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## Standing by the Program

By J. B. LAWRENCE,  
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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 vivisect 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

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# Editorial

"All things are possible to him that believes." Therefore every one who believes that God made man in His own image, must believe that the creative soul of man is capable of matching the created things before him in the natural world. Hence flying at 900 miles per hour is not impossible.

What can you expect when the secular papers give five inches to report a day's program which represents the activities and longings of three and a half millions of negro citizens for the development of the moral and social life of their people and, in the same issue, give a quarter of a page to pictures of near-nude women and three pages to prize fights, horse races, and gambling?

It does seem interesting when we compare the present with the near past. For instance, some of the first railway locomotives could not today pull the electric generators on a modern passenger train, and two all-steel day coaches would make the famous "General" break his heart.

One of the finest addresses to laymen which it has ever been our privilege to hear was delivered to the laymen of the National Baptist Convention by J. L. Horace of Nashville, cashier of the People's Bank and one of the leading negro laymen of the South. We hope to give a brief outline of it later.

"Most of our churches belong in the garage for over-hauling," declared a speaker before the National Baptist Convention. Yes. An interesting editorial might be written about the matter. We once compared Baptists to an express train because they have so many sleepers in them. Now we may compare them to automobiles because they have so many missing cylinders.

## Proposed Home Board Bulletin

We carried an article last week from our State Secretary relative to a proposed bulletin which Secretary Lawrence of the Home Board had prepared. The first form of our paper is made up on Friday, and Dr. Lawrence's telegram did not reach us until Monday. Therefore the statement from Secretary Bryan had already gone to press. In order that our people may know a little more about the matter, we present an additional word:

Under date of August 15th Dr. Lawrence mailed to some 10,000 pastors of the South an appeal for them to sign an enclosed card bearing the following request:

"I am a subscriber to the Co-operative Program, and I designate 25 cents of the amount going to the Home Mission Board of the Southern Baptist Convention for a year's subscription to the Southern Baptist Home Mission Bulletin, a monthly publication of the Board."

The thing may have appeared innocent enough to the average pastor, but there are two things in it that ought to have careful attention:

1. The proposal to have the pastors designate a portion of their contributions to pay postage on this bulletin appeared to us to be an evasion of the postal laws. In the letter sent out, Dr. Lawrence said: "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." To be sure there is nothing illegal about this, but it does seem that a denominational agency should be the last to resort to an evasion in order to save a few dollars.

2. The plan adopted to save the extra postage on the bulletin is a direct violation of the very co-operative movement among Southern Baptists. I give a certain proportion of my money through the

Co-operative Program. When I have given it to my church and that church has sent it to the State Mission treasurer, I no longer have any control over it. It is not my money, but belongs to the Lord's causes for which the Co-operative Program stands. **I have absolutely no right to designate one penny of that money for any cause after it has left my hands.** The Home Board could honestly have designated enough of its funds to pay for the circulation of the bulletin, and there would have been no breach of trust. But when Dr. Lawrence sends out an appeal for the donors to designate a part of it to pay for the bulletin, **he is appealing to 10,000 Baptist pastors to violate a sacred agreement and to designate funds over which they have absolutely no control and in which they no longer have any personal rights.**

We give this additional word in order that our readers may understand more about the matter. We are glad that Dr. Lawrence has changed his mind. We have always wanted to help our agencies. We have more than once asked their leaders to send us news stories that will keep our people in touch with the work being done in different parts of our field. So far we have found it almost impossible to get the news and always possible to secure long theses or lectures about the general principles involved in the work. We repeat that the place for our general agencies to receive their publicity is through the columns of the denominational papers and that our people are always happy to have news about the work. **One story of actual work done will do more than ten pages of lectures about why we ought to do it.** Let the agencies patronize our columns, aid us by paying for all special propaganda, and send us regular news stories about their work. Then will fifty times 10,000 Baptists receive the news and be encouraged thereby.

## NEGRO BAPTISTS OF AMERICA HOLD GREAT MEETING Annual Sessions of National Baptist Convention Held

That was a great gathering of many people which met in Kansas City September 4-9 of this year. From every corner of the nation came the messengers of the churches; and when they had been added to the hosts of Baptists in Kansas City, there were gathered as many as 12,000 of them at one time. It was the editor's privilege to attend the meeting this time. Never before had he had the pleasure, hence he knew practically nothing of what was in store for him.

The National Baptist Convention is vastly different from the Southern Baptist Convention in two respects: First, their programs are, in the main, inspirational, their business being transacted largely by committees; and, secondly, collections constitute a vital part of every session. But, aside from these two features, one would find little difference between the two bodies. Throngs of them move about in the outside corridors; other throngs go sight-seeing; still others stand around the hotels or hold caucuses in their rooms. There are the usual workers and the faithful who keep their seats throughout the sessions in order to return home and give a faithful report of what happened.

### Inspirational

The sessions are highly inspirational; and if one wants to hear some really great preaching, he should attend this convention. From the very first, inspirational messages resounded from the platform. Every speaker we heard had a well-prepared message and delivered it in a way that brought credit to his people. Only a few times did the preacher take advantage of the situation provided and play upon the emotions of his hearers until the loud hallelujahs and shouts resounded from the floor. H. E. Jones of Florida, E. W. D. Isaac of Nashville, Chas. H. Brown of South Carolina, R. C. Calhoun of Georgia, D. S. Shadd of Arkansas, R. L. Bradby of Michigan, G. H. Connor of Alabama, Casius A. Ward of Pennsylvania, U. J. Robinson of Alabama, Hon. A. T. Walton of Georgia, J. J.

Rhodes of Texas, W. J. Winston of Maryland, Jas. B. Adams of New York, I. S. Powell of Colorado, W. W. Carter of Massachusetts, J. R. Richardson of Missouri, President L. K. Williams of Chicago, E. C. Smith of Washington, D. C., and many others delivered inspiring messages to the people.

The sermon by E. W. D. Isaac of Nashville, secretary of their B. Y. P. U. Board, was a masterpiece. It dealt with the problems of the Christian world of today, presented fundamental Baptist doctrines and principles and contained a splendid missionary appeal. It was well received by a very large audience.

Miss Ruth Morris, one of their missionaries to Liberia, addressed the convention on Thursday evening when the Foreign Board reported through its secretary, Dr. J. E. East of Pittsburgh, Pa. The report showed the best year's work in the history of the convention, and the vast audience was ready for the message which the returned missionary brought. She spoke with perfect enunciation, choice diction and such appeal as one seldom ever hears. Give to the little negro girl, who so touched the Southern Convention at Chattanooga, a splendid education and add to that several years of experience on the foreign field, and you will have some idea of the effect produced by the message Miss Morris upon the convention.

She did not seek to get them to shout, and only a few listeners voiced their approval of her message by noise. She simply held them in her hand as she poured out her appeal for the negroes of the Dark Continent and told of what her people here in America are doing for them. They forgot to breathe, to shout, to cry "Amen!" Even this writer found himself wiping tears from his eyes. And when John Smiley walked to the microphone at the close of her address and called for an offering to be laid on the table, not less than 5,000 of them went jamming the aisles and packing the open spaces about the reporters' table at the front. How much the offering was we did not learn, but it is safe to infer that it surpassed any other offering taken during the convention.

During the sermon by Dr. Calhoun of Georgia the people were mightily moved. After his prepared message had been delivered, it seemed to the writer that he went afiel for a few moments, and soon the great crowd was shouting its approval in thunderous tones. Again and again, when he had reached some climax, a tremendous ovation would greet him. But this kind of thing is meeting with the disfavor of the leaders of the denomination. Laymen spoke out against it in the halls, and one layman, in addressing the laymen's meeting, characterized it as "shameful." It is safe to predict that the day is not far distant when the screaming and yelling and shouting once familiar parts of the convention will have been displaced by a more practical and effective manifestation of religious fervor.

### President's Report and Address

The election of officers was an event that will long be remembered by the more dignified of the convention body. One could readily see how painful to these men and women was the incident that arose when a brother moved to set aside the constitutional provision which calls for the election of the officers by ballot and elect Dr. Williams by acclamation. Hardly had the motion been made when some fifty men were on their feet shouting their protests or calling for recognition. President Williams was not in the chair, and the presiding officer had a hard time restoring order. When the vote was finally taken, President Williams was re-elected by a sweeping majority.

He is a marvel of executive ability. Every Baptist who visits Chicago should attend his great church, one of the largest churches, if not the largest, in all the world. With a paid staff like that of a great business corporation, an organization so perfect that it is possible for the pastor to keep in direct touch with his nearly 12,000 members, with an employment agency, a rescue home, a social welfare center, and numerous other departments, this great church shapes the lives and conduct of tens of thousands of Chicago's great negro population. So powerful is its hold upon them that

a recent report stated that, in the section of the city served by this church, there has never been any race trouble.

The bishop of this church is president of the National Baptist Convention. It is about his powerful personality that the great, loose body moves and has its integration. His fine aides believe in him, praise him at every opportunity, and make it possible for him to handle the convention as he does.

His message contains a brief report of the year's work, much of which is reported to our convention through the Executive Committee. He cited the growing strength and usefulness of the laymen's organization, made an appeal for the National Baptist Voice, official publication of the convention, presented the B. Y. P. U. work, called attention to the need for a more efficient business administration on every hand, praised the woman's auxiliary, discussed Home and Foreign Missions, the Sunday School Publishing House, made an appeal for a world union of negroes and recommended the appointment of a joint committee of the two great conventions, together with the Lott Carey Society, with instructions to get together and work out some agreement whereby the three great bodies of negro Baptists in America may unite to do their work. The growing friendliness of relations between whites and negroes was emphasized, mob violence was denounced, and he closed his address with an appeal to the messengers to be "true to all mankind, your own race, your religion, your denomination and your God."

**Sectional Meetings**

One feature of the convention which Southern Baptists might well adopt is the sectional meetings which come the second day. Instead of our having conferences on evangelism, laymen's work and a dozen other different matters, supposedly before the convention meets in the mornings, we could hold forth another day and turn either the second or the third day into sectional conferences, with the women meeting in one place, laymen in another, pastors in another, etc. In this way the discussions so vital to our work could be carried on without interfering with the sessions of the main body and without tiring the messengers out before time for the convention to gather. We enjoyed an hour with the laymen and were pleased to hear a masterful address from a young banker of Nashville, J. L. Horace, cashier of the People's Bank.

**Singing and Praise**

Of course the negroes sang. They sang their spirituals and they sang the old gospel hymns. Their choir rendered some splendid classic numbers at the evening hour, and they have a real convention choir. Some 350 singers of the city, where the convention meets, are trained by a fine leader, this time by Professor Boatner of Chicago, and they are on hand each evening. "Jesus Lover of My Soul," "How Firm a Foundation," "Jesus, Keep Me Near the Cross," and others of the old hymns rang out and almost every messenger joined in. Southern Baptists can sing and so can the negro Baptists. And when the choir starts in on "I Shall Not Be Moved," "A Little Talk with Jesus," "March, Soldier, March," and such, the very foundations of the building are moved. Mighty, surging melody then! It is worth a long trip just to hear 10,000 negroes sing one of the songs that have come out of the hearts of their own people and from their own experiences with the Lord Christ!

**Formalism**

There is much ceremony during the convention. The first half day is given over almost entirely to introductory speeches. Governor Caulfield of Missouri was introduced to the convention and brought a welcome address on behalf of the state. He received a ringing applause when he declared that he was a Baptist. Mayor Beach of Kansas City brought a welcome from the city, and he met with mighty applause when he spoke in praise of the negro policemen. And when the announcement was made by the presiding officer that fourteen negro pickpockets had been captured the day before as a result of the activities of the negro policemen, a tremendous applause followed.

Dr. S. A. Washington, a negro pastor, brought a welcome from the Greater Kansas City, and three others brought welcome addresses. A response was made by T. J. Goodall of Pennsylvania. All during the sessions speakers were presented by specially appointed men who introduced them with many expressions of praise for their great works. "In honor preferring one another" seemed to be the working motto all along the way.

**Few White Visitors**

It was an interesting gathering, and we were struck by the absence of the white brethren of the city. Surely we cannot hope to have more of comity and fraternity among our Baptist tribes without more of interchange of visits and fellowship. No white Baptist can know of the problems confronting the negro leaders until after he has attended a session of this convention. We saw but few white people in their gatherings, and Dr. O. L. Hailey and this writer were the only fraternal messengers from the Southern Convention introduced. We feel that a new day is dawning and appeal to our people to attend the gatherings of their negro brethren and let them know that we are not only brethren in Christ, but real friends.

**Appeals to Prejudice**

We have been asked twice if there were any appeals made during the convention to race prejudice. Our reply is, No. There were many strong appeals to race pride, but only once did we hear what might be construed as an appeal to prejudice, and that was when a brother declared that the white folks had never paid the negroes for their labor during slave days. He made it in the heat of an impassioned speech, and of course had not weighed his words.

God only knows how dearly America has paid for the enslavement of the negroes, and He alone knows how vastly richer are American negroes today because of that slavery. Every sane negro knows that the rivers of blood that flowed during the Civil War, the billions of dollars' debt piled upon the nation by the war (some of which is yet not paid), the heartaches and bitterness and sectionalism—and the billions of property destroyed, and not listed as "war debts"—he knows that these were an awful cost to pay for the sin of enslaving the negroes.

The general trend of the appeals may be found in these words from President Williams. "The inter-racial program that fails to appraise the negro as a man, with lofty, heart-throbbing ambitions, a liberty-loving man, one that desires the right to be, the right to have and the right to do, as all other human beings; a man who craves for and loves justice; a man who knows he has rights, knows what those rights are and knows also when he is deprived thereof, is a program not born of justice and righteousness and will prove to be insufficient and temporary in its existence and results. Today the negro is not seeking pity, charity, gifts, but real justice. He is asking for no black man's place in America, no black man's special legislation, but he desires a man's chance, equal opportunities, and, God helping him, he believes he is going to get them."

With one or two exceptions, there was in these parts of their messages only the cry of an oppressed people against unjust social distinctions and against the tendencies that have made the negro largely a pawn in the hands of political schemers. We would have said the same things in a different way, but it was not our convention, it was theirs; and we had to concede their right to express their opposition against that which is inherently wrong just as we demand the right to speak out against other things that are wrong. It was emphatically declared, more than once, that what the negro wants is not social equality, but social justice; not intermingling of the races, but equality before the law and in the fields of personal opportunity. Certainly no Christian could deny that they have a right to struggle for these things.

Measures, not men, have always been my mark.—Goldsmith.

**NATIONAL CONVENTION DUNAMOS**

"The pen is mightier than the sword—yes, and the pulpit is mightier than the pen."—H. E. Jones.

"Christianity is a matter of faith and not of pure reason."—E. W. D. Isaac.

"The basic principles of manhood and womanhood in the state and in the nation depend upon the church."—J. E. Perry, M.D.

"Justice is a synonym of righteousness, and righteousness exalteth a nation."—T. B. Watkins.

"The church is a hospital wherein sin-sick souls are healed. And because it is a hospital, the pulpit is the last place on earth for a quack."—E. W. D. Isaac.

"The pastor should never be so deeply engrossed with the subjective side of his people that he forgets the objective needs."—Chas. H. Brown.

"The pastor should shine as the noonday sun, but, in his own estimation, he must feel as the moonbeam."—Chas. H. Brown.

"Science is the puny efforts of men to read the mind of God. Before anything can be classed as science, it must have passed the test of human experience."—Chas. H. Brown.

"Battles can best be fought behind the breastworks of hard work than in the trenches of ease and pleasure."—Brown.

"There is no more slipping up on the blind side of the world. You have to look it in the face and must know how to do it."—R. C. Calhoun.

"The mind is so constructed that it is the art gallery of the soul."—Calhoun.

"Many of our church members are like an old mule we once had on the farm. His name was Mike, and he had learned a trick. When the other mules in the team were straining at the traces Mike would hump his back and seem to be doing his best; but if you looked at his traces, they were slack. There are too many church members who talk about what our churches and our denomination are doing; but when you examine their records, you find that they have done nothing to help pull the load."—Calhoun.

**CHRISTIAN SURE-FOOTEDNESS**

Sure-footedness is of prime importance in a dangerous place. The Christian life is beset with pitfalls on every hand, as most Christians have realized, and yet God's promise to us is sure-footedness in just such places. In Psalm 121:3 we read, "He will not suffer thy foot to be moved [to slip]; he that keepeth thee will not slumber." Several years ago two young men were going through one of the forges for which New York State is famous. They were descending the almost perpendicular, rocky wall of the gorge to reach a little platform of rock near the water's edge. One young man who had climbed down this way many times before had gone ahead and was showing his friend just where to place his feet for firm footholds. But the second young man came to a place where his rubber-soled shoes would not grip upon the damp rock. He was in a position where he could neither turn back nor go forward, until his friend, reaching up, placed his hand against the rock and beneath the other man's foot, thus giving him just the support that was needed to enable him to take the next step and proceed to safety. With an infinitely greater watchfulness, our Lord, who has gone before and who knows every step of the way, does not suffer our feet to slip, if we will but trust him and step where he directs. In the inspired words of Hannah, "He will keep the feet of his saints." (1 Sam 2:9.) Let us then thank God and take courage, and dare to step out boldly wherever he directs us, even though the way may be steep and seem dangerous, for we have One by our side who is able to keep us from stumbling and to present us faultless before the presence of his glory with exceeding joy. (Judge 24.)—Sunday School Times.

Be not afraid to pray—to pray is right.  
Pray, if thou canst, with hope; but ever pray,  
Though hope be weak or sick with long delay;  
Pray in the darkness, if there be no light.  
—Hartley Coleridge.

### THE PRECARIOUS CONDITION OF OUR LIBERAL ARTS COLLEGES

(From page 1.)

should remain "liberal," with the first two years absorbed in the junior college, it is manifest that two years would not be long enough for an administrative unit.

A third reason is the growth of teachers' colleges. The liberal arts colleges were forced to set up departments of education to train their graduates to teach, because so many of them enter the teaching profession. But state boards have set up standards which few of our colleges can meet much longer without huge financial outlays. Some of our colleges have avowedly entered the field of teacher-training because they depend largely upon education courses to swell the total enrollment. To try to compete with state teachers' colleges on this basis is evidently futile.

A fourth consideration is the rising standard for teachers. Graduates of most liberal arts colleges may now teach in high schools. California requires a year of additional training. The tendency is clearly towards requiring the master's degree. Moreover, the teachers colleges are beginning to give this degree. Few if any of our colleges are prepared to give this degree, and none can do so in competition with state and private endowed institutions. It is not merely one more year of work, as some honest people have supposed, but it requires a tremendous endowment and expenditure for libraries, laboratories and professors with doctors' degrees.

#### III. What is to Be Done?

**Awaken.**—We must quit hoodwinking ourselves and face the issue. We cannot be independent and indifferent as long as our students and graduates go to other schools from our Baptist colleges. We cannot continue to treat lightly the matter of credits and standards. Our colleges are not, as a rule, suffering from a lack of orthodoxy, they are to be commended on that point. But they are suffering tremendously from an educational standpoint. This matter is serious and urgent, and if they are to continue they must awaken to the present-day trends in higher education.

**Adopt the Junior College Idea.**—There are too many denominational colleges in America. In the writer's opinion the sanest thing to do is for each denomination to turn its weakest colleges into junior colleges and make them free of tuition, but highly selective in entrance requirements. Many should be discontinued altogether. The junior colleges could drop down and include the last two years of high school, and by a sound reorganization do a much needed work during the adolescent period of our boys and girls. After junior college graduation, professional work could be begun. Such colleges could be endowed and permanently maintained.

**One or Two High Grade Universities Needed.**—Our church people often complain, and rightly so, of the anti-Christian teachings in the large universities, but where else can our graduates go for higher degrees? One real university or graduate school in a central location like Memphis would serve the whole South. Its curriculum would begin above the junior college and would be strictly professional. Such an enterprise would appeal to men who have brains and money and who are interested in Christianity. No one with money wants to invest in a little cheap enterprise. Men who have enough sense to make money usually have enough sense to spend it. We all like to have a part in doing something which is big and challenges the respect of the world. If we think we are grasshoppers, then we are. To say that Southern Baptists are not able to put on a big educational program is the feeble cry of a grasshopper. Our puny campaigns are almost insults to men who have money and big ideas; they think you want a charity or Sunday school collection.

**Achieve a Good Name.**—Such a program as outlined, if carried out, would appeal to all educators and would give our denomination an enviable prestige. As it is, our schools must be apologized for in many educational circles. More than that, they

are discounted and discredited in many cases when they apply for higher degrees. Such a black eye is not becoming to a group of people who have such a glorious history and who have now a real message for the world.

#### IV. Conclusion

Perhaps the writer has appeared to be over-anxious and unduly alarmed, but the situation demands it. It is possible to sleep too long. The liberal arts college is in a precarious condition—a critical condition, to use a surgical term, and a major operation is needed to save the life. Open, frank discussion among our educators is much needed. Higher education is being completely reorganized. Why not examine our colleges and see if present conditions demand a new type of institution?

#### BACK TO JESUS

By Sherwood C. Bain

By what we might call the "Back to Jesus" movement is meant the wave of popular opinion which in many quarters demands that we leave off religious discussions and "creeds" and interpretations, and apply the teaching of Jesus, and live the simple life of amiability toward the world of mankind that He lived, void of prejudice and selfish snobbery. This in itself is not bad doctrine, partly. Let us indeed get back to Jesus and stay there. We need it, the world needs it.

There are those, however, who take advantage of this attractive prospect of bringing the Jesus-consciousness back in the lives and thinking of men, in the pristine freshness and beauty of His inimitable personality and ways. They use the idea to advance their own interpretations which they wished placed upon the religion of Jesus Christ.

One group would tell us to do away with all organizations, institutions, denominations (except perhaps their own). Jesus, they say, belonged to none of these, if they were essential He would have, so let's get together on the common ground of His beautiful spirit and manner and simple living, and live the Jesus life all together, clearing away the differences and breaking down all the middle walls of partition. Then the world will get a clear vision of the real Christ, who is obscured behind forms, ordinances, etc.

Another group says to us, "Pay no attention to what the Apostles said about Jesus. The Apostles were second rate, not of the same ilk as the Master, did not reflect His depth of tender solicitude for men, had not minds capable of comprehending Him; and sad to relate, their interpretation of Him was warped and garbled." They claim the disciples became theologians, and wove about His person a fabric of theological interpretation that beclouds the real Jesus. They go farther and say we should throw away all of the New Testament except the parts that tell about Jesus and record His words.

But let us ask questions right here. Do we need to do away with Baptist principles to get "Back to Jesus"? Do we need to tear away the testimony of Jesus' witnesses and their declarations concerning Him, to get to the "Real Jesus"? To help us get more closely to the point, let us ask two more questions. What is theology? Did Jesus teach it? Let us truly get "Back to Jesus," strip Him of men's interpretations, let Him act and speak for Himself, and see what He does and says to us.

First, what is theology? In its barest sense it may be said to be the body of known or believed facts about God, or even opinions about Him—"God-science"; just as biology is "Life-science," known facts about living things. Whenever you or I say anything about God, discuss Him, or venture an opinion about him, then that is "theology," and really, most of us are "theologians." Since there are differences of insight and opinion in religion as well as all other things, then there are differences in theology.

But did Jesus teach theology? That is did He give us any definite ideas about God? If so, He taught theology. And He did, without a doubt. He said God was a Father (therefore a Person); He is a Spirit, the essence of benign love. Not only that, but Jesus claims peculiar relations to God in such a way that He makes Himself equal with

God. He asserted His sonship and deity in such a way that the Jews tried twice to stone Him, and finally crucified Him, because they thought He was blaspheming in making Himself a man, equal to God. Yes, it looks strongly as if Jesus must have have taught some theology. We do not have to leave it to Peter's confession, to John's idealism, or Paul's "theology" to settle the deity of our Lord Jesus Christ; He did so Himself, in the strongest, most definite of "theological" statements, as well as by the assent of His followers and implications too numerous to mention.

Regarding His atonement, we can apply the same test. That Paul, Peter, John or any other fabricated a system of doctrines here we have no proof at all. Going "Back to Jesus," we find that He, first, before Peter or Paul, said that He "must" die, that His blood was shed for the remission of sins. Ye must be born again. Except ye repent, ye shall perish. Go in peace, thy faith hath saved thee.

Yes, Jesus speaks for Himself. His teaching methods and language were simple, on the level of those who listened to Him. He touched them through their experiences. Paul, Peter and John merely explained these things Jesus said. With some, this required intricate, involved reasoning, but the basal theological facts enunciated by Jesus were always there as a foundation. They did not get away from Jesus.

Let us enter into this "Back to Jesus" movement heartily, stripping ourselves of prejudices, walk with the Christ of the Indian or any other road, and we will find Him unanimous in His statements of Himself!

Let us get back to Jesus, the starting point, and the closer we are to Him, the real Jesus, the closer our hearts to His life of love and grace, and the closer we are to that unsullied life, followed by His supreme substitution of Himself to endure our punishment and death, the closer we are going to find ourselves in unison with His own personally commissioned "witnesses," Matthew, John, Peter, Paul.

Really, this back to Jesus movement belongs to Baptists. It is they who claim to own no other authority than Christ, to be saved by faith in Him alone, to call Him Lord! Can we not take notice of this restless "Back to Jesus" urge, and get back to Him ourselves? Our very ordinances mean nothing apart from Him. Do we ever dare to consider them in a technical, lifeless way apart from the vital relation they bare to Him and His words? Do they always leave a fresh impression of His personality and presence? If not, they are a waste of time and have missed their mark.

One more point, Jesus is the way, not only to heaven but the way to the truth about religion. If we are to make a distinct "Baptist" impression on this world, Jesus is the way through whom they must be led to the Baptist truth. The fundamental trouble with all warped religious doctrines is, Jesus is not at the center, whatever twist the warp takes. Reinstatement where He belongs and the warp disappears.

The world—even heathen India—is today protesting that it does not object to Jesus, but to us Christians, who claim to follow Him. Let us get back to this same Jesus, and maybe we can help them to see things we see and be a help to them, and that they may not object to us, so much, at least, if they find that coming closer to us they are in the vicinity of the Christ.

Knoxville, Tenn.

## Thirty-nine Years Ago

... We are confronted with the fact that the convention is only six weeks off, and we must come together at Chattanooga with a large debt to discourage us.—John Anderson, Mission Secretary.

Pastor R. D. Haymore of the Bristol Church was sick in bed last Sunday, but sent word to the deacons that he did not want them to send in any blank reports to the association.

We were at Duck River Association from beginning to end. The association did not split over anything. The voting was unanimous upon every question, so far as we can remember.

# God's Mighty Mirror

SUNDAY SCHOOL LESSON, SEPTEMBER 29

## Scriptures

Memorize the thirteen Golden Texts of the past quarter.

Devotional Reading: Isaiah 61:1-6.

For Review: Ezek. 11:14-25; Dan. 9:1-10; Josh. 1:1-9; Jer. 29:10-14; Ezra 6:13-18; Psalm 19:7-14; Psalm 61.

Golden Text: Psalm 103:17.

**Introduction:** We have been studying, for the last quarter, some of the history of the dealings of God with Israel. The most recent historians tell us that he, who has failed to grasp the idea of progress in history, has failed to learn. Our business in this review lesson is to see what God has to teach us from the records of His dealings with the chosen people. With dogged folly, Israel refused to believe her prophets who foretold the coming calamities, one after another, and with pitiful resignation she bore the yoke of bondage until other prophets arose to inspire them with a longing for their homes and their old paths. We take the Golden Texts one by one and see what they tell us.

1. **"As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."** (Ezek. 33:11.) Let us recall that Ezekiel was one of the young among the captives taken away by Nebuchadnezzar about 597 B.C. When God was ready to use him, he had the wonderful vision in which he saw God as the mighty judge. Falling on his face, he heard the command, "Son of man, get thee unto the house of Israel." Like many of us, he offered all kinds of excuses, but these were overcome, as was true with Moses, and the prophet went back with his message of hope. The great text given above has been sounded around the world, and countless thousands of lost men have heard it and turned to God for forgiveness. God sees the wickedness of the world today and grieves that His inviolable laws must take such a heavy toll of death.

2. **"Each one of us shall give an account of himself unto God."** (Rom. 14:12.) This text is given because it sums up the message of Ezekiel concerning personal responsibility. The wicked Jews were excusing themselves by declaring that they were victims of heredity, hence were not responsible for their sins. Ezekiel declared that they were wrong. He furthermore sounded the warning against indifference on our part toward the lost. "Am I my brother's keeper?" was answered by him in the everlasting affirmative. I shall account for myself to God, but a part of myself to be accounted for is my influence over other lives.

3. **"Of the increase of his government and of peace there shall be no end."** (Isa. 9:7.) Isaiah was the prophet of Messiah. Chapter 9 gives us a wonderful picture of the prophet's vision and call to the world. Messiah was to come. He was to be the Wonderful, the Counsellor, the everlasting Father, the Prince of Peace. It was a glad day for the prophet when he had that wonderful vision of the great river and when God opened his eyes to the day ahead when the Promised One would come. He has come for us, and our business now is to heed the prophecies concerning His return to earth.

4. **"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever."** (Dan. 12:3.) The story of Daniel is too well known to need repetition. We shall see the fulfillment of the promise of the text in the life and ministry of this captive. At the king's table, in his amusements, in his study and work, he was always manifesting the wisdom that made him grow in favor with his captors and that resulted ultimately in the happiness of his people. He was wise in living, wise in serving, wise in trials, wise in victories. And he turned many to righteousness by his work, even causing the haughty king to recognize the God of his faith. As long as people live and have books and memories, Daniel will shine forth in proof of the text.

5. **"Be not drunken with wine wherein is riot."** (Eph. 5:18.) This is the text for our great temperance lesson based upon Belshazzar's feast. It would prove an interesting work if one would take the records of the past and prepare a resume of the tragedies of nations that have been due to strong drink. From the diabolical scenes witnessed before the flood, through the shame of Noah just after the flood, on to Belshazzar and down to the present, the curse of alcohol has marked its indelible stain upon human progress. Once more let us sound the tocsin of battle against it and all its friends. Belshazzar, staring with horrified eyes at the strange writing on the wall, is but the type of countless millions who have stared at their own shame and ignominy after hours spent over the wine cup.

6. **"The angel of Jehovah encampeth around about them that fear him to deliver them."** (Psalm 34:7.) Daniel had been advanced, because of his wisdom and ability, to the position of one of three provisional governors of the mighty nation of Persia. His enemies, as is always true of them that are wicked, set plans for his downfall and death. The king was induced to sign the foolish decree; Daniel was unconcerned about it and found himself headed for the den of lions. Even then he did not weaken, but went on because he believed God would care for him. A night was spent in the den of lions, and the next day he answered the anxious question of the king with a shout of victory. We need never be afraid when we are serving God because we fear to displease Him whom we love.

7. **"Jehovah hath done great things for us, whereof we are glad."** (Psalm 126:3.) Cyrus was king of Babylon which fell under Belshazzar. During the early days of his reign Cyrus, who must have been deeply influenced by Daniel, issued the famous decree in writing that Jehovah had commissioned him to rebuild the temple in Jerusalem. All who wished to do so were granted permission to return to Jerusalem to have part in the great work. Those who did not care to accept the offer were asked to contribute to the funds necessary to guarantee the expedition, and the exiled captives started on their journey with glad hearts. Psalms 120-134 contain the thanksgiving choruses that were used on this occasion, and the text of our study gives the glad cry of the returning Jews. Cyrus could boast of what he was doing, but the people of God knew whence came their help. We need to remember that all our help cometh from God.

8. **"I was glad when they said unto me, Let us go unto the house of the Lord."** (Psalm 122:1.) Israel had little to rejoice over when they reached Jerusalem. Their wonderful temple was in ruins and the great city laid waste by years of depopulation. However, the altar stones were in their places and were soon restored to shape and an offering was made to Jehovah. Some shouted for joy when the foundations were being laid and others cried over past glories. It is never good for us to grieve over what has been; our glory is found in the opportunity before us, and we should rejoice in this good day that we have so many wonderful places of worship to which we may go.

9. **"The hand of our God is upon all them that seek him, for good."** (Ezra 8:22.) Daniel has passed off the scene. About 140 years have elapsed since Ezekiel was carried into captivity. A new man of God is at the helm, and he is both wise and prudent. Ezra not only knew the law, but he lived it, and his first great work in Jerusalem was to hold a revival meeting beginning with a Bible school that lasted for days. The central theme of his messages to the Jews was one of trust. God is not an avenger; he is a lover. When we suffer because of our sins, we suffer with Him. When we fear Him and seek to conform our lives to His divine will, He is ever waiting to help us and to render good unto us.

10. **"The people had a mind to work."** (Neh. 4:6.) The work on the temple had been going on for some time, but the city itself had been in a bad condition. Nehemiah secured permission from the king of Persia to go and rebuild the walls of the city. His task planned and the ground surveyed, he set the people to work. Less than two months

were required for the work to be done, a fact that seems incredible to modern civil engineers. The whole story is told in the Golden Text of the day. When people have a mind to work, nothing matters, for difficulties and obstacles melt before such a mind. It is but another way of saying, "Faith is the victory that overcomes the world."

11. **"The opening of thy words giveth light."** (Psalm 119:130.) This lesson has to do with the work of Ezra in presenting anew to the people the word of God. We see the wooden pulpit erected for the special service, the great crowd of people gathered together, Ezra standing with his helpers on the pulpit, and the Levites about among the people ready to relay the messages. How the people drank in the words that had, for so long, been denied them! And when they heard, their lives were changed and their conduct became different. We should read the 119th Psalm, the longest chapter in the Bible, and read it with eagerness, for it contains a wonderful description of the law of God. We should ever be eager to know more about the Bible, for it is the light that will lead us upward.

12. **"Behold, I send my messenger, and he shall prepare the way before me."** (Mal. 3:1.) This is the prophecy we studied last Sunday and relates to the work of John the Baptist who came to announce the advent of the Son of God and to make ready a people, prepared for His coming. Out of the turmoil of the past 170 years since Nebuchadnezzar took Israel away into bondage, there came the new prophet of God whose message against sin, against wicked and worldly priests, and against robbing God was to close the revelation from the past and usher in the revelation from the Son of God himself.

13. **"The lovingkindness of Jehovah is from everlasting to everlasting and his righteousness unto children's children."** (Psalm 103:17.) Thus do we sum up all that we have learned during the quarter. Israel and Judah sinned grievously against God. They spurned His prophets and rejected His counsel. But He loved them in spite of their sins, used their captivity as the school in which they were to learn to trust him alone and to reject all false gods, purified the hearts of some of their leaders and sent them back to their homeland to restore the temple and the city which were to stand until the Prince of Peace had come in fulfillment of the promises of love from the Lord of Glory. He loves always, in spite of sin, in spite of our weaknesses, and in spite of our failures. He did not cast Israel off forever, neither will He cast His children off today. But we must remember that the same loving kindness that saves causes the Father to chastise us who disobey. As Israel and Judah suffered for their sins, so will the followers of Christ suffer for theirs. God help us to correct our faults before it becomes necessary for Him to place us under bondage to the anti-Christ!

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# New Testament and Baptist Belief By ALLAN HILL AUTRY

## V. RESTRICTED OR CLOSE COMMUNION

### NEW TESTAMENT AND BAPTIST BELIEF

By Allan Hill Autry

The doctrine that a church, a New Testament church, is composed of baptized believers associated teacher in the faith and fellowship of the gospel of Christ to do His will, constituted on the principle that all the members are on a plane of equality in the church, with a democratic form of government, and independent of all other organizations, scripturally and logically drives us to the doctrine of restricted or close communion—that is, the Lord's Supper limited to churches of the same faith and order. Since the ordinances—baptism and the Lord's Supper—are committed to the church because the apostle said, "Keep the ordinances as I delivered them unto you," the church at Corinth (1 Cor. 11:2), and since it requires certain qualifications to acquire membership in the church as all will admit, and since the Word of God not only requires membership in the church, but orderly membership to partake of the Lord's Supper properly, therefore whatever is required for orderly church membership must be required to take the Lord's Supper.

Other denominations freely admit this as a sound principle, but they as freely practice "open communion." All of them restrict church membership to certain persons with certain qualifications, and all of them must admit also that the Lord's Supper is an ordinance within the church, or a "sacrament," as some of them call it, in the church. But in order to practice "open" communion they must tear away all restrictions from the Lord's table so that "restricted" church members can take an "unrestricted" communion. "Keep the ordinances as I delivered them unto you" (1 Cor. 11:2), therefore, means nothing to an "open" communion church. Because "open communion" is the free and uninterrupted communion at the Lord's table of Christians of different faith and order, while "close communion" is the free and uninterrupted communion at the Lord's table of Christians of the same faith and order.

"Open" communion is restricted in no respect, otherwise it would not be "open" communion. The minute you put just one restriction around the Lord's table you make it just as much a "restricted" or "close" communion table as if you had placed a dozen restrictions around it. Restricted communion must "restrict" the communion in some respect, otherwise it would be "open" communion, and not "close" communion. When "close" communion takes off the restrictions it becomes "open" communion; and when "open" communion puts on any restriction whatever, it then and there becomes "close" communion. The most inconsistent organization in the world is a religious organization which requires "restrictions" for church membership, which at the same time is practicing "unrestricted" communion.

Now which is scriptural, open communion or close communion? One must be a Christian, yes. All, except those who teach that the Lord's Supper is a "sacrament" which confers grace and aids one in his salvation, will admit that one must be a child of God before he can properly take the Lord's Supper. But the Bible requires more than being a Christian, a child of God. He must be a Christian; he must be a baptized Christian; he must be a church-member Christian; and he must be an orderly church-member Christian. This is shown by the Great Commission which constitutes the church's marching orders:

"Go make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

Their practice in the Pentecostal revival shows that the disciples so understood the Great Commission:

"Then they that gladly received his word [became Christians] were baptized [baptized Chris-

tians], and the same day there were added unto them about three thousand souls [church-member Christians], and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers [orderly, baptized, church-member Christians]." (Acts 2:41-42.)

The notoriously immoral should be kept from the Lord's table, and that makes it "close communion":

"If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Cor. 5:11.)

Open communionists, however, insist that we are not to judge. But the apostle declares that the church is to be the judge of the qualifications of those who are to approach the Lord's Supper, and upbraids them for not discharging their duty as a church in this regard:

"For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put from among yourselves that wicked person." (1 Cor. 5:12-13.)

"Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life." (1 Cor. 6:2-3.)

The disorderly also are to be kept from the Lord's table, which proves that it is close communion and not open communion:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. . . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:6, 14, 15.)

The heretical—that is, division makers—are to be kept from the Lord's table. This also proves that it is close communion:

"A man that is an heretic after the first and second admonition reject." (Titus 3:10.)

"For first of all, when ye come together in the church [this shows it is a church ordinance], I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore in one place, this is not to eat the Lord's Supper." (1 Cor. 2:18-20.)

The Revised Version says that "It is not possible to eat the Lord's Supper." Now, if this independent church could not take the Lord's Supper because of heretical divisions among them, how could churches of different faith and order, with different doctrine and different practice take the Supper together? Open communion is both unscriptural and unreasonable. Those who preach different doctrines cannot consistently take the Lord's Supper together:

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.)

Those who are members of divergent religious organizations cannot eat together at the Lord's table, though they might be ever so conscientious, it is a question of right, and not of sickly sentiment:

"We have an altar, whereof they have no right to eat who serve the tabernacle." (Heb. 13:10.)

Certainly those who have lost membership from the church have no right to eat with the church that excluded them. This proves beyond a reasonable doubt that the Lord's table is restricted, and that it is close communion, and not open communion:

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church [the ekklesia, the assembly, the congregation, the organization of which he is a member]; but if he neglect to hear the church, let him be

unto thee as an heathen man and a publican." (Matt. 18:15-18.)

If an excluded member is to be denied the privilege of the church, why should we invite those who have never been members, or those who are members of opposing organizations?

Then we are to have the right motive when we approach the Lord's table. Self-examination is to determine the motive. This the individual can do. One must approach the Lord's table in the right manner, and with the right motive. This proves that the Lord's Supper is restricted, that it is close communion. Why examine one's self if there are no restrictions to respect? If it were "open" communion, even self-examination would not be necessary. For if there is just one restriction, then it would be "close" communion. Both the church and the individual are responsible for keeping the ordinances as they have been delivered unto the church:

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." (1 Cor. 11:2.)

"For I received of the Lord that which I delivered unto you [the church]." (1 Cor. 11:23.)

"Wherefore whosoever shall eat of this bread, and drink this cup of the Lord unworthily [that is, in a wrong manner, not observing the restrictions] shall be guilty of the body and the blood of the Lord. But let a man examine himself [this shows that there are restrictions], and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily [in the wrong manner], eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body." (1 Cor. 11:27-29.)

The church is to see that these requirements are complied with as far as possible. And no church, of any faith and order, can do what the Lord requires of a church relative to the keeping of this ordinance and still be an "open" communion church. These Scriptures teach that there is responsibility with the church as well as with the individual Christian. Only restricted communion churches can enforce these laws of approach to the Lord's table. Not to enforce these injunctions just for the sake of fraternal sentiment would be to produce religious anarchy, a disregard for divine precept. We submit that no church, of whatever name and order, can enforce these laws concerning the Lord's Supper without becoming a "close" communion church. Any fraternal lodge in the land is more consistent than an "open" communion church. What is there so sentimental about the Lord's Supper that a church must wholly disregard the laws which the Lord has placed around His table to let some friend or brother partake thereof without observing the laws thereof? "Close" communion conserves the truth and preserves law and order among the churches. "Open" communion minimizes the truth, magnifies fraternal sentiment, and disregards scriptural law and order.

The sinner has as much right to disregard repentance and faith and claim baptism at our hands without either as the Christian has to disregard the laws of approach to the Lord's table and demand admittance without respect for these laws. If Christians may disregard the scriptural restrictions on church privileges and conduct with impunity, may not sinners also disregard and ignore the laws of induction into the kingdom of God without fear?

But "we ought to obey God rather than men" is still the watchword of loyal Baptist churches. This principle is recognized by other denominations in their statement of doctrine, but it is annulled by their practice of "open" communion. For example, "The Discipline of the M. E. Church, South," 1922, page 315 says:

"No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church."

On page 132 of the same Discipline they declare that they will exclude from their church those guilty of "immorality." And on page 134 they also declare that they will exclude from their fellowship those who "disseminate doctrines contrary to our Articles of Religion."

Now every Baptist preacher in the land preaches "doctrine contrary to their Articles of Religion" and cannot consistently take the Lord's Supper with them under their rule that "No person shall be admitted to the Lord's Supper among us who

is guilty of any practice for which we would exclude a member of our church." Hence Methodists are "close" communion in doctrine, but "open" communion in practice. Now if I were a member of the M. E. Church, South, and preach as I do now, and as every other Baptist minister preaches, they would exclude me from their church under that rule. But when I went and united with a Baptist church they would invite me under their practice of "open" communion to eat with them, and probably upbraid me for being a narrow, close communionist, notwithstanding I would still be preaching the very doctrines for which they excluded me from their church.

Such inconsistency is inexcusable in those who claim to be governed, even in part, by the Word of God. But such is "open" communion.

**NOTICE**

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**TWENTY REASONS WHY EVERY SUNDAY SCHOOL SHOULD MAKE AN OFFERING TO STATE MISSIONS**

By J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board

(Note.—In the following article Secretary J. B. Lawrence has given us some splendid thoughts. We agree with him and are glad to present them to our readers. We must bear in mind that the regular offering for State Missions is a part of the Co-operative Program. It in no wise interferes with that program. Our leaders, in promoting the program, wisely left room for special occasions when the unenlisted might be given a chance to contribute and when educational programs might be presented. State Missions is one of the four great days observed during the year. Let every church put on the program that has been sent out, plan to secure a State Mission offering from every member, and a large one from every member who does not contribute regularly to the church budget. We in Tennessee are willing to work and all who are informed are working. There are smiling faces everywhere, and our people have confidence in their cause and believe that the future is going to be brighter in every way. We sincerely trust that there will be no more appeals for specials outside the Co-operative Program, and no more efforts anywhere to break with the existing order until it has had a chance to prove itself. Our interest in Tennessee, in the welfare of the Home Board, was manifested last fall when we entered heartily into the special campaign for it. Next spring, when Home and Foreign Mission Day comes in the Sunday schools, we shall be no less interested in them than we are now in State Missions.—Editor.)

There is every reason why the Sunday schools of the South should put on the State Mission program on Mission Day and take a great offering for State Missions.

Allow me to mention twenty of these reasons:

1. It will stimulate interest in the Sunday school and church service. People want something to do, and this program gives them something worth while.
2. It will give an objective to the Sunday school, turning the minds of the pupils out toward the great world-wide work of the Lord.
3. It will deepen the spiritual life if properly put on, for no one can give himself to the task of missions without being enriched in his spiritual life.
4. It will broaden and enlarge the sympathy of the Sunday school by leading it out into a state-wide program.
5. It will deepen the conviction of the Sunday school and church people about the State Mission work.
6. It will enlarge the vision by taking them outside of the horizon of their own local community.
7. It will cultivate the mission spirit which is the true spirit of Christianity.
8. It will stimulate benevolence, for giving to the right objects always cultivates the spirit of giving.
9. It will cultivate the grace of giving and enrich the soul in this grace.
10. It will enlarge the attendance upon the Sunday school; for if the program is properly put on, it will be interesting.

11. It will rally the forces of the Sunday school and church for the fall campaign.
12. It will vitalize the church life and invigorate it after the summer vacation.
13. It will stimulate the will to win and head the church out in a victorious way.
14. It will develop denominational consciousness and turn the people's attention to the work our denomination is doing in the state.
15. It will generate religious enthusiasm which is very much needed in church work.
16. It will stimulate the spirit of co-operation and tell us how to walk and work together.
17. It will intensify the sense of stewardship and increase our feeling of responsibility for the progress of the kingdom.
18. It will give us the consciousness of obeying our Lord, which consciousness is very satisfying to the soul.
19. It will make for the coming of the kingdom of Christ.
20. It will help immeasurably in our State Mission work.

With all of these reasons in its favor, no church will want to let this opportunity slip by to register its forces for the fall and winter campaign.

What we need is more work among those who have opportunity to work, more courage and faith, more smiling, more persons with confidence in the future, and more real active co-operation in denominational tasks. It is this spirit that will give us victory.

**QUESTIONS AND ANSWERS**

Q. If Cain's offering had been in the right spirit, would it have been accepted?—M. E.

A. Yes. Hebrew 11:4 tells us why Cain's offering was not accepted. His was a formal offering without faith either in its efficacy to please God or in God's willingness to accept it and bless him. Leviticus 7:1-14 gives rules equally acceptable to God, provided they were presented in the proper way and for the proper purpose. Deut. 26:2 proves that fruit offerings were pleasing to God.

Q. Was it the offering that made it acceptable or the spirit in which it was presented?—M. E.

A. Hebrews 11:4 answers the question as given above. God cares nothing for our offerings unless they are presented in the proper spirit. As long as they are given merely to comply with the law, they meet the requirements of the law, but do not secure a blessing to the giver.

Q. When was Cornelius converted? I heard a preacher say the other day that he was saved before Peter preached to him, and quoted Acts 10:15, 30 and 31 as proof.

A. Cornelius certainly was not saved before he heard the gospel. If he was, then the words, "The gospel is the power of God unto salvation to them that believe," are not true. Cornelius was a good man (Acts 10:2); God had taken notice of him (4); the vision caused Cornelius to fear (4); the angel said Peter would show him what he must do (6). The 15th verse does not imply that Cornelius was saved. It only says that the Gentiles were not to be despised by this Jew preacher. All Gentiles are included under the declaration; and if Cornelius was clean (saved), then all Gentiles were and are saved without the gospel.

Verse 25 states that Cornelius fell down and worshipped Peter. How could any one declare that a saved man would know so little of the gospel as to do that? Cornelius was a devout seeker. The vision caused him to feel that Peter was a sort of a demigod, and as such he worshipped him. Verse 43 in Peter's sermon contains the message which struck open the blind doors of the heart of Cornelius and his household and let them see the light. Then came the Holy Ghost (44) and produced the manifestation of power in order that there could not be any doubt on the part of the Jews who accompanied Peter. Cornelius was saved in the moment when he realized that salvation was in Jesus Christ and not in his alms and his prayers. Any preaching that he was saved before that time shows lack of knowledge of the Scriptures. And it is just such preaching that is causing our churches to be

filled today with people who think that all they have to do is be good and pray sometimes.

Your arguments are well taken. Verse 25 shows that he was not free from idolatry. Chapter 11, verse 14, clearly proves that Cornelius knew he was unsaved. Acts 10:44 and 11:17 clearly show that the giving of salvation was understood by Peter to have taken place after he had preached to Cornelius. Acts 11:18 clearly shows that Cornelius and his household had no true conception of repentance and its part in salvation before Peter preached. If that is true, Cornelius could not possibly have been saved before.

**SPAIN: AN INTERESTING VISITOR**

A Talk with the Rev. Samuel Vila of Tarrasa

I lately met at the Baptist church house the Rev. Samuel Vila of Tarrasa, near Barcelona, a remarkable and energetic young pastor. His story will interest readers of the Baptist Times.

"How far back does your connection with the Baptists go, Brother Vila?"

"My father was counted among the Plymouth brethren, and he was converted forty years ago. I was converted at thirteen years of age, and when I was fifteen I was baptized by Brother Celma in Barcelona."

"But how came you to enter the ministry?"

"Brother Celma had urged me to think about dedicating myself to such a life work, and from the time of my baptism my mind was made up."

"And what preparation have you had for your work as preacher and pastor?"

"I studied at home from fifteen to twenty-one years of age, under the guidance of Brother Celma. In 1923, as soon as the Barcelona Seminary was opened, I entered it."

"But you could not have remained there long! You have been several years at Tarrasa."

"That is true. I was only a single year at Barcelona, but you see I had had six years' special study before, under the guidance of Brother Celma, before he became the head of the seminary. I should have liked to go on studying and teaching, but there were so few workers in Catalonia, and a very great need. So I went to Tarrasa."

"Tell me something about the history of the church. I have been there and have spoken in the building; I know it is a very beautiful place."

"The church was founded in 1922. There were then sixteen members. In 1923 four were baptized, and in 1924, the year I settled, there were thirty-six baptisms. Now we have over 150 members."

"Tell me how you came to secure the church building. It is true, is it not, that it is entirely built with Spanish money?"

"Yes; we had no money at all from abroad, but one ought to say 'with Spanish money and Spanish labor.' A great many of the people could give nothing, but they came and worked. There were many women who did that. With that kind of help, we spent only about £800 in all. Most of the money was given by my father, but quite a solid amount by others."

"It is the only Baptist church in Spain built with help from abroad?"

"That is so."

"And is the church entirely self-supporting?"

"Not at present; my salary comes from the mission funds of the Southern Convention. That is the only help from outside, and we expect to become self-supporting."

"Tell me a little, will you, about the position in Spain?"

"We have the legal right to preach and worship in churches and chapels, but not in the open air. There is more freedom in Catalonia. We can do some active evangelism there, but that is not at all the case in many parts of Spain. Our great need is religious liberty."—J. H. R., in Baptist Times.

And from the prayer of want, and plaint of woe,  
O never, never turn away thine ear!  
Forlorn, in this bleak wilderness below,  
Ah, what were man, should Heaven refuse to hear!  
—Beattie.

## THE NEWS BULLETIN

### T. C. SINGLETON—AN APPRECIATION

By C. D. Creasman

We have just closed one of the best meetings I was ever in at Cornersville. The whole town was stirred as it has seldom been stirred before. The people of all denominations came to the meeting and helped in every way. On the last night the house was full and a number of people stood on the outside throughout the service. Just at sunset that afternoon I baptized ten people in a beautiful stream of water some distance from the church. There were eleven additions to the church and a few other people made professions and will either join later or unite with some other church. Nearly everybody in the town already belongs to some church, so the field was limited. There was a meeting going on at the same time at another church in town. So under the circumstances we had what was to all of us a wonderful meeting. The Holy Spirit was there from the very first, and I felt His power at almost every service. At two morning services the preacher did not get to preach at all, for the time was taken up with testimonies. The church is in the finest spiritual condition I ever knew it.

I am asking the Baptist and Reflector to give me space to say a few things about Brother T. C. Singleton, pastor of Centennial Church, Nashville, who so wonderfully led us in the meeting. He is truly God's man. He does more work in a day than any man I ever had with me in any kind of church work. He starts at sun up and goes till time for preaching in the forenoon; then he is on the way again, taking as little time as possible to eat, and he goes until preaching time at night. He eats no supper. He visits all denominations. He was in Cornersville only twelve days, and he entered 129 homes and places of business. He prayed, or asked some one else to do it, in every place he entered. Carlyle Brooks, the singer, was along and sang the gospel. People would gather in a store or shop and hear prayer being offered for themselves and the sweet music of the kingdom. The meeting soon became the talk of the town.

Brother Singleton has the finest approach I ever saw. He is perfectly easy and at home anywhere and with anybody. He knows no strangers; and when he once looks into a man's face and shakes his hand, that man feels at once that he is in the presence of a true friend, and he is. That is why he feels it. I was also struck with his wisdom in dealing with other denominations. It is not easy to speak in a place where two or three other churches are stronger than the Baptist Church. And yet he staid right with the great doctrines of the Word and preached them at almost every service, and so far as I know no one was ever offended at anything he said.

Best of all, Brother Singleton is growing spiritually. Some one asked me if he was the same man who had held a meeting at Lewisburg a few years ago. I said: "He is only partly the same man, for he is a better man." To me, the one thing needful in the preacher is the Spirit of God, and Singleton has Him, and he depends more and more upon Him. Any preacher who does that will win men to Jesus. I want to close by saying

that I have never had a man to help me in a meeting who did better work than Brother Singleton did, and the church and whole community have invited him back next year.

### MEXICAN CHURCH DEDICATED

Earl D. Sims, who once worked in Tennessee, has just completed another good missionary task. This time the work was in Fresno, Cal., where a beautiful building for the Mexican Baptists has been completed. This building was dedicated the 15th of this month with fitting ceremonies. A souvenir booklet was published in English and in Spanish, and a fine program running through this week was arranged. Brother Sims has worked with the church since the first of the year and has succeeded in finishing a task begun six years ago. This is the first Mexican Baptist church house for the district. A revival meeting preceded the dedicatory services and a large number of Mexicans were converted. The building cost about \$35,000 and includes a splendid auditorium, Sunday school rooms, social rooms, kitchen, dining room, clinic and kindergarten, rooms for doctors and dentists and a dispensary room. Seven thousand Mexicans live in the district, and this is the only mission work being done among them.

### DES MOINES UNIVERSITY CLOSES

We have received the official report of the board of trustees of Des Moines University which has closed its doors permanently and will liquidate its indebtedness as rapidly as possible. The primary cause given for discontinuing the school is the ruling of the Des Moines court which practically took the management out of the hands of the trustees and placed it in the hands of the faculty. "In view of these circumstances," states the communication from the trustees, "the board has decided that we might just as well attempt to operate a Christian University in Moscow as in Des Moines." The board will continue to function until legal matters are ironed out. One hundred and seventy thousand dollars in endowment is in its hands, but the income from this must go to liquidate the obligations due bondholders. It is hoped eventually to salvage practically all this money which will be used to aid the cause of fundamentalism among Baptists.

### PASTOR BURNS IN MEETINGS

Pastor H. F. Burns reports the results of revivals held with his churches at Fall Creek and Smith Fork. At the first place the meeting began the first Sunday in August with the pastor doing the preaching. Splendid crowds attended and the interest all the way through was fine. However, there were no professions or additions to the church. At Smith Fork Brother H. C. Adkins of Powelltown did the preaching. Unusually large crowds attended. Nine professed their faith in Christ and nine were received for baptism. One was added by restoration. Brother Burns says: "Brother Adkins is a fine young preacher, safe and sane in his methods and orthodox in teachings. He is planning to enter Carson and Newman College and will go on to the seminary when he finishes there."

### HOMER G. LINDSAY WITH US

Homer G. Lindsay (son of Pastor Lindsay of North Etowah, has been spending a part of the summer with his relatives. Mrs. Lindsay and their two young sons have been with him and are at present with her parents, Rev. and Mrs. L. S. Ewton of Nashville. During the summer Brother Lindsay assisted his father in a re-

vival at North Etowah and is now engaged in a meeting with Pastor J. C. Miles and the Union Hill Church. He and his family will return to Texas after this engagement, and he will resume his studies in Southwestern Seminary from which institution he will receive his master's degree next spring.

### FOREIGN BOARD REPORT

The monthly report of the Foreign Mission Board has just reached us. It includes receipts of that agency from May 1st to September 1st of this year. The report shows an increase in receipts during the recent weeks, but a loss over the same period a year ago of approximately \$10,000. From designated sources the receipts for this year amounted to \$58,325, or an increase of about \$12,600 over those of a year ago. From the Co-operative Program the receipts this year were \$116,362 as compared with \$134,454 last year. The total receipts for the period of this year are \$175,515.62, while a year ago they were \$185,029.98. Tennessee gave this year a total of \$12,734.60 and for the same period last year \$13,438.51; \$177,875 has been paid on the debt of the board and its interest, leaving the debt now at \$787,875.07.

### SIX KEEP CHURCH ALIVE

The following is an interesting item clipped from the Knoxville Journal and tells a story of heroism that ought to be repeated in every church in Tennessee. Read it and pass it on:

St. Clairsville, Ohio (A.P.)—"By the grace of God" the little Baptist church at Morrystown has decided to carry on.

The church, one of the oldest in the state, has not a cent in its treasury, but the six surviving members of the congregation have determined to continue despite the offer of an amusement company to buy the property for \$500.

And it has little chance of increasing its membership. It does not have a preacher or money to pay one. In the past it paid a minister \$3 a Sunday to propound the gospel.

After the amusement company made the offer, the six members met, and by the light of a dim kerosene lamp balloted. All voted against disposing of the property.

"I find that you have voted to carry on," the chairman announced. "May we do so by the grace of God."

### MINOR HILL REVIVAL

Minor Hill Church closed a revival the last of August which was a blessing to the town and community, writes Pastor Griffin. Paul R. Hodge of South Pittsburg did the preaching. As a result a great number of the people decided to become tithers, backsliders were restored, sinners saved, and 18 members added to the church, 17 of them by baptism. Brother Griffin says: "In the opinion of the church, as well as of the pastor, this is the greatest meeting we have had in many years. Brother Hodge is a fearless and uncompromising preacher, and we thank God for his labors among us."

### JOHN HARPER'S LAST CONVERT

By W. C. Golden

The great steamship, Titanic, was supposed to be unsinkable, but she went down in the icy waters of the north Atlantic on her first voyage. Thrilling stories from the survivors will never grow old. Among these is that of John Harper of Glasgow, Scotland. It is told by a young Scotchman who not only was rescued, but who was converted to Christ on the briny deep. It is:

As the Titanic went down, the young man seized a spar in the tumbling water. While being tossed about by the waves a man, who had caught a piece of the wrecked ship, floated near him. He recognized him as John Harper, a good Christian man. As soon as Harper saw this youth, he

cried out, "Young man, are you saved?"

"No, I am not saved," went back the answer.

"Believe on the Lord Jesus Christ and thou shalt be saved," replied Harper, and the heavy seas separated them. After a while they came near each other again and Harper asked, "Are you saved?" and the young man replied, "No, I cannot say that I am."

Harper quoted the same verse of Scripture and they drifted apart a second time. As they did so, the youth saw Harper lose his hold on the piece of wreckage and go down, and he saw him no more. In talking about it, the young man said that he drifted on. Hour after hour he drifted, and he thought of what John Harper had said. "I finally trusted myself to Christ," he said, "out there with two miles of water under me. I am John Harper's last convert."

He was saved thousands of miles from the land, from a church or preacher and without baptism! That was the work of a great God, one who saves without baptism, church or preacher. That is my kind of God. Is it yours? He is a glorious God and saves in a glorious way. Have you tried Him personally.

2908 Polston Ave., Nashville.

### A BEAUTIFUL BAPTISM

Hosts of people in Tennessee know W. C. Golden, for so long their State Mission Secretary. Few men have ever labored as faithfully and efficiently as he did in his day. With long nights and hard days, he carried on and, in spite of small financial backing, did a monumental work for Tennessee Baptists. He is now drawing near the end of the highway of life. An accident some two years ago left him partially paralyzed, and he gets about with difficulty. But he is still a soul-winner.

One of the greatest joys that has ever come to him was his first week in September when he had the pleasure of leading his son, James, into the baptismal waters. The young man was converted and united with Immanuel Church, Nashville, where his parents belong. By the courtesy of the church and Pastor Powhatan James, Dr. Golden administered the ordinance of baptism, with Brother James in the pool to assist him in case of need.

### FALLING WATER

Miss Faye Jackson, Chairman, sends us a report of the recent B. Y. P. U. meeting at Falling Water Church, near Hixon. She says: "A special meeting was held August 31st. A large number were present. We have just begun to take a great interest in the work of the union, and an interesting program was rendered. We believe it will prove beneficial to all who were present. After the program our pastor, Henry C. Smith, and others made very interesting talks."

(Turn to page 16.)



### THE PERRY PICTURES

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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**

(Continued from last week.)

George set his teeth. He was not going to let his anger get the best of him. "I think," he said, "that your dog wasn't happy with you, and so he decided to move. I didn't know he had an owner, or of course I shouldn't have taken him."

The old man gave an irritating chuckle. "We're a very good young man, aren't we?" he said. "How lucky for the registered mail! We do get valuable packages at our bank sometimes. Yes, I'm Ezra Miter, president of the Seventh Avenue Bank—not a person for a young man to pick quarrels with."

George swallowed his irritation. "I don't think my moral character is under discussion," he said sharply. "What I should like to know is how much you'll take for your dog. I'd like to buy him."

"Well—!" The old man looked at George quizzically. "He's a valuable dog. Has a pedigree and takes prizes at the dog shows. But, considering that I've never been able to keep him home since I bought him, I'm willing to sell him to you cheap—half what I paid for him. I'll ask you only a hundred dollars for him."

"A hundred dollars!" George's color rose. He knew it would be quite impossible for him to pay such a price for a dog. "I—couldn't pay that!" he said finally. He looked regretfully at the crouching animal on the grass. Pal's brown eyes looked up at him pleadingly. "Couldn't you make a more reasonable figure? You see, we aren't rich, but we'd give him a good home."

The old man shook his head and his little blue eyes gleamed with malice or amusement. "A hundred dollars—cash!" he insisted. "He's a blooded animal. He's cheap at that. I should ask you two hundred."

George's face was unhappy as he walked about his route that afternoon. His heart was heavy. He could not forget the collie's pleading eyes as his old master led the dog away.

"It's a shame," George growled to himself. "A man who doesn't appreciate the dog's intelligence. It's like allowing slave-holding. Pal has feelings as fine as a child's."

But, however justifiable George's thoughts were, they could not save the collie from being dragged to his master's big, chilly residence three blocks up the hill from the edge of Route 131. There the collar Pal had slipped his head through when he ran away was replaced and buckled tighter and a strong leather leash was attached to it. Pal was tethered in the garage. He set up a long, sorrowful howl for his lost friends and his chosen home, but Ezra Miter merely chuckled.

George scowled every time he thought of Pal. He scowled the morning he noticed the address of Ezra Miter's Seventh Avenue Bank on the registered parcel of currency from the Federal Reserve which lay in the bottom of his sack a few days after Ezra Miter reclaimed Pal.

"The old skinflint!" the mail carrier thought. "A hundred dollars doesn't really mean much to him; there must be several thousand in that little package. He just set a high price on Pal because he knew I couldn't pay it." He strode angrily along. As he passed the point on Vista Avenue nearest to the Miter residence he caught the sound of a dog howling heart-brokenly. George set his teeth. "It's the most unjust

deal I've ever seen," he thought. His mind wandered from his duties, which had become almost mechanical now, to Pal's hard fate.

If George's mind was not much upon the contents of his sack, the same was not the case with the mind of One-Eyed Jim. One-Eyed Jim prided himself upon the neat way he had found out about the registered parcel of currency making its way to the Seventh Avenue Bank. He strolled casually along behind the young postman for half a dozen blocks. There was a secluded alley back of the big garage on Sixth Avenue. One-Eyed Jim fingered the black-jack in his coat pocket. It ought not to be hard to hit the young postman on the head, grab the registered parcel of currency and make an easy get-away! One-Eyed Jim turned down a side street and slouched along as though he had nothing more important on his mind than the weather.

In the meantime George went on with his deliveries. The mail was heavy that Monday morning. He hurried to make his rounds before noon. Presently he turned into the alley that led back of the blank wall of the Sixth Street Garage. It was a short cut for the postman. His eyes were on the bunch of letters in his hand, but he raised his head alertly as One-Eyed Jim's shadow fell over his shoulder.

He turned just in time to see the crook's arm descending with the black-jack aimed at his head. George dodged aside and caught the robber's arm. The black-jack descended on George's shoulder. A sharp pain made him drop his sack.

George struck out at his assailant with his fists. The black-jack struck his cheek and he reeled dizzily. One-Eyed Jim reached in his pocket for his gun. But the trigger was never pulled. At that moment there was a howl down the alley, something very like a brown-and-white tornado flashed past George and leaped for his assailant's throat. One-Eyed Jim dropped his pistol and fled.

At his heel's snapped and snarled a brown-and-white collie with a foot of chewed leather leash dangling from his collar.

They disappeared at the other end of the alley. George picked up his mail sack and followed at a run.

So it happened that the leisurely policeman who usually strolled up one avenue and down another with nothing better to do than study the parking of cars at the curb had an unusual piece of business on his hands that morning, when a thoroughly terrified thief pursued by a thoroughly enraged brown-and-white dog, with an excited young postman shouting half a block behind, came into view.

George held the gun on One-Eyed Jim while Officer 54 telephoned from the nearest police phone. Half the people in the street had come out to see what all the excitement was about by the time the patrol wagon came clanging and hooting up the avenue.

"After the registered mail! Tried to sandbag the postman! That young fellow ought to have a reward for saving the mail! It takes a lot of pluck to turn and fight a hold-up man!" the crowd buzzed.

Over and over George explained politely how the crook had been trying to steal the package of currency, going to the Seventh Avenue Bank. "But I couldn't have driven him off without the help of the dog," he admitted.

He had to admit, too, that it wasn't his dog—"just a friend of his."

The news of the averted robbery had reached the Seventh Avenue Bank before George, with the precious package, got there. While the young mail carrier was waiting for the clerk to sign for the parcel, an old man emerged from the inner office.

"So you fought the robber who tried to get away with our currency!" Ezra Miter chuckled.

George bowed. Out of the corner of his eye he glanced at the collie, who had followed him since the capture of the thief.

"Of course the government would have had to make good the loss—being registered mail. And I'm not sure you deserve a reward for doing what lay in course of your duty. Still I have been thinking perhaps this bank might do something. Nothing too extensive, of course, but still something."

"I think," George said, "the dog deserves any reward there is coming. I think, at least, he shouldn't be punished for running away—under the circumstances." He had noticed Ezra Miter's sharp eyes upon Pal. Ezra Miter was shaking his cane.

"What I was thinking of was a bodyguard for our mail carrier," the old man chuckled. "And the dog seems willing to take the job."—Eleanor Hammond, in Young People.



'Arry: "Heard of the latest in poisons?"

Plane: "No. What is it?"

'Arry: "Airplane poisoning. One drop is usually sufficient."

Fair Maid: "I wonder what causes the flight of time?"

Brilliant Young Man: "It is probably urged on by the spur of the moment."

"Good gracious! The engine's overheated," said the exasperated tourist toward the close of a very trying day.

"Then why don't you turn off the radiator?" calmly asked his wife from the back seat.

**Would Ruin Him**

Two young prospective aviators were discussing the subject of aviation, and a certain famous flyer, when the smaller, aged eight, remarked to the other:

"What if the tail of the plane would get caught as he started up? It would cut a gash in his head, wouldn't it?"

His brother answered: "Yes, it would jush mash him down and break his back."

And the little fellow said: "Yes, it would break his general cord."

"What are you doing, Mabel?" asked mother when she saw Mabel sitting quietly in her chair.

"I can't find anybody to play 'hide the thimble' with, so I'm hiding it myself and waiting until I forget where I hid it," answered Mabel.—Children.

When Governor Smith, of Georgia, was Secretary of the Interior in Cleveland's Cabinet, he was once called home to Atlanta on business. The duties incident to his leaving had thoroughly wearied the brawny Secretary, so he retired early to his berth for a good night's rest. Mr. Smith never does anything by halves, and the sonorous cadences of ever-increasing volume which proceeded from his apartment gave evidence that his utterances of the day did not greatly exceed in forcefulness those of the night. But after two hours his tranquil slumber was disturbed by the persistent nudging of

the porter. That official was asking, "Boss, is you awake?"

"Of course I am awake," Mr. Smith replied. "What do you want?"

"Boss, I hope dat you will pardon me, sah, but I was jes goin' to ask you to be so kind as to stay awake for jes about fifteen minutes 'till de rest of de passengers can git to sleep."—Exchange.

**"Quo Vadis"**

"My grandpa notes the world's worn cogs

And says, 'We're going to the dogs!' His grandpa in his house of logs Said things were going to the dogs. His grandpa in the Flemish bogs Said things were going to the dogs. His grandpa in his hairy togs Said things were going to the dogs. But this is what I wish to state: The dogs have had an awful wait."

Old Lady: "Son, can you direct me to the People's Savings Bank?"

Boy: "Yessum, for a quarter."

Old Lady: "Isn't that a mighty high pay, my boy?"

Boy: "No, ma'am; not for a bank director."—Exchange.

"When did the robbery occur?" asked the cross-examining barrister.

"I think—" began the witness.

"We don't care what you think; we want to know what you know," said the barrister.

"Well, I may as well get out of the box, then," said the witness. "I can't talk without thinking; I'm not a lawyer."

Eva (reading novel): "She riveted her eyes."

Dick: "You don't say?"

Eva: "And then she dropped them—"

Dick: "My, my! Just like a woman! She can never nail or rivet anything securely."

**Poor Handwriting**

Mark Twain's story of Horace Greeley's handwriting has a parallel in this from a railway conductor in Missouri to the president of the road. The conductor wrote:

"A farmer has been riding on this pass for about a year; do you want him to continue to use it?"

The president put on his glasses, looked the paper over carefully, and said:

"Why this is not a pass! It is a receipt I give a fellow for a load of wood about a year ago!"—Christian Observer.

Jones was relating his narrow escape from drowning.

"As I went down for the third time," he said, "all the past events of my life flashed before my eyes."

"Is that so?" asked one of his listeners. "Well, did you see yourself borrowing that fiver you've owed me for six months?"

A member of a parent-teacher association has charged her small son never to go into the homes of his little friends if a placard is displayed, as he might be exposed to a contagious disease. Sending him to a neighboring home on an errand, she was surprised when he returned almost immediately, saying: "Mother, I didn't go in that house. The folks there have 'Hemstitching.'"

**Room for One More**

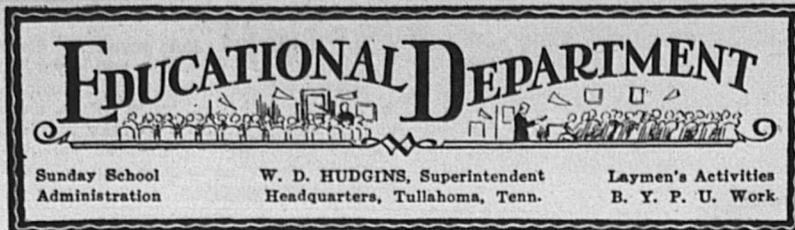
Bishop Bratton, at a dinner in Jackson, was genially patronized by a millionaire.

"I never go to church," the millionaire said. "I guess you've noticed that, Bishop."

"Yes, I have noticed it," said Bishop Bratton gravely.

"I guess you wonder why I never go to church, don't you?" the millionaire pursued. "Well, I'll tell you why, Bishop. There are so many hypocrites there."

"Oh, don't let that keep you away," said Bishop Bratton, smiling. "There is always room for one more."—Exchange.



## FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,  
SEPTEMBER 8, 1929

Nashville, First	1261
Memphis, Bellevue	1086
Chattanooga, First	1058
Memphis, First	768
Knoxville, Bell Avenue	720
Memphis, Temple	716
Knoxville, Broadway	702
West Jackson	614
Knoxville, Fifth Avenue	589
Nashville, Grace	578
Springfield, First	563
Nashville, Eastland	563
Chattanooga, Highland Park	528
Johnson City, Central	512
Etowah, First	511
Chattanooga, Northside	504
Elizabethton	503
Memphis, LaBelle	496
Nashville, Belmont Heights	455
Erwin	451
Chattanooga, Avondale	404
Chattanooga, Calvary	393
Fountain City, Central	392
Chattanooga, Tabernacle	388
East Chattanooga	383
Cleveland, First	380
Memphis, Boulevard	344
St. Elmo	343
Nashville, Park Avenue	341
Chattanooga, Chamberlain Ave.	329
Knoxville, Euclid Avenue	326
Chattanooga, Central	318
Humboldt	309

## SUNDAY SCHOOL NOTES

SOME THINGS WE ARE TRYING  
TO DO THROUGH THIS  
DEPARTMENT

1. We are trying to foster and promote every denominational program that is put on by our convention, so long as it is in keeping with the educational phase of the work that we are set to do. In this we are trying our best to prove true. It is not our business to raise money nor to distribute nor interfere with other lines of work, but from an educational viewpoint we believe that it is our duty to give information and help to every cause.

2. We are trying to help those churches that need us most. All of our time would be taken by the larger churches if we followed the calls as they come, but we do not follow the line of least resistance, for we believe ours to be mission work, since we draw money from the board, and therefore try to go where our work is purely missionary as well as educational. Hence, most of the time, all our forces have been given to rural churches and smaller churches in the city where the need is greatest.

3. We are doing our level best to furnish our people every needed help that can be had, and so we are sending out thousands of tracts, outlines, helps of all kinds to all parts of the state. Call on us for what you want; and if we do not have it, we will try to get it for you. Many times a tract will do as much good as a visit from a worker and is a very cheap as well as helpful way of serving where we cannot go in person.

4. We are doing all we can for the country preachers by furnishing them books free and in every other way helping them to keep abreast of the times and up with all phases of our work, knowing that they must do this or be laid on the shelf, as hundreds of others have been done. We are not treating our country preachers fairly. They deserve our sympathy and help in every way possible.

It is to be hoped that we may yet devise some plan whereby we may give them the needed aid and at the same time hold them in their places where they are serving so efficiently and well. We are now at work on a course of study especially devised for preachers. For this course we intend to give a diploma as we do for other courses, and seals for additional books. These books will be furnished free to those who stand the examination. We trust that every pastor in the state will qualify on this particular course.

5. We are trying to see the needs everywhere and fit our work to the needs. It is one thing to take a census and organize a school and another to really find out the conditions in the community and all attributing influences and then organize our plans before we bring about the organization. Too much trying to saddle the same kind of organization upon every church when it does not fit every time. I know many say, "Oh, well, the same conditions maintain everywhere and the same need is everywhere, therefore the same kind of methods and organization." Never was anything more untrue. The same general result of sin is everywhere and people need the gospel alike, but conditions are different, and in many churches there are problems that will not admit of being disturbed with a radical change in methods or organization. It is well to take the census and in this census get every condition and then organize a plan that will suit these conditions. Then it will be all right to bring about an organization that fits the plan, but to organize before having a plan fitting the needs, there will be trouble and results will be unfavorable. We want, in other words, to make our work helpful permanently. It is sometimes better to leave undone the very thing that seems best to be done until conditions are ripe and until you do get some one who knows how to follow up your plans.

6. We are endeavoring to bring all our Sunday schools back under the commission by making them to function under the church program. That is the first step in the standard program outlined in the Standard of Excellence. The main reason this item is put in the standard is to make the church responsible for the teaching of God's Word. Every other requirement in that standard lends itself to the carrying out of that Great Commission. We need nothing else in our church programs.

7. We are trying to co-ordinate all the work of the local church into one great program by organizing the church first and then making all the inside activities to co-operate in carrying out this larger program. The Sunday school should function not only on Sunday morning, but all the week through, and in whatever service there may be on the Sunday school through its complete organization should be working at that task.

8. We are trying to teach our people the great fundamental principles of unselfish service and church loyalty. We, therefore, no longer stress the giving of money for the rendering of service through the Sunday school, but are training our people to study the Bible in the school in order that they may know how to better serve and better give through their church. The credit should be given to the church. Suppose all our

inside organizations should claim credit for everything they do and give what would be left for the church to be credited with. It makes us sick to hear the churches report so much given by this and so much by that organization and then nothing for the church! Why should a person, just because they belong to an inside organization of the church, claim credit for his organization when he is a member of the church just as others. It is the wrong kind of training and the wrong kind of service. It smacks of an element of selfishness that bids evil to the future of our churches as a unit.

9. We are stressing the district organization as never before. We have learned to believe that too much stress cannot be given to the enlistment and co-operative work of the people all over the association. We are, therefore, urging all our associations to organize for definite work throughout the year. We are asking all the associations to elect men and women to lead in the three lines of work promoted through this department and then to place them in the lead to organize and group the churches for future work. Most of the associations have gladly done this and have enthusiastically urged that the association be organized and the group meetings put on in all three lines. If this is done, we will soon have a new day in our work in Tennessee.

10. We have stressed the rural campaign all the year, but during the summer we have put unusual emphasis upon this particular work. More than 300 training schools have been conducted in the country churches this year already. Our workers have gone to the most destitute places, and in some associations, seven altogether, we have held simultaneous training schools all over the association with fine results. The following associations have had such campaigns: Jefferson County, Madison County, Shelby County, Hardeeman County, Gibson County, Chilhowee, Grainger County, and Big Emory. In these counties we have touched a total of 195 churches with an enrollment of 8,790 pupils.

## STATE MISSION DAY, OCTOBER 27

We call attention again to State Mission day in the Sunday schools and urge all our churches to observe the same. Many have already written in that they are putting on this program and some have written for extra copies of the program material. Some have asked for a larger number than we are able to send, since we did not expect to be called on for so many extra copies. We mailed two copies to every superintendent and also a copy to every pastor in the state. If those putting on this program will cut the larger sheet into pieces, each carrying one topic, the two copies will furnish every person with a printed copy of his or her part. We have a number of extra copies of the poem, and it has also been printed with the correction in the Baptist and Reflector of last week. Begin now to work up interest in this program, and let every person aid in putting it on as well as to make the gift as large as possible. Organize the classes and set a goal for each class and then round up your school goal with a general collection on Sunday. Let's make this the biggest and best offering for State Missions that we have ever had in all the years.

## PLEA FOR STATE MISSIONS

It is not our place to raise money, but we do believe that our people should realize the need of caring for our State work if all our objects live and thrive as they should. Our State Mission Board promotes every phase of the Co-operative Program, and Dr. Bryan gives his time just as unstintedly to the raising of Home and Foreign Missions as he does to State Missions, and so with every other

cause. If we ride the Sunday schools for everything else and then fall down on the cause that promotes the Sunday school work in our State, we would seemingly be inconsistent. The board appropriates to this department every year a large sum, and we want to show them our appreciation for this by giving back into the treasury as much as they spend on our work in the State. That means that we should give on that one day as much as \$20,000. That means that during the month of October on one day—it does not matter whether it is done on the same day, but on one day in October—let us all do our best for State Missions. This, however, is not our plea. It is our honest opinion that we will never put on a large program of world-wide missions until we do more to cultivate and enlist the people back in the local churches. When almost 1,000 churches in Tennessee give nothing to missions at all, it is time we are giving more attention to the enlistment and enlivening of these dormant churches in our state. Suppose we got all these enlisted and giving as the ones that are doing so now, how much more would we have to do our work and how much easier would it be to raise the money! We must not spend all our time and energies trying to pick the fruit, but must spend some time and energy cultivating the plant that bears the fruit. It is our candid judgment that the best way to save all our enterprises and institutions is to go afield with a great educational program and not for special funds to pay debts. The State Mission gift on this particular day is a part of the regular program. The other causes have their chance and State Missions should have an equal chance. Let us all go afield to educate our people and enlist them in the great program outlined in Christ's commission to His churches.

Miss Collie writes from Gibbs: "We are not having so many in the class at night, but I don't know when I have found greater possibilities. We started the census yesterday, and out of 108, only 19 are in Sunday school. They will have over 200 possibilities, and they are all Baptists—only 20 in other denominations. The things I am trying to do are: (1) Monthly visitation day; (2) Monthly workers' council; (3) Enlarge organization and graded lessons."

Lofton Hudson, Jep Williams, Mr. DeJarnett, Everett Redd, Dorothy Davidson, U. W. Malcolm and Brooks Hudgins have all left their places and gone back to school for the year. All say they had a good time and enjoyed the experiences of the summer.

## BOYS AND GIRLS IN SUNDAY SCHOOL

The following boys and girls at Maryville have completed the Daily Bible Readings for April, May, June: Aleene Stinnett, Wood Everett, Lloyd Gibson, Blanch Everett, Lucile Goy, Margaret Baker, Paul Farmer, Hazel Russell, Ruth Hammontree, Martha Sue Mize, Bonnie Francis and Nellie Everett.

Mr. Malcolm writes from Jefferson City: "I closed a fine school at Compromise last week. We had 300 present the last night and 200 average attendance. I have returned to Carson-Newman. I did my best this summer and hope it will meet with your approval. The Holston Valley Association meets September 19-21. I am hoping you can attend. I would like to go, but on account of financial reasons I can't. I have had four group meetings and have asked the association to approve of the organization at its meeting. The groups have elected their leaders, but the associational superintendent is to be elected at the association. I would like to be there and see it go over."

Mr. D. W. Pickelsimer writes from Clarksville: "I don't know when I have enjoyed a week like the one just

closed at Sylvia. I did my work in connection with the revival being conducted by Brother Hastings and his wife. About 200 came each service in time for my work, and such enthusiasm I have rarely seen anywhere. I also had charge of the music and enjoyed the personal work for souls."

Dorothy Davidson also writes from Jefferson City: "Well, here are my last reports for this year. I start to school Monday for my last year's work—my senior year at Carson-Newman College. Let me say right in the beginning how very much I have enjoyed the work this summer. How many times I have wished that I might just have gone on with the work and not have to stop when I see that there is so much to be done! Perhaps I can help some more some day; I trust so. I wish that I might have done more in each place and led the people to do more themselves, but all I can say is, if I know my own heart and mind I did my best."

B. F. Collins reports as follows: "I had a pleasant week at Union Ridge teaching the Bible division of the manual in the afternoon to a class of nine and 'Pilgrim's Progress' at night to about twenty young people, both saved and unsaved. I did not try to reorganize the B. Y. P. U., for I only get about four Baptists to attend the class or say they would take a part in the work. However, I think it was worth while to teach 'Pilgrim's Progress' to them any way. Mrs. Puckett was visiting from Texas and took the examination in the manual."

Mr. DeJarnett, back in "Old Kentucky," writes as follows: "Now I wish to say again that I shall never be able to pay you the debt of gratitude I owe you for using me in the work in Tennessee. I did so little and did it so poorly compared with what ought to have been done and the way it ought to have been done, but I did my best. I have fallen in love with Tennessee and all of you people whom I met and with whom I worked. It was hard for me to leave, and I hope some time I can return. Please remember to call on me if you need me at any time for anything and I will do my best."

Mr. Everett Redd has gone to Columbia, Miss., as educational director. He writes as follows: "I had a very good day yesterday, and I think I am going to like my work here. I want to thank you for your help and also want to express my appreciation for all of the kindnesses which you have shown me in the past. I hope I may work for you again some time, for I have enjoyed it. I want your prayers in my work here, too." Our blessings go with Everett and love will abide. He is one God's elect.

Mr. Edgar A. Roper, superintendent of Seventh Street Church, Memphis, is planning for a training school in November and is asking for Miss Collie. We are always glad to cooperate with Mr. Roper, for he is kind to help us whenever we can use him.

Brother Ball of Lexington is getting ready for his annual training school and writes for our co-operation. We are ready to help there as usual and will enjoy doing so.

Herman Lipford reports more than twenty churches co-operating in the simultaneous training school in Gibson County this last week.

**PLAN SHEET**

In co-operation with your State Secretary begin at once to find efficient district and associational leaders. Set a time when you hope to have a leader for each association.

**Train District and Associational Intermediate Leaders.**—As you find associational workers, arrange to

teach Miss Lee's book in the association. Do this in the associational leaders' church or where they can attend. Let one of your outstanding aims of the week be the training of the associational leader. See Plan XVIII under "Duties of the State Approved Worker." Make definite plans of promotion to be carried out by the associational leader. With your State Secretary, plan for this week of training in each association, even though no other book is taught. Get to each association as soon as possible.

**Goals.**—During this week of training set some definite goals for standard departments, classes and teacher-training awards for the association. Do not set the goals too high. Suggestions for new state goals will be sent soon for the new Sunday school year.

**Plan Book.**—Get a University or other standard size loose-leaf note book at the ten-cent store. Get a paper punch and inset all plan sheets from this office. After each plan sheet outline your own plans for carrying out the suggestions, also all plans tried out and found successful in your state. Arrangements will be made for an exchange of these twice a year, each plan book being sent to this office. They will be returned to you each time. Special recognition will be given the best plan book.

**Notes for State Paper.**—See Plan XI in plan sheet previously mentioned; also get items from Miss Lee's book, "Counselor," and other free literature; intermediate page of the Sunday School Builder and through your field work an "Information, Please," column would be fine.

**LITERATURE FOR COLLEGE DEPARTMENTS AND CLASSES**

A new organization package of free literature for college young people's departments and classes is being prepared. The Young People's-Adult Department of the Sunday School Board plans to place this package of literature on every college campus in the South. This attractive package contains all the plans necessary for the setting forth of a great college young people's department where this is practical and for providing classes that shall minister to the spiritual needs of the many hundreds of our finest Baptist young people in our colleges this fall.

If you want a free sample copy of Sunday School-Young People and Adults, cut this out, fill out and mail to William P. Phillips, Secretary Sunday School Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tenn.

Please send me free sample copy of Sunday School Young People and Adults.

Name -----  
 Street -----  
 City -----  
 State -----

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

**BIG SHELBY COUNTY TRAINING SCHOOL**

We give under separate article the report of the Shelby County Training School that has just closed. This, to our mind, is one of the finest pieces of work that has ever been accomplished anywhere by any bunch of young people. No one person responsible but all had a part in making it a success. The organization that can put over a piece of work like that is effective, no matter who is responsible for its bringing about. George Baird is responsible, possibly, more than any one else, and yet he had a large number of loyal helpers and hard, earnest workers, or he could never have put it over. Miss Roxie and Mr. DeJarnett did their part and did it well, but the young people of Shelby County are to be given the credit for what was done.

Fine letter from Mrs. Siler, Elizabethton:

"At the request of the members of the Baptist Church at Roan Mountain, Tennessee, I went there and conducted a class for young people and adults last week. I taught the book, 'Plan of Salvation,' by Crouch, and had a fine class. There were in and had a fine class. There were in session. I also taught a class during the afternoon for boys and girls, using the book, 'Some Fruits of the Gospel,' by Leavell. I had an enrollment of about 35 in this class and the interest was very good; there were over 25 conversions."

We are glad to report that at every association where we have been, so far, they have voted heartily to organize the associations in all three lines of work represented by our department and elected men to lead in the associational work. This is the most encouraging thing that has happened in all the years of our service in Tennessee. Let all our young people take courage and work harder to push our work into every nook and corner of the state.

Mr. Luther Hizer was elected B. Y. P. U. president of Hardeman County and writes for instructions as to forms of organization. We are expecting now to see Hardeman County come to the front in B. Y. P. U. work.

Miss Hilda Hall of Fayetteville is teaching a class in the Senior B. Y. P. U. at Lexis this week, and we are expecting great results from this work.

Mrs. P. W. Carney of Alexandria reports a fine class taught by herself, and six examinations. Thank you, Mrs. Carney.

Young Mr. Horace Muse of Fayetteville was elected as B. Y. P. U. president for William Carey Association last Friday; Mr. Grubbs of Delrose, superintendent of Sunday school work; while Mr. L. W. Alexander was elected to lead the laymen in the organization of the brotherhood. This assures us of a B. Y. P. U. organization in William Carey, and we are happy over this achievement. Mr. Smith of Fayetteville read the report on Sunday and spoke to the report, bringing some very valuable information to the people.

Quoting from Mr. Lambdin's letter concerning the program for promotion day in the B. Y. P. U.: "Please refer all requests for promotion day programs for the B. Y. P. U. to the September number of the Monthly B. Y. P. U. Magazine. You will find a suggested program on page 23. We always run a suggested promotion day program in the September number."

Mr. T. C. Gardiner of Texas writes as follows: "Mr. LeRoy Moore will take up his work as religious educational director with the First Baptist Church, Nashville, Tenn., October 1st. Mr. Moore is a native Texan, a graduate of Baylor University, an experienced B. Y. P. U. director, Sunday school superintendent, and church financier. I consider him one of the best informed men on all phases of church work in the whole country. He has assisted us greatly in promoting our state B. Y. P. U. and denominational program in Texas, and we feel keenly our loss as he goes to Tennessee. If at any time you should be in need of a real B. Y. P. U. or Sunday school specialist for training schools, enlargement campaigns or encampments, I suggest that you secure Mr. Moore."

**NEW BOOKS REVIEWED**

**Honoring the Deaconship.** By P. E. Burroughs. Published by the Baptist Sunday School Board, Nashville, Tenn.

This book will meet a long-felt need in our churches. The author writes from the viewpoint of one who feels that deacons are blamed unjustly when they are criticized for their shortcomings and failures before they have had a chance to know what they are supposed to and what their qualifications are. The origin, Nature, Exacting Demands, Election and Ordination, Qualifications, Church Organization, Work in Soul-Winning, Missions, Stewardship and Church Finance are all covered in the brief space of the splendid study course book. Pastors can do no better thing for their deacons and churches than to have this book and teach it to the deacons.

**J. R. Graves: Life, Times and Teachings.** By O. L. Hailey. Published by the author, 161 Eighth Avenue, N., Nashville, Tenn. Paper, 50 cents, cloth \$1.00. 114 pages.

Since a mere child the reviewer has heard of J. R. Graves. Often he has wondered why some man has not written a record of the life of the man whose oratory and forensic powers shook five Southern states for a generation and whose impress upon the denominational life of the land can never be erased. Dr. Hailey is a son-in-law of the great preacher. In this volume he not only gives us a brief record of his life, works and beliefs, but explains why he has tarried so long before giving it to the world. Fortunately for the lovers of the great subject, Dr. Hailey has brought the book out in a form that can be had by them of small means. It contains what the subject indicates and the work is done in a sympathetic and careful manner. Every student of Baptist history ought to have the book and every admirer of Dr. Graves will have it. Order from the author or from Baptist and Reflector.

**Sunday in the Making.** By Charles Herbert Huestis. Published by the Abingdon Press, 150 Fifth Avenue, New York City. \$2.00.

"In discussing the Sunday question the author has no particular theory to defend," states a brief word on the cover of this volume. Yet we are hardly started in the volume before we find materialistic evolution given as the very basis of the arguments presented. Supernatural revelation is left entirely out of the matter and Israel secured the ideas of the Sabbath from the various peoples among whom she suffered.

"The story of creation on the first page of the Bible is not prose but poetry, it is not science but religion," states the author. That is the usual introductory sentence of evolutionists. And just as the author denies the scientific accuracy of the first chapter of Genesis, so does he deny other facts of Scriptures. "In the beginning God!" "That is not science but religion," he declares. Of course he forgot that philosophy is a science! And he forgot that the greatest scientific fact in the universe is God. Nehemiah 9:14 is quoted to prove that the Jews had no knowledge of the Sabbath before Sinai, whereas the law says, "Remember the Sabbath day to keep it (Turn to page 15.)"

**HOTEL HERMITAGE**

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## WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ----- Mrs. J. T. Altman, 1584 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 STATE HYMN

(Tune: "From Every Stormy Wind")  
 Come prove me now, my Lord and King,  
 By this the offering that I bring.  
 Come prove my depth of love for Thee,  
 And for this state Thou gavest me.  
 This commonwealth from which I claim  
 Each blessing that the tongue can name,  
 Declares from all her hills and dales  
 That Everlasting Love prevails.  
 Then help us bring with joyful hands  
 An offering mete for her demands;  
 Let my full heart return to Thee  
 Praises for all Thou'st rendered me.  
 —Margaret Lackey.



MRS. R. L. HARRIS  
 Tennessee W. M. U. President, Will Attend  
 the Three Divisional Meetings

### STATE MISSIONS ENVELOPES

Please write to W. M. U., 161 Eighth Avenue, N., Nashville, for a sufficient number of envelopes to give each member one. Order today; they are free.

### W. M. U. DIVISIONAL MEETINGS

Clarksville is expecting the women and young people from all over Middle Tennessee to visit her on October 2nd. The homes will be opened to you. If you are planning to spend either the night before the meeting or the night after, please write Mrs. Elmer Winn, Clarksville, and a home will be assigned you.

Milan is planning for a great crowd from West Tennessee on October 4th. Mrs. C. L. Thetford is chairman of the Hospitality Committee. Address her at Milan if you expect to spend the night. State the time you expect to arrive when you write.

### NEW LEAFLETS ON A FAMILIAR SUBJECT

"Money and Missions" is the W. M. U. program topic for October. Write for the following: "Aunt Margaret's Tenth" (a play for six characters), 5 cents; "A Reverie on Stewardship," 5 cents; "Men and Women Who Proved God," 3 cents; "No Head for Figures, but a Heart to Give," 3 cents; "When God Dares," 3 cents; "What Do I Owe?" (poem), 2 cents; "The Earth Is the Lord's" (brief service of worship), 3 cents.

Be prepared. Send your order early, please, with remittance to W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

### SEVIER COUNTY W. M. U. QUARTERLY MEETING

On Wednesday morning, July 17th, the W. M. U. of Sevier County met with the First Baptist Church of Sevierville. The meeting was called to order by the superintendent, Mrs. James H. Atchley.

Morning devotional was led by Mrs. Gilbert of Gatlinburg, using as her theme, "More Interest in Missions."

The minutes and reports were then read and approved. This being the day set for an all-day mission study class in "Why and How of the W. M. U.," the meeting was turned over to Mrs. J. A. Dunn of Knoxville, Mission Study Chairman for East Tennessee, who very ably taught the entire book.

All our societies were not represented, but we feel that the day was profitably spent.

The next meeting will be held with the First Baptist Church at Gatlinburg the fourth Wednesday in September.—Mrs. James H. Atchley, Superintendent; Mrs. Roy V. Montgomery, Secretary.

### R. A. PROGRAM, SEPT. 23-27 Inside Information About State Missions

(Prepared by Miss Kellie Hix, Shelbyville.)

Hymn: "Oh Tennessee!"  
 Scripture: Matthew 4:17-25.

Prayer: For Dr. O. E. Bryan, Corresponding Secretary of the State Board.

(No curtain is necessary for this program. A table and a few chairs may be used as the setting for each scene. At the end of each "interview" the "reporter" and the person "interviewed" may walk off; then the next person to be "interviewed" may take his place, and the "reporter" come in.)

Scene I—Office of Baptist and Reflector. Dr. J. D. Freeman seated. Enter Bill.

Bill: "Dr. Freeman, I am William Johnson, Jr.—Bill, for short. You know my dad, I think, and he sent me to you. You see, I have just about decided that I want to be an editor of a religious paper myself some day. So I decided to begin to get some practice this summer vacation. Dad suggested that as you are editor of our state Baptist paper, the Baptist and Reflector, you might help me some. Perhaps you will look over some of my efforts at writing, even if you cannot use them in your paper. Of course, I cannot write about anything very difficult at first, but maybe I could gather a few facts and write an article—say, about 'State Missions,' for instance. I would not mind traveling about over the state a little to learn something of the work."

Dr. Freeman: "That is a very good idea, son. As a matter of fact, I can use a few good articles on 'State Missions' during the next month. You will not have to travel about, however, for information. Just interview some of the folks in your own church about what State Missions has done for you."

Bill: "Why, I don't suppose State Missions has done anything for our church. We give to State Missions, instead of State Missions giving to us."

Dr. Freeman: "Well, find out for yourself. Just ask each one, 'What has State Missions ever done for this church?'"

(Exit Bill and Dr. Freeman.)

Scene II—Church Office. Pastor seated. Enter Bill.

Bill: "Mr. (name of local pastor), I know the question sounds crazy, but what has State Missions ever done for this church?"

Pastor: "No, Bill, it does not sound crazy. Bill, did you know that for many years this church was supported through State Missions? You ought to study the history of your own church. It had a hard struggle for many years and would have died many times had it not been for the fine courage and determination of its missionary pastors, supported by the State Mission Board. Mr. (name of one of the oldest deacons) can tell you more about this. Our history is not unusual. Most of the churches in our large cities and numbers of others all over Tennessee have a similar story to tell. The work is by no means finished. There are numbers of communities in Tennessee now where the Baptists are weak and need the help of the State Mission Board in supporting a pastor. Some of these places are county seats. Others are industrial centers, such as Elizabethton, Kingsport, and Old Hickory, where laborers are pouring in from all parts of the country. Many of the newcomers are foreign born. The churches there cannot hope to take care of the situation without outside help."

Bill: "I am already getting interested. Thank you for the information."

Scene III—Office of Deacon mentioned in Scene II. Deacon seated. Enter Bill.

Bill: "Mr. (name of deacon), what did State Missions do for this church in its early history besides supporting a pastor for it?"

Deacon: "The State Board aided us in building the first church house we ever had. No modern building, with all its splendid educational equipment, can ever be half so beautiful to me as that simple little white chapel was the Sunday it was dedicated. It was then that our church really began to grow. No church can ever attract people in large numbers until it has a meeting house of its own. Yet there are churches in Tennessee meeting in schoolhouses or in dilapidated buildings. Our State Board erected seven church buildings last year and repaired 62. If it only had the funds, how many it could build!"

Bill: "I am very grateful to you for this information."

(Exit Bill and deacon.)

Scene IV—Office of Sunday School Superintendent. Superintendent seated. Enter Bill.

Bill: "Mr. (name of superintendent), can you think of anything State Missions has done for our church in recent years?"

Superintendent: "I surely can. Have you not noticed the change in our Sunday school that has come about while you were away at school? (Bill nods assent.) Mr. W. D. Hudgins and some of the other workers from his Educational Department came here this winter and put on a training school that made over our Sunday school. The new methods we are using have not only doubled our attendance, but have deepened the spiritual life of the whole church. We had a similar training school for the B. Y. P. U. a little later and the results were just as good. Of course, you know this work is supported by the State Mission Board. The same kind of work that Mr. Hudgins and his helpers did for us is being done by them in all sections of the state and in all types of churches, from one-room country churches to our largest city churches."

Bill: "I am beginning to see what Dr. Freeman meant now."

(Exit Bill and superintendent.)

Scene V—Office of some successful young man in the church. Young man seated. Enter Bill.

Bill: "Mr. (name of young man), what has State Missions done for this church?"

Young Man: "Well, I can tell you what State Missions has done for me,

all right. A few years ago I was just a careless, selfish boy. My parents and teachers were becoming worried about me. My chum had tried his best to persuade me to join his R. A., but I was not interested. Then one night the young people's secretary of the State W. M. U. spoke at our church. Dad could not go with mother, and he made me go with her. I meant to slip out and go to the picture show as soon as the meeting started. But that young woman began her talk with a missionary story more thrilling than any picture show I had ever seen. I sat there spell-bound. I joined the R. A. at the very next meeting. It has meant everything to me. The lessons in stewardship I learned there, the needs of the world presented to me, made me determine to make my life worth while. When I came back from college, the R. A. was still going strong. There was no need for leaders here. So I went out to a country church and organized an R. A. there. You just ought to see those boys. Let me take you with me some time. I can never be grateful enough to the State Mission Board for supporting the State W. M. U. I suppose you know that its present workers are Miss Mary Northington, Corresponding Secretary, and Miss Victoria Logan, Young People's Secretary. They have a big task to arouse the unenlisted women and young people of this state. Now, if you wish to see an entirely different phase of State Missions, talk to Tony at his fruit stand."

Bill: "Thank you. Let me know when I can go to that R. A. with you."

(Exit young man and Bill.)

Scene VI—Tony's Fruit Stand. Tony reading Bible. Enter Bill.

Bill: "Good morning, Tony. What is that you are reading?"

Tony: "Were you born in America and don't know this beautiful Bible? I never saw one in Italy. I had been in America three years when I came to Tennessee, to Memphis first. Somebody sold me this Book. He called himself a colporter of the State Mission Board. I read and read, and when I saw him again, I asked him where I could find somebody to explain it to me. He took me to the Italian Baptist Church. I found Jesus there. Every Saturday I tithe all I make this week. Then I give a thank offering to State Missions to support more colporters and more churches for foreigners like me."

Bill: "Thank you for telling me this, Tony. I came to ask you another question, but you have answered that, too."

(Exit Bill and Tony.)

Scene VII—Office of Baptist and Reflector. Dr. Freeman seated. Bill enters.

Bill: "Well, Dr. Freeman, here it is."

Dr. Freeman: "Good! Read it to me, won't you?"

(Bill reads original article on "State Missions.")

Prayers for Dr. J. D. Freeman and the Baptist and Reflector; Mr. W. D. Hudgins and his force of Sunday school and B. Y. P. U. workers; Miss Mary Northington and Miss Victoria Logan; missionary pastors and all other workers.

Hymn: "I Gave My Life for Thee."  
 Offering: For State Missions.  
 Closing prayer.

### A TITHING CHURCH

By Claude E. Sprague, Pastor

Brainerd Baptist Church, the baby church of the Ocoee Association, was organized on Sunday, November 4, 1928, with sixty members.

The church is located in Chattanooga's newest addition, east of Missionary Ridge, which is now a part of Chattanooga, having been annexed this year. There are ten thousand people in this section. It is one of Chattanooga's finest residential sections, homes costing from \$3,000 to \$25,000.

While many of the people of this section were attending the city churches many of them were taking advantage of the quiet neighborhood, making the distance of the churches an excuse for backsliding and taking little interest in the churches to which they belonged. Many of them also belonged to churches away from Chattanooga.

The church was started by the erection of a tent on the beautiful lot 140x180, on the corner of Brookfield and Albemarle Avenues in Belvoir where a two weeks' revival meeting was conducted. The result was the organization of the church. Services were held in this tent until the first unit of the church was completed and entered on the first Sunday in April.

There are at present 170 members on roll. The Sunday school is running on an average of 140. At the end of eight months there had been paid into the church \$5,000 in cash. Our budget is for the first year (which was purely guesswork, since we did not know how many members would join or how they would contribute) \$8,000 which we feel very confident now we will be able to make.

We expect to have a great rally day on our anniversary Sunday the first Sunday in November at which time we will raise whatever we may lack on our \$8,000 budget.

Our first unit with the lot has cost us in round numbers \$15,000. This consists of the auditorium, baptistry, nice choir platform, lavatories for men and women, several class rooms and ladies' parlor. The building when completed will cost about \$100,000 with the furnishings. Our purpose is to pay our present indebtedness and get a few thousand in the bank with a good strong membership before undertaking the final completion of the building program.

We are very proud of our financial record in view of the fact that our people are living in nice, comfortable homes which they are buying by the month with their furniture and other conveniences likewise bought on the instalment plan.

By advocating and pressing the tithe to the limit we have been able to make the above record. Most of our members are very enthusiastic about the tithe, and we propose to continue on the tithing plan to liquidate our debt and to complete our structure.

We already have a well-organized church with most of it almost perfected. While the State Board has given some aid this year, and will perhaps be asked to do so one more year, after that our church will be a real asset to the denomination at large instead of a liability.

So much for the fine work of our Co-operative Program which has helped most of the churches in Tennessee to get started.

**NEW ORLEANS NOTES**

By N. T. Tull

When the Southern Baptist Convention meets in New Orleans next May it will be the fourth time the convention has visited that city. The other meetings were in 1877, 1901, and 1917.

More than three hundred churches are listed in the city directory of New Orleans. The first Catholic Chapel was erected in 1722. The St. Louis Cathedral, erected in 1794, is the oldest house of worship now standing in the city.

Christ Church (Episcopal) is the oldest Protestant church in New Orleans. Its first building, erected in 1816, was later used as a Jewish synagogue. The synagogue afterwards copied the original building on another site, and it is now the home of the Knights of Columbus.

The Ursuline Convent in New Orleans has had a continuous existence since 1734. This convent has been training girls for "religious ceremonies" for nearly two centuries. The

school now occupies one of the most beautiful properties in the city.

**FOREIGNERS OUR TROUBLE**

From the Church Federation of Sacramento

With the eighteenth amendment written into the constitution, most dry workers fondly believed the fight was ended. Being themselves practically all Protestant Nordics, hence law-abiding, they assumed that law enactment carried with it law enforcement. In certain urban areas disrespect has continued until one or two certain sovereign states of the Union have been accused of attempts at actual nullification.

All this has puzzled the instinctively law-abiding drys. How many of them have analyzed the real cause of such lawlessness? Is it not because American cities are glutted with an alien population whose overseas environment gave them nothing like the training, religious and political, that has been the inheritance of the Protestant Nordics?

Two bits of evidence tend to substantiate this. Major Chester P. Miller, graduate of West Point and a distinguished soldier, who fought his bitterest war in 1926 as prohibition administrator of the New York sector, says, in Collier's: "In cases of still seizures aggregating 1,500 in seventeen months, all were manned by aliens or persons of alien origin."

Three thousand miles away, in San Francisco, Senator Grant, author of the California Red-Light Abatement Act headed, during 1927 a Vice Survey of California, gives similar evidence. He found "California's vice problem is mainly one of immigration restriction. The old-time American stock is practically never found as defendant in criminal cases involving vice exploiters."

Our nation is now facing the decision as to whether we shall, by continued Balkanization of our country, multiply our criminals to such an extent that our whole government shall break down. Alienism is evidently the real cause of that lack of law enforcement which seems characteristic of those cities which are choked with non-Nordic immigrants.

**GIBSON BAPTIST ASSOCIATION ENDS**

The sixth annual session of the Gibson County Baptist Association came to a close Wednesday, September 4th, at Atwood, where a two-day session was held. Moderator W. F. Carlton of Bradford presided.

Devotional services were led by Rev. S. E. Hutchinson of Trezevant, and immediately after convening the body began to hear reports from the various committees which had been asked to bring in reports during the last day. Among these were the following:

Rev. H. J. Huey of Milan read the report on Ministerial Relief and Annuity.

The report on the work of the Baptist Orphans' Home, near Nashville, was read by Rev. J. L. Robertson of Dyer, and discussed by a number of those present. It was shown that the home owns a large farm and that 202 children are now being cared for in the home, 19 having been received last year. It was shown also that the home is now conducting its own school up to the tenth grade work.

Baptist young people's work was shown to be making great progress by the report which was read Tuesday night and discussed at the Wednesday's session. The total number of unions in the state now stands at about 1,400.

W. D. Hudgins, State Sunday School Secretary, discussed the work of the denomination in the Sunday schools of the state. Mr. Hudgins reported that more than 400 training classes were conducted in the churches during the past year. Gibson County Association is now planning a week of training classes in each church during the near future.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., who is a native Gibson countain and who is now spending his vacation in this section, was present and preached a sermon on "Missions."

The report on Christian Education was read by Rev. C. E. Hutchinson. Other committee reports were on W. M. U., hospitals, resolutions, nominations and finance. The association voted just before adjournment to hold its annual meeting with the Trezevant Baptist Church on Tuesday after the first Sunday in September.—Nashville Tennessean.

We are glad to acknowledge a copy of "Life, Times and Teachings of Dr. J. R. Graves," written by Dr. O. L. Hailey, Nashville, Tenn.

This volume contains 115 pages of very interesting matter concerning the work of Dr. Graves, who occupies a unique place in the history of Southern Baptists. No man did more for evangelical and evangelistic truth in his generation than did Dr. Graves. While there are some things in his teachings with which we do not agree, yet the overwhelming mass of his writings are along the right line, and he did more, we believe, to solidify Baptists than any other man of his day. Dr. Hailey, in this book, explains how Dr. Graves reversed some of his views before his death, and he makes the whole career and ministry of Dr. Graves live again in vivid description.

We predict for this book a wide reading. Personally, we have greatly enjoyed a careful study of this little volume. Any one desiring a copy of this book may confer with Dr. O. L. Hailey, 161 Eighth Avenue, North, Nashville, Tenn.—O. E. Bryan.

**TRAINING SCHOOL AT NEW GROVE**

G. Everett Redd taught a class for Sunday school officers and teachers at New Grove, August 24th to September 1st. The attendance was splendid, the number being near 36. We wish to thank the board for making it possible for us to have this opportunity. As a result of this week's work the Sunday school has been reorganized and a B. Y. P. U. organized. The Sunday school is working for all points on the first standard of excellence. We are glad to report six classes and a cradle roll department.

The following officers were elected for our B. Y. P. U.: Mahlon Grubbs, president; James Bishop, vice president; Lawrence Colbert, recording secretary; Sue Turner, corresponding secretary; Lassie Hall, treasurer. The membership of our union is twenty-six.—Sue Turner, Corresponding Secretary.

**Obituaries**  
Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

**WARWICK**

The Grim Reaper visited us on May 4th and claimed for his own one of our most loyal and best loved members, Mrs. Alva Wallace Warwick; and while we know her life was ready for the sickle, yet we are deeply grieved because of her going, although we do not rebel at the ways of Providence, yet we bow in humble meekness to His will. She was one of the charter members of the Corryton Baptist Church, having removed her membership here in 1905 from Graveston Church where she had been a member for nineteen years. When the W. M. U. was organized she became a member, and she was the first active member to be called by death. We would try to emulate her example in faithfulness, cheerfulness and systematic giving, or "putting first things first." She

denied herself many luxuries in order to contribute to her beloved W. M. U., being head of the personal service department.

Resolved, That we tender our sympathy to the bereaved husband and children, the aged father and two sisters and assure them that we, too, feel her loss greatly and shall miss her presence at our place of meeting and her timely suggestions and words of encouragement as we face life's problems.

Beautiful toiler, thy work is done;  
Beautiful soul into glory gone;  
Beautiful life with its crown all won,  
God giveth thee rest.

Committee: Mrs. C. S. Hagaman, Mrs. L. C. Chiles, Mrs. J. A. Zachary.

**W. C. RIEVES**

In memory of W. C. Rieves, who was born February 28, 1851, and departed this life at his home at Antioch, Tenn., August 6, 1929, at 6 p.m.

He was married December 27, 1882, to Miss Sue Wheeler whom survives. He is also survived by three brothers and two sisters.

To this union there were no children, but he was a loving husband and a father to the orphan children that lived in his home.

He joined the Baptist Church early in life and had been a constant reader of the Baptist and Reflector for over thirty years. He looked forward to its coming each week and did not want to miss a copy.

He was afflicted several years, but bore his suffering with great fortitude and was always patient and cheerful.—His Niece.

**BRUMMETT**

May 22nd Rev. William R. Brummett, born March 23, 1844, passed to his eternal reward at Oliver Springs. In 1868 he married Sarah Ketchens who bore him fourteen children. She died in 1906, and he later married Mary L. Ary. He early chose Christ and was ordained to preach when a young man. Until recent years, when his health failed, he gave a good account of his ministry. He leaves his widow, six children, 34 grandchildren, one sister and more than one hundred other relatives, besides hosts of friends, to grieve their loss. H. C. Wilson, E. L. Brown and W. M. Fritts conducted his funeral from First Church, Oliver Springs.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Medina has called as pastor T. O. Phillips of Jackson, and he has accepted, effective at once.

John W. Milton of San Antonio, Texas, has been called as pastor at Bastrop, Texas, and has accepted, effective at once.

A. C. Abney has resigned as pastor of the First Church, Brookport, Ill., to accept a call to East Hill Church, Pensacola, Fla.

E. C. Nall of the First Church, Hickman, Ky., is doing the preaching in a very gracious revival at Blue Pond Church, near Bondurant, Ky.

Clarence E. Azbill of Jackson has resigned as pastor of West Hickman Church, Hickman, Ky., and is available for work in Tennessee.

The church at Camden has lost its pastor, Virgil A. Rose, who resigned to move to McKenzie, to teach in the grammar school of that place.

Effective October 30th, J. L. Reed resigns as pastor at Social Circle, Ga., after serving the church five eventful and fruitful years.

The First Church, Hogansville, Ga., secures as pastor J. G. Graham, who resigned at Forsythe, Ga., and is already on the new field.

The church at Brookhaven, Miss., is to have a revival in the early fall, the pastor, A. F. Crittendon, a native Tennessean, doing the preaching.

L. D. Summers of Hot Springs, Ark., while on a vacation visit to his mother at Puryear, preached for the church there last Wednesday night.

In speaking of the return of Dr. A. C. Cree of Atlanta, Ga., from a vacation trip to Europe, the Baptist Advance refers to him as "A. C. Creed." That is the limit!

Evangelist R. G. Baucom of San Antonio, Texas, has been called to the care of the First Church, Paul's Valley, Okla. It is believed he will accept.

Beginning September 1st, Edward D. Morgan of Chicago, Ill., became pastor of the church at Nowata, Okla. He was once pastor in Houston, Texas.

Blewster Knight, pastor at Davisboro, Ga., was lately assisted in a gracious revival by C. W. Pope of Jefferson City, Tenn., resulting 19 additions.

J. B. Kincannon of Roanoke, Va., began his duties as pastor of the First Church, Marianna, Ark., last Sunday. He is a native of Meridian, Miss.

J. Wash Watts of Palestine, S. C., has accepted the position of assistant pastor of the First Church, Greenville, S. C., of which G. W. Quick is pastor.

Miss Ruth Hutchinson, daughter of C. E. Hutchinson, pastor at Trezevant, Tenn., has accepted a position as teacher in the high school at Rainelle, W. Va.

Washington Street Church, Greenville, Texas, captures as pastor A. A. DuLaney of the First Church, Rogers, Ark. He succeeds J. H. Hawkins, resigned.

W. M. Kelley of Central Church, Little Rock, Ark., has been called to the care of the church at Beebe, Ark., effective October 1st, and it is believed he will accept.

J. W. Lowry was ordained to the full work of the gospel ministry by Griffith Memorial Church, Jackson, Miss., on September 4th. N. S. Jackson led the ordaining prayer.

St. Elmo Church, Chattanooga, L. W. Clark, pastor, has recently enjoyed a gracious revival in which the preaching was done by Evangelist W.

L. Head of Atlanta, Ga. There were 37 additions.

W. D. Powell of Louisville, Ky., almost an octogenarian, is doing the preaching in a revival in Immanuel Church, Lexington, Ky., J. W. Porter, pastor. They make a formidable team.

The revival at Baldwyn, Miss., in which the pastor, A. M. Overton, was assisted by H. R. Holcomb of Tupelo, Miss., and Singer D. Curtis Hall, finally resulted in 40 additions, 29 by baptism.

J. F. Rogers of Seminary Hill, Texas, did the preaching in a revival with his father, R. L. Rogers of Lexington, Tenn., at Hepzibah Church, near that place, resulting in 17 additions, 13 by baptism.

L. M. Sipes, who lately resigned as pastor of the First Church, Little Rock, Ark., has become assistant to J. S. Rogers as president of Central College, Conway, Ark. He will do field work for the institution.

Kyle M. Yates of the faculty of the Southern Baptist Theological Seminary, Louisville, Ky., is no dry-as-dust preacher. He lately assisted W. C. Tyler of Deatsville, Ky., in a revival, resulting in 40 additions, 30 by baptism.

W. R. Cooper of Drew, Miss., lately assisted H. G. West of Ecu, Miss., in revivals at Ecu with 49 additions, 37 by baptism, and at Cherry Creek, three miles away, with 16 additions. The latter church is the home of the Leavells, Gambrells and Balls.

A fifth Sunday meeting in Beech River Association will be held September 27-29 at Sardis. John T. Bradfield of Parsons is pastor. G. G. Joyner of Parsons will deliver the introductory sermon and W. F. Boren of Darden the missionary sermon.

At Saulsbury a revival has just closed in which the pastor, W. C. Skinner of Grand Junction was assisted by L. B. Golden of Bolivar. There were 9 additions, 6 by baptism. Brother Golden began a meeting Sunday at Walnut Grove Church, near Hornsby.

By THE EDITOR

Dr. W. C. Golden was called to Paducah, Ky., last week on account of the illness of his sister.

Jacob Gartenhaus was in Nashville Sunday and spoke on Monday morning to the Pastors' Conference.

A. G. Turk of Alexandria, La., sends word that he is entering the field of evangelistic singer.

The Knox County churches have decided to make a special offering to the Bible Institute on the second Sunday in October.

M. Dow Mooney has resigned as educational director of First Church, Corsicana, Texas, and will re-enter the evangelistic field.

Evangelist Wade House is doing some good work. He recently closed a gracious meeting in Murfreesboro. September 22nd he goes to Springfield for a town-wide campaign.

Once more we remind our readers that the Baptist and Reflector is not in the market for poetry. We use poetry only for fillers and always select such as will suit our needs.

We are glad to have with us in Nashville W. K. Sisk, who has come to make his home here while doing evangelistic work. He moves from Fairfield, Ky.

Earl B. Edington has resigned Mt. Lebanon and Stock Creek Churches in order to enter the seminary this fall. He goes to Louisville. For the past two years he has been principal of the Russellville high school.

Editor R. H. Pitt has completed 41 years of service with the Religious Herald of Virginia. That is a record hard to match. We extend heartiest congratulations and best wishes.

Clifton Bridges of Dover is to be with J. J. Jenkins and Hopewell Church, Robertson County, in a meeting beginning the second Sunday in October.

Elder J. G. Woodfin of South Pittsburg died last week at a ripe old age. He was a Primitive Baptist preacher, a man of unimpeachable character and noble life.

According to the Fellowship Forum, the Knights of Columbus have lost more than 25,000 members in this country during the past few years, yet Rome boasts about their growth!

Mrs. S. B. Ogle of Bruceton was seriously injured in an automobile accident about two weeks ago. She suffered several fractured bones and internal injuries. At last report she was slowly recovering.

Dr. I. N. Penick of Union University has accepted the care of the new church at Savannah. He has just been in a revival at Walnut, Miss., where there were 62 professions of faith during a five days' program.

There are a number of splendid young ministers in Union University this year. These will need work, and the Lord's churches need their services. Let pastorless churches get in touch with them immediately.

Students going to the Bible Institute this fall will be met at the trains if they will write E. F. Haight, 1220 Washington Avenue, New Orleans, La., and tell him the day and hour of their arrival.

Mayor Gates of Jackson, whose name appeared in our "Thirty-Nine Years Ago" column last week, was the honored father of Jack W. Gates of Union Avenue Church, Memphis. Worthy son of a noble sire, we call it.

Lester A. Brown of Chattanooga, pastor of East Lake Church, says that he is planning to spend a part of his time in the future doing evangelistic work. He will continue to serve the church.

W. E. Chadwick closed a meeting at Lavania on the 8th. Nine made professions of faith, and there were 10 additions to the church, 5 by baptism. Herman Lipford followed the meeting with a Sunday school training school.

Brother S. M. McCarter of Jefferson City has a splendid tract on "A Bible Study of Baptism," which he is sending free for all who wish to study the question or who desire a good tract to give interested students.

G. W. Neill of Ruston, La., was with the Mercer Church in their revival which closed the 8th. G. M. Savage is pastor. Sixteen were added to the church, 12 of them by baptism. Dr. Neill was invited to return next year.

The editor had the pleasure of supplying for Prescott Memorial Church, Memphis, on Sunday. They are rapidly getting lined up for a forward movement. T. D. Brown of Arkansas will supply for them the next two Sundays.

The report of the Home Board for September 1st shows total collections for the year beginning May 1st, \$56,242.77. This is a decrease over the same period last year of \$8,808.65. Tennessee gave a little more this year than she did a year ago.

T. C. Crume and Singer I. C. Peetree have just closed a meeting in Decatur, Ala., with 91 professions of faith and additions to Southside Church, where J. D. Pickens is pastor. During the meeting their big tent was burned, and a new one will cost about \$2,000.

Carlyle Brooks of Atlanta closed a meeting with Pastor C. D. Creasman at Lewisburg. D. A. Ellis of

Memphis did the preaching. There were 25 additions to the church, most of them by baptism. Brother Brooks goes to Clayton, Ga., for a meeting beginning Sunday.

H. M. Lintz, former pastor of Greeneville, is back on his job in Chicago after an interesting summer's work. During the summer he held a Bible conference at Ocean City, N. J., supplied for the Tenth Presbyterian Church, Philadelphia, and was in a conference in Ontario, Canada.

Salem Church, near Riceville, has enjoyed a gracious revival. F. A. Webb was assisted by Sam Melton. Twenty-five were added to the church, 18 by baptism. Brother F. A. Webb was unanimously chosen to serve the church as pastor for the fourth consecutive year. He has baptized 58 members into its fellowship.

In our report week before last we listed the names of Mesdames Beach-board, Edd Elkins, M. L. Pinkston, D. B. Vance and C. R. Wood, and Messrs. G. C. Ellis, W. G. Vance, A. B. Wood and E. M. Wood as being from Nashville. These are members of the Bellbuckle Church. We are sorry for the mistake. Hereafter only the names of new subscribers will be listed, since rumors of "mailing list hunters" have come to our office.

A new book club has been organized, "A Bargain Book of the Month Club," with headquarters in Philadelphia. Dr. L. R. Scarborough's book, "How Jesus Won Men," is the recommendation for their first number.

Edwin Burke Dozier was ordained to the full work of the ministry by First Church, Gainesville, Ga., on the 8th. His father, C. K. Dozier, was ordained by the same church twenty-five years ago and has served as missionary to Japan since. Young Brother Dozier will enter the Louisville Seminary this fall; and when his work there is ended, he will join his father in Japan.

An Anthony paper tells of a clergyman who received this note asking him to perform a marriage ceremony: "This is to give you notice that I and Mis Jemima Arabella Bready is coming to your church on Saturday afternoon next to undergo the operation of matrimony at your hands. Please be prompt, as the cab is hired by the hour."—Kansas City Journal.

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# PASTORS' CONFERENCES

## MEMPHIS PASTORS

First: A. U. Boone. Progressive Faith; Abundant Preparation. SS 768, baptized 2, by letter 2.  
 Eastern Heights: W. M. Couch. The Promised Land; Bed-Bug Church Members. SS 119, BYPU 66.  
 New South Memphis: W. L. Norris. The Almightyness of God; Christ Shall Make You Free. SS 176, BYPU 100, for baptism 2, baptized 2.  
 Temple: J. R. Black. Living Christ; Excess Baggage. SS 716, BYPU 166.  
 Rowan Memorial: J. W. Joyner. Arise and Go; Reward of Earnest Labor. SS 85.  
 Merton Avenue: S. P. Poag. An Open Door; A Spiritual Life. SS 288; BYPU 103, for baptism 1, by letter, profession 1.  
 Bellevue: Robert G. Lee. As Thy Father Hath Sent Me, So I Send You. SS 1,086, BYPU 329, for baptism 2, by letter 13, additions 15, professions 2.  
 Calvary: J. G. Lott. Some Modern Sunday School Problems; The Man Who Went About Doing Good. SS 250, BYPU 50, by letter 1.  
 LaBelle: E. P. Baker. The Authority of the Church; What We Shall Meet at the Judgment. SS 496, BYPU 237, for baptism 1, baptized 3, by letter 2, by statement, profession 1.  
 Whitehaven: F. W. Roth. Steps Back to God; Prophecies Concerning the Jews. SS 78, BYPU 25.  
 Highland Heights: E. F. Curle. John 14:16; Gal. 2:20. SS 285, BYPU 90, by letter 2.  
 First, Italian: Joseph Papia. The Hope Is Power of the Holy Ghost. SS 52, profession 1.  
 Raleigh: E. J. Hill. Why the Work Should Not Cease; A Conference with God. SS 91, BYPU 30.  
 Hollywood: J. R. Burk. G. B. Daws. Home-Coming and Home-Going; God's Concern in Childhood and Youth. SS 249, BYPU 93, by letter 2.  
 Yale: W. L. Smith. A Search for Happiness; The Pre-eminence of Christ. SS 85, BYPU 61.  
 Central Avenue: E. A. Autry. Prophecies Fulfilled; Yesterday, Today and Tomorrow. SS 186, BYPU 48, by letter 2.  
 Longview Heights: L. E. Brown. The Church's Mission to the World; Life in the Far Country. SS 53.  
 Boulevard: J. H. Wright. Discipline; Five Things We Know. SS 344, for baptism 1, baptized 2, by letter 5, BYPU 78, profession 1.  
 Seventh Street: I. N. Strother. The Christian's Hope, W. E. McKinney. SS 256, BYPU 55.  
 Germantown: J. P. Horton. The Burden and Vision of Christ; Building the Wall. SS 52, BYPU 18.

**CHATTANOOGA PASTORS**  
 First: John W. Inzer. A Basket of Summer Fruit; He Went on His Way Rejoicing. SS 1,058, by letter 2.  
 East Chattanooga: J. N. Bull. Conscience Man's Best Friend; Sowing and Reaping. SS 383.

Calvary: W. T. McMahon. Good Advice; The Transgressor's Way. SS 393, by letter 3, for baptism 2, baptized 6, BYPU 96.  
 Central: A. T. Allen. A Beautiful Work; The Last Minute. SS 318, by letter 4.  
 Eastdale: J. D. Bethune. A Finished Life. SS 173, BYPU 39, by letter 1.  
 St. Elmo: L. W. Clark. I Am the Vine; What Think Ye of Christ. SS 343, BYPU 82, by letter 19, baptized 18.  
 Chamberlain Avenue: A. A. McClanahan, Jr. The Lost Bible; The Great Commission. SS 329, BYPU 81, for baptism 2.  
 Tabernacle: J. P. McGraw. God's Four Hundred; Besetting Sins. SS 388.  
 Cleveland, Big Springs: Samuel Melton. Laboring Under Oppression; The Church Covenant. SS 202, BYPU 60, by letter 2, for baptism 6, baptized 16.  
 Avondale: D. B. Bowers. Reviving in Our Bondage; Storms to Stand. SS 404, BYPU 100.  
 Brainerd: Claude E. Sprague. How to Build Successfully; We Know What We Worship. SS 152, BYPU 42, by letter 2, baptized 2.  
 Clifton Hills: A. G. Frost. Go Forward; I Saw and Bore Record. SS 288, BYPU 78, by letter 2.  
 Northside: R. W. Selman. Anniversary Service; Young People and the Choir. SS 504, BYPU 60, by letter 2.  
 Concord: W. C. Tallant. Watching Daily at the Gates; Glorifying the Cross. SS 105, BYPU 50.  
 Oak Grove: Geo. Simmons. A. L. Crawley. Idlers in the Kingdom; Why So Many Fail of Heaven. SS 229.  
 Edgewood: Sam W. Lord. Is Christ Coming Again? How a Soul Was Saved. SS 98, BYPU 14.  
 Rossville Tabernacle: Geo. W. McClure. E. C. Harris. SS 249.  
 Oakwood: R. R. Denny. Frank Graziadei. Not Ashamed of the Gospel; My Conversion. SS 207, BYPU 50, by letter 8, for baptism 34.  
 Highland Park: J. B. Phillips. Coming Back to God; What Is Meant by Salvation? SS 528, addition 1.

## NASHVILLE PASTORS

Inglewood: W. Rufus Beckett. Beware of False Prophets; The Word of God Is Not Bound. SS 114, BYPU 26, baptized 2.  
 Belmont Heights: K. Kelly White. Vows; Christ by the Treasury. SS 455, BYPU 96, by letter 1.  
 Calvary: W. H. Vaughan. Lowliness of Mind; Without Money and Price. SS 160, BYPU 40, by statement 1.  
 Tabernacle: L. P. Royer. Jesus Watches the Treasury; Our Short Pilgrimage. SS 152, BYPU 29, for baptism 1, baptized 1.  
 Park Avenue: E. Floyd Olive. Walking Worthy of the Vocation, Dr. E. P. Alldredge. SS 341, for baptism 1.

Immanuel: Powhattan W. James. Forward, March! Who Is Jesus?  
 Grace: L. S. Ewton. A Keeper of Vineyards, H. G. Lindsay; Every Christian Winning Others to Christ. SS 578, by letter 2.  
 Eastland: J. Carl McCoy. Church Unity; The Measures of a Life. SS 563.

## KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. The Preacher and His Message; Esau the Animal. SS 702.  
 Bell Avenue: J. H. Deere. For Whom Jesus Prayed; Martha the Busy Housekeeper. SS 720, BYPU 122, by letter 2.  
 Euclid Avenue: W. A. Carroll. The Lord's Supper; Christ. SS 326.  
 Smithwood: W. E. Wauford. Except a Grain of Wheat Die; The Transfiguration of Jesus. SS 171, BYPU 68.  
 Lincoln Park: H. F. Templeton. A Man's Life; Swan Haworth spoke at night. SS 267, BYPU 49, by letter 1.  
 Fifth Avenue: J. L. Dance. Building the Church of God; Some Special Friends of Jesus. SS 589, BYPU 129.  
 Deaderick Avenue: Sam P. White. Condition for Reaping; Dr. Bolton presented the Bible Institute.  
 Lonsdale: H. L. Thornton. The Lord's Day; Our Allies. SS 250, BYPU 60.  
 Oakwood: J. W. Wood. The New Testament Church; Our Heavenly Record. SS 154, BYPU 30, for baptism 3, profession 1.  
 McCalla Avenue: A. N. Hollis. Paul's Good Fight; False Prophecies of Seventh-Day Adventism. SS 191, BYPU 85.  
 Washington Pike: R. E. George. Matthew 24:45; Strength for the Conflict. SS 161, BYPU 52.

## OTHER PASTORS

Wartburg: Glenmore Garrett, Sr., supply. What Is Man; I Am Debtor.  
 First, Etowah: A. F. Mahan. Let Not Your Heart Be Troubled; How We May Know We are Saved. BYPU 109, SS 511.  
 Springfield, First: W. R. Pettigrew. Day of Salvation; An Imperfect Faith Made Perfect. SS 563, BYPU 70.

## BOOK REVIEWS

(Continued from page 13.)

holy." How could they remember a thing about which they did not know? The six-day period of creation is recorded not because that is the way God worked in creation, but because the record was given after the Sabbath came into practice, hence the writer made God's work in creation fit the Sabbath requirements! That is scientific deduction.

The Hebrews got the Sabbath idea from the agricultural people of Canaan which is to be traced back to the Babylonians. Then the various steps are traced whereby they came to incorporate the Sabbath in their sacramental system. The rise of various Sabbaths is given and other matters of interest are presented. Transition from the Sabbath to the Lord's day is marked. The author steps aside from his subject to cast the following strange thrust at baptism. "Jesus did not institute nor did he command this sacrament. He found it being used by John the Baptist as a symbolical means of introducing his countrymen into a new way of thinking and acting." How any honest scholar could write that statement puzzles us much and makes us chary of everything else in the book. If the author would so misrepresent the truth about baptism, did he not purposely mislead us about the origin of the Sabbath? The question is inevitable. Jesus approved baptism in the words used when John forbade him to be baptized. He sanctioned the ordinance (not a sacrament) by baptizing disciples in large numbers, though he himself did not perform the act. He left his divine command in the commission given

his churches. To deny these fundamental facts is to deny the Bible.

We are sorry that our review of the book has to be so sharp, but when no sympathy for the supernatural element in our religion is shown by a writer, we cannot have sympathy for him. The revelation of God concerning the Sabbath is as inspired as that concerning the other parts of the moral law. Before we ascribe either to evolution and social development, let us account for the fact that four thousand years of development have not shown us wherein we can improve the moral precepts.

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## 1930 Great Year of Evangelism

We are planning a great year's work with our Baptist brethren. Pastors and laymen are realizing that the New Testament makes missions and evangelism paramount, and we are coming back to the New Testament program of evangelism. Since announcing that we are changing our program and going to help pastors in their churches and conduct Baptist meetings, we are receiving many calls for church and county-wide Baptist meetings. We will come for town-wide meetings if our brethren want such, but will preach the New Testament, and not compromise to save the feelings of some denominations who might be co-operating. We are cutting the expensive party and will come alone or with singer. We have some open dates for early 1930. If you want a soul-saving program launched, we will be glad to correspond with you; and if we cannot come, we are in touch with some good Baptist evangelists and pastors whom we would be glad to recommend. Brethren, let us all pray for a real Holy Ghost revival to sweep through our churches, as we believe this is our only hope.—Wade H. House, Murfreesboro, Tenn.

## NEWS BULLETIN

(From page 8.)

## INTRODUCING DR. W. K. SISK

By John L. Hill

It is a pleasure to present to my friends and to the brotherhood generally my former student and long-time friend, Dr. W. K. Sisk, who comes from Fairview, Ky., to E-3 Peabody Court, Nashville. Brother Sisk is a graduate of Georgetown College and holds the degree of Doctor of Theology from the Southern Baptist Theological Seminary. After spending a number of successful years as pastor-evangelist, he is responding to what he believes to be the call of God to give all of his time to the work of an evangelist.

For this particular field he possesses the scriptural qualifications; he has learned enough to know the drawing power of Jesus, and he finds his chief joy in preaching Christ and Him crucified. Brother Sisk is a thorough gentleman, a constructive worker, a sympathetic friend of pastor and people, and will prove a blessing to any church that he may serve. Nashville Baptists rejoice in the coming of this good man and his family to live among us, and we know that Brother Sisk's labors in this and other states are going to be fruitful.

## SOUTHWESTERN SEMINARY, FT. WORTH, TEXAS

By L. A. Myers, Dept. Journalism

This writing is twenty days prior to Seminary opening. From reservations in the boarding halls and from rented Seminary cottages, the indications are that "Southwestern" will enjoy its third year's steady increase in students. Fully 600 students are expected for the ensuing session, which will be a ten per cent increase over the previous year. Incoming students have been largely among the married class and half of the 35 Seminary cottages are already filled. Most of these cottages are duplex. In all, at least, 150 students are on the campus ready for the opening September 23rd. Matriculation will begin September 20th for those already on the ground.

## CENTRAL'S WORK GOES ON

By Ben Cox

Not long ago there came into my office a real queen. I always feel glad when she comes in and feel honored because she is my friend. She is stone deaf and, like so many other deaf people, speaks in a high key because she cannot hear her own voice. She handed me fifty cents, saying, "Please give this to some poor person." I disliked to take the money from her, but I knew she would feel hurt if I didn't. She earns about \$6 a week. Before leaving she came back to my desk and said: "Dr. Cox, I am just so happy I don't know what to do. Sometimes I wake up in the night and can hardly contain myself because of what Jesus has done for me."

Last Friday morning two gentlemen came into my office and earnestly requested me to visit, as soon as possible, an old veterinary surgeon, a patient at one of our hospitals. They said: "He has been dead set against preachers and churches, but while we were there this morning he mentioned your name and said, 'I would give anything if that man would come to see me.'"

Of course I went out there that afternoon and found him very appreciative of my visit and deeply interested in his salvation. He was anxious to be sure about it. After quoting some precious Scriptures on that line, I sang, "Jesus Paid It All."

When I closed I noticed his eyes filled with tears, and as soon as I closed the verse, with his face wreathed in smiles, he said, "That is a song my mother used to sing."

I was here at this noon prayer meeting about ten years ago. I have

been spending the time since in Florida. Just before I left here I met an old schoolmate who had been at Houston, Texas, for a number of years and had become a sot and a regular down and out. He told me: "I am ashamed for you to see me, because I am down and out. I have called on my relatives and friends for help. Not one of them would help me at all. I am going to do better. I am going to turn over a new leaf. I went to the noonday prayer meeting and saw Dr. Cox. I told him my condition and told him I needed help. He did not ask me any questions at all, but went in his pocket and gave me money to tide me over. I have turned over a new leaf. I am going to do better."

When I was here I suffered very much with my eye. Dr. — told me it must come out, as that was the only way to save the other eye. I came to the noon prayer meeting and requested prayer. I now no longer have trouble with the terrible pain, though I cannot see out of my eye.

## LEAFLETS AVAILABLE

A request has just been received from Dr. M. E. Dodd, First Baptist Church, Shreveport, La., for a thousand each of our leaflets, entitled "Give Them the Flowers Right Now," by Dr. Geo. W. McDaniel, and "The Forgotten Man," by Dr. Henry Alford Porter. We take it that Dr. Dodd means to distribute these leaflets to his people, and this note is sent to the press to invite like applications from ministers throughout the South.

Any minister who will put these and other leaflets issued by the Relief and Annuity Board into the hands of their people can obtain them free of charge by applying to the undersigned.—Secretary Thomas J. Watts, 1226 Athletic Club Building, Dallas, Texas.

## INAUGURATION OF DR. SAMPEY, SEPTEMBER 17

By Chas. F. Leek

Dr. John R. Sampey will be formally inaugurated as president of the Southern Baptist Theological Seminary, Louisville, Ky., at 7:30 o'clock Tuesday night, September 17th. At the same time Dr. J. B. Weather- spoon will be inaugurated as professor of Homiletics and Christian Sociology. Beginning at 10 o'clock the morning of the same day, the Seminary will matriculate what gives promise of being a record-breaking student body.

Dr. Sampey has served as president of the Seminary since last May when he was unanimously elected to succeed the late Dr. Edgar Y. Mullins. Previous to that, since the death of Dr. Mullins last November, Dr. Sampey was acting president.

He is the fifth president of the Seminary since its organization in 1859. His predecessors have been Dr. James P. Boyce, Dr. John A. Broadus, Dr. W. H. Whitsitt and Dr. Edgar Y. Mullins. Dr. Sampey has taught over 5,000 ministers, missionaries and denominational leaders during the last 44 years. He will continue to do some teaching.

Not having a Seminary chapel, the inaugural exercises will be held in the nearby Crescent Hill Baptist Church.

## PREACHERS OF CLINTON ASSOCIATION ORGANIZE

Tuesday morning, August 13th, at 10 o'clock a group of preachers of the Clinton Association met together at the First Baptist Church, Coal Creek, to organize a Preachers' Conference. Brother Hammond, pastor at Bearden, met with them to tell them something of what the conference might mean to them. The meeting was called to order by the local pastor, Brother John W. Lindsay, who read the Scripture lesson after prayer led by Brother Stephens.

The following officers were elected: President, E. L. Wilson, Clinton; vice president, Jasper Stephens, Coal

Creek; secretary-treasurer, John W. Lindsay, Coal Creek.

The meeting was marked by a deep spirituality and sincere earnestness on the part of one and all. Each one present expressed the sentiment of hope, optimism and assurance as to the future of the conference and its work.

The regular meetings of the conference will be held on the Mondays following the second and fourth Sundays in each month. However, they had a special call meeting August 19 at Clinton for the purpose of completing their organization and laying of their plans and programs. It is hoped that all of the ministers of the association will be enlisted in the work of the conference soon.

## MINE CITY WORK

Pastor Org Foster of Mine City reports their revival, which began September 8th, as starting off well. He has been called for another year and his salary increased \$300. The same Sunday school officers were re-elected; Chas. E. Taylor, superintendent, and Frank Hall, assistant. The church is growing in a splendid way. Two years ago it was supported by the State Board. But for two years now it has paid its own way, in addition to contributing to the Co-operative Program. During the year just closed there were 131 additions to the church.

## WOODALL'S WORKS

W. B. Woodall of Smithville has been busy during the summer. At Wharton Springs he held a revival which closed July 23rd with four additions. Gath Church closed its meeting July 30th with eleven additions. J. T. Barbee assisted Brother Woodall at Cave Springs Church where there were eleven additions. This meeting closed August 3rd. At Prosperity Church a meeting began August 4th and continued two weeks. Thirty-three were added to the church. J. C. Miles of Nashville aided Pastor Woodall in this meeting. The largest free-will offering ever given for such services was presented to Brother Miles by the church that, according to Brother Woodall, dearly loves him.

John T. Oakley had the services of Brother Woodall in a meeting at New Middleton. There were 17 professions of faith and 13 additions. "Brother Oakley is a great pastor," says Woodall, "and it is a joy to work with him. The meeting at Smithville began September 1st, with A. H. Huff of McMinnville doing the preaching and Ernest T. Crawford leading the singing.

## REVIVAL AT BRUCETON

The Bruceton Baptist Church closed a splendid revival last Sunday night. The meeting lasted only eight days, but was teeming with interest from the beginning to the close. Brother Fleetwood Ball did the preaching from Monday to Friday night, and better preaching, it seems to us, was never done. Brother Bert Arnold directed the song services, and one and all pronounce him "the very best." The church received ten valuable additions—five by letter and five by baptism. Others will follow. Many are saying: "This was the best meeting Bruceton has had in years."

## OTHER MEETINGS

## Piedmont

Pastor J. N. Roach is happy over the results of the revival at Piedmont Church, Jefferson County. J. L. Trent did the preaching for fourteen days. He is a fine preacher, thinks Brother Roach, and the meeting was one of the best the church ever had. Forty-one professed their faith in Christ, many renewed their vows and 29 united with the church.

## Barton's Creek

This revival began the third Sunday in August. Twenty-five were added to the church, 17 of them by baptism. Floyd Starke of Watertown is pastor and was assisted by P. W.

Carney, who is reported to have preached some splendid sermons. G. W. Ramsey of Difficult, a former pastor of the church, was present much during the meeting and aided with the work. Brother W. B. Johnson, in writing of the meeting, says: "We believe that our church and community have been wonderfully blessed and that much good was accomplished."

## St. Elmo, Chattanooga

Evangelist W. L. Head assisted Pastor L. W. Clark in the meeting at St. Elmo. Much preparatory work had been done and the meeting was a success. About 50 made professions of faith and 35 united with the church, with others coming, as a result of the meeting. Brother Clark recommends the evangelist who can make the plan of salvation clear and who exalts the church and helps the pastor, he says.

## Calvary, Chattanooga

This meeting closed September 1st. Two hundred made professions of faith and 105 united with church, "It was a great spiritual awakening," states the pastor, W. T. McMahon, who did the preaching. Frank Graziade led the singing. Great crowds attended from the first and professions were witnessed at the opening service. The closing day of the meeting was an all-day one, with dinner served at the church house. It was the third anniversary of the church, and a note due on the building debt was paid off. Plans were instituted to pay off the remainder of the debt a year hence. Four hundred and thirty-five were in Sunday school and the membership is now 550. The new annex to their building is now in use. Everything looks good, states the happy pastor.

## Murfreesboro

The House-Wall tent meeting at Murfreesboro is characterized by Moderator A. J. Brandon of Concord Association as "the greatest evangelistic campaign ever held in Murfreesboro." It lasted six weeks. About 500 people made professions of faith. Seventy-five have united with First Church, 50 with Westvue Church, and other churches near by have received members from the meeting.

Brother Brandon praises the evangelist whom he characterizes as "a fundamentalist of the strictest orthodox type, sane, sound, safe." "Murfreesboro is the home of Brother House," says our reporter, "and he is a member of First Church, his wife and son, George, also being members. George was converted during the revival, and his father had the pleasure of baptizing him." The editor passed the tent twice at night on his way to or from associations and saw the throngs who were attending. For blocks both sides of the street were packed with automobiles. It was a gracious meeting, and we rejoice over it. Jeff Wall and his wife were in charge of the music.

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