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**SPEAKING THE TRUTH IN LOVE**  
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## Facts Concerning Propaganda by Dr. Lawrence

By O. E. BRYAN

Following is a copy of a letter mailed to pastors in Tennessee by Dr. J. B. Lawrence, Secretary-Treasurer of the Home Mission Board:

THE HOME MISSION BOARD  
SOUTHERN BAPTIST CONVENTION  
J. B. LAWRENCE, Executive Secretary-Treasurer.  
804 Mortgage Guarantee Building,  
Atlanta, Ga.

August 15, 1929.

Dear Brother Pastor: Please read this letter through to the end, for it is about a very important matter.

Enclosed is a copy of the Southern Baptist Home Mission Bulletin, and a subscription card. We want to send you one of these bulletins every month, but the postage costs too much unless we can get it entered as second-class matter.

The postmaster tells us that if those who are to receive the bulletin will sign the subscription card enclosed, that each one who signs can be counted as a paid subscriber, and on that basis we can enter the bulletin as second-class.

If entered as second-class, we will save \$190 in postage on each issue of 10,000 copies. The printing will cost about half that much.

We want YOU to SIGN THE ENCLOSED SELF-ADDRESSED SUBSCRIPTION CARD, giving your full post office address, and mail it to us.

The bulletin, when entered as second-class matter, will be issued in the place of tracts heretofore printed and distributed by the Board, and will come to you every month chock-full of live, interesting facts about Home Mission work.

We are counting on your co-operation. The only thing that will count now is your signature on the card enclosed; for if these cards are not signed and returned, we cannot get second-class entry.

SIGN THE CARD NOW. Drop it in the mail box, and we will try to repay you by the information brought to you in the bulletins each month.

Thanking you, I am

Your brother in Christ,

J. B. LAWRENCE,

JBL/MRA Executive Secretary-Treasurer.

Let us call attention to the following facts in regard to this matter:

1. That the states have the right of initiative in the Co-operative Program so long as the Southern Baptist Convention asks them to assume the responsibility of raising the funds for this program.

2. That the Southern Baptist Convention has entrusted the states with the Co-operative Program and they have accepted this responsibility and have, at the same time, been true to the Home Board in its greatest crisis.

3. That Tennessee is trying honestly to apply the Co-operative Program, with equal rights for all and special privileges for none. Our workers are just as loyal to the Southwide causes as they are to the state causes.

4. That Dr. Lawrence has gone around the state offices in this propaganda and at the same time claims to be in the Co-operative Program and is receiving funds that the states are raising in the co-operative way, some of them neglecting their own work to take care of the whole program.

5. That Dr. Lawrence has not asked the Secretary of Tennessee for but one thing in the way of propaganda since he accepted the position of Secretary-Treasurer of the Home Board, and that was for a list of the Tennessee pastors, together with their addresses; that he did not mail to the Secretary of Tennessee a copy of the above letter, or if he did it has never been received.

6. That the Executive Board of the Tennessee Baptist Convention has through the years promptly

mailed to the pastors in this state literature furnished by all the Southwide causes.

7. That the Southern Baptist Convention has entrusted its Executive Committee with the work of promotion for Southwide causes in the Co-operative Program, and it seems to us that they should have authorized such a departure before it was made.

8. That to take the promotion work out of the hands of the Executive Committee of the Southern Baptist Convention and the State Conventions tends toward mistrust of the co-operating agencies at the time when all of them have joined to have the Home Board from despair.

9. That the Home and Foreign Fields and the state papers are maintained at a heavy expense to the denomination for state, Southwide and world-wide missionary propaganda, and their pages are open to the Home Board for all real missionary news, but not for constant special appeals.

10. That at the same time Dr. Lawrence mailed out the above letters he gave to the papers a plea for special appeals.

11. That the proposed bulletin, which Dr. Lawrence says is to take the place of Home Board tracts, will take out of the state offices all propaganda for Home Missions or will force expensive duplication, without counsel, consent or co-operation.

12. That this new bulletin will be paid for out of the funds raised in the states for the Co-operative Program, or from special designations to Home Missions, if the suggestions of the above letter are followed.

13. That the funds used for this extra bulletin should be used instead to pay the Home Board debts in the co-operative way. Pastors who have signed the cards asking for the bulletin have said to us that they did not pay any money, but only signed a statement, that the subscription price is to be charged to certain Home Board funds. This is a dangerous detour for the Home Board. We had hoped they would go straight forward.

14. That if Dr. Lawrence mistrusts the states in the matter of propaganda, they will come to mistrust him, and the Southern states are co-extensive and co-equal with the Southern Baptist Convention.

15. That if all of the causes should take their propaganda out of the hands of the states and out of the hands of the Executive Committee of the Southern Baptist Convention, we would have no Co-operative Program, but would revert to the babel of special appeals to the churches for all of the causes all of the time.

16. That Dr. Lawrence, with his eye on the specials, seems to overlook the fact that the Home Board will get more support from the states if it will trust them than it will if it clearly mistrusts them and goes around them with independent propaganda.

17. That if there is conscious, premeditated method in this Home Board propaganda to ignore, subdue or subordinate the state organizations by going around them and going direct to the churches, the time has already come, we believe, to dissolve the Co-operative Program and give all of the causes equal opportunities to plead for special offerings. To co-operate or not to co-operate is the question before Southern Baptists today, and now is the time for the denomination to face this question and settle it right.

## Responsibility of the Christian for Enforcement of the Law

I have given several years' study to the one specific law on the statute books of this great United States of America. I have been requested to tell you of my experiences mainly as they refer to this one great law, the prohibition law.

The responsibility of the Christian for obedience to and fulfillment of the prohibition law is tremendous for three distinct reasons:

First, the Christian is responsible in the main for this law. Those who say that prohibition came by the way of big business are saying something that is not altogether true. There may be a modicum of truth in that, but even that did not enter into it until the latter days. Prohibition came by way of the church of the Living God. Without the church it is my firm conviction there would be no Eighteenth Amendment to the Constitution of the United States today. Furthermore, it is, fundamentally speaking, a religious movement. For was it not conceived, was it not launched and was it not propelled by godly men and women of the church of the Living God? It certainly was. Did not its money come from the church? It did and still does. Did not its leadership come from the church? It did and still does. When Father Matthew took up his pen and signed the pledge he said, "Here goes in the name of God." When Frances Willard launched the W. C. T. U. she said, "Here goes in the name of God." When Howard Russell started the Anti-Saloon League he said, "Here goes in the

name of God." And so on, for every temperance and prohibition organization. Each was launched in the name of God. Therefore, I say and say most emphatically, that prohibition is a movement eminently and pre-eminently religious. It was the belief that this law came by the way of true religion that makes me believe in its ultimate success, for no God-defying enterprise is going to succeed in this God-given world.

### Principles of Church Outraged

The second distinct reason why the Christian should have a true responsibility to the obedience and to the enforcement of this specific law is because that which the law outlaws was always the deadly enemy of the church. Every principle of the Christian Church is outraged by the liquor traffic. Every sacred interest of Christian institutions is menaced by it. Did not Evangeline Booth speak the truth when she said that the liquor traffic plunged more people into bankruptcy, was responsible for more fallen women, destroyed more wedding rings, defiled more innocence, wrecked more human ties, debased more women and dug more graves than any other scourge? With the possible exception of war, I believe Evangeline Booth speaks the truth. If the church fails to do its utmost to rid the world of this terrible scourge, then to that extent it shames its Saviour and betrays humanity.

(Turn to page 4.)



# Editorial

Atlanta is in mourning. Bobby Jones went down before a California youth. Thus does athletic glory fade.

We just love to look at some of the old pictures in order to be reminded of how pretty we used to think a lady's foot was.

Many Baptists sing, "I Shall Not Be Moved," and then prove it by continuing dead to every call for progress made by their Lord.

For the first time in the history of organized labor, a detachment of soldiers had part in one of the Labor Day parades, states the Kansas City Times. Which is but another sign of the times.

H. E. Jones of Florida, speaking before the National Baptist Convention, said: "The preacher is the throbbing, pulsing heart of the church." He spoke a fine parable; for if the preacher sends a continuous stream of wholesome doctrine and advice through his church, there is apt to be a vigorous body.

At last we have made a law that exacts its own penalty. The Federal Government has a law against the use of any kind of aircraft by anyone save a licensed pilot. When the foolish ones violate this law it deals out death, as has happened twice in the last few days, once in Tennessee and once in Kansas.

O'Brien and Jackson, famous pilots of the St. Louis Robin, have had one week on the vaudeville stage and given it up as a bad job. That is to say, it is lots easier to do something worth while and get publicity for it than it is to make a name by seeking to satisfy the depraved desires of theater-goers for a sensation.

President L. K. Williams sounded a timely warning before the National Baptist Convention against the styles of women and appealed for a restoration of modesty in dress. "The chivalry of manhood can never be commanded through the loss of modesty by our women," he declared. That's a statement worth consideration by our own women.

The temporal government requires a long period of training before one is licensed to pilot an airplane. Doesn't it seem sensible for us to declare that our churches should require some kind of preparation before they ordain "pilots" for the souls of men? Too many irresponsible and unprepared men have been licensed to preach by our churches and we suffer from it today.

Burglars entered a mansion in Kansas City last week and robbed it of some \$150,000 worth of clothes and jewels. Among the things stolen were forty dozen pairs of silk hose belonging to a girl of the family who was soon to be wed. Perhaps the burglars had large families of girls to support. If so, we do not blame them for not overlooking a good chance like that.

The negro policemen of Kansas City won their laurels during the recent Baptist convention. A report came to the city that pickpockets of St. Louis were going to work the convention crowd. Four police (negroes) were sent from St. Louis and, under the direction of Sergeant Carter (negro) of the Kansas City force, fourteen negro pickpockets were rounded up before the convention opened. We call the attention of the Memphis force to this record.

Al Smith shows his usual campaign style in a recent high-priced article in the Saturday Evening Post in which he ridiculed William Jennings Bryan as being a man "who was never for anything new except to help himself." Everybody who knew the Great Commoner knows that that is a slander

against the deceased political giant. What could he hope to get out of the Dayton trial for himself save villainous assaults? What did he expect from his many other battles for moral righteousness save the ridicule of such men as Al Smith? And what did he ever get from politics save the heartaches and burdens that sent him to a premature grave? The spirit of Bryan kept Al Smith out of the White House, and Al seems to know it.

"Some say that we negroes sprang from the baboon or the ape. Did we? Well, if the ape could give us a race of people who are accomplishing as much as the American negro is doing today, let us thank God for the ape and say, 'Make some more of them.'"—R. C. Calhoun of Georgia during his sermon to the National Baptist Convention.

"Whoop! Amen!" from a brother on the platform. "He's happy because he said, 'Make some more,'" whispered another brother.

"Swearing by girls is a bad sign. Psychologists indicate bad language means there are other weaknesses of character."—Headline in daily paper. It seems strange that the papers should make such a to-do over a report from "Behavioristic Psychologists" when preachers have been telling the world that about girls and boys, men and women, for all these years. Bad language is the evidence of "moralism" wherever it appears. Nobody with good sense and any sort of a vocabulary would resort to bad language.

## BIGNESS IN ACTION

Elsewhere in this issue is a statement from Brother John T. Oakley regarding a report of the debate last year between Elder J. H. Hines of Texas and Pastor Sam Edwards of Cookeville. We give it out of consideration for the feelings of Brother Hines as well as out of a sense of fairness. The words escaped the editor in the rush of work due to attending associations. It is never our purpose to publish words that reflect upon the character of a fellow worker; and had we been more diligent, we would have saved Brother Oakley the anxiety over a rash word and have saved Brother Hines a hurt which was only natural.

Every one who knows John T. Oakley knows him as a big-hearted man of God. His long service, covering more than half a century, has placed him firmly in the affections of hosts of Tennessee Baptists and of others as well. Realizing the seriousness of the statement quoted and the harshness of the words uttered against an adversary, he has asked that the retraction and apology be given through our columns. It takes a bigger man to admit a fault than it does to commit one.

## Who Is the Preacher?

We heard these words from one of the speakers of the National Baptist Convention: "The preacher is the spiritual descendant of the Hebrew prophets and not of the Hebrew priests." We had never thought of it in that way, but the statement opens up a whole field of study. No truer declaration was ever uttered, and once it has been accepted as a fact, the whole business of sacramentalism and sacerdotalism in Christianity is destroyed.

In Hebrews 10:9-22 we have the declaration of God relative to the matter of sacrifices. (a) The offering of the body of Jesus Christ was once for all. (b) Jesus is our priest; hence, when he had offered himself once for all, he did not continue at the altar (11), but sat down at the right hand of God. (c) By one offering he perfected them that are sanctified (14). (d) Where remission of sins is there is no more an offering for sins. (18) Our high priest is over the house of God (21), therefore (e) we are to draw nigh in full assurance of faith (22).

These statements from the word make perfectly plain the fact that there is no priestly function for the preacher to perform. Under the dispensation of grace the preacher is the messenger and not the priest. He performs the function of an ambassador of good tidings. Whenever he has delivered the message of the King, his work is ended so far as

salvation goes. He cannot help the Lord save a sinner, neither can he have any part in the work of the Holy Spirit in cleansing from sin.

Where then is baptismal regeneration? Where then is absolution? Where then is the confessional? Where then is the "sacrament of the supper?" Where then is the altar? and the vestments of the priests?

They are abolished forever, for there remaineth no more a sacrifice for sins, hence no more a place for the priest in the economy of God. Any one, who claims that baptism has something to do with salvation, makes of it an atoning sacrifice and thus takes away from Jesus part of the glory of the offering which He made to end the dispensation of human sacrifices. Whoever claims that God cannot save a sinner, until after he is baptized, makes the word of God false, denies the power of the everlasting covenant mentioned in Hebrews 10:16, makes of the preacher a priest in whose hands is the final salvation of the sinner and overthrows the entire plan of redemption as worked out before the foundation of the world and revealed through Jesus Christ.

Furthermore, whoever claims that baptism is essential to salvation declares that God cannot save a penitent sinner without human agency. If the priest-preacher offers the final sacrifice when he lays the penitent sinner in the baptismal grave, then it is he who saves and not Christ. Every known law of logic demands that conclusion. A simple syllogism would be as follows:

Baptism is necessary unto salvation.  
Only a man can baptize the sinner.

Therefore the sinner is saved by the man.

There is no way around the conclusion. It is inevitable from the premises. And the tragedy of it lies in the fact that so many people have never realized that it is there. But the word of God denies the whole syllogism. Stated in simple terms, authorized by the words of Jesus himself, we have:

I am the way, the truth, the life;  
No man cometh to the Father but by me;  
Therefore, salvation is in Jesus alone.

This is inevitable, for it is the declaration of Jesus. Paul realized it when he declared that salvation is not of works. Jesus illustrated it when he saved the thief on the cross. Jesus reminded us of it in almost the last word revealed to mankind from his own lips when he declared: "Whosoever will, let him take of the water of life freely." (Rev. 22:17.) The invitation was made to the world and it was made in the light of all previous teachings of the Master, every one of which based salvation upon repentance and faith. Baptism was added as a matter of righteous conduct. Jesus submitted to it as such. Peter specifically declares it to be such "and not the putting away of the filth of the flesh."

And as it is with baptism, so it is with all other sacerdotal forms. The Lord's Supper is purely a memorial. It has no more to do with the salvation of a sinner than it had to do with the deliverance of Israel from Egypt. The blood saved Israel's first-born, and that same blood was the anti-type of the blood of the Lamb that saves us. The salvation of Israel was already declared of the Father before one Jew moved stake or tent. Their going out of Israel, their being baptized in the sea and in the pillar of cloud were evidences of their salvation and tokens by which they knew of the goodness and mercy of God. Likewise, the Lord's Supper, prayer, public confession of sins, and our giving are evidences of our salvation and tokens by which we know of the goodness and mercy of God who decreed our salvation before the world was.

Some silly Baptist preachers are advocating the confessional as a suitable aid in the work of the preacher. A very few have already introduced the innovation into their work. To our mind there can be but one reason behind the movement, and that the morbid curiosity of the preacher who wants to see the inside of the lives of the people. There is no word from Scripture to authorize it. There is no sound basis for it anywhere save in the arguments of some present-day psychologists who would prostitute the weaknesses of mankind for their own



sordid ends. Jesus is the priest forever, and he alone will listen with sympathetic heart to the confessions of our sins. We will be stronger when we confess them to him; we will be weaker in our self-respect and independence when we have told them to some morbidly curious preacher who would usurp the prerogatives of God and ape the Catholic priests by listening to a confession and then saying, "Go thy way and sin no more."

Yes, the preacher is the spiritual descendant of the prophets and not of the priests. And when we look back and study the work of the Hebrew priests alongside that of the Hebrew prophets, we find that the priests held the people in bondage to rules and customs and fell into the sins of the day as readily as did the people. It was the prophet who inspired the people and lifted them up. It was the prophet who gave us the Old Testament. From the Pentateuch on down to Malachi, the prophet was God's man to lead the people onward and upward, and it will ever be so.

Let Baptist preachers aspire to be sun-crowned, flame-tongued prophets of a new day! Let them shun, as they would the outer darkness, the idea that Jesus Christ needs the aid of poor, sinful preachers in order to do His work in saving people! Let them go into the mountains and out on the plains and there hold communion with God until their souls have been endued with power from on high, until their hearts have caught the glowing courage of Isaiah when he cried, "Here am I, send me!" Let them forever spurn any idea of self-advancement from catering to the whims and fancies of present-day Baptist church leaders who feel that a "stately program" and an ecclesiastical atmosphere are of more importance than the truth and the salvation of sinners! Then, with souls on fire for the spread of the kingdom of Christ and lips resounding from the exuberant joy of such souls, they may be able to stem the tides of sin and usher the people of God into a new day of victories for Christ.

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## Something to Learn

On Tuesday night before the National Baptist Convention opened in Kansas City a choir of 350 negro singers rendered a concert. We had the pleasure of hearing it. It was an impressive sight when that band of women in white dresses and the men in black suits filed in and took their places before some 10,000 people of their own race and quite a number of whites. Six beautiful grand pianos were arranged about the circular platform below them and six negro musicians touched the keys with practiced fingers and glowing souls. We, who went to hear negro spirituals, were disappointed when we looked at the program, for the first number was "Adoremus Te," by Palestrina. Beethoven's "Hallelujah," from "The Mount of Olives," came next, then "Adoration" by Baruski, "Canzonetta" by D'Ambrosio, "O Sacred Feast" by Willan, "Alleluia" by Mozart-Macrum, and "Matona, Mia Cara" by Lassus.

One's first reaction was surprise. "Can they do it?" he asked in wonder. But ere they had finished the Hallelujah chorus from the Mount of Olives, the question was answered in the affirmative. With mighty, sweeping volume, enhanced by the amplifiers, the victorious song almost raised one in his seat and caused tremors to run down his spine. The thundering bass, the clear, flute-like sopranos, the deep, swelling altos and the ringing tenors followed the leadership of Prof. Edward H. Boatner of Chicago into perfect rhythm. At times the singing sounded like the peals of glad laughter. Then it settled down into the soft, tremorous notes of a splendid organ. It was great indeed and worthy a great people.

But it did not satisfy the people. In the midst of Bach's "O Rejoice Ye Christians Loudly," when the very air was vibrant with praise, great numbers arose and left the auditorium. What was wrong? We have given the answer before; the singers were in a realm into which the masses can never go. They were singing in Italian or were rendering music that sprang from an Italian's heart or a German's soul.

So very splendid was the report of the concert in the Kansas City Times of the 4th we reproduce it in full. The reporter caught the tragedy of the situation and it is the tragedy of hosts of our own churches. He sensed the spirit of those 10,000 negro Baptists. When the four short spirituals were rendered at the last of the program, a new spirit seized the audience. They were hearing their own music! Their own inspired writers were being heard and they know the negro's heart and mind! No foreign language now! No translations now! Just the simple, swelling, heart-touching melodies and words of their own lives! Tears flowed freely! Amens were voiced from the audience! "The Son of Mary" was being paraded before them and they know Him! "A Little Talk with Jesus Makes it Right" touched the chords of their own souls and made them ring with praise, for they have had such talks with Jesus! "I'm a Soldier" stirred the militant spirit within their hearts and made them want to leap into the battle line and fight for their King! "March Down to Jordan" placed before their minds two beautiful pictures that live and breathe with dynamic power for all who have seen them: first, the Jordan with their Saviour going down into its waters, and, secondly, the stream, somewhere in our land, into which they were led to be baptized. No straining of the ears to catch foreign words there! No grappling with melodies from the soul of some foreigner then! No dead strings in their own harps! No! They were listening to the music, prepared by their own folk out of their own experiences and they were made glad.

But let the reporter present his picture and then we shall draw some conclusions.

You can't clap your hands to "Matona, Mia Cara."

No, you can't. You can't say "hallelujah" to "Adoremus Te." No, indeed. Not in Jackson County. But when it's "March Down to Jordan"—well, it's march down to Jordan. It's march down to Jordan to wash your sins away.

Six grand pianos and 700 negro singers chanted Italian last night on the big platform in convention hall. And the songful opening of the National Negro Baptist Convention at that. Seven thousand fans in the hands of good Baptists fluttered in vain to catch the difficult movements of the classics.

Hear that steamboat bass. Listen to that steely soprano, sharp as a razor and made to cut the soul to pieces. Hear that old Kentucky Home tenor, seductive enough to make a New England Yankee move to Birmingham for good. Hear that cry from the cotton field, that sobbing baritone. What business they got singing Rossini's "Inflammatus"? Maybe it was Edward H. Boatner, the director from Chicago. Maybe it's all right in Chicago.

And then the choir swung into "Talk About a Child." Heads were lifted. White teeth glittered. Fans that had faltered moved to the rhythm. Talk about a child? Hallelujah! But still there was something lacking. Still there was a bit of artificiality in the tone.

"A Little Talk With Jesus." Feet, be still. Spirit, be anchored.

"Brother, pray. Brother, pray.

May the Lord help you pray,

And a little talk with Jesus makes it right."

Makes it right? Yes, it does. A little talk with Jesus makes it right. Feet stirred and fans danced. The spirit descended. It was different now. "Talk About a Child." Somebody composed that. But "A Little Talk With Jesus" was sung out of the hearts of generations. It wasn't composed. It grew like a tree. It came up from the moonlit doorstep of the whitewashed slave shanty. It came out of the wearisome cotton fields. It had been sung from the levee, where bare feet slapped the plank to the steamboat, slapped loud for the burden that weighed down a bowed back.

"Brother, where you goin'?"

Where you goin', I say.

"I'm goin' down to Jordan

To wash my sins away."

The voices thundered like an organ in that spiritual song of triumph and the singers smiled as they sang. An ecstasy shone upon their faces. It was their own song, the song of their people, sung first in darkness and oppression when the memory of jungle fear still lay upon their souls. The grand pianos chanted and their bass notes drummed out the weird song of the tom-tom.

"Let's march down to Jordan,

Let's march down to Jordan."

"Hallelujah!" shouted an old Baptist in the arena. "Hallelujah."

His feet marched, his soul marched. He waved his fan like a sword.

Don't play that "Canzonetta." Don't sing that "Inflammatus." Sing "March Down to Jordan" to wash your sins away.

Was Prof. Boatman to be blamed for staging such a program? Nay. He has as much pride as any other musician. He loves his own people and knows their ability. He wanted the world to know that negro singers can present the European classics with as much ability and sagacity as can singers of any other race. And they did it, too.

The blame lies in our American civilization for which the negro is not responsible, as yet. What do we do in order to develop music from our own hearts? Almost nothing except allow the jazz fiends to corrupt the thinking of the masses, prostitute the American love for music into a love for racuous sounds and jangling movements, and destroy all native ability in the field of composition. Since the nation was founded, our musicians have taught us that all classic music comes from Italy, Germany and France. We send our little ones to study piano or voice or violin, and the first composition they are given to play is by some foreigner, who knows no more about the heart and experiences of the American people than he does about their form of government or their religion. We present some artists in a concert and declare that they made a miserable failure unless they present their vocal numbers in some jargon of foreign tongue and place on their printed programs a list of names, not one of which is Anglo-Saxon in origin. We train our little ones to believe that Americans cannot produce good music and they grow up to ape the foreigners and to persecute the masses of their kindred with arrangements of foreign airs that have never yet found an American heart so attuned that it will vibrate in unison with them unless it has first been distorted by a wrong culture.

Silly dupes of custom are we! The very people who will laugh at the negro for aping the white folks will turn around and ape every foreign innovation forced upon us. One goes into a hotel dining room or on the dining cars of railroads and cannot read the menu. He orders what he thinks may turn out to be a veal steak and, when it comes, it is no more than cheap boarding-house stew! He fears to show his ignorance by asking a waiter what the name on the menu card means and thus goes on being the slave of our American weakness for foreign things.

Our churches suffer and will suffer more, for already there is a growing demand, on the part of some of the leaders, for a more formal and more stilted service. Already one hears everywhere the anthems from Europe usurping the songs that grew out of the experiences of our forefathers and which touch our own heartstrings and make them vibrate. Already the glorias and responses and the Adoramus and Laudamus, etc., are holding the place of pre-eminence in our church programs. The masses cannot understand them, do not respond to them, and stay away from the house of God at the preaching hour. If they could do so with impunity, they would do what hundreds of the negroes did at their convention, walk out on the singers!

May the Good Lord deliver us from further prostitution of our musical talent, raise up an army of music teachers who will not only realize that the American youth possesses creative ability in music equal to that of any race that has ever lived, train them in the art not only of using musical instruments, including their voices, but of putting on music paper the melodies and symphonies and overtures that oftentimes pulse within their own bosoms. No music can appeal to the human heart save that which grows out of the experiences of the race, so let us end the day of foreign invasion and inaugurate a day of our own when the songs and music which express our own emotions may stir our own hearts.

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Yet hold it more humane, more heav'nly, first,  
By winning words to conquer willing hearts,  
And make persuasion do the work of fear.

—Milton.



### PROMISING YOUNG MEN AND WOMEN OF MOUNTAIN REGIONS AIDED IN THEIR EDUCATION BY OPDYKE FUND

By Frank E. Burkhalter

From the interest that has accumulated from the Dorothea Van Deusen Opdyke Fund for the education of mountain people in the South, fifty-four young men and women have already received notification that they will be aided to the extent of \$100 each on their school expenses this year by the Executive Committee of the Southern Baptist Convention. It is probable that twenty or thirty more young people may be aided from this same source during the current school year.

The Opdyke Fund was given by the late Mrs. Opdyke of Jamestown, N. Y., as a memorial to her daughter, whose name the fund bears, the daughter having died in early womanhood. Mrs. Opdyke became interested several years ago in the education of mountain girls and boys in the South, and in order that she might have a definite share in such work for many years to come she willed one-half of her estate to the Southern Baptist Convention to be used in this direction. The Convention entrusted the handling of this fund to its Executive Committee, and the committee decided Mrs. Opdyke desired that the money should become a permanent fund for aiding individual students rather than institutions. Accordingly, it has invested the principal of the fund, amounting at present to \$112,000, in good securities, and proposes to use the interest each year in helping poor but deserving students in the mountain regions in securing an education. The available money will be given the students outright, though no student will be assisted who is not in need.

Indicating something of the character of the young men and women who will be aided this year, their application blanks reveal the fact that twenty-four of them propose to teach as a profession, six will do missionary work, four will follow nursing, three are candidates for the ministry, three are prospective merchants, two have chosen law, two are volunteers for whatever form of Christian service they feel the Lord wants them to do, while one proposes to study medicine, one to engage in B. Y. P. U. work, and one desires to become an editor. Seven have not decided as yet what their life work will be. The oldest person on the list of approved applicants is 36, while the youngest is 14. The average age of the applicants is 18 years and 6 months.

Of the fifty-four candidates approved by the committee, so far, twenty-two are residents of North Carolina, seventeen of Tennessee, seven of South Carolina, four of Kentucky, three of Missouri, and one of Arkansas. Mars Hill College will draw seventeen of the students this year; Fruitland Institute of Hendersonville, N. C., seven; Alexander Schools, Inc., Union Mills, N. C., two; Watauga Academy, Butler, Tenn., ten; Cosby Academy, Cosby, Tenn., four; North Greenville Baptist Academy, Tigerville, S. C., three; Magoffin Institute, Salyersville, Ky., three; Berea College, Berea, Ky., one; Southwest Baptist College, Bolivar, Mo., two, and Arno Baptist Academy, Blue Eye, Mo., one. Thirty-nine of the beneficiaries are young women and fifteen are young men.

If the spirit of Mrs. Opdyke sees how this fund is operating, the writer has no doubt that she rejoices in heaven over the good her money is doing in helping these deserving young people get an education. One of the Kentucky beneficiaries has a widowed mother who is trying to support eight children. Yet in spite of that heavy load this dear woman has gone out in her community and organized a Sunday school, a Woman's Missionary Society and a prayer meeting. One of the young men beneficiaries in another state is helping a widowed mother support five younger children. One of the girls helped is an orphan. Another has taken in washing to help meet her school expenses heretofore, while one of the boys aided has been doing janitor work. One girl has cooked during the school term and served as telephone operator in the summer season.

May the stewardship of this Northern Baptist woman prove an inspiration to our Southern Baptist men and women of means and lead them to invest liberally of their means in the ongoing of Christ's kingdom.

### RESPONSIBILITY OF THE CHRISTIAN FOR ENFORCEMENT OF THE LAW

(From page 1.)

The third distinct reason why I think the Christian should bear the weight of responsibility in regard to this matter is because of the outstanding success of the prohibition law up to the present. For six and one-half years I have done nothing but roam over this great land in search of the truth I am about to present to you. Never once have I sought out facts from prohibition organizations, but from all official sources, and the work I am doing in this land I am doing not as a representative of any organization, but as an individual. It has been my privilege to stand before professional and business men and club men—Rotary, Lions, Kiwanis—throughout this land. Last year I addressed over 105,000 people. I know from a personal investigation of the fact that prohibition up to the present has more than justified itself, and I do not know of a greater calamity that could befall the church of the Living God in this country, and that could befall the peoples of the world, than for America to take any backward step in this regard. I plead with you to hold fast and to go forward.

What is being said against prohibition in this country cannot be substantiated by the facts. Economically and biologically, prohibition has been a distinct success.

### Forgetting Happenings Under Old Regime

It does not seem to me that many people have soon forgotten what used to happen here under the old regime and what alcohol used to be to the young life of this great and mighty land. Where did the liquor traffic in the United States look for

### CORRECTION AND APOLOGY

In the Baptist and Reflector of August 2, 1928, there appeared a report, written by me, of the debate held July 10-17 preceding, between Elder J. L. Hines of Texas, representing the Church of Christ, and the Rev. Sam Edwards of Cookeville, Tenn., representing Baptists. The closing words of my report were as follows:

"Judge Edwards fought a remarkable battle and, under the existing circumstances, covered himself with honor and Christian conduct, while Hines left for his home in Texas, carrying with him the condemnation of the public as a man without courtesy, manners, fairness, truth, religion—in a word, a regular 'wrangling Campbellite,' never to be invited again to represent his people here. His conduct was reprehensible in the superlative degree."

The report of the debate was written soon after it was held and under the spell of emotions stirred when, for nearly every session, I acted as moderator for Brother Edwards. Later thought has convinced me that the words quoted above are harsh and un-Christian-like, and I take this method of asking the readers of the Baptist and Reflector to strike them from their memory and of apologizing to Elder Hines for having written them.

The words expressed my own impressions at the time they were written, but subsequent consideration has made me see that they present a picture that is not true to the actual facts. I would not harm any one purposely and gladly make this correction in the spirit of Him who gave us the Golden Rule as our guide in life.

Signed: J. T. Oakley.

Brush Creek, Tenn., August 9, 1929.

recruits when the old drunkard passed out? Not to men and women thirty years old, not to young people just entering their twenties; but it did look to youth. It never looked elsewhere in this country or in Australia or in England or on the continent. It has always looked to youth.

Dr. Alexander Lambert of Bellevue Hospital, New York, made a study of alcohol and found that 68 per cent of alcohol drinkers began drinking before they were twenty-one. Almost thirty per cent began drinking before they were sixteen. You have had national prohibition nine years. I am talking about something that happened twenty-five years ago in New York City, and we do not go to New York City for prohibition illustrations.

Before prohibition came Mrs. G. M. Matthes of Chicago visited wide-open saloons on two streets in that city. She counted 1,400 drunken girls, to say nothing of boys. In 100 dance halls she found beautiful girls lying dead drunk on the floor. At least 7,000 saloons were running there day and night. How is it that people forget.

The American people say that prohibition is responsible for drinking among the young people. Australians would be saying that, too, if they had anything by that name, but they have not got it. We have in Australia something similar to the American saloons. There are girls there who entice young men into the saloons to drink, and they are good saleswomen. We have our grocery stores to sell bottled liquor, and I have seen women of our laboring classes buying liquor and having it billed as a bottle of vinegar. We have wines and spirits stores where the fashionable women go and buy ten or twenty bottles of liquor for home consumption. When we get prohibition out there, we shall hear them say: "It is only since prohibition that they started that."

What a privilege it has been to me to stand before the young people of several schools and colleges in this country! I have stood before 200,000 of them. They are bright, alert, magnificent, full of pep, zeal and enthusiasm. Never could they be the young people that are of the rank and file of those who are addicted to the use of alcohol.

Are we going to stand for a return of that traffic? I am pleading with you good people to give more thought, to give more energy, to give more zeal, to give more enthusiasm, to give more money to this greatest of monumental achievements, the enforcing of the prohibition law.—Gifford Gordon, of Australia, in The Baptist.

## Thirty-nine Years Ago

Brother Lofton had three fine congregations Sunday, one morning, afternoon and night.

G. M. Savage preached August 31st for First Church, Jackson, which is without a pastor since the going of Pastor Tribble to Virginia.

J. T. Henderson reports some \$17,000 raised for the building program at Carson and Newman College. . . . Dirt was broken this morning at 6:30 on the Mossy Creek and Carsonville Railroad. Our little town is looking up. The school is full and moving on well.

Salem Association meets at Shop Springs October 2nd and parties who desire to attend will be met at the railroad station with carriages. All persons desiring to come will please notify John W. Bryan, chairman of the Committee on Hospitalities.

This (September 4th) is the opening day of Southwestern Baptist University. A large concourse of citizens and visitors assembled to take part in the services. Mayor J. W. Gates delivered a welcome address to the new professors and students. He was replied to by Prof. A. M. Wilson, new professor of Latin and Greek. Capt. T. M. Gates, a trustee of the old West Tennessee College, in a short and beautiful address, turned over the property of the old college to Dr. G. W. Inman, vice president of the board of trustees. . . . The number of students enrolled was 75 per cent greater than last year. The new professors—Savage, Wilson, Freeman, Powell and Bain—have made a fine impression on the public.



# Warned of Coming Doom

SUNDAY SCHOOL LESSON, SEPTEMBER 22

## Scriptures

Lesson Text: Malachi 1:1-4:6.  
Devotional Reading: Isaiah 11:1-10.  
References: Isaiah 2:1-4; 11:1-10.  
Golden Text: Malachi 3:1.

**Introduction:** Since April we have been studying brief parts of the Old Testament narrative, getting from it a view of the dealing of the Lord with His chosen people. Like a mighty hand, with index finger extended toward the future, this record stands, and across its face are the words, "Take warning." Israel epitomizes the history of all people, of every nation. Her failures are our failures today; and as we close the study with the last book of the Old Testament, let us do so with our hearts open and our minds divested of everything that would prevent our profiting by the study.

## I. SINS EXPOSED. (Malachi 1, 2.)

A study of these two chapters is necessary in order to get the background for the prophecy concerning the coming of Messiah and for the charge of robbery hurled by the prophet against Israel. In these two chapters are clearly set forth some startling truths needed in our day of profligate living and reckless sinning.

**1. Wicked Priesthood.** (1:1-14.) The words of the prophet against the wicked priesthood sound with sharpness. Let us list the charges he made against them and, for our own sakes, see wherein the ministry of this day are guilty. (1) Offering polluted bread upon the altar of the Lord. A counterpart is found today when men prostitute the Lord's Supper by turning it into a place to show their broad-mindedness. (2) Offering imperfect sacrifices. Can the child of God go into His presence and expect a blessing when he does not carry the best he has? (3) Serving only for money. (10) Is the lost soul the thing of greatest concern with us today or the largest salary? Do organists and choirs serve out of love or because there is pay? (4) Profaning the name of the Lord by resorting to subterfuges in order to carry on their ministry.

**2. The Threat of Punishment.** (1:11; 2:1-9.) Verse 11 in chapter 1 gives the warning most dreaded by true Jews. The light would be transferred to the Gentiles. All day long the Gentiles would rejoice in the favor of Jehovah. From every hill and plain would arise sacrifices unto Him, and these would not be the maimed and blind offerings of the wicked priests, but the prayers of the saints of God. Furthermore, a curse would be meted out to the priests. Their offspring would be corrupted, and the vile filth of their solemn feasts, during which they no doubt became drunk and vomited all over the holy tables, would be smeared on their faces and the people would scorn them. That prophecy has been in course of fulfillment for more than eighteen centuries, and still we read and hear the wails of the Jewish priests that their people are forsaking the worship of their fathers!

**3. The Presumptuous People.** (2:10-17.) "Have we not one father? hath not one God created us?" These words sound like those which Jesus hurled into the faces of his enemies. "Think not to say, We have Abraham to our father." Race pride will overthrow any people. Judah had married a strange daughter. Her sons had formed illegitimate unions with foreign wives. Divorce received the scathing denunciation of the prophet. Do we need to heed it today? The answer is written in the records of every chancery court in the land. The shame of America is divorce! And the last word of the chapter is a warning to true believers. "Every one that doeth evil is good in the sight of the Lord." That was Israel's boast; it is our tragedy. Let us sound the warning against evil deeds among church members.

## II. THE LORD IS COMING. (3:1-6.)

**1. The Forerunner.** (1.) "Behold, I will send my messenger and he shall prepare the way before

me." The word Malachi means messenger. The critics would have us believe that Malachi was speaking of himself or that he lived in time to speak of the coming of Ezra to Jerusalem. But they are wrong as can easily be seen by studying the evils which Malachi names. Ezra, Nehemiah, Haggai and Zechariah had looked for an early coming of Messiah, but Malachi lived long enough to see the people continue in sin, disregarding the warnings of the prophets, just as hosts disregard the words of Jesus himself, "Behold I come quickly."

"He shall prepare the way before me." The work of the forerunner was to be one of preparation. Of course, when we look back after the day of fulfillment, it is easy for us to interpret the prophecy. John the Baptist was the forerunner, and he did exactly what Malachi said he would do. The picture given by the prophet is that of a servant preparing the roads for the coming of his Lord's carriage.

**2. The Sudden Coming.** (1-b.) "And the Lord, whom ye seek, shall suddenly come to his temple." The people were not seeking the Lord in joy, but were complaining. (2:17.) Isaiah, in his wonderful vision (6:1-12) saw the Lord enthroned as a mighty judge. Malachi saw him in the temple as the completion of the covenant. "The messenger of the covenant" refers to the work of God in fulfillment of the promise to Abraham. "Messenger" comes from the same word translated "angel." He who was to come was to be vested with all the power of God in carrying out that covenant.

**3. The Fateful Question.** (2, 3.) "Who shall abide the day of his coming?" Can we grasp the meaning of the question without knowing something of the record of that eventful day? Socrates had just given his great theories to the world and had reached almost far enough to interpret God for the people. Confucius was presenting his teachings to the Chinese, and Gotama (Buddha) was laying the foundations for the religion of India. Persia was waging her colossal wars against Macedonia and Greece and the Spartans were training their sons to be athletes and soldiers. We have the counterpart in the world today with religious teachers seeking to dethrone God, our professors laughing at the "old-time" religious precepts of our fathers and every nation beneath the stars turning their public schools into factories for athletes and soldiers!

He is like a refiner's fire. Dross, selfishness, littleness, sin and shame will be burned up before Him. Corruption in marriage, home, churches, schools and government will be washed out under the direction of his hand. He will purify the sons of Levi so that they may offer righteous sacrifices before His divine face. Malachi saw the corrupt priests cowering before the face of the King of Glory as the scourge is laid upon their hearts until they repent of their sins.

**4. Results of His Coming.** (4-6.) The prophet saw beyond the advent of the Lord and realized the results that would follow His ministry. The offerings would be pleasant unto the Lord. The haughtiness of the people, their adulterous unions with heathen wives and the folly of the priests would be purged. Again they would bring the best of their flocks and fields to the altars. "I will come near to you to judgment" was another good effect. God never works with His people until He has right of way. As long as sin and worldliness are rampant in our church memberships, we need not expect Him to bless us richly. They had asked, "Where is the God of judgment?" (2:17.) And the answer of the prophet implies that He had been driven away by sin. Notice the list of sins that were to be judged at His coming and recall the words of Jesus against the Pharisees, "These ye ought to have done and not to have left undone the weightier matters of the law, mercy, justice," etc.

## III. ROBBING GOD. (3:7-12.)

**1. The Invitation to Mercy.** (7.) "Return unto me and I will return unto you." Securing God's blessings is always a twofold task; we go after Him with contrite hearts and He meets us half way. In Acts 7:51-53, we have some of the words of

Stephen against the wicked Jews. In Mal. 3:6, we find the reason for the long-suffering of God toward Israel. He had made a covenant with Jacob and could not change; therefore, the sons of Jacob were not consumed. Now they were to return and meet God on the plains of mercy and grace. Like the call of God through Isaiah (55:1), echoed centuries after from the invisible lips of Jesus to John on Patmos (Rev. 22:17), the words of invitation to mercy sound through the prophet, Malachi, who connects the two.

**2. The Inevitable Question.** (8.) "Will a man rob God?" It cannot be downed. It rings through the aisles of time and the hollow answer comes back from the lips of selfish and sinful men, "Wherein have we robbed him?" The whole question of the tithe centers about the purpose and place of it in the ministry of religion and government. Like all other moral requirements the tithe goes back beyond Mt. Sinai and the Ten Commandments. Just as it was wrong to kill before Moses wrote, "Thou shalt not kill," so it was wrong to withhold the tithe before the law of the tithe was written into the Mosaic code. And just as it is still wrong to kill, so it is wrong to withhold the tithe. The written law did not institute the tithe as the minimum of religious offerings. Jesus did not set it aside; it is woven into the fabric of morality and can never be removed. Either we pay our tithes or Jehovah collects it in His own impartial and irrevocable way. Countless incidents are on record which prove both that tithers are blessed beyond non-tithers and that God collects "back taxes" from everyone who withholds the tithe.

**3. How to Get the Blessing.** 10-12.) "Bring ye all the tithes." God will not bless when any part of our obligations to Him are unpaid. "Then," that is when the tithes are all in, "will I open the windows of heaven and pour out the blessing. God is still waiting for a Gentile people to prove Him. Somewhere, some pastor of a country church ought to get his people to enter into a five-year covenant with God and test Him out by giving every tenth, always the best, to Him. Pests, droughts, terrors and contempt will fly when we are true to God in all our lives.

**Application.** Let us see this lesson from three great peaks of revelation. (1) Sin is subtle, always at work and ever destructive in its nature. Priests, elders, people—all fall under its subtle sway, and when we do, our spiritual power is gone, for contact with God is broken. God will not cast us off because of our sins, for His covenant is unchangeable, but He will withhold blessings. (2) Messiah is coming. "This same Jesus will so come in like manner as ye have seen him go away" is as much a prophecy, inspired of God, as were the words of Malachi which we have studied today. He's coming to judgment. Are we ready today to face him? Could our churches greet Him with songs of rejoicing? Would we be ashamed to have Him come and see our Sunday services with more than half our members off sporting and reveling? (3) God has certain inviolable laws which hold until He comes again, and among them is the law of the tithe. It is not a legal precept but a moral obligation. Abraham gives us the first historical data on it, but Abraham had long before recognized it as a moral obligation. When Baptists begin to pay their tithes, the Lord will abundantly bless us in all our work.

## A MILE AND A HALF FROM CHURCH

We're a mile and a half from church, you know,  
And it rains today, so we can't go.  
We'd go ten miles to a dance or a show,  
Though the rain should fall and the winds should blow,  
But the church is different, we'd have you know;  
That's why when it rains we just can't go.  
But we always go to the things we like,  
And we ride if we can; if we can't, we'll hike.  
—Evangelical Messenger.

Soft pity never leaves the gentle breast  
Where love has been received a welcome guest.  
—R. B. Sheridan.



# RECEIPTS AND DISBURSEMENTS FOR MONTH OF AUGUST, 1929—CO-OPERATIVE PROGRAM

Southwide		
Foreign Missions	25%	\$ 3,375.00
Home Missions	11 1/4	1,518.75
Christian Education	8 1/4	1,113.75
Ministerial Relief	4 1/2	607.50
New Orleans Hospital	1	135.00
	50%	\$ 6,750.00

Southwide		
State Missions	18%	\$ 2,430.00
Christian Education	16	2,160.00
Orphans' Home	8	1,080.00
Memorial Hospital	5	675.00
Nashville Hospital	3	405.00
	50%	\$ 6,750.00

Grand total ----- \$13,500.00

The 16% to Statewide Christian Education divided as follows:

Carson and Newman College	5%	\$675.00
Union University	5	675.00
Tennessee College	5	675.00
Ministerial Education	1	135.00

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

Baptist Bible Institute	\$ 38.50
Union University	1,182.10
Home Mission Board	91.14
Foreign Mission Board	491.22
Orphans' Home	350.00
State Missions	89.35
Tennessee College	426.38

Executive Board, Tennessee Baptist Convention,  
O. E. BRYAN, Corresponding Secy. and Treas.

## BEAUTIFUL RIDGECREST

By Ernest O. Sellers

Nature has more than done its part for Ridgecrest. Man has made adequate provision for his creature comforts, and this summer's program could not be more attractive. I am told the early season conferences were highly inspirational and well attended. When I arrived the Social Service Conference was on. This was the first session of what ought to grow to be a popular and profitable assembly for our social agencies, hospitals, orphanages, good-will centers and the like.

For the three concluding weeks of this, the first summer's program directed by the Sunday School Board, Dr. Van Ness secured Dr. John L. Hill with a series of biographical addresses of outstanding Southern Baptist leaders; Mrs. W. J. Cox of Memphis, president of the W. M. U., with a presentation of the facts, accomplishment, and aspirations of the W. M. U.; and Dr. George W. Truett who spoke twice daily. Where in the land could one select three more capable speakers?

I left August 15th for the Winona Lake (Indiana) Bible Conference, and many have asked, "Why cannot Ridgecrest be as well attended and as influential as Winona?" The answer is easy. Within a radius of two hundred miles of Winona is a population more than ten times as great as in a similar area about Ridgecrest. At Winona there is a permanent resident population of nearly 2,000, a historic background of thirty-five years' experience and practically no competing programs, or none of prominence, whereas here at Ridgecrest there are four or five much larger plants, more expensive and attractive resorts and more costly programs, some of which, like that of the Presbyterians at Montreat (three miles distant), represents practically the only conference or encampment effort of importance of that denomination in the entire Southland. All has not been a primrose path at Winona, as any one who is familiar knows. But the interdenominational character, the constant and colossal financial investments and the loyal clientele which has been cultivated for more than a generation gives it its unique place of influence.

Southern Baptists can with but little more of intelligent and persistent effort make of this ideal spot one of as great influence to the kingdom

through our own denominational agencies as Winona. Numbers in attendance should not be the rule of comparison nor even the glamour of personalities. Who can measure the influence of only one life that is reached during one of the student gatherings? Or the impact of some future Fanny Heck touched at one of the Y. W. A. gatherings at Ridgecrest? The wonderful story told by the McCormacks of their work in Africa will radiate far and wide from Ridgecrest. The quiet contacts and conversations with such characters as B. W. Spilman, Prince E. Burroughs, Arthur Flake, B. H. DeMent, and pastors like Templeman, Bowers, Moore of Virginia, or leaders like President Baldy of Judson, Secretary Maddy of North Carolina, and others (the list is too long to mention them all) will be felt for many days far and wide in our convention territory. Again I repeat the value of Ridgecrest is not to be measured entirely by numbers, though it is estimated that at least two thousand persons will have been visitors during this summer's sessions. Rather let us value Ridgecrest for its health building, its beautiful vistas and as a source of inspiration to kingdom interests dear to the heart of every Southern Baptist.

## ARE WOMEN CHRISTIANS?

By David Burris

The Baptist and Reflector of August 8th published an article by Dr. J. J. Taylor under the above caption.

Dr. Taylor is known to our Baptist brotherhood as a man of ripe scholarship and much learning. We have, therefore, read his article on the woman question with great interest, but much disappointment. We cannot understand how a man who possesses a knowledge of the Greek language can make the egregious errors Dr. Taylor has made in his discussion of the meaning of the Greek word for women.

In his article Dr. Taylor says in part the following: "In two passages Paul refers to women in their relations, 1 Cor. 14:34 and 1 Tim. 2:12. In each passage the Greek word for women is the term regularly used to indicate a wife. When a word occurs in conjunction with the word for man, it means a wife as related to her husband. It is the word used in every New Testament passage that mentions a wife, and a different term indicates an unmarried woman." Upon this statement as a premise Dr. Taylor proceeds to argue that Paul means wives and not women in the command for their silence in the churches.

In the above quotation from Dr. Taylor's article there are five statements. Two at least of the statements are fallacious. These statements are as follows:

1. "When a word occurs in conjunction with the word for man it means a wife as related to her husband."

What does Dr. Taylor do with Romans 1:26-27? "For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet." Here the word for women is "theleia" and not "gune," the word used in 1 Cor. 14:34 and 1 Tim. 2:12. It is used in conjunction with the word for man and does not mean wife.

2. "A different term indicates an unmarried woman."

Dr. Taylor is as grievously in error in this statement as in his first colossal blunder. What will he say about Matthew 5:28? Here Christ says: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Does Dr. Taylor mean to say that a lustful look is adultery only when the object of the lustful look is a married woman? The word used by Christ in this passage is "gune," the same word as used in 1 Cor. 14:34 and 1 Tim. 2:12. What will Dr. Taylor say about Matthew 14:21? "And they that had eaten were about five thousand men, beside women and children." Were

there no unmarried women present? What will Dr. Taylor say about Luke 10:38-39? "A certain woman named Martha received him into her house. And she had a sister called Mary." Does Dr. Taylor mean that Martha was a married woman? What will Dr. Taylor say about Acts 5:14? "And believers were the more added to the Lord, multitudes both of men and women." Does Dr. Taylor mean to say that only married women were saved?

What will Dr. Taylor say about Luke 22:57? Here Peter denied Christ, saying, "Woman, I know him not." Does Dr. Taylor mean that the girl to whom Simon Peter made denial was a married woman? Then let him read the preceding verse, Luke 22:56, "But a certain maid beheld him, and said, This man was also with him." The word used here for maid is the Greek word "paidiske," whereas the word used in the next verse is "gune." In other words, gune is used of an unmarried woman. Dr. Taylor says that "a different term indicates an unmarried woman." Will he tell us what that word is and where it is used in the New Testament? Dr. Taylor is in egregious error and carelessly mixes truth and false exegesis.

Dr. Taylor's article puts him in the class of contenders for unscriptural practices. It is surprising that a man of his culture resorts to weak modernistic arguments in defense of women speaking in mixed assemblies. He reveals his modernistic mind when he says: "If this (gune meaning wife) is not the apostle's meaning, his language has a local application only." If he cannot whittle the word in one way, he is willing to whittle it in another. But what sayeth the Word? "As in all churches of the saints. Let your (R. V., the women) women keep silence in the churches." There was only one church at Corinth, and the term used "as in all churches of the saints" leads us to understand that it means all New Testament churches.

Dr. Taylor and the other advocates of women speaking in mixed assemblies have a hard time when they try to explain away words which in original language and in translation convey a meaning simple and easily understood.

Our great and beloved A. T. Robertson, A.M., D.D., LL.D., Professor of New Testament Interpretations in our own Southern Baptist Theological Seminary, the greatest theological school in the world, said: "With regret he it said that many of the arguments adduced for the defense of 'testifying' and public speaking on the part of women in our religious meetings flavor strongly of the dodges and turns made by some good people to evade the plain meaning of the Scriptures as to baptism. . . . We have always been willing to meet the Bible with open face and heart ready to obey its clear teachings. Let us do so here. The women as a rule do not desire this innovation. It is pressed by some free-thinking women and sustained by some preachers who imagine they see here a great lever for usefulness. Be it remembered that the power behind every spiritual lever is the Holy Spirit. He will not bless disobedience to his will."

While the strong-minded suffragettes and the advocates of women in the pulpit and on the platform ignore the Bible as the inspired Word of God, let the womanly woman, the product of the Word of God, and the glory of the age, excel in devotion to the source of her blessings and the only source of all her hopes.

Oakdale, Tenn.

## MORE ABOUT LANGUAGE

I was glad to see in a recent issue of the Baptist and Reflector an appeal for a department for "correct English," which is badly needed in this day and generation. For many moons I have been wishing that some one would rise up somewhere and make two corrections of what have become south-wide errors.

Firstly, as the preachers say, is the pronunciation of "Auxiliary." Almost invariably, even the best educated people say, "aux-il-a-ry." Some say "aux-il-yer-y," while the dictionaries give as the correct pronunciation, "aux-zil-i-a-ry."

Secondly, in writing of our young people's organizations, instead of their names being written, as the case should be, the abbreviations are used



and written G. A.'s, R. A.'s, in the possessive case, when G. A.s and R. A.s (plural) is meant, although that form is incorrect, as it is not unions but members of one union to which reference is made. It is true that there are times when several unions are grouped in meetings when the plural is permissible.

This egregious blunder is also made in reporting the work of the B. Y. P. U.s which may be in the plural when several unions are running a B. Y. P. U. camp or in similar cases. These errors look

bad in our denominational papers, but they are more deplorable since they are creeping into our mission study books.

Another error I have noticed several times recently is the mention of "them who," "them whose," which should be "those who or whose."

If the Baptist and Reflector should start a campaign to correct these glaring mistakes, the paper would prove an everlasting benefactor to our Baptist pride.—A Long-suffering Reader.

## New Testament and Baptist Belief By ALLAN HILL AUTRY

### IV. CHURCH INDEPENDENCY

New Testament churches taught and preached the doctrine of Church Independency. A free church in a free state has ever been the bulwark of Baptist churches.

It was so with New Testament churches. "And Gallio cared for none of these things" (Acts 18: 17), strictly applied, would dissolve every State church on earth today. And had it been applied through the centuries as it was in the case of Gallio, martyr fires had never burned and the rivers had not been red with the blood of the saints. Each church was independent of every other, so far as organization was concerned. Every New Testament church was a complete organization within itself, whether it be the church which was at Jerusalem, or the church at Antioch, or the church at Corinth, or the church at Rome, or the churches of Galatia, or the churches of Judea, or the seven churches of Asia (Minor), or a church in the home of some disciple, as "Greet Priscilla and Aquilla, my helpers in Christ Jesus, . . . likewise greet the church that is in their house." (Rom. 16:3, 5.) We never read in the New Testament of the "Church of Palestine," or the "Church of Europe," or the "Church of Asia Minor," but we read of the "Churches of Judea" and "Churches of Galatia" and the "Seven Churches of Asia" and the church at a given place. "The Church of England" and "The Church of the United States" just show the ecclesiastical corruption of New Testament terminology and the decadence of New Testament Christianity.

The autonomy of Baptist churches, their perfect ecclesiastical independency, makes it impossible for one church to take another with it into heretical doctrine or practice, as is the case with connectional, provincial, national, and Catholic churches. A true Baptist church is the most perfect democracy on earth. Baptists, like New Testament Christians, know nothing of "Branches of the Church of God." Each church body is complete within itself, independent of other organizations even of like faith and order, yet bound together with the cords of love and in the bonds of the same doctrine and practice. But no one church, nor many churches acting together, can control any other church. If nine hundred and ninety-nine of one thousand Baptist churches should become heretical in doctrine and practice, all of them together could not carry the one faithful church with them. Because Baptist churches are independent bodies, they have no appellate courts. Each church is complete in itself so far as organization and polity are concerned. It depends upon no outside body or organization for existence.

The church—a local body of baptized believers, associated together in the faith and fellowship of the gospel of Christ to do His will—is the only ecclesiastical authority in the kingdom of God, and that authority is judicial and executive, and never legislative. Baptist churches are not connectional. They are not presbyterial. They are not episcopal. They are not prelatical. They are not papistical. It is impossible, in the very nature of their organizations, for Baptist churches to merge into general bodies with appellate courts with ecclesiastical jurisdiction. Neither can they merge into general bodies without ecclesiastical self-destruction, because such churches cannot transfer their authority without also transferring their organizations. For this reason associations and conventions cannot be composed of churches, as such, without each church losing its identity and independency.

We sometimes hear or read the statement that associations and conventions are composed of churches because the churches co-operate with each other in a cause of common interest. That is faulty terminology because it is not true to fact. The churches, as such, do not meet in an association or a convention, but their messengers do. The messengers composing such associations or conventions take counsel together and propose certain measures, just as any given number of Baptists might do in their homes or elsewhere; but no church is bound by it. It may co-operate or not. The church is a free, independent body. Hence our time-honored doctrine of a free church in a free state which has made kings and emperors tremble on their thrones. If an association or a convention be composed of churches—say, thirty churches—as some erroneously teach, and each church has a hundred members, then that association or convention would have three thousand members instead of ninety. Each church has so radically departed from the New Testament norm, and from the genius of a New Testament church, that it ceases to be a church at all, having been absorbed by the general body—the association or the convention. In such a case the association or convention would become an ecclesiastical body—a general church, composed of thirty local churches, each local church becoming a "branch" of the general church. Such a doctrine is unthinkable to a New Testament Baptist.

But such doctrine rings with joyful clearness to a Presbyterian, a Methodist, an Episcopalian, or a Catholic. Moreover, if the association or convention should be composed of thirty churches, as suggested, it follows, in the very nature of the case, that said association or convention would have thirty times as much authority as one church. It was precisely this doctrine that gave rise to state, provincial, national, papal and universal councils with authority over the local churches. But Baptist churches, like New Testament churches, are not connectional, and they can neither transmute their organizations into general bodies nor transfer their authority. Each church is an independent body within itself and is a church of Christ so long as it adheres to New Testament organization, polity, doctrine and practice, although every other church in the land should depart from the faith. Herein lies the strength of the Baptist position. It is impregnable. But should one church prefer and consent to be governed, in doctrine and practice, by a body of presbyters or elders of the modern type, and thus give up its New Testament right to self-control, then it would become a Presbyterian church, and the presbytery would control it unless it should reassert its inalienable right to self-government and cease to be connectional.

The reader may recall some illustrations of this fact brought out in the lawsuits of some ecclesiastical bodies over property rights, especially in the Presbyterian and Methodist churches of this country. A New Testament church, however, has no authority, except judicial and executive authority, to determine what the law is and then execute or enforce it. It never has and never can have legislative authority. Furthermore, if said church should choose to merge its organization into an episcopate to be governed by modern bishops, then it would become an Episcopal church, and, being connectional, it must of necessity be governed by that central authority, until it reassert its independency and withdraw from the episcopate. So with an oligarchy. If that one church should prefer and

consent to be governed by a body of priests, it has only to give up its independency and merge into the connectional authority, and so it would become a Greek Catholic church. That body of priests would carry said church with it into whatever heresy it might adopt until said church reassert its independency and cease to be connectional. The same is true with the papacy. Should that one church prefer and consent to be governed by the pope of Rome and his cardinals, it has only to surrender its ecclesiastical autonomy guaranteed by the New Testament and submit to the pope with his cardinals and bishops, and then it would of necessity be a Roman Catholic church. It becomes connectional, and the papacy would carry the one church with it into any and every false doctrine and practice adopted by the Roman Catholic church, until said church reassert its right to self-government as directed by the New Testament and return to New Testament ground. And when said church returned to New Testament teaching and practice, neither Presbyterian, Episcopalian, Greek Catholic, Roman Catholic, nor all of them combined, could carry that one little church into the apostasy. It is independent, it is non-connectional, it is a church of Christ by itself, and there can be no rightful authority over it except the Word of God. There can be no organization above it. (Matt. 18:15-18.) No association, nor convention, nor Baptist congress, nor Baptist World Alliance, nor Federation of Churches, nor ecumenical council, nor all of them together, can exercise the least authority over the least Baptist church in the world. Hence Baptists have no standard authors, uninspired, by which the most humble Baptist church in the world might be judged. Confessions of faith are but written expression of what is generally believed and preached among us, but they have no binding authority over any church. Sometimes ambitious deacons, or arrogant preachers, or some general secretaries, or some "standardizing" school men, may try to break over, but gospel churches are thoroughly competent to straighten out their kinks and to show them where to "head in."

Such were the churches of Christ for a hundred years after the apostles. Edward Gibbon, whom no one would accuse of being biased toward Christianity or toward New Testament churches, in "The History of the Decline and Fall of the Roman Empire," Volume I, pages 554-558, says of the early churches:

"They were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. . . . Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic, and although the most distant of these little states maintained a mutual, as well as friendly, intercourse of letters and deputations, the Christian world was not yet connected by any supreme or legislative assembly."—History of the Baptists, John T. Christian, page 14.

#### DR. BRYAN'S ARTICLE

We call attention to the article on page 1 from Secretary Bryan for two reasons. First, it contains a splendid statement of some facts that every denominational leader should keep in mind. We are on dangerous ground right now. Fundamental principles are involved and unless there is some clear thinking, we may go deep into the mire. In the second place, we wish to announce that a telegram from Secretary Lawrence, received after the first form of our paper was made up, states that the venture of the proposed bulletin has been withdrawn. That means to say, according to our version, that Secretary Lawrence has decided to fall into line with the brotherhood and work with them, not against them. We are glad to pass on this information.

He prayeth best who loveth best.  
All things, both great and small. —Coleridge.

O God, show compassion on the wicked.  
The virtuous have already been blessed by  
Thee in being virtuous.

—Prayer of a Persian Dervish.



## THE NEWS BULLETIN

### RAMBLING WITH THE EDITOR

The editor left the office August 27th for the Lawrence County B. Y. P. U. Association. He and N. B. Fetzer were on their program. The meeting was held with Park Grove Church, near Lawrenceburg, and a fine crowd was present. The roomy meeting house was packed full of people and many stood about the doors and windows. Dr. Leo C. Harris of Lawrenceburg is president of the body and spends his time unsparingly in working for the development of the young people of the county. A good program was arranged, the reports from the various unions were good, and the spirit of the meeting was contagious. The editor spoke on "The Danger of Quitting Too Soon," and Brother Fetzer spoke on "Stewardship," giving one of his characteristic and forceful deliverances on the subject. We had to leave before the meeting adjourned and did not get the report of the nominating committee.

### Providence Association

Tuesday night Secretary Bryan, Dr. Stewart and the editor were in McMinnville on our way to Providence Association which met at Cedar Grove Church, near Kingston. Up and out early, we made our way to the meeting place in time for the annual sermon which was preached by W. R. Hill of Lenoir City. He used a part of the sixth chapter of Hebrews for his text and delivered one of the finest messages we have heard in many days. He is an expositor of rare ability and has a fine delivery.

Beloved C. M. Dutton was re-elected moderator of the body. C. N. Seaton was elected vice moderator; John T. Matlock, clerk; and H. M. Milligan, treasurer. Splendid opportunity was given the state workers, including President Warren of Carson and Newman and Professor Anderson of Chilhowee Academy, to present their work to the association. The good women had a bountiful lunch of the finest food.

### Big Emory Association

At the close of the first day of Providence Association we three, in Dr. Stewart's trusty Dodge which has covered more than 60,000 miles, most of it in the service of the Lord, returned to Rockwood where we spent the night. Big Emory Association met with Cardiff Church the next day, and we were about the first on the grounds. Moderator Foster was re-elected. George Trout was elected assistant moderator; Miss Ada Robinson, the efficient clerk, was re-elected; and Tom Cate was elected treasurer. N. V. Underwood of Rockwood conducted the opening devotion and W. R. James preached the annual sermon, using the commission given in Mark 16 as his text. It was a splendid message from one of our promising young preachers.

R. H. Lambright conducted the afternoon devotional, and that was followed by special messages from the state workers. A fine report was given on religious literature, and the editor spoke for twenty minutes in support of clean reading for our homes. A goodly number of people subscribed for the Baptist and Reflector, and some of the pastors expressed themselves as being in favor of putting the paper in the budgets of their churches. David Burris of Oakdale, J. B. Tallant of Trenton Street, Harriman, George M. Trout of South Harriman, and others of the workers were present and added their counsel. A big dinner was served on the ground and enthusiasm was high. L. D. Marsh preached at the night service of the first day.

### Tennessee Valley Association

Thursday night was spent in Dayton, the town made famous by the "monkey trial." It was the first time the editor had been there since that memorable event, and he was delighted to find such improvement on every hand. Baptists are looking up over that way. They have one of the finest meeting houses we have seen in a long time, a perfect beauty, with accommodations for a graded church. Pastor Moffatt has resigned and a new shepherd is on the field. Carl A. Howell is supplying for them for a while. Arthur Fox was just closing a revival with them, and we attended the evening service. Some forty have been added to the church as a result of the meeting.

Tennessee Valley Association met with Mt. Vernon Church, near Sale Creek. J. P. Massengale is pastor and was re-elected clerk of the association. J. A. Porter was elected assistant moderator. J. M. Hinds was to have preached the annual sermon, but modestly impressed Secretary Bryan to render that service, and he did it in a masterful way. After a bountiful dinner the state workers, including this time President Warren, President Atwood of Tennessee College and Miss Northington, spoke about their work. The reports of some of the churches were good, but the tragic thing is that so few of the churches have been enlisted in the Co-operative Program.

Leaving there at 3:30 o'clock, we three made our way back to Nashville at eleven o'clock that night. It was a good week. Drs. Bryan and Stewart attended Bledsoe Association on Tuesday. Monday of last week they left for West Tennessee for six associations, and the editor left for Kansas City to attend the annual meeting of the National Baptist Convention.

### The Usual Facts

We were interested to study the letters of the church of Big Emory Association to their annual gathering held August 14, 15. These letters revealed the usual story of "information brings inspiration and contributions." Of the thirty churches reporting, fifteen have no copies of the Baptist and Reflector going into their homes, and not one of these gave a cent to the Co-operative Program, eleven reported not a cent for any outside cause, and nearly all the others gave nothing save a small offering to the Orphans' Home. Oakdale Church, with the paper going into every home, reported the second largest contributions. They lost practically all their church equipment during the damaging flood last spring, but, in spite of their losses, reported a goodly sum for the program and specials. Harriman, Trenton Street, the largest contributor to the Co-operative Program, reported a fine bunch of subscribers, and one church, whose name we failed to list, gave nearly one-third as much to missions as to local expenses, and they have a goodly number of subscribers. A rural church which gave more than half as much to missions as to local causes also has a large number of subscribers.

These figures tell the same old story we have been recounting for five years—namely, church members who know about the work are doing the giving. If pastors want to see their churches take on new life and become interested in the denominational work, let them give the paper to them. Put us in your current expense budget and watch your interest grow.

### Salem Association

Salem Association meets with Salem Church, Liberty, on September 11, 12. A splendid program has been arranged, and it is expected that a

large attendance will be registered. T. M. Givan delivers the welcome address. Jesse Davenport, moderator, will open the meeting by reading the rules of decorum which is required by their constitution. W. B. Woodall preaches the annual sermon and A. H. Huff preaches the missionary sermon at the evening hour on Wednesday. Splendid places on the program have been made for the state workers.

### APPRECIATES SUNDAY SCHOOL LESSON

I am delighted to see our editor giving us the splendid outlines from week to week on the Sunday school lesson. My wife says they are the finest of all we get. Of course we have the Teacher, the Sunday School Times, and another help, so you can see the competition is very keen.

I feel that this adventure will help to double the subscriptions to our paper, for truly this one feature is worth the price of our paper.

How can any pastor or Sunday school teacher, deacon, or any other Baptist who appreciates the study of the Bible be without this fine aid in the study of the Sunday school lesson? It will certainly help me to preach the sermon on the need of the Baptist and Reflector in every home.

We are planning, after a week of intensive study on Stewardship, a house-to-house canvass in every Baptist home in the Ocoee Association on Sunday, December 1st.—Claude E. Sprague, Pastor Brainerd Baptist Church.

### ROGERSVILLE REVIVAL

Pastor J. R. Chiles reports the results of their revival at Rogersville. The meeting continued for two and a half weeks with W. C. McPherson of Eagleville doing the preaching. Fourteen were added to the church and much other good done. Brother Chiles says of the preacher: "He is one of the best evangelists I know of, safe and sane in his preaching and methods." We are glad to learn of this work. Brother Chiles has been in Rogersville for a long time and has done a fine piece of work.

### CALVARY NOTES

Four hundred and twenty-one attended Sunday school in Calvary Church, Erwin, August 25, the largest attendance on record. The great growth of the church is attributed in large measure to the fine revival which was recently held. Pastor Stout is doing a fine work with them and the people are rallying in a noble way. On the 25th an all-day service was held, with dinner on the ground. During the afternoon a song service was held with singing of old-time hymns the order of the service. The membership of the church has grown to 250, they have one of the

prettiest buildings in the whole state, and the services are interesting; 150 attend prayer meetings.

### COLDWATER WARMED

The meeting at Coldwater Church, near Collierville, Miss., resulted in a genuine revival, states one of our readers. Pastor R. E. Morrison did the preaching. Seventeen adults were converted and united with the church for baptism. Brother Morrison is now with the church at Slayden, Miss. The spirit of revival is in the air in some places and gracious blessings are being received by both preachers and churches.

### TO CHURCH WHEN SIX DAYS OLD

There is no "new-fangled" idea in the head of Pastor and Mrs. Lloyd T. Householder, for on August 25th Lloyd T., Jr., six days old, was consecrated to the Lord by being taken to Sunday school and entered in the Cradle Roll department. This, states the Cleveland Herald, is perhaps the world's record for beginning church attendance. About that we cannot say, but he at least beat the record of the Jewish boys by two days. The work at Cleveland is moving on in a splendid way, and the interest in all departments is fine.

### A WORD OF HONOR (1 TIM. 5:17)

In honor of our pastor, W. J. Watson, who for the past seven years has labored with us and has now resigned this work, we wish to say he has done a great work, ever bold and faithful and not shirking, true to the cause and doctrines of our Lord and Saviour. May God's richest blessing rest on him and in his future work.—Concord Church.

(Turn to page 16.)

### A HOME WITH HOSPITAL SERVICE

The Missouri Home for Aged Baptists, located at Ironton, Mo., in Arcadia Valley, Heart of the Ozarks, in addition to its charity work in Missouri, takes from other states and denominations for moderate charge convalescent and chronic invalids and infirm old people. Pay by the month or lump sum for life. For information address the Superintendent, Dr. Milford Riggs, Ironton, Mo.

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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.

## PAL

They met at the corner where George Burton turned from the residential section to the local business district. The shaggy dog stood on the curb, hesitating whether to stop and examine the new letter carrier more carefully or to trot on.

George whistled. He had been whistling all morning. It was a great day in George's career as a mail carrier. This morning, for the first time, he had a route of his own, after months of substituting. "Carrier 131" he had become. The steady salary would mean much at home, too. Mrs. Burton had supported her three boys for the last five years with only such help as the boys could give, and she had insisted on their finishing their schooling. Tom and Roddy were still in school. George was the eldest of the three, and, since his father's death, "the man of the family." No wonder he felt like whistling along Route 131 as he strode forward in his new gray uniform.

The dog decided in favor of a closer examination. He sniffed George's outstretched hand with interest. His brown eyes looked up at the young mail carrier.

"Good old hound," George told him. He scratched the brown ear.

The dog responded from his black lips to his plummy tail. The pact of friendship was sealed between them.

"Here, old fellow! Want a bite?" George pulled a sandwich from the paper bag he carried in his pocket and tossed a piece to the animal. The dog caught it with a dexterous snap. He licked his lips and wagged his tail enthusiastically.

George understood that this was dog language for "More, please!" He sacrificed another bit of sandwich in the interest of friendship.

"I'll have to be moving along," he told his new friend. "The first delivery must be made before twelve and the Seventh Avenue Bank is still five blocks away." The neighborhood bank was the last call on the mail carrier's route.

The brown eyes looked up at George understandingly. George gave the collie's head a final pat and strode down the block. He dropped a postcard and a bill in the black box on the porch of No. 3654 Sixth Avenue, and retraced his steps to the gate.

"Well, see who's here!" he whistled.

The brown-and-white collie wagged his tail and smiled.

"What's the idea? Are you going to learn Route 131?" George laughed.

The dog wagged his tail and trotted along at the young man's heels.

It was the same the next day and the next. At the corner of Sixth Avenue the brown-and-white collie met the new postman. He walked with him to the end of his route. George welcomed his friend cordially. He liked the friendly dog.

"I'd like to know where you come from!" George said.

The collie merely said things that referred to sandwiches in the postman's pocket.

"Pal," George took to calling his canine friend. The collie wore no collar or other identifying mark.

"I wonder if you're a stray?" George addressed him. "You're thin and you certainly need a bath! You are a pretty fine dog for the pound to be picking up some day."

George spoke to one or two of the more conversational ladies on his route when they came out to get their mail and asked them if they

knew anything of the collie's owner. No one seemed able to give any information.

"Folks do move away and leave pets behind them in the heartless way around here," old Mrs. Shrope commented.

"I'd like mighty well to take him home—my younger brothers would be crazy about him," George said. "We'd get him a license and give him a good home. Only I don't want to be stealing any one's dog."

It was Pal himself who finally decided that George's home should be his. He had been following the mail carrier about for a fortnight when George walked home instead of taking the street car, as he usually did. Pal, who had been making his afternoon rounds with him, trotted along beside him.

"Go home! Your master wants you," George urged.

Pal paid no heed. He said something in dog language about preferring to go with George. He bounded up the doorstep of the Burton cottage and waited for Mrs. Burton to open the front door.

"Good gracious! Have you actually got the boys a dog? You spoil them, George," his mother laughed.

"I haven't got him; he's got me!" her son answered. "I don't know where he belongs, but he certainly thinks he belongs here! He's the dog I've been telling you about that goes my rounds with me every day."

If George had had any hesitation about adopting Pal, Tom and Roddy's enthusiasm for the project would have decided him. Pal became a member of the Burton household. Each morning he went to work with George and each evening he returned to his chosen home and fireside. The Burton house was a rather modest establishment, but it seemed to suit Pal down to the ground.

Another fortnight passed and Pal, washed and brushed, fed and petted, had won his way into the hearts of all his new family. The people on Route 131 began to know the "postman's dog."

George had made about half his rounds the morning the sad event happened. He was just leaving the porch of the big house on the corner of Vista Avenue when the irate old man overtook him. The old man faced George with wrath in his eye. He shook his cane at the young mail carrier.

"So I've caught you at last!" he cried. "Locked up in jail, that's what you ought to be!"

"But what—why?" George could not figure out the reason for the old person's fury. He was a well-dressed old man, and his cane had a gold head.

"Going about in the guise of a public servant, and stealing people's property!" He shook his cane in the direction of Pal.

Suddenly George understood. He looked at the collie. Pal was crouched on the parking, his nose between his paws, his whole attitude begging for clemency.

"Is he your dog?" George inquired. "But, really, I didn't steal him. He's been following me about for a month; he adopted me!"

The old man's upraised stick came down across Pal's back. "He never could be taught to stay where he belongs. But I'll teach him." He struck the collie again.

George caught the cane as it was upraised for a third blow. "No wonder he won't stay home!" he cried indignantly. "A fine, intelligent dog like that is as sensitive as a human

being. He can't be beaten into staying at home; he has too much sense." George realized that he was growing angry. He wanted to catch the old man by the collar and shake him, and one can't shake a gray-haired old person who walks with a stick. "I wish you were my age, and I'd lick you!" George cried.

"Hoitie toitie!" The old man snatched the stick from George's hand. "So we believe in kindness to animals."

(Continued next week.)

## THEN THE MAIL CLERK WENT GUNNING

A wisecracker addressed a letter as follows:

WOOD  
JOHN  
MASS

After the postal authorities had puzzled over it, a bright mail clerk forwarded it to:

JOHN UNDERWOOD,  
ANDOVER,  
MASS.

—The Pathfinder.

## THE HISTORY OF SOAP

If you faced exile on an uninhabited island and were allowed to take one thing, what would you select? This question was asked recently of a group of several hundred students, and the most common answer was "Soap." Probably most of us would have made the same reply. Soap is such a common substance and in such general use among civilized mankind today that it is hard to realize that after all it is comparatively a new thing.

In ancient history one reads of the luxurious baths of the Greeks and Romans. They had no soap, however, in those days. The ancients cleansed their bodies by first anointing them with oil, and then rubbing on ashes. Soap-making was learned by the Romans from the barbarians whom they subjugated. In Gaul they found the natives using a cleansing substance made by boiling tallow and wood ashes in water. This soap-making process the Gauls learned from the Phoenicians. The art was quickly adopted by the Romans, who named their product soap, meaning tallow.

From that comes our word "soap." One of the most interesting discoveries made in the uncovering of the ruins of Pompeii was that of an old soap factory, eighteen hundred years old.

Soap did not make its appearance in England until late in the fourteenth century. Then it was classed as a superluxury and taxed accordingly. Not until 1853 was this tax removed. The reason for this long period of taxation lay in the fact that alkalis were difficult and expensive to obtain; but in 1790 it was discovered that common ashes was a cheap source of alkali, and that soap could therefore be manufactured more cheaply. This discovery brought to a sudden end the "luxuriousness" of soap.

Our colonial grandmothers for the most part made their soaps in the home. A few small soap factories sprang up in New England, however, and some of the early American pioneers who had to wrest their living from a forest-encumbered land found an agreeable source of income in burning the felled trees and selling the ashes.

Soap-making is carried on in all sorts of scales, from the small amount that the rural woman of today sometimes makes during the hog-killing season, to the factories in which the kettles or vats each hold from ten to twelve carloads of soap.

The first floating soap was made by the Chinese. To make a floating soap, air must be blown into the preparation while it is still in a pasty condition.

Soap factories in the United States manufacture more than two billion pounds annually. This makes our annual soap consumption a little under

twenty pounds a person. In England the annual consumption exceeds twenty-one pounds per person.—Frances Mary Hughes in Front Rank.



"Do you think," said the intellectual young woman, "that there is any truth in the theory that big creatures are better natured than small ones?"

"Yes," answered the young man, "I do. Look at the difference between the Jersey mosquito and the Jersey cow."

## Tommy's System

Teacher: "Surely you know what the word 'mirror' means, Tommy. After you've washed, what do you look at to see if your face is clean?"

Tommy: "The towel, ma'am."

## Like Some Merchants

"Yassuh," said Link, "business very good. Done bought a pig fo' ten dollars, traded pig fo' a barrer, barrer fo' a calf, calf fo' a bicycle, an' sol' de bicycle fo' ten dollars."

"But yo' don' make nothin', Link!" "Sho' nough, but look at de business ah been doin'."—Montreal Star.

He: "I never knew love was like this?"

She: "Neither did I. I thought there were more flowers and candy to it."

"What's the charge for this battery?"

"Three amperes."

"Well, how much is that in American money?"

First Rooster: "What the matter with Mrs. Brahma?"

Second Rooster: "Shell shock. Ducks came out of the eggs she was sitting on."

"Why did you break your engagement with that school teacher?"

"I didn't show up one night, and she wanted me to bring a written excuse signed by my mother."

Sister: "What shall we give father for his birthday present?"

Brother: "Let's let him drive the car."

Stude: "Has the Scotchman bought the gasoline station?"

Ditto: "Well, the free-air sign is down."

Orator: "And now, gentlemen, I wish to tax your memory."

Member of Audience: "Alas! Has it come to that?"

Better Half: "I was reading where a man in Chicago traded his wife for a horse. You wouldn't do that with me, would you, dear?"

Lesser Half: "Of course not. But I'd hate to have any one tempt me with one of those new Chevrolets."

"Watchagotna packide?"

"Sabook."

"Wassanaimuyitt?"

"Sadickshunery, fullinains. Wife's gonna gettaplecedog angottagettanaimferim."—Ad Age.

He: "Well, my father has another wife to support now."

She: "How's that? Is he a bigamist?"

He: "No; but I just got married."

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<h1 style="margin: 0;">EDUCATIONAL DEPARTMENT</h1>		
Sunday School Administration	W. D. HUDGINS, Superintendent Headquarters, Tullahoma, Tenn.	Laymen's Activities B. Y. P. U. Work

## FIELD WORKERS

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

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

## SUNDAY SCHOOL NOTES

Lofton Hudson has done some good work in Lawrence and Indian Creek Associations. Our best wishes go with Lofton as he goes back to school this fall.

L. J. Howell is doing good work in Union Association where the schools are growing in interest and numbers all the time.

Mr. Pickelsimer has just closed a good school at Sylvia. He has been doing some very fine work this summer in Cumberland and Stewart County Associations.

Julian John, Lenoir City writes: "We had a fine school at Union last week. Attendance was very good. I also attended the Providence Association and spoke in behalf of our work."

Mrs. Della Sensabaugh of Rogersville, Route 4, writes for a list of all the books in both Sunday school and B. Y. P. U. study courses for home study and examination through correspondence.

Henry Jones writes from Leather's Chapel: "I have a very good class this week, and everything is getting along fine." Henry has done some good work this summer in Crockett and Dyer Counties.

J. W. Christenbury has just returned from Roanoke where he attended the clinic put on by the Sunday School Board forces. He is this week busy getting things lined up for the fall campaign.

Rev. L. S. Ewton of Nashville is asking for a training school October 21st and the week following. Brother Ewton is always helping us in all our programs, and we are only too glad to furnish him with one or two workers in this training school.

We have set our aim for 125 classes registered in the Young People's and Adult Department. We have only 14 so far. Who will be the next one to register? Send in your organization so we may keep in touch with you with the best of literature.

Rev. N. M. Stigler of Brownsville is planning for a great training school, beginning October 6th. The following books will be studied: "Growing a Church," "Building a Standard Sunday School," "The Sunday School Manual," and "Working with Juniors."

Joe Jennings of Parsons sends us a copy of the Sunday school convention program to be put on at Darden on September 22nd. This will be an all-day meeting, and we have an invitation to speak on this program which we will be pleased to do. Beech River is growing right along in interest and in definite plans and organization.

Mrs. C. H. Lane of Surgoinsville writes for names of all the books in the various courses and information concerning methods of home study. She intends taking all the books by correspondence. Many are doing this, and it is scattering the work broadcast over the state. Any one can do this and many should where classes are not convenient nor possible.

Lofton Hudson who has closed his work in Lawrence County and Indian Creek Associations says: "Do not fail to call on me for anything I can do for you. Remember, Brother Hudgins, that although the work is over, I am still remembering you in my prayers, for I love you and the work you are doing."

Mr. Joe Sims was elected superintendent of the Lawrence County Association for another year, and on last Sunday we organized the county after the order of the regular plan and selected group leaders for the four groups. It is hoped that this organization may function right along and that we may soon have as live Sunday school organization as the B. Y. P. U. has already.

Mr. Byron C. S. DeJarnett writes from Hardinsburg, Ky.: "I am sending in my final reports and want to thank you for the privilege of working in Tennessee. It has been a great joy to me, and I have learned to love the Tennessee people." We are sorry to lose Brother DeJarnett, as he won a great place in the hearts of our people and has also done most excellent work in our state during the past summer.

Mr. B. C. Steel and Mr. DeJarnett have left the field for their places of work for the winter and will not be with us any longer this year. Others will close their work next week, while a few will work through the third week in September, when the campaign will close for good. We have conducted already nearly 250 training classes in country churches since the campaign began, and since the first of the convention year more than 400 schools have been put on with something like 16,000 awards.

Fine word from Rockwood by Superintendent Burchfield: "Our school has maintained the standard of excellence for the month of August. Our attendance above the primary department was 143, Bibles brought 113, attended preaching 111. At our workers' conference we had 27 workers out of 45; two of our three general officers hold administration course diplomas; 28 of our 45 officers and teachers hold normal course diplomas. We would like to know the names of the other schools in our state that are standard schools for this year. At Big Emory Association last Friday a resolution passed by a large vote to have Sunday school meetings, B. Y. P. U., laymen and W. M. U. meetings separate instead of the present combination."

We issued only 23 Sunday School Administration diplomas during August, 29 awards altogether. This is short of what we have been doing, but our forces have been teaching the Sunday School Manual in most all the schools in the rural sections.

The Hardeman County campaign was a very good success after all. Twelve churches co-operated with an attendance of 334 in the classes and four new schools organized. Many of the schools were graded and classes added to the present organization. The reports to the general association showed much interest and gain in many ways. The credit of all this is due largely to the efforts of Mr. Steele, the summer worker, backed by Supt. W. W. Cox, and the untiring efforts of M. W. Robinson and

his good family. They gave their home up to Mr. Steele without charge and helped him in every way by sending their car to take him to places where he needed to go. This kind of backing will put spirit into a man who is discouraged and give him new faith.

That was a great meeting in East Tennessee Association put on by the Sunday school organization, led by John C. Holder. Talks were made by the following: Devotion led by Lawrence Brooks; "Teaching the Bible," by H. R. Click; "Organizing the Association," by Tom Belcher; "Reaching Our Possibilities," by Brooks Hudgins; Monthly Workers' Council, by C. E. McNabb; "Magnifying Christ Through the Sunday School," by Pat Williams. Much interest was manifest, and altogether much good will come from this meeting.

## OCTOBER 27 THE BIG DAY

Let every one get ready for the State Mission program on October 27th. The material has been sent out already both to pastors and superintendents and letters to all asking that this be made a big day, not only for the getting of money, but for educating our people concerning the work of State Missions. There is more information in this material than can be gotten together in any study course or paper in the country. The Baptist and Reflector is carrying articles about what the board is doing and has done, and with all that is being given to the people during this month and next should interest every one and inform all our hosts of Baptists to the extent that every one will give liberally to our work from now on.

## REGISTERED CLASSES

The following classes have registered with the Young People's and Adult Department the past week:

Fidelis, Alamo, Mrs. H. H. Edenton, teacher.

Virginia Doyle, First, Dyersburg, Mrs. S. E. Parker, teacher.

Philathea, Avondale, Chattanooga, Mrs. Fred Elder, teacher.

Fellowship, Gillespie Avenue, Knoxville, T. L. Wilson, teacher.

Philathea, Broadway, Knoxville, Mrs. J. M. Thomas, teacher.

Glad Girls, Boulevard, Memphis, Mrs. H. B. Grindler, teacher.

Foursquare, Tracy City, Mrs. T. W. Hill, teacher.

Ruth, Alamo, Mrs. Clem Howell, teacher.

Norvell Fidelis, Boulevard, Memphis, Mrs. R. O. Norvell, teacher.

Mary Baxter, Speedway, Memphis, Mrs. Irving Rudy, teacher.

## DON'T FORGET

Don't forget the big State Mission day on October 27th. Let us make all the time from now until then count for the Sunday school. Some things that should be done in order to make this program count in our churches:

1. Let all make it a great rallying time for the enlistment of those who have been away during the summer and also for reaching the possibilities heretofore unreached. Take a census and find out who ought to be in your school and then organize to go get them.
2. Let us follow the suggestions sent out by the Sunday School Board through the various magazines and quarterlies and use this material and suggestions to improve our schools in every way.
3. Let a good wide-awake committee who believe in missions be appointed to put on this program and get ready early so it will be effective.
4. Organize every class and set a goal for attendance as well as for the offering. Make both as large as possible and then work to that end constantly until the day comes.
5. Write for additional tracts setting forth the work of the State Mission Board and give these out to the members to read between Sundays. All this will be informing.

6. Have two or three four-minute speakers from your various classes and departments speak before the school and other regular services each Sunday, telling why that particular class or department should be interested in this program and in this special offering.

7. Get as many of your people to Sunday school and church as possible on that particular day, so they may hear this information and have a part in the work set forth. Then try to hold them for your school on and on.

8. Let workers from the stronger churches go afield to the weaker churches and help them to get organized for the program and also aid them in getting their schools organized and fixed for the hard times that come in the winter months. If all will work together we can make this a great time for rallying all our forces in the church program and start a great revival of soul-winning in all our churches.

## PART NO. E IN THE STATE MISSION PROGRAM

On account of an error in the printing of this article for the program, the printer having left out one verse of the poem, we are printing it in full here—"The Volunteer State":

- T—Stands for Tennessee, the Volunteer state,  
With a million lost souls that may be too late  
To be saved from sin and a terrible doom,  
Unless we hurry with the gospel and win them real soon.
- E—Means evangelism through the gospel plan,  
And this must be done at once if we can;  
If the churches will respond with a liberal gift,  
The program now on will be given a lift.
- N—Stands for numbers in our state who are lost,  
And these must be won at whatever the cost;  
It takes money and men to make effective our work;  
Every one should help and nobody shirk.
- N—This N stands for neither excuse nor alibi,  
But for a nobler band of workers who say, "Here am I";  
Send me into the destitute sections of Tennessee,  
And bury me, if necessary, in the mountains where no one can see.
- E—Means extension of our program statewide,  
To the city, to the village and to the rural countryside;  
From the centers we go with a message of Christ's word,  
Until our churches, state over, shall exalt our dear Lord.
- S—Sends the gospel where the volunteers cannot go,  
For it stands for the paid workers who make a great show;  
They work with the town churches and country alike—  
Sometimes to their engagements they have to hike.
- S—Also means success in our program statewide,  
If we work in the open and nobody hide;  
Volunteers, men, women and young people, too,  
With Dr. Bryan to lead us the whole year through.
- E—Stands for our Executive Board of our state convention,  
Who use every agency for the gospel extension;  
Teaching, winning and enlisting every one  
In the program of the commission given by God's Son.
- E—Means enthusiasm with which we go to our task,  
Doing whatsoever our leaders may ask;  
A vision of God and a world in sin,  
We lay ourselves out this good state to win.



Mr. W. G. Wade of Chattanooga writes concerning the city-wide training school for that city: "I hope you will please pardon me for not writing you before this about our training school, but I have been so busy I simply neglected getting down to it. However, I am giving below a list of classes that have been selected by the executive committee of our superintendents' council: First Part Manual, Second Part Manual, Cradle Roll and Beginners, Primary, Juniors, Intermediates, Young People and Adults, Evangelism, Growing a Church, Teachers That Teach, Building a Standard Sunday School, Organized Classes. As I told you in a previous letter, we are making plans for one of the biggest schools we have ever had, and I think the spirit that has been manifested by our superintendents is highly commendable, for each one has expressed a desire that we use as many local teachers as possible in order to permit the state workers to carry on in other parts of the state during that week."

Swan Haworth writes from Grainger County: "Am sending in my reports for last week. We had a good class at Head of Richland, but I think it is one of the most peculiar situations I have ever been in. There are three churches in that section, all in sight of each other. The Sunday school at the Richland church is really run by people from the other churches. Their own church members do not take very much interest in the work. About three or four families of the church attend the services. On Friday night we had close to a hundred in the class and only six of them members of that church. Ten took the examination, and not a one of them a member of the Richland church. However, we did succeed in getting some very definite things done which I believe will help them in taking a new start. We took a religious census and got the list of possibilities. We found some church members that had not been inside of the church building for thirty-five years. We graded the Sunday school and elected the necessary teachers. We also installed the six-point record system. By the way, you sent Mr. Pate at Lea's Springs two orders of record material. I got one of the orders and left it with the Head of Richland Church. There are eight teachers' class books and one hundred class envelopes. Please transfer them from Mrs. Pate's account and charge them to Mr. Thomas Cantwell, Rutledge. I attended the Sunday school convention of Midland Association Saturday. We had a fine meeting and a large attendance. The convention voted to ask our department for a worker in the association next summer. They seem very anxious for the work. Sam Knisley is doing a great deal of work for that association. He is certainly due a lot of praise for the volunteer work he is doing."

#### B. Y. P. U. NOTES

Miss Mertie Johnson of Athens writes for books for a training school and we are expecting a fine report later.

Miss Grace Oliphant sends her program for the association B. Y. P. U. which meets with Idlewild Church on September 29th at 2 p.m. The program is unique, but interesting and will prove very helpful if properly carried out.

We are urging that our young people help to put on the Sunday school program on State Mission day and co-operate in securing a large offering to State Missions for the support of our own department work. Heretofore we have tried to get out a separate program for the B. Y. P. U., but it has been observed so little we are not asking the B. Y. P. U.'s to put on a separate program, but to co-operate with the Sunday

school forces in making this the biggest and best that we have ever had.

Frank Collins reports a splendid B. Y. P. U. school with Round Lick Church, Watertown, last week. Splendid attendance and a large number taking the test. Frank always puts it over. He is with Union Ridge this week teaching both a B. Y. P. U. and Sunday School class—a double header.

Memphis keeps sending in awards from the big training school put on last week. We have around 1,100 awards already from that one school. We are waiting the local write-up for this school, as we do not want to spoil a good story with what little we know about it. It was one of the biggest we have ever seen put on with 1,500 enrolled and not a single paid teacher on the program, and the total cost to the B. Y. P. U.'s was only \$2.00.

We are at work now on a series of group meeting programs for 1930. These will be based on the general program of the year and will center around the following topics:

January—Basis of Growth a Goal of Excellence. February, Growing through Daily Bible Readings. March, Growing through Study. There will be four programs covering these three general topics to be used for the month of March in the four groups.

April—Growing through Giving. May, Growing through Decision (Life Work). June, Growing through Fellowship. Programs based upon these topics will be prepared for the June group meetings.

July—Growing through Expression. August, Growing through Soul-Winning. September, Growing through Enlargement. Topics based upon these general principles will be the theme for September group meetings.

October—Growing through Efficiency. November, Growing through Loyalty. December, Growing through World-Wide Missions. December meetings will deal with world-wide missions beginning at home.

Let all get ready for these group meetings and please do not allow your leaders to put on their meetings any month except the last in every quarter, as this will conflict with the Sunday school and laymen, and then it will grow common if you have too many meetings.

#### LAYMEN'S NOTES

Men, get ready for your group meetings in November. We would like to get all our associations organized into brotherhoods during that month if possible and get started on a great unifying program for the winter months. The long nights of the winter will be a fine chance to make our brotherhood meetings interesting and helpful.

We have just attended a number of the district associations and had a part in the discussions of the various phases of the denominational work. It has been very outstanding in the programs everywhere that the men's work has no chance, or at most a very poor showing, in all these meetings. We would not criticize the other work, for we believe in it all, but we do believe that it is wrong to give the best hour to the women who are already organized and doing great work and push the men off to the tail end of the program after all the men have gone home and the moderator pressing for every minute of time. There has not been a single exception in all the meetings we have attended that the women did not have a good full hour to put on their work with demonstrations and anything else they wanted, and the men all boosted and bragged on them (and they deserve it all), but the men had no show, and every suggestion concerning the men was that

they would not do anything and would not give. When will they ever learn to give and learn to do so long as we give them no showing?

The Sunday school had a good hour and was well received everywhere and much time given to the discussion, but the laymen's work was scarcely thought of. The B. Y. P. U. also had a fine hearing, and every one talked about what our churches will be when the young people get to be the leaders, but what are we going to do with the men we have on our hands at present? Are we to push them aside and give them no instruction just because they have never been organized and trained to be interested in the work? Who is to blame for this? The other lines of work have had the center of the stage for years, and the men have never been given a program even until now. What have we for the men? Not a paid worker in the state to promote the men's work! Not a single piece of literature for their programs except a few little suggestions sent out from the Tullahoma office. Not a single magazine nor a paper of any kind advertising nor advocating laymen's activities. In fact, not a single outline for the plan of organization nor work except a few little tracts written by amateurs who never had any special experience in this work.

Then, pray tell me, how can we expect the men to be wide awake when they have never had a showing? The women have their books, their magazines, their programs and a large organization of paid workers to promote the work and time to do it. The Sunday school and B. Y. P. U. also have the same and the Sunday School Board with its unlimited resources back of their activities; but what have we for the men? Let our people stop for a minute and think a little, and they will have a different attitude toward the men?

Go to the church, and who directs the policies of the church? Whom does the pastor consult when he wants anything done? Does he go to the man or his wife? I have seen the preacher, many times, pass right by the man who furnishes the money that the wife gives and consult his wife about things that the man

should do and direct and never pay any attention to the man. How will we ever get men interested when this goes on? I am not against the other work, for I am trying my best to promote two of these lines, but I do think it is unfair to constantly criticize men for not lining up in a work that they have no voice in planning nor any tangible program. Oh, but you say, why do the men not get into the Sunday school and serve in the regular activities of the church? I say, Why do not the women and the young people do the same thing? But you say, The women have their special work that cannot be done in the mixed congregation. I say, Why do they demand equal rights with the men in all the regular meetings, and why should their work be given a full best hour before the mixed congregation? Now let us think soberly about all this.

Give the women every encouragement you can, and give the young people every advantage possible, for they deserve and need it, but let's think that men have some rights also. They cannot meet on week days for study and prayer like the women, for their time belongs to some one else during eight hours of the day. Let us make a program for men that will fit into their lives and give them a showing and quit kicking them aside with the suggestion that they won't do this and that. Let's take them into our confidence and help them to become interested in all lines of the denominational and church work. Let's consult them before the programs are all made. Let's give them a voice in making the programs and some consideration in the program, and then depend upon them to help carry it out. It has been demonstrated that men will serve if they are given a half chance.

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## WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ----- Mrs. J. T. Egan, 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.

### A CORRECTION

The Holston W. M. U. quarterly meeting will be held with Chenquippin Grove, October 4th. This announcement is being made because a mistake was made in the report of the last meeting.

### MIDDLE TENNESSEE W. M. U., CLARKSVILLE, OCTOBER 2

#### 10:00—Morning

"Holding Forth the Words of Life."  
 Hymn.  
 Welcome, Mrs. Elmer Winn.  
 Response, Mrs. F. C. McConnell, Murfreesboro.

Devotional, Mrs. W. F. Powell, Nashville.  
 Solo.

"Holding Forth the Words of Life by the Margaret Fund," Mrs. Sam Smith, Knoxville.

Through Mission Study, Mrs. Austin Crouch.

"As I Saw the Word of Life Held Forth on Foreign Fields," Mrs. Norman Smith.

Address, Mrs. R. L. Harris, State President.

Prayer.

Luncheon.

Hymn; Business; Reports of Superintendents.

Conference on Standard of Excellence, Miss Northington.

"Holding Forth the Words of Life as Good Stewards," Mrs. J. Frank Seiler.

Address, Dr. John L. Hill.

Solo.

Closing devotional, Mrs. W. F. Powell.

### Young People's Program, Clarksville, October 2

#### 7:30—Evening

"Holding Forth the Words of Life."  
 "A Moving Picture."

Hymn, "We've a Story to Tell to the Nations."

Devotional, "The Plot: The Great Commission," Tennessee College Y. W. A.

Prayer.

Our Juveniles: (1) Selections from "Forward Steps," Springfield Junior G. A.. (2) Song, Clarksville Sunbeams. (3) Report of Ridgecrest Boy's Camp, Lewisburg R. A.

"Our Press Agents: Our Denominational Periodicals," Nashville Y. W. A.

Special music.

"The Stars: Our Missionaries," address by Dr. O. P. Maddox, Brazil.

Closing prayer.

### WEST TENNESSEE W. M. U., MILAN, OCTOBER 4

#### 9:00—Morning

Conference Period: Superintendents, Miss Mary Northington; Young People's Leaders, Miss Victoria Logan.

Opening song, "The Kingdom Is Coming."

Prayer, Rev. Henry Huey.

Devotional, "Holding Forth the Word of Life," Miss Margaret Buchanan.

Prayer, Mrs. G. M. Savage.

Repeating Watchword.

Greeting, Miss Essie Rhodes.

Response, Mrs. W. C. Howell, Alamo.

Recognition of W. M. U. Family.

Recognition of Visitors.

Financial Report, Mrs. C. F. Morgan.

Reports of Superintendents.

Open Conference, Standard of Excellence, Miss Mary Northington.

"The Window," Miss Victoria Logan.

Importance of W. M. U. Literature, Mrs. R. L. Harris.

"Our Thirteen-Year-Old Daughter—The Margaret Fund," Mrs. Sam Smith.

Special music.

Offering for the Medling children.  
 Message, Mrs. W. J. Cox.

Announcements.

#### Afternoon

Song, "Wonderful Words of Life."  
 "Holding Forth the Word of Life"

through: Mission Study, Mrs. W. M. McMurray; Stewardship, Mrs. J. Frank Seiler; Personal Service, Mrs. Chas. M. Thompson.

Song.

Report of Committees.

Consecration Service, Mrs. Floyd Ingram.

Adjournment.

### Young People's Program—October 4 7:30—Evening

Song, "O Zion Haste."

Devotional.

Address of welcome.

Response.

Special music, Union University College Y. W. A.

Message, "The Quest for Life's Excellences," Mrs. W. J. Cox.

### STATE Y. W. A. HOUSE PARTY, TENNESSEE COLLEGE

#### By Jane Henderson, Nashville

"The song is ended, but the melody lingers on"—the house party is over, but the memory will linger on in the hearts of the ninety-six Y. W. A. girls whose happy privilege it was to be there at beautiful Tennessee College in Murfreesboro for our second annual Y. W. A. house party, August 31st to September 2nd.

We shall always be grateful to Dr. Atwood and those who made it possible for us to have two and a half days of such wonderful fellowship together, and happy days they were!

Miss Victoria Logan, our state young people's leader, was the director of the occasion, and there was nothing left undone that would contribute to the comfort and happiness of each girl present.

The program began with a sumptuous dinner at six o'clock Saturday evening, to which every girl did full justice, for many of them had traveled many miles just to be there for a few hours.

After dinner the remainder of the evening was given over to stunts and other forms of entertainment, and then just before retiring we gathered together for a quiet hour of prayer and fellowship with Him, at which time Mrs. W. F. Powell talked to us, using Isaiah 45:2, 3. She brought out in such a beautiful way the necessity and importance of prayer and the result of prayer.

At 7:30 Sunday morning we gathered for morning watch out under the trees on the beautiful campus, and as we sat there with the blue sky above and the morning sunlight falling in shafts through the trees one could imagine being in a great cathedral with the sunlight coming through enormous stained-glass windows.

Miss Cornelia Rollow led these early morning services each day with a message (so typical of Cornelia) that stirred the soul of every girl, and I dare say there wasn't a girl present who did not resolve deep down in her heart to practice her religion more consistently than she had been doing heretofore.

The Sunday school hour was spent in the big auditorium of the college, with Mrs. Powell teaching the regular Sunday school lesson, which was thoroughly enjoyed. Mrs. Powell, from her understanding heart, said things—just the right things—that Y. W. A. girls need, and as one girl expressed it, "She told us things that I had been thinking about a long time and hadn't told a soul."

After Sunday school we went in a body to attend the church service at the First Baptist Church and heard a marvelous sermon by Mr. McConnell, the pastor.

Most of the afternoon was spent in resting, but at five o'clock we gathered on the steps of the college for our vesper service, led by Miss Harriett King, who told us many things about "House Beautiful," the W. M. U. Training School at Louisville. The message was very inspiring.

At eight o'clock we went again to the church, at which time the whole evening service was turned over to the Y. W. A.'s. Dr. John L. Hill was the speaker, and his subject was, "A Model of Service," and he told in such a realistic way the story of Mary of Bethany and her alabaster box that it seemed as though the whole story was being enacted right before our eyes, and I am sure that all who heard that message will never forget it.

Monday was busily spent in conferences, recreation, tennis, baseball, etc., preceded in the early morning by a wonderful address by Miss Mary Northington, who briefly told of the wonderful work done by some of the women of the Bible and pleaded with the girls to do more in our great organization to help carry the burden of those already overloaded.

Soon after lunch car load after car load slowly wended its way around the lovely driveway of beautiful Tennessee College and on over the highway toward home, leaving behind a beautiful memory that, like a melody, lingered on.

### STATE G. A. HOUSE PARTY, TENNESSEE COLLEGE

#### By Victoria Logan

The second state G. A. house party was held at Tennessee College, August 28-31. Eighty-eight fine intermediate and junior G. A. girls gathered for this happy occasion from all parts of the state. Dr. Atwood, president of the college, and all others connected with the college did all in their power to make us happy during our stay there. The nice buildings and beautiful campus lend themselves especially for an affair of this kind, and the entire place is turned over to us during this time.

The program consisted of early morning watch services conducted in a most beautiful way by Mrs. C. D. Creasman, bringing to us a message each time about our G. A. star ideals. The morning was given over to mission study classes, taught by Miss Harriett King of China and Miss Kellie Hix of Shelbyville; then a conference period led by Miss Victoria Logan. The afternoons were devoted to recreation of different kinds—i. e., a treasure hunt, tennis, baseball; one afternoon the ladies of the W. M. S. of the First Baptist Church took the girls for a delightful drive over the city.

Stunt night was thoroughly enjoyed, with the Columbia girls carrying off the prize for presenting the best stunt, Springfield Junior G. A. won second honors. All organizations presented splendid stunts, and the judges had a very difficult time trying to decide which one was the best.

Mrs. C. D. Creasman brought us a splendid message on the last evening. After breakfast Saturday morning, just before we left for our homes, we gathered in the parlors and unanimously voted to have another house party next year; and then, forming a circle around the room, we sang, "Blest be the tie that binds," and our camp closed with a prayer of thanksgiving to our Heavenly Father for His many blessings to us. The girls all left happy, having thoroughly enjoyed this time of fellowship, study, play, and worship together.

### THE HOLY LAND

(Mrs. F. Norman Smith and Mrs. Austin Peay of Clarksville have written to us about their trip through the Holy Land. Mrs. Ryland Knight, who

is in the same party, has promised an article on Jerusalem.)

#### By Mrs. F. N. Smith

Our trip through Syria and Palestine was made in cars. We were in a seven-passenger Chandler sedan. Our chauffeur was an American Christian who was born in Bethlehem and had lived there all his life. He was a nice, clean young man and knew his country well and was very helpful to us in understanding the points of interest. Our family of four used this car throughout the trip, with Dr. R. B. Downer, professor of Hebrew in a Baptist seminary, Kansas City, Mo., as a welcome companion. Dr. Downer's knowledge of the Bible and history was exceedingly helpful to us. When he disagreed with our guide in regard to location and facts, we believed Dr. Downer.

We were traveling with Dr. J. J. Wicker of Richmond, Va. Dr. and Mrs. Ryland Knight of St. Louis, Mo., and Mrs. Austin Peay of Clarksville are members of our party of thirty-two.

Palestine is a land of thrilling interest such as no other country can claim. Our trip through the Holy Land has been a very wonderful experience for us. Our first stop in Palestine was at Joppa where we left the boat for a day and visited Dorcas' tomb and fountain and the church of St. James. A wonderful view of the country was possible from the tower of this church. We visited Telaviv, the Jewish Zionist city, near-by.

We left our ship, after having been on it four weeks, at Beirut, Syria. Here we saw some of the Near East Relief work which has certainly been worth every dollar that American Christians have put into it. Also went over the great American University there. This university is doing a fine work; it is furnishing teachers for nearly all this part of the world. We met a number of young people during our trip through Syria and Palestine who had attended this university, and all spoke good English and were of the better class of people.

At Baalbek we saw the colossal ruins of the Temple of the Sun. In Damascus, the oldest city in the world, we were principally interested in the "Street called Straight," because of its Biblical connection with Saul and Ananias. We also saw the home of Judas where Saul staid and saw the home of Naaman the leper. We had crossed Paul's path several times in our trip through the Mediterranean as he was on his missionary journeys and when shipwrecked at Malta on his way to Rome. We stood on Mars Hill in Athens where he preached, and while all stood in reverent silence Dr. Wicker read Paul's sermon to us. Having visited the Acropolis and having seen the many statues and temples to gods, we could better appreciate Paul's feelings and his sermon.

Our first night in Palestine was spent in Tiberias by the Sea of Galilee. We had a boat ride on this sea by moonlight. This sea so hallowed with memories of Jesus the last three years of his life was a splendid introduction for us to the land where he lived and worked, wrought miracles and where he gave his life for us that we might live.

The ruined cities around this lake—Capernaum, Bethsaida and Chorazin—all show prophecy fulfilled. The synagogue at Capernaum has been partly rebuilt. The carvings on the stone of David's and Solomon's seals and the cup of manna show that it was a Jewish synagogue. We saw the ruins of the house of Simon Peter and the mosaic floor. Near here is Safed, "the city set on a hill that cannot be hid." It was on or near this Sea of Galilee that Christ called his disciples. We saw the fishermen with their nets, and all Christ's teachings round about here will be more real to us because of our visit. Close at hand is the mountain where He fed the five thousand. We also



saw Magdala, the home of Mary Magdalene. On our way to Nazareth from here we passed the Horns of Hattin. It was on this mountain side that Christ preached that wonderful sermon in Matthew 5, 6 and 7. We also passed through Cana of Galilee where the first miracle was performed. We spent two days at Nazareth where He spent His boyhood and young manhood. We were fortunate in being here on Sunday. We attended the Baptist Mission church here. At 9:30 there was an Arabic service, with a native Christian layman making the talk; then at 10:30 Dr. Ryland Knight of St. Louis preached a fine sermon on the prayer life of Jesus. We enjoyed both services. The missionary here, Rev. M. S. Musa, died last August. His wife is carrying on the work and is doing it in a splendid way, with the help of her children. I talked with her. She says they have thirty members of the church who live in or near Nazareth and fifteen who live away. They have a fine Sunday school each Sunday at 1:30, in which are enrolled sixty boys and sixty girls. Mrs. Musa's twelve-year-old son, Renyk, teaches a class of twenty boys. He is a fine young lad. The older boy has been going to school at Safed, a Scotch college. He plays the organ, and often he fills the pulpit when they have no one else to do it. Mrs. Musa can also play the organ. She has a class of twelve Christian women who study the Bible regularly, and another class which is open to all women on Thursday. She has fifty and over in this class. The church was built by funds from Mr. and Mrs. Bottoms of Texas. There was a debt of \$200 on the church, and four Baptist laymen in our party paid it. Mrs. Musa is a sweet-faced, earnest Christian woman; she looks like a Madonna.

We drove to the top of Mount Tabor, thought by some to be the mount of transfiguration. Mount Hermon I believe to be the mount of transfiguration, for it is so much nearer Caesarea Philippi where Christ was staying at the time. We first saw the snow-covered peaks of Mount Hermon on our way from Baalbek to Damascus, and we could see it from many different places throughout our trip, as it is the highest peak in the country. From the top of Mount Tabor we had a wonderful view of Palestine and could get a good idea of the land. Tabor rises out of the plain of Esdraelon and is 1,900 feet above sea level. "Toward the west we saw Mount Carmel running its long ridge down the south of the Esdraelon plain, from the site of Elijah's sacrifice to the Mediterranean Sea at Haifa. To the east we could see far across the Jordan valley into Gilead. Northward we looked across the hills to the Sea of Galilee, the Lebanons, and the white dome of Hermon in the distance. Southward we could see far down into central Ephraim, well on toward the mountains that are about Jerusalem. The view swept practically the whole range of Palestine, from Judea to Hermon, and from Gilead to the Great Sea."

Only five and a half miles away Nazareth is nestled among the hills, so whether Christ was transfigured on Mount Tabor or Mount Hermon, he certainly must have climbed Mount Tabor, for we know that he often went up on mountains for meditation and prayer. Near by Nazareth is the Mount of Precipitation, down which Christ's enemies tried to cast Him, but He slipped away.

Sunday afternoon we saw the sunset and had a short evening service from another hill back of Nazareth. We saw one thing in Nazareth which we are certain was in existence at the time of Christ—that was Mary's well. This is the well where Mary and Jesus went for their drinking water. Then, too, we saw the synagogue that must have been on the same spot where Jesus taught during his life time and from which He was rejected. We were shown in the

church of the Anunciation and the church of Nutrition, erected over the supposed site of Joseph's carpenter shop. While these places may or may not be on the right spots, we know that Jesus walked the streets of Nazareth and climbed the hills which surround the city, and it was a great inspiration and privilege for us to follow His example.

From Nazareth we drove over to Haifa and spent the night on top of Mount Carmel where Elijah offered the acceptable sacrifice and defeated and slew the 450 prophets of Baal. From the side of this mountain flows the brook Kishon which ran red with blood of these slain prophets.

The drive from Haifa back to Nazareth and on through Galilee was very beautiful. The plain of Esdraelon is very fertile and well cultivated. Much of this land has been bought by the Jews, and there are numbers of Zionist communities. There were many fig and olive groves, and much wheat was being cut and threshed. There were also fields of maize and many vineyards.

The Samaritan country is not near so fertile or so beautiful as Galilee. All of Palestine is hills and valleys and much of it very stony. After seeing it we can understand why Christ so often spoke of stones and stony ground. We visited the ruins of Samaria, saw the foundation and lower walls of Herod's palace, and the remains of his amphitheater. We had lunch at Shechem where there are twenty-five Samaritan families, about 180 people—all that remain of that race.

We passed the twin mountains of Gerizim and Ebal, where Joshua pledged the people to Jehovah's service. We saw Jacob's well and Joseph's tomb and went past old sites renowned in the earliest days of the Hebrew conquest—Shiloh, Bethel, Mizpah and Ramon. We also passed Dothan where Joseph was sold by his brethren. Near by we saw shepherds with their flocks of sheep grazing the hillsides. We saw thousands of sheep and thousands of donkeys and hundreds of camels in our trip through Palestine. We had our breakfast on Mount Carmel, in upper Galilee, that morning; our lunch at Shechem, in Samaria; and that night we had dinner at Jerusalem, in Judea. This land which has meant so much to us and to the whole world is very small in area, but there are as many kinds of climate and landscapes as you would expect to find on a continent. We were sweltering in heat from the Dead Sea while we looked across the country to snow-capped Hermon, from thirteen hundred feet below sea level to nine thousand feet above. Marvelous country is this which produced our Bible, our great heroes, and our Lord and Master, Jesus Christ!

#### THE BIBLE AND THE HOLY LAND

By Mrs. Austin Peay

The Bible can never be the same after one has visited the Holy Land. Places in the lives of prophets, priests and kings of old and scenes of the miracles and the teachings of Mary become realities. Joseph and Mary journey from Jerusalem to Bethlehem where Christ was born, and we think of it as a real journey. In truth, it is less than six miles, and Bethlehem is in sight of Jerusalem. The journey of the man who fell among thieves seemed a long one, yet Jericho is only fifteen miles from Jerusalem. In fact, the whole area of Palestine where Christ lived and taught and died—this land of Canaan, this promised land of the Israelites, this Holy Land of the Crusaders—is only one hundred and fifty miles long and seventy to a hundred miles wide. And that is the fact that has impressed me most in all this travel and increased my faith. He lived and taught and worked in this little area two thousand years ago, yet today He is worshipped in

every country of the earth, and His name is proclaimed in every language as the Most High God. To me it is the strongest argument we can give for His divinity.

Though the Old Bible describes this as a "land flowing with milk and honey," we think of it in the present as a country desolate and barren. It is a land without trees in any number, yet the few that are here are beautiful. Nothing remains pictured on my mind's eye more lovely than the tall cypress trees around Nazareth and the lovely soft green of the olive trees.

The country is hilly, yes, mountainous. Nothing could be more beautiful than the garden of Syria looking down from the Lebanon mountains, or the garden of Damascus seen from the anti-Lebanon range, or the valley of the Jordan as we drove over the hills of Galilee. These valleys are fertile and exquisitely cultivated in small plots which from a distance look like lovely patch-work quilts of green and yellow in their pasture lands and grains. Everywhere there are herds and flocks, always with the picturesque old shepherd in his long robes and turbaned head sounding his queer call. The quaint old wells are here, too, and a lovely picture it is at eventide to see the flocks following the shepherd to this watering place. Then in the distance one can hear the musical tinkle of bells and see the long train of camels, each wearing his bell and amulet of blue beads, slowly wending its way. Over all is the exquisitely blue dome of the Syrian sky. One would expect at this season of the year, July, to find intense heat in these countries, but this has been an unusual season. The sun is hot, but just step into the shade or let the sun drop below the horizon and it is delightfully cool.

July is just the time to see one very interesting thing here—the threshing floors. They have not changed since the time of Christ, nor have any of the tools of agriculture. It is all as primitive as if hundreds of years of progress had not passed in the West. The grain is cut with the old-fashioned sickle and is brought from miles around to one flat field and piled in huge stacks. A little is spread around the stack and is trodden out by an ox hitched to a small flat board about two by three feet on which a woman rides to give it weight. (And let me say here: the women are still the burden-bearers of this country.) Round and round she goes, adding the grain under the board until finally it is all separated from the straw. Then it is sifted by hand and the chaff blown away. The straw is spread around and the grain is piled in the center like a huge ant hill. The ox wears no bridle or halter, obeying the Old Testament command, "Muzzle not the ox when he treadeth out the corn."

The vineyards, too, are interesting. The hills for many miles are covered with grapevines, but these are not trained up on trellises as ours are. They are planted on terraces, growing flat on the ground, and are propped up on sticks only high enough to let the air through to the grapes. The fruits in this country are wonderful in quality and variety. The markets and streets are crowded with vendors selling plums, pears, peaches, apples, apricots, figs, bananas, grapes and melons. Many of the lands have dividing fences made of hedges of cactus, and at this season they are in full fruit. This is sold in quantities, but seems to be eaten chiefly by the poorer people, and their name is legion. After going through the cities, especially Damascus and Jerusalem, one can readily understand why Christ "had compassion" on them. It is a stony heart, indeed, which is not touched by their condition. Such poverty, filth and ignorance is beyond imagination unless seen.

Only one-fifth of the tillable land of Palestine is cultivated, yet there is a long coastal plain which is fertile

and well watered. However, there are large tracts of land rock and barren which cannot be reclaimed. I do not say the following in behalf of the Zionist movement, only in justice to it. Wherever the Jewish colonists have come they have taken rich lands, irrigated them, cultivated by modern methods and begun reforestation. The Arabs have a strong feeling against these Jews. But no contrast could be more striking than a clean, up-to-date Jewish town and the filthy mud huts and tents of the Arabs. The late World War is responsible for many changes, but certainly nowhere more than in these countries. Good roads are everywhere. Our entire trip in Syria and Palestine has been made in automobiles over excellent roads, some of them asphalt. Since the war the women are wearing thinner veils, many of them discarding them altogether. If the present rate of progress continues, ten years from now the old Palestine will be no more. Hundreds of tourists and devout pilgrims come every year to this Holy Land to see the places made sacred by the actual presence of our Lord. Many of these spots are covered with churches or monasteries and are disappointing because they are not as we imagined them. But at least we know that we are near where He taught and wrought. It is a privilege and an inspiration to have been here, and we can go away and back home feeling that we can more nearly walk with Him.

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## AMONG THE BRETHREN

### By FLEETWOOD BALL

F. F. Brown of the First Church, Knoxville, is assisting Richard N. Owen and the First Church, Elizabethton in a gracious revival.

The church at Alamogordo, New Mex., loses its pastor, W. C. Taggart, who lately resigned after five and a half years of eventful service.

L. M. Tyler of Osyka, Miss., has accepted a call to the church at Roseland, La., and moved on the field and took up the work September 1st.

Effective September 1st, James S. Day, Jr., resigned as pastor at Sebring, Fla., to accept a call to the First Church, Punta Gorda, Fla.

Effective September 1st, Spurgeon Wingo, a former Tennessean, resigned as pastor of the church at Bernice, La. His plans have not been disclosed.

W. H. Horn of Monetta, Ark., was lately assisted in a revival there by A. W. Reeves of the First Church, Jonesboro, Ark., resulting in 67 additions.

J. S. Graham has resigned as pastor at Lockhart, S. C., and asked the church to release him by October 1st. The church asks him to remain until January.

M. Dow Mooney has resigned as music and educational director of the First Church, Corsicana, Texas, to return to the duties of an evangelistic singer.

The First Church, Key West, Fla., has called M. Jamerson of Compostella Heights Church, Norfolk, Va., and he has accepted. He is no stranger in Florida.

It is announced that Clover Creek Church, at Medon, has recalled its former pastor, L. B. Cobb of Lyon, Miss. We covet a man of his gifts for Tennessee.

Ben Cox of Central Church, Memphis, is delivering to his people a series of doctrinal sermons, his subject last Sunday being "What Is a New Testament Church?"

After serving nine eventful years as pastor of Emmanuel Church, Houston, Texas, J. H. Ellis has resigned. He is planning a trip to the Holy Land next spring.

Prospect Church, Hollow Rock, C. C. Sledd, pastor, is now worshipping in its new \$6,000 brick house, though it is not quite finished. It is a thing of beauty and convenience.

The First Church, Sulphur Springs, Texas, secures as pastor H. R. Long, who resigned as pastor of the First Church, Dennison, Texas, after serving there more than eight years.

Strother Campbell of Norfolk, Va., has accepted a call to the care of the First Church, Tallahassee, Fla., succeeding Bunyan Stephens, who recently went to the First Church, Rome, Ga.

J. R. G. Hewlett of Charleston, Miss., has just closed meetings at Bruce, Wayside and Crowder churches in Mississippi, resulting in 15 additions at Bruce, 10 at Wayside, and 10 at Crowder.

G. M. Workman of Shawnee, Okla., lately assisted J. M. Burrows in a revival at Roosevelt, Okla., resulting in 60 additions, 45 by baptism. Brother Workman was invited to return next year.

William G. Everson, pastor of the First Church, Muncie, Ind., has been appointed adjutant-general of Indiana by Gov. Harry G. Leslie. He will retain his position as pastor while serving the state.

J. H. Turner, who three months ago became pastor at Alamo and Bells, has just closed a revival at Alamo, doing the preaching. There were 12 baptisms. The outlook on his field is very hopeful.

Chas. M. Curb has resigned as assistant pastor of the First Church, Enid, Okla., and will do the work of an evangelist, for which he is eminently qualified. He has been at Enid four and one-half years.

W. E. Denham has resigned the chair of New Testament in the Baptist Bible Institute and the care of Carrollton Avenue Church, New Orleans, to accept the call of Euclid Avenue Church, St. Louis, Mo.

Druid Hills Church, Atlanta, Ga., of which Louie D. Newton, editor of the Christian Index, is pastor, lately had a college night service with Morgan Blake speaking. On that Sunday there were 1,111 in Sunday school.

H. R. Holcomb of Tupelo, Miss., and Singer D. Curtis Hall of Philadelphia, Miss., lately assisted A. M. Overton in a revival at Baldwin, Miss., which at last account had resulted in 27 additions, most of them for baptism.

Harry Leland Martin of Lexington, Miss., is assisting W. C. Skinner and the church at Grand Junction in a revival which began Wednesday night, September 11th. Singer W. P. Sides of Water Valley, Miss., has charge of the music.

Oscar L. Smith was ordained to the full work of the ministry on Sunday afternoon, September 1st, at Chalk Level Church, T. M. Boyd of Bruceton, pastor. The sermon was delivered by J. B. Alexander of Bruceton, and it was timely and good.

W. H. Barton of the First Church, Tusculumbia, Ala., supplied the pulpit of Prescott Memorial Church, Memphis, with great acceptability last Sunday at both hours. He is a son of A. J. Barton of Nashville, and is a chip off the old block.

W. D. Powell of Louisville, Ky., lately held a meeting at Duck Hill, Miss., where his son-in-law, H. M. Harris, is pastor. There were 25 additions, 16 for baptism. Brother Powell has three daughters who married Baptist preachers. He is 75 years old.

Evangelist Sam Raborn of Waco, Texas, and Singer P. A. Stockton lately held a meeting in the Second Church, Eldorado, Ark., J. M. Gibbs, pastor, resulting in 116 professions and 85 additions. Brother Raborn went to Rupert, W. Va., for a revival.

J. A. McMillan of Wake Forest, N. C., has accepted the care of Mills Home Church, Thomasville, N. C., resigning as Alumni Secretary of Wake Forest College. He will be associated with Dr. Archibald Johnson in editing the publication, Charity and Children.

LeRoy Moore of Waco, Texas, has been elected educational and financial director of the First Church, Nashville, effective October 1st. Since receiving his master's degree in Baylor University, he has been engaged in this type of work in the University church, Waco.

Floyd W. Huckaba, who has been supplying the pulpit of Richland Church, Nashville, for the past two months, preached his last sermon Sunday before returning to his studies as a senior in Simmons University, Abilene, Texas. He is a son of O. F. Huckaba, pastor of North Edgefield Church, Nashville.

### By THE EDITOR

Pastor Byron Smith of Broadway Church, Knoxville, celebrated his first anniversary August 8th.

Dr. John R. Sampey will be formally installed as president of Southern Seminary, Louisville, Ky., on September 17.

Dr. John R. Hobbs, of First Church, Birmingham, Ala., has declined the call to the First Church of Eldorado, Ark.

B. B. Brooks of Newport writes that he would like to get in touch with some churches needing supply pastor or meetings.

Brother L. B. Cobb, of Lyon, Miss., has been called to Medon, near Jackson, but it is not known whether he will accept.

Dr. Geo. L. Hale, of Trenton, Mo., formerly of Belmont Heights, Nashville, has accepted the call of Pulaski Heights, Little Rock.

Dr. John W. Ham has concluded a city-wide revival at Cordele, Ga., and is this week beginning a meeting at Ventura, Cal.

Dr. C. O. Johnson, of Tacoma, Washington, has decided to remain where he is in spite of pressure brought to bear on him to go elsewhere.

Prof. W. E. Denham has resigned his position in the Bible Institute of New Orleans and has accepted the call of Euclid Avenue Church, St. Louis.

The Warrensburg Church has called J. L. Trent to succeed C. L. Morgan, who resigned some months ago. Brother Trent began his work with them September 1st.

Brother Walter Carruth of Riceville sent us three new subscriptions last week and says: "I think the Reflector is better than ever it has been. Sometimes I think that every issue is a little better than the one preceding."

Dr. George W. Truett is to begin a revival meeting at Meridian, Miss., September 28. Arrangements have been made to seat 4,000 and to broadcast the sermons.

Several Nashville pastors are home again after vacation trips, among them Dr. Powhatan James and Dr. Kelly White, both of whom were in Virginia during the month of August.

On July 7, James Leavell, son of Dr. J. B. Leavell, of First Church, Houston, Texas, preached his first sermon. Another preacher's son following in the footsteps of his father!

Dr. M. F. Ham is in a revival campaign in Lubbock, Texas, and interest is at a high pitch. Word comes that 7,000 people heard him in the Tabernacle there on Sunday a week ago.

Evangelist W. L. Head, of Atlanta, has just led the St. Elmo Church of Chattanooga in a revival, in which there were fifty or more conversions, with thirty-five additions to the church.

C. R. Widick of Tullahoma resigned last Sunday, his resignation effective October 1st. The church at Jonesboro has extended him a hearty and unanimous call, but his decision has not been announced.

James Moffitt, son of William A. Moffitt, former pastor at Dayton, has been elected professor of History in Southwest Baptist College, Bolivar, Mo. He received his master's degree from Duke University this year. His father is recuperating his wasted strength by a stay on Lookout Mountain.

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For further information, write the editor of the Baptist and Reflector.



Brother F. Q. Webb begins his fourth year with Salem Church, near Riceville. The church recently had Brother Sam Melton with them for a meeting in which there were a number of professions and renewals.

Dr. Ethel M. Pierce and mother, Mrs. L. M. Pierce, sailed from Vancouver the last of August for their field in Yangchow, China. A number of other missionaries went out on the same ship, the Empress of Japan. It is good to see our missionaries returning to their work.

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Dr. and Mrs. Porter Bailes are back on the field at First Church, Tyler, Texas, after a vacation trip to the far west. Seventeen were received into the church during August, six of them coming during the absence of the pastor.

Sir Wilfred Grenfell has gone to Labrador in his new boat, the Marvel. This craft is a gift of an anonymous friend for the Labrador mission. The craft will be used for a mobile hospital in northern Newfoundland and Labrador.

Nashville Baptists are busy planning for a second school of church administration to be held at First Church, September 22 to 27. Members of the committee met at a luncheon on September 6 to make final arrangements for the school.

The church at Barton's Creek has just had a protracted meeting in which the pastor, Rev. Floyd Starke, of Watertown, was assisted by Brother P. W. Carney, of Alexandria. There were about twenty-five additions to the church, seventeen for baptism, the remainder by letter.

Fifteen were added to the McKenzie Church during the recent meeting in which Rev. J. H. Oakley, of Memphis, did the preaching. At the close of the meeting the church extended a call to Brother Oakley to become its pastor, and he has accepted, beginning his work September 1st.

Patrick Henry, at the close of his will, wrote these words: "There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you could not be happy."—Word and Way.

Pastor W. T. McMahon and the Calvary Church of Chattanooga are rejoicing over the recent revival in which 105 united with the church. The house was packed at every service and a number of times people were turned away. The pastor did the preaching and the singing was led by Frank Graziadei.

Pastor J. N. Roach is happy over the recent revival in his church at Piedmont, near Jefferson City. J. L. Trent, a fellow pastor, did the preaching in the fourteen days' revival, in which there were forty-one professions of faith, many renewals and twenty-nine additions to the church.

England is gradually becoming prohibition minded. From London it is reported that advertisements for liquor have been barred from English telephone books, postoffice buildings and the covers of stamp books. Such action means a yearly loss to the government of \$100,000 in advertising revenue.—The Baptist.

The First Church of Roanoke, Va., is to have dedication week in their new building October 4 to 11. Dr. W. C. Boone is the pastor. The church has a membership of more than two thousand members and has recently completed the new building at a cost of \$430,000. The new building will seat 1,400 people in the auditorium without the use of extra chairs. The Sunday school building will accommodate twelve complete departments of 2,000 students, exclusive of the main auditorium.

Missionary W. Eugene Sallee and family have returned to China after their furlough. They sailed August 15th on the Empress of Asia. He writes asking that prayers be offered for them and their work. A splendid tract, entitled "Pray for Me," by Dr. Sallee, may be had free by writing the Foreign Mission Board at Richmond, Va.

The Heidenheimer Baptist Church of Bell County, Texas, has been greatly strengthened by a fine revival meeting in which the preaching was done by Brother Lynn Claybrook of

Memorial Church, Temple, and the singing was led by L. E. Harrell, music director of the same church. Pastor Webb writes: "Claybrook and Harrell make a great evangelistic team and are fine to work with the pastor in real constructive evangelism."

Brother B. A. Bowers writes to introduce Mrs. J. H. Dew, wife of the late beloved evangelist. He says that she "is eminently fitted for evangelistic work. She can direct music, do personal work and hold meetings with women and girls. She is a splendid pianist and her special numbers are helpful and attractive. She could be has as pastor's elper for six months in the year. Her address is Ridgecrest, N. C." We are glad to pass on this word on behalf of a worthy servant of the Lord.

### SUNDAY SCHOOL ATTENDANCE, SEPTEMBER 1, 1929

Memphis, First	736
Memphis, Temple	588
Memphis, Union Avenue	512
Johnson City, Central	443
Memphis, LaBelle	410
Monterey	345

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No. of Boxes	Cost per Box	Sells for	Cost You	Profit
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50	55c	50.00	27.50	22.50
100	50c	100.00	50.00	50.00

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We pay the carrying charge if order is paid in full.

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## NEWS BULLETIN

(From page 8.)

## DESTITUTION FOUND AT OUR DOORS

By Claude E. Sprague

Within five miles of the courthouse in Chattanooga, at the foot of Signal Mountain, a community was found where for several years very little religious effort had been put forth. But for the good leadership of a Methodist brother who was conducting a fairly good Sunday school in the Baptist meeting house (which cost perhaps \$3,000), the community would have been in almost total destitution.

The Baptist organization consisted of thirteen members, only about six living in the community. People outside the church were largely responsible for the fact that the monthly notes were fairly well kept up.

Having been asked by the moderator of our association to hold a meeting at that place, I began on Monday, August 12th, closing Sunday night, August 25th, with thirty additions to the church and about forty converts. Among the additions were some good substantial people in the community, along with many fine young people.

The Brainerd Baptist Church, of which I am pastor, will foster this work until it has been established. Thursday night our young people will organize the B. Y. P. U.'s for all departments.

The field is truly white unto harvest. Much could be accomplished if our well-organized churches would only spread out and take in these places. Such work not only brings a blessing to those we reach and help, but this is the thing that brings blessing and joy to the doers. Jesus said: "Herein is my Father glorified that ye bear much fruit."

## MARION, KENTUCKY, REVIVED

The revival meeting at Marion closed Sunday. The pastor did the preaching and had the assistance of Mr. Floyd Montgomery as leader of the song service. The attendance at all services was large, both afternoon and night. During the meeting 18 professed faith in Christ, and 15 of the number united with the church. Eleven came by letter. This makes a total of 47 additions in the first two months of the present pastorate.

## DR. PALMER BACK HOME

Word was received last week that Dr. Ray Palmer has returned to his home in Washington City after a long visit in San Francisco where he was called by the serious illness of his son, John. He will re-enter his evangelistic work and is also open to do supply work for pastors needing his services. One of his finest messages is on "Shall the Saloon Come Back? or, The Great Red Dragon." We could wish that the message might be delivered in every church house in all the land. We are glad to learn that his son has recovered.

## AFTERMATH OF BAPTIST BIBLE INSTITUTE APPEAL IN MISSISSIPPI

By W. W. Hamilton

A happy incident coming as an aftermath of the Emergency Appeal of the Baptist Bible Institute in Mississippi was the cancellation and surrender on the part of Dr. J. R. Carter and his wife of a \$1,000 life annuity bond of the Institute, which these good people have held since January, 1928. This means that in this way Dr. Carter and his wife are reducing the indebtedness of the Institute to the amount of \$1,000. This gives the Institute the immediate use of this money and virtually means a gift of this amount.

Dr. Carter and his good wife will be known in Mississippi and throughout the South as having had charge

of the Mississippi Orphanage of Mississippi for a great number of years. Dr. Carter resigned that position some two years ago and has recently accepted the position of business manager for Clarke Memorial College, Newton, Miss., being associated with Dr. W. T. Lowrey, who recently became president of that institution.

In sending the cancelled annuity bond, Dr. Carter has this to say: "I am now serving as business manager for Clarke College; and while the salary is small, it will enable Miss Ida [his wife] and me to get along without the interest on the annuity bond that I hold against the Baptist Bible Institute, so I am returning cancelled bond in order that it may be of some help in getting the Institute out of debt."

This great sacrifice on the part of Dr. Carter and his wife is an indication of the spirit that will mean the salvation not only of the Baptist Bible Institute, but of all of our great causes that are now handicapped in their work by heavy indebtedness. Coming a month or more after the close of the appeal in Mississippi, this gift shows the cumulative value of our appeal which we hope will continue to reach the hearts of the people in Mississippi and elsewhere, bringing to the Institute a continual flow of funds until relief is secured.

## BIG DAY FOR BEARDEN

The Central Baptist Church of Bearden is planning "Roll Call and Rally Day" for September 15th. At that time we plan to raise the last payment due on our own church edifice which is approximately \$3,300 by laying it on the table in cash. We have paid for the entire building program out of tithes and free-will offerings by laying on the table the cash every six months. There was not one cent pledged or subscribed, but it is entirely a free-will proposition; no certain amount has ever been suggested to any one. The people have responded marvelously, and they like the plan very much. We have not raised a cent of the money by bazaars or church suppers or quiltings or rummage sales or any of those unspectacular and wrong methods.

The church appointed and elected fifteen members of the church as a finance committee, and the responsibility of creating interest and getting the debt before the church has been left in their hands. We have deviated from that plan in this last effort by appointing committees from every organization of the church and letting them work up interest and get the people to church that they may have part in the cash raising.

If the entire indebtedness is raised in September—and I am not at all apprehensive about it—then in October we propose to dedicate the church to God and for His glory and honor. At that time we hope to have a "home coming" in which all the former pastors and their families, those who are still living, will be present. Our hopes and anticipations for both occasions are running high.

—C. L. Hammond, Pastor.

## CAMPAIGNING FOR GOD

I have just returned from Gravel Hill and Ramer where I spent a week at each place in evangelistic efforts. We had a glorious good time at both places. At Gravel Hill I think seven came for baptism and four by letter, and they called Brother O. A. Richardson of Selmer pastor, and he agreed to give them one Sunday a month. I am not personally acquainted with Brother Richardson, but from what I learn about him he is a capable man. Gravel Hill is a great rural community. This was my second meeting there, and I had really prayed that we might have a great ingathering of souls; but just a month, before time for the meeting to begin, they had trouble that resulted in the resignation of their pastor.

Ramer Church is located about a mile from Memphis, which makes work difficult, due to the fact that it is too close to town for a country church and too far away for a town church, and most all the members live on the opposite side of town from where it is located. But the Presbyterians, who have a nice little house in town, came on the first night of the meeting and insisted that we come down and use their house and lights, which the church agreed to do. Our crowds increased at every service, and the Presbyterian brethren co-operated in a splendid way. The Baptists agreed to build them a church in the town and put their committees at work even before I left there. Both congregations begged that I would remain over for another week, and really I felt that the meeting had just gotten in a good way to bring about some splendid results, but I just had to be back on my field. So they have invited me back for a two weeks' campaign next year. I got five subscriptions for the Baptist and Reflector while at Ramer, including the pastor's renewal. I presume he has sent them in before this time, for I turned them over to him.—L. E. Brown, Memphis.

## DOWN IN MISSISSIPPI

By Geo. S. Jarmon

I had the good pleasure of spending my vacation this summer at Fort Worth in the Seminary. It was a great opportunity to be there to have my mind and soul refreshed after being out of the schoolroom for seven years. The courses were well planned and arranged so as to accommodate all students in attendance. The enrollment was the largest in the history of the summer school. The work was excellent, and a finer group of instructors cannot be found.

My work is moving along in a fine way after five and a half years on the field. The Lord has been good to us. We have seen during my pastorate the attendance to both Sunday school and preaching services doubled, the church membership practically doubled, and the most beautiful church building in town erected. It will care for 400 in a standard Sunday school and its auditorium will seat 450. The contributions have nearly trebled. The outlook is good. The Mississippi Delta affords a great opportunity for leadership and a constructive program for our Lord and Saviour. Two churches in our association have recently captured two fine and noble Tennessee pastors—Rev. D. L. Sturgis of Trenton and Rev. C. W. Baldridge, formerly of Alamo and Newbern. We have four churches in our county that have full-time work, one has three Sundays and the others have half and fourth-time preaching. There are about 25,000 white people living in our county, and they are predominantly Baptist. What a challenge they present to our churches! We are trying to be faithful to Him who called us.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

## "BAPTISTS IN THE LAND OF THE SKY"

By B. A. Bowers

The Baptist Assembly at Ridgecrest, N. C., comes to a close with the largest crowd in its history. The Y. W. A. Conference, the All-Students' Conference and the closing week with Dr. Truett brought great crowds, but greater than the crowds was the mighty spirit of God that moved the hearts of the people.

The property at Ridgecrest is owned by the Southern Baptist Convention, and, at the request of the convention, the Sunday School Board is conducting the program and has definite plans for the next two years. The Ridgecrest board of directors met in their annual session August 22nd. Dr. Austin Crouch, secretary of the Executive Committee of the Southern Baptist Convention; Dr. I. J. VanNess, secretary of the Sunday School Board; and Dr. George W. Truett, president of the Southern Baptist Convention, were present. The affairs of Ridgecrest were thoroughly discussed. The meeting was optimistic, and the outlook for Ridgecrest is brighter than ever. Plans are already under way for the erection of new cottages, and it will be easier to take care of larger crowds that come next year.

The consensus of opinion of all those who have visited Ridgecrest is that the location is unsurpassed and many think unequalled in all the South. Leaders of other denominations concede this fact.

Dr. VanNess announced that plans are already under way to build a great program for Ridgecrest for next year. With our good roads and many automobiles, people are going somewhere, and for Baptists that "somewhere" should be Ridgecrest. A summer assembly is the best agency to unify and spiritualize a denomination. Baptists need a unifying agency more than any other denomination because each church is an independent unit. With the proper co-operation, Ridgecrest will be a spiritual power house for Southern Baptists.

"I came from God, and I am going back to God, and I won't have any gaps of death in the middle of my life."—George Macdonald.

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# BAPTIST *and* REFLECTOR

**SPEAKING THE TRUTH IN LOVE**  
*Organ of the Tennessee Baptist Convention*

Volume 95

NASHVILLE, TENN., THURSDAY, SEPTEMBER 19, 1929.

Number 38

## Standing by the Program

By J. B. LAWRENCE,  
Executive Sec.-Treas. Home Mission Board

The comments by the editor of the Baptist and Reflector on my article suggesting a way to pay our debts were very graciously made. Both the editor of the Baptist and Reflector and myself, I am sure, desire the same thing—namely, the best way to do the kingdom tasks which are right now ours. This way will be found by mutual and frank expressions of opinion. It is a mark of high Christian and denominational development when questions of policy and methods of work can be discussed impersonally, frankly and constructively. The discussion of this question is of that character.

### Suggesting a Way Out

My article, I think, if nothing is read into it, is only a suggestion of a way out and not a contention for, nor is it an argument made in behalf of debt-paying movements. There is in it the ring of hope, but not the voice of assurance. The suggestion was the expression of an honest conviction, but nothing more. I am definitely sure in my own mind that if all our forces could enter enthusiastically into a program of paying our debts on the outside of the budget that we could maintain the budget, carry on our work without retrenchment and pay every debt with money given only for that purpose. This would be a great thing to do; let us pray that God will give Southern Baptists the heart to do great things.

### Standing by the Budget

For fear that some one might get the idea that I was trying to commit Southern Baptists to a program of debt-paying movements, even to the injury of the budget, let me assure one and all that such was not my purpose. I believe in the budget. I was one of the first State Secretaries to advocate the adoption of the budget as a method of church and denominational finance. We adopted the budget method in Mississippi in 1915. As pastor and as denominational worker, I have all along stood consistently and firmly for the budget. A careful scrutiny of my record will show that I have always co-operated to the extent of my ability in every program launched by the Southern Baptist Convention. Far be it from me to want to do anything that would militate against the budget or the Co-operative Program.

### Special Offerings Help

I have proved, however, in my own personal work as pastor that special offerings at designated times for great mission and educational causes do not hurt the budget of a church. What hurts is the fear we have of letting ourselves out to the limit for a world's evangelization. I have found as pastor that a great offering for a great kingdom cause, taken in the name of the Lord Jesus, in the spirit of prayer and devotion, will do more towards making the budget effective in a church than any other one thing. Such an offering helps to build spirituality; it helps to pick a church up, to revitalize and fertilize its benevolence and to energize with holy zeal. A great offering over and above the budget for the evangelization of the world would be a mighty good way, it seems to me, for our churches to close the year. I somehow feel that our dear Lord would bless us in making such an offering; hence the suggestion.

### Thinking Things Together

Let us in this, as we should do in all things, think ourselves together. Shall we or shall we not

have debt-paying campaigns? If we are to have debt-paying movements for one cause, then let us be fair and include all the causes; not necessarily in any one movement, but surely in our program. Our work is one enterprise. It cannot be broken up into various sections and segments and interests. To do this is to vivisection the living appeal of the whole kingdom of God. In administration we have state conventions and general conventions, state boards and general boards, state interests and general or Southwide interests. These are, however, purely human inventions; we all work at one task. There is one Father, one Lord, one enterprise, and no matter where we work, if we are doing the will of Christ, we are in the front line of kingdom advancement. Kingdom strategy demands that we carry on throughout the whole denominational line of attack. Every interest must be taken care of; every institution must be maintained; every line of approach to our world-task pushed forward. General Pershing, in March and April, 1918, under the shock of the German drive for victory, became Allied-conscious and immediately offered himself and the United States overseas forces for service anywhere along the whole front. This is what must

happen to Southern Baptists; they must become kingdom-conscious and offer themselves for service anywhere and everywhere along the whole line of kingdom operations.

### A Full Rounded Program

What I am pleading for now—and I am sure that the editor of the Baptist and Reflector stands with me in this—is a full rounded kingdom program that includes every interest, both State and Southwide, on an equitable basis; a program that puts Southern Baptists solidly behind every interest and institution in an adequate way; a program that shoulders the responsibility for world evangelization on the churches and puts them in the center of gravity in kingdom affairs; a program that develops the individual Baptist and gives one and all a chance to lay himself out just as far as he can and will for Christ and His cause.

Count me in on this sort of a program. If the brotherhood decides that it should contain debt-paying movements, then count me in to the limit of my ability. If the brotherhood decides that it should be confined to the budget and the Co-operative Program, then count me in for all I am. When you write down the names of those who will always go with his brethren in the program they make, please write mine among the number.

## Precarious Condition of Our Liberal Arts Colleges

By "A SUBSCRIBER"

### I. Introduction

**Purpose of This Article.**—The writer of this article is a friend of Christian education. He believes that our denominational colleges have made a unique contribution to the cause of civilization and Christianity. But, on the other hand, he feels that it would be unpardonable to be aware of danger ahead and not issue a solemn warning. The purpose of this paper is not to cause strife and confusion, but to give to the reader some facts and trends which are evident to students of higher education.

**Definition.**—A liberal arts college as herein used is a higher institution of learning authorized to confer non-professional degrees, and requiring fifteen units for admission and at least 120 semester hours for graduation. It includes our usual denominational colleges and the liberal arts divisions of the universities.

### II. What is the Status of the Liberal Arts College?

**Its History.**—The first colleges were religious in purpose, having for their chief aim the perpetuation of a learned ministry. After the first century new liberal subjects began to come into the curriculum, due partly to the influence of the old academy and the demands of a growing democracy. Thus developed a typical American college with four years of study leading to a degree in general or cultured education. Around a few of them were grouped certain professional colleges, thus forming universities. But the typical liberal arts college remained separate and held to academic courses. This liberal arts college continued its academic quiet and conservative repose till the dawn of the day of standards some thirty or forty years ago. Its record is one of the brightest pages in our national history. It has turned out thousands of consecrated men and women who had moral convictions and courage to face the world.

**The Rise of Standards.**—The twentieth century is an age of standards. We have more than a score

of standardizing agencies which make demands upon our colleges for endowment, equipment and buildings. They are standardizing the college, the teacher, the pupil, the method, and everything connected with the administration of education. Whether this movement is right or wrong, it must be recognized and faced in a sensible way. The only alternatives now are to become accredited or surrender the right. But to become accredited is not all of the story, as will appear later in this article.

**Why Its Failure Is Uncertain.**—Numerous research studies of college education have been made and many others are being made. Practically all of them are unanimous in finding that the status of the liberal arts college is uncertain. Some people go so far as to say that the institution is already an anomaly. Reasons for these opinions are many. The first of these factors to be mentioned is the rise of the junior college which takes away the first two years of the liberal arts college. In 1900 there were only a very few junior colleges. Today there are about 350 in the United States, with the number increasing at a phenomenal rate. Taking away the freshman and sophomore years will remove about two-thirds of the student body. These two years are really only secondary education and properly belong with the other high school work.

While the junior college is reaching up from below, the professional schools, such as medicine, are making demands from above. The liberal arts college is thus called upon to give pre-medical and pre-legal education. What does all of this mean? It seems to indicate that the traditional liberal arts college may soon cease to be "liberal," or an "arts" college, or even a "college." It is quite generally conceded that the professional courses should begin before the close of the four-year course in a liberal arts college. Even if the last two years

(Turn to page 4.)