rebel, and they should. If we are going to have a unified program, let us have it, or if not, let all the causes go afield for what they can get. It is entirely unfair to hold some causes to the program and constantly allow others to go afield for special gifts. No Baptist, however, will refuse to make good our Baptist credit and name. Sure, we would rather die than to go down in disgrace before the world.

**Report for Eleven Months of Training Work in the State**

Number of normal diplomas, 639; number of seals, 3,463. Total number of awards, 4,102.

Number of B. Y. P. U. diplomas, 3,813; number of B. Y. P. seals, 4,329. Total number of awards, 8,142.

Number of Sunday school administration diplomas, 531; number of Sunday school administration seals, 37. Total number of awards, 568.

Number of church administration diplomas, 261; number of church administration seals, 15. Total number of awards, 276.

Number of stewardship diplomas, 257; number of stewardship seals, 142. Total number of awards, 399.

Total of all awards sent out in the eleven months reported, 13,847.

**Ocoee Association**

It was our privilege to be present at the annual meeting of Ocoee Association and heard the report of Mr. Christenbury and the discussion of his report by the pastors and others where the work was done, and this was the best discussion I have ever heard before an association of Sunday school and B. Y. P. U. work. More than twenty people testified to the worth of his efforts in Ocoee Association. Some mentioned definite things that he had done for their churches. All were praising highly his work. I give below a summary of the work that he has done the best that statistics can represent:

Number of schools taught, 34; number enrolled, 1,160; number of examinations, 370; number of hours taught, 340; number of addresses, 65; number of associational conferences, 94; number of local conferences, 32; number of special services conducted, 42; number of B. Y. P. U.'s organized, 5; number of Sunday school awards sent to Ocoee during the period, 500; number of B. Y. P. U. awards, 845; number of weeks of volunteer help given by others, 102.

Nine classes were taught in each school: General Organization Training in Baptist Spirit, Pilgrim's Progress, Sunday School Manual, Intermediate Manual, Meaning of Church Membership, Junior Manual, Bible

**Erwin Sunday School Report for Year Just Closed—Average per Sunday by Departments**

Depts.	En-rolled.	Present.	On Time.	Lesson Studied.	Attend. Gifts.	Preach-ing.	Bibles.
Cradle Roll	91						
Beginners	52	35	34				
Primary	86	61	59				
Junior	114	93	82	84	\$ 90	82	82
Intermediate	77	66	62	62	64	63	62
Y. P. and A.	218	110	106	70	101	78	63

Heroes and Studying for Service. Twenty-eight of these classes were taught by local teachers. They were Pastors Furr, Baker, Boone, Black, Campbell, Norris, Palmer and Lee. Misses Jackson, Turpin, Garner, Farmer, Mesdames Palmer, Furr, Finch, Maxwell, Tedder, Crews, Powell, Dubberly, Sproles, Messrs. Webb, Leavell, Acree, Preston and Roper. The visiting faculty. Mr. and Mrs. E. S. Preston, Georgia; Miss Cecilia Durscherl, Mississippi; Mr. T. H. Farmer, Oklahoma; Mr. Sibley Burnett, Mr. L. P. Hailey and Miss Morehead, Kentucky; Mr. J. E. Lambdin, Sunday School Board, Roxie Jacobs, George Baird, Tom Simpkins, Andrew Caldwell, Garland Wagner and Sam Darden, vice-president; Mrs. Hazel Dubberly, Junior Intermediate leader, and Miss Edna Earle Rosenheim, chairman of the Training School committee, were largely responsible for the arrangements which made this the largest school held in Tennessee. Pastors Poag, Horton, Myrick and Barnhill had charge of the devotionals and Mr. J. E. Lambdin directed the demonstrations.

**LAYMEN'S NOTES**

Write us for helps and outlines for programs, discussions and programs. We have helps along all lines and will gladly send to any address sent in.

Next month is the month for our group meetings for men. Let every group director get behind this movement and put on their group programs and get your men together for a discussion of the vital topics of our denominational work.

We are anxious that our laymen get behind the movement to preserve our Baptist honor on November 11th. I am sure that every man in the state wants to clear our name from any stain of criticism, and the only way to do this is to pay what our denomination owes, even though it was wrongly used. We deplore the facts in the case, but we must preserve our honor. A meeting is to be called at Chattanooga next Friday to discuss this movement, and we hope all our men will be there that can come. It is time the men were putting themselves into the program of our denomination and help to prevent any such things happening. When the business men of the denomination get behind our program-making and put their business sense into the work of our denomination we will stop criticism, for they will either correct the errors or will find that the work is being done in the best way, and either will stop the outside criticism.

**The Work Proposed**

We are anxious that all our associations be organized into laymen brotherhoods, and so we are giving below the duties of the associational officers and the general plan of work:

I. The Brotherhood leader. The local leader in each church is the key man after all and should be responsible for everything that should be done by his men in the local church. This leader will determine the success or failure of the work in that local church. He will also be a great stimulus to the work in general by making his own local brotherhood to function wisely and then carry this as an example to others. He will see that the brotherhood is organized.

He will furnish his local officers tracts giving the work of the local

brotherhood and every way help them to become efficient in their line.

He will place before the men the general work proposed by the laymen in their general movement, and help to get his men interested in all lines of endeavor.

He will plan for local study and reading courses for his men and aid them in enlisting every man in the work.

He will lead his men in the budget plan of church finance and in every way assist the church in the every-member canvass and collection of pledges.

**II. For the Local Brotherhood.**

The local brotherhood should seek to enlist every man in every phase of our church and denominational program. Some definite suggestions might be outlined as follows:

1. Help to build the church services by enlisting all men and urging them to be present at each service.

2. Back up the pastor by praying for him daily and protecting his good name from criticism. Also see that his salary is paid promptly and that he is enabled to meet his bills and face the business world with his head up like the other members of the church.

3. Assisting in the every-member canvass and the collection of all church pledges.

4. The fostering of study and reading courses in stewardship and the enlistment and enrollment of tithers. Aid in the distribution of tracts and other items of missionary information.

5. The holding of monthly meetings for the discussion of church and denominational problems, banquets, social meetings for men and the enlistment of our business men in all of our general conventions and associational meetings.

**III. For the Group and Associational Organizations.**

1. By visiting the local churches and getting suggestions as to the best methods of doing the work, then carrying these suggestions to other churches not so well favored by leaders.

2. By holding in the various groups meetings for men, and the discussion of various problems that interest men.

3. The organization of group classes for the study of stewardship and missions as well as other lines of church finances.

4. Seeing to it that some wide-awake layman is present at every general meeting ready to talk on the laymen's work and to render any assistance possible to the program of the hour.

5. The enlistment of a large number of business men who will give their time and talents to the work and sending them out to smaller or weaker churches to assist in developing the men in all lines of religious experience.

6. By holding at least once a year a general meeting for men where they may spend the day in conference and take lunch together and learn to know one another better and appreciate a broader and better fellowship as Christian men and Baptists.

7. By furnishing information along all lines of church work to parties making reports to the general associations, and having men there to speak on these topics and aiding in every way to make these general meetings more representative and helpful.

8. This organization may help in a mighty way in putting on any kind of drive or program that our denominational leaders or conventions sug-

gest. It is to be hoped, however, that the men may be so enlisted and trained that they will do their duty without any further drives or high-pressure campaigns. Our men stand for just such a program as will finance the kingdom according to the Bible plan, and cut out all of these campaigns where much money and energy is spent in the drive that should be used in doing the Lord's work.

**MOTHER, DO NOT FRET**

"A little elbow leans upon your knee,  
Your tired knee which has so much to bear;  
A child's dear eyes are looking lovingly  
From underneath a thatch of tangled hair.  
Perhaps you do not heed the velvet touch  
Of warm, moist fingers holding yours so tight;  
You do not prize this blessing over-much;  
You almost are too tired to pray tonight.

"But it is blessedness! A year ago I did not see it as I do today.  
We are so dull and thankless and too slow  
To catch the sunshine till it slips away.  
And now it seems surpassing strange to me  
That while I wore the badge of motherhood  
I did not kiss more oft and tenderly  
The little child that brought me only good.

"And if, some night, when you sit down to rest,  
You miss the elbow from your tired knee,  
The restless, curly head from off your breast,  
The lisping tongue that chattered constantly,  
If from your own the dimpled hand has slipped,  
And ne'er would nestle in your palm again,  
If the white feet into the grave had tipped,  
I could not blame you for your heartache then.

"I wonder so that mothers ever fret  
At little children clinging to their gown;  
Or that the footprints when the days are wet  
Are ever black enough to make a frown.  
If I could find a little muddy boot,  
Or cap, or jacket, on my chamber floor;  
If I could kiss a rosy restless foot,  
And hear it patter in my home once more.

"If I could mend a broken cart today,  
Tomorrow make a kite to reach the sky—  
There is no woman in God's world could say  
She was more blissfully content than I.  
Cut, Oh! the dainty pillow next my own  
Is never rumpled with a shining head,  
My singing birdling from its nest has flown—  
The little boy I used to kiss is dead!"  
—Clipped (author's name not given).

**RESOLUTIONS ON THE LEAVING OF REV. WAUGH**

The following resolutions were adopted by Coghill Baptist Church of McMinn County Association on September 9, 1928:

Whereas, Rev. Frank M. Waugh has been pastor of this church for eleven and a half years and has now resigned and is going away from us to attend the seminary at Louisville, Ky.; and

Whereas, he has done a great work for our church, our community, and for our sister church at Wetmore, having baptized into the churches more than 500 converts and received

into membership in all more than 500 people; and

Whereas, in his going away from us we feel that we are losing a great pastor, friend and counselor, and a true man of God, sound in the faith and true to the Bible; therefore, be it resolved:

1. That we extend to him our love, respect, and appreciation for his loyal, faithful services, and for his zeal for the salvation of the lost and enlistment of the Christians.

2. That we pledge him our continued friendship, interest, and co-operation in his new work.

3. That we feel that we have lost a faithful servant and a true friend to all of us, our church and community.

4. That these resolutions be spread upon the minutes of the church, a copy furnished to him and a copy sent to the Baptist and Reflector for publication.

R. L. Brown, Chairman.

**MEMPHIS PASTORS**

Bellevue: R. G. Lee. Proximities of Calvary; Up a Tree. SS 1166, BYPU 181, for baptism 2, baptized 3, by letter 4, prayer meeting 323.

First: A. U. Boone; J. R. Black, associate pastor. The Eagle Life; Marred and Made Again. SS 944, for baptism 3, by letter 1.

Temple: E. F. Campbell. The Bleeding Vine; Paul's Warning to the Church. SS 821, BYPU 134.

LaBelle: E. P. Baker. The Every-Member Canvass; The Sin of Omission. SS 502, BYPU 172, by letter 5, by statement 1.

Speedway Terrace: J. Norris Palmer. Pressing Toward the Mark; What Will You Do for Jesus, George Baird. SS 394, BYPU 116, for baptism 2, baptized 1, by letter 1, professions 2.

Seventh Street: I. N. Strother. Doing Right; The Greatest Disease in the World. SS 331.

Highland Heights: E. F. Curle. The Body of Christ; Ownership and Stewardship. SS 303, BYPU 117, by letter 1.

Boulevard: J. H. Wright. How to Be Forgiven; The Man Who Prayed and Was Answered. SS 278, for baptism 1, by letter 4.

Calvary: J. A. Barnhill. The Salt and the Light; The Prodigal Prince. SS 260, BYPU 40.

Hollywood: J. R. Burk. Threefold Responsibility; The Prodigal Son. SS 241, BYPU 130, by letter 2, prayer meeting 75.

Merton Avenue: E. J. Hill. The Parable of Leaven; The Believer's Inheritance. SS 211, BYPU 90.

Italian Church: Joseph Papi. Working Together. SS 64.

Forest Hill: E. P. Poag. The Active Essentials and Fundamentals of Christianity; Digging Out the Stopped-Up Wells. By letter 1.

Eudora: J. E. Bell. What Is Faith? Our Substance.

**KNOXVILLE PASTORS**

Bell Avenue: J. Harvey Deere. The Kind of a Church Jesus Does Not Like; The First Rainbow. SS 1060, BYPU 166, by letter 1.

Broadway: Dr. Byron Smith. The Law of the Spiritual Harvest; Joy Bells. SS 779, BYPU 50, by letter 3.

Fountain City, Central: Leland Smith. Supreme Contrasts; Sin, Forgiveness, Joy. SS 473, BYPU 134, for baptism 1.

South Knoxville: J. K. Haynes. Pillars of Faith; Season of Refreshing. SS 405, BYPU 118.

**CHATTANOOGA PASTORS**

First: Dr. John W. Inzer. A Vision to Match Our Opportunity; The Final and Absolute Test of Christianity. SS 1280, BYPU 101, by letter 4.

Highland Park: J. B. Phillips. Christ's Command to the Church to Clean Up; What Is the Gospel and What Is Preaching the Bible? SS 630; additions 2.

Avondale: D. B. Bowers. Is It Nothing to You? The Lily of the Val-

ley. SS 500, BYPU 97, by letter 2. St. Elmo: L. W. Clark. Standing in the Breach for the Lost; Behold the Lamb of God. SS 462, BYPU 93, by letter 1.

Northside: R. W. Selman. Getting Things from God; What Will Be Your Epitaph? SS 427, by letter 2. Tabernacle: J. P. McGraw. Calvary Miracles; Brother Dawes supplied. SS 400.

East Chattanooga: J. N. Bull. The Love That Gave Jesus to Save; Justification by Faith. SS 382, by letter 2.

Ridgedale: R. L. Baker. E. A. Spencer, Can I Know I Am Saved? SS 357, by letter 3, for baptism 6, baptized 12.

Central: A. T. Allen. The True Optimism; The Divine Springs. SS 350, by letter 1.

Calvary: W. T. McMahan. Home. SS 269, BYPU 74, by letter 4, for baptism 2.

Eastdale: J. D. Bethune. The Church Compared to a Building; Love for the Church. SS 183, BYPU 60.

Oak Grove: Geo. E. Simmons. Selling Out; The Great Divide. SS 155, BYPU 85.

Red Bank: Brother Griffith. J. W. Christenbury. BYPU program.

Edgewood: S. W. Lord. The Good Samaritan; Psalm 23. SS 92.

Ooltewah: A. G. Frost. A Glorious Church; David's Rathens. SS 86, BYPU 21.

Concord: M. F. Ewton. L. S. Ewton. Revival services. For baptism 3.

**NASHVILLE PASTORS**

Judson: R. E. Grimsley. Back to Bethel; The Great Day. SS 550.

Eastland: John A. Wray. The Where and What of Special Duty; Program by Intermediate Department. SS 477, by letter 4.

**OTHER PASTORS**

Etowah, First: A. F. Mahan. The Blood; The Refuge. SS 525, BYPU 108.

Lenoir City, First: W. C. Creasman. The Wounded Christ; The Call of Mercy. SS 306, BYPU 68, for baptism 12, professions 13.

Harriman, South: G. T. King. The Temptation of Jesus; Walking Worthily. SS 147, BYPU 41, by letter 2, for baptism 1, baptized 2.

Inskip: W. D. Hutton. What Must We do? We Are Not Our Own. SS 117, BYPU 70, by letter 4, prayer meeting 43.

Jack, seven, and Charlie, eleven, were watching their mother skim a pitcher of milk. After several min-

**Baptist and Reflector**

(Continuing the Baptist Builder)

Published by the EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION  
O. E. Bryan, Cor. Secretary and Treasurer.

**BOARD OF MANAGERS**  
W. F. POWELL, Chm. F. N. SMITH  
L. S. EWTON F. J. HARRELL,  
R. E. GRIMSLEY S. P. MARTIN  
J. J. HURT S. P. DeVAULT

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

Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.

Advertisements—Rates and other information upon request.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$1.50 payable monthly or quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

Send all remittances to the Baptist and Reflector, 161 Eighth Ave., N., Nashville, Tenn.

utes the older boy said: "Mother, why is it that the cream comes to the top of the milk?"

Without giving his mother a chance to answer, Jack exclaimed: "Because, don't you know, if the cream would stay at the bottom, people couldn't skim it off!"—Exchange.

**SANDERS**  
**Fireproof Storage**  
Local and Long Distance Hauling.  
Office and Warehouse 129 8th Ave., N., Nashville.  
SANDERS TRANSFER AND STORAGE COMPANY

**EARN EXTRA MONEY**  
Wouldn't you appreciate an opportunity to make extra money in your spare time? Individuals and church societies and other organizations everywhere selling our specially prepared CHRISTMAS dollar box assortment earn this extra money. You can do the same. Get started right away. Write today for complete information.  
THE ALMANAC COMPANY OF NEW YORK  
6 Varick St., Dept. "P. R.," New York City.

**Church and Sunday School Furniture**  
Send For Special Catalogue  
**The Southern Desk Company,**  
Hickory, N. C.

**When the West Was Young**  
**FREE!** Boys and girls, young people and old, are enjoying this thrilling story from the editor's pen. Now everyone may read it. Just a few minutes' work Sunday morning or at any other time, and it is yours.  
**SEND US 4 NEW SUBSCRIPTIONS AND \$8.00 TO PAY FOR THEM AND THE BOOK IS YOURS FREE!**

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

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

**WOMAN'S MISSIONARY UNION**

President .....	Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
Treasurer .....	Mrs. J. T. Altman, 1534 McGavock St., Nashville
Corresponding Secretary .....	Miss Mary Northington, Nashville
Young People's Leader .....	Miss Victoria Logan, Nashville
W. M. S. Field Worker .....	Miss Wilma Bucy, Nashville
Young People's Field Worker .....	Miss Cornelia Rollow, Nashville
Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.	

**IMPORTANT NOTICE**

Send your name at once to Mrs. Frank Nicholson, Columbia, and tell her when you will arrive in that city. Bed and breakfast will be furnished free. Play fair and write today.

**MISSION STUDY AT THE CONVENTION**

Miss Wilma Bucy will teach her own book, "Why and How of the W. M. U.," in Columbia each morning at 8:30 and in the afternoon at 3:00. This is a real opportunity for our leaders.

On Wednesday evening at 5:30 the mission study banquet will be given for those who hold the second official seal. It is hoped there will be a larger number present at this "African Banquet."

Mrs. McMurray of Nashville will be toastmistress.



**MRS. R. L. HARRIS**  
Who will preside at the W. M. U. Convention at Columbia.

**THE RUBY ANNIVERSARY BANQUET**

Do you like banquets? Of course you do, for banquets mean good eats, a good program and a good time. You will be glad to know, then, that one of the big events at the convention at Columbia will be a Ruby Anniversary banquet. Indeed we are going to try to make it the very biggest and best event of the convention, as it should be, since this is our Ruby Anniversary convention. What are we going to have? Well, you will have to just come and see, for we cannot tell it all ahead of time. There will be surprises and thrills, fun and good fellowship, interesting things and inspiring things, all the way through. The Columbia people have secured a lovely hall in which the banquet is to be held, and promise good eats, beautiful decorations, and everything else that goes along with a banquet. As for the program, there will be music and toasts, before-dinner speeches and after-dinner speeches, tableaux and the cutting of a birthday cake. But there! I must not tell it all or you won't be surprised and thrilled when the time comes. I must tell you, however, that Miss Mallory will give the chief address of the occasion. Now, I know you want to come! The good part about it is that you can come,

for everybody is invited and everybody will be welcomed. Perhaps you have never been able to qualify for the mission study banquet, but you can come to this banquet without any mission study seals or anything else but the price of a plate.

Come to Columbia! Enjoy the whole convention! Stay for the Ruby Anniversary banquet! You cannot afford to miss it!—Mrs. C. D. Creasman.

**MISSION STUDY BANQUET PROGRAM**

Subject, "What Manner of People Are They?"

Ivory tusks, glittering diamonds, the fruit of the palm oil tree, bracelets of brass, cattle kraals, mud huts and the inevitable tattoo will throng the air waves Wednesday evening, October 31st, as the mission study hour unfolds. The occasion will be the broadcasting of an all-African program by the mission study hour as a tribute to an increased interest in this year's study of Africa.

The program will be broadcast through station AFRICA (472-9-1230), beginning at 5:40 p.m.

5:40—Early Accounts, Their Occupations, Arts and Dwellings.

5:50—Their Languages and Governments.

6:00—Their Religious Beliefs.

6:10—The New Woman.

6:20—Our Part.—Mrs. William McMurry.

**HOLSTON W. M. U. QUARTERLY MEETING**

The Holston Association held its regular quarterly meeting at the Greeneville Baptist Church. Miss Olive Edens, who sails on October 22nd for Africa, gave a most interesting talk on her work. Mrs. R. L. Cowan, superintendent of Knox County, was also an honored guest and gave an inspiring address.

In the business session it was voted to give memorials in honor of our present superintendent and her predecessors. Much interest was manifested in Baptist honor day, and the Holston W. M. U. decided to do their part in paying the debt on the Home Mission Board.—Mrs. H. F. Yost, Secretary.

**KNOX COUNTY Y. W. A. HOUSE PARTY**

The Knox County Y. W. A. had its first house party September 29th and 30th at Sunshine, thirty-two miles from Knoxville.

The place selected was an ideal one for such an occasion. The mountains surrounding the hotel made our meetings more impressive than they would have been otherwise.

Ten different churches of Knox County were represented. Forty girls and counselors were present, and it turned out to be a Ruby Anniversary meeting, after all.

We stayed at the Smoky Mountain Inn. It has the most beautiful dining room in this section of the country. It is very large and has a wonderful fireplace, made of large stones, around which we gathered to have one or two of our services, the weather being so cool that we had to have a fire. Every one seemed to be having such a good time, especially while in this beautiful room.

On Saturday night after supper stunts were given. This lasted for an hour or so, after which we had vesper service, led by Mrs. Walker of Island Home. This was a very impressive service.

Sunday morning early morning watch was held on the side porch

in the sunshine. The view from this place was wonderful.

At ten o'clock half an hour was given to open discussion of problems and plans for the future. Following the discussion, Miss Laura Powers taught the Sunday school lesson.

After the chicken dinner Mrs. Roy Shipley had charge of the afternoon devotional service. Each girl was then given the opportunity to give her impression of the house party.

Every one returned to Knoxville after having renewed her Y. W. A. spirit and enthusiasm. We are so grateful to our counselor, Mrs. Roy Shipley, who helped much to "put this over." She makes an ideal counselor for us.—Elizabeth Hoskins, Knoxville.



**MRS. A. F. BURNLEY**  
Who will welcome guests to Columbia.

**Y. W. A. TRAINING SCHOOL AT UNION UNIVERSITY**

Miss Cornelia Rollow and I had the privilege of spending a week on Union campus in the interest of the College Y. W. A. which is functioning in a fine way this year with Miss Elizabeth Hamlin as president; Miss Martha Cross, vice president; Miss Mary Baker, secretary; Miss Ruby Sandifer, treasurer; and a splendid array of committees.

From 6:30 to 7:30 we had mission study classes every evening. Miss Rollow taught Y. W. M. Methods and I taught the foreign mission book, "Friends of Africa." We had a good attendance at both classes. Intermingled with study, we had our good times together, "peppy" songs, etc., and new friendships were made and old friendships renewed.

We are grateful to Union for the splendid hospitality shown us, and we trust that the Y. W. A. may continue to grow and mean what it should mean for Him on the college campus.—Victoria Logan.

**MAURY COUNTY W. M. U.**

The Maury County W. M. U. held its regular quarterly meeting at Holston on Thursday, October 11th.

Miss Mai Jordan gave the morning devotional. Her remarks in connection with the Scripture lesson gave us new zeal and courage in our great undertaking this Ruby Anniversary year.

The Rev. Mr. Smith, pastor of Hohenwald Church, further emphasized



**MRS. C. D. CREASMAN**  
Who will be toastmistress at the Ruby Anniversary Banquet.

our ability to "lengthen-strengthen" as he spoke of the situation on the field, presenting same as a challenge to our organization.

The pastor of the hostess church, Rev. J. D. Sullivan, gave us a most sincere welcome for his people and paid marked tribute to the service of the W. M. U.

The gist of the superintendent's talk was a plea for our best for Jesus, and one of the young ladies of the audience sang most beautifully as a solo, "Give of Your Best for the Master," accompanied by Mrs. W. L. Trout.

Mrs. J. D. Sullivan gave a helpful devotional, which was followed by a talk from the Rev. J. E. Hite, pastor of Mt. Pleasant Church, both he and Mrs. Sullivan leading the thoughts of the audience to a desire for deeper spirituality and a stronger determination to apply our watchword of the year.

Mrs. W. E. Smith gave a most encouraging survey of the plans for increasing our forces as related to individual societies.

Much enthusiasm was expressed in regard to the state W. M. U. convention which meets in Columbia on October 30-31 to November 1st. The women throughout Maury County Association are praying and planning for a great meeting and anticipate with joy the opportunity to welcome our women of the entire state to beautiful Maury County.

**THE CONQUEROR**

Two boys were in a schoolroom together and exploded some fireworks. One denied it. The other, Ben Christie, would say nothing, and was severely flogged for his obstinacy. When they were alone again, the real offender asked, "Why didn't you deny it?"

"Because you said you didn't, and one of us must have lied."

The other's heart melted. Ben's moral gallantry subdued him. When school reassembled he marched to the teacher's desk and said, "Please, sir, I can't bear to be a liar. I let off the squib." And he burst into tears. The master's eyes glistened, and the undeserved punishment he had inflicted on the innocent boy smote his conscience. Hand in hand with the guilty one, as if they were both joined in the confession, he walked to where young Christie sat and said aloud, "Ben, lad, he and I beg your pardon. We are both to blame."

The school was hushed and still for an instant, for an act true and noble had been done. Then the loud shout of the scholars filled the teacher's eyes with something behind his spectacles which made him wipe them before he sat down again. —Sunday School Advocate.

**CREEDS**

It is true that Baptists have a creed, as is true of every other man, or denomination, who believes anything. Whatever a man believes is his creed, whether spoken or written. Those among us who do not believe in creeds should join the Campbellites and be at liberty to believe anything, everything, or nothing. Mr. Campbell wrote:

"We have all sorts of preachers, preaching all sorts of doctrine." Those who cry out against creeds are usually those who need them most. It is a creed that makes Baptists. One is a Baptist because he believes certain Scriptural teaching. When he ceases to believe this, he automatically ceases to be a Baptist and should have the candor and courage to withdraw from their fellowship, even if the pay check does stop. Unfortunately, those who object most to a creed are those who need one most.—The American Baptist.

**LOOK ON THE LABEL. IF YOUR SUBSCRIPTION EXPIRES NOV., 1928, SEND US YOUR RENEWAL TODAY WITHOUT WAITING FOR US TO NOTIFY YOU.**

**PROGRAM OF THE TENNESSEE W. M. U. CONVENTION,  
COLUMBIA, OCTOBER 30 TO NOVEMBER 1**

Young People's Session, Tuesday, October 30, 7 P.M.

Miss Victoria Logan, Presiding.

- Hymn—"O Zion, Haste."
- Prayer—Miss Cornelia Rollow.
- Devotional—Miss Jaqueline Senter, Jackson, Tenn.
- Welcome—Miss Alma Reed.
- Response—Shelbyville R. A.
- Solo—Miss Violet Ward, Columbia.
- Report of State Y. W. A. house party at Tennessee College by Miss Pauline Groner, Knoxville.
- Report of State G. A. house party.
- Special music.
- "Days at Tennessee College," by students.
- Missionary Message—Senor Victor Stavinsky, Brazil.
- Closing prayer.

**Wednesday Morning**

- 8:30—Mission Study Class, "Why and How of the W. M. U.," taught by Miss Wilma Bucy.
- 9:30—Hymn, "The Kingdom Is Coming."
- Prayer—Dr. F. G. Lavender, Columbia.
- Devotional—"Enlarge" Mrs. J. H. Snow, Knoxville.
- Welcome—Mrs. A. F. Burnley.
- Response—Mrs. Annie Folk Murphy, Nashville.
- Recognition of those present forty years ago, visitors and wives of new pastors.
- Minutes of the W. M. U. Convention of 1888 read by Mrs. Henderson Baker, Nashville.
- A Message from Our President.
- "Let Us Consider Together," Miss Northington, Mesdames Todd, Roberts, Marshall and superintendents.
- Address—"Facing Forward at Forty," Mrs. C. D. Creasman, State Ruby Anniversary Chairman.

**Afternoon Session**

- 1:15—Devotional, "Spare Not," Miss Margaret Buchanan, Blue Mountain, Miss.
- Business.
- "The Ruby Anniversary and Our W. M. U. Specials," Miss Willie Jean Stewart, Nashville.
- "Information Brings Inspiration," Dr. John D. Freeman, Nashville.
- Demonstration by children from the Orphanage.
- 3:00—Mission Study Class and Conferences.
- Mission Study Class—Miss Wilma Bucy.
- Young People—Misses Logan and Rollow.
- Personal Service—Mrs. Charles Thompson.
- Treasurers—Mrs. J. T. Altman.
- Ruby Anniversary Chairmen and Superintendents—Mrs. C. D. Creasman and Miss Northington.
- 5:30—Mission Study Banquet.

**Wednesday Evening**

Mission Study Banquet.

Mrs. William McMurry, Toastmistress.

- Subject—"What Manner of People Are They?"
- Program will be broadcast through Station AFRICA (472-9-1230), beginning at 5:40 p.m.
- 5:40—Early Accounts, Their Occupations, Arts and Dwellings.
- 5:50—Their Languages and Governments.
- 6:00—Their Religious Beliefs.
- 6:10—The New Woman.
- 6:20—Our Part.

**Wednesday Evening Session**

Missionary Rally.

- 7:00—Devotional, "Lengthen," Miss Kathleen Mallory, Birmingham.
- Address, "Witnessing in Samaria," Miss Emma Leachman, Atlanta.
- "Story of the Ivory Coast," Miss Susan Anderson, Africa.

**Thursday Morning**

- 8:30—Mission Study Class.
- 9:30—Devotional, "Strengthen," Mrs. W. F. Powell, Nashville.
- "Winning Through Our Special Offerings," Mrs. R. L. Cowan, Knoxville.
- Listen to the calls for the Lottie Moon offering—
- From South America—Miss Victoria Logan.
- From South China—Mrs. George Leavell.
- From North China—Mrs. Ullin Leavell.
- From Africa—Miss Susan Anderson.
- Address, "The Kingdom Is Coming," Miss Kathleen Mallory.

**Afternoon**

- 1:15—Hymn—Prayer—Business.
- "Shining for the Master," Dr. O. E. Bryan.
- "Stay on the Task," Miss Emma Leachman, Atlanta.
- 3:30—Conferences and Mission Study Class.
- 5:30—Ruby Anniversary Banquet, Mrs. C. D. Creasman, toastmistress, presiding.

**Thursday Evening**

Parrish House.

Mrs. C. D. Creasman, Toastmistress

- 7:00—"Welcome Song," Columbia G. A.'s.
- "Then and Now," Mrs. Albert E. Hill.
- Song, "Forty Years Ago."
- Reading, "Forty Years to Come."
- "Reminiscences of Forty Years."
- Pictures—"Things Past, Things Present, and Things to Come."
- "The Pictures That Hang on Memory's Wall," Mrs. A. F. Burdley.
- "The Sparkle of Seven Rubies," Mrs. Hight C. Moore.
- "The Light of a Torch," Miss Mary Northington.
- "Keep the Torch Burning," Miss Victoria Logan.
- "A Birthday Cake."
- "Forward," Miss Kathleen Mallory.

**NEW BOOKS  
REVIEWED**

**The Family of God and New Testament Churches.** By H. A. Smoot. Published by The Egyptian Press, Marion, Ill. 30 cents postpaid.

This little book deals with the much-discussed question of the relation between the church and the kingdom of Christ. It is well written and comes bound in neat card-board. It is filled with sane arguments for saying and the church members, between the kingdom as a spiritual reality and the church as a spiritual entity within the kingdom. The points made in the discussion are ably supported by scriptural references and the exposition of the Scriptures used are good and logical. Our people will find it a very helpful tract for use in their study of the church and problems related thereto.

**The Cruise of the Sally Ann.** By Edward P. Hendrick. Published by the L. C. Page Co., Boston, Mass. \$1.75.

This is another splendid story for boys and girls. It will be especially pleasing to boys who love adventure, who love and admire a square deal and who have had any experience with Boy Scout work. In the story two boys of New England build for themselves a small yacht and when school is out start on a coastal expedition to Penobscot Bay, Maine. On their way they are caught in a storm, rescue a little boy who is adrift in a small skiff, have the boy stolen from them by kidnapers, and ultimately regain the boy. They return to their home and later start on another effort to reach the desired goal, discover a wrecked steamer, run upon the kidnapers, who are also counterfeiters, and have other thrilling experiences while assisting the Federal officers in capturing these criminals. The story is free from offensive language or any play upon evils that might lead youths astray in their thinking. It is well written and contains some splendid illustrations.

**Paul and the Intellectuals.** By A. T. Robinson. Published by the Baptist Sunday School Board, Nashville, Tenn. \$2.00 net.

This volume contains the Stone Lectures delivered before Lane Theological Seminary in 1927. It deals with Paul's first fight against Agnosticism as presented in the epistle to the Colossians. In his usual vigorous way Dr. Robertson attacks the various theories of the Gnostics and proves from Paul's works that his Christology and all other fundamental teachings about Christ were his before he had come into conflict with the Gnostics. He presents an account of the rise of the heresy in the Lycus Valley and then presents Paul's answer to the Gnostics through a splendid exposition of the epistle section by section. Critical examination of the Greek text is pre-

ented and his arguments are supported by numerous quotations from other books of the Bible as well as from various historical and theological sources. The volume is a splendid addition to the long list of books from the pen of this able writer.

Follow with rev'rent steps the great example  
Of Him whose holy work was "doing good;"  
So shall the wide earth seem our Father's temple,  
Each loving life a Psalm of gratitude. —Whittier.

OVER-RUNS AND MILL ENDS  
**SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU**  
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.  
MONAGHAN MILL STORE, Dept. A., Greenville S. C.  
"Textile Center of the South"

**Kellam Cancer Hospital**

Incorporated

1617 W. Main St. RICHMOND, VA.

We cure Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium or Serum.

I have personally known of a number of cases of cancer that have been cured at the Kellam Cancer Hospital. The Kellams can and do cure Cancers.

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



**Cheeks Fairly Bloom with New Beauty**

**New kind of face powder makes skin petal-smooth**

A wonderful new way of making Nadine Face Powder gives this old favorite extra fineness, wonderful silken-smoothness such as only the costliest powders could give you heretofore. By this new process, Nadine gives you all the virtues a face powder can possess at any price!

Smooth Nadine on your cheeks—feel it softly caress your skin—see your complexion fairly bloom with new loveliness—note how it clings, softly as a feather! This marvelous experience is yours the very first time you use Nadine. And as the days pass, you'll notice how Nadine keeps your skin fine in texture, soft, beautiful. Nadine resists perspiration remarkably—never cakes like ordinary powders do. Like rare incense, Nadine's lingering fragrance surrounds you with an aura of alluring perfume.

Ask for the new Nadine today at your favorite toilet counter. Four perfect blending tints—white, flesh, pink, brunette. Priced at 50c but equal in value to any dollar powder you ever tried. Use Nadine once—you'll never be satisfied with any other.

## AMONG THE BRETHREN

By FLEETWOOD BALL

The revival which has just closed at Clinton, Miss., was signally successful. There were 125 additions to the church. Dr. W. J. McGlothlin of Greenville, S. C., assisted the pastor, Dr. B. H. Lovelace.

Rev. Elihu Martin of Huntingdon has resigned as pastor of Enon Church, near that place, after having served as pastor successfully several years.

Rev. D. A. Ellis of McLean Boulevard Church, Memphis, is assisting Rev. W. R. Pettigrew in a revival at Springfield, which began last Sunday. Charles Shucraft of Johnson City is ably leading the music. The interior of the church has lately been remodeled.

Dr. Len G. Broughton of Jacksonville, Fla., is assisting Rev. Andrew Potter in a revival in First Church, Enid, Okla., which it is hoped will literally stir that entire city. He has recently declined a call from First Church, St. Joseph, Mo.

The last report from the revival in Nogales Avenue Church, Tulsa, Okla., in which Evangelist M. G. Leaman and Singer W. J. Ramsey are assisting Rev. Grover Cleveland, recorded 75 additions and the meeting going with great spiritual power.

There were 56 additions, 32 by baptism, in the meeting which just closed at Trinity Church, Oklahoma City, Okla., in which the pastor, Dr. F. S. Porter, was assisted by Evangelist J. W. Kramer of Denver, Col., and Singer D. R. Wade.

The churches at Bernice, La., and Leesville, La., lose their pastors, Revs. R. L. Cook and L. R. Morgan, respectively, by resignation. Their future plans have not been disclosed. The First Church, Biloxi, Miss., has called Rev. S. G. Posey of Coliseum Place Church, New Orleans, La., and it is believed he will accept.

Dr. R. P. Mahon of the Baptist Bible Institute, New Orleans, La., says: "I am for Hoover for President and expect to vote for him in the November election."

Evangelist Charlie Taylor and party have just closed an evangelistic campaign at Bastrop, La., resulting in 105 additions to the Baptist Church of which Rev. H. M. Bennett is the happy pastor.

Rev. W. A. Bowen of Hope, Ark., has the assistance of Dr. F. F. Gibson of Walnut Street Church, Louisville, Ky., in a revival at that place. Hope is Dr. Gibson's boyhood home.

The church at Wilmot, Ark., loses its pastor, Rev. W. O. Taylor, who has resigned. He also gives up Parkdale Church. They hope he will not leave Arkansas.

A revival will be held in the First Church, Galveston, Texas, beginning Sunday, November 25th, in which Dr. John Jeter Hurt of the First Church, Jackson, will do the preaching. And, following his habit, it will be of the very strongest type.

Rev. W. A. West of Bemis succeeds Rev. C. E. Azbill of Jackson as pastor at Spring Creek, near that place, and will preach there twice a month. And they will hear mighty good preaching.

Rev. W. E. Neill of Ruston, La., is to assist Rev. R. A. Morris in a revival at Anna, Ill., beginning November 17th, and continuing two weeks.

Rev. R. L. Rogers of Lexington has accepted the care of Mt. Gilead Church, near Bargerton, succeeding Rev. W. O. Depriest of Bemis.

Rev. Millard A. Jenkins has just concluded a revival in the First Church, Abilene, Texas, of which he is pastor, resulting in 113 additions. Brother Jenkins has been pastor thirteen years.

Last Sunday Rev. G. C. Ivins of Brownwood, Texas, began his pastorate with the First Church, Goldthwaite, Texas.

C. H. Ward and wife have resigned their positions as assistants to the pastor of the First Church, Mexia, Texas, and have accepted similar relationships with the First Church, Galveston, Texas.

The First Church, Amarillo, Texas, Dr. G. L. Yates, pastor, has decided to construct a half-million-dollar house of worship and educational building.

Inspirational meetings preparatory to a revival will be conducted at Boulevard Church, Memphis, beginning Monday, October 22. Various pastors throughout the city have been invited to preach by the pastor, Rev. J. H. Wright, who will announce later definite plans for the revival.

It will sadden his hosts of friends in Tennessee to learn that Rev. R. A. Lansdell of Richmond, Va., has been compelled to enter the Baptist Hospital at Lynchburg, Va., for treatment.

At the end of the first week in the revival in the First Church, Roanoke, Va., in which the pastor, Rev. W. C. Boone, is being assisted by his father, Dr. A. U. Boone, of Memphis, there had been 20 professions and 20 additions and the revival spirit at high tide.

Dr. T. D. Brown of the faculty of Ouachita College, Arkadelphia, Ark., supplied at both hours last Sunday the pulpit of Bellevue Church in the absence of the pastor, Dr. R. G. Lee. For more than four months last summer Dr. Brown was supply pastor of the church.

Jack W. Gates, one of the most active laymen in Memphis, a member of Union Avenue Church, spoke last Sunday at 11 o'clock in the pulpit of Prescott Memorial Church, Normal, of which Rev. J. H. Oakley is the wide-awake pastor. The address was a great blessing to the church.

Rev. C. A. Owen of Monroe, Ga., beloved in Tennessee, began a revival last Sunday in the First Church, Aiken, S. C., of which Rev. P. J. McLean is pastor. John D. Hoffman of Atlanta, Ga., will lead the singing.

Dr. A. J. Holt, whose name is a household word among Tennessee Baptists, writes: "Within ten days have met with 100 Baptist preachers, not one of whom is for Al Smith; not one Baptist I have met is for him."

Mrs. Nancy Walker, aged 79, died Saturday night at her home in Chesterfield. She was a devout Christian and a loyal member of Union Church. Verily, she has entered upon a rich, heavenly reward. Largely attended funeral services were conducted Sunday afternoon at 1 o'clock in Union Church by the writer.

Rev. C. H. Mount, a Tennessee product, entered upon his duties as pastor of Augusta Road Church, Greenville, S. C., on October 7th. He began a revival with that church last Sunday, doing the preaching himself.

Evangelist W. M. Vines of Greenville, S. C., is soon to hold a revival in the First Church, Franklin, Ky., and from there he goes to the First Church, Danville, Ky. He has engagements calling for his time solidly until January 1, 1929.

Rev. J. A. Bonner has been chosen assistant pastor of the First Church, Hopeville, Ga., of which Dr. B. J. W. Graham is pastor. This is the Orphans' Home Church of Georgia.

By THE EDITOR

L. B. Cobb of Union University writes to say that he is now located in Lyon, Miss., where he is pastor of their church and of the Jonestown church. Additions at both places the first preaching days. He was with these churches a year ago during their revivals. We hate to lose him from our midst, but rejoice over his good work.

Miss Olive Edens of Ashland, Ky., sends an expression of appreciation for the paper and asks us to change her address to Abeokuta, Nigeria, W. Africa, where she goes to resume her work as missionary.

When Hoover rose to make his acceptance speech, the audience sang "America." When Smith rose to make his, the band played the "Side Walks of New York." That tells the whole story.

R. F. Stokes, aged 74, surrendered his commission as a minister of the gospel and went before the Commander in Chief a few days ago from his home in Texas. For more than fifty years he had preached in Mississippi and Texas and had retired only four months when he was called from his home in Beaumont, Texas, by the hand of death.

A Roman Catholic boasted on the streets of Nashville last week that his church has nine million Catholic votes already lined up for Smith. Evidently his figures are like all others they put out, grossly exaggerated.

Mrs. George W. Truett of Dallas, Texas, is chairman of the Democratic Woman's Hoover club of that city. Thus is answered the malicious falsehood circulated against the honored president of our Southern Baptist Convention, to the effect that he was influencing votes for Smith.

Editor Cody of the Baptist Courier was greatly cheered recently by receipt of a telegram from Moderator A. L. Parks of York Association, in which was sent a resolution adopted by the association reading as follows: "Resolved, That this association guarantees to you a new subscriber for every one you lose by reason of your stand on the prohibition question." And it warmed the editor's heart!

Rev. and Mrs. W. Oscar Blount of Houston, Texas, announce the birth on October 14th of Martha Ann Blount. Brother Blount was formerly pastor in Mississippi. Mrs. Blount is remembered by our people as Miss Louise Foreman. Our heartiest congratulations to parents and the little lady.

Tabernacle Church of Chattanooga began its fall revival last Sunday with W. T. McMahan doing the preaching and J. Harry Elliott leading the singing. Pastor J. P. McGraw asks for united prayer that they may have a glorious meeting.

Miss Martha Tull, daughter of S. E. Tull, pastor of First Church, Pine Bluff, Ark., is now a student of Peabody College. Her credits from Ouachita College, Arkansas, were recognized in full by our great institution in Nashville.

Brother Albert Rosoff and his son, Daniel, have been in Nashville for a few days doing some work among their kinsmen after the flesh and among their spiritual kinsmen as well, for they are converted Jews. Many of our people heard them during the convention in Chattanooga where they sang. Pastors wanting an inspiring service should engage them. The father is a great singer, and the son a splendid preacher of the gospel.

Pastor W. H. Moore of Kinston, N. C., reports a great revival with his church. Carl Bassett of Los Angeles did the preaching which resulted in a number of professions.

When the Raskob-Republican maneuver on prohibition failed, his colleagues raised the "intolerance" cry, and now the land is resounding with it. Prohibition is the issue, not religion, so let us keep it in mind when we vote.

Did you forget to take your State Mission-Orphanage offering? You have a few days left. Do not let them pass without entering this great movement.

"We can easily understand how men can differ on the religious issues raised, but what we cannot understand is that, since the issue has been raised, honest and intelligent men are not allowed to have their views on it, but are subjected to the vilest abuse that we have ever known in a political campaign."—Editor Cody in Baptist Courier.

Do not forget! It has not been long since Brazil elected a Roman Catholic president, and during his administration an effort was made to have the Catholic Church established as the state religion. This is not fiction; it is fact.

Dr. Carter Helm Jones of Second Church, Atlanta, Ga., has accepted the call of St. Charles Avenue Church, New Orleans, La. In his introduction to the city through the local press, he was reported as ridiculing the campaign against Smith as actuated by religious intolerance. Editor Tinnin of the Message says: "Dr. Jones is altogether too big a man to be guilty of anything so low and despicable as what is credited to him."

A. D. Foreman, Jr., has accepted the call of First Church, Gainesville, Texas. He is a son-in-law of Dr. L. R. Scarborough and the son of an honored layman who formerly lived in Nashville.

Dr. James B. Leavell has begun his twelfth year as pastor of First Church, Houston, Texas. On October 7th a great celebration was held in honor of the event.

The Appolonia Literary Society of Union University decided by a good safe majority at their meeting last week that Al Smith cannot be the next President of the country.

Little Rosa Josephine made an advent to the home of Pastor and Mrs. J. B. Tallant of Harriman. She came on October 18th and will be welcomed into the hearts of scores of friends over our state.

Dr. R. Kelly White of Belmont Church, Nashville, was called to the bedside of his father the first of the week. His father has been in a Norfolk, Va., hospital for treatment. Owing to illness of Pastor White, the editor supplied for him Sunday night.

After closing the tabernacle meeting with Rev. H. G. Finley, Sentinel, Okla., Rev. Wm. S. Dixon preached at Dill City, Okla., Weatherford, Okla., and Yukon, Okla. This is Brother Dixon's second meeting with Pastor Finley.

### BOX ASSORTMENTS

#### CHRISTMAS GREETING CARDS

24 Exclusive Christmas Greeting Cards and Envelopes for only \$1.00. Special price to Churches, Societies, etc. Engraved Business and Personal Stationery Agents Wanted. N. B. LASSITER, Manager, 404 Capitol Theater Building, Nashville, Tenn.

### CHURCH ARCHITECT

WELLINGTON J. H. WALLACE  
A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.  
167 8th Ave., N. Nashville, Tenn.

Bishop F. J. Harrell of Dyersburg was a visitor in the office Monday. He reports the work on their new house of worship progressing in a pleasing way.

—B & R—

The revival which has just closed at Ridgedale Church, Chattanooga, R. L. Baker, pastor, resulted in 50 professions and 20 additions by baptism.

—B & R—

R. M. Hickman, evangelistic singer, is assisting Pastor G. S. Gibson and the church at Tifton, Ga., in a revival meeting. He has just been with Pastor T. G. Davis and the church at Watertown in a gracious meeting in which Rev. A. F. Mahan of Etowah did the preaching.

—B & R—

We have received minutes of Gibson County Association in which a memorial to Brother W. D. Davis, whose death occurred the second of October immediately following the meeting of the association, Brother Davis has been treasurer of the association since its birth, and his going will be a great loss to the asso-

ciation and community. Brother J. W. Haynie of Milan is clerk of this association and has been asked to act as treasurer also until the next associational meeting. All funds shall be sent to him.

—B & R—

Brother Thomas E. Glass of Brownsville died October 13th at a ripe old age. He was one of our greatest laymen of the generation now almost all gone from us. Our sincerest sympathies go to his bereaved loved ones and to the entire brotherhood of his town.

—B & R—

Dr. H. P. Faunce has retired as president of Brown University and is succeeded by President Clarence A. Earbour of Rochester Seminary. The change in administration will become effective next June. Dr. Faunce has reached the age of seventy at which he automatically retires.

—B & R—

Dr. W. M. Vine and his singer, Mr. Maury Pearson, are in Franklin, Ky., in a revival meeting. They have been connected with the Home Board staff for some months, but now that it is

discontinued, they will do independent work. Dr. Vine's permanent address is 6 Pinckney Street, Greenville, S. C., and Brother Pearson's is 500 Norwood Street, Spartanburg, S. C.

—B & R—

Rev. W. M. Kuykendall, for years pastor of the church at Antioch, has resigned his work there and is now located in Nashville at 1608 Forest Avenue. Brother Kuykendall is ready for supply work, and any pastor wanting his services can reach him at the above address or call him by phone at 3-3849-W.

—B & R—

Rev. R. E. Morrison has just closed a revival meeting with Old Coldwater Church, in Marshall County, Miss., near Collierville, Tenn. There were 23 additions, 10 by baptism and 13 by letter.

—B & R—

"Clearly the United States under prohibition is making the greatest economic progress in its own annals or in the world."—Morris Shepherd, Senator from Texas.

Charles A. Lindburgh always does right on great moral decisions. He has now announced his purpose of supporting Herbert Hoover for the presidency. He has never failed to be on the winning side!

—B & R—

Brother Geo. W. Wilburn recently concluded a successful meeting at Trinity Baptist Church of Memphis, Rev. C. E. Myrick, pastor. There were eighty additions to the church, most of them being by baptism.

—B & R—

Tabernacle Church, Chattanooga, Rev. J. P. McGraw, pastor, is to begin a revival meeting soon, in which Rev. W. T. McMahan of Chattanooga will do the preaching.

—B & R—

Dr. George Leavell preached for Immanuel Church, Nashville, Sunday morning and for First Church, Nashville, at night. He and family left Monday for Houston, Texas, where they were given a hearty reception on Wednesday night. They are now on their way to Vancouver whence they sail November 1st for China.

## PUBLIC OPINION

### HOW TO USE THE BIBLE

When in sorrow, read John 14. When in doubt read John 7:17. When men fail you, read Psalm 27. When leaving home, read Psalm 121. If people seem unkind, read John 15. If you have sinned, read Psalm 51. When you want courage, read Joshua 1. When your faith is weak, read Hebrews 11. When in danger, read Psalm 91. When you worry, read Matthew 6:19-34. When you have the blues, read Psalm 34. When you are discouraged, read Isaiah 40. When God seems far away, read Psalm 139. When forgetful of blessings, read Psalm 103. When you are lonely or afraid, read Psalm 23. For Jesus' idea of a Christian, read Matthew 5. For Jesus' idea of religion, read James 1:19-27. For the Ten Commandments, see Exodus 20:1-7. For the secret of happiness, read Colossians 3:12-17. When growing hard or bitter, read 1 Corinthians 13. When you want rest and peace, read Matthew 11:25-30. For Paul's secret of happiness, read Colossians 3:12-17. If losing confidence in your fellows, read 1 Corinthians 13. When you want Christian assurance, read Romans 8:1-30. For Paul's idea of Christianity, read 2 Corinthians 9:5-15. For Paul's rules on how to get along with men, read Romans 12. For Jesus' idea of prayer, read Luke 11:13, Matthew 6:5-15. When you think of investments and returns, read Mark 10:17-31.—Courtesy Central Church, Memphis.

### THE HOLY SPIRIT

Mrs. F. L. Ingram at noon prayer meeting, Central Baptist Church, Memphis, May 19, 1927. She has spoken almost every Thursday for over two years.

"When Jesus was baptized of John in the river Jordan, there came from Heaven's blue what looked at first to be a tiny snowflake—nearer and nearer it came to the earth, and assumed the form of a dove, and hovered over the dripping locks of the Son of God, as He stood on the banks of the Jordan that day.

There have been granted unto the children of men but two such visible manifestations of the Spirit, and in all probability, this side of the grave, neither your eyes nor mine shall ever behold such a vision, nor our ears ever hear such a sound. You cannot analyze the Holy Spirit as a chemist would some substance in his laboratory, but each of God's children can feel His Power, and can enjoy the orchard fruits of His planting, for "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

The Holy Spirit came at Pentecost after a nine days' prayer meeting. Their hearts were in the

right attitude, for they had waited before God—moreover, they were of "one accord."

He does not come to you in all His Fullness unless your heart is right—as long as you have envy, malice, grudges, and ill feeling toward another, the Holy Spirit does not occupy His rightful place in your life.

The Holy Spirit is not an influence, but a Personality, therefore, we are told to grieve Him not. He is very sensitive to the presence of sin in our lives. We grieve Him by our failure to pray, and to submit to His guidance. We grieve Him by not permitting Him to take the things of God, and reveal them unto us. We also grieve Him by withholding our testimony for Jesus Christ, as it's so much needed during these days—"Quench not the Spirit."

The work of the Holy Spirit is so important, that God's word says, "Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world nor in the world to come."—Central Church, Memphis.

### WHAT OF THAT?

"Tired!" Well, what of that? Didst fancy life was spent on beds of ease, Fluttering the rose leaves scattered by the breeze? Come, rouse thee, while 'tis called today; Coward! Arise, go forth upon the way!

"Lonely!" And what of that? Some must be lonely; 'tis not given to all To feel a heart responsive rise and fall, To blend another life into its own; Work may be done in loneliness; work on!

"Dark!" Well, and what of that? Didst fondly dream the sun would never set? Dost fear to lose thy way? Take courage yet; Learn thou to walk by faith and not by sight; Thy step will guided be and guided right.

"Hard!" Well, and what of that? Didst fancy life one long holiday, With lessons none to learn and naught but play? Go get thee to thy task; conquer or die! It must be learned; learn it, then, patiently.

"No help!" Nay, 'tis not so! Though human help be far, thy God is nigh, Who feeds the ravens, hears His children cry; He's near thee, wheresoe'er thy footsteps roam, And He will guide thee, light thee, help thee home.

—Living Church.

### "I SHALL NOT WANT"

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

"I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."—Courtesy Central Church, Memphis.

### WHY THE BOLSHEVIKS HATE RELIGION

In order to protect the crops the Russian villagers organized a religious procession around the fields, in the course of which the priest calls in a loud voice to the enemies of the people:

Worms and grasshoppers!  
Mice and rats!  
Ants, moles and reptiles!  
Flies and horseflies and hornets!  
And all flying things that wreak  
Destruction. . . .

I for you in the name of the Saviour come on earth to suffer for men. I forbid you in the name of the all-seeing cherubim and seraphim who fly around the heavenly throne. I forbid you in the name of the angels and the millions of heavenly spirits standing in the glory of God. I forbid you to touch any tree, fruitful or unfruitful, or leaf or plant or flower. I forbid you to bring any woe upon the fields of these people!—Albert Rhys Williams, in "The Russian Land."

For blessings ever wait on virtuous deeds,  
And though a late, a sure reward succeeds.  
—Colgrave.

### DEACON BUMPUS

By R. M. Hickman



It is all right to heap coals of fire upon your enemies' head, but never use hot water.

That old saying, "Seeing is believing," is no longer true. Some things I see these days cause serious doubts to fill my mind.

It is safe to sail the "sea of matrimony" if your boat is seaworthy.

It is not necessary to store a bathing suit in a cedar chest. A moth always selects something sufficient for a square meal.

## MARY'S GOLDEN KEY

Elsie came in from school one afternoon with a scowl on her pretty, round face.

"What's troubling you, my dear?" inquired Cousin Maud, pulling on her gloves preparatory to going downtown.

"Oh, I get so tired the way the girls do with Mary Page," Elsie answered. "Just because Mary flatters 'em and tells 'em how lovely they are, they'll do anything for her. But she needn't think I don't see through her, because I do."

"But perhaps she means it. Some people do, you know," Cousin Maud said thoughtfully.

"Well, I don't believe she does," Mary answered, tossing her head.

Cousin Maud went on her way to town, and when she returned she found something to tell Elsie, who was curled up in a big chair.

"Wasn't it odd, Elsie," she began, "that when I went into the land office today to see Mr. Redfern, whom should I find but Mary Page? She had just come in, and he motioned me to wait, and I could not help hearing."

"Now what can I do for you, Miss Page?" Mr. Redfern asked, his tired face brightening at the sight of Mary's happy one.

"I came to you the very first, Mr. Redfern," Mary answered, "because I always know I can count on you to help. Our Sunday school class is trying to raise money to buy Bobby Lyon a wheel chair, and as we can't pay it all, we'll have to ask for outside help. If you can give me five dollars, I'll be so grateful for Bobby's sake."

"Well, young lady," he said, "I've already given my month's quota, and had anybody else asked me, I might have refused. But I can't afford to lose such a good opinion," and he smilingly handed Mary a five-dollar bill."

"You see?" Elsie cried eagerly. "That's the way she does with every one—flatters 'em until they do as she wants, and then the girls call her tactful."

"I don't agree with the way you look at it, little cousin. Insincere flattery, of course, is wrong. But honest praise is true tact, and tact is a golden key which opens many pleasant doors to us. And true tact always springs from a kind heart. Mary believed that Mr. Redfern would help her, for she remembered his many generousities. She probably does this with all her friends, stresses their good points and overlooks their faults, and that is the essence of true tact."

Elsie sat thinking after Cousin Maud had gone upstairs. Perhaps she had been mistaken in her estimate of Mary, and her own habit of never flattering any one or speaking

of their good points, though she did not hesitate to remind them of their bad ones, was not as admirable as she had thought it. And when Cousin Maud came downstairs, Elsie whispered in her ear:

"I've decided you're right, I'm going to try to be tactful, too."—Girls' Weekly.

## "SAM JONES ONCE SAID"

(Cordele, Ga., Dispatch.)

More than thirty years ago Sam Jones did this little bit of political thinking for himself—in this present day contest he would be abused for having something to say as a minister, for he was one.

It is worth reading:

"I was born a Democrat, raised a Democrat, and never voted anything but a Democratic ticket until I gave my heart to God and promised Him I would never vote with any party who advocated whisky," said he. "But if you try to run sumptuary laws down my throat, in the shape of a barrel and demijohn, then you make me sorry that I ever was a Democrat. Thank God I never was a Republican!"

"Bring the two parties together now, the Republican party running on the negro and the Democratic party on whisky; that's about the way it stands—and when I say 'Tell me your platform,' the Democrat says to me, 'Now if you are a good Democrat, just swallow this candidate and this barrel and this demijohn—and if you don't you are not a good Democrat.'"

"And the Republican says, 'You have to swallow this candidate and this negro, and if you don't you are not a good Republican'—and you men think you are obliged to swallow one or the other."

"Well, it looks this way to me:

"There's the Democrat and the whisky and here's the Republican and his negro; you tell me I've got to swallow one or the other!"

"As my mind reverts back to my past life I think of the great sorrow that came into home on account of whisky. I say to myself, 'One bottle of whisky has done me a thousand times more harm than all the negroes of all the southern states,' and I say unto you, 'Just pin that fellow's ears back and grease him good, and down he goes.'"

"That is just my honest sentiment about it."

"I despise this miserable loyalty to party that makes me bare my back to the party lash and whips me into voting for a man, no matter how corrupt are his principles."

"O God Almighty! Raise the conscience of America from the dead and let our men no longer ask, 'Is he a Democrat or is he a Republican?'"

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.



Tommy had been playing truant from school and had spent a long, beautiful day fishing. On his way back he met one of his young cronies, who accosted him with the usual question, "Catch anything?" At this Tommy, in all consciousness of guilt, quickly responded: "Nope; ain't been home yet."

The young hopeful came running into the house. His suit was dusty, and there was a bump on his small brow, but a gleam was in his eye, and he held out a baby tooth.

"How did you pull it?" demanded his mother.

"Oh," he said bravely, "it was easy enough. I just fell down, and the whole world came up and pushed it out."—Passing Show.

"Do you love me, darling?"

"Of course I do, Harry."

"Harry? My name's Sam."

"Why, so it is! I keep thinking today is Monday."

According to a Vermont paper, a Scotchman was discovered wandering around in one of the towns up there with a pair of rumpled trousers over his arm. "Can I help you in any way?" asked a kindly citizen.

"Man," replied the Scot, who was evidently a newcomer, "I'm looking for the Burlington Free Press."

## A Scotch Song

"Make me a child again just for tonight,"

Once said a Scotchman—and Scotchmen are tight.

"I leave tonight for a boat trip up there;

Make me a child, and I'll travel half fare." —Judge.

Son: "Say, dad, what is meant by beastly weather?"

Father: "When it's raining cats and dogs."—Sunday Companion.

A Kansas school teacher was drilling her composition class in the relative value of words and phrases, says an exchange. The phrase "horse sense" was discussed, and she told one of the boys to write a sentence containing that phrase. The boy labored for ten minutes and produced: "My father didn't lock the barn door, and he ain't seen the horse sense."

A New York city school teacher tells about a little boy whose coat was so difficult to fasten that she

went to his assistance. As she tugged at the hook she asked: "Did your mother hook this coat for you?" "No," was the reply, "she bought it."—Children.

The meeting was interrupted by the entrance of one who made his way to the platform and whispered excitedly to the chairman:

"Is Mr. Smith in the audience?" broke forth the chairman. "Sorry to say I have just been informed that his house is on fire."

Seventy men immediately sprang to their feet.

"One moment, please," added the chairman, as the men made a rush to the door. "To be exact, it is the house of Mr. John Smith."

"Thank heaven!" exclaimed one man, resuming his seat.—Tit-Bits.

Guide (showing party round ancient castle): "This is the moat. Would any one like to ask a question?"

Inquisitive Tourist: "Yes. How on earth could a fellow get one of those in his eye?"—Clipped.

"I am very careful; whenever I quarrel with my wife, I send the children for a walk."

"Dear little things, one can see they get a lot of fresh air."

Old Gentleman: "You are rather young to be left in charge of a chemist's shop, my lad. Have you any diplomas."

Shop Assistant: "Er-no, sir; but we have a preparation of our own that's just as good."

City Banker (visiting the farm): "I suppose that's the hired man?"

Farmer (who had visited banks): "No, that's the First Vice President in Charge of Cows."—Life.

## Advertising Heaven

Sir Charles Higham, who comes to America every year to spend a million advertising tea, said at a banquet in New York:

"I was taking tea with a great editor last Sunday afternoon when his little daughter came back from Sunday school with an illustrated text-card in her hand.

"What's that you've got there, little one?" the editor said.

"Oh," said the little girl, "just an ad about heaven."

Alice: "Which candidate are you going to vote for, Mabel?"

Mabel: "How can I tell when I haven't seen a good picture of either one of them yet?"

A North Carolina man says nearly all the Methodist preachers in the old North State are now D. D.'s. They are Disgusted Democrats.—Richmond Christian Advocate.

## YOUR TIME HAS COME!

Every subscriber ought to realize it and get busy to the end that our paper may have a chance to reach our people.

## THIS IS THE EASIEST TIME EVER TO GET SUBSCRIPTIONS!

Ocoee Association is in a great campaign to double their subscription list. Friends are sending in new names, old readers are coming back! Take time next week to visit some of your brethren; show them your copy of the paper; tell them of our great plans and work and our struggles for the right; and

Then **SECURE THEIR SUBSCRIPTIONS** While They Are Interested!