

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 95

NASHVILLE, TENN., THURSDAY, JULY 11, 1929.

Number 28

Henry Ford on Prohibition A GREAT FEARLESS STATEMENT

In a copyrighted story written exclusively for the North American Newspaper Alliance and published in a recent issue of the papers in this Alliance, A. M. Smith, under date line Detroit, Mich., June 22, gives the following report of an interview with Henry Ford, touching the vital matter of prohibition and its enforcement. At the present time this is a matter of such deep interest and far-reaching concern, we are glad to pass it on to our readers:

"The eighteenth amendment was exactly the right way to do it in this country," Mr. Ford said. "It may not be the right way for England, or for Germany, but it was for us. We had to take a stand. We could not afford to experiment as Canada is doing. We had to make a clean sweep of it. That is the American way.

"Now, the idea that government agencies cannot stop rum-running and rum-brewing is utterly ridiculous. They can stop it whenever they want to. It is not a case of closing 20,000 blind pigs; it is case of shutting off the half-dozen sources that supply the pigs. These sources are known. They could be dried up overnight. And some night they will be. Prohibition isn't coming; it's here.

"For one thing, there is far too much talk by minor government agents about what they have done or are going to do. Nobody listens to it any more; there is too big a gap between the talk and the action.

"Prohibition officers should be silenced. Let them work quietly. Let their work speak for itself. What we want is the source of booze dried up, not newspaper interviews every day. I never knew a talking organization to do much, anyway. The prohibition forces need somebody to shut them up and teach them how to work.

"We don't need any further speeches or persuasion about prohibition. The people of this country know they are better off without alcoholism. If the eighteenth amendment seems drastic to some, the rest of us know that in this country of the melting pot, with a mixture of peoples who have not learned the American idea, the only way to get rid of booze was to get rid of it. Not argue with it, but kick it out.

"You can't argue with a man who is ignorant of the best traditions of this country. The axe is the only thing for a national bad habit that has its roots sunk in the soil of ignorance. That is where the eighteenth amendment came in, and it was a little late, rather than too, early. If there is only one way to do a thing, the sooner it is done the better.

"People talk about prohibition as if it were something that could be settled in magazines or newspaper debates. I don't look at it that way at all. All you have to do to get a straight view of the question is to visualize the return of booze. Go up to Dearborn here and put saloons on the corners where they used to be, with the loafers sitting around outside and the workmen crowding around on pay nights and half the payroll home 'sick' the next day. That's all you have to do. Get out the old picture and look at it. Walk down your own streets and say: 'There will be a saloon here, and one there, and one yonder.' That settles prohibition for you.

"And then figure up that these places will have to be supported by customers, and that means your sons; and that a large percentage will turn into drunkards, with suffering wives—and that means

your daughters. No, there is no hope of booze coming back.

"I believe that a good singeing, rigid application of the regulations by government agencies is the only way to settle this question of the rum crowd. They need not look to me for sympathy; I have none for them. If I have not entirely misunderstood the temper of the present administration, these law-breakers will get more and more singeing until they learn that American law is to be obeyed by people in this country.

"The idea that the country would be better off with legalized rum and beer shows how ridiculous the 'wet' type of mind can be. If by some now inconceivable method the country should vote 'wet' tomorrow, there would occur such a revulsion of feeling within three months that prohibition would be restored with penalties so drastic as to be terrible. Once throw alcohol into American industry and traffic and prosperity, as at present organized, and the effect would be as terrible as a war. The people would never stand for it.

"There is not an employer or employee in the country who will not agree that the conditions of industry have vastly improved as a result of the

disappearance of alcoholic stimulants. We used to fight beer and whisky continually—and it was a hard fight—in order to have a fairly representative labor roster on Monday mornings. It was only as workmen found that we meant business when we said that any user of alcohol would not be employed, or retained in employment, by the Ford Motor Company, that we got factories to running as they ought.

"A man here and there, out of place or out of working condition because he has been boozing, can upset operations of an entire department of an industrial plant and hinder or even endanger his fellow workmen.

"The plea is made that prohibition robs a man of his personal liberty. One of my best friends, discussing this ballyhoo about the loss of personal liberty through the eighteenth amendment, said: 'The thing that takes away most of my personal liberty is the alarm clock.' What he meant was that every good citizen is yielding something for the general good, and that there is a kind of personal liberty—like that of lolling idleness—which we are better off without.

"Anyway, no man of sense has any right to mention alcohol and personal liberty in the same breath. My long observation of drinking men does not re-

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Evangelists and Evangelism By W. L. HEAD, Former Member of the Home Board Evangelist Staff

(We take pleasure in presenting to our readers this splendid article from Brother Head. It strikes the very heart of the matter on which we have been misunderstood and misrepresented. His treatment of evangelism is sane and good. "Professional Evangelists" have caused the decline in popularity and usefulness of all evangelists. But a professional evangelist is far different from a true evangelist who goes into a community to labor with the bishops of the churches, who co-operates with them and who will never override their God-given rights by going, whether or not they desire his presence. The man, called of God into the evangelistic field and who recognizes and respects the authority and sphere of the pastor, is not a "professional," he is God-called and will never fail to find a place of service, to receive proper recognition and support. Of such there is a dearth today and we pray that there may be more of them in the near future.—EDITOR.)

We often hear expressions like the following: "The evangelist has had his day"—"Evangelism is on the rocks." It cannot be said that such talk is necessarily the language of those who are out of sympathy with evangelism. I have heard similar expressions from evangelists themselves. The spirit of evangelism is not dead. The work of an evangelist still survives. The unworthy evangelist, no doubt, has had his day. Insane evangelism is on the rocks and should there stay.

The need of Scriptural evangelism was never greater. The demand for a divinely called and well qualified evangelist is not ancient history. The spirit of evangelism will never die. It is as sure to live as the church lives, for the life of the churches is dependent upon evangelism. Might as well talk about having daylight without the sun as to think of growing a church without evangelism. I would not minimize the importance of teaching and training. But I would give evangelism a place at least equal with teaching and training. Jesus in His great commission said, "Make disciples," and then He said, "Teach them." Trained men and women are

trained to make disciples and disciples should be trained for the purpose of making other disciples. Jesus said, "Follow me and I will make you fishers of men." The purpose of all training is to "make disciples of all nations." A trained disciple is trained in vain if he does not use his training in making other disciples. Our Boards are making no mistake in supporting trained men and women to train others. But it occurs to me that for each teacher on the field whose primary business is training for service, we should have an evangelist on the field whose special work is to "make disciples." But few of our State Boards have an evangelist on the field. Our Home Board has eliminated the Evangelistic Staff entirely. I am, therefore, returning to the evangelistic field with a commission only from the Lord. I believe the field is ripe and ready for any evangelist who can qualify as a real asset to the pastor and church with whom he is called to labor.

A preacher who announces himself as an evangelist should be one who is sure he has been divinely called to do this special line of work. Nothing is more clearly taught in God's word than the fact that God calls men to give their lives as evangelists. "And He gave some apostles and some prophets and some evangelists and some pastors and teachers." Col. 4:11. A pastor should often do the work of an evangelist, but he is divinely called and specially gifted as a pastor. An evangelist may occasionally pastor a church for a while, but he is divinely called and gifted as an evangelist and he should certainly major along that line.

An evangelist should be a man who knows much about a pastor's life and problems and should be willing to go the limit of his ability to help him in his work. An evangelist who is not co-operative with a pastor is not only unworthy of a place on the pastor's field, but is downright dangerous. The evangelist who wins the love and confidence of his hearers can, if he will, use his influence while on the field in such a way that he will mean weal or

(Turn to page 5.)

Editorial

Work never made an honest man grumble.

The hatred of the papacy for Masons may better be understood if we will remember that Garibaldi, the famous Italian liberator, was at one time Grand Master of Masonry in Italy.

The first week of our special campaign has proved encouraging. We urge our pastors to press the work for subscriptions until the entire membership of their churches has been canvassed.

Spain got more joy out of rescuing her unsuccessful fliers than she would have received if they had succeeded in crossing the Atlantic. And incidentally they became "Goodwill" fliers equal to Lindy.

Isn't it funny the way some people will give their money to restore some old dilapidated mansion in which a great man once lived, and won't give a penny to help some promising poor lad grow up to be a great man?

Another man tries to kill a Catholic priest, but the secular press just tells us about the poor man. If it were a Baptist preacher who was shot at, we may be dead sure that some scandal would be imagined even if there was none.

By the time our legislatures of the South get through debating over resolutions about the "Washington Tea Party," the dePriest affair will have cost the South something like \$50,000 and done nothing but arouse a lot more racial antagonisms.

Somehow we just can't help it, but we do not like to see General Motors prosper as long as Raskob is fighting prohibition with his income from that source. We'd lots rather see Ford get the business, for he uses his money to fight for prohibition.

In the day when the Baptist message has reshaped the political and social world, many so-called Baptists want to compromise or surrender our distinctive doctrines and our polity for the sake of union with them who haven't anything fundamental to surrender!

It may not mean much, but it is interesting. According to the Watchman-Examiner, Baptists have had a gain in membership, during the last century, of 2,216 per cent, while Protestants have gained only 152 per cent, Greek Catholics 144 per cent, and Roman Catholics 160 per cent.

Most people have never heard of it, but one of the greatest and most notable races ever held in the history of the world was staged August 28, 1830, when the Tom Thumb, a railway train, raced the "Grey Mare," a horse-drawn tram car. The Tom Thumb lost the race because of an accident to its boiler, which was about the size of a modern bath house heater.

An Atlanta leader classes Bobby Jones as the city's "greatest civic asset." Guess that's because Bobby crowded the murders and bootleggers off the front page of the Atlanta papers. Anybody who can do that is a real civic and moral asset.

Samson got into trouble by not listening to his parents when he married. Many another young man has followed in his tracks. A mother is a mighty good judge of the background that will produce a helpful wife.

Raskob declares that he believes in the principles of the Democratic party. What he should have said was "in the principles he hopes to force down the throats of Democrats," among which principles is love for Rome and fear in the hearts of evangelical preachers lest he, Raskob, may cut off their pay like he would the Roman priests did they refuse to do his bidding.

"One more page is needed," writes a good reader. "Why not give us a weekly exposition of the Sunday school lessons? You've had experience and can do it." We have been thinking hard, trying to find out how the time can be secured to add another task to our program. We hope real soon to announce the advent of the Weekly Sunday School Study. In the meantime, make it more interesting for us by sending in new subscriptions.

The editor feels called upon, because of letters that have come to him, to make it known that he does not agree with the article from the Florida Baptist Witness which appeared on the Woman's Page in the issue of June 20th. We are more than surprised that our good friend, Dr. Rousseau, should have written some of the things in that article. We do not believe that Paul was a hard man to get along with nor do we believe that he ever took a position "which reflection will cause us to recede from."

Editor Pitt of the Religious Herald joins Editor Masters of the Western Recorder in his determination to send to the wastebasket all multigraphed copy. With such able and venerable examples, the Baptist and Reflector now feels free to follow their example. Multigraphed copy, "sent to all the Southern papers" or "sent to several of the papers," is a source of irritation to editors and to many readers. **If a matter is of necessity due for publication in each paper, then send the facts and let the editor prepare it to suit his people.**

WHO WILL WONDER NOW?

One of the most interesting events of the recent Northern Baptist Convention was the report of the Committee on Relations with Other Religious Bodies, as that report related to the overtures from the Disciples of Christ (Christian Church) for considerations of unity and closer fellowship. Austen K. DeBlois, president of the Eastern Theological Seminary, was elected to preside over the union meeting of the committees representing Northern Baptists and Disciples of Christ. In the report to the Northern Convention we find some striking statements some of which we present for the information of our readers.

"The similarities and differences in doctrine, polity, and practice which characterize the two communions were thoroughly explored, particular attention being given to the views as to Christian baptism held respectively by the two denominations and to the practice common among the Disciples of observing the Lord's Supper every Sunday, and it was unanimously voted that there were no disagreements sufficient to hinder the fullest co-operation and fellowship in Christian service, the sentiment being freely expressed on both sides that these two bodies should draw closer together and, as far as practicable, plan and work together, leaving to the future and to divine guidance any steps that might lead to union of a more organic nature. The members of the conference were hardly prepared for the discovery of the degree of accord in all Christian essentials which actually exists between these two bodies, as it was disclosed in the discussion. Means by which the two bodies might cultivate one another's acquaintance and friendship were formulated and the possibilities and opportunities of co-operation in the realms of evangelism and education, in young people's work and otherwise, and upon the home and foreign mission fields, were discussed at length and in detail, and were formulated in an identic report to be presented to their respective conventions by both committees, which is printed below as a part of this report. . . ."

"It was recalled by the Baptists and Disciples in conference that next year will mark the one hundredth anniversary of the separation of their spiritual ancestors in distress and heartache, and the hope was expressed that, after a century of division, this conference might initiate a new era of an increasing understanding, fellowship and co-operation."

Austen K. DeBlois was requested to prepare an appreciation of the contribution of the Disciples

of Christ to the common cause of the kingdom of God, and Edgar D. Jones to prepare a similar appreciation of Baptists as viewed by Disciples. Then the committee puts into its "identic reports" some strange and interesting information such as: "The historic principles of the two communions have been identical and their conceptions of the nature and functions of the ordinances have gradually approximated one another until they are at present time practically the same."

"It is our judgment that there are no differences in doctrine, polity, or practice between the two communions sufficient to prevent full co-operation and unity of program."

"We believe the time has come for practical co-operation and unity between the two bodies in foreign mission work. We suggest an early study of the conditions on the part of our foreign mission work, with a view to closer co-operation in evangelistic, educational and medical work, and with a view to the possibility of conducting work in some fields together."

Suggestions recommending the consolidation of educational work here at home were included, the adoption of plans whereby there might be no overlapping of effort in home missions, joint conferences on evangelism, religious education, rural church, young people's work and such other lines as may be of common interest to the leaders and workers of the two bodies, etc., etc.

It was further stated that joint meetings of ministerial associations and the exchange of pulpits were desirable, and that, where the two groups were too small for regular organizations, the larger invite the smaller to membership with it.

"We urge this movement upon our laymen, and suggest that the laymen's organizations of the two bodies, local and national, make this a major concern during the coming year. We hope there may be many joint meetings of laymen for the discussion of closer fellowship."

It was also commended to the women and the recommendation was made that courses in church history be presented to young people, including studies on the relation and similarity of the two bodies; also joint meetings of the young people and exchange of messengers to their conferences.

What Does This Mean?

We should like an answer. We have been interested in the Eastern Baptist Theological Seminary and remember our pleasure upon receiving the announcements of its promised stand for the orthodox Baptist faith. But President DeBlois was the chairman of this joint meeting! Is his brand of orthodoxy such as is set forth in the above? It must be. Have the Disciples of Christ backslidden in their so-called Bible position to where they can accept the doctrines which were spurned by Alexander Campbell and which caused the split one hundred years ago? Or have Northern Baptists forgotten those doctrines and fallen from their "apostleship" to where they will accept the position of the Disciples on baptism, the Lord's Supper and such vital doctrines?

That the union of the two bodies is a consummation devoutly to be hoped for, there can be no doubt. But how is the union to be secured? Our conviction, backed up by the centuries of Christian history, is that they cannot find a ground of union save by surrendering vital principles. There is no doubt but that the leaders of the Northern Convention have surrendered, but the masses of Northern Baptists have not and hosts of them will not. If the Disciples of Christ are willing to denounce the doctrines of Campbellism as heretical, surrender their prejudices and return to the fold of New Testament Christians, then every Baptist would welcome them with happy hearts and fine fellowship. But, if they want to retain their sacramentarian idea of the Lord's Supper and of baptism, there is not a true Baptist in the world who would accept any sort of union with them, save the union of fellowship in great moral battles, civic undertakings and relief work.

The sad, strange part of the whole matter is the fact that the orthodox Baptists of the convention seem to have been led "as sheep to the slaughter" by one of the liberalistic band, Dr. Anderson, evi-

dently realizing that the report of the committee was hopelessly doomed to defeat if it was allowed to come to a vote, championed the cause of the orthodox group, received their ovation as he spoke, then proved traitor to their cause by moving a substitute that would allow the whole matter to go over for further study and subtle propaganda in its favor. The real Baptists seem not to have sensed this very evident piece of strategy.

The Inevitable Outcome

It has always been so and it will be so again. The true Disciples of Christ will go down in defeat, lose all their property and see their leaders whom they have honored turn them into the union combine if by any means they can be forced to yield. If they will not yield, they have no recourse save to pick up the frazzled ends of their denominational work and strive to build other agencies for the promotion of the faith they have espoused and loved. True Baptists will find themselves in the same predicament. Their leaders will accept some sort of compromise agreement that will effect unity and leave them who will not compromise to turn their faces homeward from a near meeting of the convention and strive to gather up their followers in the face of ridicule and bitter persecution and rebuild the broken ruins of their denominational program. The machines have been too well manufactured and the leaders are too wise to make it possible for the orthodox brethren now to save the day.

Lessons for Southern Baptists

There are some very definite lessons for Southern Baptists to learn right now before they lose their day. Next year we will be asked to vote to hold a joint session with Northern Baptists in Washington. That will sound like a mighty fine thing to do and the idea of storming Washington City with twenty millions of Baptists will make its appeal.

Let us stop right now any overtures toward closer fellowship with the Northern Baptist Convention until we see where it is going. We cannot compromise and we will not surrender. When the Northern Convention has settled the question of union with other bodies of Christians and has given assurance of her loyalty to the historic Baptist message and polity, then will be time enough to arrange for closer relations with her.

Let us tighten the ropes around our tents and make ready for the storm that is brewing. As surely as there are multiplied thousands of true New Testament Christians among Southern Baptists and as sure as Northern Baptist leaders, as well as members of other bodies of Christians, want to break down our morale and induce us to weaken on church union, just so surely is the day coming when Southern Baptists will be face to face with the battle that was postponed in the Northern Convention this last session. And if the hour has come when Southern Baptists must declare themselves, let us who love our cause and the Master's honor more than we do the praise of a "mass-crazed" world, bring a show of hands before it is too late and we have lost the heritage of the past centuries.



THE HOME BOARD BLUNDER

We have wanted to spend this year in constructive discussions and in inspirational efforts. We had begun along this line, but there seems to be mistakes that may not be overlooked, and one of them was the action of the new Home Mission Board relative to our mountain schools.

It will be recalled by them who attended the convention in Memphis that that body instructed the Home Board to continue the mountain schools, discontinuing only such as could be disposed of without hurt to the cause. The board, made up of new men who were not acquainted with the facts nor with the field at large, left all of these schools off the program save six or seven. At one fell blow they destroyed the very heart of our secondary educational work in fields where the opportunity was never riper for progressive effort. They did what they thought was right, even though we may not be able to understand by what process of reasoning they reached the conclusion that they

should destroy so many of the schools and do it without warning.

What is the result? We do not know what will happen to the schools in other states, but our Tennessee brethren have already spoken. Our schools will go on, and the probability is that they will receive larger support than they have done heretofore. Cosby, Smoky Mountain and Harrison-Chilhowee have been provided for for another year, and Watauga is left under the Home Board because the board owns the property. But every dollar of the support given these schools, or at least a large part of it, would have gone into the program. Hence the inevitable outcome of the sudden action of the Home Board relative to our mountain schools has been to make it a little harder to work the Co-operative Program in some parts of our state, or rather to enlist the Baptists fully to its support.

We cannot surrender our mountain schools without jeopardizing some of our finest opportunities. People in the valleys of our country, where are the rich farms and the good roads, do not appreciate the situation faced by our mountaineers. They cannot imagine the difficulties with which these rugged peoples maintain themselves. They can never know of the hopes and aspirations that surge within the bosoms of these pure-blooded Anglo-Saxon youths who hold in their hearts and brains the power that will save America from being subjected to the cruel and awful fate of being clothed with a continental civilization. They are going to have their schools, and their chances and the Baptists who are led by men and women, many of whom came from those sections, are going to see to it that they do.

Southern Baptists can spend no dollar anywhere in the world that will bring such rich dividends in the future as that spent in educating a mountain boy. There are hundreds of them just waiting the chance to develop into other Truets, Fred Browns, and their like. Other denominations are maintaining schools among them. Baptists must not forsake them now, for they are overwhelmingly Baptists in their beliefs and in their age-old reactions to life and government. The Home Board made a mistake in discontinuing them as it did, but Tennessee Baptists are going to save the day until the Home Board realizes its mistake and corrects it.



EVANGELISM

Evangelism is simmering itself down to a saner basis among our Baptist brethren. The article on the front page this week is a timely and wise statement of the situation before us. It comes from an evangelist, but expresses the convictions of this editor. We need evangelists now as much as, if not more than, ever before, but we need evangelists who are New Testament preachers, not ashamed of the Baptist message and practice. Most New Testament churches in the South are going to have fellowship with no other kind of evangelist.

Encouragement is given us in this day by reports and personal interviews. It is reliably reported that the outstanding Baptist evangelist of the South has decided to work in fellowship with Baptist churches in his future revivals. He has decided that the union of all denominations in evangelistic enterprises is not the kind of work that the Lord approves. If the report is true, we shall rejoice over his conversion, for he is a power for good and will transform the nature of many cold, stilted, lifeless Baptist churches through his ministry.

Recently one of the most brilliant and promising young evangelists of the South was in our presence, and we talked about the outlook for evangelism. He very frankly expressed his dissatisfaction with the union program, declared his anxiety over the many who professed faith in his meetings only to be left unenlisted, and said that he had about reached the conclusion that, regardless of the financial sacrifice necessary, he was going to enter the field of denominational evangelism and promote the whole cause of our Baptist churches.

It will be a blessed day for the kingdom of our Lord when men, who go forth as evangelists, go with the fire and doctrines of Paul and Peter and Spurgeon. Where are the works of so-called union evangelists? They hold great meetings, draw enormous

crowds, have hosts of card-signers and get tremendous collections. But what do they leave behind them? Usually unsettled pastors; church members who have been led to criticize, or lose faith in, their pastors; scores, yea thousands, of men and women who have signed cards, professing conversion, but who are like adamant when it comes to being enlisted in church work.

On the other hand, what do we find in the wake of the evangelist who loves New Testament churches more than he does big crowds and who loves the welfare of the converts more than he does big collections? We find our churches revived; we find pastors more firmly entrenched in the affection of their people; we find pastors' salaries being increased, where needed, to a living level; we find converts, almost without exception, enlisted in the church work as true members of the body of Christ. We find unity, harmony, brotherly kindness and progress in the wake of such evangelists.

Furthermore, we find that the Lord's elect will not let such evangelists suffer want. They are amply cared for, many of them receiving far more for their year's labors than any pastor receives for his. They have the love of hosts of people and escape the nagging and perplexing problems that so often beset the labors of the pastors. They go with the hearty good wishes of the pastors and churches with them. They go without leaving behind them a lot of worldlings who have reveled in their attacks against church members and found salve for their guilty consciences in the declaration, "When your churches get like the evangelist says they ought to be, then talk to me about joining."

A new day is dawning for our work when the evangelists, who go forth, sent of God to win the lost, preach only the New Testament in all its fullness, not evading a single doctrine for the sake of popularity. When "Total Depravity," "God's Eternal Justice and the Sinner's Damnation," "Salvation by Grace Alone," "Works, the Mark of Salvation by Grace," "Baptism by Immersion as a Symbol Only," "The Lord's Supper for His Churches to Administer Only to Truly Baptized Believers," "Pure Democracy in Church Government," "Pure, Consecrated Christian Living by Church Members"—when these doctrines are preached with all the fire of Paul and Spurgeon, we are going to see our churches take on new life, their organizations begin to function anew in the field of evangelism, our mission collections rise to higher levels and a spirit of brotherhood that is contagious spread throughout our ranks.

We shall thank God for the day that sees our able evangelists coming into the fold of our Baptist churches with all their powers laid on the altar, sacrificed for the salvation of the lost and not consecrated to the god of popularity, publicity and money. Then will the small towns and weak churches have a chance to be builded up by these men of God. Then will there be real "union meetings" wherein New Testament Christians from the various Baptist churches can join hands and hearts behind some fearless protagonist of their faith and hurl their united strength, prayers and works at the fortresses of Satan. Against such attacks the gates of hell cannot prevail, and when the gates break down and God's elect enter sin's strongholds and capture the lost, they will not be left lying on the street sides and in the dark corners of the temporarily vacated haunts of Satan; they will be branded with the mark of Christ, entered in the roll of his "slaves" and turned loose with the blood-bought banner of the Prince of Peace, ready to do and dare and die in order that Christian idealism may prevail where they live and in order that the "faith once for all delivered to the saints" may not lack worthy champions.

Let the entire brotherhood pray for the day when every evangelist who parades under the name of Baptists will be only a Baptist, which is to say a New Testament Christian, with nothing but the whole gospel message on his lips. Let us pray the Lord of the harvest to send forth such laborers into the harvest, and when they enter the fields, with unreserved devotion to our great denominational doctrines and programs, let the brotherhood back them to the limit. "So mote it be" is our prayer.

GOOD NEWS FOR HOME MISSIONS

Arthur J. Barton, Acting Executive Secretary-Treasurer

I am just in receipt of a telegram from Dr. H. F. Vermillion, El Paso, Texas, reading as follows:

"In my suit for Home Mission Board District Court rendered judgment today exempting Sanatorium, Enlisted Men's Club and all other Home Board property here from taxation, wiping out about thirty thousand dollars accumulated taxes and penalties. Judgment will not be appealed.

H. F. Vermillion."

This is good news to Southern Baptists concerning their great far-reaching, needy but hopeful Home Mission work. Incidentally, this decision will release a little over \$18,000 in Liberty Bonds which have been held in escrow by a bank in St. Louis, so as to provide taxes on the Sanatorium and protect bondholders, in the event the judgment should not be in our favor. The release of this amount now will help materially in tiding over the hard summer months, when our cash receipts are so small.

We are all looking forward with great pleasure to the coming of Dr. J. B. Lawrence, the newly elected Executive Secretary. Dr. Lawrence hopes to come by the middle of July. As everybody knows, Dr. Lawrence is a man of ability, vision and experience. That the announcement of his election has been received so favorably by the Baptist editors and others was to be expected, but it is no less the source of great satisfaction to all of us connected with the Home Board. Let us all stand by the new Secretary and the great work of Home Missions. He will have many heavy responsibilities and exacting duties. He will have not a few problems and perplexities. He is entitled to receive, and I believe will receive, the hearty and united support of Southern Baptists. Southern Baptists must learn to stand by their servants who occupy difficult and responsible positions, as well as to stand by the positions which these men serve and which our Baptist people love.

"All together now for a great forward movement of our great Home Mission work and for all of our other interests and institutions!" should be the motto, spirit and program of Southern Baptists.

THE NORTHERN BAPTIST CONVENTION

Through the courtesy of Dr. E. P. Alldredge, of the Sunday School Board, we are able to present a digest of the actions of the recent Northern Baptist Convention which met in Denver, Colo., June 14-17. The copy was prepared for some of the other papers and, but for lack of space, would have been presented here in full. Says Dr. Alldredge:

"Two outstanding features of this convention impressed themselves upon every careful observer. (1) It was undoubtedly one of the most inspirational and informational gatherings in which Northern Baptists have ever participated. (2) It was noteworthy for the fact that its leaders knew precisely where they wished to go and determinedly drove to their objective over all opposition. By this we mean that it was one of the most thoroughly and carefully planned and one of the most consistently and persistently (not to use a harsher term) executed programs which we have ever seen presented to a national gathering of Baptists.

No Bombshells Exploded

"Greatly to the disgust and chagrin of the sensation-mad press of Denver (which was publicly condemned and rebuked on the floor of the convention) no bombshells were exploded in the convention, no acrimonious discussions were heard, no unseemly debates engaged in. It was a religious gathering of the highest order and the most splendid self-discipline."

New Sort of Program. Dr. Alldredge attributes the harmony of the convention to the new program about which he says: "The convention boldly adopted and successfully carried out a program which almost wholly confined the business to the morning sessions and which gave both the afternoon and night sessions to great inspirational and informational addresses, pageants, surveys and the like.

The morning sessions lasted but three hours and were climaxed by devotional addresses."

Ten Years of Progress. The secular press has been reporting that Northern Baptists have lost 400,000 members during the last ten years, but Dr. Alldredge shows that this is a fallacious report. He says: "The program dealt with the great strides of progress made by Northern Baptists in the last ten years. Our people will, no doubt, be interested in the following brief sketch of the progress:

Items.	In 1918.	In 1929.	Gain or Loss.
Churches	\$ 8,715	\$ 8,338	\$ 377 (l)
Ministers	8,515	8,850	350 (g)
Baptisms	62,963	66,640	3,677 (g)
Members	1,257,024	1,419,883	162,859 (g)
S. S. Enrollment	1,104,163	1,141,720	37,557 (g)
Value of Churches	193,826,204	205,403,000	101,576,796 (g)
Local Expenses	13,623,308	25,673,323	12,050,015 (g)
Missions	3,688,234	5,870,961	2,482,727 (g)

"It will be noted that in some particulars the record is commendable." Dr. Alldredge points out what he considers the weakest point in their work, which is the failure to unify and enlarge their young people's work.

Union Movement Considered. "One of the most interesting and dramatic features of the convention was the presentation of the overtures 'for closer co-operation' and final union on the part of the General Baptists of America and the Disciples of Christ. The proposal from the General Baptists came in the form of a memorial on the part of this small group of Baptists. The memorial presented three definite proposals as follows:

"(1) The General Baptist College at Oakland City, Indiana, to be taken over and integrated into the system of schools fostered by the Education Board of the Northern Convention. (2) The Home and Foreign Mission Boards of the General Convention be united with the respective societies of the Northern Convention. (3) A special committee from each convention be appointed to work out the details. "These proposals met with a hearty response on the part of the convention and the Executive Committee was designated to work the matter out."

"The proposals and overtures from the Disciples of Christ provoked the first real contest and debate. Unhappily the proposals relative to 'closer co-operation between the Disciples and Northern Baptists were not at all definite.' It is due to be said, however," points out Dr. Alldredge, "that the proposals originated with the Disciples, that the conferences were held under the auspices of the Federal Council, that the leaders of the Disciples expressed themselves in doctrinal accord with the well-known and time-honored Baptist principles, and that they asked for 'closer co-operation between the two bodies wherever possible.'

"The overture was presented to Dr. Ashworth, who is chairman of their Committee on Relations with other Religious Bodies. . . . Strange enough, it was left to Dr. F. L. Anderson, outstanding liberal leader of Northern Baptists and father of the so-called 'inclusive policy' of the Foreign Mission Society, to lead the opposition with one of the clearest and most unanswerable speeches which was delivered from the floor of the convention. Following this speech, however, he moved a substitute which left the doors open for further consideration of the matter.

Fight on Federal Council

"A rather serious and determined effort is to be made before the next meeting of the convention to sever all connection with the Federal Council. Judge Fred W. Freeman, so long and so favorably known by and associated with Southern Baptists, offered and secured the adoption of a resolution appointing a committee of nine to investigate and reconsider all the questions involved in the present relations of the convention to the Council and bring a report with recommendations to the next session."

The Fundamentalists. "Most of our people in the South are doubtless interested to know how the fundamentalist leaders fared in the convention. Suffice it to say that a great change has come over the convention in the last four years. Dr. Goodchild, the leader and prophet of the moderate fundamentalists, has passed to his reward. Dr. Shields seems to have his hands full at Des Moines

and neither Dr. Riley nor Dr. Norris were in evidence. The moderate group of fundamentalists held meetings at one of the hotels and made effective protest against recognizing Bishop McConnell as the keynote speaker. They joined heart and hand with their old enemy, Dr. Anderson, in preventing the approval of the overture from the Disciples."

No Liberalism Preached. "Simple justice compels me to say that neither Dr. D. J. Evans, F. L. Anderson, A. W. Beaven nor Bishop McConnell nor any other liberalist who spoke before the convention gave expression to any statement which might not have received the hearty amens of Southern Baptists. . . . heard Dr. John McNeill and must confess that I never heard B. H. Carroll present and portray Christ's essential deity, his incarnation, his all-sufficient blood atonement, his resurrection more ably than he did. . . .

"The heart of the great rank and file of Northern Baptists is as sound as that of any people on earth. They love God and are mightily in earnest in trying to find and follow out His will. . . . We very much enjoyed these sessions of the great steady, informing and inspiring convention."

HENRY FORD ON PROHIBITION

(From page 1.)

port a single case where personal liberty survived drinking. Some of the best men I have known have lost all their personal liberty through alcohol."

Asked about conditions in factories and assembly plants in foreign countries, Mr. Ford said there was a general false idea in this country about the use of alcoholic beverages in England and Europe.

"We do not tolerate habitual drinkers in any of our plants, no matter where located," he said. "We have no trouble whatever in the tractor factory in Ireland. The people want work; they know our rules; they respond honestly and live up to the code. Besides, they are not such general hard drinkers in the British Isles as we have fancied them. The capable workman is a sober man wherever you find him, and we hire only capable workmen. Some people think the British and French workmen are great drinkers. Our factories in those countries are as sober as our factories here.

"On my last visit to London I saw only two men under the influence of alcohol, and"—this with a whimsical smile—"one of them was a reporter. He wasn't quite under, but enough to confuse imagination with fact.

"Prohibition sentiment is growing all over the civilized world. England is definitely set in that direction. It will probably handle the problem in a different way from our method—because it can. England is gradually clamping on stricter regulations, gradually closing out the 'pubs.' There is no such welter of drunkenness in London as there once was in certain of its quarters.

"The same can be said generally of continental Europe. The best workmen, the world over, are teetotalers, and there is a much larger proportion of them in Europe than we generally suppose.

"Prohibition—or inhibition, leaving it entirely alone, is the only thing for a healthy, wholesome, enlightened individual to do with booze.

"The newspapers could help, but I am afraid they haven't helped—much. Their treatment of government officers in print is sometimes vicious. I should think that citizens would soon begin to take notice of the underhand fight against the government. It would be very foolish to think that the government is fighting a dubious battle on the rum front. The government can't lose.

"Don't make any mistake about this. Prohibition is here; it is here to stay; it will work; the law can be enforced and is being enforced, and enforcement will get tighter as time goes on. The eighteenth amendment and its drastic enforcement are the only way prohibition could be made a reality in this country."

How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!
—Longfellow.

EVANGELISTS

By John Hazelwood, Evangelist

All Bible students recognize that the Bible teaches that men are divinely called to be evangelists as well as to be pastors. In fact, the word "pastor" occurs but one time in the New Testament, while the word "evangelist" occurs three times. Some men in the ministry have the "evangelistic call," while others have the "shepherd heart." A preacher who spends his ministry in the pastorate until some board "calls" him to be an evangelist at a stated salary, then when the "call" expires and the salary ceases his heart turns again to the pastorate with its stipulated and assured salary, is not a divinely called evangelist. The God-called evangelist will stay in the field.

There is today much talk in some of our Baptist papers about the need of evangelism and at the same time much opposition to evangelists. There seems to be a concerted movement to stop evangelists, yet a bewailing the need of evangelism. When the evangelists have been stopped, it will, to a great extent, "kill the goose that lays the golden egg" in soul-winning.

Editor Freeman has had some things to say lately about evangelists that I wish to take issue with:

In the April 25, 1929, issue of the Baptist and Reflector he says: "Let it be said once for all that this editor has no sympathy with the professional evangelists who go into communities against the wishes of pastors or churches, set up their tents and propagate heretical doctrines and practices."

Baptists claim to believe in religious liberty and freedom of speech. The above smacks somewhat of Roman intolerance. Since when, I ask, has the "wishes of churches or pastors" become supreme authority in matters of religion in American communities?

That "professional evangelists set up their tents and propagate heretical doctrines and practices" is a blanket charge against all independent evangelists. This is a very serious and damaging charge. If the editor wishes to be fair, will he please name the men who "propagate heretical doctrines and practices?" This writer has been engaged in independent evangelistic work seventeen years. Having conducted over 300 revival campaigns, many of them in tents, I deny the charge of having "propagated heretical doctrines and practices." My message has ever been the gospel of Jesus Christ.

Now will the editor kindly publish in an early issue of his paper the names and addresses of the "professional evangelists who set up their tents and propagate heretical doctrines and practices" so those who are clear of this charge won't be under suspicion.

(Editor's Note.—Our brother has misinterpreted the statement we made. There is no blanket charge against evangelists. Our statement is concerning "evangelists who." We do not feel that it is necessary to name them. "By their fruits they shall be known." We have the most sincere sympathy for sincere evangelists and our support is always with them. But the type that goes into communities, pitches his tent and begins to hurl his tirades against the pastors who do not stop their services, join in with his plans and urge his people to support the meeting (principally with their money) is a hurt to the cause of Christ. And the Bible clearly commands the pastors to protect their people against them. For the evangelist who wishes to build up churches, who goes anywhere an opening comes, if there is no pastor there working the field, and who seeks diligently to build up the New Testament church that may be near by, we have nothing but love and good wishes. So far as we have learned, Brother Hazelwood is that type.)

EVANGELISTS AND EVANGELISM

(From page 1.)

woe to the pastor. But woe unto that evangelist who disturbs the love and confidence of the church toward their pastor. Better a millstone were tied about his neck and he cast into the depth of the sea. On the other hand, a trustworthy evangelist is an asset to a pastor almost without a parallel.

The evangelist for this age is one who can attract the unsaved. The most distracting fact about a lot of modern preaching is it fails to attract a large per cent of the unsaved. The gospel is the power

of God unto salvation only when the unsaved are brought under the influence of the gospel. "How can they believe on Him of whom they have not heard?" But the non-church going crowd have not all crossed the dead line. A large per cent of this class can be brought under the influence of the gospel. It can be done. It must be done. It is being done by many of our strongest pastors and our worthwhile evangelists.

If an evangelist of this day succeeds he cannot adapt underhand methods in securing members in our churches. The preacher who thinks his reputation, as an evangelist, depends upon clap trap methods to get members is unworthy of a reputation and the sooner he drops into oblivion the better for our churches. Let the evangelist preach the gospel and trust in the Lord for results.

The question of enlistment is a matter that should concern the evangelist. Enlisting those who come into our churches is important in the extreme. Of course, the evangelist cannot major on enlistment. But he can reinforce his work in a great way by joining the pastor in a few enlistment services.

The modern evangelist must not be money hungry. If evangelism is "on the rocks" the evangelist afflicted with the gangrene of greed had not little to do with putting it there. A free will offering without any high pressure usually takes good care of the evangelist. But regardless of what the offering is the evangelist will not help himself or God's dear cause by complaining. If he accepts his compensation in the spirit of gratitude God will take care of him.

Above all other things, the evangelist who makes good must BE GOOD. At home, on the field where he labors and everywhere the life and spirit of an evangelist must reveal Christ. His Christian conduct is everything.

THE CATERPILLAR

By J. H. Hailey, Ph.B., D.O.

Caterpillars are classed as insects because their bodies are divided into sections. Each section has its own nervous system, each nerve center being connected with the others so that they all work together in performing the necessary functions of the whole mechanism. Since there are nerves, there must be a muscular system. Nutrition demands a digestive and assimilating arrangement. In other words, the worm is a complete animal organism, complete as far as its functions and nature's purposes in its activities demand.

In process of time this curious animal begins the manufacture of a spinneret. When this is complete, he proceeds to spin, forming what we call a cocoon. If it be a silk worm, he spins silk. To do this he attaches the end of the thread to some secure support and begins whirling over and over, wrapping himself in a coating of thread, each strand being glued by some means to the one next to it, both externally and laterally, the process being continued till he is securely protected. Then he quietly settles himself into a sort of Rip Van Winkle nap. During this period he is transformed into a different being, so far as the material of his body is concerned.

Let me digress a moment to bring forward another point which I wish to test by what we see in the caterpillar. I mean the theory of organic evolution. It is defined by Le Conte of the University of California as "A continuous progressive change according to fixed laws by means of internal forces." Leander S. Keysar says this is the only scientific definition. Apply it to the caterpillar. Until he gets to that strange performance of whirling over and wrapping himself in the silk he spins, the law holds. He continually changes in a regular progressive course, and evidently according to fixed laws, for he always produces the same thing. While this is true, he does not meet the demand of evolution as set forth in the definition, for its forecast anticipates a change into something of a different and a higher order, that order becoming fixed as to any retrograde into its former self.

Up to the stage of spinning its cocoon the caterpillar moves forward in its changes; but at that point it proceeds to dig the grave of evolution by

a retrograde. Its whole system of muscles, nerves, tissues of what sort soever turns into a solid, homogeneous mass of fat, not a semblance of any other substance attaching, except a skin and that of a different sort from the coat it wore before webbing itself in the cocoon. I should like to ask if there is anything in a lump of fat out of which to manufacture nerves, a new coat, a different alimentary canal, different legs, a different apparatus for feeding, and then add two pairs of the most beautiful, mottled wings with which it flies away! Only one explanation has a grain of common sense to it—the life God put into it produces everything we see in the structure, changes, habits, nature or whatnot of this curious insect.

What can an evolutionist say about it? Oh, some unexplained potentiality is developed in response to environment. It can readily be shown that transformations resulting from the influences, the impressions, of environment are absurdities in the face of the facts every biologist ought to have at his fingers' ends. The caterpillar has an unvaried environment. If all life came by evolutionary impulses from the same source, why does the same environment act one way on one species and some other way on a different species or genus? To put it concretely, why does the same nutritious elements under the organizing power of one kind of life organize a cow body, while under the power of another kind of life it builds a human body, and that under exactly the same environment? Apis the sacred bull of Egypt is said to have had as fine treatment as the Pharaoh who worshipped him, both as to living quarters and the food he ate. Yet I never heard it suggested that Apis ever showed the slightest tendency toward turning human, nor that any Pharaoh or any Egyptian gave the least hint of transformation into a bovine.

Until evolution can suggest an explanation of these things, I submit that it is high time to leave off such nonsense and get at something that has some sense to it, for even the caterpillar, one of the "foolish things," is used of God to confound the "mighty" scientist.

HELP IN THE FINANCIAL EMERGENCY OF THE BAPTIST BIBLE INSTITUTE

By Robert G. Lee

One of the greatest events in all Southern Baptist history was the establishment of the Baptist Bible Institute in New Orleans. Nothing that Southern Baptists ever set their hands and hearts to gives greater promise of greater usefulness. The Institute deserves the most genuine consideration of all who can help in this critical time. There are many reasons, but we give here only eight:

1. The Baptist Bible Institute has burdens to carry, mountains to climb, and problems to face—all in service to God.
2. The money imperatively needed now will enable this great institution to carry these burdens of service without failure, to face the problems of today without fear, and to reach out to the great stretch of the unattained without apprehension.
3. The money given now for this purpose will enable this institution more mightily to live up to the fullness of its possibilities in this great mission field, one of the greatest mission fields in the world.
4. The money so given is a God-approved and God-blessed way of making investment in character, which will be the only medium of exchange in the future.
5. Your money kept in a corner will reach no further than a corner, but given to the Baptist Bible Institute will reach to the continents.
6. Money used according to the will of God abideth forever.
7. Money so dedicated and so consecrated will live long after those who gave it are dead in young men and women whose lives are on God's altar for service.
8. Money so given will row with hundred-year oars.

As one who lived in New Orleans, I know of no place where money given now will render greater service. Every Baptist in the South ought to thank God for this great institution. And come now to its help—with money.

GOING UP!

Pastor H. T. Huey of Milan sends in a good list of new subscriptions as a result of the special effort of June 30th.

Pastor O. F. Huckaba of North Edgefield Church reports their canvass for new subscriptions going well. He hopes to bring us a budget list secured by individual subscriptions.

First Church, Nashville, could not observe the special day June 30th for the paper, but have voted to make the second Sunday in July Baptist and Reflector day. Pastor W. F. Powell asked his congregation if they would support the movement, and they heartily responded. We expect a fine list from this great church.

Belmont Heights of Nashville have sent one of their fine members afield to canvass the entire membership of the church for subscriptions. We do not know what the response is, but know that the agent is on the job. In some way we failed to check off the editor's name from the church roll which he is using, and he came by the editor's home to solicit a subscription!

Park Avenue, Richland, and Centennial churches of Nashville have the paper in their budgets.

Third Church, Nashville, has organized to get the paper into every possible home. They have divided into groups, deacons, W. M. U., etc., and in each group there is a chairman who will seek to enlist the entire membership in taking the paper. That is one of the finest individual plans yet.

Grace and Grandview, Nashville, are working on their lists and building them up. Seventh is sending in additional names right along.

The editor goes to Chattanooga the 19th to meet with the laymen at one of their gatherings. He hopes while there to arrange with them for a special Ocoee campaign that will bring in a large number of new subscribers.

Keep the good work going. Let the stream of new names increase. The campaign does not end until every home takes the paper.

RECEIPTS AND DISBURSEMENTS FOR MONTH OF JUNE, 1929—CO-OPERATIVE

PROGRAM			
Southwide			
Foreign Missions	25%	\$3,250.00	
Home Missions	11 1/4	1,462.50	
Christian Education	8 1/4	1,072.50	
Ministerial Relief	4 1/2	585.00	
New Orleans Hospital	1	130.00	
	50%	\$6,500.00	
Southwide			
State Missions	18%	\$2,340.00	
Christian Education	16	2,080.00	
Orphans' Home	8	1,040.00	
Memorial Hospital	5	650.00	
Nashville Hospital	3	390.00	
	50%	\$6,500.00	
Total		\$13,000.00	
The 16% to Statewide Christian Education divided as follows:			
Carson and Newman College	5%	\$ 650.00	
Union University	5	650.00	
Tennessee College	5	650.00	
Ministerial Education	1	130.00	
	16%	\$2,080.00	

In addition to the above, the following designated funds have been received and disbursed:

Home Missions	\$ 12.95
Foreign Missions	143.02
Orphans' Home	300.00

Executive Board, Tennessee Baptist Convention,
O. E. BRYAN, Corresponding Sec'y and Treas.

"Evangelium"—evangel—good news. "Behold I bring you good tidings of great joy." What was it, this evangel? "For unto you is born this day in the city of David a Saviour which is Christ the Lord." Any message which does not make Christ the only Saviour of lost men is a false message and its propagator a traitor to the Lord.

A PROTEST

By J. R. Chiles

I wish to register a protest against the indiscriminate discontinuance of the mountain schools. They are the most fruitful educational work we have; they are intended for them who are poor in purse but rich in purpose and promise. Here is where we find and train our future leaders. These schools are about the last strongholds untouched by modern fads and follies. Their pupils and the populations around them are our own Baptist people. They are already won to us. They are anxious to be trained by us and will pay most of the expenses of it themselves. The Jews and the Cubans are granted ten times as much as these schools. But those people must first be won and are hard to win. "Publicity" is granted almost as much as the schools. Most of that is money thrown away. Spiritual results cannot be accomplished by worldly methods. This is a heart and pulpit matter, my brethren. All that is necessary is to do the work like the people in the churches want it done, and they are both able and willing to pay the bills that represent sacrifice without any cartoon advertising.

We ought to keep most of these schools and expand at least one of them into a great agricultural and industrial institution with the external ideals of Berea College and Lincoln Memorial University and the internal spirit of God and the faith of the New Testament and the Great Commission. We ought to have a place where all the ambitious boys and girls in our churches could leave their little cabin homes with \$150 and their honest hands and go a year into a training that will add fuel to the fires already burning on the altars of their hearts, and put added laurels on the thorn-pierced brow of their Lord whom they have come to love and adore. Such an institution would soon have 5,000 purposeful hands knocking at its doors for admission. The influence of it would girdle the earth with lines of light.

If there is a thing in the world that would or could appeal to rich men as a way to do good to men and honor God, I believe this would. Right now the prospective pupils by the thousands are standing in the doors of their little homes looking for a letter or a catalog or a denominational paper with the announcement of such an opportunity as this. Heaven would rejoice in it. Christ himself would see again of the "travail of his soul" and find satisfaction.

DR. GRAY'S PENSION

By R. H. Hunt

That such a position as taken by Pastor C. D. Creasman should be raised by one of our Baptist ministers was shockingly surprising to me. I had hoped that the action of the convention and of the newly constituted Home Board would be accepted by the brotherhood, that the troubles of our Mission Boards would be relegated to the past and viewed the same as other efforts of Satan to cripple or destroy our work, for this is exactly what happened, and instead of criticizing those who were involved we should give sympathy and every possible help in recovering from the effect of this Satanic influence.

I had a personal acquaintance with Mr. Carnes, the defaulting treasurer, and considered him an unusually capable and successful business man. I also knew many of the members of the Home Board among whom was the pastor of the church where Carnes was a deacon and liberal supporter. This pastor meant no wrong by insisting that Carnes be given individual power to borrow money in the name of the board, nor did any other member of the board have any thought of trouble and loss growing out of their support of such a move, and of course, with this power from the board, Mr. Carnes had added opportunity financially and was smart enough to so handle his affairs as to avoid detection by Dr. Gray or other employees of the board. Even the accountants who checked the books failed to find any irregularities until after Carnes disappeared. Whether or not the latter started out to rob the board, nobody knows, but the chances are that his ambition to accumulate wealth was used by the evil one to ensnare him into using the

credit of the board in his own operations, with no purpose of default, and that reverses in such transactions caused his failure and defalcation which is perhaps the darkest chapter in Southern Baptist history, and the surest and quickest way to master this situation is to give whole-hearted support to our denominational agencies.

Now, as to Dr. Gray: this peerless soldier of the Cross has been a distinguished figure in Baptist circles since graduation and entry into the ministry. He was just rounding out twenty-five years as secretary of the Home Board, during which the board had made marvelous progress, was at the time struggling with difficult problems brought on by optimistic action by the Baptist convention and pessimistic giving by the churches.

And now comes Pastor Creasman with holy purpose and love, he thinks, not to wail because the Home Board is being deprived of a service which has a value above any reckoning in dollars, but because of a \$2,400 stipend which no doubt the convention voted in the faith that the Home Board would have the wisdom to continue Dr. Gray in the capacity where he can serve best and at adequate salary. I trust that Brother Creasman and others of our realm will get a vision of service which will bring them to the hearty support of Dr. Gray, the new board, the able brother who has been elected Executive Secretary—in fact, every object fostered by our denomination by which means we will learn to smile at Satan's wiles and win a waiting world.

Some may say that Dr. Gray has reached the age for retirement from active duty. Well, I am very near the same age, have seen active service about as long, have built up a comparatively large practice, but nothing to compare in volume with the Home Board activities; yet my income is several times the salary given Dr. Gray. Will say, further, that since passing sixty my practice has been larger than ever before, am giving away twice the amount of money, and if I should wish to retire my firm would willingly give me a salary of \$5,000 per year as consultant. These facts are related that the brethren may ponder them and prayerfully consider whether or not the highest service is being rendered or entire justice being done. After such consideration I have faith in the final outcome.

WELCOMING DR. LAWRENCE TO THE HOME MISSION BOARD

By Arch C. Cree, Your Emergency Servant

Dr. J. B. Lawrence of Missouri accepts the call of the Home Mission Board to be its Executive Secretary and Treasurer. This is indeed good news to Southern Baptists. There is hardly a man in our Southern Baptist fellowship better fitted by experience and natural ability than Dr. J. B. Lawrence to pilot the Home Mission Board through its present troubled waters. His experience has well nigh run the gamut of Baptist administration, as pastor, as state secretary in Mississippi and Missouri, in school work and in general denominational work. He is loved and valued most highly by those who know him throughout our Southern Baptist Zion. Surely then Southern Baptists will loyally and generously support the intrepid spirit and the faithful effort of this fine man to lead us in the solution and settlement of the problems of the Home Mission Board.

Southern Baptists must do home mission work and so must support the Home Mission Board. Otherwise the action of the Southern Baptist Convention in voting to continue the Home Mission Board is but a mere "scrap of paper." Otherwise the call of the Home Mission Board to Dr. J. B. Lawrence to leave the Missouri work and the happy situation he has enjoyed there is an empty gesture. Southern Baptists entrusted their honor, through the convention, to the Home Mission Board and through the Home Mission Board to its treasurer who defaulted. Now Southern Baptists must pay the price. The indebtedness of \$1,090,000 on bond issues and the \$882,000 on notes payable May 1st is a Southern Baptist obligation and the payment of these obligations is a matter of Southern Baptist honor.

The situation is hard and trying, but that is no reason why we should pout and whimper. On the contrary, we should gird us like men for the task. We should play the game. We should meet the issue. We should fairly and squarely get under the obligation and with patience, sacrifice and holy determination labor faithfully and give generously, through the Co-operative Program, until we have put this sad experience behind us and placed our Home Mission Board in the position of privilege and power to properly represent Southern Baptists in meeting the great Home Mission needs and opportunities of the Southland.

Georgia Baptists and their secretary counted it indeed a holy privilege to answer the call of the brethren and to step into the breach when the disastrous blow fell upon our Home Board last September. These past eight months have been hard months, no doubt about that. The problems were perplexing. The prospect of successful solution was precarious. The way was not clear at first, but the Lord led us through so that the Home Mission Board enjoyed the high privilege of presenting to the convention in Memphis a report that brought satisfaction, encouragement and renewed confidence to Southern Baptists. Personally, it has been a labor of love and a real joy to serve in the emergency, for I have ever sought to hold, in spite of all human limitations, that a good soldier should not only endure but should enjoy hardness. Yes, it has been a hard task, but it has been a happy one, for it has been a service to our beloved Baptist people and to our Lord and Master and King.

WHEN THE DEAD WILL SPEAK

In the summer of 1918 when I joined my regiment to move into the front, there was assigned to me as an orderly a wonderful chap by the name of Murphy. Murphy was with me every day I was at the front except the last one. He was a wonderful boy in every way. He used to come to my lonely dugout after the day's battle was over and say, "Chaplain, if you are lonesome, I will come in and stay with you until morning." He used to stop with me by the roadside when we pierced the blisters on our feet caused by the all-night hike. He used to write letters back to the mothers at home and offer words of consolation to the hearts that were breaking caused from the ravages of war. I remember when we left the Soissons in July we put our regiment in a few dirty-dingy box cars and moved down into Alsace Lorraine and over toward a section just north of Toul. In the trenches that night we removed our clothing for the first time in ten days and tried to sleep. To me it was impossible, for there came the picture of home, sweet home. That picture was a wife and two children praying for me to come back. But in that time of restlessness there was a touch on my shoulder. It was Murphy, and he said: "Here, Chaplain, here is my blanket. Make you a pillow and rest your head and go to sleep, and I will watch for you." This was the real spirit of sacrifice. He had taken the last blanket from his back that I might have it for a pillow to rest my weary head. But that is not all. That same boy, two weeks later, I held in my arms and felt his warm blood ooze out upon my own flesh. I saw his blue lips quiver and heard him say the last words that he ever spoke on earth, which were, "Good-bye, Chaplain, I am gone." We laid him to rest in the shadow of a shell-torn tree in Flanders, and at the head of his grave I placed a cross, and on the cross I tacked a tag that bore the name of Murphy.

Ten years have passed since that incident, and some day I want to go back to that grave and on it lay a wreath of roses and beside it kneel and thank God for the boy who died for me.

As a minister of the gospel, when the war was over I joined an organization that adopted a preamble like this: "For God and country, we associate ourselves together for the following purposes: To uphold and defend the constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the great war; to inculcate a sense of individual obligation to the com-

munity, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness." I especially believed in that preamble. As a compensation case myself, caused from the disability received in the last war, I feel that nothing is too good for the men who went. I cannot forget and I never want to forget the voice of the dying in my ears. These memories have turned my hair gray and shattered my nerves, but all of this was not in vain; a cause was involved.

But in the last two weeks my heart has been heavy, for the very organization that met to carry out that preamble that I have given you, maliciously and defiantly violated the laws of the commonwealth of Arkansas. In the defiance of the ministers and Christian people of this city it pushed open the doors of a picture show on Sunday in Pine Bluff and ran it under the mask of a benefit. The ministers of this city protested unanimously against such an act, but our protest was laughed at. I spent three years in organization work for the American Legion without remuneration and served as department chaplain in one state. I buried the dead that year brought home from France and helped to carry their bodies to the cities of the dead that they might rest in peace in the soil that gave them birth.

Today there rises before me that multitude like Murphy, who sleep beneath the poppy soil of France and in our own country. They all speak in protest against such a wave of lawlessness. My prayer is, "Come back, dead heroes, and stand at the bedside of the men in power in this organization and defend the principles of the thousands of men who believe in the preamble of the American Legion, who believe in the justice of Jesus Christ, and who believe in the laws of Arkansas." I appeal to every ex-service man who believes in the right thing to line up and pay his dues and vote in this organization that it might be what it was formally intended to be—to foster the memories of those who died and linger to the principles of "for God and country."—Tom L. Roberts, Pastor Southside Baptist Church, Pine Bluff, Ark., in Baptist Advance.

(Brother Roberts was formerly pastor of Grace Church, Nashville. What he has to say herein is of interest to our people everywhere. God grant that the American Legion may be saved from the grasp of the worldly and sinful element and brought back to support the high ideals that originated the movement.—Editor.)

BIRTHS OF THE WEEK

(Note: We are giving here all the new members who have come into our family since last list was published. Our family must grow, and we are as proud of every addition to it as can be. Help us grow by bringing new members into our list. Every new subscriber is a "Birth" and adds to the size of our family which can never be large enough.—Editor.)

L. E. Stewart	Nashville
P. L. Jones	Nashville
Allen M. Lloyd	Nashville
M. M. Alexander	Nashville
C. A. P. Raspberry	Nashville
C. C. Hill	Nashville
J. C. Hollen	Nashville
Harold Reid	Nashville
A. E. Spencer	Corryton
G. W. Demarcus	Powell Station
J. H. Broome	Fountain City
B. A. Julian	Knoxville
Rev. John W. Lindsay	Coal Creek
Albert S. Dale	Salem, Va.
L. P. Nash	Baxter
K. H. Bettis	Chattanooga
J. W. Brooks	Chattanooga
J. F. Denny	Chattanooga
A. C. Sanders	Chattanooga
Mrs. Grace Snyder	Chattanooga
W. K. Vardell	Chattanooga
J. M. Wade	Chattanooga
Mrs. A. M. Monds	Cleveland
Geo. L. Buchanan	Columbia
C. L. Stanley	Columbia

R. P. Witherspoon	Columbia
Mrs. Pink Whitaker	Fayetteville
Mrs. F. M. Jinkens	Gladeville
Miss Sallie Harrison	Hixson
A. M. Liner	Hixson
F. E. Peeples	Hixson
G. B. Day	Lenoir City
Harvey Sands	Lenoir City
Miss Florine Ferrell	Loretto
A. M. Harbin	Martel
Mrs. J. P. Hale	Memphis
W. B. Bloss	Mt. Pleasant
N. F. Looney	Nashville
Miss Minnie Martin	Nashville
Mrs. Jesse Roach	Nashville
Henry Smith	Nashville
Miss Ruth Woodfin	Nashville
Mrs. A. J. Cobb	Lenoir City
Rev. A. H. Franks	Parsons
E. C. Hoskins	Lenoir City
Mrs. N. D. Story	Calvert City, Ky.
S. R. Hicks	Bluff City
Geneva Lyon	Bluff City
Myrtle Lyon	Bluff City
S. J. Watson	Bluff City
Mrs. Hattie Latta	Columbia
Charlie R. Trotter	Dayton
Mrs. Mackie Dodson	Hermitage
Mrs. Joe Pugh	Hermitage
Lillie Bibee	Jackson
Mrs. N. B. Boon	Jackson
O. C. Clay	Jackson
D. H. Howse	Jackson
J. L. H. Johnson	Jackson
Mrs. Trula Moore	Jackson
Asa Muse	Jackson
Mrs. J. H. Omar	Jackson
D. B. White	Jackson
H. H. Winter	Jackson
J. A. D. Moore	Mason
Mrs. J. P. Wright	Memphis
Fannie Baker	Milan
J. W. Chapman	Milan
T. L. Chapman	Milan
George Cunningham	Milan
Mrs. Mattie Franklin	Milan
J. I. Jone	Milan
Hetty Kizer	Milan
W. T. Mann	Milan
Hassie Farmer	Nashville
E. B. Hughes	Nashville
E. G. Pate	Nashville
Mrs. W. R. Woolfolk	Nashville
Dr. O. O. Green	Ripley
J. F. Roy	Smithville
Mrs. C. A. Summar	Smithville
Mrs. Jess Vickers	Smithville
E. C. McNeeley	Orlinda
H. E. Mullins	Nashville
Mrs. J. C. Brown	Knoxville
Mrs. Harriett J. Mikels	Knoxville
Mrs. Susie White	Knoxville
Mrs. J. R. Tucker	Memphis

GOOD NEWS FOR HOME MISSIONS

By Arthur J. Barton

(This note came after the other article of Dr. Barton's had gone to press. This is the correct statement.—Editor.)

Information has been received from Dr. H. F. Vermillion, El Paso, Texas, that the court has rendered a judgment exempting our Enlisted Men's Club property from taxation. It is confidently expected that a like verdict will be given later concerning our Sanatorium property and Mexican Mission property in El Paso. In that event, the Home Mission Board will be saved something like \$30,000 in accumulated taxes and penalties. This will be good news to Southern Baptists concerning their great, far-reaching, needy but hopeful Home Mission work. Incidentally, when the matter is completed, if other decisions of the court shall be favorable, as is the one rendered, the decisions will release a little over \$13,000 in Liberty Bonds which are now held in escrow by a bank in St. Louis, so as to provide taxes on the Sanatorium and protect bondholders, in the event the judgment should not be in our favor. The release of this amount, if and when it comes, will help very materially.

THE NEWS BULLETIN

CARTHAGE D. V. B. S.

Pastor Bunyan Smith sends us a splendid report of their Daily Vacation Bible School which closed June 21st. The guide book furnished by the Sunday School Board was used and the programs, including automobile rides, picnics, etc., was carried out. Mrs. Meta Strother, field worker of the Educational Department of our state, was in charge. Brother Smith says: "She knew what to do and did it beautifully and efficiently." On Thursday of the first week the children marched to the high school building, formed the letters D. V. B. S., sang and yelled and then enjoyed a picnic. Thursday of the second week an auto parade was enjoyed by them. Mrs. T. D. Sanderson was chairman of the parade. William Drake held aloft a Bible and shouted the announcements relative to the commencement program. Fred Smith held the American flag and James Hiett the Christian flag.

The commencement exercises opened with the processional, the children forming a line in the basement of the church house and marching to the auditorium. There they saluted the flag and the Bible and presented some of the habit-forming stories which they had been taught. Mrs. T. D. Sanderson, superintendent of the Beginners, and her helper, Miss Rhoda Malone, led the little folks in a demonstration of their work. Mrs. M. B. Smith, superintendent of the Primary Department, with Mrs. John Perry, Mrs. Fred Delay, Mrs. Joe Ball and Miss Kate Smith, presented the primaries and their work. Mrs. Thomas Fisher, superintendent of the Juniors, and Mrs. Marion Fuqua presented the Juniors in a playlet. Mrs. Strother, the pastor and Miss Mattie Winfrey presented the Intermediates in a playlet.

The enrollment was as follows: Baptists 79, Methodists 21, Disciples of Christ 9, and 2 of no church. The faculty was composed of Pastor Smith, Mrs. T. D. Sanderson, Richard Smith, Mrs. Marion Fuqua, Miss Rhoda Malone, Mrs. M. B. Smith and Mrs. Fred Delay.

DR. HAILEY CELEBRATES

Word from Texas brings us news of the birthday celebration given Dr. O. L. Hailey by his sons, James and Orren of Dallas and Norman of Fort Worth. The birthday came on the 21st of June, but the "big day" was held on Sunday in order that many friends might have a chance to be present during the afternoon. A dinner was served with the great cake holding 77 candles in the center of the table. Eighteen members of the family, including Dr. and Mrs. Hailey, were present. During the afternoon many friends from Dallas, Corsicana and other places came to pay their respects to the venerable, versatile and youthful minister of the gospel.

GREAT MEETING IN TAR HEEL STATE

E. D. Poe, pastor of Belmont Church, Roanoke, Va., has recently concluded a gracious revival with Green Street Church of High Point, N. C. Of this meeting, Fred R. Poplin says: "An especially fine work was done with the boys and girls. More than 300 children met each morning at nine o'clock for the story hour. The influence of this man of God will linger in the lives of our boys and girls forever. Dr. Poe spoke to the men and women in the shops and factories during the noon hour with great effect. The press of the city gave large space to his messages. Forty-three additions have been made to the church as a result of the services."

Brother Poe is doing a splendid work in Roanoke. Reports from his

church state that their new educational plant will soon be open and they are planning for 1,500 in Sunday school. The old building is being remodeled throughout and a three-manual organ is being installed.

WEST JACKSON HAS FINE MEETING

Evangelist T. C. Crume and his singer, I. C. Petree, have just closed a meeting with the West Jackson Church of which R. E. Guy is pastor. There were 77 additions to the church and a revival spirit was spread throughout the community. From Jackson the evangelists went to Tuscaloosa, Ala., where they are assisting Pastor L. L. Hearn and Southside Church. Following this meeting, they will be with Pastor J. P. Boone and First Church, Tuscaloosa, in a tent meeting in the downtown section.

CENTRAL CHURCH REVIVAL CLOSES

W. L. Ball of Spartanburg, S. C., did the preaching in the revival at Central Church, Chattanooga, which closed on the 30th of June. Frank Graziadei of Chattanooga had charge of the music and led the singing in a fine way. Pastor A. T. Allen was

everything has been refinished and the large auditorium is a thing of beauty.

The building was erected under the ministry of Dr. A. J. Barton about a third of a century ago, but there can be found today few as attractive auditoriums in our buildings. The church is getting the building fever, and ere many more years will be compelled to add an educational plant.

DR. LIU IN NASHVILLE

President Herman C. Liu of Shanghai College, China, was in Nashville the first of the month. On the 30th of June he spoke for Immanuel and First Churches and addresses the Pastors' Conference on the morning of the first. He presented some of the problems confronting the college and pointed out the methods being used to solve them. He explained the matter of registration of the college under the national laws and told of the voluntary principle in Bible study that had been introduced. He characterized the college as "The Gibraltar of Christian faith in China." Six hundred students are enrolled in the college, he stated—400 in the academy and about 600 in the extension department. His address was well received by a fine crowd of pastors and visitors.

He characterized the revolution in China as "not a flare-up, but the glow of the dawning of a new day for the 400,000,000 people of that

nese Republic." Five members of the present cabinet are Christians.

"The anti-Christian movement and the anti-foreign sentiment are accusations that Christians are not good enough," said Dr. Liu. "China cannot reconcile the Christian missionaries—8,000 of them, 5,000 from America—with the Bible and the American gunboats in their harbors. They accuse the Christians of shooting their guns and not their Bibles. But the revolution has given the missionaries a chance to prove themselves, for they stood the test. The Christian churches are stronger in China today than ever before."

Dr. Liu sails in a few days for China where he will resume his duties with Shanghai College which faces a bright future, according to his words.

WHITE PINE REVIVAL

From the bulletin of First Church, Morristown, we get a report of a splendid revival at White Pine Church where Arthur Fox of First Church, Morristown, assisted Pastor John M. Anderson. Twenty-two converts were baptized on the closing day of the meeting before an audience that taxed their building and ten were received by letter. One other is to be baptized. Herbert Weaver of White Pine led the singing. Brother Anderson says: "Our people were more than pleased—they were delighted—with the faithful work of these good servants of the Lord and devoutly pray God's blessings on them wherever they may go."

A NEW STORY

We have received the following from Jacob Gartenhaus, our missionary to the Jews, and pass it on for the inspiration of others of our readers. It rejoices us to know that the Baptist and Reflector is distinctive in her dress as well as in her content. He says:

"While in Oklahoma City I saw a copy of your paper containing the article, 'If I Were a Jew,' by Dr. (Turn to page 16.)



Ovoca—Where Jolly Christian Workers Gather July 23-30 to Hold Fellowship and Learn to Be Better Laborers.

highly pleased with both the preaching and the music and the church was wonderfully revived. There were a goodly number of additions to the church. Dr. Ball had to leave on the evening of the 28th, and Pastor Allen led in the concluding services of the revival.

BEAUTIFUL AUDITORIUM

North Edgfield Church, Nashville, under the leadership of Pastor O. F. Huckaba, is going forward in an enthusiastic way with their work. They have about completed the redecoration of their entire church building from the basement to ceiling beams in the auditorium, and the good women, seeing the contrast between the beautiful ceiling beams and the dingy paper on the walls, will hang new paper at an early date. It was the first time in its more than thirty years of use that the beams and panels in the auditorium had been thoroughly cleaned and revarnished.

The wainscoting in the auditorium is made of alternating strips of white and red pine. The natural color of the wood has been restored, and the timber, which could not be duplicated in this day, shows at its real worth. The great beams in the ceiling are of yellow poplar of the choicest kind. They glow with their native beauty now. A safe estimator says that they could not be duplicated today for less than \$1,500 in the lumber yard. Windows, doors, pews,

country." "The Chinese situation," he declared, "is like a Chinese puzzle. Do not be too quick to judge nor to make up your mind. It is hard to understand that China is larger than all of Europe and that you cannot judge her by one of her cities nor by one incident in her history. You should look at China through the right end of a telescope and not through a microscope."

"China is the oldest nation in the world, being 5,000 years old, and yet is the youngest nation, being only one year old. The West had her civilizations in the order, ancient, Medieval and modern; China is having them all at once. It must be kept in mind also that the Chinese people are very proud, for China means 'Center of the Universe.'"

The nationalist movement, he declared, is having its effect upon the farmers, business men, professional men, laborers, students and all other classes and is waking up China with a spirit of national uplift along all lines. The spirit of nationalism, democracy and the desire for constitutional government are the three factors working through the revolution. The Christian movement has not been supplanted, but "is more firmly entrenched in China than ever before," while the whole change in China has been brought about by the teachings of Christianity. The leader of the new movement in China was Dr. Sun Yat Sen, a Christian who is known as "The Father of the Chi-

HEALING
HUMANITY'S
..HURT..

A TRUE HOSPITAL STORY

Social workers found three girls, ages, 7, 10 and 13 years, living in unspeakably horrible physical and moral surroundings. All three children were ill and likely to slowly and painfully die. The District Attorney appealed to us to take them, give them needed hospital care, and seek a home for them in a Christian atmosphere. He said he begged "in the name of common humanity and the gentle Christ." The Judge of the Juvenile Court issued the proper order, and the children are with us. (The Judge is a Baptist, a member of our Hospital Commission.) Truly they need hospital service, if they are to live—poor, starved, ignorant little things!

Will Baptists of the South help defray the necessary cost of these little homeless children? We have no income for free work, but we will be your medium of service.

Louis B. Smith, Supt.

SOUTHERN
BAPTIST HOSPITAL
NEW ORLEANS

THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 1806 Ashwood Ave., Nashville, Tenn. Letters to be published must not contain more than 200 words.

FORGET—REMEMBER

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whatever its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys, and hearts that love you.
—Youth's Companion.

ANDY'S FOURTH OF JULY

The noise of shooting firecrackers, the rumble of drums and noisy shouting woke Andy Trout the morning of the Fourth of July. He could scarcely keep from crying. He had wanted so much to march in the parade and carry his new gun.

But Andy could not be in the parade, for he was just getting over the scarlet fever, and his parents feared if he got warm and excited he would have a relapse. There seemed no way for him to celebrate the glorious day on the quiet, suburban street on which he lived.

"I wish we lived on Main Street," Andy said to his mother a while later as he was eating his breakfast. "If I put out a flag, then some one would see it, and they never will here."

"You could hang one out," suggested his mother, "but your father took all we had up town to help decorate."

A short time later Andy's mother went uptown to head her committee, and the boy and his grandfather were left alone. Andy knew that his aged relative disliked to miss the celebration as much as he did himself, but the aged man's feet had been troubling him so much lately that Mr. and Mrs. Trout thought it would be wisest for him to avoid crowds.

"Hey, now that they are all gone, we'll have a celebration of our own," announced grandfather, tapping Andy on the shoulder and displaying an old tattered flag with a great ink stain in one corner. From his pockets he pulled out sacks of peanuts and candy.

Andy gave a quick little gasp. His grandfather had hardly let him look at the old Civil War flag before, and now he was hanging it from the porch. From the knapsack by his side grandfather drew out an ancient fife and a little drum.

"Here, Andy, you take one and I'll take the other, and we'll make more noise than they do over yonder," and with that he began blowing the fife, while Andy started beating the drum.

Very soon an old man came limping along the street, and he looked and looked at the battered old flag. "You celebrating?" he shouted, pausing as the drummer and fifer ceased playing.

Grandfather Trout nodded. "Come and sit with us for a spell?" he invited.

"Why, Andy Trout," shouted the stranger. "I most knew 'twas your flag when I saw that ink stain," and the two were shaking hands gladly. And what a time the two old men had relating war stories and telling again and again how this was the second time the ink-stained flag had reunited them.

"It was the nicest Fourth of July I ever had," declared Andy that night when he was telling his father all about it, "and grandpa says so, too, and so does Uncle Ben."—Lena C. Ahlers, in Christian Advocate.

THE BEST MANNERED GIRL

By Grace E. Craig

Hazel Ward raised troubled eyes from the letter she had been reading.

"I hope you haven't had bad news, dear," her grandmother remarked solicitously.

"No, Granny," and Hazel tried to smile. "No bad news at all. In fact, some girls whom I know would give a great deal to have such a letter."

"Then why such a woeful face, childie?"

"I'll tell you," Hazel answered, coming to sit in her favorite low chair beside Granny's big rocker. "Last summer the Foster's cousin, Marjorie Winton, came to visit them. You know I'm always with the Fosters, and I grew to know Marjorie well and liked her immensely. We've corresponded ever since she went home to New York, and she has spoken several times of having Rose Foster and me down there for a visit. Now that she knows I am so near the city, she has written insisting that I come to her for a little while before I go back to Maine."

"I should think," Grandmother Ward said brightly, "that would be an excellent arrangement."

"Ye-es," Hazel acknowledged. "It would be, of course, but, you see, Granny, Marjorie's father is a millionaire, and she lives in a very fashionable way."

"What difference does that make?" and Grandmother clicked her knitting needles briskly.

"Well, you know," Hazel explained, flushing, "I'm just a little country girl. I'm afraid I shouldn't make a good appearance among such people."

Mrs. Ward stopped knitting and looked over her glasses at her granddaughter.

"I'm sure your clothes are very pretty and suitable, dear," she said. "That blue taffeta you have on is tasteful and becoming and your suit is in good style."

"It isn't clothes," Hazel sighed. "It's manners."

"I hope my granddaughter's manners are as good as anybody's," and Mrs. Ward straightened herself proudly.

"Perhaps I shouldn't have put it that way," Hazel hastened to appease her. "It's knowledge of the little social usages I lack—which fork to use for fish, how to talk to strangers, and that sort of thing. I know I'd make a perfect goose of myself in such a house. I just can't go, that's all."

"But you liked Marjorie Winton?"

"She's one of the sweetest girls I've ever known, and really, Granny, down on the farm she seemed just like common folks."

"H'm!" Mrs. Ward said thoughtfully. "I shouldn't wonder if you found her just the same in New York. I should certainly accept her invitation, Hazel."

"And appear like a—a greenie!" Hazel protested. "Oh, Grandmother."

"You will appear well if you fol-

low a suggestion I shall give you," Grandmother stated tersely. "Just hand me my Bible, please, dear."

Hazel brought the Bible and Mrs. Ward turned the pages rapidly. At the thirteenth chapter of 1 Corinthians she paused.

"Love suffereth long, and is kind," she read aloud. "Love envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly. There, my dear! You see I have Bible authority behind me when I tell you that if you carry a loving heart with you to New York you will not behave improperly."

"I never thought of that verse in that way," Hazel meditated.

Mrs. Ward picked up from the table at her elbow a second volume.

"Here is something Henry Drummond says on the same subject," she went on. "Love cannot behave itself unseemly. You can put the most untutored persons in the highest society, and if they have a reservoir of love in the heart, they simply cannot behave themselves unseemly. They simply cannot do it."

Hazel sat for a while in deep thought.

"I suppose you and the Bible and Drummond are right, Granny," she said at last. "I'll write Marjorie today and tell her to expect me next week."

(Continued next week.)

CALLING THE ROLL

Very often we sing the song, "When the Roll Is Called Up Yonder." It is a very beautiful sentiment, but suppose the roll were called down here every Sunday. Where would you be? Every member of the church ought to be accounted for every Sunday. To "call the roll up yonder" conveys the idea that you will be in heaven ready to answer to your name when it is called, but the work will be done before that period begins.

It will mean something to you to be able to answer to your name in heaven, but it would mean a great deal more to the sinner for you to be found in your place in the church and able to answer the roll call down here.

The sinner looks over the church every Sunday morning as well as the preacher, and he wonders why the church members are not in their pews. If he does not scan the audience, there is somebody else who does—namely, the Holy Spirit. The Holy Spirit is looking for you to be in your place. You could be of service to Him in reaching the sinner if you were here every Sunday morning and every Sunday evening. Your place is in your pew at both services every Sunday.

Let us "call the roll" every Sunday morning down here, then we will be surer of those who can answer "the roll call up yonder."—Presbyterian Program, Seattle, Wash.

THE LAND OF STORY BOOKS

At evening when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl
All in the dark along the wall,
And follow round the forest track
Away behind the sofa back.

There, in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods
These are my starry solitudes;
And there the rivers by whose brink
The roaring lions come to drink.

I see the others far away
As if in firelit camp they lay
And I, like an Indian scout,
Around their party prowled about.

So when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear Land of Story Books.

—Robert Louis Stevenson.



Philanthropy

"I hear that Jones left everything to an orphan asylum."

"Is that so? What did he leave?"

"Twelve children."

And a Sob Always

The saxophone is the only instrument that sounds as well while you are learning to play as it does afterward.

Grandma's Protectorate

Sam says that not long ago he stopped in the antique shop and sat in one of those badly worn hair sofas, and now he understands why grandma wore five petticoats.

Ain't It So?

"Farm products cost more than they used to."

"Yes," replied the farmer. "When a farmer is supposed to know the botanical name of what he's raisin' an' the entomological name of the insect that eats it, an' the pharmaceutical name of the chemical that kills it, somebody's got to pay."—Wall Street Journal.

What They Need

Daughter: "Yes, I've graduated, but now I must inform myself in psychology, philosophy, bibli—"

Practical Mother: "Stop! I have arranged for you a thorough course in roastology, boilology, stitchology, darnology, patchology, and general domestic hustelology. Now, get on your working clothes!"

Sure Sign

At the annual prize-day of a certain school the head boy rose to give his recitation.

"Friends, Romans, countrymen," he vociferated, "lend me your ears!"

"There!" commented the mother of a defeated pupil, sneeringly, "that's Mrs. Biggs' boy! He wouldn't be his mother's son if he didn't want to borrow something."—Tit-Bits.

Terrible!

Two faces were close together, the man's grim, tense; the other face was small and white, with two slender hands pressed tightly against it. It was those frail hands that riveted the man's horrified gaze.

"Lost!" he said, still staring, and in his voice was hopeless, stark tragedy; for that other face was the face of his watch, and those little hands told him that he had missed the last train home.—Judge.

Nobody Home

A telephone operator was at one end of the wire and a little girl, who had answered her ring, at the other end. The operator, obeying one of the company's rules, was trying to get the child to call an older person. She began according to the rule by asking, "Is your mamma there?"

"No."

"Is your big sister there?"

"No. There's no one here but grandma and me and the cat. Grandma can't hear and the cat can't talk."

Correct

The Pittsburgh Chronicle-Telegraph tells us that a bright youth undergoing examination for admission to one of the government departments found himself confronted with the question: "What is the distance from the earth to the sun?"

Not knowing the exact number of miles, he wrote in reply: "I am unable to state accurately, but I don't believe that the sun is near enough to interfere with the proper performance of my duties if I get this clerkship."

EDUCATIONAL DEPARTMENT

Sunday School Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

Miss Zella Mai Collier, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE, JUNE 30, 1929

Nashville, First	1447
Johnson City, Central	1265
Chattanooga, First	1045
Memphis, Bellevue	978
Memphis, First	736
Chattanooga, Highland Park	505
Nashville, Grace	489
Chattanooga, Avondale	468
Memphis, LaBelle	457
Chattanooga, Tabernacle	450
Erwin, First	439
Nashville, Eastland	436
Cleveland	426
Chattanooga, Ridgedale	395
Kingsport	385
Humboldt	368
Chattanooga, Calvary	343
Memphis, Trinity	318
Chattanooga, Northside	317
Nashville, Lockeland	305
Chattanooga, Clifton Hills	302

SUNDAY SCHOOL NOTES

OVOCA ENCAMPMENT

The time for the Ovoca meet is close at hand, and many are registering already for this meeting. If you want a good place to stay, you had better write to the Tullahoma office where your request will be filed and cared for by those having the housing of the people in hand. There are a number of cottages which can be secured by parties of from ten to fifteen, provided they are all of one sex so they can be put together with the use of the same bath. In connection with each cottage there is a room with separate entrance for man and wife who act as chaperones. The programs are printed and were mailed out this week from Tullahoma. Let all get ready to come to this meeting and enjoy the finest week that Tennessee Baptists have ever enjoyed in all their history.

TWO BIG WEEKS OF TRAINING

We have just closed two of the best weeks of training that the state has ever had. The last week in June we spent in Chilhowee with twenty churches participating and with an enrollment of around 1,000. This week we had thirty-four churches engaged with a total enrollment in all the classes, counting the largest single attendance of 1,212. This makes a total in the two weeks of 54 churches with an enrollment of 2,200 and more. Following is a list of the churches and their enrollment of the past week's work. We do not have the names of the workers as they were assigned, but these will be given later possibly.

Oakdale, 65; Pleasant Grove, 40; Daysville, 22; Piney, 30; Wartburg, 25; Rockwood, 85; Jonesville, 68; Boswell's Chapel, 32; Crossville, 12; Caney Fork, 22; Pine Orchard, 60; Emory Heights, 18; Mossy Grove, 15; Cardiff, 28; South Harriman, 20; Petros, 65; Coal Hill, 28; Mossy Creek, 65; Union, 48; Bethel, 58; Kingston, 28; Elizabeth, 60; Trenton Street, 19; Liberty, 50; Beech Park, 26; Piney Grove, 25; Dry Hill, 37; Walnut Hill, 45; Prospect, 46; Wheat, 15; Sugar Grove, 15; Big Emory, 20; Fairview, 10; and Crab Orchard, 10. It will be noted that the town churches had the smaller attendance. This is due to the fact that they have training courses all through the year, and the other churches are hungry for information and respond with interest.

WORKERS AND THEIR FIELDS

These twenty workers go this week to their respective fields for the summer where they will be working with country churches altogether and will not only conduct training schools themselves, but will assist in organizing the various associations for definite work and will guide in the group meetings during July and August. Following is a list of the workers and their fields:

B. M. Canup, Holston and Watauga Associations. He is in the Butler encampment this week.

U. W. Malcolm, Holston Valley and Mulberry Gap. Malcolm has six engagements already for him.

Mr. and Mrs. Tom Belcher are to work Nolachucky, East Tennessee and Sevier County. They have several engagements ready and will be busy, each working in a different church all the time.

Julian Johnson will work Sweetwater and Providence. He was asked for by the association.

Miss Pearl Smallen is assigned to Polk County and McMinn. She is at Ducktown today in a group meeting and will work out from there.

Miss Dorothy Davidson goes to Clinton and Campbell Counties. Her work is arranged.

Mr. Swan Haworth will direct the work in Midland and Northern. Swan never fails.

Byrom DeJarnett will work in New Salem and Bledsoe. DeJarnett is one of the best.

D. W. Picklesimer works Cumberland and Stewart County Associations. He has engagements already and will have no trouble getting things going over there.

Everett Redd takes Duck River and William Carey with enough territory for two.

Loftin Hudson works Lawrence County and Indian Creek Associations, and there are a number of leaders backing him for the summer.

Warner Rutledge has Beech River and Southwestern District already in hand.

Herman Lipford will work his home association, Gibson County, and Madison.

Jep Williams is located in Big Hatchie and Fayette Counties.

B. C. Steele will go back to McNairy and Hardeman Counties where he worked last year.

Nane Starnes will work Beulah and Weakley County. He has a fine start.

Henry Jones takes Dyer and Crockett Counties with a loyal bunch to back him.

Brooks Hudgins will work in sections where special work is needed, but will be confined to Middle Tennessee, Union and Stone Associations principally.

The regular workers will spend most of the summer in the country also. The three divisional men will have special charge of the workers in their respective fields. The state leaders, Miss Jacobs and Miss Collier, will co-operate also with the various fields, and the superintendent will be watching the whole state over and attending the general associations and other central meetings with a view to putting on our program in a large way.

Mrs. Branson, president of the Grainger County Sunday School Convention, writes: "The plans for our campaign are coming on fine. Our posters will reach all the churches

this week and will be glad to have closing day program as soon as you have time to work it out. I plan to get in all the churches the week before the schools begin. Two of these churches are not in Grainger County, but they wanted in on this campaign, and so we have listed them. Following is the names of those wanting schools during this week: Washburn, Tate, Noeton, Locust Grove, Rutledge, Narrow Valley, Sunrise, Adriel, Powder Springs, Avondale, Buffalo, Indian Ridge, Blackwell's Branch, Blue Springs, Red House, Block Springs, New Corinth, Richland, Little Valley, making a total of 19 churches." This campaign will be put on in August, beginning the 4th. We are planning a great program for Grainger County. Fine work they are doing up there!

We wish that every organized class would register with us so we might get the best literature in your hands. We would appreciate it if you will send in your class application as a result of the letter and request from the young people's and adult department of the Baptist Sunday School Board.

BIG DAY AT OVOCA, JULY 28TH

We are having a big day on Sunday, July 28th, at Ovoca. The afternoon will be given over to Sunday school conferences. Mr. W. A. Harrell and Dr. I. J. VanNess will be with us on that occasion. There will be an hour of sectional conferences led by the best workers that can be had. Mr. Harrell will have charge of the organized class conference. Come to Ovoca on July 28th and help us to make that a great occasion.

ATTENTION, INTERMEDIATE WORKERS

Do you realize June 30th closes the third quarter of the Sunday school year? Probably at the beginning of the year you resolved to reach the standard for your department or class. How do you stand? Do not fail to put forth a supreme effort to reach this by the close of the fourth quarter if you have not reached it thus far.

Check Up

We urge every department, every class, to check up for the third quarter. Do not fail. Note points you have failed to reach and make a special effort on these the last quarter.

Send Application Blank

Having checked up, should you find you have reached all points, write your state secretary for an application blank for recognition as standard. When filled out and properly signed, return immediately to him. Your state secretary will approve this if all right. He will then mail to this office, at which time, if found satisfactory, recognition will be mailed to you.

Visiting Report Cards

See page 61 in "Building the Intermediate Department."

"Whenever a pupil is away on a vacation or for other reasons, and wishes to make a report to his own school, he should use the Visiting Card, form 120. These should be given to the teacher, who should give the pupil credit in his class book and then turn the visiting cards over to the department secretary who should keep them with the class cards. The pupil's grades, as shown on the visiting cards, should be included in the class average for the quarter; also in the department average. Therefore, although his absence is recorded against his class and department weekly reports, his individual record is included in the quarterly averages." — Intermediate Department, Baptist Sunday School Board.

LAYMEN'S NOTES

SUGGESTIONS FROM THE NEW PROGRAM

We are depending upon our laymen to help put on the association

programs all over the state. August is laymen's month again, and we trust that our men are planning for these programs, both for the local brotherhood as well as for the group meetings. We are suggesting a program in the printed tract on the associational organizations; and while we do not ask any one to follow these outlines, we do believe that this is a fine set of topics and will do any church good to put them on or for a group of churches to co-operate in putting these on in the afternoon programs.

Associational Conventions

There should be at least one general convention of all the churches each year in the several lines of work. The Sunday schools should have a convention at least once each year, when reports are brought and general inspirational messages and helpful suggestions are made concerning the association as a unit. The same for the B. Y. P. U. and the laymen. The women have their quarterly meetings and can meet at a time when men cannot, and our program should not disturb their activities. Another reason is that they should function in all these activities except the laymen. This general convention might be held annually or bi-annually as the workers deem best.

The associational superintendent provides this program, and all the churches are expected to attend.

Group Meetings

Possibly nothing has done more for our work than the inauguration of the group meetings in the various lines of work, meeting on Sunday afternoon for about two hours. Each group of churches, under the leadership of that respective leader, plans a program for the churches of that group and brings them together for a two hours' program, filling every minute full of practical discussion of problems or inspirational message.

The workers in these lines of church activities cannot meet on week days as the women can, so we must plan the programs for them to suit their convenience. Programs are suggested by the State Educational Department for these meetings each month and will be furnished together with tracts and helps on all topics pertaining to either line of work done. People will burn gas going somewhere on Sunday afternoon, and it has been proved that they will go to a religious meeting if it is planned so they can and so it will interest and help them.

1. Plan of these group organizations. First in each line there is a leader over each group selected, usually by the associational officer handling that line. These group leaders plan for their programs and select their speakers, etc. (The duties of these various officers will be discussed in the associational organization pamphlet.) They fix the time and place of meeting and preside at the meetings or have some one else do so. In Tennessee our plan is to have the Sunday school work put on during the first month of each quarter. That means that the first month of every quarter in the year the Sunday school forces have right of way and in every group of churches there is planned a group meeting each quarter. That will give every group four meetings a year in January, April, July and October. The laymen's work comes during the second month each quarter—that is, February, May, August and November. The B. Y. P. U. coming the last months or March, June, September and December.

2. Time of the group meetings. It has been suggested by our general plans to divide the associations into four groups of churches and numbering the groups 1, 2, 3, and 4. The groups are given the Sunday corresponding to their number. For instance, Group 3, no matter whether it be Sunday school, laymen, or B. Y. P. U. work, their meeting will be held on the third Sunday of their respective months. Group 1 holding

their meeting on the first Sunday, Group 2 on the second Sunday, Group 3 on the third Sunday, and Group 4 on the fourth Sunday. This prevents any misunderstanding or overlapping. Group 4 knows that on the fourth Sunday in the month (every month) they will have a meeting of some kind somewhere in the group. First month in every quarter it will be a Sunday school meeting, the second month a laymen's meeting, and the third month a B. Y. P. U. meeting.

3. Programs of the group meetings. The programs may vary, but usually there is a short devotion, reports from the churches represented, and then some general topic outlined into a half dozen short talks and closing with an address on some line in harmony with the general topic. Much benefit has been derived from these meetings.

Literature may be distributed, workers discovered and their names reported to the central office, and many other helpful results.

Special Programs

1. We are inclined to suggest that we should go back to fundamental things in all our general meetings. The recent Sunday school convention program based on the Great Commission proved that the one thing needed above all others is to get back to the commission. Hence, we are suggesting that in every church there be put on a program either for a week or for an intensive all-day meeting. It would be better to have it cover a full week and have different speakers to come just at night or in the country places have them during the day and let each one speak on some phase of the commission and our stewardship of carrying that to completion. I believe it will bring about a great revival in any church that will put on such a program. In the one-day meetings we would condense and have enough speakers to cover the principal items of the commission. Let one topic be "Stewardship of Go in the Commission, or the Unenlisted"; another, "Stewardship of the Gospel, or Teaching," etc.

2. This can be carried through our group meetings back to every group of churches and on the afternoon program have enough of this to inspire those present to go back and put it on in their respective churches.

3. Go afield through definite, organized effort to all the churches in every association with a campaign of education on fundamentals connected with the commission until all our churches are awake to the obligation that is theirs.

All-Day or All-Week Programs

We suggest only the topics, but these can be fitted into either program with appropriate devotional topics and appropriate music.

1. "Stewardship of Vision," "Lift your eyes upon the fields."
2. "Stewardship of the Unenlisted," "Go."
3. "Stewardship of the Gospel," "Teach."
4. "Stewardship of the Lost," "Make disciples."
5. "Stewardship of Talent," "Teach to observe or train."
6. "Stewardship of Giving," "Send into all the world."

In a full week's program there can be built around these six topics a full program for the six nights in the week. If for an all-day meeting, use two topics for each of three sessions. In case where the same thing is used in a group meeting, the first five may be discussed by five "ten-minute talks" under the general theme, "The Great Commission," and the last one used for an address in closing, allowing thirty minutes. Altogether, with other necessary items, will run about two hours.

FROM GRAINGER COUNTY

The fifth Sunday meetings held in every church in the county by the John - Cruze Brotherhood of Knoxville and the Grainger County Broth-

erhood were a wonderful success. So much so that it is believed that when the association meets on August 20-21 at Rutledge, this new kind of a fifth Sunday meeting will be adopted generally for every fifth Sunday during the coming year.

The plan of having a layman from each brotherhood go in pairs to every church in the county and then to a union meeting in the afternoon, the origin and success of which is due largely to the John Cruze Brotherhood. Yet the Grainger County Brotherhood is to be congratulated. A few years ago it would have been well nigh impossible to get one man to go to another church and attempt to hold services much less thirty.

At each church a collection was taken for missions. The Baptist and Reflector was presented educationally to the churches and appeal for subscriptions was made. At eleven o'clock a prayer for the success of the churches and their programs went up from every pulpit.

The union meeting at Rutledge in the afternoon was indeed a good one. Miss Christine Wolfenbarger from Knoxville sang a solo that was well received. The Misses Campbell from Washburn rendered two duets that were received appreciatively. The John Cruze Brotherhood quartet gave two numbers, to the delight of all hearers.

The address of the moderator, C. B. Cabbage, of Rutledge, giving a summary of what the association had done and hoped to do, was a very timely talk and an inspiration to all. Much of the progress made in the association for the last few years is due to this good man's untiring efforts.

The climax of the whole day's work came when J. H. Anderson, the greatest layman in all the Southland, spoke to the congregation on the subject, "The Morning Watch." He told how 45 minutes spent in Bible study and prayer, even before he had crossed his threshold to go to his work, had changed his life and made a tither out of a hard-fisted business man. He made an eloquent plea for all to talk to God and let God talk to them, in the morning, before the contaminating influence of the sordid world had had a chance to cripple and twist their minds and consciences. The audience was visibly moved by the eloquence of his speech. The June fifth Sunday meeting will go down as the best service of its kind ever held in the county.

B. Y. P. U. NOTES

It is growing to be an alarming fact to see that so many of our Junior Unions reported to the office are made up of unsaved boys and girls. It is our honest opinion that we are becoming too anxious to organize B. Y. P. U.'s. When we go to a church

THE LATE LANDRUM P. LEAVELL



In memory of L. P. Leavell, head of the Southwide B. Y. P. U. for years.

and organize boys and girls who have never been converted into unions and make them believe that they belong to the training service of a church, we are paving the way to get them into the church without conversion. Our people are not thinking along this line or we would stop doing this. I would prefer to have no B. Y. P. U. as to have unions made up of lost people. It simply breaks our hearts to hear our leaders in both the B. Y. P. U. and W. M. U. talk about lost boys and girls as though it was just as important to train them to become church members as it is to teach them the way of salvation. We will undermine our entire denominational faith if we sap from the denomination its stand on the fundamental doctrine of sin and repentance. Let us spend our energies trying to win the lost and not to train them. To put them in a Sunbeam Band means the same thing, for the programs are all built upon training and not soul winning. These boys and girls are lost and should be left with the teaching service and not training.

The State B. Y. P. U. Convention will soon be here, and we have a rare treat in the way of a program. The announcements are going out this week from the office and also appeared in this paper last Sunday. Please take note of this convention and plan to be there on time. Dr. R. G. Lee, Mr. and Mrs. J. E. Lambdin, Mr. W. A. Harrell, Dr. J. L. Hill, and a number of other outstanding speakers are to be with us as well as many of our own pastors and prominent young workers.

Let your contestants to the state convention for the intermediate Bible sword drill get ready and let's have a great time when that is on. We are for the winner and hope that some one may win who will get the cup at the Southwide conference at Memphis. We are for Tennessee first, last and all the time.

FALLING WATER BAPTIST CHURCH

J. W. Christenbury, field worker for the Southern Baptist Association, has just closed a very successful training school at the Falling Water Baptist Church. Brother Christenbury used for his course the B. Y. P. U. Manual. The school began Sunday night, June 23rd and closed Thursday night, June 27th. Much interest was manifested regardless of weather conditions. It rained each night except Thursday night, at which time the church was practically filled. Some of the young members

walked a mile or more through the rain to take advantage of the training school.

Mr. Christenbury conducts a training school at this church each year, and his coming is always looked forward to. The members of the church feel grateful toward Mr. Christenbury, as the church as a whole has been helped very much as a result of his teachings.

With the untiring efforts of Pastor H. C. Smith and Brother Christenbury for the last year the church has increased in membership and the Sunday school has been wonderfully improved.

On Sunday night following the close of the school a B. Y. P. U. was organized and the following officers elected to serve for six months: Fred Jackson, president; J. L. Armstrong, vice president; Mrs. J. L. Armstrong, secretary using record books; Miss Fay Jackson, corresponding secretary; George Johnson, treasurer; Tandy Johnson, choister; Miss Helen Ray, pianist; Frank Johnson, Bible reader leader. Group leaders: Mrs. Willie Prichard, Miss Elizabeth Selcer, Miss Minnie Johnson, Miss Irene Moody.

With the B. Y. P. U. added to our church, we feel that we will be able to do more in the future than in the past, as we have a place to train our young church members as well as the older ones.—Fred Jackson, President; Fay Jackson, Corresponding Secretary.

Several of the associations are putting on simultaneous training schools without state help. Among these we mention Shelby County, Madison County, Jefferson County, Ocoee and Knox County. Nashville has also joined the ranks.

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WOMAN'S MISSIONARY UNION

President — Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Treasurer — Mrs. J. T. Altman, 1554 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.

PRAYER

"We kneel, how weak; we rise, how full of power!
 Why, therefore, should we do ourselves this wrong,
 Or others—that we are not always strong,
 That we are ever overborne with care,
 That we should ever weak or heartless be,
 Anxious or troubled, when with us is prayer,
 And joy and strength and courage are with Thee?"

—Trench.

QUOTATIONS ON PRAYER

"A prayer, in its simplest definition, is merely a wish turned heavenward."

"Prayer is not conquering God's reluctance, but taking hold of God's willingness."

"Prayer is a powerful thing, for God has bound and tied himself thereunto."

"Prayer is the voice of faith."
 "Life in prayer brings death to care."

"It is a great art to commune with God."

"Any man who is too busy to pray may depend upon it that he is busier than God ever intended that he should be."

OVOCA, JULY 23-30

Are you planning to go to Ovoca? Mr. Hudgens has given the W. M. U. an hour each morning on the program and we hope to make it worth while.

On Wednesday Mrs. P. H. Sweet, our state personal service chairman, will have charge of the conference. You puzzled chairmen, come to Ovoca and you will learn how to answer the many questions asked you.

Announcements for the other conferences will be made later.

WM. CAREY YOUNG PEOPLE'S MEETING

The quarterly meeting of the Wm. Carey Association, held with New Grove Church, was a splendid success. We were very sorry that Miss Logan was not with us; however, Miss Louise Phagan of Concord gave us a wonderful talk on "Accomplishments of Young People in 1928 and What is Expected of Us in 1929." She stressed the thoughts that we must give ourselves spiritually to God and, above all, to be a systematic giver.

The tournament was fine. To see those Sunbeams with their bright faces and to hear them as they rallied together on their cry and song would lift any one up to higher plains of living.

The G. A.'s and Y. W. A.'s were splendid, but I do wish you could have heard those original R. A. yells. Shall I give two for you?

"Chicka-lacka-Chick-a-lacka, Chow, Chow, Chow,
 If you want to serve Jesus I'll tell you how.

Support your church with gifts and prayer,
 Send the gospel message everywhere!

From New Grove R. A.
 "Rip-rah-ree, Rip-rah-ree,
 Look everywhere, what do you see?
 R. A. boys here and there,
 Working for Jesus everywhere."

From Concord R. A.
 The Sunbeam pennant was won by New Grove Sunbeams, the G. A. by Cash Point, R. A. by Concord, and the Y. W. A. by Concord.

The Stewardship posters were fine. Concord won the blue ribbon, Cash Point, red, and New Grove white.

Hilda Hall,

HOW NOT TO DO IT

(This demonstration can be given with few or many characters as suits the case.)

The President comes on time. Members come at various degrees of tardiness.

President: "I am so glad I am on time. Just five minutes until time to open the meeting. I do hope the ladies will be on time."

President greets members as they come.

President: "Ladies, it is now 3:30 and this meeting was called for 2:30. Some of our members are still not here. Shall we wait for them?"

Mrs. A.: "Let's begin. It seems to me an hour is long enough to wait for anyone."

Mrs. B.: "Well, I don't know about beginning. You know Mrs. C. is not here and she is very sensitive."

Mrs. A.: "I don't care if she is sensitive. Why does she think she has any right to keep us all waiting? Does she think her time is so much more valuable than ours?"

President: "Let's wait just a few minutes for Mrs. C. Here is Mrs. C. now."

Mrs. C. enters, exclaiming: "I am awfully sorry to be late. But you know how it is. I was canning and the telephone kept ringing and the children came in from school. Let's begin right away, for I am in a hurry to get away."

President: "You know this meeting was called to consider ways and means of reaching our standard. You remember we fell very low on our Standard last year and I am very anxious to do better this year. Let's have a report from our circle chairmen. Mrs. A., how is the work in your circle?"

Mrs. A.: "Poor as it can be. I don't believe half of the women attend at all, and those who do attend are very irregular. Some of them say the Parent-Teacher Association takes all their time. Mrs. Holmes says she is chairman of the program committee of the Twentieth Century Club. Others belong to music clubs and card clubs. Some have to chauffeur for their husbands, some have to have early supper for the children. Tell me that the road to Hades is paved with good intentions! This is all a mistake, it is paved with poor excuses."

President: "I am sorry to hear this. The aim of the W. S. M. is to interest every woman of the church, and how can we interest them unless they attend? Mrs. A., do you try phoning your members and sending cars for them?"

Mrs. A.: "Indeed I don't. I give three hours every month to the society and I can't spare any more time for it. Anyway, I don't believe in humoring grown folks. If they don't want to come, let them stay away."

President: "Mrs. B., are conditions any better in your circle?"

Mrs. B.: "They most certainly are not. The members do not attend and I can't get the ones who do to take any part on the program. This is bad enough, but what do you suppose Mrs. X. said to me the other day: 'Mary, why don't you get some new talent in the society meetings? I am tired to death of the President and a few others monopolizing the program.' And just a few days before she said this she had refused to take a part on the program, saying, 'Mary, you know I am raising children and not chickens. Don't ever ask me to take a part, I am doing well to get to the meetings occasionally.'"

President: "Mrs. H., will you make your report? So much depends upon the Personal Service and Stewardship Chairmen. We had so few family al-

tars and tithers last year. Are there any indications that there will be more this year?"

Mrs. M.: "If I am any judge, there will be fewer. When I ask the church members about family altars this is their excuse—the men come home tired and worn out and go to bed early and get up early, and the children stay out late and get up late. There seems to be no time or place for family altars. I asked Mr. J., president of the bank, if he gave a tenth of his income to the Lord, and he looked at me as though he thought I had lost my mind, and said, 'Mrs. M., do you think I am preparing for the poorhouse?' One woman did tithe, but she said she quit, for she saw that she was giving more to the church than any other woman. I have been working on prayer bands but the women say they cannot pray in public. However, I have this encouragement, some of the women have promised to make silent prayers. If my report is the thermometer of the society, then the temperature of the society is below freezing point."

President: "Mrs. G., as secretary of Literature, will you give us your report?"

Mrs. G.: "I really haven't any report. I know there are not enough subscriptions for the Royal Service, World Comrades and Home and Foreign Fields and the Baptist and Reflector. All the members say it takes all their time to read the daily papers and keep up with the new novels. Every year I announce I am ready to take subscriptions for the magazines, but this does little good. One thing, I know so little about them myself. I think I shall take one or two of them this year. I ordered the mission study books and forgot to bring them this afternoon. If any of you want to see them, stop by my house and I will show them to you. I have glanced hurriedly through them and they look interesting."

President: "Mrs. G., have you any free literature to distribute?"

Mrs. G.: "No, I haven't. I did order some one time, and put it on a table, but not one took it, so I quit bothering with it. By the way, doesn't it seem to you the Baptist and Reflector is high? I can get the daily paper for three months for what I have to pay for the Reflector for a year."

President: "We have so many young people in our church. I want to ask you, Mrs. V., as young people's director, if you have found a counselor for the Girls' Auxiliary?"

Mrs. V.: "No, I haven't. I have asked a half dozen women, but they all have excuses. Mrs. R. said she wouldn't consider it for a minute; she couldn't do anything with her own daughter and she had no intention of trying to manage other mothers' daughters. Mrs. N. said, 'What can I do with young folks who are riding in automobiles at the rate of sixty miles day and night and get out only to put their feet under the tables at the soda fount? Everybody seems to think the young folks are going to the dogs and the quicker the better. I wonder whose responsibility it is? Also I asked Mrs. Smith why she didn't send her children to Sunday school, and she said she was taking a three-year course in Child Psychology and this took all her time. She is going to send them after she finishes this course.'"

President: "I wish we could do something for our young girls. I counted twenty at church last Sunday. I can't help but believe if we would direct their activities we would get wonderful results."

"Mrs. L., will you make the report of Foreign Missions?"

Mrs. L.: "I want to ask the ladies to please read the Foreign Mission book. Also I want to ask what do you want to do about observing special days of prayer this year and what about furnishing our White Cross supplies?"

Mrs. C.: "Please, if we give anything to White Cross, let it be money and not much of that. I got so tired last year hemming my sheet."

Mrs. B.: "And let's observe the days of prayer at our homes. It takes

too much time to come to the church. I do believe in prayer, and always keep my prayer calendar on the library table. I think it creates the right atmosphere for the children. John made me mad about my prayer calendar. He picked it up and asked me what it was, and I told him. Then he said, 'What do you want with it, you never read it.' I told him I wanted the children to see it on the table. He laughed and said, 'You women are queer folks.' I do wish I could get John interested in religion."

President: "Mrs. W., we will now have your report. What are your plans for the Home Mission study this year?"

Mrs. W.: "Madame President, please excuse me. I will have to give my report at the next meeting, for I hear my daughter blowing for me and it makes her very nervous to wait."

Mrs. C.: "Madame President, I think we have had a very successful meeting, and I believe with such faithful and efficient officers we will have a splendid year's work. I must be going, for I have so much to do."

All leave laughing and talking but the president. She remains, and after

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all are gone she sits down and says the following lines:

"They came from a sense of duty today,
They were all in a hurry to get away.

No time to give to thy work, O Lord,
No time to give to study thy word,
Who is to blame they do not care—
That in their hearts there's no need of prayer?
Lord, is it I?

"It is two thousand years since the message came
From the Master Teacher. Who is to blame
That millions still have never heard
The glorious gospel of His word?
Some one's to blame, and I wonder why,

I feel today that it is I.
"That dear little woman is so sweet,
Yet she has no time to hem a sheet
For the White Cross work we're asked to do,
And yet her clothes are always new.
Who is to blame that she doesn't care
For the sick and dying 'over there'?
Lord, is it I?

"A tenth is too much for them to give,
They say that they're 'obliged to live.'
And family altars are so few,
Folks have other things to do.
Who is to blame that in life's race
The dear Lord's work must take second place?
Lord, is it I?

"The boys and the girls need a guiding hand,
They need our strength to help them stand
Against temptation keen and strong,
To leave the right and do the wrong.
If mothers have no time for them,
And they go down, then whose to blame?
Lord, is it I?

"I have no power to make them see,
That power, dear Lord, must come from Thee.
Grant thy wisdom and thy grace
That when we see thee face to face,
When we shall praise thy holy Name,
May there not be any blame
For them, or me."

—Adapted.

KNOX COUNTY G. A. CAMP

Under the leadership of Mrs. Roy Shipley, W. M. U. young people's leader for Knox County, a camp for Intermediate G. A.'s was held at Sunshine during June 10-14. It proved successful in every respect. Fifty-eight girls attended, and we were glad to have some of the counselors with us.

Morning watch was held before breakfast. This was led by the different counselors present. Later in the morning a mission study class and a conference were held by Miss Victoria Logan, and the entire afternoon was devoted to recreation—swimming, tennis, hiking, etc. In the evening an hour of fun and fellowship, after which we gathered around Mrs. R. L. Cowan, Knox superintendent, and heard a series of beautiful and helpful talks on the G. A. Star Ideals.

Knox County plans to make this camp an annual affair, and by the enthusiasm and interest and "My, but I had a good time!" expressed by these girls, there is all indication that it will be one of Knox County's important events.

Read what one of these G. A. girls, Ruth Henard, Broadway Church, Knoxville, has to say about the camp: "The G. A.'s of Knox County had a grand time at Sunshine. There we could play tennis and swim, and one afternoon Miss Logan took us on a long hike to the top of a near-by mountain. Another afternoon we enjoyed a picnic supper and played games out in this pretty grove by the river. However, not all of the time was spent in play, for the girls studied, too. We enjoyed the book, 'Trail Makers in Other Lands,' taught by Miss Logan, and the vesper services led by Mrs. Cowan.

"As a crowning event of our stay in the mountains, we had the joy of crowning the first Intermediate G. A. 'queen' in Tennessee, Paula Ainsley. Paula fulfilled all the requirements to become a 'queen,' and the last night the girls crowned her with a crown of daisies and we celebrated in her honor.

"The G. A. camp proved to be a place not only to have a good time, where new friendships were formed and old ones renewed, but it was also a wonderful place to get closer to the Heavenly Father. We are already looking forward to next year when we can have another camp."—Victoria Logan.

TENNESSEE G. A. "QUEENS"

As you have read in the above article, at our Knox County G. A. camp we crowned our first Intermediate G. A. "queen," Miss Paula Ainsley, of Island Home Church, Knoxville. We want to extend our heartiest congratulations to Paula, and I hope many other Intermediate G. A.'s will follow her example.

Josephine Humphrey, president of the "Ann Hasseltine" Junior G. A. of First Church, Springfield, is the first Junior G. A. to report to me as having completed all work required to be a G. A. "queen." Under the faithful and splendid leadership of Mrs. Wells Burr, the counselor, these girls are working hard on the "Forward Steps for G. A.'s." Congratulations to Josephine!

G. A. leaders, if you have not already explained these "Forward Steps for G. A.'s" to your girls, I wish you would do so. You will find this on page 17 of the G. A. Manual. One G. A. leader writes: "I think the 'Forward Steps for G. A.'s' has done more to help our G. A. than anything we have ever tried." If you do not have a manual, write to us for one.—Victoria Logan.

GREAT REVIVAL AT BEMIS

Pastor W. A. West reports the glorious results of their revival at Bemis. George W. Wilburn of Memphis did the preaching which resulted in 129 additions to the church, 75 for baptism. On the evening of the 30th of June the pastor baptized 63 people. The church was strengthened in every way by the old-time gospel preaching of the evangelist who is characterized by Pastor West as "a great soul winner and church builder who can get more people to work in his meetings than any man I ever knew."

The meeting started off with three prayer meetings. Converts saved at one meeting would be leading in prayer at the next prayer service. The finances of the church were put on a sounder footing by the work of the evangelist. A new budget was launched which, according to Brother West, "will go far beyond anything the church has ever done." They also gave the pastor a \$420 raise in salary and planned to increase their mission offerings by a good per cent. The evangelist is a strong supporter of our denominational program and urged the people to subscribe for the Baptist and Reflector. "He is a friend of the pastor," says Brother West, "and will long be remembered by the people of Bemis."

REPORT OF THE FIFTH SUNDAY MEETING OF THE MAURY COUNTY ASSOCIATION

By Okerleen Howell

The fifth Sunday meeting of the Maury County Association met with the Second Baptist Church of Columbia on Saturday and Sunday, June 29th and 30th.

On Saturday morning at 10 o'clock the representatives of the various churches of the association met at the church for the opening session. The assembly opened by singing, "Alas and Did My Saviour Die!" The devotion was led by Brother J. S. Haywood. The Scripture lesson was taken from 2 Cor. 5. Brother

V. E. Duncan of the hostess church was elected moderator. The first subject on the program was "Our Contribution to Christian Education through our Sunday School." This was very ably discussed by T. Riley Davis. He gave us a statistical report which should arouse every Baptist of the association to a strong determination to carry out their duty and make this contribution through our Sunday school count for much.

F. G. Lavender, pastor of the First Baptist Church of Columbia, brought a message on "Our Contribution to Christian Education through Our Denominational Schools." He emphasized the fact that the Bible cannot be taught in our state schools and challenged the people of the Baptist denomination to send their children to our denominational schools where they can be taught the Bible as we believe it.

Dr. John D. Freeman, our beloved editor, brought the next message, on "Our Contribution to Christian Education through the Press." He stated very forcibly that the purpose of our denominational paper was to inform the people. This is one of the very best ways to contribute to Christian Education, and it behooves each of us to be loyal to our denomination and place our name on the list of subscribers to our state paper.

"Our Foreign Mission Outlook" was presented by V. E. Duncan. He tried to instill into our minds the fact that the interest in foreign missions is decreasing and that we are "looking in" rather than "looking out."

At 1:15 the house was called to order. The quarterly session of the W. M. U. was held at this time. The program was rendered by the young people. In the absence of Miss Alma Reed, president of the young people's work, Miss Margaret Dean Robinson of Mt. Pleasant presided. The devotional by Mrs. Jeff Wall was a beautiful message by which we were all inspired. "Requirements for the Rank of Maiden in the G. A.," by Sally Polk Aydelotte; "Sketch of the Life of Ann Hasseltine Judson," by Sarah Lavender; "Ideals of the Y. W. A.," by Mrs. Gladys Murphy; "Aims of the Y. W. A.," by Ruth Neeley. Solo by Martha Lavender. An offering of

\$5.38 was taken for Miss Jeffers, a Tennessee College student from the Orphans' Home. The minutes of the last meeting were read by Mrs. Ed Haywood. Representatives from the following churches responded to the roll call: Columbia First, Fairview, Friendship, Knob Creek, Lawrence Grove, Mt. Pleasant and Theta. A pageant, "Into All the World," by the G. A.'s and R. A.'s of Mt. Pleasant was presented in a very striking way. This brought the W. M. U. program to a close and the regular program was again entered upon. J. E. Hight presented "Our State Mission Situation," after which Dr. Freeman brought another wonderful message on "Our Marching Orders."

Sunday's Program

The Sunday morning session was in the form of a "home-coming" for the hostess church. The history of the church was given by C. A. Nix, a former member. At 11 o'clock Rev. L. M. Laten, a former pastor of the church and now pastor of the First Church at Pulaski, preached. At 12:30 a bountiful basket dinner was served under the tent near the church.

In the afternoon L. T. Wright of the Rock Springs Church led the devotional exercises. Dr. Freeman explained the work of the Home Mission Board, which brought an abundance of information to many of us. The brotherhood of the Columbia First Church had charge of the remaining part of the program. "The Brotherhood and the Local Church," by M. Barrow, and "The Brotherhood and the Association," by J. L. Edwards. Closing remarks were made by Brothers Lavender, Stanley, Wright, Laten, Smith and Davis, after which the session adjourned.

We, as the Maury County Association, wish to express our thanks to the Columbia Second Church for their kind hospitality and bountiful dinner each day, and to Dr. Freeman for his splendid message, and we assure him our co-operation in the present campaign for new subscribers to the Baptist and Reflector.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Dr. Chas. D. Johnson has been elected president of Quachita College, Arkadelphia, Ark., and has accepted the responsible post.

The church at Puryear has called Rev. C. E. Azbill of Jackson as pastor, and he has accepted to preach once per month.

W. B. Cummings of Wilson, Okla., has been called to the care of the church at Granite, Okla., and has accepted.

The church at Claremore, Okla., succeeded in capturing as pastor, A. D. Muse of Shaw, Miss., who takes charge this week.

C. C. Sledd, the energetic pastor of Prospect Church, Hollow Rock, is to be assisted in a revival at that place, beginning Sunday, August 11, by G. G. Joyner of Parsons.

The final outcome of the great revival at Bemis, in which the pastor, W. A. West, was assisted by Evangelist Geo. W. Wilburn of Memphis, was 139 additions. It was the greatest meeting ever held in that church.

W. J. Epting, pastor at Celina, Texas, is being assisted in a revival there by C. C. Morris of the First Church, Ada, Okla. We expect to hear of gracious results.

P. I. Lipsey, Jr., brilliant son of Editor P. I. Lipsey of the Baptist Record, Jackson, Miss., has been promoted to be correspondent of the Associated Press at Geneva, Switzerland, and the League of Nations. He will go from London to Geneva in August.

W. M. Bostick of the First Church, Clarksdale, Miss., lately did the preaching in a revival at Calhoun City, Miss. E. S. Flynt, pastor, resulting in 35 additions, 19 by baptism. D. Curtis Hall of Philadelphia, Miss., led the singing.

S. G. Pope, pastor of the First Church, Magnolia, Miss., preached last Sunday for the First Church, Marianna, Ark. The latter church is pastorless.

Dr. and Mrs. T. J. Bailey of Jackson, Miss., will celebrate their golden wedding anniversary July 13th. He is state superintendent for the Anti-Saloon League and was for fourteen years editor of the Baptist Record.

Miss Juanita Byrd of Mt. Olive, Miss., daughter of J. E. Byrd, Sunday School Secretary in Mississippi, will sail in August for China to teach in Shanghai Baptist College.

Dr. Wendell Bailey has resigned as head of the department of Biology in Mississippi College, Clinton, Miss., to accept a similar position in the University of Richmond, Richmond, Va. He is a son of Dr. and Mrs. T. J. Bailey.

Sunday, June 23rd, Dr. J. B. Phillips of Chattanooga closed a revival in the First Church, Anniston, Ala., L. N. Claxton, pastor, resulting in 163 additions to that church. There were 125 additions to other churches.

Evangelist J. B. DeGarmo of Memphis, who is in the Baptist Memorial Hospital, was reported improving after his sixth blood transfusion. Rev. E. J. Hill furnished the blood for the third time.

A. U. Nunnery of Parsons is doing the preaching in a revival in the Central Church, Florence, Ala., R. R. Keathley, pastor. Brother Nunnery has distinct evangelistic gifts.

A. T. Harwell has resigned his pastorate at Mon-Aetna Church, Union, S. C., but has not announced his plans of work. The brotherhood in South Carolina wants him to remain in that state.

Rev. W. L. King of Parsons is to be assisted in a revival at his Jack's

Creek Church, near Lexington, by Rev. J. Floyd Rogers of Wortham, Texas, beginning Sunday, August 18. Brother Rogers was converted and baptized into the fellowship of that church.

Warren Rutledge of Shelbyville, rural school worker, is in the Beech River Association, having begun last Sunday at Union Church, Chesterfield, with a training school. Thence he goes to Darden on July 14th and to Parsons on July 21st. He takes well with the people and is doing effective work.

D. L. Sturgis, who is soon to leave the pastorate at Trenton, while preaching in a revival last week at Hoxie, Ark., was stricken with appendicitis and had to be hurried to the Baptist Memorial Hospital, Memphis, for an operation. We sincerely hope for him a speedy and permanent recovery.

Beginning July 14th, a revival will be held at Forest Hill Church, Memphis, R. C. Blalock, pastor, in which F. M. Masters of Sturgis, Ky., will do the preaching.

J. O. Fulbright of First Church, Cornelia, Ga., has been called to the care of Brandon Mill Church, Greenville, S. C., and it is genuinely hoped that he will accept. J. S. Dill has been supplying the pulpit for some months.

Floyd J. Waldrop, pastor at Weston, W. Va., and Miss Grace Barnes of that place are to be married in the early fall. He is a native of Idlewild, Tenn., a graduate of Union University, Jackson, and of the Southern Baptist Theological Seminary, Louisville.

Pendleton Church, Greenville, S. C., B. D. Hahn, pastor, has accepted plans for a new church building which will cost approximately \$40,000. The plans adopted call for the utilization to some extent of the old building, but everything will be so changed that you cannot recognize it.

By THE EDITOR

Rev. and Mrs. J. W. Roberts of Carrollton, Ga., were visitors in Nashville last week.

Memorial Church of Temple, Texas, celebrated last week the opening of their remodeled building. Lynn Claybrook is pastor.

I. A. Littlefield, B. Y. P. U. director of First Church, Chattanooga, has organized an Adult Union. The work is expected to prove fruitful for the church.

E. McNeill Poteat, Jr., has accepted the call to the Pullen Memorial Church of Raleigh, N. C. He has been serving as one of our missionaries to China for several years.

W. D. Ogletree and First Church of Oxford, Ala., has recently closed a fine revival. Over fifty came into the fellowship of the church during the revival. Walter Rowland of Memphis conducted the music.

The Baptist Hospital in New Orleans admitted 585 new patients during the month of May and did \$3,395 worth of charity work. Gifts to its charity fund amounted to only \$452.05.

Pastor A. T. Allen sends an additional word about their meeting at Central Church, Chattanooga. There were about 40 additions, and he says: "Some of our members say that it was the most successful revival the church has had."

According to the Milan exchange, R. G. Lee of Memphis will aid Pastor H. J. Huey and the Milan Church in a revival to be held next February. The Milan saints are redecorating their house of worship.

The church at Adairville, Ky., loses its pastor, E. O. Cottrell, who has been with them eleven years. During that time the membership has grown from 156 to 317. Total receipts for the past six years have been \$36,605.59.

Associations begin to meet next week. Shelby County comes first. Let our people prepare for truly great gatherings with every speaker who is honored with a place on the programs ready to render good service. And do not forget to take along a few subscriptions to make glad the editor.

Pastor W. R. Hill of Lenoir City is preaching evening sermons during July, the subjects being as follows: "If I Were a Young Lady," "If I Were a Young Man," "If I Were a Wife," and "If I Were a Husband." We imagine he can handle two of those subjects pretty well.

Beloved J. B. Swanner and wife of Dyersburg will celebrate their golden wedding on the 21st of July. It also will be the fortieth anniversary of the work of Brother Swanner as a preacher. Hosts of friends send congratulations through us.

Melvin Crump of Ford City, Pa., will spend his vacation in our midst during August. He will be in Nashville and can be had for supply work. We hope some of our churches may use him and give him a new taste of Tennessee Baptist hospitality.

"Uncle Tom's Cabin," a motion-picture show, was withdrawn from a Gary, Ind., showhouse after the first day's showing. Negroes, who compose the larger part of the audiences, demanded the withdrawal of the picture.

Pastor John W. Inzer was happy in welcoming into the fellowship of First Church, Chattanooga, on a recent Sunday, his father and mother, Mr. and Mrs. P. M. Inzer, who have moved from their home in Trenton, Texas.

Dr. and Mrs. O. L. Hailey returned the third from their vacation trip to Texas where they enjoyed fellowship with friends of other days when he was pastor of Erby Street Church of Dallas, and with their sons, two of whom live in Dallas and one in Fort Worth.

The editor and family are in Butler this week attending the East Tennessee Encampment. He and Mrs. Freeman have parts on the program.

Dr. Ray Palmer writes from San Francisco, Cal., 1482 Filbert Street, that he is out there with his son who is still unwell. His friends in Tennessee will remember them in their prayers.

Pastor O. O. Green of Ripley sends his check for admission to our family and extends greetings to the brotherhood. He is to be with W. T. Mayo and the Greenfield Church in a meeting beginning the second Sunday in August. He also encloses a splendid word about the editor's book, "When the West Was Young," for which we thank him.

WANTED—POSITION

J. Murrow Swanner of Dyersburg, Tenn., would like to get a position with some church as music director. Can lead singing and direct orchestra. Wife also a musician. References: Dr. J. J. Hurt, Jackson, Tenn.; President H. E. Watters, Union University, Jackson, Tenn., where he taught violin for three years.

How time does fly! Here comes the announcement of the wedding of Opal Henry, daughter of Mr. and Mrs. E. C. Henry of Little Rock, Ark., to Clark Edwin Gilpin of Atwood, Ill. Claud and the editor were playmates together on the farm only a few years ago, it seems. He is one of the laymen of Pulaski Heights Church, Little Rock, Ark., and the father of one of the finest families one will ever find.

Editor R. K. Maiden of the Word and Way gives a fine report of the Fundamentalists meeting in Denver just preceding the recent Northern

Baptist Convention. The leaders in this movement, according to Dr. Maiden, believe in staying on the inside to do their work. That's what all fundamentalists must do in the South.

First Church, Temple, Texas, is pressing forward in a splendid way under the leadership of C. R. Shirar. He has been with the church four months, during which time there have been 96 additions, 40 of them coming by baptism during a recent revival in which the pastor preached. The church is planning now to sell their old property and build a modern house of worship.

The Watertown Church has succeeded in capturing as pastor the Rev. G. G. Graber of Guthrie, Ky. He is a fine worker. Mrs. Graber has been young people's leader of Bethel Association, Kentucky, for the past several months. They take up their work August 1st, and we welcome them heartily.

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PASTORS' CONFERENCES

CHATTANOOGA PASTORS

First: John W. Inzer. What Difference Does It Make? by Dr. J. G. Chastain; Thirty Years in Mexico. SS 1045, BYPU 62.
Benton, Ocoee: N. W. Ellis. Repentance, by J. E. Johnson; Eternal Life. SS 96, BYPU 41.
Brainard: Claude E. Sprague. Da-

vid's Great Prayer, Miss Mary Northington; Our Denominational Meeting. SS 177, by letter 1.
Tabernacle: J. P. McGraw. Going to Mt. Moriah; Excuses and Reasons. SS 450, for baptism 14.
Eastdale: J. D. Bethune. Friends of Jesus; For What Is Thy Life? SS 200, BYPU 34.

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1929

(All postoffices in Tennessee unless otherwise stated.)

JULY

Date.	Association.	Church Where Held.	Location.
16.	Shelby County	Temple	Memphis
26.	McNairy County	Mt. Gilead	10 miles west of Selmer
23.	Big Hatchie	Oak Grove	Tipton County
25.	Fayette County	Mt. Moriah	Near Whiteville
31.	Concord	Westvue	Murfreesboro

AUGUST

6.	Robertson County	Hopewell	Near Austin Peay H'g'w'y
7.	Sequatchie Valley	Pikeville	Pikeville
9.	Greenwood		Near Doyle
13.	Holston	First	Bluff City
14.	Chilhowee	Mt. Lebanon	Maryville, Route 8
14.	Nolachucky	Concord	Mohawk
18.	Jefferson County	Mansfield	Talbott
20.	Grainger County	Rutledge	Rutledge
21.	East Tennessee	Allen's Grove	Cosby
21.	Cumberland Gap	Walnut Hill	Lee County, Va.
22.	Walnut Grove	Shelton's Grove	Loudon County
27.	Bledsoe	New Hope	Long Hill Pike, between Goodlettsville & Gallatin
27.	Mulberry Gap	Sneedville	Sneedville
28.	Providence	Cedar Grove	Kingston, Route 3
29.	Big Emory	Cardiff	Cardiff
30.	Tennessee Valley	Mt. Vernon	Sale Creek

SEPTEMBER

3.	Gibson County	Atwood	Atwood
4.	Dyer County	Lenox	Lenox
4.	Crockett County	Cairo	Four miles from Alamo
5.	Madison County	Liberty Grove	Jackson, Route 3
6.	Hardeman County	Walnut Grove	Four miles from Bolivar
7.	Lawrence County	Iron City	Iron City
11.	Midland	Union	Knox County
11.	Salem	Salem	Liberty
12.	McMinn County	Eastanallee	2 miles east of Riceville
13.	William Carey	Prospect	Near Fayetteville
14.	Stockton Valley	Smyrna	3 miles west Byrdstown
18.	Wilson County	Ramah	Near Watertown
18.	Wiseman	Meadorville	4 miles south Lafayette
19.	Watauga	Butler	Butler
20.	Beech River	Darden	Darden
20.	Hiwassee	Old Friendship	Rhea County
20.	Indian Creek	Waynesboro	Waynesboro
25.	Clinton	Longfield	Coal Creek
25.	Maury County	Mt. Pleasant	Mt. Pleasant
26.	Duck River	Cornersville	Cornersville
26.	Holston Valley	Rogersville	Rogersville
27.	Giles County	Liberty Hill	Ethridge
27.	Northern	Alder Springs	Union County

OCTOBER

2.	New Salem	Cornwall's Chapel	Near Defeated, Smith Co.
3.	Sevier	Sevierville	Sevierville
4.	Stone	Dodson's Branch	Cookeville, Route 3
4.	Riverside	Allons	4 miles north Livingston
5.	Judson	Sylvia	Sylvia
8.	Cumberland	Little Hope	Clarksville
8.	Enon	Antioch	7 mi. northeast Lafayette
8.	Weakley County	New Prospect	9 miles east Greenfield
10.	Beulah	New Salem	Near Kenton
10.	Sweetwater	Second Church	Loudon
10.	Western District	Bethlehem	9 miles south of Paris
11.	Southwestern Dist.	Bruceton	Bruceton
15.	Ocoee	St. Elmo	St. Elmo
16.	Knox County	Third Creek	Knoxville, Route 7
16.	New River	Shiloh	Near Moore's Camp, Anderson County
16.	Polk County	Ocoee	Benton
16.	Stewart County	Big Rock	Big Rock
23.	Campbell County	Caryville	Caryville
24.	Nashville	Seventh	Nashville

Red Bank: W. M. Griffith. Condition of Acceptable Prayer; Nothing but Leaves Only. SS 239.

Avondale: D. B. Bowers. Christian Education; What Is the Difference? SS 468, BYPU 68.

Ooltewah: Ira Dance. The Losses of a Backslider; A Bride for Isaac. Highland Park: J. B. Phillips. Christian Education; Things That Make Me Know the Bible Is God's Word. SS 505, baptized 1, additions 4. Calvary: W. T. McMahan. Teaching the Bible; Stilling the Storm. SS 343, BYPU 76.

Clifton Hills: A. G. Frost. The Badge of a Christian; Hell! Is? What? Who? SS 302, 79.

Edgewood: Sam W. Lord. Conditions of Service; The Prodigal Son. SS 121, BYPU 31, by letter 16, baptism 12.

Tyner: W. C. Tallant. The Cost of Discipleship; Making Heavenly Record. SS 97, BYPU 30.

Ridgedale: R. L. Baker. Testimony of God by a Little Girl; Joseph Vexed by the Orders. SS 395.

Oak Grove: Geo. E. Simmons. Religious Education; The Hope of America. SS 216, BYPU 77, for baptism 1.

Oakwood: R. R. Denny. Salt without Savor; Jesus' Power over Demons. SS 122, BYPU 30.

Northside: R. W. Selman. Repentance; Sowing and Reaping. SS 317, BYPU 50.

Lupton City: G. T. King. Security of the Saints; Prepare to Meet God. Rev. Moose preached morning and night.

MEMPHIS PASTORS

Yale: W. L. Smith. Laying Aside Weight; What It Cost Not to Be a Christian. SS 90, BYPU 63.

Eastern Heights: W. M. Couch. Worship Under Difficulties; Better Things for Us. SS 93, BYPU 39, by letter 2, by statement 1.

Bellevue: Robert G. Lee. The Heart of Man; The Anvils of God. SS 978, BYPU 137, for baptism 1, baptized 1, by letter 4, additions 5.

Seventh Street: I. N. Strother. The Aged Youth; Debtors to All. SS 261, BYPU 42, baptized 1.

Prescott Memorial: Jas. H. Oakley. Heavenly Recognition; Witnessing for Christ, by S. P. Poag. SS 251.

Raleigh: E. J. Hill. The Joy of Christ and the Joy of the Disciple; Reconciliation. SS 105, BYPU 30, for baptism 1, by letter 3.

Boulevard: J. H. Wright. The Witness. SS 285, BYPU 56.

First Italian: Joseph Papia. Where Will You Be in Eternity? SS 46.

Merton Avenue: S. P. Poag. Acts 4:19-20; Jas. H. Oakley on Prayer. SS 251, BYPU 112.

Trinity: C. E. Myrick. God's Care of His People; The Loss of Power. SS 318, BYPU 138, baptized 2.

Whitehaven: F. W. Roth. Essential Unity; Divine Presence. SS 70.

Hernando, Miss.: C. C. Weaver. Redemption as Pictured in Baptism. BYPU 32, baptized 6.

Longview Heights: L. E. Brown. Resolution in Action; The Heart Renewed. SS 63.

Rowan Memorial: J. W. Joyner. Liberty; Abounding in the Work of the Lord. SS 71.

Hollywood: J. R. Burke. Address to Children; Universal Invitation to Accept Christ. SS 197, BYPU 72.

First: A. U. Boone. Our Struggle with Evil; The Bow in the Cloud. SS 736.

LaBelle: E. P. Baker. Answering God's Call; God's Answered "Why." SS 457, BYPU 166, by statement 1.

NASHVILLE PASTORS

Lockeland: J. C. Miles. Can a Christian Have a Good Time? Intermediate BYPU had charge of program. SS 305, BYPU 53.

Immanuel: Powhatan W. James. Does It Pay to Be Religious? Dr. Herman E. Liu spoke on Baptism Work in China. For baptism 1, baptized 2.

North Edgefield: O. F. Huckaba. The Lord Saves and Calls with a

Baptist and Reflector

(Continuing the Baptist Builder)

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

JOHN D. FREEMAN, Editor

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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.

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.

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

Holy Calling; The Lord Has Done Great Things for Us. SS 260, BYPU 62, by letter 3.

Eastland: J. Carl McCoy. The Security of the Believer; The Picture Beautiful. SS 436, for baptism 11, baptized 15, by letter 18, by statement 1.

Third: W. Rufus Beckett. Christian Education; Bolshevism. SS 254, BYPU 59.

Seventh: Edgar W. Barnett. Where Was the Spirit of Jesus While His Body Was in the Grave? W. J. Ramsey preached at night. SS 173, BYPU 35.

Grace: L. S. Ewton. World Conditions. Albert Pardue preached. SS 489, BYPU 60.

Centennial: T. C. Singleton. Watch Christian Education; Baptism. SS 118, BYPU 47, baptized 2.

OTHER PASTORS

Cleveland: Lloyd T. Householder. Treasures That Last; Looking to Jesus. SS 426, BYPU 111, for baptism 1, baptized 5.

Mine City: Org Foster. Building a Life; The Ninth Commandment. SS 241, BYPU 40, by letter 1.

Rockwood, First: Neslie V. Underwood. Educational Program; At a More Convenient Time. SS 226, BYPU 60.

North Etowah: D. W. Lindsay. The Burning Bush; The Great Feast. SS 146, BYPU 38, by letter 5, conversion 1.

Erwin, First: John A. Davis. Associate. What the Father Owes the Son; Growth in Grace. SS 439, BYPU 83.

Times Change

In the old days, if a man missed a stage coach he was content to wait two or three days for the next. Now he lets out a squawk if he misses one section of a revolving door.—Railway Employees' Journal.

Why, How Tall!

"My, but your little brother is growing!"

"Yes, he comes up to the hem of mamma's skirt now."



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NEWS BULLETIN

(From page 8.)

Powhatan James. Dr. Rounds was good enough to let me have the copy. On my way to the hotel I stepped in to a fount and noticed the lady in charge coming toward me and unconsciously folded the paper. She remarked, 'I thought that was a paper I am familiar with.' When I showed it to her, she exclaimed, 'Isn't it remarkable that, not having seen the Baptist and Reflector for so many years, I should have recognized it at this distance?' Then she told me that her father, Mr. C. E. Eads of Greenville, Ky., was a subscriber for that paper for years and years."

SOUTH CLARKSVILLE MEETING

Hervey Whitfield of Clarksville reports the results of the revival conducted in South Clarksville by E. H. Greenwell of Greenbrier and J. J. Jenkins of Robertson County. The meeting closed June 30th. Brother Whitfield says:

"The crowds were good when the weather permitted, and they came to hear Brother Greenwell deliver a series of sermons against sin. The results will be told only in the future as deep interest was manifested from the beginning to the close. Twenty people were converted at the last service and about 24 began the work of organizing a church, their work to be consummated on the second Sunday in July, when many others are expected to join with them. During the meeting the preacher and singer endeared themselves to many, not only Baptists but to all other citizens of the city."

A NEW EVANGELIST

George W. McCall of Dallas, Texas, has entered the evangelistic field, and, after two years under the State Mission Board of Texas, has decided to do independent work. He is a man of outstanding ability in the pulpit and a preacher who will undertake to assist pastors rather than to separate their people from them. He is a Baptist and makes no apologies for being such. He will close an engagement in Kentucky October 6th and could be had for services in Tennessee afterwards.

CONCORD ASSOCIATION

Moderator O. L. Nolen of Concord Association reports their program for the meeting which will be held with Westvue Church, Murfreesboro, on the 31st of July and 1st of August. A copy of a letter being mailed to the churches shows forethought and foresight. It appeals for the preparation of church letters and for the contributions for the Minute Fund to be sent in with the messengers. The associational program contains reports and speeches by S. P. DeVault, Wade House, J. H. DeLaney, C. W. Baird, A. J. Brandon, Horace Allen, Dudley Fletcher, Mrs. W. G. Mahaffey, Mark Warmack, O. L. Nolen, R. E. Jarman, S. M. Williams, Mrs. O. L. Nolen, C. S. Dillon, W. H. Russell, Mrs. St. George Jones, Porter Floyd, C. W. Earhardt, F. C. McConnell, E. L. Atwood, Elvin Burnett, J. E. Sullivan, J. A. Kirtley, C. W. Baird, W. C. McPherson, W. M. Wood, J. D. Roberts and Scott Williams.

ORGAN DEDICATED.

First Church, Springfield, now has one of the largest and most beautiful pipe organs in all the country. On the evening of Friday, June 28th, the instrument was formally dedicated and exhibited. Mr. Henry S. Wesson of Nashville presented a recital on the organ which was built by the Hall Organ Co. of West Haven, Conn. It is the first organ from this company to be installed in our state. The instrument has three manuals, each an organ in itself, and the usual foot keyboard. It contains 450 pipes in the Swell Organ, 365 in the Great Organ, and 207 in the Echo

Organ, or a total of 1,066 pipes. In addition to these, there are 25 Class A Deagan Organ chimes. Two hundred and fifty-six members of the church pledged for the purchase of the organ, and they worked successfully at their task.

PHILLIPS IN ALABAMA

By L. N. Claxton, Pastor

Dr. J. B. Phillips of Chattanooga, Tenn., closed a three weeks' union revival meeting with the McCoy Methodist Church and our church Sunday night, June 23rd. There were 288 members received by the two churches, 163 of which joined the First Baptist.

Old residents of our city say this was the greatest meeting ever held in our city. I have been pastor here for twenty years and say without any hesitation this was the greatest meeting I have ever witnessed.

One thing I want to say to my Baptist brethren: Brother Phillips did not hesitate to expound the great doctrines of our faith and people of all creeds seemed to enjoy it.

BELOVED WOMAN GOES HOME

Mrs. Esther T. Davis of Nashville, aged 84 years, passed into her eternal rest on the 27th of June after a year of suffering following an attack of influenza. She was the mother of H. A. Davis, superintendent of transportation for the Nashville Railway and Light Company. Mrs. Davis was born in Phoenix, N. Y., married Samuel A. Davis of New York state and later moved to Nashville where her husband died in 1909. Since his death she made her home with her son, H. A. Davis. Another Son, George, is a member of the firm of engineers, Ford, Bacon and Davis of New York City. She was a member of the Methodist Church, a consecrated Christian and a gentlewoman of the finest type. Her Nashville son is one of the outstanding Baptist laymen of the state and a loyal member of Edgefield Church. We extend to him our sincerest sympathy over his loss.

ORLINDA REVIVAL

The two weeks' revival at Orlinda closed on the evening of June 23rd. C. L. Bowden of Humboldt did the preaching and George W. Card of Nashville led the singing. Nine made professions of faith, seven were received by baptism, and two by letter. Pastor Nicholson says: "The church and pastor were made to rejoice on account of the sane, safe, sensible work done by these two brethren." The first week of the meeting was characterized by several heavy rains which prevented an early interest.

SODDY ENLISTMENT PROGRAM

On the 29th and 30th of June, Soddy Church, in Ocoee Association, held an enlistment program with Pastor A. T. Hayes in the lead. J. F. Atchley discussed the "Layman's Task in the World at Large," giving a rich and powerful presentation of the subject. W. H. Hudgins discussed "Stewardship." Sunday morning the Bible school was held under the direction of Superintendent Herbert Martin. At 10:20 J. W. Massey and R. H. Hunt spoke on "Our Church"; G. M. Tuck discussed "The Teaching Service." Lunch was served at the church house and the afternoon program opened at 1:30 with a song service led by Herbert Martin. Mrs. W. F. Robinson and Miss Mary Northington discussed the work of the W. M. U., C. P. Morphew "Cooperation," and "Tithing" was discussed by C. E. Sprague and T. B. Vance. At the evening hour on Sunday the B. Y. P. U. staged a splendid program.

ANTI-SALOON LEAGUE CONVENTION ANNOUNCED BY F. SCOTT MCBRIDE

The next national biennial convention of the Anti-Saloon League of America will be held in Detroit next January 15th to 19th, inclusive. The meeting will be held on the tenth

anniversary of the adoption of the eighteenth amendment. Delegates are invited from church and temperance organizations throughout America.

National officers of the Anti-Saloon League will be elected and plans formulated for the ensuing two-year period.

In commenting on the selection of the place for the convention, General Superintendent McBride said: "Detroit will be an ideal place for our convention. It offers an opportunity to study the border situation and the big city problem both of which will be given special consideration in the future program of the Anti-Saloon League."

A CASE OF POIGNANT NEED

By Thomas J. Watts, Executive Secretary

The Relief and Annuity Board is faced almost daily with cases of extreme need like the one recited below. A brother beloved gave long years in faithful service, together with his wife, to the ministry of Baptist churches in the South, and who for many years has been sorely afflicted. His recent appeal to the board may furnish some inkling of conditions existing in hundreds of retired and disabled preachers' homes:

"I am unable to get up or down, dress or undress myself; I am helpless. Mrs. — is doing our work, and it is telling on her. She has to get up several times at night to help me turn over. I suffer much day and night and especially at night. We have been about seven years off salary, using all possible economy, yet it takes money to live. While in the work we led in giving and the small salaries went freely back into the work.

"I would spend the summer in a sanatorium, but cannot for lack of funds. I need this sorely. It might bring a little relief. I am 64 now. I ask no unfair discrimination, but we are needy and praying the Lord to help us out."

Surely, surely, the hearts of thousands of Southern Baptists will say, "Help this brother," and in spite of the diminished receipts from the churches during the past year help was given, but remember such appeals are numerous and money with which to meet them is insufficient.

A further word from this noble brother is as follows:

"Your gracious letter came Satur-

day. I was in bed. Mrs. — read it to me and then we wept together.

"We join in warmest appreciation of your kind consideration and thank you from the bottom of our hearts."

The amount that this brother receives from the Relief Fund is pitifully small, and Southern Baptists have in their power to remedy it. What will they do?

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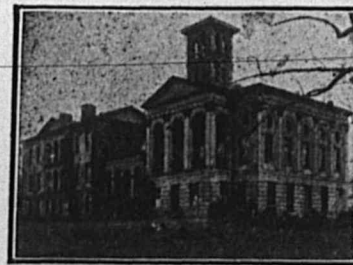
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