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Church Building in Stewart County

By CLIFTON F. BRIDGES, Missionary-Pastor, Tennessee Baptist Convention

Although the colossal task of strengthening the kingdom interests in this fertile valley of the Cumberland seems to have been slightly more than just begun, I am reminded, by the request for some sketches of the work, that it was seven years ago this summer when the Lord halted me here. I had been in the ministry only a short while, having left my studies in one of the Pacific Coast states to hold some meetings in Georgia and Tennessee. Churches in Georgia called me; and when I came on to Tennessee, it was with a vague expectation of returning to the Empire State for pastoral work.

However, I found here in Stewart County conditions which I had never dreamed existed. My third meeting was at Weaverstore, where I had lived two years as a small boy and where my mother was buried soon after we moved there. About forty years ago the "Second Advent Christian Church" had built a large meeting house for the use of all faiths, but having failed to weather the storm the work had been discontinued. There was no church or Sunday school work of any kind being carried on. People of the small town and surrounding communities came in large numbers during the three weeks' meeting, three or four hundred in the house and often another hundred or more outside.

I shall never forget the struggle that went on in my heart during that meeting, in which the blessing of the Lord was realized in the conversion of a number of the lost. As I would lie down to sleep I could see a vision of the community and hosts of people—people who needed the gospel. Many of them were unsaved. A preacher was needed, but I did not see how I could stay. I wrote to Dr. Lloyd Wilson, then State Secretary, asking that a missionary be sent to Stewart County, but none was available. The people who would come into a church organization were poor, and I could see no means of support for myself. As an advertising man I had received a salary of \$2,700 a year, but my savings from that and more, too, had been spent at school, leaving me somewhat in debt. It was the biggest battle of my life. It required more grace to follow the leading of the Lord than it had required to finally yield to the Lord's call to preach. But it had been a deep-seated conviction with me that God not only had a right to call men to preach, but also to direct what they should preach and where. This helped me then, and God gave me grace to stay. A church was organized with nine members, and the membership now numbers more than sixty. I have served the church as pastor since that time. Some time after the church was organized, at Dr. Wilson's suggestion, I applied to the State Board for support and was granted an appropriation of \$400 a year, which was more than four-fifths of my salary for that year.

Tip Top

While carrying on the work at Weaverstore I was called to serve one other church and took up work at several mission points. For many months I was preaching every month to at least ten different churches and mission stations, and was later pastor of seven different churches at the same time. One of these mission points was Tip Top, about seven miles below Dover, where a work had been begun by another and I was asked by him to continue it after he had moved away. During my min-

istry there a church was organized and a splendid little country meeting house was erected and painted. It was soon afterward dedicated, free of debt.

Dover

While the importance of these country places should not be minimized, local developments and the interest of people elsewhere seem to indicate more and more the importance of the work here at Dover. This is the oldest town on the Cumberland River between Nashville and Paducah. For more than a hundred years there has been a Methodist body here, and another organization has conducted work here intermittently for a quarter of a century. And yet for nearly a century and a half

this county seat town was without a Baptist church. My second meeting in Stewart County was held at the courthouse in Dover, and then so far as we have learned the Lord for the first time bore witness to Baptist preaching here by converting souls. A little later I moved to Dover and began preaching regularly on Sundays. Dr. J. E. Skinner was earnestly sought for a revival meeting, and I looked forward to this occasion as the time for organizing a church. Several Baptists lived here, but most of them were skeptical about a church organization; and when Dr. Skinner arrived, I had in my possession only one church letter beside my own. The outlook was not so good.

But as it always is, the uplook was encouraging, and during the meeting interest in the church was revived. Before it was brought to a close we had organized a church with nine members. In a short

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How State Missions Saved a Church

By JUDGE SAM EDWARDS

The story of the Cookeville Baptist Church, especially the latter part of it, is very largely interwoven with the story of Baptist State Missions. It was organized in 1873 through the ministry of Elder Patrick Moore with a charter membership of 34. For a time it worshipped in the Methodist meeting house, but some years later a lot was purchased, and with some aid from the outside, because the members were poor and few in number, a plain, one-room, frame house was built.

It seemed, however, that the Baptists could not make headway in Cookeville. There were several reasons: First, other denominations had pre-occupied the town. Second, it was difficult to keep a pastor, due perhaps partly to the discouraging outlook of the field. Third, for many years what few members the church had were mainly of the transient type.

Occasionally, however, a Baptist would move into the town who would not be content to see the cause drift, dwindle and die. A pastor would be procured

and the work would be revived for a time. But by and by the new leader would move out, the pastor would resign to go to another field, there would not be enough initiative left to procure another, and the result was that the work would stop and the doors be closed.

The church, what there was left of it, was in this last condition in September, 1910, when the writer came to Cookeville, just out of Carson-Newman College, to begin the practice of law and to assume the office of Judge of the County Court, to which position he had been elected in August. He immediately set about to organize a Sunday school in the Baptist church house. No thought was entertained at this time of procuring a pastor, because to all appearances there was no church left to be pastored. But a Sunday school with an enrollment of about 20 to 25 was organized. The writer acted as superintendent. There were three classes, adults, beginners and "intermediates," and "intermediates" were right because this class was made up of all between the beginners and the adults. A Mrs. Finley taught the beginners, Miss Ethel Hodge the intermediates, and the writer the adults. A Miss Dow was organist and secretary.

For a time things moved along smoothly. The writer at least was beginning to dream of reviving the church. But suddenly the sailing became rough, calamities began to multiply. First, the Dow family moved to Oklahoma, leaving us without an organist and a secretary. The writer could fill the place of secretary all right, but he could not coax a tune out of the old organ. So we had to dispense with the office of organist. Second, Miss Hodge became ill, and after a lingering illness died. She was a good Christian girl, a faithful teacher and a loyal Baptist. We simply had no one at that time to take her place as teacher of the "intermediates." Third, a little later the teacher of the beginners decided to go to the Presbyterians, where her husband was already a member and the superintendent of the Sunday school. Fourth, cold, rainy winter Sundays came, and these seemed to be the signal for all the pupils to stay at home. More than once the superintendent "met" by himself, read the lesson over to himself, said a little prayer and returned to his room where he boarded.

But this grew monotonous, and so later he began

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OLD TENNESSEE

By A. J. Holt

(Air: "Beulah Land")

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

The fairest of the fair we see,
The rarest fruits and fairest flowers
The freest of the noble free
In battle-scarred old Tennessee.

The bravest of the brave have we,
And happiest homes on earth are ours.
If heaven below could only be,
'Twould surely shine in Tennessee.

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

Chorus:

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

Editorial

Folly and Hurt are twin sisters of evil.

A match is a very small and cheap thing, but it starts many a costly conflagration.

If we have to endure the awful strain whether or no, we suggest that our colleges and high schools put in courses in face decoration.

The greatest need of our day is an eye specialist who can remove the "beams" from our spiritual optic organs.

Our colored friend says: "Deys some folks as makes a mouty big show of their 'ligion on Sunday, but it takes 'em a week to git over de exercise."

God has not forsaken his own, and His children had better be getting ready for the chastisement which He is preparing to give them because of their selfishness and worldliness.

Dr. J. Pike Powers gives us the interesting information that the Hon. Horace Lorimer, editor of the Saturday Evening Post, is the son of Dr. George Horace Lorimer, once pastor of Walnut Street Church, Louisville, and of Tremont Temple, Boston.

Yo-ho! The latest fad is named that. And it is reported that the little contraption has displaced bridge with the poor women who have nothing else to do than to play. Bully for the Yo-ho!

If you are so little that you cannot hope ever to rise above the lowest in human ranks, you will try seeking publicity through wearing pajamas on the streets or entering some silly endurance contest. If you are really big, you will bide your time, work with all your might and some day you will have to evade the news reporters.

The Canadian Baptist reports that the Pennsylvania Railroad is having printed on all their dining car menus the following: "In observance of the prohibition law, we request that passengers kindly refrain from the use of liquor while on our trains." That is a splendid thing for them to do. Slowly the great interests of the nation are awaking.

NON-STOP RECORD

One "endurance contest" that may prove a blessing to womankind is the non-stop silence contest" started recently in Memphis by Miss Evelyn Walker. She will have to go some, for one of the editor's earliest recollections is of a neighbor whose wife didn't speak to him for a period of twenty years. We challenge any modern woman to equal that.

A BIG CHANCE

If there is any one in our state who is interested in helping the young negro preachers secure an education, the Seminary in Nashville offers them a big chance. The buildings are located about a mile from the car line and five miles from the heart of the city. It is impossible for the boys to work in town and carry on their studies with any efficiency. If they had a small truck that could meet them at the car line in the morning and take them back to it in the afternoon, many of them could secure room and board in town for work they could do. Some one having a good used truck or wanting to do the magnanimous thing can furnish this means of conveyance and thereby further the cause of theological education among the negro youths. Write the editor, who is secretary to the Board of Directors.

STRANGE PROTECTION

"Hurry," said mother, giving Willie a quarter to get a head of lettuce. "Hurry," said the foreman to the truck driver with a load of merchan-

dise—and now one of them will never hurry again, and the other will lose his job, his license and his peace of mind forever. Accidents like this happen every day. Your only protection is an automobile liability policy.—Adv. on our desk blotter.

Strange protection we'd call that, but it is the only kind many people are thinking about today. If they can carry enough life and accident protection to safeguard them against financial hurt, then all else is of minor importance.

The truck driver in this case needed liability insurance a thousand times less than he needed a cool head and some common sense, two factors that seem about to be scrapped in this day of mad rushing and money grabbing. What is needed everywhere is a sense of values that is based upon reality and not upon an exaggerated money standard. When we place once more at the top of the column the priceless life of humanity, we shall see immediately a decline in the cost and demand for protection against our own mad folly caused by the lure of gold.

DR. CODY FAILS TO SEE THE POINT

In reply to our recent statements about the Relief and Annuity Board, Editor Cody of the Baptist Courier makes much of some of the points we gave relative to the manner in which the Service-Annuity plan was presented to the last convention. We have no desire to continue the discussion. We wish to call attention to one or two things in which he did not grasp our meaning aright.

First of all, we insist that there is sound logic in our statement about adopting the plan simply because it works with the Presbyterians and Episcopalians. Dr. Cody says: "Freeman, bless your heart, you must have written that in a thoughtless moment." Perhaps so, but we thought we were thinking, so it is all the same with us. And we still believe we had a thought. It is folly to claim that Baptists, with their simple democracy, can work plans that the Episcopacy or Presbytery can work. Just one simple statement makes our position tentative. Preachers, who go from one field to another in those bodies, go under the supervision of what corresponds to our Executive Committee. When Southern Baptists are willing to give their Executive Committee power equal to the College of Bishops, then we can work the plan like they do. But that will never be done. Therefore, certain issues are involved that make the Service-Annuity plan, as now projected, impossible.

"Almost everything in this statement perverts the case," says Dr. Cody relative to our declaration that the eight per cent given from the churches would be designated gifts and would ultimately come out of Co-operative Program funds. We were not dealing with fancies; we were stating a fact. If Dr. Cody knows of churches that will add that extra amount to their annual burden without cutting down elsewhere (which inevitably means from outside causes), then he knows of isolated cases, few of which can be found where we have gone. We did not say that mission and benevolent funds would be diverted to the Relief and Annuity Board under the plan; we said that the eight per cent would be taken from funds that otherwise would go to those causes. No argument is needed to prove the point which is no perversion. We know of instances where an increase in pastor's salary came out of mission and benevolent funds; that is to say, those funds decreased in an amount equal to that added to the pastor's salary. We know a church that bought a pastor's home. The amount being paid for that home right now is coming out of funds that otherwise would go to missions and benevolences. The same thing would be true of the eight per cent in nine cases out of ten.

We are not opposed to the pastors having good homes nor to their having good salaries. Neither are we opposed to the poor preachers getting the benefit of some sort of insurance policy. We have stated before and repeat here, if the convention will authorize the Service-Annuity plan to be inaugurated, and limit its membership to preachers drawing less than \$1,800 per year wages, we will be for it heart and soul. But the churches that pay the small salaries will be those whose pastors will

not profit, at least for years to come. They do not keep their pastors for more than a very few years, and we know enough about them to know that few of them will pay a living wage and add to it eight per cent for insurance or pensions. Between the two any true minister had far rather have the larger salary.

As to the fundamental principle involved, we still claim that there is no more moral right for us preachers to demand protection for our old age than there is for other members of our churches to make the same demand of the denomination. We do have a right to work to the end that all our preachers may have good living incomes. We do have a right to send workmen to the fields to teach stewardship to the end that our people will all give regularly and make possible comfortable livings for their pastors. We do not believe that a pastor can do his best work while living on the verge of physical want nor would we lower his salary to the level of his poorest members. But there is a fundamental principle of morality involved in the promotion of the Service-Annuity plan, and we must assert, in spite of Dr. Cody's ridicule, that preachers will not be lifted in the respect of the people when they undertake to aid in the promotion of the plan. Dr. Cody says: "No other plan that we are working has in it the prospect or possibility of adequately providing for our Southern Baptist ministry." We grant that that is true, but insist that the Service-Annuity plan offers no possible hope of "adequately providing" for it.

In his issue of August 22nd Editor Cody makes the further assertion that we were misrepresenting the Service-Annuity plan when we declared that the only part of the funds to which a pastor has claim in full is the two and a half per cent which he pays in. We stated, further: "When all other provisions of the plan have been met, he gets an additional credit, if anything is left (of the eight per cent paid in by his church)." He then quotes from a pamphlet, prepared by Secretary Watts, the following: "If a church should cease payments, the pastor would lose the credit of the eight per cent for the time in which the church did not co-operate, unless he paid the amount himself, in addition to his two and one-half per cent. This is true, however, that while he and the church were paying, the amount already placed to his credit would stand permanently in building his annuity."

Now let us see what the original constitution of the Service-Annuity plan says: On page 409 of the minutes of the Southern Baptist Convention for 1926 we have the exact words of the plan as issued by the board. If this has been rescinded, we find no record anywhere to show it. And if it has not been rescinded, then the above quotation presents only part of the facts.

"The eight per cent contribution, from the churches shall be placed in an account to be administered on a group basis: (a) A sum sufficient to provide for the disability annuities. (b) The widow's death benefit fund and the annuity to the minimum outlined, and the minor children's annuities. (c) The remainder shall be allocated at the close of each year, to those who are qualified to share by having paid their two and one-half per cent dues."

There is no ambiguity about those words. They say exactly what we said in our last editorial—namely, "When all other provisions of the plan have been met, he gets an additional credit if anything is left." That is vastly different from getting eight per cent of his salary laid by for future annuities. Article D of the same report states that the "disability annuity" shall equal forty per cent of the average annual salary received during five years preceding total disability. "The widow's benefit fund" is described as "not less than \$300 per year out of the church's fund unless \$300 was in excess of fifty per cent of the preacher's salary, then the fifty per cent would be the limit. The allowance for minor children is at least \$100 each per year up to the age of 18, and an educational allowance thereafter up to the age of 21.

We assert that we were not misrepresenting the plan in our editorial, and these words prove our contention by furnishing these incontrovertable

facts: (1) The eight per cent does not go to the credit of the pastor of the church that pays it in, but rather into a general account. (2) From this general account the disability benefits to preachers, ranging as high as \$200 per month in case of a policyholder whose salary had been \$6,000 per year, widow's annuities amounting to not less than \$300 per year (save in the case of widows of very poorly paid pastors who would get only fifty per cent of his salary), and not more than three-fifths of the annuity that would have gone to her husband, or \$1,440 per year in the case of the well-paid pastor mentioned above. (3) The annuities of the children of deceased policyholders also come out of this general fund. (4) An amount is taken from this fund that will allow for an annuity, in the case of very poorly paid pastors, or sixty per cent of their average salaries over a period of five years.

If, after these various and sundry items had been paid out of the fund created by the eight per cent contributed by the churches, anything is left, the pastor of the church paying in the eight per cent would get such part as his salary is to the whole amount left.

We ask that fair play be given in the discussion. If the record, in the only authentic document which Southern Baptists recognize (their Convention Annual), is wrong, then the board is suffering for its own mistake. Any pamphlet circulated by the board or any official of the board cannot supercede in legal circles the record in the Minutes of the convention, and our information came from that source.

STATE MISSIONS AND PRAYER

We are giving this issue largely to the W. M. U. for the publication of the material they want in connection with their Week of Prayer for State Missions. Another special edition of the paper will appear the first week in October. Too much stress cannot be placed upon the need for our churches to enter heartily into the programs being arranged and into the collection to be taken at this time.

In the first place, it must be borne in mind that the offering is a regular part of the Co-operative Program. A church makes a foolish mistake, if we may speak so plainly, when it shuts out the four special collections in the Sunday school which are parts of the Co-operative Program. They are given for the purpose of enlisting the non-givers, the poor givers and to enable the regular tithers to present unto the Lord a free-will offering which many of them will be glad to do. The Co-operative Program is not complete without these four special Sundays, and we need tremendously to make much of the State Mission day.

In the second place, our entire state program is in need of additional money right now. We can go on and come to the end of the year with expenses met, but that is not enough. We are carrying some old debts made before Secretary Bryan came to us. These are a handicap and ought to be liquidated at once. We need to enlarge our missionary program. This cannot be done without additional funds. Hosts of our dying churches are calling for aid; and if we fail to have a larger State Mission budget, they will die without that help.

In the third place, our people need to be enlisted in the program, and the best place to start is at home. There are thousands of our people who will be glad to make a contribution to State Missions. They will follow this at Christmas with a good offering to the Orphans' Home. Once enlisted in regular giving to these causes, it will soon be easy to enlist them in giving to the whole program. We doubt that there is a church in the state that does not have at least 2 per cent of its members who never give to the causes of their denomination. Let us begin now to plan to enlist them.

An Earnest Appeal.

Is made to the pastors and laymen in the churches that have a well-organized work to back up the women in their societies and reach every unenlisted church possible with the program. Last year Henry County was covered by the splendid laymen of First Church, Paris, and an offering taken for the "Carnes fund," perhaps the most difficult

offering we have ever undertaken to raise in so short a time. This same band of laymen can reach every one of those churches with a program for State Missions. The John Cruze Brotherhood of Knox County has done a phenomenal work on other occasions, and we trust will rally early for this. Likewise the other organizations. With the good women teaching missions and praying for our various state causes and the men following them with rousing programs and good collections, we can make this the best State Mission day we have had in many years. Mr. Hudgins' dream of enough through the Sunday schools to pay the entire expense of his department for a year is not a wild one, and surely \$25,000 is a little sum for nearly 300,000 Baptists to lay on the Lord's table.

NOT AT ALL

"With a warning manner the Baptist and Reflector admonishes its readers: 'Before our people take socialism too seriously as a form of successful government, it will be well for them to examine the \$95,000,000 deficit in our postal department. We have socialism there.' But there is no mystery about that deficit, and no charge of either inefficiency or corruption. The department is never expected to make a profit. It is designed purely as a public service. As frequently happens, the cost of service last year was greater than the income. Would the Baptist and Reflector recommend that the postal service be turned over to a private corporation?"—The Baptist.

We would not for one moment recommend the change in our postal arrangements suggested. The warning in our comment was against ill advised proponents of socialistic principles who do not look far enough ahead to see all the implications. We desire that the federal government shall own all our water power. One of the crimes against American citizenship of today is the exploitation of the public by the power combines. For instance, we were reliably informed some two years ago that the power companies were paying the government about one-fifth cent per kilowatt hour for power at Muscle Shoals. For that same power in Nashville we were paying 100 times as much!

RUIN THE CHILDREN!

Driving along the highway the other day, we overtook a school bus with its load of school boys and girls on their way home from the consolidated school. There must have been at least thirty children in the small vehicle and their ages ranged from six to sixteen. We were first attracted by the crowded condition of the bus; but when we drove alongside and were passing, we were astounded to see what was going on inside that bus.

Therein the children were jammed in an almost inextricable mass. Girls and boys, practically grown in size, were huddled together like so many cows in a cattle car bound for the slaughter house. Grown boys were pressed solidly against the sides of grown girls and had their arms about the shoulders in one or two cases that appeared in the brief interval. Twisting, writhing, squirming, pressing, pushing, squealing—that band of our future citizens were herded together by a State that seems to have forgotten every fundamental principle of life and every natural law governing the development of adolescent youths.

Where are we headed? What will the end be? Already the cry is being sounded from the four corners of the world that our moral life is rapidly breaking down, that womanhood is being destroyed by present-day methods of living and our machine age in industry. Philosophers, psychologists, pedagogs and moral reformers are waiting about the outlook. And while they cry and God's prophets warn, our money-mad and efficiency crazed leaders are pressing us onward to the abyss!

What are parents thinking about? And where are the school teachers who once instilled into our hearts and lives principles of virtue and self-control from which we have never been able to escape? What has become of the mothers who once instructed their daughters never to allow a boy to touch their bodies? What has become of the girls who once would have vented their wrath against any young man who dared insult them in a public place

(or private either) by slapping them on the back, holding them in arms, and otherwise taking liberties which God never intended should exist?

Parents and teachers and preachers are to blame for the breakdown in our moral life. Children do not know, they cannot know, all that is involved in their unrestrained conduct. That band of little folk, undeveloped and immature in body, mind and soul, are but a sample of tens of thousands of our boys and girls who have been hustled off by a foolish State and more foolish parents to climb "Fool's Hill" unguided and unrestrained. Do we wonder that hosts of them are falling over the precipices? Shall we wonder that an ever-decreasing number of them reach the top unscathed and untainted? We sound the warning. Better ten thousand times the little log schoolhouse with its crude benches and poorly equipped teacher and with individual decency than the finest consolidated school building, college graduates for teachers and the mass conviction of our children to lives of immorality and shame!

WHEN YOU BOW

Apology is a Christian art. Like other good things, if it is worth doing at all, it is worth doing well. A grudging apology may be worse than no apology at all. It is like offering a gift and at once taking it back. The Chinese have a proverb, "When you bow, bow low." If we have wronged another person, or injured some one's feelings, or done anything for which our regret should be expressed, let us go the whole way in hearty, unrestrained apology. We cannot do this as we ought to unless we have genuine regret in our heart for our failure. We shall feel as we ought to about it if we are sincerely confessing the mistake or sin to God even as we make amends to the person to whom this is due. Then the very love of God will be shed abroad in our heart by the Holy Spirit, and our apology will be so sincere and spontaneous that the other person and ourselves will both get a blessing. "Whatever thy hand findeth to do, do it with thy might," especially when we apologize.—Sunday School Times.

With sheer amazement one reads an article by Richard H. Edmonds in the Western Recorder showing the prevalence of homicide in the South. Observe that the article is a survey by one of the most competent observers in all the South, that it appears in one of the most thoroughly representative papers of the South, that it deals with conditions in the South which bring heartache to every high-minded Southerner. It was a brave and fine thing to do. But its facts are startling to all who love our common country. The statistics of homicide are given for ten cities ranging in population from New Orleans with 429,000 to Macon with 61,000. The homicide rate per 100,000 in the lowest area is 60 per cent higher than that of Chicago which is 15.8 a year per 100,000. The highest, Memphis, is 60.5. In more simple form this means that every year, of every 10,000 in Memphis, the lives of six are taken by others—one homicide to every 1,700 people.—The Baptist.

OUR WEEKLY BOOK OFFER

We hope to run every week an offer of some good book or books which our people can secure for a nominal price and which will be good for them to have and to read. This week we are offering

J. R. Graves: Life, Times and Teachings.
By O. L. Hailey.

Hosts of Tennessee Baptists know Dr. Hailey, the son-in-law of the great Baptist giant of the past generation. In this volume of 114 pages there is a brief record of the man who did more to shape Baptist destiny in our state than any other of his day. Interesting, commanding, inspiring, is this volume, and you may have it cheap.

Paper binding, 50 cents; cloth, \$1.00.

FREE! With each order for this volume, sent postpaid, we will send the little booklet by the same author, on "Baptist Interpretation of the Lord's Supper." Order from Baptist and Reflector, 161 Eighth Avenue, North, Nashville, Tenn.

CHURCH-BUILDING IN STEWART COUNTY

(From page 1.)

time I began to study church architecture and to draft plans for a building. Architects at the Baptist Sunday School Board and elsewhere were consulted about the proposed plans and asked to criticize them. A building fund was started after the church had unanimously adopted the plans. A lot was chosen in one of the best locations in the town, \$500 being paid in cash for a site 170x520 feet. As soon as sufficient money was in hand a contract was let for the concrete foundation, columns, walk, etc., and this was the first piece of the work finished. This work stood for about a year before anything else was done. The church had entered heartily into a faith-building program, and all the while money was being contributed and gathered from other places. It has been one of the greatest joys of my life to lead a faithful church in a work that was wholly dependent upon God without a murmur or complaint from them! The State Mission Board continued to help the church at Dover with my support, but was unable to help build the Lord's house here. However, money was raised up of the Lord in various ways. The Dover Church members gave heroically, and others from far and near gave.

With some money ahead, we began to set up the heavy framing timbers in March, 1928, and by March, 1929, we had the building sufficiently well advanced to hold in it our first public service. In general, we went forward only as the money was provided; yet during the twelve months indicated there were very few interruptions by lack of funds to proceed.

The building is a frame structure, storm-sheathed and weather-boarded, the roof being covered with Johns-Mannville asbestos shingles. The auditorium is 30x40 feet, with twelve Sunday school rooms grouped about it on the same floor level (the floor of the auditorium being slightly inclined). A balcony is arranged over the vestibule and two of the Sunday school rooms. The gross floor dimensions are 50x65 feet, including a 5x30-foot front porch with concrete floor. The building is said to be one of the sturdiest frame structures in Dover, and has a combined seating capacity of more than 500. It is equipped with opera chairs.

While the building has been erected practically on a pay-as-you-go plan, a few of the last bills made just before going into the building are yet unpaid. But the total is less than \$300, and there has been more than \$4,000 in money put into the building, in addition to the free material given and the free labor. The building is not yet completely finished; the walls are not yet papered and the baptistry and tank are yet to be provided. Two more coats of paint should be applied to the outside of the building this summer. When finished, the house will be worth at least \$7,000 or \$8,000.

Missionary

While appealing to others for help to build our own church home, we have not ourselves been unmindful of our obligation to help with the world-wide program. Contributions are made regularly and systematically through the Duplex envelope system, and the missionary offering of the Dover Church in its first year was \$63.23, the membership being less than 25. This amount has increased from year to year. All the other churches referred to in this review have also been taught to give regularly to world-wide missions, regardless of their own needs. The Baptist and Reflector is in the annual budget of the Dover Church, and we believe it is a decided asset in church-building.

Shifting Scenes

Seven years ago when God halted me here I had no idea of what Dover would be today. I think God knew! And I do not mind saying that I think I was a part of God's divine program for this place. At that time Dover was virtually cut off from the outside world for want of traveling accommodations. The nearest railway is about twenty miles distant, and at that time highways were totally unknown here! Most of the freight was hauled



REV. CLIFTON BRIDGES OF DOVER
A State Mission Pastor

in on the river, and passengers in and out of town came and went aboard the same gasoline boat which brought the mail from Cumberland City. I rode from one appointment to another on horseback, often crossing sloughs of backwater that forced me to sit with my feet crossed under me on the saddle and swing my saddle-bags over my shoulder to avoid the water. In one place along the road my horse mired up in mud above his knees and fell to the road under me. At one time the backwater was flooding the lowlands and the report was put out that I would not make my appointments. But I never missed a preaching appointment, although the weather would sometimes keep the people away. And I ran a notice in the paper that I was making my schedule through faith and in spite of the high water.

For more than twenty-five years Dover had not grown. In fact, it was smaller than in years gone by. But it is different today. New highways are opening up in each direction. The new Peay Memorial affords good outside connection. Freight trucks are multiplying on the highways, and now ice can be bought here for 75 cents a hundred, whereas a few years ago it cost \$3! A great bridge is being rapidly constructed over the Cumberland River, and about ten or twelve miles distant another is soon to be completed over the Tennessee. Stewart County has been listed among the foremost in the state from an agricultural standpoint, and a new county agent is helping with this development. All over the county there is evidence of rich iron ore deposits, and a strong corporation is now beginning mining operations and will begin shipping ore out over the Tennessee River some time this fall. The iron made from this ore commands a high premium, having been much used by the government in making battleship boilers, etc.

During the last few years interest in the historical importance of Dover has been considerably deepened. Fort Donelson National Cemetery is here, and the National Congress recently authorized the establishment of a National Park in sight of Dover. One of the most significant battles of the war between the states was fought here, and the house where Gen. Simon Bolivar Buckner surrendered the Confederate command to Gen. U. S. Grant is still standing in Dover on the banks of the Cumberland. This building has recently been worked over and is to house a war museum. Within the last twelve months literally scores of new residences have been built, new business houses gone up, hotels, garages and bank buildings have been erected.

Opposition

While all of this material advancement enlarges our religious opportunities and intensifies the need for a strong church, built and operated on New Testament principles and teachings, it does not necessarily follow that the people in general would be quick to realize that fact. The right of our existence and progress has been stubbornly disputed, and we have been opposed in ways almost unthinkable. I have been maligned, slandered, opposed, persecuted. When my work was begun, I was ten-

dered the use of either of the other church buildings, but the Lord definitely led in the choice of the courthouse. This choice certainly has been vindicated.

When our meetings and Bible conferences began to attract great throngs of people, and when we began in dead earnest to build a house of worship, much of the friendly spirit was turned into concerted opposition. Our services were boycotted. On the street it was constantly argued that we did not need another church building in Dover. Were there not already two churches that were not well supported? While the members of the church never expressed a doubt about the completion of the task, it was generally said about town that the house would never be built. I was reported to be an imposter, a forger, a home-wrecker, and accused of doing almost everything from stealing cows to murdering people.

The battle is still on at Dover, and is yet far from final victory. But since we have occupied the new building there has been some definitely perceptible rise in Baptist stock. Members of the church are standing loyally by the work, and some of them have lately expressed in public their thanksgiving that they are accounted worthy to suffer reproach for the sake of Christ. We are now planning an enlargement campaign for August, the census and preliminary work to be followed by a revival meeting.

How Accomplished

Friends who have looked upon what has thus far been accomplished have exclaimed: "I just don't see how you did it!" The only explanation that I can give is found in the Scriptures which I took for my life text when I entered the ministry: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." (Zech. 4:6.)

HOW STATE MISSIONS SAVED A CHURCH

(From page 1.)

to attend the Presbyterian Church and Sunday school. The following June he journeyed back to Carson-Newman, his alma mater, and brought back with him as his bride one of Carson-Newman's fairest and best. For a time they together continued to worship with the Presbyterians.

But in the fall of 1912 the Baptist State Convention met at Murfreesboro. A glowing report of same was published in the Baptist and Reflector. In the convention issue was a message from Dr. Gillon, the new State Secretary of Missions, in which he expressed the purpose of the State Board of planting the Baptist banner in the Baptist destitutions in Tennessee, and especially in every county seat town in the state where there was no Baptist church. The writer and his wife read this and were fired with a new hope and a new vision concerning Cookeville. They agreed to write to Dr. Gillon about the Cookeville situation. Immediately he replied that he would be only too happy to start the work anew in Cookeville, stating further that he would undertake to find a missionary pastor for Cookeville if we would undertake to raise only \$50 for the first year. This seemed almost too good to be true. The writer replied at once, stating that he would personally guarantee the \$50. When this correspondence was made known, Deacon Hartford Johnson, who had been unable to assist in the first effort to carry on a Sunday school on account of the fact that he was nursing a sick wife through her last illness with tuberculosis, came forward and pledged his co-operation in re-establishing the Baptist cause in Cookeville. From that time till his death in 1920 Hartford Johnson was a true yoke-fellow. Dr. Gillon carried out his part of the program, and so the first Sunday in February, 1913, Brother S. N. Fitzpatrick came and the church was reorganized with nine members.

But for several years the work was hard and the progress slow. The town seemed to be already preoccupied by other churches which manifested no disposition to make room for a Baptist church. But we kept trying, and the State Board kept backing us, neither losing faith in us nor becoming impatient toward us.

Brother Fitzpatrick remained until November, 1914, being compelled to resign on account of the ill health of his wife. E. A. Cate of Knoxville took his place, and remained until August, 1917. This was the first part of our participation in the World War and every effort to secure another pastor failed. At this crisis Brother Johnson suggested that I preach for them until we could get a pastor. I replied that I was pretty well loaded, being chairman of the Putnam County Council of Defense, chairman of the local draft board and Sunday school superintendent, but if the church would come and listen, I would do my best. They should be memorialized for this loyalty, for the preaching was mighty poor, but it served to hold them together through the war period.

In September, 1918, my term of office as Judge expired. The first Sunday in that month the church, in a business meeting of which I was not notified, called me as permanent pastor. I gave up my profession of law and accepted, resigned all my other activities except teacher of the S. A. T. C. in the Polytechnic Institute which I continued until after the Armistice was signed. The presbytery which ordained me was composed of Elders J. H. Grime, H. F. Burns, G. A. Ogle, and J. P. Bilyeu, and the fifth Sunday in September, 1918, was the day of my ordination.

In the spring of 1920 our present lot was offered for sale at \$5,000. I felt it to be an ideal place for our meeting house. It had some buildings on it that were renting for \$75 per month. I mentioned it to Deacon Hartford Johnson and to Brother Arthur Johnson who had recently united with the church, and the approval of the church was secured for the purchase of the property, we three borrowing \$1,000 on our own credit to make the first payment. During the next year some substantial members joined us and have been with us down to the present.

The summer of 1920 the Ham-Ramsey team came to conduct a city-wide revival. It was a great meeting—the greatest in the history of the town. Hundreds of people were converted and united with the churches. There were 75 additions to the Baptist Church as a direct result of the meeting. That year there were 99 additions to the church, many of them substantial members who have continued with the church down to the present.

But a great calamity befell the pastor and the church during the Ham-Ramsey revival. One week before the close of the meeting the pastor's wife died, leaving him with two small children to mother as well as to father. No pastor ever had a truer, finer helpmeet. When he told her that he felt that the Lord wanted him to preach, with no more sign of emotion than the two tears that coursed down her cheeks, she put her arms about his neck and said: "When I married you, I thought you were to be a lawyer and I was ambitious to see you make a great success; the church is poor and I have always felt that to be a minister or a minister's wife meant hardships, poverty, lack of appreciation. But if you feel that the Lord is calling you to this work, then willingly, gladly and cheerfully do I take my place by your side to make you the very best helpmeet I can." And she was true to her word. Never from that day to her death two years later was there a complaint or a suggestion of regret that ever fell from her lips. One week from the day of her burial the church began to reap some of the fruits of her faithful labors. That day there were 75 additions to the church.

The next year Secretary Wilson, who had taken Dr. Gillon's place, came to Cookeville for two addresses in a "Baptist Chatauqua," which was an idea originated by the pastor. Dr. Wilson looked the situation over; he saw the dilapidated condition of the house of worship, he saw the lot for a new church site, he saw the new state college, the Tennessee Polytechnic Institute, and that evening at the service he publicly said: "If this church will get behind a worthy building program, I will undertake to procure from the State Board a \$5,000 appropriation to apply on the program and the assurance of the Board's backing for the church until the program is carried to completion."

This challenge electrified the church. Immediate steps were taken to meet the challenge. Plans were procured through our own Sunday School Board which were approved by both the church and the State Board, and by Christmas, 1922, a beautiful house of worship of Gothic design graced the lot.

But the building, lot and furnishings cost \$32,260. This was \$9,260 more than the church had counted on or anticipated. In other words, the church had asked the architects for plans that would cost not to exceed \$18,000. The plans he gave the church cost \$27,260. But by the time the church discovered that it was going to cost so much more than had been anticipated it was too late to turn back. The \$5,000 from the State Board, the \$1,500 received by the church from the sale of the old church property, and \$6,860 in cash paid by the church left a total indebtedness of \$18,900. The church wondered how it would ever be able to carry on under such a staggering burden. But a \$15,000 loan was obtained under a contract that provided for the payment of \$1,500 per year on the principal, together with all accumulated interest. The remainder of the debt was distributed with a local bank and three members of the church—Brothers W. C. Williams, J. M. Brown, and J. E. Allen, the contractor, who, by the way, charged not one cent for his services in erecting the building.

A little over half of the debt has already been paid, and the church is confidently hoping and expecting that by January, 1934, every dollar of the church debt will have been paid. But it would have been utterly impossible for the church to have carried out this program had it not been for the constant backing of the State Board. A sense of gratitude on the part of the church impels them to look forward to the earliest possible day when the church shall be entirely free from debt, so that it can begin to give worthy proof of its gratitude in the form of enlarged contributions to our Baptist program.

But the story of the Cookeville Baptist Church is not complete until mention is made of its contribution to the spiritual life and conditions of the town and county in which it is located. The year the church was reorganized it was asked for a pledge of \$50 for the year. Since that time it has contributed in cash approximately \$45,000. It began with only nine members; today it has about 250 resident members, with fully 150 more on the inactive list. This last list has been one of the chief problems of the church and the pastor. During the past ten years there have been over 1,100 professions of faith in revivals conducted by Baptist evangelists in Cookeville, approximately twice as many as have been converted under the ministry of all other evangelists combined. During the past ten years there have been as many, if not more, additions to the Baptist Church as there have been to all the other churches of the town combined.

When the Cookeville Church was reorganized, there were, all told, but six small, weak co-operating Baptist churches in Putnam County. Today there are twenty. This large gain has been due to the fact that through the influence of the Cookeville Church, Stone Association, which had been from the close of the Civil War to 1918 an independent, non-cooperating Baptist Association, was won over to make application for admittance into the Tennessee Baptist Convention. Both the Monterey and the Cookeville Baptist Churches have united with Stone Association since its admittance into the convention, and considering the fact that it is a mountain association and has been co-operating with the convention but ten years, the future prospects are fine. The hope and the ambitions of the Cookeville and the Monterey Churches, and the entire Stone Association for that matter, might be more fitly expressed in the words of Isaiah 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

Well, well, the world must turn upon its axis,
And all mankind turn with it, heads or tails,
And live and die, make love and pay our taxes,
And as the veering winds shift, shift our sails.

—Byron.

Turning on the Light

SUNDAY SCHOOL LESSON, SEPTEMBER 15

Scriptures

Lesson Text: Nehemiah 8:1-18.

Devotional Reading: Psalm 119:97-104.

Reference Material: Psalm 119; Ex. 4:30; Acts 16:14; Josh. 8:35; 1 Cor. 14:19.

Golden Text: Psalm 119:130.

Introduction: The Golden Text gives us the subject used for our study. "The opening of thy word giveth light." Nehemiah was a true scientist of the right sort and understood that what people need most is knowledge of divine truth. If half the time, spent in our nation today teaching boys and girls various scientific theories that will be discarded within another generation, were spent in teaching them the eternal things of God and the soul, our land would have a different history than that which is already written in the records of the Almighty. Had the long, grueling hours spent by the lesson writer over discarded theories of physical science been spent in studying the Bible, he would have been a far wiser man and a better Christian worker. Surely we need light today that comes from the same source from which Ezra brought it to Israel.

I. WE NEED THE BIBLE. (Neh. 8:1-8.)

1. **The People Demand It.** (1.) "And all the people gathered themselves together as one man." The great seventh month had arrived again. (Neh. 7:73.) As we have before seen it was the month during which fell the Feast of Tabernacles and the Day of Atonement. The wall had been finished a few days before. (Neh. 6:15.) The people gathered before the Water Gate, the opening in the wall on the east side through which the water carriers entered the city. The most famous of the springs was that of Gihon, known today as the Virgin's Fountain. Inside the wall and near this gate was a broad square whereon the people met. "Bring the Book of the law of Moses," was the demand of the people. Ezra was the wisest scribe among them and was, therefore, the logical man to interpret the Scriptures to them. It is a good day in the life of any people when they realize their need of the word of God. Israel had come to realize her need during the days of trial while the walls were being rebuilt. "Bring the Book" is characterized by one writer as a fine motto for the walls of any house. Let us make more of the teachings of God's word on every hand.

2. **The First Pulpit.** (2-4.) "Ezra brought the law before the people." The scroll, upon which the law was written, was a sacred piece of writing with them. There is one such roll kept by the ancient colony of Samaritans who live in Palestine today. It is perhaps the oldest manuscript of its kind in existence and is guarded with jealous care. "Both men and women" heard. Usually the women had no part in the public gatherings, but this was a time when they ought to hear. "All that could hear with understanding." That declaration destroys the idea of "proxy religion." Children have their places in our churches, but we must remember that they must be old enough to "hear with understanding" before they can become members.

A pulpit of wood had been erected for the purposes of the day. So far as records show, this was the first such pulpit ever built for the preaching of the gospel. Six helpers stood on his right hand and seven on his left—perhaps some of the priests or Levites. From early morning until midday Ezra read. This does not mean that he read continuously. He stood and read aloud the passages and the men mentioned in verse 7 explained them to the people. "And the people were attentive unto the book of the law." These words complete the picture. A great throng of people had to be quiet in order to hear. Reverence characterized the occasion.

3. **A Strange Sunday School.** (5-8.) Remember that this was the first day of the month. The first day is a good one for the purposes of Christian worship and fits into the program of God. Our organized Sunday schools were not much like this one, but they do not excel it in efficiency. Ezra was

superintendent. Thirteen men stood with him and helped him direct the interpretation. Thirteen other men and some of the Levites aided him as they stood among the people. The day of Pentecost, when Peter preached his famous sermon, is brought to mind by the incident. Standing on the pulpit, Ezra could be seen when he raised the roll and began to turn it off the wooden rollers about which it was wound. "And all the people stood up." That is a mighty good custom which some of our churches are adopting—having the people stand while the Bible is being read. Surely, if we ever are to stand, it ought to be while God is speaking to us!

"And Ezra blessed God." No hymn opened this solemn occasion, but an invocation. (See Ezra 5:8; Neh. 1:5, 9:32.) "And the people answered, Amen, Amen, with the lifting up of their hands." Amen means "Let it be so" or "Assuredly" and has always been a characteristic word with worshipers. Southern Baptists are about to give it up for the boisterous and less worshipful method of hand-clapping. "And they bowed their heads and worshipped the Lord with their faces to the ground."

The movement here is rapid. First Ezra rises and raises the sacred roll. Then the people rise to their feet. When Ezra prayed the people cried "Amen" and lifted aloft their hands. Then they fell on their hands and knees in personal prayer. "They read in the book, distinctly, and gave the sense so that they understood the reading." Expository teaching is essential. And right here it should be stressed with all force that they who would teach the Bible must first of all know it. It is unfortunate for any people when their teachers neither know nor care about the vast storehouse of treasured information waiting them who would understand and teach the word of God. One must know the history of the past, the customs of the people and have a concise view of the whole program of God before he can interpret the word.

II. THE DAY OF REJOICING. (9-12.)

1. **Weeping Silenced.** (9.) Nehemiah which is Tirshatha was present. The term "Tirshatha" means governor. It is the same title that Zerubbabel bore among the people. "Ezra, the priest, the scribe," the man of great learning among them, and the Levites that taught the people. For this group it was a happy day. They saw a new people made by knowledge of the word of God. The sudden and overwhelming effect of the message upon the people made the leaders glad. "Mourn not or weep" was their command. It was a holy day unto the Lord. Such days are not to be characterized by weeping and fasting, but by singing and feasting. Our great all-day gatherings for the purpose of worship and rejoicing are in perfect keeping with the will of God and the "big dinners" are not out of place. The message from the law had made the people weep. They admitted their guilt before God and godly sorrow filled their hearts.

2. **Eat and Drink.** (10.) Then he said unto them. "Ezra was the spokesman of the occasion and he is probably the one meant. 'Eat the fat and drink the sweet' means that they were to partake of the very best they had. But do not forget the poor. 'Send portions to them for whom nothing is prepared.' Deut. 16:11, 14 gives instructions for the observance of such days and Ezra perhaps had just read the passage. It is a beautiful custom, even unto this day, when people share of their bounty on Thanksgiving and Christmas with the poor. 'This day is holy unto the Lord.' When people are sanctified to the work of the Lord they have no need for grief. Happiness should characterize all our holy days.

3. **Making Merry.** (11, 12.) The Levites finally stilled the people and they heard the injunction of Ezra. Here and there in the great crowd moved the servants of the temple repeating the order of Ezra. The congregation dispersed at the noon hour when the heat became excessive. They went their ways, and we can readily supply the missing information. Family groups gathered about the tables in homes. The chief topic of conversation must have been the message which had just been heard "because they had understood the words that were declared unto

them." Matthew Henry says: "The better we understand the Word of God, the more comfort we shall find in it; for the darkness of trouble arises from the darkness of ignorance and mistake." Would it not be a wonderful thing if the poor deluded victims of Christian Science, Holy Rollerism, New Thought and all such could really understand the Word?

III. RESTORING THEIR FEAST. (13-18.)

1. **Wise Leaders.** (13.) The next day after the great Sunday school, the chief of the fathers, the Levites and the priests gathered together to learn more about the law. There were many things in the law about which they were ignorant, but they were unwilling to remain in ignorance. If our teachers, preachers and other Christian workers were as wise, our training schools for them would be crowded every time.

2. **A Discovery.** (14-15.) The Feast of Tabernacles originated out of the remote past and was due in part at least to the hoary custom of celebrating the harvest season. The Jews added to it the anniversary of the beginnings of their wanderings in the wilderness. (Ex. 23:16; Lev. 23:33ff; Deut. 16:13-15.) It lasted for seven days during which time the people dwelt in tents or booths made of branches of trees. The closing, or eighth day, seems to have been a day of general rejoicing. (Lev. 23:36; Num. 29:35; John 7:37.) In reading the law of Moses the people came across the commandments and immediately remembered that they had ceased to celebrate the occasion. It was the seventh month in which the feast fell.

3. **The New Command.** (15.) The people were straightway commanded to prepare for the feast. Instructions were sent to all their cities and throughout Jerusalem. Green boughs were to be brought in from the mountains outside the city walls and crude shelters were made of these, some on the flat roofs of the houses and others in the public places. These booths were reminders of the forty years when they dwelt in tents. And during each day of the feast Ezra read from the word of God. A regular revival meeting was held with vast throngs of people attending. This was the first "camp meeting" of which we have record. It would be good for us could we restore the idea.

Application: The application of the lesson should center around the importance of knowing the word of God. The Bible, vast treasure house of knowledge and wisdom, stands unlocked before the multitudes while many blind leaders seek to open it for them. Let us see: (1) How Ezra understood the curse of ignorant people. (2) The desire of the people for knowledge which has always been true; people are as anxious today to know the Bible as ever before. (3) The central book of every church school is the Bible, and we need to be warned about using "lesson helps" to the exclusion of direct recourse to that Book. (4) "Amen" is the word of approval for all worshippers; hand-clapping, save on occasions of rejoicing and celebration, are out of place. Many a Sunday school is no more than a show room when its approval is expressed. (5) Happy the teacher and preacher who can make the word of God so living and vital that people weep at hearing it. (6) There is no Lent with the people of God. True Christians live in such a way that no "forty days" of preparation is necessary before they can worship God and celebrate the resurrection of His Son.

SINKING CREEK BAPTIST CHURCH

S. W. Tindell, Missionary Pastor

(Dr. Tindell is giving information concerning two of our oldest churches. He has been employed by our State Mission Board to help revive these churches.)

There is no authentic record of the date when the Sinking Creek Baptist Church of Carter County was constituted. Various claims have been made, but nothing definite up to this time has been established. On the corner-stone of re-modeled and reconstructed meeting house of the church is an inscription to the effect that it is the "Oldest Church

in Tennessee, Organized in 1783." That inscription has attracted much attention and wide interest. People passing along the public highway, attracted by the peculiar style and architecture of the re-modeled building take much interest in the old church, and inquire about its history.

The new highway which will open for travel in August, borders on one full side of the church's two acre lot. The highway at this point crosses Sinking Creek on a solid, reinforced, concrete bridge. In fact, the entire highway from the corporate limits of Johnson City to Elizabethton, 18 feet wide, with two feet additional at all curves, is of solid concrete, the work of the State.

Evidently, in the near future, this location will be a center of population. As a matter of convenience and economy it is just the spot to attract a community of industrious, church-going citizens. A line of busses will, at low rates, and at almost every hour of the day, carry the people to and from their work in the industrial centers of Johnson City and Elizabethton. A church with up-to-date methods, organizations, services, and equipment will attract the people.

As to the "money invested," let me say something of the work and conditions.

The first year, 1927-1928, I was engaged for half time to hold services two Sundays in each month. My best congregations were at the evening services and seeing I could not have good attendance with twice-a-month services, I had services three Sunday mornings and four Sunday evenings in each month. The other Sunday morning I preached at Buffalo Ridge, according to contract. In addition to this I conducted a series of meetings in which I had fourteen professions. I also held weekly prayer-meetings. It is three miles from Fountain Square, Johnson City, to the church. I got as remuneration (?) \$16 from the State Mission Board a month. Sometimes I walked; generally on Wednesday a good friend would carry me in a car, going home from work. My car fare (bus), when I rode was a dollar each way, averaging \$6-\$8 per month. During the past winter I rode on the street cars to Carnegie, then walked across the "mountain" via the new highway, which at that time was fearfully muddy. Sometimes I had to walk through fields to avoid the mud.

With the recently graded roads, rain and mud with almost impassable ways of travel in all four of the approaches to the church, the congregations have dwindled but are increasing at a rapid rate now. When I began the work I found the house open to "holiness" preachers; in fact, to any and everybody. I bought locks and keys, paid back light bills—lights shut off—had the furnace repaired, which was in such condition it is a thousand wonders the house had not been destroyed by fire.

I find that the church has not been represented in the Association since 1868, practically two generations; the results are plainly to be seen in the moral conditions in the neighborhood. Heretofore, spasmodic efforts have been made to revive the church and sustain a Sunday school, but up to the time I began there every effort has resulted in failure. It is a most difficult task to enlist a people in church and Sunday school who for two generations have not had the opportunities of such services. Young men will stand around the doors and smoke, stalk in and out of the house during services. Many, not excluding church members, think they have done the preacher a favor by going to hear him.

There is no other church of any order whatever in a radius of two miles, and never has been. The people who have cars attend church in Johnson City. The boys and some of the girls loiter on the public roads on Sunday. Many Baptists in the community have their membership in North Carolina, or in the mountains of Carter County, where they have been used to anti-mission influences.

There is, or was, much prejudice against our organized work. It is a delicate matter to overcome this. It is the result of training, rather want of it. They would rather sing "Old Time Religion," than "The Morning Light is Breaking."

The First Baptist Church of Knoxville, Tenn., and Baptist Students Attending University of Tenn.

By F. F. BROWN

As we approach the time when many young people are coming from Baptist homes and Baptist churches scattered all over the state to attend the University of Tennessee—some of them coming for the first time, others who have been here returning to continue their work—I am asking the Baptist and Reflector to carry this appeal to pastors and parents of the students.

The First Baptist Church of Knoxville is located within a few blocks of the University of Tennessee and cordially invites Baptist students from outside the city to attend all the services of the church. We are especially anxious that they should identify themselves with the young people's work of the church and with Sunday school classes. The pastor, educational director, Sunday school superintendent, teachers, B. Y. P. U. leaders and others stand ready to be of any service possible to the great group of Baptist young people who attend the University of Tennessee.

I would extend the appeal to those back home—pastors and parents—that they use their influence to have the young people transfer their membership to Knoxville while they are students at the University of Tennessee. Surely we all recognize the wisdom of this. I make the appeal not because we want a great number of names upon our church roll, but because our experience has shown us that the young people who identify themselves with the church while they are here at the University of Tennessee are the ones who stay closest to the life of the church. In my judgment there is a tremendous moral and spiritual re-enforcement in the life of the young man or the young woman who walks down a church aisle the first Sunday away from home and publicly unites with the church. The thing that we are all interested in is helping these young people to the largest and richest experience in their Christian lives. We want to throw around them every protection and safeguard possible. We are all agreed, I am sure, that there is no greater safeguard for the Christian than church membership in the place where he or she is living. The matter of these young people transferring their church membership will be largely determined by the attitude and advice given by parents and pastors back home.

Then, too, I would speak a word about the attitude of the University of Tennessee itself toward religion. During the eight years of my pastorate in Knoxville it has been my privilege to be rather closely associated with the life of the University. I am very happy to bear public testimony to the high conceptions of Christianity which President Morgan, Dean Hoskins, Dean Burke, Dean Thackston, Dean Ferris, Dr. Massey, Dean of Men, and Miss Harriett Greve, Dean of Women, and many others of the faculty, embody in their lives and hold forth in their teachings. These whom I mention, with others whom I do not know so well personally, do not hesitate to bear testimony for the great verities of Christianity. Moreover, they work in closest co-operation with the churches of the city.

There are two young men who give all of their time as employed workers to the religious interests of the University of Tennessee students. These young men are Messrs. Victor Davis and his associate, Ralph Frost. The financial support of this work comes from the downtown churches of the city, from the University, and from the students themselves. They are not leading a Y. M. C. A. organization. They believe that the best religious work can be done by co-operating with the churches of the city in leading students to identify themselves with the churches of their choice while at the University of Tennessee and in all their activities of the church.

With energy, enthusiasm, and faith they give themselves to this task of exalting the church in the thought and life of the students. Realizing that these students are to return to their homes or oth-

er places where they will be in touch with churches and have the opportunity to make their lives count in the churches of their town, these religious workers seek religious development and expression in and through the churches.

In closing I would appeal once more to pastors and parents for their fullest co-operation in leading our Baptist young people who come to the University of Tennessee into active church life. Our

A PASTOR AND HIS PAPER

By C. W. Ehrhardt

The gift of comparison which God has bestowed upon humanity is our best medium to gather facts and opinions that we may discriminate between evil and good. Two dozen or more periodicals coming every month, besides several dailies, certainly ought to enable a studying pastor to form some judgment about the value of our present state organ, the Baptist and Reflector.

I am a constant reader of two Northern Baptist periodicals and also two Southern, and can truthfully say the mechanical work of our paper, the finely selected articles, clean mirth and jokes, the Young South, local news from the state, the News Bulletin, fine articles on the exposition of the Bible and exceptionally unbiased information of our work gives every reader a weekly paper that is well balanced in every phase. I am not ashamed to reach for my Baptist and Reflector among my many weekly, monthly and daily papers and hand it first to every visitor as he spends hours of comfort under my shelter in a preacher's home.

In my pastorates I have always found the disgruntled, chronic kicker to be the party who presumes facts and never has the reality. If we had a little less assumption among our people and more facts, we soon would overcome some obstacles. In our last flurry over the loss of the many dollars because, I might say, of man's supreme trust in a fellow brother, I found that thousands sent up a wailing cry of robbery, and yet their congregations in some instances had not sent in one dollar to missions for two years. The richest asset to every pastor would be the information of his membership about our work, and this is only possible through the medium of a denominational paper. Many members can tell many more things about every murder from Maine to the Golden Gate in California than they can about denominational activities.

A church without a denominational paper is to be compared to the congregation without song books: they both sing very few praises to advance the "Thy kingdom come."

Christiana, Tenn.

experience has shown that we have very little success unless the membership is transferred to the church here.

Thirty-nine Years Ago

The Third Baptist Church of Atlanta has advanced its pastor's salary from \$900 to \$1,200 per year, and they have organized on a modern basis, introducing an organ into their Sunday school and one into the church service.

I am happy to inform your readers that the Rogersville Church was resurrected some two months ago and started with 25 or 30 members. . . . Secretary Anderson was here not long since looking after their welfare."—A. B. Cabiness.

KINGSPORT

When resurrecting and rejuvenating dead churches in the Holston Association, I went to Kingsport just as the constructive work of that Cement Plant Corporation was beginning. The Baptist Church had been dead for years. Sam Pierce had given them a house in memory of his wife, "The Pierce Memorial." The organization consisted of five members, one of them a teamster, whom I never succeeded in getting to attend church. The third member was Mr. Shipp, a good, great, genial soul, a devoted Christian, a royal host. He and his Primitive Baptist wife lived in the country. She was a fine type of that order of most excellent people. The fourth and fifth members were George Roller and Mrs. Roller. I need not speak of their worth, support and kindness. In reality the church has just three members.

At first, as a part of my associational work I gave the Pierce Memorial one week, then two. Then I gave up the associational work, and under the State Board, gave my full time to Kingsport.

From three the membership went to more than three score. I found them the weakest organization in the community. I left them the strongest, having baptized about half a hundred in the Holston River, some of the baptistry in Johnson City.

It was a strategic situation seized at the opportune time. It is and has been the strongest in that industrial center. Delay in occupation would have been fatal.—S. W. Tindell.

NEW SUBSCRIBERS

Gascon L. Burr, Adairville, Ky.
Rev. John D. Barker, Alexandria.
Mrs. Florence Dixon, Johnson City.
Miss Mary Floyd, Paris.
Mrs. Geo. Edgemon, Chattanooga.
Mrs. Isaac Grandstaff, Liberty.
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Mrs. P. G. Fulkerson, Tazewell.
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Mildred Adams, Bluff City.
G. B. Ellis, C. R. Routh, W. M. Walker, Cleveland.
A. Carmichael, Jefferson City.
Rev. W. P. Knowling, White Pine.

TENNESSEE'S EVANGELISTIC PROGRAM

By E. Floyd Olive

The Tennessee Baptist Convention at its meeting in Knoxville in November, 1928, instructed the State Mission Board "to inaugurate, supervise, and promote a department of evangelism in connection with our State Mission Work." At the December, 1928, meeting of the Board the Administrative Committee was authorized to carry out the instructions of the convention. This committee decided to "inaugurate" the department of evangelism by employing one man and designating him as State Missionary Evangelist and instructing him to work in the churches receiving help from the State Mission Board, in our rapidly developing industrial centers and in county-site towns where we have no Baptist churches.

It is my privilege to give you a brief account of my experiences during three months as State Missionary Evangelist. My first engagement was a ten-days' meeting with Shelby Avenue Church, Nashville. This is a field of great opportunities, and the faithful, though small in number and in financial ability, are doing a commendable work under

(Turn to page 15.)

THE NEWS BULLETIN

MARY BRYAN GOES TO FLINT Accepts Position with Girl Reserves

Miss Mary Bryan, daughter of Secretary and Mrs. O. E. Bryan, has been elected assistant secretary of the Girl Reserves of Flint, Michigan. This includes the girls in the city schools, the Y. W. A. and kindred organizations. She left the 31st of August for her new position and began her work Tuesday. Her work will consist of planning for the recreational and social life of the girls, making and executing programs, directing social service work, athletics and other exercises which are sponsored by the "Y" for young girls.

She will have office in the Y. W. C. A. building of Flint, one of the great automobile manufacturing cities of Michigan. During her course in Southwestern Seminary at Fort Worth, Texas, she had some special work in Religious Education, and since finishing her work there has been active in all the young people's work of First Church, Nashville, and the B. Y. P. U. of Nashville Association. She recently chaperoned a group of junior boys to Ridgcrest, N. C., and to the B. Y. P. U. convention at Chattanooga where they entered the sword drill contest.

She is an A. B. graduate of Baylor College, Belton, Texas, and has finished about half of her work for the missionary degree from Southwestern Seminary. She is a young woman of sunny disposition, cheerful manner and optimism. Her work with young people in Nashville proves her capacity for that kind of leadership, and she goes into a new field with high hopes of doing a great good.

OAK HILL REVIVAL

I just want to write you about the revival that Brother C. P. Jones held for us at Oak Hill Church. He came to us on Monday morning, July 29th, and preached for us for two weeks with morning and evening services. As pastor of the church, I want to express my deep appreciation for the fine messages that he brought to us. Our church was so well pleased with Brother Jones' sermons that they have requested that he come again and hold another meeting for us. Our spiritual lives have been deepened and the church as a whole was revived and made to realize their responsibility to their God in giving of their best to the Master. We had fifteen conversions and a great many reconsecrations. There were fifteen additions to the church, nine by baptism and the remainder by letter and restoration.

On the last day of the revival our folk met at the church and had an all-day meeting for the purpose of cleaning off our grounds and renovating our church. A great work was done which made our church look so stately with beautiful oaks surrounding. We also voted to sell some of the timber on the grounds for the purpose of putting a fence around the church and to build a new front to our church. I feel that we have a great year ahead and that our people are going to support our denominational program to the limit. We have an organized and graded Sunday school using the six-point record system and plan to organize a B. Y. P. U. early in September.

Philadelphia, my other church, begins a revival next Sunday, with Brother J. R. Chiles of Rogersville doing the preaching. We are looking forward to a great meeting and are praying for a great ingathering of souls into the kingdom. We covet your prayers in this meeting.

I am hoping that you can be with me in my churches and speak for us some time during the fall. Please let

me know when you can come and I will make it convenient for you to speak to us. My people want you and are anxious to hear you preach. I am to teach in Johnson City in the city high school this winter, but will keep my churches and do what I can to enhance the kingdom in this section.—M. M. Canup.

BIBLE INSTITUTE NOTES

By E. F. Haight, Secretary of Admissions

As the opening October 1st of the twelfth session of the Baptist Bible Institute approaches the outlook for the new student body becomes increasingly brighter. At the present writing (August 16), 189 applicants have been accepted and a dozen more are awaiting approval. This is a slightly larger number than in sight this time last year. Already the married students' apartments are all taken and the Institute is contemplating renting extra space.

The prospective students are coming from seventeen different states and seven foreign countries. The largest numbers are from Louisiana (49), Mississippi (31), Florida (18), and Alabama (16). The foreign countries represented are Cuba, Hawaii, Chile, Ireland, Italy, Scotland and Argentina. Among the prospective students are 93 preachers. More than fifty different colleges and universities are represented, including the University of Durham in England, the Irish Baptist College, Dublin, and the University of Hawaii. The largest groups of college students are from Louisiana College, Mississippi College and Howard College.

The Baptist Bible Institute located on Washington Avenue has recently received more than \$20,000 in gifts made on a single day in Louisiana and Mississippi churches. The Baptist churches of New Orleans had part in this, and among the largest gifts from the local churches was the one made by the Napoleon Avenue organization located at the corner of Napoleon and South Claiborne Avenue.

The amount from this church was \$1,110. It is a matter of particular interest that the Napoleon Avenue Church has grown out of a mission started by students and organized some five years ago by workers from the Baptist Bible Institute.

Some nearby churches have voted to give their pastors time between Sundays to take further training in the Bible Institute, thus helping these pastors to better preparation, enriching their own worship and work, and enabling the school to enlarge and intensify its mission.

At least fifty other names could be added immediately to the enrollment if there were "service scholarships" to give whereby needy and worthy young men and women could work their way through, or if there were money to lend them.

Gifts and loans for students have not been urged this summer because the Bible Institute has been bending every endeavor toward the "Emergency Appeal." Churches and societies and classes and individuals would find no better way to help forward the kingdom than to volunteer aid for some one of these eager students and thus provide workers for the future.

VACATIONING WITH A. U. BOONE

We have such an interesting letter from Dr. A. U. Boone that we pass it on to our readers. It was written from Massanetta Springs, Va., August 19th.

The month of August scatters our pastors in many directions. Some go east and some go west and some fly over other places of interest. When Mrs. Boone and I left Memphis dur-

ing the last days of July to visit my son in Roanoke, Va., we had never heard of this place and had not the remotest idea of being where we are today. However, it was suggested to us that a most desirable place to spend a few days was Massanetta Springs where the Presbyterians of Virginia are holding a Bible conference.

The place is four miles east of Harrisonburg in the heart of the Shenandoah Valley, not far from the Massanetta Mountains. The property was donated to the Synod of Virginia by a wealthy and kindly hearted gentleman of the Presbyterian Church. It is beautiful for situation and the joy of many hearts. The weather and other physical attractions are almost all that can be desired. The program is unusually good and the accommodations are unexcelled for the prices. Indeed, it is a most desirable atmosphere in every way for a Christian worker who would add a little spiritual inspiration to a vacation.

Such men as W. H. Foulks of New Jersey, J. Alfred Kayne of London, P. W. Philpot of Chicago, Robert E. Speer, John Timothy Stone and Sergeant Alvin York are on the program. At least two of the most attractive speakers are Baptists, Gypsy Smith, Jr., and Wm. M. Robinson of Vancouver. William Evans and Homer Hammon tree have also been prominent, the latter being a Tennessean by birth. My information is that Alexander and Rodeheaver were also from the Volunteer State.

While the Presbyterians own and control this assembly, it is pleasing to note that nearly every utterance would be appropriate in a Baptist church. The influence and the expressions in this meeting are all pre-eminently Christian. Other denominations are welcomed to all the advantages of the movement. Among the Baptists I have had fellowship with here are Dr. Baylor, Dr. Connelly, and Dr. Walton, all of Virginia. My understanding is that in other days, such men as A. T. Robertson, J. C. Massey and George W. Truett have been on the program much to the delight of all the people.

I am not to be understood as advertising the place; but if some Baptist minister is visiting in this part of the world and chances to stop here for a few days, it is my hope that he may be as much pleased as I have been in this way.

I had a part in the dedication program of First Church, Roanoke, where my son, W. C., has the honor to be pastor. Dr. Massey preached the dedication sermon on August 11th. The building and grounds cost

\$430,000, including the furnishings. It is perhaps the largest church building in the state and is at least the second largest Baptist church numerically. It is doubtful if there is a workshop in the country which excels this wonderful edifice in appointment and convenience. It is located in the heart of the city and will stand for a hundred years or more.

It was our pleasure to spend a while in Richmond. Pastor J. W. Storer of Grove Avenue Church, well known in Tennessee, was very kind and gave us a day and his splendid new automobile in taking us to Jamestown, Williamsburg and Yorktown, where we could see the footprints of the earliest American activities among white people.

We are starting west tomorrow and expect to motor through West Virginia and Kentucky, arriving in Memphis a little before the first of September, when we hope to work as never before for our blessed Lord.

REVIVAL AT SMYRNA

The Smyrna Baptist Church, near Covington, enjoyed a ten days' revival led by W. E. Chadwick of Trumann, Ark. The church house failed to hold half the people any night, and that in spite of two other meetings going on near by. Thirty-three came to confess Christ by baptism and church membership, and the membership was revived in an unusual way. Many vows of consecration were heard on every hand. The pastor, S. E. Anderson of Brighton, feels that Smyrna has had a resurrection.

TWO GOOD MEETINGS

Pastor W. A. Masterson of Fountain City closed a meeting with his church at Walnut Grove on August 21st. Twenty professed faith during the revival and 13 were baptized into the fellowship of the church. Seven others stand approved for baptism. Brother Masterson says: "The meeting was one of the old-time kind spoken of in your paper some time ago in Dr. Powers' article, 'Religion When I Was Young.' We take courage and press on."

At Chilhowee Church, Brother Masterson aided Pastor T. E. Hood in a meeting that closed July 24th. Several made professions of faith and were received for baptism, among them being a number of married men. The church was revived. "Brother Hood," states the evangelist, "is held in high esteem not only by the church, but by the entire community. . . . I think the Baptist and Reflector the best it has been in my twenty years of reading it."

(Turn to page 16.)

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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.

NOT MINE

By Mrs. Julia C. R. Dorr

It is not mine to run
With eager feet
Along life's crowded ways,
My Lord to meet.

It is not mine to pour
The oil and wine
Or bring the purple robe
And linen fine.

It is not mine to break
At his dear feet
The alabaster box
Of ointment sweet.

It is not mine to bear
His heavy cross,
Or suffer, for his sake,
All pain and loss.

It is not mine to walk
Through valleys dim,
Or climb far mountain heights
Alone with him!

He hath no need of me
In grand affairs,
Where fields are lost, or crowns
Won, unawares.

Yet, Master, if I may,
Make one pale flower
Bloom brighter for thy sake,
Through one short hour;

If I, in harvest fields
Where strong ones reap,
May bind one golden sheaf
For love to keep;

May speak one quiet word
When all is still,
Helping some fainting heart
To bear thy will;

Or sing one high, clear song
On which may soar
Some glad soul heavenward,
I ask no more.

—Watchman-Examiner.

Dear Children and Friends: I am so glad to see the "Young South" again that I feel that I must tell you so. It looks like the face of a dear child I have not seen for a long time.

We had happy times working together in those days gone by, didn't we? But the years have brought many changes. The children have grown to manhood and womanhood and have children of their own. Grandmothers and grandfathers and many a mother and father who used to read the "Young South" to you and with you have passed over the river to a better land.

But I meet so many who knew me as "Aunt Nora" as I have gone about over the Southland and it gives me great joy. Some of whom I will try to mention. Will Owen of Covington, Tenn., used to write to us, and now he is "Judge Owen." He once was president of our State Convention, and now he is Judge of our Supreme Court of Tennessee, and has a son who is a preacher. And "Charlie Owen" is now a pastor of a church in Memphis. Will Upshaw used to write to us when he was a crippled boy lying on his bed. He has been Congressman from Georgia and has given and is giving his life to help the cause of Christ and righteousness. The Wingo boys? Spurgeon Wingo holds an important pastorate in Texas, and Herschel is in Texas also, I think, but I do not know whether he is a preacher or not. And Oh, so many others I might mention. But wait! I see on my list of "cousins" the names of Henderson and Landis Barton. Henderson is pastor of the Baptist Church in Tusculum, Ala., and ("Mirabile dictu") Landis

is the wife of our own Dr. John D. Freeman, editor of our Baptist and Reflector. Why not ask her to become editor of the "Young South?" And I think I hear you say: "Well, now, Aunt Nora, why not tell us of your five sons? Well, God did not call any one of them to preach, but three of them are deacons, and all five are fine Christian workers, have married fine Christian Baptist wives and established Christian homes. They are a great joy and satisfaction to us.

Now let us see how the "Young South" has grown and changed. You know I gave it up when I did because I left the state, and it was a state paper. As to our work we had then been carrying on through the years. We first helped Mrs. Janie Langford, now Mrs. Janie Lowery Graves of China, to establish her school for Chinese in San Francisco. Then for three years we gathered our nickels and dimes for Japan; then for five years we sent them to help Dr. Powell in Mexico; and five years to help pay for the big church in Havana, Cuba. Then for Bible study we had our "Pillow Texts"; then our "Bible Portraits"; then our "Bible Landscapes"; our Tract Club, etc.

In those days we did not have many, if any, "Sunbeams," "G. A.'s," "R. A.'s," and "B. Y. P. U.'s," but they grew and grew as the years went by. The churches threw off their swaddling clothes and taught their young people to do all this kind of work as church work.

So I did not regret giving up the "Young South" as it was. It has served its generation. But now it has come to us in a new dress and for a new purpose. What is it?

Watch and see and let us help to make it a success. Lovingly,
Nashville, Tenn. "Aunt Nora."

THINGS TO DO IN SUMMER

1. Keep a list of all the kinds of birds you see each day. A small diary is good to use, but any small blank book that you can pick up easily or carry in your pocket will do nicely.

2. During the dry season, fill a pan with water and set it outdoors, not too near the house. Then, from a quiet hiding place, watch the birds come to this tiny pool to drink and bathe.

3. Make a game of it when you and some friend of yours are tossing a ball between you. Every time one of you "misses," it counts five for the other. And whoever makes fifty first wins the game.

4. Make collections of all the things that interest you. Wild flowers, pressed and pinned or pasted to the pages of a blank book, are good to keep. So are leaf specimens from all the kinds of trees in your neighborhood. And bright colored pebbles—when they are scrubbed and polished, they look just like jewels.

5. Make a chain of daisies or clover blossoms by tying a knot at the end of a stem, drawing through this knot the stem of another flower, the head of the flower being, of course, too large to pass through. Make another knot at the end of that stem, and so on until your chain is as long as you wish.—Alice A. Keen, Wanamaker's Jollybook.

FANNY CROSBY

The beloved song writer, Fanny Crosby, spent her life praising God in song.

Isaac Watts is called the father of English hymns, and we sing his great hymns. Charles Wesley, poet of Methodism and also of Christendom, has given us the largest number of English hymns, having composed

some 6,000 songs of praise. But it remained for Fanny Crosby in the nineteenth century to outdistance all hymn writers in volume, having composed more than 7,000 hymns. Women in both England and America have greatly enriched the hymnology of the world. But Fanny Crosby's songs have reached farther, been sung oftener and probably resulted in more conversions than the hymns of all other women composers put together. Fanny Crosby was born in the town of South East, Putnam County, New York, on March 24, 1820. She lost her sight when only six weeks old. She began to write poetry when she was eight. She was in the institution for the blind, New York City, from the age of fifteen to twenty-three. The next eleven years were spent as a teacher and at the age of twenty-eight she married Alexander Van Alstyne. Like her, he was blind and a teacher in the same institution. He had rare music talent and was eminently fitted for a congenial companion.

Fanny Crosby's years spanned almost a century and she was a friend of every President of the United States from John Quincy Adams to Theodore Roosevelt. She was often a guest at the White House. Some of her verses were dedicated to presidents.

She was converted in 1851 at the old John Street Methodist Church and her growing spiritual experience was found in her songs. She lived to be ninety-five and spent her last years in Bridgeport, Conn. She made Christ King.—The Baptist Record.

PIPES OF PAN

Blindfold all players except one and give that one a little ten-cent-store pipe or whistle. The object of the game is for the blindfolded players to catch Pan, who dances around in and out of the players, like Pan in the forest, playing his little tune. The players bump into each other, grab hold of some one else who is blindfolded and shout that they have caught Pan, only to hear the little tune elsewhere. The one who first catches Pan takes her place.



"My father was a great Western politician in his day."
"What did he run for?"
"The border."

"Has putting in that lunch counter helped your business?" asked Brown of the druggist.

"Well, it has about tripled the sale of indigestion tablets."

"He claims his wife was intractable, your lordship, so he beat her into subjection with a golf club."

"In how many strokes?" asked the judge.

Editor: "Who wrote up this story of the wedding of the American heiress to the foreign nobleman?"

Assistant: "The society reporter was ill, so we had to send the ship reporter."

Editor: "I thought so. He's headed it, 'Tied Up to Her Peer.'"

Mother: "Were you good at the party?"

Willie: "Yes."

Mother: "You didn't ask twice for anything at the table?"

Willie: "No, I didn't. I asked once and they didn't hear me, so I helped myself."—Exchange.

"What's the matter, little boy?" said the kind-hearted man. "Are you lost?"

"No," was the manful answer. "I ain't lost; I'm here. But I'd like to know where father and mother have wandered to."

A favorite Irish story is the one about the Hibernian who was standing on the dock immediately after his arrival in New York, when he saw a deep-sea diver come to the surface. Whereupon he remarked: "Begorry, if I had thought of that, I would have walked over meself!"

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Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

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

SUNDAY SCHOOL ATTENDANCE, AUGUST 25, 1929

Nashville, First	1,250
Memphis, Union Ave.	507
Nashville, Judson	482
Johnson City, Central	458
Memphis, LaBelle	450
Nashville, Eastland	425
Erwin, Calvary	421
Elizabethton	420
Chattanooga, Calvary	400
Knoxville, Deaderick Avenue	391
Nashville, Park Avenue	381
Cleveland, First	361
Chattanooga, Tabernacle	358
Chattanooga, Northside	349
Fountain City, Central	345
East Chattanooga	343
St. Elmo	336

SUNDAY SCHOOL NOTES

This has been the biggest week the department has ever had. More than 50 churches have been engaged this week in training schools. Every church in Shelby, eleven in Hardeman, and more than a dozen in Middle and West Tennessee besides a number of local churches doing their own work without the help of paid workers. A further word will be given about the Shelby campaign under the B. Y. P. U. notes as this is entirely B. Y. P. U. work.

Several of the rural workers have quit to begin their school work and others are leaving this week. Miss Vera Duggin, Miss Pearl Smullen, Mr. B. M. Canup, Warner G. Rutledge, Byron C. C. DeJarnett and Brooks Hudgins have all gone back to work leaving a fine impression wherever they have been this summer. Every worker carries back with them our prayers and best wishes for the year and God's speed in their work.

Julian Johnson writes from Cane Creek Church, Sweetwater Association, "We had a very good class here this week and I am planning to go to Providence Association next week and will remain in that section for a few days. Have a school at Highland Park next week."

Everett Redd reports, "Started off fine at New Grove this week. Have had all the officers and teachers present each night except two and they are going after them tomorrow. They have decided to grade the school and adopt the standard as their goal."

Mr. L. J. Howell, superintendent of Union Association and paid worker for part time, reports the work growing in that association. They now have 12 Sunday schools with a total enrollment of 615. He is giving part of his time to visiting the churches and helping them with their schools besides making engagements and etc., for Mr. Collins and others who drop in to help him.

Have just gotten program of the Church Administration School to be held in Nashville September 22 to 27. The books that are taught are: Growing a Church, W. D. Hudgins; Wisdom in Soul Winning, W. W. Hamilton; Missions in Principle and Practice, P. W. James; Our Church and Ours, John L. Hill; Practical Church Music, I. E. Reynolds; Honoring the Deaconship, P. E. Burroughs.

This school should challenge the people of Nashville in a mighty way.

We trust that every church member in the city will take advantage of this school for there is something to interest and help everyone from the least to the greatest.

Mr. Canup writes from Holston: "I graded the school at Poplar Grove, Beuladeen, Watauga Association, yesterday and installed the six point record system. I lacked two books having enough to place a teacher's book in the hands of every teacher and am asking you to send to Mr. J. Richardson, Carter, Tennessee two of the six point teachers books. Please do this at once so they will have them for next Sunday. Frank and I spoke at the Holston B. Y. P. U. meeting yesterday. There was a very good crowd and several churches were represented. Next Sunday week the S. S. Association will meet for an all day meeting at Buffalo Ridge church. I am wondering if it would be possible for you to be at the meeting and speak at the morning hour. I am on the program for that hour but would like for you to be with us if you can since you have not been in one of our meetings since the organization was perfected. Please let me know if you can be with us. I will not work any more but will do some voluntary work as the opportunity presents itself. Bro. Chiles of Rogersville has asked me to supply for him next Sunday since he is holding a revival in one of my churches. Bro. Malcolm has written me asking that I speak to a group meeting in the Rogersville section, on the Associational organization. I will do my best to explain the plan as laid down in your little pamphlet."

GROUP MEETING IN CLINTON ASSOCIATION

Fine program coming from Clinton Association put on Sunday, August 25th. Sunday afternoon, August 25th group five of the Clinton Associational Sunday School Convention met with the Oliver Springs Baptist church with Brother Church Lively, assistant superintendent for that district in charge. After the song service, the following program was given: Devotion, M. E. Brown; Roll call and recognition of the delegates; General Subject, "Our Sunday Schools" (10 minute talks), (1) As a Community Interest, John Tunnel, (2) As a Teaching Service, Henry Smith, (3) As a Church Builder, Rev. R. L. Kelley, (4) As a Training Service, Hugh Hoskins; Address: "The Sunday School As A Kingdom Builder," Rev. Henry Wilson; Special Music, Oliver Springs Quartet; What This Meeting Has Meant to Me and Do I Want Another, Open House; The Master's Program for Our Sunday Schools, Dorothy Davidson. Five of the ten schools in this group were represented and this was considered well since some of the churches are so far away from any of the others of the group. Those represented were: Frost Bottom, Robertsville, Oliver Springs, Union Valley, and Wind Rock. It was decided to hold such a meeting at least once each quarter, the next one to be held during the first month in next quarter, October.

A word from Mr. Harrell: "I have wanted to say to you before now that I greatly appreciated being in your meeting at Chattanooga and also at Ovoca. It is always a genuine joy to be with you and to have a part with you in your work. I think

the meeting in Chattanooga was a great success and I am sure your meeting at Ovoca even though the crowd was not large was everything that you wanted it to be. You have a tremendous task and certainly you are accomplishing great things."

Frank Collins has fine week at Bethlehem, Indian Creek Association. He writes as follows: "The attendance was all one could expect with 34 to 75. It was their first school and they were slow to take the memory tests but much good was done and they showed every evidence of interest and enthusiasm over the work."

Frank Wood writes from Cumberland Gap: "We had a mighty good class last week at Pleasant View. Had big crowds every night but not all of them took an active part in the class. The interest was fine on the part of some. But I have never been in a community where sentiment was so strong against our work. Some of the older members of the church are antagonistic to the B. Y. P. U. especially one of the deacons of the church. Then some of the members are not very strongly in favor of the Sunday school. And almost every one in the community is opposed to the revised version of the Bible and because of this version will not cooperate with our organized work. The pastors fight anything that resembles a Cooperative Program and the Sunday schools refuse to use our literature because of the revised version of the Bible. There are several members of this church who have a little broader vision and are willing to try out some things. They are having about sixty in Sunday school and a religious census revealed 268 possibilities. We decided to grade the Sunday school; organize five additional classes; adopt the six point record system; and use our own literature instead of the literature from Texarkana. All of this subject to the approval of the church. They were to have met on Saturday in a business session of the church where all this would be presented. We were already sure that some of the members of the church would oppose it but there were several in favor of it. The deacon that opposed the use of the literature told me that he had about made up his mind that he was wrong. If this goes through the church, I feel that last week was the most profitable week's work that I have done since I have been in the field. I attended the Cumberland Gap Association and tried to get in a good word for our work there. I have never seen such crowds at an association, and Dr. Bryan and Dr. Stewart said this year's session was exceptional. I got to write the report on the B. Y. P. U. in which was made several recommendations which the association adopted. Bro. Cunningham is very anxious that I come to Old Tazewell sometime soon and teach "What Baptists Believe."

Miss Davidson is having fine success in Clinton Association. She writes as follows:

"I think that the report will give you all of the desired information about the school last week. I am at Andersonville for this week and am looking forward to some splendid work from these good folks here. I will go to the 'Fifth Saturday Meeting' at Indian Creek Saturday. I am enclosing one of the programs. I am also enclosing a note for the paper about the group meeting at Oliver Springs Sunday. I find that the folks like to see their name in print; it helps advertise the Reflector, too, I find. Wish we might have had more group meetings before, but it seems to me that it is best to build more slowly and then perhaps more surely. "Every good wish and sincere gratitude for all that you and the department has done to make the work possible."

Lofton Hudson writes from Lawrence County:

"I have had a mighty good week's work. Here are the facts: En-

rolled in Brace class, 9; enrolled in Ethridge class, 15. Had good interest at both places, especially among the young people. I taught at Brace in the morning and at Ethridge at night."

UNITY ASSOCIATION

It was understood some years ago in Ethridge class, 15. Had good interest at both places, especially among the young people. I taught at Brace in the morning and at Ethridge at night.

Nane Starnes writes from Weakley County:

"In spite of the fact that one of the churches cancelled on us, we had a fine week. The crowds were large and the work took well everywhere. We went to each church for a night and had a good program. Then remained for an all-day meeting the day following. Not so many attended the day meeting, but the ones who did were interested and took hold of the work. We got one Union organized as a result. Other results will follow."

STATE MISSION DAY OCT. 27

We again call our people's attention to the big day October 27th in all the schools of the state. We want to make this unanimous this time and beg that every church observe this program sometime during October. If you cannot, for any reason, have this on the day set, be sure to observe it some other day. Make it a great rallying time for your school and church as well as to secure a large offering for our state work. Nothing is more important than the work in Tennessee, for it is basal to all of the other causes. The workers in Tennessee should press every phase of the Denominational Program and solicit for every cause, including our schools and hospital work, as well as missions and orphanages. Support state missions and you support everything our churches stand for. The programs have been sent out to all the churches and an additional supply may be had by writing to the Education Department, Tullahoma, Tenn. Appoint your committee early and organize for this, as you do for everything else that is made to go. Help us to make this day worth while in every way. Tell our people about our various lines of mission work and enlist them in the doing of the whole program. We beg that you do this at once and do not put it off. Procrastination is the thief of time.

Letter from Swan Haworth, who is at work now in Grainger County rounding up the program set going by the Simultaneous Training School the first week in August:

"Good reports come in every day from the schools. The people at Block Springs are about the happiest group I have seen in a long time. Their Sunday school was just about dead and they were ready to give up, but the training school got them awake. They have had an increase in attendance every Sunday since the school. Had 52 present last Sunday. New Prospect sends in a fine report. They said they had the best Sunday school Sunday they had had in ten years. They voted to use our literature and install the six-point system. The Sunday school was graded, and they are highly pleased with the new form of organization."

"Last week I attended the Grainger County Association. I have never attended a better associational meeting. Mr. Cabbage is an ideal moderator. They have adopted the finest program for next year's work that I have seen. Grainger County is awake and on the map. They are actually doing things. All the churches that had

training schools during the campaign report progress.

"Be sure to let me know about my work for the next two weeks. I already have tentative engagements here and can stay in this county unless you need me at some other place."

STEWARDSHIP

During the fall and winter months we wish to press the matter of Stewardship in all our churches. We have a large number of Cox's "Christian Stewardship on hand and will let the churches use them at a much reduced cost if they will organize classes for that purpose. We will sell the books outright for 5 cents per copy, or will furnish same to classes for 20 cents per copy.

Let our men get ready now for their month in the last quarter and prepare the group programs and put them on with renewed interest and zeal.

RURAL AND VILLAGE TOURS BEGIN SEPTEMBER 2

Illinois and Kentucky are the first of the states to put on the Rural and Village Tours which are being planned for most of the states some time throughout the year. Wm. P. Phillips, secretary, Sunday School Young People's Adult Department, is accompanying Secretary Wiley and the conferences are being held at McLeansboro, Carrier Mills and Flat-rock, Ill., the week of September 2-8. W. A. Harrell, associate secretary, is accompanying Secretary W. A. Gardiner to the following conference points in Kentucky: Arlington, Utica and Kiseville. These are all two-day conferences dealing with Young People's, Adult and Home and Extension Departments and other Sunday school problems. Demonstrations will have a large place in these conferences, which will be practical and helpful. Some of the needs which these conferences are planned to meet are: rearrangement, renovation and utilization of present equipment, organization of classes and departments where possible, enlistment of teachers and officers, and reaching young people and adults for the school and for Christ. Six conferences are being planned for a state, that a wide range of leadership might be reached by these conferences, seeking to promote a real winning and teaching program for our young people and adults.

B. Y. P. U. NOTES

Next month is BYPU month for the groups all over the state. Let every Associational Group Leader be sure to hold the group meetings as suggested in the pamphlet setting forth the associational organization. That is the last month in every quarter is given over to BYPU work all over the state and nothing should be put on during this month in the groups except BYPU work. Let group one hold its meeting the first Sunday in September; group two the second Sunday; group three the third Sunday, and group four the fourth Sunday, all in the afternoons.

Suggested programs have been arranged for these meetings and will be mailed to all desiring same. We also print in the Reflector the suggested outline for September. This program is based on the theme for the month and is grouped around the thought of "Enlargement."

Following is the suggestion:
Group meeting for September.
BYPU Associational Groups. Theme, "Enlargement." Group leader presiding.

Afternoon

2:00—Devotions, "Enlarging my own heart life."

2:20—Reports of all Unions present and also from churches in the group not having Unions. Let this all be done in writing. (Write the Tullahoma office for blanks for these reports.)

2:50—Special music.

3:00—General topic, "Enlargement," eight six-minute talks.

1. Enlarging through winning lost souls. (Preparing material for BYPU.)

2. Enlarging our enrollment by enlisting the unenlisted.

3. Enlarging the preaching service (by remaining and inducing others to stay).

4. Enlarging the church program (by co-operating in all the activities).

5. Enlarging our associational program by doing extension work.

3:40—Special music.

3:50—Address, "The Young People Kingdom Builders."

4:20—Summing up and adjournment.

STATE MISSION DAY IN THE S. S. OF TENNESSEE

Why should the BYPU help the State Mission Program on October 27? Because it is an act of loyalty for a BYPU worker to support all

the general programs of our denomination as well as those of his own church. Nothing has been prepared for the BYPU on State Mission Day, for it was urged by all the committee that we should have the young people's support in putting on the one program before the Sunday school. We are asking our young people to aid the Sunday school forces in making this day a great day in our churches and giving a liberal offering to the support of our own department work. We are asking the churches to give on that one day as much as the board puts into this department. We can easily do this if all will co-operate. Our young people can help by going to other churches that are not interested and talking them into observing this program and helping them to get it prepared. Come to the help of this department by aiding in making this day count for the most possible.

LETTER FROM MR. E. E. LEE

Our young people will all be delighted to know that Brother Lee is about well again and is able to be about his work. He will be back in Old Tennessee this fall and winter with the same glad smile that he has carried for the last thousand years or less.

We are glad to have a word and a report from Mrs. Jacqueline Senter Compere, who was our educational director for First Church, Jackson, until recently she became a Mrs. and left our state. We always welcome a word from her and will be glad to have her visit our state when possible.

We call special attention to the letter going out from Mr. Lambdin's office right away and to the outline on the back of same. Prepare early to attend the Big Conference at Memphis.

The BEAUTIFUL ROSE WINDOW of NOTRE DAME

THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

A Masterpiece of Permanent Beauty and Color

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"The Silk of The Trade"

Trade Names of Precious Stones Cut From the Same Kind of Mineralogical Crystals as Are Found in Winnsboro Granite

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ANCONA RUBY	FELDSPAR SUNSTONE
AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
ADVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
BISHOP'S STONE	SAPPHIRE QUARTZ
BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE

It is found, also, that the beautiful colors of Winnsboro Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

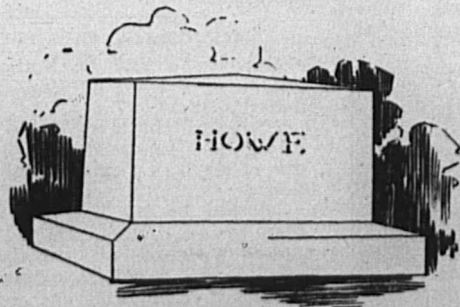
Winnsboro Granite is most lasting because it is composed of the most durable mineral known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

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

STEWARDSHIP OF THE GOSPEL

By Mrs. T. Frank Seiler

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. 4:10.)

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." (1 Cor. 4:1.)

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will dispensation [stewardship] of the gospel is committed unto me." (1 Cor. 9:16, 17.)

"If ye have heard of the dispensation [stewardship] of the grace of God which is given me to you-ward." (Eph. 3:2.)

So you see that every believer is a steward of the gospel, good news of salvation by grace through the Lord Jesus Christ. Christ in his commission to the church which He bought with His blood said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) They were to begin in Jerusalem, but "the church continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread and in prayers." (Acts 4:42.) "And the multitude of them that believed were of one heart and one soul." (Acts 4:32.) They were so happy and were having so much success. Souls were being gloriously saved, but they forgot that Christ commanded them to give the message to Judea and Samaria and the uttermost parts of the earth, and it was necessary that a persecution should come upon them, "and therefore they that were scattered abroad, went everywhere preaching the Word," in the market places, in the broad highway, in the homes, anywhere and everywhere, where these early Christians came into contact with unbelievers, they bore witness to Christ as their Messiah and his power to save.

Every believer is a steward of the gospel and should witness of the life that is in Jesus Christ, but in our modern scheme of worship we leave the preaching of the Word to the pastor or evangelist and today very few unsaved come to hear the message. I wonder if we do not need a persecution to scatter us abroad to witness that the W. M. U. Work of the State Mission Board



MISS MARY NORTHINGTON
 Secretary of W. M. U.
 Work of the State
 Mission Board



MISS VICTORIA LOGAN
 Young People's Leader of
 the W. M. U. Work of the
 State Mission Board

with Jesus and know in whom we have believed? Unless we as Southern Baptists awake to the task that has been committed to us as the representatives of the ever-living Christ, we will be torn asunder and the true message given to another to proclaim. If we continue to withhold the bread of life from a lost world, what is their chance to hear?

Do you love lost souls? Yes, you love your husband, son or daughter, or father or mother, but I mean the unlovable man or woman with whom you come in contact day by day. Do you love the heathen? I hear you answer: "Yes, I would so love to go to China to tell the story of Jesus and his love." But what about the foreigner in your own community? Have you made any effort to win him to a saving knowledge of Jesus Christ? Dr. Leavell tells us that going to China will not make missionaries of us. Unless we love lost souls at home and win them to Christ, we would not be soul winners in a foreign country. As a trustee of the gospel to what extent is it prospering through you? Are you constantly leading souls you love to the Christ you know and introducing them? Oh, if the Church—the born-again saints—would awake to their task and become evangelists and teachers! We are not even playing at the task before us; many who have been washed with the blood of the Lamb are not making a single effort.

IF 22,700 S. B. ministers won one soul a month, there would have been 272,400 converts; 24,274 S. B. churches won one soul a month, there would have been 291,288 converts; 175,000 S. B. deacons won one soul a year, there would have been 175,000 converts; 230,000 S. B. S. S. officers and teachers won one soul a year, there would have been 230,000 converts; 26,151 S. B. W. M. U. won one soul a month, there would have been 313,812 converts. Total, 1,282,500.

In Reality—3,705,876 Southern Baptists won in 1928, 183,020.

If these facts do not awaken you and give you a desire to become a soul winner, please go to God and ask Him to show you what it means to be a lost soul. Unless we rouse from the stupor that has overtaken us as believers, we are doomed as a denomination and we are going to fail to receive a reward at the hands of our Lord. I know of nothing that will awaken us to a need of stewardship and a joy in trying to practice it like being brought face to face with what a terrible thing it is for a soul to be lost and to see Jesus on Calvary's Cross suffering for a lost world, and a vision of the glory of our Lord Jesus Christ as our High Priest and our coming King. "Where there is no vision the people perish."

When we see Him we empty ourselves of self and with an infilling of the Holy Spirit we will become conscientious stewards, not only of the gospel, but Superintendent of Sunday of our lives, School, B. Y. P. U., and Laymen's Work of the State Mission Board



W. D. HUDGINS
 Superintendent of Sunday
 School, B. Y. P. U., and
 Laymen's Work of the
 State Mission Board

stewardship of the glorious gospel we will not be interested in being true stewards of God. The question of finance is a question of the Holy Spirit. Given Pentecostal blessing a Pentecostal consecration will follow.

We are obligated as stewards of the manifold grace of God to invest our money, time, talent, life, and service where it will bring the largest dividends. I have no right to invest my money or God's tithe where I would like to put it, or my time and myself in a position or office or be cumbered with much serving unless it is in a place that will yield the greatest number of souls for Christ. Each one of us must decide this question, and He alone can show us the way.

I have often told some friends in another denomination that if they would spend as much time in prayer and in an earnest effort with the word of God to win their lost husbands and sons to Christ, as they do in giving bazaars and using unscriptural methods to raise funds to carry on God's work, they would receive a twofold blessing as well as God and His kingdom.

We are stewards of our conversation. Is it uplifting and are we continually talking about the affairs of our coming Bridegroom? Sisters, let's turn the searchlight of God's Word on our lives.

Are we living separated lives? Are we pilgrims and strangers here? It seems we are perfectly satisfied with this old world and have ceased to look for a city whose builder and maker is God.

We are failing as stewards of the gospel to teach His Word—His whole Word. It means consecrated talents—our capacity taken up for God. For the hand that holds the rod of God's power must be a cleansed hand swayed by a new heart. We talk about State Missions, and we have met today to pray for State Missions. Why do we need missionaries in our State when we have 277,743 Southern Baptist missionaries or stewards of the gospel in Tennessee? Alas, almost all of them are asleep or possibly they have gone on a long journey, or they are so busy with methods telling others how, or have the things of the world so close to their eyes that they cannot see the world as God sees it. Oh, you are horrified at this statement! How many conversions in Tennessee last year? In 1927 there were 15,066, or it took 18.4 members to win one soul. Oh, shame on us! How many of you today have won one soul this year? As a steward of the gospel, have you really tried to win one? Go ye therefore! Why call ye me, Lord Lord, and do not the things which I say—Elizabethton?

DR. JOHN D. FREEMAN
 Editor of Baptist and Reflector, which is owned by the State Mission Board

THE GRACE OF GIVING
 Outline for talk for State Mission Season of Prayer, by Mrs. T. Frank Seiler.
 I. Before the law: Tithes and offerings is a fundamental principle as the home is a fundamental institution.
 II. For by the law is the knowledge of sin. (Rom. 3:20.) "It was added because of transgression." (Gal. 3:19.) "That the offense might abound." (Rom. 5:20.)
 The law required three tithes of the Jews, due—
 1. To God. All the tithe. (Lev. 27:30; Prov. 3:9-10; Mal. 3:8-10; Deut. 14:22-26.)
 2. To Levites. (Num. 18:21; 2 Chron. 31:5; Neh. 10:37; Heb. 7:5; Deut. 14:27.)

3. To the stranger, the fatherless and the widow. (Deut. 14:28; 14:29, 26:12.)

III. Paul sums up Christian doctrine and giving. (2 Cor. 8:9.)
 1. It is a "grace"—i. e., a disposition created by the Spirit. (2 Cor. 8:7.)
 2. In contrast with law, Christian giving is voluntary and a test of sincerity. (2 Cor. 8:8-12; 9:1, 2, 5, 7; Matt. 10:8.) Motive is love.
 3. The privilege is universal, belonging according to ability, to rich and poor. (2 Cor. 8:1-3, 12-15; 1 Cor. 16:1-2; Acts 20:35.)
 4. Giving to be proportioned to income. (1 Cor. 16:2.) Old Testament portion was the tithe and antedates the law. The measure under grace—"she hath done what she could"—not the little, but the best. (Mark 14:8; Acts 4:34, 35; Luke 6:38; Prov. 11:24.) Only the Holy Spirit can lead us to set the standard.

5. The rewards of Christian giving.
 1. Joy. (2 Cor. 8:2.)
 2. Increased ability to give in proportion to that which has been already given. (2 Cor. 9:7-11; Mal. 3:11.)
 3. Increased thankfulness to God. (2 Cor. 9:12.)
 4. God and the gospel glorified. (2 Cor. 9:13, 14.)



DR. O. E. BRYAN
 Beloved Corresponding Secretary of
 Tennessee

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HOW MRS. PRESIDENT GOT OUT OF A DILEMMA

Characters: Miss Northington; Mrs. President; five women in costume who represent State Mission churches.

Scene: State W. M. U. headquarters. Miss Northington's office. Desk or table with papers and books. Two chairs.

Miss Northington is seated at desk writing when a knock at the door interrupts.

Miss Northington: "Come in! (Turns as visitor enters.) Well, how are you, Mrs. President? You look as if you had something on your mind."

Mrs. President (worried looking): "I guess I ought to be all right, but the truth is I am worried over my program for the day of prayer in September. We always observe just one day, and I am tired of having the same things in the same way. Can't you suggest something different?"

Miss Northington: "I might help you if you have time to open your heart and mind to something really thrilling in our work. How would you like to have some stories from churches who have been helped by the State Mission Board? A real, personal interview, I mean."

Mrs. President: "Well, that might be promising. To say the least, it is better than anything I have in mind. But what do you mean by a personal interview? I don't see anything here that looks like that sort of material." (Glances around as she speaks.)

Miss Northington: "Just you wait, and I'll show you." (She rings the bell and a woman enters.)

A Woman from the Highlands: "I represent the Baptist Church at Cookeville, and my story is a human interest one." (Let character give story found in Baptist and Reflector, issue of September 5th. Use first person in speaking.)

Miss Northington: "What do you think of that?"

Mrs. President: "I had no idea so much romance and so many real heart throbs went into the making of a church."

Miss Northington: "Wait a minute and you can hear another." (Country woman enters, showing in her dress and manner that she has had more hardships than the former.)

Country Woman: "I come from the Sinking Creek Church, and my story is one of difficulties met and in a measure overcome." (Character tells story of this church in first person. See Baptist and Reflector, September 5th.)

Mrs. President: "I didn't know people could have such a hard time in serving the Lord. Are all our churches in the mountains?"

Miss Northington: "After all, such a little thing as being disturbed over a program doesn't seem so big now, does it? No, our churches aren't all in the mountains. See here." (A woman enters dressed in green and white.)

Woman: "I came from a college town, Murfreesboro. My church is Westview." (Continues the story in first person.)

Mrs. President: "Any more, Miss Northington? This is interesting!"

Miss Northington: "Indeed, there are some more. And lively situations they represent, too." (Enters woman in blue dress with white collar and cuffs, a mill uniform. Let her manner be energetic and aggressive.)

Mill Woman: "You wouldn't believe it, but I came from a mill town right here in Tennessee, Elizabethton. My church and community have seen many changes in the past few years, and briefly I shall tell you something about the situation." (Gives story of Elizabethton Church, Baptist and Reflector, September 5th.)

Mrs. President: "You know, Miss Northington, I didn't realize what industrialism meant in the life of a community and church until I read about the recent strike in the Bemberg Mills. I trust Communism will not invade Tennessee and the South."

Miss Northington: "It is a serious time for Tennessee Baptists. We must be informed concerning our industrial conditions and then give so that we can cope with our great opportunities in these centers. But I must let you see a representative from our flourishing Italian Mission. Maybe Mrs. Papia herself will appear." (A woman dressed in typical Italian costume enters.)

Italian Woman: "I, Signora, come from your largest city, Memphis, where 8,000 of my people live. Listen to my story and help us if you will." (Goes on with Italian Mission story in first person. See Baptist and Reflector, September 5th.)

Mrs. President (sits quietly for a moment): "Miss Northington, I confess this has been a revelation to me. Such splendid stories of heroism, loyalty and devotion to Christ and His work. You need not go any further, for I have enough information and inspiration to supply several programs. (Rises to go.) Thank you so much. I shall always be in debt to you for this demonstration. Good-bye." (Exit Mrs. President.)

Miss Northington: "I trust that Mrs. President will get her society members to share her enthusiasm. May State Missions come to have a new meaning in the hearts and minds of us all." (Exit.)

(Unannounced, let some one sing "O Tennessee, Fair Tennessee!" off stage.)

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

OLD HICKORY—A CHALLENGE

By Mrs. Wm. McMurray

(Note: Through the courtesy of Mr. W. O. Rhodes, superintendent of the Service Department, Dupont Rayon Company, this material was obtained.)

Many of our women probably have never taken the time to consider what is involved in the unprecedented growth of industrialism in Tennessee. It is the purpose of this study to show something of the conditions under which the employees live and our responsibility in Old Hickory on the outskirts of Nashville.

The powder plant of war renown was well known by the people of the

state, and today the Dupont Rayon Company with its 4,750 employees is giving the same publicity to Old Hickory. The little city, with a population of 8,000, has in its very heart the big rayon plant that sprawls along the town's main driveway. All the plant buildings are one-story structures with splendid lighting and ventilating systems. The very best safety methods have been adopted to reduce the chances of accidents. At the end of each day a bulletin is posted, and it is an exception for a major injury to be reported.

There are some general facts concerning houses, rents, hospital equipment and recreational facilities that are worthy of note. Houses and a

dormitory are furnished by the company to employees at a very low rate of rent. Three cafeterias, two in the plant and one at the dormitory, are run by the company and prices are reasonable. A fully equipped First Aid with two doctors and a nurse is maintained for the benefit of the employees. A physical examination is required at the time an applicant is employed and is encouraged annually thereafter. The company pays the salaries of two full-time and three part-time recreation workers. The equipment consists of a large gymnasium, two recreation halls, a playground, two baseball diamonds, swimming pool and tennis courts.

About 1,200 girls are employed, a hundred and seventy-five of whom live in the dormitory. Quite a number of them come from their homes in near-by places, while the majority board with relatives and friends in or near the town. Such a situation makes it difficult for the company to organize them in any constructive program. In their leisure hours they prefer passive amusements such as the picture shows, although dancing and swimming are popular with many. The July report from the recreation department shows that the older girls indulged in outings where dancing and swimming were featured, in picnics of a simpler nature, and in organized club work of a purely social variety. During the summer months approximately three dances a month are given and all were "well attended," so say reports.

The company has tried to interest the girls in educational classes where shorthand, typewriting, china painting, wood painting, etc., are taught. Only a small group takes part. The girls are encouraged to wear sensible low-heeled shoes and uniforms. The majority wear the blue and white popular in many mills and factories.

Very effective work is done among the children on the playground and in the swimming pool. The little girls are organized into ball teams and swimming classes. The Red Cross merit plan is being used and tests are given each Saturday morning. There were 2,280 children registered during the month of July, and 862 girls and women. There are four indoor ball teams among the girls, forming a league. This includes the little girls' playground team. Each group plays one game during the week.

Probably no form of recreation for the little folk is so attractive as the story hour. There is an average attendance of about seventy-five children weekly. The directors report that the children are hungry for stories and look forward to the hour together.

The swimming pool plays a big part in the recreational hours of both adults and young people. There are free periods daily when instructions are given to non-swimmers. A goodly number study the junior and senior Red Cross life-saving work.

In one of the monthly reports from the company "playing safe" was being emphasized. A prize was offered to the girl from eight to twelve and to the girl from twelve to sixteen years of age who wrote the best article on "Safety First." At this writing the winner has not been announced.

Tennis comes in for its share of popularity. There are six teams usually forming a league. This sport is almost as popular as the big league plant baseball.

The boys have all these forms of recreation already mentioned, as well as water polo, volley ball, kitten ball and boxing. One average monthly report shows 4,089 boys in supervised play.

There is an effort exerted on the part of the company to encourage the love of the beautiful among the inhabitants of Old Hickory. Every spring a "city beautiful" contest is put on and prizes are awarded at the end of the summer. This contest is for both white and colored residents.

(Turn to page 16.)

STATE MISSION PROGRAM, SEPTEMBER 25, 1929

Prepared by Mrs. William McMurray

MORNING SESSION

Song—"I Love to Tell the Story."

Devotional Subject—"Humanity's Cry and Our Response."

Scripture—Luke 10:30-37.

Suggested Outline

Introduction—Christ presents this incident as being almost under the shadow of the temple. The priesthood and people were so self-centered that a foreigner from Samaria had to respond to the cry. It is altogether possible for Christians to be so even in this age.

1. The cries from the fallen by the wayside.
 - (a) The cry for spiritual light. Tennessee with all her resources is in much darkness due to worldliness and to false doctrines.
 - (b) The cry for Christian education. The false philosophies of this day propagate themselves through institutions of learning. Our Christian schools are safeguards.
 - (c) The cry for Christian hospitals. When the body is weak, the hospital has an open door to the soul. Many have been won to Christ through hospital efforts.
 - (d) The cry for the Baptist Orphanage. Our fatherless and motherless children present another need. All these cries come to us as we journey from Jerusalem down to Jericho.
2. Three attitudes assumed.
 - (a) To ignore completely. The priest did this. It is much the spirit of individuals today.
 - (b) To give partial recognition. The Levite illustrates this type. He looked, but went on.
 - (c) To give full aid. The Samaritan overlooked all personal danger. He sought no excuse.

Conclusion—Which of these types do you represent? A Christian cannot be consistent and represent any type but the last named.

Prayer for State Work in general and the Baptist and Reflector in particular. My Paper. A Review. (Have some one make a huge copy of the Baptist and Reflector out of cardboard, featuring the various departments. Put on frames so "leaves" can be turned as speaker handles the review.)

A Challenge—Old Hickory, typical industrial situation—Baptist and Reflector, September 5th.

A prayer for our industrial centers at Old Hickory and Elizabethton.

The work of our State Evangelist—Baptist and Reflector, September 5th. Departments under the State Board—W. M. U., B. Y. P. U., and Sunday School. Special prayer for the workers.

Offering for State Missions.

Special music.

Playlet—"How Mrs. President Got Out of a Dilemma."

Dismissal prayer.

AFTERNOON PROGRAM

Prepared by Mrs. J. Frank Seiler

Theme—"Stewardship."

Call to Order.

Song—"Make Me a Channel of Blessing."

Silent Prayer—That we may be emptied of self and have a mighty infilling of the Holy Spirit; that we may have a new vision of the Lord Jesus Christ; that we may become fruit-bearing branches, and that our lives may be consecrated and our energies concentrated to the winning of lost souls to Christ.

Devotional—Stewardship of the Gospel. (Suggested outline in Baptist and Reflector, September 5th.)

Solo—(Unannounced, closing the devotional) —"Must I Go and Empty-Handed?"

Prayer—That God will burden the hearts of Southern Baptists for lost souls. Talk—"The Grace of Giving." (Outline in Baptist and Reflector, September 5th.)

Prayer—That each woman of the W. M. U. may be made to realize the responsibility that rests on her as a steward.

Reading—Extracts from leaflet, "The Tithe—God's Law." By Mrs. Carter Wright.

Practical Experiences from the Lives of Stewards:

Suggested angles (to be assigned beforehand if possible).

1. My personal experience as a steward.
2. Is tithing scriptural and is it the maximum?
3. Why and how I began to tithe.
4. Why I quit tithing and the results. Am I really happy?
5. Should we test or prove God? (Malachi 3:10.)

Song—"I Gave My Life for Thee."

Get members present to take God at His Word and prove Him and try tithing for one year. Sign the tithing cards.

Closing Prayer—For our State and denominational leaders and that the members of our churches may recognize their responsibility as stewards and the great calling wherewith the Lord Jesus Christ has counted us worthy to proclaim the message of salvation through His Name and made us a royal priesthood that we should show forth the praises of Him who has called us out of darkness into His marvelous light.

AMONG THE BRETHREN

By FLEETWOOD BALL

Arch C. Cree, of Atlanta, Ga., executive secretary of the Georgia State Mission Board, returned this week from an extended tour of Europe.

R. E. Guy, of Jackson, has concluded his fifth annual revival at Sylva, Miss., resulting in 8 additions, 7 by baptism.

E. N. Calhoun has resigned as pastor at Lake City, Ark., and ought to be called back to Tennessee from which he separated years ago.

Edward L. Spivey, of Union City, Ky., has resigned as pastor of Bethabara Church to give full time work to Seven Hills Church, Owensboro, Ky.

Eugene Eller, who has for several months been supplying the church at Pelam, Ga., has accepted the pastorate at Fort Gaines, Ga., effective Sept. 15th.

Pullen Memorial Church, Raleigh, N. C., succeeds in capturing as pastor, Edwin McNeill Poteat, missionary in China. He has accepted effective September 1st.

W. E. Farr, of Grenada, Miss., lately held a revival in the church at Elliott near Grenada resulting in 57 additions, the greatest meeting in the history of the church.

R. A. Kimbrough, of Charleston, Miss., lately concluded his sixth revival at Mt. Pisgah Church near that place, resulting in 11 additions, 10 by baptism.

The call recently extended to Cecil V. Cook, of the First Church, Albany, Ga., to the pastorate of the First Church, Farmville, Va., has been duly accepted.

At Weston, W. Va., where Floyd J. Waldrop is pastor, a recent revival resulted in 250 conversions. Singer L. H. Heady, of Arcadia, Fla., conducted the music.

Deacon Andrew Broadus, Sr., aged 88, of Louisville, Ky., is dead. He was a blood-kinsman of the late John A. Broadus, and was a useful and liberal Baptist.

W. F. Boren of Darden, was assisted last week in a successful revival at Corinth Church near that place by J. T. Bradfield, of Parsons, who did the preaching.

The new teacher of Bible at Wayland College, Plainview, Texas, is Dr. E. L. Morgan, of Tsingtau, China, who has been a missionary in China since 1905.

Robt. P. Mahon, of the Baptist Bible Institute, New Orleans, filled the pulpit of the church at Humboldt, a former pastorate, with great acceptability on a recent Sunday. He was accorded an ovation by old friends.

John R. Gunn, of Pleasant Lake, Ind., has resigned at that place and will return to Atlanta, Ga., to reside and plans to do the work of an evangelist, pastoral supply and conductor of Bible Conferences.

E. Z. Newsom, of Blytheville, Ark., closed Saturday a successful revival at the historic Chapel Hill Church near Life, Tenn., resulting in 7 additions by baptism. Record breaking crowds attended.

M. E. Haddon has resigned as pastor of Richmond Church, near Tupelo, Miss., to go to Leaf, Miss., to become principal of the public school. H. R. Holcomb, of Tupelo, succeeds him as pastor at Richmond.

Large preparations are under way for the induction of Len G. Broughton as pastor of Tabernacle Church, Atlanta, Ga., which is to occur on Sept. 15. He was for many years pastor of that church.

On Sunday night, Sept. 15th, in Temple Church, Memphis, J. R. Black, pastor, a "Twin Night" serv-

ice will be held. The pastor will preach a sermon based on a twin pictured in the Bible.

John T. Bradfield, of Parsons, concluded last week meetings at Sulphur Well and Bath Springs churches of which he is pastor, resulting in 9 baptisms. G. W. Scott, of Warrens Bluff, led the music.

A \$2,000,000 auditorium is being completed in New Orleans, La., and will be used by the Southern Baptist Convention next May. John A. Huff, of the First Church, New Orleans, is general chairman of the committees on entertainment of the Convention.

James B. Leavell, of the First Church, Houston, Texas, is assisting W. R. Hornburg and Coggin Avenue Church, Brownwood, Texas, in a revival. C. O. Cook is leading the music. The church celebrated its 25th anniversary Sept. 1st.

R. Elton Johnson, of Montgomery, Ala., and Miss Elizabeth Jackson, of Knoxville, were recently married in Knoxville. She is a daughter of the late E. A. Jackson and wife, missionaries to Brazil, and he is the State B. Y. P. U. Secretary of Alabama. Each is a volunteer missionary and will soon go to Brazil.

Beech River Association will convene at Darden on Friday, Sept. 20, at 10 a.m. The introductory sermon will be preached by A. U. Nunnery, of Parsons, and the missionary sermon by the writer. It is hoped to have a large attendance of representatives of general denominational interests. The place is easily accessible by rail or bus.

The new stone building of Immanuel Church, Shawnee, Okla., D. S. Brinkley, pastor, erected at an approximate cost of \$100,000, was dedicated last Sunday, J. B. Rounds, of Oklahoma City, preaching in the morning and Thos. B. Holcomb, of Lawton, Oklahoma, at night. Bro. Holcomb was the first pastor the church ever had. The building has a seating capacity of 1,500, and is equipped with a thoroughly modern educational department. It is a church built on faith.

The congregation of Eastern Heights Church, Memphis, W. M. Couch, pastor, celebrated the first anniversary of their new building last Sunday. The observance began with a sunrise prayer meeting. At 3 p.m., a special service was held when G. B. Daws, age 81, spoke on "Facing the Sunset." W. L. Smith, a former pastor, also made a short talk. It was a notable day.

By THE EDITOR

Old Hickory Church has called J. W. Roberts, of Georgia, and he began his work last Sunday.

The 1929 minutes of Big Hatchie Association are in hand. Clerk S. E. Anderson has done a fine piece of work on the booklet.

The National Baptist Convention is in session this week in Kansas City, Mo. Dr. Hailey and the editor are in attendance.

Church Chimes, bulletin of Walnut Street Church, Louisville, won first prize in the recent National Church Bulletin Contest. A. M. Vollmer edits this bulletin. He won the same prize a year ago.

James E. Stallings, for ten years treasurer of the Kentucky Mission Board, has retired and is now in Chicago. A letter from the editor's brother states that the two have met and we trust they may become fast friends.

Central Church, Chattanooga, held a special rally service last Sunday in honor of the return of their pastor, A. T. Allen, from his vacation and in preparation for their fall campaign.

T. M. Ward has concluded a meeting at Cadron School House near Somerville and as a result many souls were revived and 7 members added to the church at Somerville.

Sevier County Association does not meet with the Sevierville Church as announced in our schedule but with French Broad Valley Church, Dandridge. The date is October 2, 3.

A fellow in Quebec, Canada, ate seven large ears of corn not long ago and washed it down with much liquor. He died, but our "wet" papers have failed to blame prohibition for his death.

O. P. Estes, of Bogalusa, La., preached for Prescott Memorial Church, Memphis, on Sunday. He was in Whitehouse visiting his father and pleased the church by supplying their pulpit.

Pastor E. F. Estes, of West Broadway Church, Louisville, is conducting a unique revival. The services are being held in the State Fair Grounds which are about a mile from the church building. Brother Estes and some of his laymen are doing the preaching.

Editor Johnson, of the Biblical Recorder, and Editor Brown, of the Word and Way, declared themselves in the issues of last week as being opposed to Secretary Lawrence's suggestion about special campaigns.

The death in Atlanta, Ga., last week of Dr. P. James Bryant, one of the ablest of our Negro preachers, was a distinct loss to the National Baptist Convention. Our sympathies go to his brethren.

Editor Boyce Taylor, of News and Truths, has let contracts for 50,000 copies each of his books, "Why Be a Baptist?" and "Bible Briefs Against Hurtful Heresies." These will be ready in about 60 days.

Georgetown College has conferred the degree of LL.D. upon Col. B. F. Proctor, of Bowling Green, Ky. This honor is certainly well bestowed. No finer example of Christian manhood and gentleman can be found than this venerable soldier of the cross.

We acknowledge with much appreciation a good letter from Mrs. J. D. Ingram, of Cleveland. She praises the paper, encourages the editor, and does not forget to speak a good word for her pastor who, she says, is one of the very best in all the land.

Fleetwood Ball is doing the preaching in a revival at Bruceton which began Sunday. Bert Arnold is leading the singing. Pastor Alexander and his members have done much by way of preparation for these services and the meeting promises much good.

Singer Joe Canzoneri will be with Pastor R. H. Lambright in a revival in Kingston beginning September 8th. The pastor has been asked by the church to do the preaching. Much preparatory work is being done for the services.

Somehow Baptists have a way of providing Prime Ministers for the great Anglo-Saxon nations. Charles Hughes, Secretary of State (Prime Minister), is a Baptist; Lloyd George and Ramsay MacDonald, of England, Prime Ministers both, are Baptists.

O. E. Chandler, of Martin, sends his renewal and says, "For 45 years there has been a Baptist paper coming to my home but there is none better than the Baptist and Reflector."

"A man that reads knows something. The religious press is the cheapest education we have. A man that can't afford to pay \$2.10 for a paper ought next to get married."—E. Dodson before North Carolina Baptist Convention, in 1876. (From Biblical Recorder.)

If you want a little book containing the full series of doctrinal articles from the pen of Dr. Allan Hill Autry, some of which are now running in our columns, send us forty

cents and we will mail you a copy, postpaid. Every Baptist home ought to have the book.

Editor Tinnin, of the Louisiana Baptist Message, joins the ranks of them who believe Secretary Lawrence mistaken about special campaigns. He says, "We regret that these honored brethren (Sampey and Lawrence) should have made, what we believe, so fatal an error at almost the very beginning of their official service."

Evangelist T. C. Crume of Covington, Ky., closed a meeting the 18th with First Church, Tuscaloosa, Ala., in which there were 75 professions of faith and an equal number of additions to the church. J. P. Boone is pastor. He went from there to Decatur and the next meeting will be with Tabernacle Church, Louisville, Ky., where A. K. Wright is bishop.

Singer Carlyle Brooks, of Atlanta, is with Pastor W. C. Creasman, and the Cornersville Church in a meeting which began August 18th. This meeting is to be followed with one in the church at Lewisburg, where Brother Creasman is pastor and with D. A. Ellis of Memphis preaching.

Fred H. M. Smith has resigned as pastor of Fairview Church, Maury County, effective October 1. He has just closed a great revival with the Hohenwald Church, where he is pastor. F. G. Lavender, of Columbia, did the preaching. There were 19 additions, 10 by baptism. Pastor Smith led the singing.

Prof. H. C. Garwood, of Stetson University, Florida, has written an appeal for Florida Baptists to pray for relief from the disasters that have visited the state. Many secular dailies carried the appeal as a feature article. Florida is getting on the right track now but we recall receiving a good sound drubbing right after the terrible storm in 1926 because we defended our great Governor Peay for saying that the storm might be a chastisement from the Lord.

**HEALING
HUMANITY'S
..HURT..
A TRUE HOSPITAL STORY**

He is six years old, fatherless and motherless. He was rescued from horrible surroundings by some good women who found him seriously sick with measles and pneumonia. He was brought to us, and for two weeks no one expected the little fellow to live. But one morning the Night Supervisor reported almost hilariously: "Pennington slept all night!" There was jubilant joy among the nurses present, for they pitied and loved Pennington, and two nurses had kept unbroken vigil over him for 27 days and nights.

His life has been saved in a Christian hospital; and the child will be sent to a Christian orphanage for rearing and training. I believe this is Christian ministry, pleasing to our Lord.

Do you have a part in it?

Living Faith
**SOUTHERN
BAPTIST HOSPITAL
NEW ORLEANS**

OUR ITALIAN MISSION

Seven years ago an extension committee was appointed from the Shelby County Baptist Association whose special duty it was to look after the spiritual welfare of our foreign-born friends and neighbors. The census showed about 8,000 Italians in Memphis, 3,000 in town and 5,000 in the country. In the month of June, Dr. A. U. Boone wrote a letter to me in Tampa, Fla., to accept the Italian missionary work in Memphis, and I accepted the work on July 16, 1922.

Then the problem of a meeting place arose. Temporary quarters were furnished in the basement of the First Baptist Church of Memphis, with the expense borne by the church. Dr. Boone was very nice to me and my family at all times. My wife helps me in my work. The first year there were enrolled in the church 15 members; second year, 22; third year, 28; fourth year, 34; fifth year, 42; sixth year, 55; seventh year, 66. The work is progressing fine and the outlook is very bright and encouraging.

I have three good children who help me in my work. My daughter plays the piano on Wednesday night and Sunday also, and also helps me in all my Sunday school work. My son James goes after the people at their homes and brings them to church. All my family work for the Lord. The Sunday school enrollment now is 81. Average for the year of 1928 was 62 1/2.

In October, 1925, the extension committee enlisted other interested brethren and they have secured a beautiful building. The estimated value of the property is between \$25,000 and \$30,000. It was purchased for less than half of its value. The formal opening of the Italian mission was January 31, 1926. It is the best mission church building in the South. Four were baptized in the First Church last May 29, 1929. —Joseph Papia, Pastor.

THE ITALIAN BAPTIST CHURCH OF MEMPHIS

By Mrs. S. M. Swain

In 1920 the need of organizing an Italian Baptist church in Memphis began to be seriously discussed. There were several prominent Italian Baptists in the First Baptist Church. It was thought that if these could be organized into a church of their own with an Italian pastor they would be influential in drawing others who were without a church home and who might not understand sermons preached in the English language.

After some preliminary work by Italian theological students, Rev. Joseph Papia was asked to preach to the Italians at the First Baptist Church of Memphis in July, 1921. I understand about twenty-five Italians attended this service.

In June, 1922, he was invited to come from his home in Tampa, Fla., where he had labored faithfully in the Lord's vineyard, to enter his new field of work here. He preached his first sermon as pastor of the Italian congregation in Memphis, July 15, 1922. This sermon was preached in a room of the First Baptist Church set apart for that purpose. The Italian mission continued to have its home in First Church meeting house until December, 1925.

The work had grown and the mission needed more room. During the summer of 1925 the Shelby County Association negotiated the purchase of a pretty church building on the corner of Pauline and Eastmoreland streets that was for sale, its former congregation having outgrown it and built themselves a larger church home. On the same lot, and bought together with the church building, is a commodious parsonage, large enough to house the largest Italian family, a people noted for big families. This church house was dedicated as the new home of the Italian Baptist Church in October, 1926.

The members of this little mission are most faithful, enthusiastic and generous. There are at present fifty-seven members, three having died.

There are eighty-one enrolled in Sunday school, the average attendance for the past year being sixty-two plus. Something over \$525.00 was contributed by the members of this mission during the past year. This forms but part of what they have done. They pay \$10 a month for janitor services, also pay for fuel, water, lights, repairs, and are keeping up payments on two pianos. They have redecorated the church, put in a new stairway and a new lighting system.

The property is owned by the Shelby County Association and the mission is supported by the State Board. The Sunday School Board contributes the literature for the Sunday school.

I have taught the Italian W. M. S. Circle ever since it was organized and find the members faithful in attendance, interested in the work and generous in their gifts.

A sermon is preached in Italian every Sunday and Wednesday evening by Rev. Papia. He and his good wife are earnest workers and faithfully visit their members and all who are sick of body or soul. His slogan is, "I do the best I can." A very good motto for all to follow.

Anna and Carlo Papia have had some training at the Bible Institute at New Orleans. Carlo plans to enter the ministry. Jimmie is his father's right-hand man. No matter how cold or rainy the weather, he rushes over town in his "flivver" on Sunday morning gathering up those who have no way to come, and brings them to Sunday school. All one needs do is to send an S. O. S. to Jimmie and he is there. He also fires the furnace and assists the choir with a good tenor voice.

Both the members of the church and those who are helping them are proud of the mission and are praying that its field of service may grow ever broader and broader and that many souls may be brought into the Lord's kingdom through its influence.

ELIZABETHTON

By R. N. Owen

Elizabethton, the fastest growing city in our state, presents a great challenge to our Baptist people. From a small town three years ago, it has suddenly emerged into a thriving industrial city with all the problems and perils which follow in the wake of rapid development and the change from the agricultural community to the manufacturing center. This little city of 12,000 is typical of the new industrial South whose emblem is the smokestack and whose music is the whirl of spindles and the rhythm of the loom. Elizabethton's new population is coming from the East and the North as well as the states near by.

There is no needier field for evangelism and enlistment in all Tennessee. The Baptist Church has erected one of the largest and best-equipped edifices in the state, and is putting on a program to win the lost and enlist the saved, but the needs in Elizabethton call for outside help, and especially is this true as hundreds come into the fast-growing town and there is an increasing transient population. Missions need to be established and supported at strategic points so that the largest possible number may hear the gospel and be won to Christ. The only hope for the just settlement of capital and labor's dispute is that Jesus Christ shall become the Lord of both.

STATE MISSION SEASON OF PRAYER

For nearly forty years the Woman's Missionary Union of Tennessee has observed a season of prayer in September for State Missions. The date for this year is September 23-27. Pastors are asked to teach that week either the "Larger Stewardship," by Cook, or "Stewardship in the Life of Women," by Wallace. The price of the first is 20 cents paper binding, \$1.00 cloth. The other one is 50 cents paper, \$1.00 cloth. Order from Baptist Sunday School Board, Nashville, Tenn.

"Impression without expression leads to depression." After you have studied and after the special program is given, take an offering for State Missions. We hope each church will average \$1.00 for each woman member. Send all money to Dr. O. E. Bryan, 161 Eighth Avenue, North, Nashville.

TENNESSEE'S EVANGELISTIC PROGRAM

(From page 7.)

the consecrated and sacrificial leadership of their pastor, Rev. P. F. Langston.

With the Inglewood Church, which is located in one of the new and most



E. FLOYD OLIVE

desirable residential sections of Nashville, I had the joy of seeing how graciously God blesses those who "grow not weary in well doing." Truly, Pastor Wm. McMurray proved himself to be "the man of God's own choosing" in leading that church to do a monumental work. In the years to come, Inglewood Church will be a great asset to our denomination.

My next engagement was with the Old Hickory Baptist Church, which is located in the heart of a great industrial center. I was overwhelmed as I realized the needs and opportunities of this field. It is certainly a State Mission proposition, because the shifting population constitutes an evangelistic opportunity second to none in the whole State. The same fact makes the building of a permanent, self-supporting church organization well-nigh impossible. Rev. A. B. Curtis has been the pastor for three years and has won the esteem of all who know about his sacrificial labors.

My engagement with the Westview Church, Murfreesboro, was a revelation to me of what God can do when He has faithful, prayerful, enthusiastic, hard-working men and women through whom to work. Pastor O. L. Nolen saw the great missionary opportunity in the western section of the city of Murfreesboro and started the work about which he tells elsewhere.

We have nine county-site towns in our state which have no Baptist Church. It was my privilege to visit only one of these, Savannah. Through the years efforts to constitute a Missionary Baptist Church in that im-

Baptist and Reflector

(Continuing the Baptist Builder)

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portant place had failed; but I was permitted to lead in the constitution of a church with fourteen charter members. It was a glorious hour on Sunday afternoon, June 30, 1929, when the council, composed of relatives and friends of deceased brethren who had prayed long for a Baptist Church in Savannah, approved and sanctioned the purpose of the charter members to constitute themselves an independent and regular Baptist Church.

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