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## Some Recent Ecclesiastical Gymnastics

JULIAN ATWOOD, in Baptist New Mexican

Not long since an article appeared on the editorial page of this paper in connection with the present-day need of a greater denominational consciousness, calling attention to the fact that at present an effort is being put forth among some of the Protestant denominations to lay aside their lines of distinction, and, to use a favorite expression, "all be one." The writer stated then that he could see no particular reason why they should not do so, as, in its final analysis, there is not sufficient difference either in faith or polity to warrant maintaining separate organizations.

And now comes a very interesting report of the "Home Missions Council" for June. To use its own description of itself, the Home Missions Council is "An Interdenominational body of Home Mission Boards and Societies of 28 Protestant denominations." Its headquarters are at 105 East 22nd St., New York, N. Y. We quote the following from their "News Sheet" of recent issue. Speaking of the meeting of the council in Oregon, Executive Secretary William R. King says: "Allocations were made placing responsibility for definite fields of work upon Presbyterians, Baptists, Christians, and Methodists. The interesting proposal was made and approved that denominational executives submit their budgets to the Oregon Home Missions Council for review and discussion. The five-year program of survey in Oregon is being conducted in co-operation with the State University at Eugene."

The first item of interest in the above statement is the fact that this "Council" composed of twenty-eight denominations has proposed to set aside Christ's injunction to his churches to go everywhere preaching the Word, and is saying, "Thus far and no farther shalt thou go." If these Protestant denominations who have come from the same common source have decided that their message is so negative in its importance that it matters little whether or not the world hears it everywhere, that is no concern of ours; we would not presume to question their position. But for the Baptist churches of Oregon or any other place on the earth to agree to any sort of geographical limitations as to proclaiming the gospel of Christ is not merely a mistake; it is a tragedy.

Just now the writer of this editorial is being derided, accused of "narrowness," lack of co-operation, selfishness and what not, simply because he will not quit holding his regular Sunday night services. Protestants in Oregon are telling Baptists where they can preach and where they cannot. Are we returning to the Dark Ages? Is there to be a repetition of the Colonial days in this country when all sorts of means were resorted to in efforts to stop the mouths of those who were preaching the gospel? Of course if the Baptists of Oregon go on attending to the business whereunto Christ has sent them, they will be accused of all kinds of faults as to co-operation, narrowness, etc., but they should keep themselves from all such entangling alliances.

In connection with the idea of "co-operation," we quote again from the "News Sheet." Speaking of the work in Alabama and Florida, the Executive Secretary says that in their recent meeting in Birmingham one of the topics discussed was "The Need of Comity and Co-operation in Alabama." Reading between the lines, we are of the opinion that the Baptists of Alabama have refused to surrender their rights not only as free men, but as

preachers of the gospel of Jesus Christ, and are going right on attending to their own business just as though nothing had happened; and perhaps they have paid no attention to the "Home Missions Council" with headquarters at New York City! It would be just like the Baptists of Alabama to do a thing of that kind. May the Lord prosper them. They know this (and happy would be the situation if all our Baptist brethren would learn this simple truth), that in every case where Baptists enter these denominational mix-ups they have everything to lose and nothing to gain.

But by far the most interesting statement found in the report referred to is that Council has traded two churches! We have heard of transactions in stocks and bonds, merchandise and other commodities, and back in the days of slavery in this nation even the trading of black men and women, but this is the first instance on record so far as we have learned of some organization trading one church for another! Here is the statement setting forth this twentieth-century wonder. We give it just as it appears in the "News Sheet":

### "Comity Exchange Made by Home Missions Council in Tennessee"

"The Tennessee Council reports that Pleasant View Church (Congregational) with property and membership have been exchanged for Glenmary (Presbyterian U. S. A.) with property and membership."

This is interesting. We can see how two churches could exchange properties, or how one church might buy the property of another, but by all the mental gymnastics of which we are capable we cannot see how an outside organization can go into a state and pick up two churches "with property and membership" and trade one for the other as if they were a bunch of sure enough sheep. But the "Council" did it, for it said so in black and white. In this case the churches did not trade themselves, but it was done by the organization from the big city. We wonder how the church members felt in being traded one for another. In our imagination we can see the old rock-ribbed Presbyterians being traded for the elite Congregationalists. It is interesting to muse upon the emotions in the soul of an American whose country has built its government on the principle that every man has a right to worship God in his own way, a country rich in the lore of Washington, Jefferson, Lee, Grant and Lincoln, men who would gladly die for their convictions—it is interesting, we say, to study the emotions of such an American to have the "Council" from the big city come down into liberty-loving Tennessee and say: "You are not a Presbyterian any longer; you are now a Congregationalist!" The citizen in Tennessee would probably reply, "Who says so?" "Why," replies the "Council," "we say so, so there!" Then this American, surrounded by so great a cloud of witnesses meekly submits! May the Lord restore to him his courage.

May the Lord deliver us from every organization of ecclesiastical high brows who would if possible steal from the common people their liberties, their faith, and their manhood in order to subvert all to their own personal ambitions for authority in the realm of human souls. Baptists will do well to beware all entangling alliances, and keep themselves free to declare the unsearchable riches of the gospel of Christ till he shall come again."

## "Disciples If"

By MRS. F. L. INGRAM

Paper delivered before the noon prayer-meeting of Central Church, Memphis.

"And the disciples were called Christians first in Antioch." Acts 11:26.

It seems an ungracious thing to deny any one the right to a name he claims, but the responsibility of classifying humanity as Christian or non-Christian has not been left to human opinion. In this the Bible is very clear. To be a Christian means to be a believer in Jesus Christ as the Son of God—accept Him as your Saviour before the world, and honestly try to please Him in everything you do.

I like the statement of a cowboy, who said: "Now, I'll tell you how it looks to me. I'm working for Jim. Instead of tending him what a good fellow he is, and glad-handing him every day, and getting up in the middle of the night to serenade him, why, I buckle my saddle on my horse, hustle out among the hills, watch the cattle, drive them to their watering places, and keep the wolves and coyotes from killing the calves. I'm trying to show him by working for him that I love him."

The first thing for a Christian to do is to look for a means of doing something for God. An unfaithful church will always make an infidel world. If the church is filled with gay pleasure-seekers, is it any wonder that it loses its grip? The church may lose its grip, but Christianity never. Scoffers now ask, "Has the pulpit lost its power?" Some pulpits never had any power to lose, because the preachers have toyed with a lute instead of blowing the gospel trumpet. They have preached falsehood instead of truth. Spurgeon's pulpit never lost its power, nor Moody's, nor Wesley's, nor Whitfield's.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." That's the mightiest magnet the world has ever known, and it will never lose its power unto the last second of time.

You may take all the superb intellects of all the ages and concentrate them into one grand mind, and then let him try to speak words of pardon to a sinner, and it will be only a sacrilege and a mockery. None can forgive sin but God.

We must make the church a magnet to draw people, so they'll feel uneasy if they don't come. I'm sure there's a deep hunger in many hearts for Christ, for He alone can meet all the wants and woes of life, in every domestic, social and financial problem. He is a Christ for the factory, the store, the bank, the school, the court room, the battle front and the hospital. He is a Christ to live by and a Christ to die by. We all know the church is facing a crisis—it's whether or not this wave of unbelief shall sweep the world. If it does, it means an increase in crime and anarchy. Religious indifference is always accompanied by moral decay. Therefore, we, as the people of God, should conquer with a sweeping offensive.

No church, whatever its name, has the power to make a man a Christian. There is no Christianity apart from Jesus as your Saviour. There should be some visible connection between the thing a man believes and himself. A man peddling hair tonic once went into a garage where a group of men were seated. Being rather glib of tongue he made great boasts of how his hair tonic would produce luxurious hair on the baldest of heads. In an unguarded moment he removed his hat and all his

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# Editorial

"Honesty is the best policy" even if you don't get rich.

One way to avoid opposition is never to undertake anything.

The greatest sermon on sympathy ever delivered contains two words, "Jesus wept."

"Think twice before you speak," and then you won't have to account for half you might have said.

"There is a way that seemeth right unto a man, but the end thereof is death"—and it's usually crowded with traffic.

Whispers are like guns with Maxim silencers on them—they make very little noise, but sometimes are deadly in their effects.

We always wonder why some men are not big enough to appreciate those who oppose them in some of their pet schemes.

Just because you failed in one effort does not prove that God created you for nothing. Keep on until you find His place for you.

We wonder why it is that the outspoken defenders of orthodoxy never appear on programs in some of our educational institutions.

A new moderator who did his work in a splendid way was Pastor Outland of West Paris who was chosen to head Western District Association.

Perhaps we are wrong, but one of the happiest lots possible is to be a servant in the house of friends, for Jesus said that makes one the greatest of all.

Our colored friend says, "De reason some folks don' give no mo' to de Lawd is, de sto' keeper b'longs to de same chu'ch dey do an' takes up de collectun."

Having one's church membership away back "in the old home community" is like having one's family live a long way off—a little consoling, but very unsatisfactory.

Before you rail too much at the textile mill warfare now on, consider the price you pay for the products made in the industry and find out how much the workers get out of it.

Spending each night, away from home, in a different place makes us wonder all the more how some Christians can endure knocking about from pillar to post without a church home.

If we could paint the picture of industrial life as it is and make our country parents see it, there would be a sudden ebb in the tide of young life being poured from the farms into our factories.

Our colored friend says: "De trouble wid some of our preachers is, dey don' know dat folks as is hongry fur de gospel cain' git no feeding' out of de Sunday lecturs."

The undertakers are doing at least one good turn; they have about stopped covetous people from wanting to see their dependent aged and incapacitated "shuffle off this mortal coil," by making it cost more to bury them to support them.

England has followed the example of Tennessee in removing the laws setting up speed limits for automobiles. But she passed laws that make it very hard on him who injures the person or property of another while driving fast. Sorter like setting a trap for fools.

If we tell folks about something worth doing and make it appeal to their hearts, we will have less

need to be constantly lecturing them. Remember, the Law said, "Thou shalt not," but Jesus said, "Go," "Do." The Law magnified the negative side of living; Jesus magnified the positive side, which is love and service.

"Wanted—100,000 boys to take the place of 100,000 drunkards, who die yearly through the liquor traffic." An advertisement that was once run in some of our prohibition papers. Those 100,000 boys came and more of them and the liquor demon stopped his horrible toll of human lives and incomes in our land. Shall we allow the day to return when that ad will again be seen?

"Give us more preachers" is the cry of the day. Can Tennessee churches answer that call? They can when they obey their Master and "pray the Lord of the harvest that he thrust forth reapers into the harvest." When did you hear a church hold special prayer meetings for volunteers to enter the ministry? Let us set aside a day when every church in the state will hold a service for that one specific thing.

A woman in Los Angeles was threatened with arrest and fine if she did not send her child to the public school. Yet tests proved that he was learning far more at home than in school. Surely we have come on dangerous days when a parent may not educate his own child in the way he chooses. Compulsory education was intended for them who will not educate their offspring. To impose it upon a mother who is a far better teacher than the hirelings of some public schools is criminal. If all public school teachers were like some of them, we could cease to worry about our little ones.

## BELOVED WOMAN PASSES

The brotherhood will join us in sympathy for Pastor P. W. Carney of Alexandria over the death of his wife which occurred October 6th. She had been in ill health for some time, but had shown improvement during recent weeks and her death came unexpectedly. She was buried at Springfield, with L. S. Ewton and W. R. Pettigrew conducting the service. J. H. Grime of Lebanon officiated during a memorial service at Alexandria.

## JOHN BELL KEEBLE

The sudden death of John Bell Keeble last week has brought sorrow to many hearts and hurt to our Baptist work. He was a member of Immanuel Church, Nashville, and the legal advisor of many of our Baptist agencies, including the Executive Board of our state. He wrote the charters for numbers of our corporate bodies, and his advice was sought on all kinds of matters involved in corporation law. He was recognized as one of the outstanding corporation attorneys of the South and was high in the counsels of the L. & N. Railroad. The Baptist and Reflector extends deepest sympathy to his bereaved loved ones.

## EDITOR ROUSSEAU

With the edition of October 3rd, G. J. Rousseau surrendered the editor's pen which he had wielded for about a year on behalf of Editor Johnson of the Florida Baptist Witness whose health was such that he had to be relieved of some of his duties. Brother Rousseau is a facile writer, a keen thinker, and, save on the exposition of some of Paul's words relative to the good women, has called forth no criticism of his ideas. He has done a good work, has enlivened the pages of the Witness and has pleased many of his readers. He is a brother beloved, a fearless gospel preacher and a loyal servant of the Master.

## AN APOLOGY

To our good friends of the G. A. R. we offer this word of sincere apology for publishing the little squib from Will Rogers in our issue of September 26th. Looking at it purely from the standpoint of the editor, we failed to see the sting that might be in its words for some of the splendid men who fought for and, under the blessings of God, saved our nation during the Civil War. If the editor knows his heart, there is not one bit of venom in his soul over that conflict, although his mother's

father lost his life during the struggles around Corinth and Shiloh. We sincerely thank God that the struggle ended in a victory for the North and have nothing but good will and fine respect for every man who wore the blue.

## DR. E. M. LAWRENCE DIES

One of the grand old men of the National Baptist Convention passed to his reward last week. He was Dr. E. M. Lawrence, president of the Sunday School Publishing Board of Nashville and treasurer of the American Baptist Theological Seminary. The editor had worked with him for several years in connection with the Negro Seminary of Nashville and had learned to respect and admire him for his fine spirit and his big heart. His health had been failing for some time, and soon after his return from the convention in Kansas City he was stricken down and did not recover. Truly a great negro leader, a fine gospel preacher, and a loyal soul.

## SHIFTING LINES

East meets west in some pastoral changes of the last few days. The going of John Buchanan from Paris takes one of our ablest men from our state and gives to Eldorado, Ark., a peer of any man who has yet served that great church. T. L. Holcomb, Executive Secretary of the Texas Mission Board, goes to First Church, Oklahoma City, thus giving them a princely leader who is in thorough accord with our denominational program and whose experiences in a Louisiana pastorate, together with those of the Texas secretaryship, fit him for a wide sphere of usefulness. R. J. Bateman goes from Asheville, N. C., to Tulsa, Okla., after a long pastorate, during which the great First Church of Asheville has done big things. We shall watch the outcome of these changes with much interest. All three churches have in their membership oil magnates. Elrorado, Ark., and Tulsa, Okla., are in the midst of two of the richest oil fields in the nation and present their great problems to the men who go to help those who really love the Lord to catch a vision of great service.

## Tithes and Offerings

Many suggestions are being made these days regarding the causes that have produced the continuing slump in offerings to our general denominational work. Editor Pitt of the Religious Herald has given us a splendid editorial dealing with the subject and has called upon the other papers for their reactions. The statements were compiled by him in the issue of October 3 and constitute an enlightening array of facts and opinions. Owing to the necessity of this scribe's having to do his editorial work on the road for the past month it has been impossible for him to undertake a comprehensive treatment of the subject, a thing which he did about a year ago, and is convinced still that he was then correct.

In this brief treatment of the subject we wish to name a few things that have been mentioned before, and then place the major emphasis upon the subject used as our heading. What is wrong with our Co-operative program and why do general causes suffer?

1. The building enterprise has enslaved hosts of our churches. Millions of dollars of debts are still to be paid. Without naming the places here are some of the debts as they occur to us while we write: \$100,000, \$125,000, \$120,000, \$65,000, \$50,000, \$30,000, and lesser amounts all in one city; \$230,000, \$175,000, \$150,000, \$75,000, \$25,000, \$40,000, and others in another city; \$260,000, \$220,000, \$350,000, \$275,000, \$100,000 multiplied five times, and on and on until the mind staggers. And in all the list we know of but one congregation that has not reduced its contributions to outside causes from 40 to 90 per cent! No wonder the general causes are suffering!

2. Multiplied local expenses which most of our churches did not have ten years ago. We mention the most common: (1) Educational directors, (2) paid music staff, (3) departmental programs and entertainments, (4) multiplied suppers, (5) clerical help, (6) expensive literature. We know of churches

that have cut their contributions to general causes in half in order to finance these additional expenses. We have heard of churches that pay more for suppers and refreshments than they give to the Co-operative Program! We know of pastors who pay their secretaries more than the entire church gives to the program, while others spend one-third as much on special music as they give to all missions and benevolences!

3. The standardization craze has cruelly hurt the cause of missions—not because standards are wrong but because the emphasis for the past ten years has been on physical standards, and this has given rise to (1) enormous building enterprises, (2) lack of the missionary note in our teaching, (3) multiplication of periodicals until the literature bill of our churches is enormous, and (4) the turning of our pastors from the needs of a lost world to the demands of a standard upon them and their time. Hundreds of our churches seem to have but one primary motive in all their programs and that to measure up to a man-made standard regardless of what it costs the missionary program.

4. A fourth source of trouble is the growing opposition of Southern Baptists to institutionalism. They have come to feel that too much of their money has been, and is being, used to maintain things not necessary for the winning of a lost world to Christ. We are not discussing the merits of their opinions, we are stating facts. Proof is found in the ease with which great offerings can be had at any time for our missionary causes when presented alone.

5. The greatest single trouble of the day may be found in the harm done by too much emphasis upon tithing. Personal experience makes the writer know how easy it is to be satisfied when the tithe has been paid. Investigation has shown him that his experience is not novel. A great many people have stopped with the tithe and have forgotten the matter of offerings. **The editor believes with all his heart that the tithe is an inescapable moral obligation and that God will collect it sooner or later if it is not paid. But he further believes that he has never given anything until the tithe has been paid.**

Now what has happened? We have preached and taught tithing until many of our people have accepted the doctrine and practice it. But we have, at the same time, enlisted them in a rigid church budget which provides for no offerings.

Pastors (unwisely, we think) allow a finance committee to recommend a budget with the provision that no extra offerings be allowed in the meeting house. The tithers pledge such portion of their tithes as are not needed to meet obligations placed upon them by their lodges, Community Chest and other things, and there it ends. No place is left for an appeal for offerings.

Furthermore, we have a great band of people (not less than 75 per cent of the Baptists in Tennessee) who have never learned what the word "offering" in God's word means. They think their pennies and dimes are offerings when they are never so classed by the Word of Truth. The customary announcement from the pulpit on Sunday is, "We will now receive the offering," when tens of thousands of Baptists have never made an offering and hundreds of churches have no member who can make an offering. **Not until all the tithe is in the Lord's treasury can anyone make an offering.** Pastors should begin to ask for the tithes to be laid on the altar and then ask for a collection from the non-tithers and offerings from the tithers who really love God's cause.

6. One other thing needs to be emphasized. It is covered by what has been said in section 5, but we have thought of it separately. We have lost the fine Christian courage that, until the 75 Million Campaign collapsed, made God's men go to rich Baptists ask them for great offerings for our general work. Aside from the magnificent voluntary gift of Mrs. Bottoms to the Home Board Cuban work and the splendid Christmas offering of our own Mr. Anderson, who has heard lately of a Baptist giving a great offering to our general causes?

Wealthy Baptists of our Southland are multiplying at a rapid rate. We hear rumors of Baptist incomes running up into the six figures per year. Shall we be satisfied when such people give a tithe of their net income? Will our pastors go on exploiting them and boasting of their gifts when the enormous residue is squandered in high living? Not if they are true shepherds and believe in proportionate giving! Until we have learned what offerings really are and until our wealthy Baptists are taught the joy and the glory of making worthy offerings to the work of our Lord's kingdom, we shall continue to feel the depressing strain upon our financial program and to allow these potential giants to remain selfish spiritual pigmies in the Master's fold.

**Southern Baptists are suffering from an "inferiority complex."** Two things have brought it about: First, the constant repetition, by some of our leaders, concerning what other denominations are doing. "We must provide this and that because others are doing it," we have been told until many of us care more about "appearances" than we do spiritual realities. The other thing is a wrong conception of our own denominational life and genius. This has led to the desire for standardization and the increasing local debts on both churches and institutions. Let the major emphasis be placed once more on the terrible plight of lost souls; let glowing pictures of gospel conquests once more be thrown from the pulpits upon the mental screens of our people; let the inexcusable and selfish desire of our denominational leaders in agencies and institutions give place to a hard-rousing desire for the whole program, even if some things have to be scrapped; let a clear gospel message sound from every pulpit regarding the nature of "offerings"; let human pride and denominational vainglory be crucified upon the cross of love and another year will see a transformation in the reports of our Co-operative Program.

Let the general agencies continue to violate the principles of that program by continuously soliciting special gifts for themselves and the tragic debacle will continue.

#### RAMBLING WITH THE EDITOR

Wednesday morning, October 2, Secretary Bryan, Superintendent Stewart and the editor left Nashville at 6:30 for New Salem Association, which met with Cornwall's Chapel Church in Smith County. This is a historic church named in honor of a noted pioneer Baptist layman, who gave the grounds upon which their house stands. Fifty-eight years ago John T. Oakley attended there his first association as a messenger and J. H. Grimes of Lebanon was there as a very young man. P. W. Carney of Alexandria has been the efficient Moderator of the body, but owing to the fact that his church had asked for a letter to join Wilson County Association, he was not retained and the honor went to Brother Oakley. J. F. Nevill was re-elected clerk; M. D. Hackett, assistant moderator, and J. S. Minter, treasurer.

When the association was organized in 1888, J. H. Brim, J. B. Moody, J. P. Phillips, J. T. Oakley, J. H. Grime and one other were the preachers present. Great crowds attended this year's sessions, more than twice as many as could get in the house. While Secretary Bryan was preaching in the Baptist meeting house, the editor had the nearby building of the Church of Christ full to hear him preach, and P. W. Carney preached to another overflow crowd in the afternoon.

The reports from the churches were encouraging. A number of baptisms were reported and one new church was admitted to the body, South Carthage Church. It was organized a few months ago and will fill a big place in the life of the section, being across the river from the Carthage Church, from which Bunyan Smith had just resigned to go to Third Church, Nashville. It reported a membership of 51, Sunday school enrollment of 71, and an average attendance of 60.

The ladies of the community had a most wonderful lunch and everybody ate all he wanted. Owing to the fact that we had a long hard drive ahead, we three left before the afternoon session

adjourned, ate supper in Sparta and spent the night in Rockwood, 175 miles from our starting point of the morning.

#### Sevier County

We were up early and when the dining room opened at six o'clock were waiting at the door. Owing to an oversight on our part we failed to remember the notice of error in our list of associations and hastened on to Sevierville only to find that the river was on a rampage and that we were further from the meeting place than when in Knoxville. However, we hastened on and reached French Broad Valley Church before the association adjourned for lunch. The floods prevented a large number of messengers from coming and the house held almost all the people present. The usual bounty characterized the great dinner served on the ground by the good women.

Dr. J. W. McMahan, good physician who loves his Lord's work, is the moderator and was heartily re-elected. W. A. England is his assistant. R. N. Owenby is clerk and treasurer, with beloved J. H. Sharp such a good assistant that he did all the work during the second day. W. M. Masterson preached the introductory sermon and J. H. O. Clevenger the mission sermon, one of the best we have heard in a long time. On account of the frequent rains of the early autumn the association changed its meeting date to Thursday and Friday before the second Sunday in August. The next meeting will be held with New Salem Church.

We were in the midst of some interesting mountain country. French Broad Valley church house, for some unknown reason, has been known for years as "Cornbread." One brother, who lives nearby, said that he had seldom heard it called aught else until recent years. Not far away is a schoolhouse known as "Sockless." It was built decades ago by the settlers, and while they were putting on the roof one witty fellow noticed that none of the dozen or more workmen had on sox. He immediately dubbed the house "Sockless," and the name persists. It is a happy, prosperous section, and the state is now opening it up by building good roads. Even while we worshiped a great caterpillar tractor was roaring away at its giant's task piling more dirt upon the narrow roadbed than 500 of the pioneer settlers could have put there with the pick and shovel equipment of half a century ago. It was good to have fellowship with these good people and we shall continue it by going to several new homes in the association, President J. T. Warren of Carson-Newman, and Principal Roy Anderson of Harrison-Chilhowee, were present and spoke during the morning.

#### Stone

We spent Thursday night in Knoxville, left at 6:30, drove to Cookeville via Sparta, and just before noon reached Dodson's Branch, where Stone Association was in session. The funeral of a little child, conducted that morning at the church, had delayed their business, and Brother W. M. Henry was just finishing the introductory sermon in which he had discussed the "Rock of the Holy Spirit."

This body was formerly a part of Stockton Valley Association. Near to Dodson's Branch once stood one of the largest meeting houses in all that mountain section. The church was so large that they could not house it in an ordinary log building, so erected what was known as "The Twelve Corner Church" (Spring Creek). This house was built in the shape of a large cross. The main auditorium was 50 feet long by 30 feet wide; 20-foot logs were used to form the side walls and from the inner ends of these, 10-foot logs extended outward, forming the arms of the cross. Thus did necessity compel our pioneer forefathers to invent the model of our present Sunday school annex.

The association in those days met on Friday and continued four days. A large brush arbor was built and, save in rainy weather, revival services were held under the arbor, thus taking care of the great overflow crowds that attended. Preachers often came from as far away as Holston and Concord associations and all messengers and visitors were entertained in the homes of the big-hearted, generous members of that old church. Brother Hiram

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**"DISCIPLES IF"**

hearers beheld his own bald head. Then no one wanted the tonic, since it did him no good. Many people take no stock in the church because it doesn't seem to help so many who are in there.

In the long ago a blind man carried a lighted lantern every night as he walked home from his news stand. When asked his reason, he replied: "It's because I don't want others to stumble over me." So hold up your light, burning bright with the radiance of the gospel, so other people won't stumble over you.

I'm glad that Christianity is for the ordinary people as well as the extraordinary people. Too many people spend too much time twisting garlands to place on the brows of remarkables, too much time building thrones for the great, too much time sculpturing warriors and forgetting the ordinary folk in this old world. For the vast majority of people will never lead an army, they'll never write a declaration of independence, they'll never be president or governor, they'll never decide the fate of a nation. But most of the useful work done in the world is done by the ordinary people. Exceptional things are not to be depended on. You'd better trust the smallest planet than a dozen comets. For steady light a lamp will beat a skyrocket any day.

What you need to realize is that you have the friendship of the Christ who looked after Matthew, the customhouse clerk, and helped Lydia sell dry goods. He opened a bakery and a fish market in the wilderness to feed the five thousand who came to hear Him. He counts the hairs of your head as carefully as though they were coronation plumes. He knew how many locusts there were in the Egyptian plague. He knew how many ravens were necessary to keep Elijah's pantry by the brook full of good things to eat.

Suppose we're engaged in a great war. In our vast army all but ten men are inside their tents, polishing their guns or eating bacon. You'll say, "Of course we'll be defeated." Yet it's as bad as that in many of our churches. There are millions of professed Christians polishing their brains or cooking rations, while we have only a man here and a woman there, out on the firing line, doing battle for God. The sea of life is covered with wrecks. Multitudes are drowning. So come out with the lifeboats. The lifeboat is the word of God. "Faith cometh by hearing."

In your own heart you decide your destiny. Pride must go down, worldliness must go down, Christianity must come up, not tomorrow, but today! What is your hope when you come to die? Your time here is limited. What is your hope? Frankly, I have only one hope. My hope is in Jesus Christ. I believe He came from Heaven to break down the barrier of sin; how, I cannot understand or explain. But I know that I have forgiveness on the authority of His word. By His death He has redeemed me and saved me. I would not have known there is such a place as Heaven if He had not come and said, "In my father's house are many mansions." Therefore, Christ is our only hope for salvation in this life and our only hope for life after death.

I'm here fighting my temptations and you're fighting yours. Thousands have experienced your very temptations and have overcome. Many have now passed on into His presence and have left a ringing testimony of the grace of God which gave them victory. When I hear a discussion about a good man named Jesus, who died on a cross, that means nothing to me. Plenty of good men have died for a cause in which they believed, but that didn't make any of them a Saviour. But when I believe, as I do with all my heart, that God was incarnate in Jesus, that the Spirit of God Himself came down and poured out His life, and that He is my Saviour because I have believed in Him, that means all to me.

Archias of Thebes was sitting with a crowd of men drinking wine. A messenger came to inform him of a conspiracy to end his life. Archias took the letter, put it in his pocket and said to the

messenger, "We'll attend to business tomorrow." Before he opened the letter the government was overthrown and he was slain. So today I put into your hands a letter—it's the word of God, and it says, "Today, if you will hear His voice, harden not your heart. Behold now is the accepted time, now in the day of salvation." If you open and heed, it is well. If, like Archias, you refuse to open, your judgment will overtake you.

**PROPOSED BUDGET FOR SOUTHERN BAPTIST CONVENTION, 1930**

Foreign Mission Board .....	\$1,500,000
Home Mission Board .....	725,000
(Including \$25,000 for Bonds for N. M.)	
Relief and Annuity Board .....	210,000
Education Board .....	100,000
(Handled by Executive Committee.)	
Southern Baptist Theological Seminary ..	100,000
Southwestern Theological Seminary .....	152,000
Baptist Bible Institute .....	110,000
American Baptist Theological Seminary ..	12,000
New Orleans Baptist Hospital .....	75,000
W. M. U. Training School .....	16,000
<b>Total .....</b>	<b>\$3,000,000</b>

1. **Budget.** The budget includes \$918,231 for interest and debt reduction, as follows: Foreign Mission Board, \$150,000; Home Mission Board, \$375,000, including \$25,000 for bonds for New Mexico; Southern Baptist Theological Seminary, \$100,000; Southwestern Theological Seminary, \$79,731; Baptist Bible Institute, \$38,500; Education Board, \$100,000; New Orleans Baptist Hospital, \$75,000.

2. **Endorsement of Southwide Agencies.** The following resolution was adopted September 5:

"Resolved, by the Southwide representatives, in conference with the Administrative Committee, That we heartily approve and recommend to the Executive Committee that a Three Million Dollar Southwide Program be adopted for 1930, as agreed upon here today, and that we hereby promise our best and fullest co-operation to the carrying out of this program, giving time, talent and money to such end."

**NEW SUBSCRIBERS**

Mrs. C. A. Atkinson, Mrs. G. E. Basden, Mrs. R. M. Belcher, Mrs. J. T. Bevel, Z. T. Bickers, Mrs. E. A. Brown, Mrs. H. H. Cable, Mrs. A. L. Calhoun, H. C. Carter, J. F. Chiles, Mrs. H. R. Cobb, Mrs. J. C. Cockroft, Mrs. A. S. Cotton, Mrs. J. E. Crews, Mrs. W. F. Cunningham, E. K. Davis, Mrs. J. F. Davis, Mrs. G. A. Dean, Mrs. W. D. Evans, Mrs. C. J. Ewing, Mrs. J. O. Gadsby, Mrs. R. N. Gooch, Mrs. S. T. Harper, Norman E. Harris, Mrs. E. G. Hillhouse, C. D. Hood, Mrs. C. G. Hughes, Mrs. W. T. Jenkins, Mrs. W. H. Jones, Mrs. L. E. King, Miss Mildred Laughter, Mrs. R. C. Lowell, Mrs. R. H. Martin, Charles McAdoo, J. E. McDaniel, Mrs. J. H. McElya, J. C. McHughes, J. M. Meader, Mrs. T. W. Meriwether, Mrs. R. J. Moore, Mrs. H. Muskelly, Mrs. C. W. Odum, Mrs. John Payne, Mrs. H. H. Pearrow, Mrs. T. A. Pearrow, Mrs. T. W. Pierce, Mrs. D. J. Rawles, Mrs. A. J. Ray, Mrs. G. H. Riser, Mrs. G. H. Roberts, Mrs. H. D. Robertson, Mrs. G. A. Rogers, E. Rosenquist, Mrs. J. H. Ross, Mrs. J. A. Ryan, Mrs. R. C. Scott, Mrs. J. D. Seamans, Mrs. Wm. J. Smith, S. B. Staten, Mrs. E. C. Stone, Mrs. R. H. Thompson, Mrs. Earl Trammell, C. F. Tyson, Mrs. I. A. Wadlington, Paul Wadlington, W. F. Walker, J. H. Warbritten, Mrs. H. R. Williams, Mrs. C. E. Wilmore, Miss Charlyne Wills, Mrs. D. Withrow, Rev. J. W. Roberts, W. Ray Hyder, R. D. Nave, Clyde Treadway, J. Hampton Hyder, Mrs. J. B. Constant, Mrs. E. C. Gardner, Mrs. Ida Parker, Mrs. W. T. Gregory, Mrs. Lynn Edwards, Mrs. Grace Hattley, Mrs. Lloyd Smith, Robert Brown, George Brown, Mrs. J. J. Thompson, Warner Ferguson, Mrs. D. D. Chapman, Mrs. Gertrude Ferguson, E. C. Ferguson, W. M. Hawks, Mrs. J. O. Phagan, Mrs. Theo Mitchell, Miss Alice Commons, Mrs. S. Hall, Mrs. M. E. Dickey, J. L. Wilson, C. L. Hamblin, Mrs. E. G. Graves, Mrs. A. M. Turley, A. L. Hansard, Rev. C. L. Owen.

J. T. Young, J. W. Holmon, Mrs. Mark Rhea, Mrs. Alvin Betts, J. H. Clark, Rev. O. E. Hackett, C. M. Womack, Tommie Hancock, J. W. Dodd, E. G. Alsup, Eliza Wilson, G. B. Moore, Mrs. Lula Barrett, Mrs. Dib Dingas, J. H. Barrett, J. V. Hawkins, J. W. Lee, Rev. James H. Roberson, W. N. Seldy, Mrs. C. M. Smartt, Luther Whitmoth, Mrs. E. N. Cook, Mrs. Steve Whaley, Marvin Lancaster, G. E. Pennington, J. S. Pennington, Hilton Massey, T. E. Belcher, W. G. Catlett, W. M. Davis, C. A. Kykee, Mrs. Georgia M. Willis, Turner At-

wood, Mrs. Lucy Alfred, Mrs. Nannie Alison, George Baker, Mrs. Jennie Baker, Mrs. Telia Baker, Ray Brown, John Burdette, Miss Daisy Burton, Mrs. Tom Collins, Rolly Collins, Ross Collins, Miss Lola Conner, Miss Agnes Copeland, Thomas Crawford, Arthur Davis, J. W. Davis, Frank Defriese, Mrs. Angeline Gamble, J. M. Gass, Mrs. Alfred Grishom, Miss Margaret Gross, Mrs. Ethel Hall, Sol Hardin, Mrs. Cora Hays Harris, G. M. Harwood, Mrs. Julia Hatfield, W. N. Holmon, Roy Howard, Miss Wilma Hicks, Mrs. Jack Hutson, R. A. Hutson, Mrs. Will Jenkins, W. C. Johnson, Hayden Lane, Miss Willow Lynn, Mrs. Nora McCallie, Miss Nell McKinney, Mrs. Mary McInturff, Mrs. C. A. Moore, Miss Jennie Moore, Newt Newell, Tom Norman, J. F. Parks, Cliff Pendergrass, Jess Pendergrass, Mrs. J. O. Pendergrass, Tom Pendergrass, J. G. Priddy, Miss Ilene Randolph, Mrs. Beatrice Ratcliff, Colter Roark, Mrs. Emma Roark, Herman Roark, Jake Roark, Mrs. Melissa Roark, J. M. Samples, Miss Mary Kate Scott, Mrs. L. A. Selvidge, James Shahan, Mrs. Flora Smith, Mrs. Joe D. Smith, Miss Martha Smith, Mrs. Tennie Smith, W. T. Smith, Mrs. L. R. Standifer, Fred Tennyson, Ed Waddell, J. W. Wiggins, Mrs. E. Williams, Mrs. Willie McKinney, J. W. Parker.

**ADVERTISING, WHERE?**

The large advertiser today places his business through experts—the advertising agents. Now these agents court only large circulations, and these no religious paper can give them. Moreover, the advertiser of Brown's Breakfast Battercakes or Smith's Shaving Solution for Sick Simpletons is not greatly interested in "quality" circulation. But do not the sort of people who read and pay for the Living Church have tastes and desires all their own in far larger proportions than the rank and file of the readers of the most widely circulated daily paper or popular magazine have them?

They do; but alas, the advertising agent does not know it. He is simply not willing, as a rule, to make up a list of selected, highest-class circulations, most of them relatively small, in which every unit is a buyer of high class books, a patron of high class schools, a lover of things artistic and refined and beautiful, a believer in insurance, and an investor in securities. His whole training is against such selection. Occasionally an advertiser or a far-seeing agent rebels against the limited field of the large circulation periodicals—large because their appeal is to average rather than to selected constituencies—and breaks over the customary boundaries by choosing a constituency of culture. Alas, this is very rare. They do this better in England where the religious press stands very high as a medium for selected advertising.

In America we are worshipers of mass production and nowhere does this show more conspicuously than in the choice of mediums for advertising. The Living Church has never been entrusted with an advertisement of a radio or an airship, and not for many years with that of an automobile, or an armchair, or a brand of tea, or a soap that either floats or retains that girlhood complexion. Gentle reader, you are supposed by the hard-headed advertiser to contemplate only the vastness of the erudite or the sweet seriousness of the subjunctive, and not those material objects that we advertised in the more prosaic mass production periodicals. If your wants are those of the cultured few rather than those of the masses, so much the worse for you.

Hunt carefully through the hundreds of pages of advertisements in the Metropolitan Moron and you may come across what you want. The advertiser is not deliberately seeking the moron trade, but his agent can give him a greater circulation among morons than among the readers of a church paper, and that is supposed to settle the question of advertising mediums.—The Living Church, July 6, 1929.

**Thirty-nine Years Ago**

The children of the Young South contributed during July \$22.15 for the work in Cuba. Among those sending in contributions for August were: E. M. McCulley, James Hamilton, Rufus and Thenie Aulick, Sue Edwards, Carrie Stockley, Jessie Sulong, Bessie Murphy, Nettie and Herbert Young, Bertha Sample, Mildred Sanders, Enid Freeman, Olgo Moore, and Maud Young.

# How to Play

SUNDAY SCHOOL LESSON, OCTOBER 27

## Scriptures

For Study: Jer. 31:12, 13; Zech. 8:5; Matt. 11:16-19; Mark 2:18-28, 6:30-32; John 2:1-11.

Devotional Reading: Phil. 4:4-9.

Golden Text: "I came that they might have life, and have it abundantly." (John 10:10.)

**Introduction:** How to play is one of the great problems of the present age. Parents worry over their children, especially during vacation periods and wonder what to do with them. Cities spend millions of dollars every year building and maintaining playgrounds. Magazines specialize in articles on recreation and a host of books come from the press to aid. Pastors and other church workers strive to beat the evil ones in their bid for the young life, and even old men and women need guidance in their choice of amusements that furnish wholesome recreation. It is very timely, therefore, that we have a look into what the Scriptures teach about recreation. We should study all the passages listed above, but have space here for a look at only three of them.

### I. Zechariah's Picture. (Zech. 8:4-6.)

From this passage we may infer that there was some concern in the mind of the prophet of old about the play of the people of God. In order to understand it, we must recall the conditions that prevailed when the prophet wrote these verses. Zechariah had returned with Zerubbabel to help in rebuilding the temple. Jerusalem was an unsafe place for children because of the conquerors, and it was especially unsafe for the Jewish children because their parents were disliked and scorned. In the midst of their misery the old men of God saw a new day that would come to the people of Jehovah.

He tells that in the new day children should play on the streets until they would seem to be full of little ones. Such a day could never come as long as men enslaved one another, as long as greed dominated the love thoughts of men and as long as little children were looked upon as so many chattels to be sold at will. Verse 6 tells us that the picture was so different from the conditions that prevailed that the people looked upon it as a "marvelous" thing. But that prophecy has been fulfilled, and only since the automobile came into common use has it been unusual to see streets full of children at their play.

God means for all children to have their playgrounds. With the advent of the automobile and congested traffic with careless drivers, the streets have become unsafe places for little folk, for all pedestrians for that matter. Reckless drivers and speed-mad people in general have closed the day about which the prophet wrote; and if the spirit of the Lord Jesus loses its hold upon our hearts and lives, there will be no place left for them who live in the cities. The grace of God and the teachings of Christ about little children have combined to produce playgrounds, but it is a poor substitute for natural play when children must be herded together in parks and made to play under the supervision of paid employees, most of whom have never had children of their own. Let us watch lest the picture drawn by the prophet be destroyed in our midst.

### II. Jesus' Picture of Bad Play. (Matt. 11:16, 17.)

We have here the words which make us know that our Lord could see the ridiculous side of some things. They contain a fine bit of wit and at the same time present the Master's side of bad play. The setting of the words is as follows:

John the Baptist had heard of the great things being done by Jesus and had sent some of his disciples to ask Him "Art thou he that should come or do we look for another?" Jesus sent back the answer, "show John those things which ye do hear and see," and then turned to other tasks. He praised John as the great among the great. Notice the picture of John which he drew. "A reed shaken by the wind?" No. "A man clothed in soft raiment?" No, John was no parasite on human society. "A prophet?" Yes, and greater than a prophet, for the prophets had only foretold the

coming of Messiah and other great events. John the Baptist announced that the coming was a fact and prepared the people who were to assist in the greatest moral and spiritual revolution the world has ever known.

Then he drew the figure of the multitudes who were prone to follow every religious leader who come along and who had, on former occasions, followed fanatics who had led them into the slaughter-house by stirring up rebellions against the government, just as some fanatics would lead our people today into rebellion instead of enlisting them in a great brotherhood whose vote would bring them all they may ever hope to have. Here is the picture:

A group of children are gathered about the market place. Their parents are busy either selling their wares or else purchasing. Every visitor to the Orient knows the picture well. A few dogs stray about. Slow-moving carts are on hand and heavily laden donkeys. A shepherd goes by with some of his precious sheep and another is bartering with the buyers, while a third has sold his flock and is bidding them good-bye as he takes each about the neck, calls its name and sheds tears over the separation.

Some of the children are happy and they play on their pipes, but others will not play. Perhaps their parents have told them they must never mix with the "rabble" just as silly parents tell their children today. Then the children begin to wail in the Oriental manner, but the others will not wail. The Master's conclusion was aimed at the hypocrisy of the people. John came as a recluse. He did not mix with the people and remained aloof from the social life of his day. They said, "He hath a devil." Jesus came mixing with people, eating in the homes of sinners, and they branded him as a winebibber and a glutton.

How like the world of today. How shall we judge our recreation? What shall we do to amuse ourselves? "Wisdom is justified of her children" is the answer Jesus gave. If the work one feels called to do requires a rigid and ascetic life, we should live it regardless of what people say. If, like Jesus, we have been called to work with sinners and mingle with the masses, we should do it. But always there is the greatest of all rules which the Master inspired, "If my eating meat cause my brother to offend, I will eat no meat." The Christian is not compelled to remain a recluse. He has a right to social life, fellowship with others and even to associate with sinners and the "common herd." But, like Jesus, he must always do it in such a way as to lift up the fallen and inspire the lowly.

If we apply this rule, we have to shut out from the Christian's play all questionable amusements. No dancer was ever lifted up by another dancer. No gambler was ever saved from his folly by another gambler. No prostitute was ever aided by one who was guilty of adultery. No drunkard was ever made a sober man by him who took a "social drink" with him. Jesus mingled with sinners, but not with their sinful games and practices. Therefore he could lift them up out of their sin into a bigger life where the sinful amusements never tempted them.

### III. The Christian's Joy. (Mark 2:18-26.)

1. **The Time to Fast.** (18-20.) The fasting of the day was a great part of the religious life. The Pharisees, whom Jesus branded as hypocrites, made much of fasting, and the people wanted to know why the disciples of Jesus did not fast. His answer was taken from one of the well-known customs of the day. People do not fast while the bridegroom is with them. That is a time for rejoicing. Jesus came to call sinners to repentance, and every sinner who has a chance to hear the gospel call has a right to rejoice. But the time would come when the bridegroom would be taken away.

Our time as Christians is not to be spent in useless formalities. We should have periods of fasting and prayer for the great works promised us by the Master can be done only through fasting and prayer. But we are not to put on "long faces" and go about as mourners just because we are Christians. Catholic monks retire into monasteries and go about in long, black robes and refuse to mix with the world, but they do so against the wishes of the Lord Jesus. Our business is to wear

the garments of righteousness so that others may see our good works and glorify Jesus.

2. **Old Wine in New Bottles.** (21, 22.) This striking picture was given for the purpose of stressing the fact that a new day had come. Dr. G. C. Savage has shown that from the time when John the Baptist began preaching the advent of the kingdom, there has never been bloody sacrifices. From the advent of the Saviour the old things were done away with and along with them was the idea of asceticism. No Christian is supposed to live a life withdrawn from the world. How can the leaven affect the lump if it be placed outside the meal? How can the salt use its savor if it is not brought into contact with the people who are to be saved? The things of Christ were not to be placed in the old bottle of Hebraism nor was the new garment of Christianity to be patched on to the old one of Judaism. We are to live our lives in the light of the teachings of Jesus, and as such are to make our recreation such that it builds up the body, rests the mind and draws the lost out of their sinful practices. Again we declare that no one can do this by indulging in the favorite pastimes of the lost. Dancing, card-playing, gambling, and adulterous amusements can never help the lost, but only debase the Christian.

3. **Plucking the Corn.** (21-26.) A certain college professor, in a great university, once declared to a class of unlearned youths: "Jesus and his disciples were no more than common thieves when they plucked the grain in another man's field." He showed his abject ignorance of the customs of the land and is only an example of much of the teaching being done in our colleges and universities today. The law of the people of Jesus' day made it right for them to have the grain that grew within reach of their hands. The owner of the land would have felt injured had they not plucked it as was their right and his honor.

Jesus answered his accusers by referring to David who had eaten the show bread in the temple when he was hungry, and declared that the Sabbath was made for man and not man for the Sabbath. What amusements shall we have on the Lord's day and what work shall we do? The answer of every real Christian is "works of necessity and deeds of mercy" are always lawful on the Lord's day. But we cannot use the words of Jesus to excuse our picnics and games and parties and outings, for He has given us six days for these.

Application: (1) God expects every land to be so free from sin and selfishness that even the children will be free to play on the highways. Our madness for speed and gain have about overthrown the prophet's picture of what God wants us to have about us. (2) Asceticism is no badge of Christian virtue. One may be a recluse and be a great sinner. Every tramp is a sort of hermit, but he is a curse to society. (3) The real Christian is always happy, and he wants to mingle with those who are lowly in order to help lift them up. (4) There are times when we should fast, but we should never make a show of our fasting. (5) No questionable amusement can aid a Christian in lifting sinners up to the new life. (6) Formalities do not constitute real worship. (7) We must beware of trying to make our Christian life and worship fit the form of the ancient Hebrew worship. (8) The Lord's day is a day of worship and relaxation from secular tasks, and we should always keep it so.

### SANE ADVICE FOR ALL

The Lord knows it is a shame for colored Baptist churches to continue to ordain a lot of ignorant preachers, simply because they make the request and can pop off a little "holy" tone. No matter what was done in the past, the time has come now when preachers should actually know something and stand for something, besides ignorance. Stop it, brethren, or the world will continue to laugh at our ministry and say that it is far behind in intelligence! If a young man feels called of God to preach and his church believes in him, let that church encourage and assist him to go to school and prepare himself for the ministry. Of course, no man should think of preaching the gospel of the Son of God who is not a Christian.—Advance-Di-patch.

### ANNUAL MEETING OF THE FOREIGN MISSION BOARD

The Foreign Mission Board of the Southern Baptist Convention met in general session on Wednesday, October 2. This is one of the two meetings held each year which the State Members attend, and in which as a rule matters of general policy are considered. In the past such general meetings have usually occupied nearly two days, whereas the Board this week transacted all of its business in about three hours.

There were two actions of the Board which will be of special interest to the entire brotherhood, namely, the adoption of the budget for the ensuing year and the election of an Executive Secretary.

The budget voted for 1930 was \$1,389,939.17. This is \$522.22 less than the budget for the present year. In order to hold the appropriations down to this minimum figure, the Board denied, for the present, urgent requests from the missionaries for a total of \$226,546 more. We hope and pray that the total budget of \$1,500,000 allowed our Board by the Executive Committee of the Southern Baptist Convention will be realized fully. If it is, there will be an additional sum of \$110,000 available for the further reduction of our debt and for meeting more of these importunate needs abroad. We must bear in mind that the requests which have been denied are quite as importunate and compelling as those that are included.

The other outstanding action taken by the Board was the election of Dr. T. B. Ray as Executive Secretary, and the appointment of a committee to find a suitable man for the position of Home Secretary. Dr. Ray has been in our Board for twenty-three years, first as Educational Secretary and then as Foreign Secretary. His wide and intimate knowledge of all our work on the foreign field and the unusual ability which he has shown as Foreign Secretary, are well known to all who have been in close touch with his work. For the past eighteen months as Acting Executive Secretary, he has not only continued to give direction to our work on the foreign field, but at the same time has looked after the interest of the Board in the homeland, and has done it with remarkable efficiency. His ability as an executive has been thoroughly demonstrated. The members of the Board with fine unanimity pledged themselves to a vigorous campaign of enlistment of Southern Baptists in the great cause of foreign missions.

R. E. Gaines,  
President Foreign Mission Board of the Southern Baptist Convention.

### COMMITTEE CHAIRMEN

#### Tennessee Baptist State Convention

We are publishing once more the list of chairmen who are to bring reports to the State Convention which meets in Union City, and we are repeating the announcement from Pastor Hughes regarding entertainment. We omitted last week the chairman of the committee on Christian Education, J. H. Anderson of Knoxville. So far as we know the list as it appears this week is complete:

#### Chairmen of Committees to Report at State Convention

Foreign Missions—P. W. James.  
Home Missions—Arthur Fox.  
State Missions—W. C. Creasman, Shelbyville.  
Men's Brotherhoods—W. C. Smedley.  
Historical Society—R. E. Grimsley.  
Memorial Hospital—A. U. Boone.  
Nashville Hospital—W. C. Bilbro, Sr.  
Ministers' Relief—W. Rufus Beckett.  
Denominational Literature—William McMurray.  
Obituaries—J. H. Wright.  
Woman's Work—Mrs. W. F. Powell.  
Temperance and Social Service—W. R. Pettigrew.  
Nominations—T. G. Davis.  
Text Books—H. E. Watters.  
Theological Seminaries—J. J. Hurt.  
Resolutions—R. W. Hale.  
Co-operative Program—F. F. Brown.  
Order of Business—P. W. James.  
Christian Education—J. H. Anderson.

#### Convention Messengers

As pastor of the church which is to be host to the approaching session of our State Convention,

may I make a request concerning a very important matter? We wish as far as possible to have homes for all visitors assigned before they arrive in Union City. To do this it will, of course, be necessary to know ahead of time who is coming. So we are requesting that every one who plans to come will, as soon as possible, send us his or her name. Address all letters to the First Baptist Church, Union City, Tenn., and we will make every effort to provide for your comfort and happiness while in our midst. Union City is amply able to care for the convention, but it is not a large city and we shall therefore need your co-operation in this matter in order that you may be happily entertained during the convention. Entertainment will be on the Harvard plan—bed and breakfast free.

May I say to the brotherhood that we are anxiously looking forward to the coming of the convention, and every one of us is at your service from now till you return home.—J. G. Hughes, Pastor of First Baptist Church, Union City, Tenn.

### MODERNISM CREEPS IN

Several of our Baptist weeklies are criticizing the Sunday School Board for certain comments on the Sunday school lesson for August 4th. The following is the Scripture and the "Teacher's" comment:

#### The Bible (Daniel 5:21)

"And he was driven from the sons of men and his heart was made like the beasts, and his dwelling was with the wild asses; and they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will."

#### Sunday School Teacher, August 4th

"Nebuchadnezzar's Madness—This was a nervous affection, a form of monomania, or insanity, in which the king imagined he was an ox, a disease which modern alienists call lycanthropy. In New Testament times it was attributed to the presence of devils, and the sufferers were known as demonsiacs, although the mania assumed as many different forms as the nervous conditions of the patients varied."

We are not aware of how extensively this comment represents the attitude of those who write for the Sunday school periodicals of the Board, but we judge that such an attitude is confined to a very small per cent of the brethren who are around our Sunday School Board at Nashville.

We are mentioning the matter here for the reason that such rank modernism should not be allowed to issue from our great Sunday school publishing house without protest. The Board owes it to the denomination to either come out in unequivocal endorsement or repudiation of such sentiments. This is not the first time we have observed this attitude appearing in the columns of our Sunday school literature put forth by the Board.

We are not disposed to enter into a discussion of the matters here involved at this time and in this article.

The blunder of our expositor seems to be in assuming the general attitude of all the rank modernists—that is, to find a way to explain all that seems superhuman or supernatural in the Scriptures upon some natural ground. And this suggests a matter of vital importance in our investigations to which we have called attention again and again—that is, the Almighty has not revealed his truth to the human race in the same way through all the ages, but has rather adapted his manner of revealing his truth to the changed and changing conditions of the race. Failure to recognize this fact leads these modernists to feel that the reports of God's dealings with the race at all times must somehow be brought into conformity with His dealings with mankind in the present dispensation.

We will say that, as a rule, the literature of our Sunday School Board is true to the old faith and hence such a departure as we find in the above comment is a surprise to the brethren—really a shock—and this paper would not give to the public what it is divulging here if the matter had not already been published and commented upon.—Word and Way.

This word is timely. On page 324 of the Southern Baptist Convention Minutes for this year we have these words from Secretary Van Ness:

"It is our purpose to hold to the main body of evangelical conviction, which is the common heritage of all our Baptist people, and to avoid as far as possible certain well-defined differences in doctrinal statements."

These words came as a result of the storm of protest raised primarily against the utterances of Dr. Province in previous quarterlies. The above statement was credited to Prof. Yates of the Louisville Seminary, although we understand he did not write the copy.

It is pitiable and inexcusable that such expositions as the above should be sent broadcast over our land, and if Secretary VanNess meant what he said in his apology to the Southern Baptist Convention, there should be no more such modernism.—J. D. F.

### RAMBLING WITH THE EDITOR

(From page 3.)

(Uncle Hiram to the community) Martin, 90 years of age, is one of the old men who love to tell about those good old days, and he was at this association.

J. W. Stone is moderator. Just before the election of officers he told of his long connection with the work and ended by saying, "I haven't missed a session of Stone Association for forty years," whereupon a brother in the audience said, "No wonder they call it 'Stone.'" He was unanimously re-elected, as was Tommy Brown, the clerk-treasurer. J. H. Roberson, pastor of Poplar Grove, was elected assistant moderator, and M. S. Hatfield of Cookeville, assistant clerk.

The brethren received us gladly and as soon as the organization was perfected gave us free rein and we used more than an hour of their time having a very enthusiastic hearing. Mrs. Dillard Massa of Cookeville read her report as associational W. M. U. leader and insisted upon being relieved from the work. She is a charming handmaiden of the Lord and has done a splendid work among the women of Stone Association. We regretted very much to have to miss the second day, but Judson Association was calling.

#### Judson

From Stone Association we went into Cookeville for the night. Pastor Scaggs of the Livingston church and Prof. Tucker of the schools, came down to let us know that their association had adjourned that afternoon. We regretted very much to have to miss Riverside Association, but the error in dates listed in the paper caused our loss. Saturday morning we were out early and by driving "like Jehu" we reached Judson Association in session at Sylvia in time to attend the afternoon session.

Pastor R. M. Hastings of Sylvia had preached the annual sermon at the morning hour. In spite of the rains that fell during the morning the house was full and a fine spirit prevailed. H. O. Daugherty was re-elected moderator, R. M. Hastings was elected assistant moderator, A. T. Busselle clerk, and Ode Spradlin treasurer. Brother Hastings graciously suggested that the state workers be given time to speak, and we had a fine hearing. The reports from the churches showed an increasing number enlisted in support of the Co-operative Program.

We had to leave at the close of the afternoon session. Saturday night, at the request of Gum Springs Church, a council was called to ordain W. T. Clark to the full work of the ministry.

Sunday morning the editor was with Antioch Church near Nashville and enjoyed fellowship with the good folks. Tuesday the three of us left for Cumberland, Weakley County, Western District, Southwestern District and Beulah Associations. We regret having to miss Sweetwater, but the visit there would have caused us to miss three other meetings.

O for a lodge in some vast wilderness,  
Some boundless contiguity of shade;  
Where rumor of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach me more. —Cowper.

**HOME BOARD BULLETIN SUSPENDED**

(This is such a splendid statement of a fundamental truth that we pass it on. We have emphasized three facts that need serious consideration just now.—Editor.)

At a recent meeting of the Home Mission Board it was decided to publish a monthly bulletin, featuring special news concerning the work of the board. Close on the first issue of the bulletin, however, we received a letter from Dr. J. B. Lawrence, executive secretary-treasurer, stating that the new publication had precipitated such a storm of protest from over the South that the board had decided to suspend publication of the bulletin.

We congratulate the new secretary on his judgment in heeding the warning of the people. The fact in the case is there is a growing resentment throughout the South toward the numerous publications by agencies of the Southern Baptist Convention that are closing in more and more on the established state denominational publications.

A publication fostered by any one agency is naturally enough a protagonist of that agency. It would be unnatural for it to be otherwise.

One of our Southwide agencies is better equipped, both from point of its position of influence and financial backing, to publish a more attractive religious journal than can any one state. Today it is publishing a journal dealing with almost every phase of the denominational life, and it is making it increasingly hard for the state papers to live.

The question that will soon be necessary for the convention to decide is, shall any one of its agencies have a monopoly on denominational publicity?

The only paper that can view impartially the whole field of denominational activity is one that is detached from any one agency, either state or Southwide. A Baptist paper should be made free of all "entangling alliances."—Editor Tinnin, in Baptist Message.

**CHRISTIANITY AND BROTHERHOOD**

By Bishop F. F. Reese, Savannah, Ga.

(We call attention to this timely word and ask that our readers consider it.—Ed.)

Co-operation and harmony between the white and Negro races can be brought about only when the churches realize the sense of Christian brotherhood towards every man, black or white. The first and most important contribution which they can make towards any matter of right human relations is to preach the gospel of the incarnation. The Negro is a man, as God reveals the meaning of manhood. He is within the unity of the race as the incarnation reveals it. The religion of every man or group is fatally defective which does not so regard him.

The Negro is not like the white man in every particular. There are striking differences, physical and mental, but he is one with the white man in his essential humanity. When the churches have converted their own people and have led them to accept that truth and base their relations to the Negro on that principle, there will be cordial co-operation and confidence between the races.

The responsibility rests, first, upon the white race, just in so far as it assumes its superiority in strength and capacity and just in so far as it has enjoyed advantages and civilization which the Negro has not enjoyed. Right relations, which constitute morality and true religion, will inevitably promote justice and fair dealing and kindness and brotherly conduct toward the Negro. It must be taken for granted that he is entitled to the opportunity to make, under God, the best of himself of which he is capable, and that no prejudice or contempt or injustice on the part of the white man shall hinder or handicap him. Under God he should have every opportunity and every assistance from his stronger brother to work out his salvation, individually and racially.

Every man's and race's self-respect must be respected and encouraged. This means that we must regard and treat the Negro as a man, with the self-respect which every man should feel. Thought and feelings about him and toward him which express themselves in words and acts implying disrespect and contempt as of a superior to an inferior are un-Christian.

Christian leaders and preachers must consider it a primary duty to promote sympathy and kindness, justice and charity toward the other race. And the people who call themselves Christians and are members of congregations of the various communities must consider their religion an imperfect and a diluted form of Christianity, unless they shall embrace within the range of their Christian duty the sense of Christian brotherhood towards every man, black or white. This is the way interracial co-operation and harmony can be attained and the only way it can be permanently maintained.

**BAPTIST EDUCATION IN BRAZIL**

By J. W. Shepard, President Rio Baptist College

The work of Baptist education in Brazil dates its origin from 1898. During a number of years very little was done outside of two centers in the states of Bahia and Sao Paulo. During the last two decades the progress has been rapid. The college founded in Recife about 1904 has grown into a first-class institution and outstanding factor in educational work in that strategic center of the North. The college and seminary in Rio de Janeiro, founded in 1907, has become one of the leading institutions in this capital and throughout the south of Brazil. The college in Recife matriculates about 550 to 600 students, and the one in Rio from 700 to 750.

We recognize the necessity of concentration and so have built up our educational system around these two colleges in the north and south, with a more recent addition of the school for girls in Sao Paulo. There are a number of schools of high school grade in various other centers such as Vitoria, Bello Horizonte, Porto Alegre, Bahia, Maceo and Pelotas. These schools are feeders to the central institutions.

The College and Seminary in Rio, with which the writer has had connection since its founding, has sent out to the denominational work quite a large number of graduates who occupy at present many of the leading pastorates and teaching positions in the educational system. One may easily judge the value of educational work in foreign missions.

There are many conditions of a peculiar character that have grown up through the centuries which had to be met in our educational work. The ideals, methods, organization and, in fact, every phase of the educational system that comes down traditionally, need to be evangelized. Sociologists insist that the educational system in any country is perhaps the most powerful factor in its progress. That being the case, it is necessary that evangelical idealism should be injected into the whole fabric of the educational system of the country.

An illustration of this is found in the situation of the profession. In Brazil the professors are, in the case of the secondary schools, professional men whose principal work is that of doctor, lawyer or engineer. For the few hours that he can give to teaching he offers his services to the schools. His idea of his work is to get into class, probably a little late, to lecture without paying much attention as to the presence or absence of his students, and at the end of the hour to hasten back to his professional task. Generally he does not have much conception of the formation of character in his students. Such an ideal is far from evangelical.

There are many other situations which might be cited to illustrate the lack of evangelical idealism. The official examination is exalted above all else and the efficiency of the professor is measured by his ability to get his students through successfully. Whether they know very much or not is of little consequence.

It is not strange that the lack of democracy has retarded greatly the progress of popular education and that we have in Latin-American countries from 50 to 80 per cent of illiterates, which in itself is an index of the need for the evangelization of these countries.

The writer offers these brief lines of description that some friends who are not acquainted with the conditions may better understand the vast opportunity of educational work in South American foreign missions. Our young institutions in Brazil lack greatly material equipment. Some of the great

friends of Christ and his Christianity who have given liberally to the founding and maintenance of our Baptist institutions in the homeland could find a magnificent opportunity for doing a wonderful service with even reasonable contributions to this great cause. The College and Seminary in Rio de Janeiro, to meet with the opportunities before it, needs four or five new buildings very urgently, among them a building for its theological seminary which up to the present has not had a building for its great work. May these lines fall into the hands of some great steward of the Master and be the instrument of leading him to help this struggling institution in its great task.

**RECEIPTS AND DISBURSEMENTS ON CO-OPERATIVE PROGRAM FOR MONTH OF SEPTEMBER, 1929**

Southwide		
Foreign Missions	25%	\$3,775.00
Home Missions	11 1/4%	1,698.75
Christian Education	8 1/4%	1,245.75
Ministerial Relief	4 1/2%	679.50
New Orleans Hospital	1	151.00
		<hr/>
		\$7,550.00
Statewide		
State Missions	18%	\$2,718.00
Christian Education	16	2,416.00
Orphans' Home	8	1,208.00
Memorial Hospital	5	755.00
Baptist Hospital, Nashville	3	453.00
		<hr/>
Total	100%	\$15,100.00

The 16% to Statewide Christian Education divided as follows:

Carson and Newman College	5%	\$775.00
Union University	5	775.00
Tennessee College	5	755.00
Ministerial Education	1	151.00

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

Nashville Hospital	\$	1.00
Tennessee College		5.00
Home Missions		17.00
Foreign Missions		336.40
Memorial Hospital		1.00
Ministerial Relief		60.12
Orphans' Home		750.00
Union University		3,535.04
Tennessee College		198.17

**AN EXPLANATION**

Dear Dr. Bryan: A few days ago Reverend Fleetwood Ball wrote me that a list of committee chairmen for the next convention should be furnished him at once.

I sent a list of names, which was published in this week's Baptist and Reflector.

For the moment I forgot that the chairmen of the committees had been furnished by me to the Executive Board more than six months ago and the chairmen notified of their appointment.

I request that you have the Baptist and Reflector to make proper correction in next week's issue.

I am enclosing a list of the chairmen heretofore appointed who will be expected to serve for the 1929 convention at Union City.

I am to blame for the misunderstanding and I regret whatever confusion it has brought about.

Very respectfully,

Andrew L. Todd,

President Tennessee Baptist Convention, Murfreesboro, Tenn., Oct. 3, 1929.

"A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, 'I can't hear, I can't hear.' The other man by and by said sharply, 'If you'll shut the door you can hear.' His door was not shut, and he could hear not only the man's voice, but the street and store noises, too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears. They cannot distinguish between them. The bother is partly with the door. If you'll shut that door you can hear."—Watchman-Examiner.

## THE NEWS BULLETIN

### IN THE HEART OF THE BLUE GRASS

By W. D. Powell

I have just closed a two weeks' meeting with J. W. Porter of Immanuel Church, Lexington, Ky. We had large congregations twice daily until the last service. It was the first time they ever had morning services. I spent most of my time in Dr. Porter's home. He is a unique character. He possesses a superabundance of wit and fun, but he is a minister of marked ability. Few men are better posted on our distinctive principles and the doctrines of grace. He is well informed on the paganism of modern science and meets its sophistry in an able and convincing manner.

He was fourteen years pastor of the First Church, The Disciples, with their splendid college, furnished the strength and leadership of evangelical forces in Lexington. Single-handed and alone he wrenched the supremacy from them and baptized several of their strong preachers.

The church numbered 1,500 souls when he resigned, and he had built a splendid house, in addition to his work as editor of the Western Recorder. During his pastorate the church sent out several colonies which have grown into strong churches. After three years with Third Avenue Church in Louisville, he was called to Immanuel, where the membership has more than trebled.

Paul Montgomery is the pastor's assistant, but devotes his week time to the insurance business. The membership of the church has so grown that it seems he ought to sell his paper, The American Baptist. He favors and supports our entire denominational program and no one can excel him in speaking for foreign missions. Some people think that he is super-sensitive regarding the question of women speaking in mixed assemblies. He has the courage to speak his convictions and will unhesitatingly stand alone for what he considers the divine plan and teaching. It was a great joy to labor with him and to visit with him and his esteemed wife.

Last Sunday (September 29th) I raised \$1,500 and dedicated the new church house at Dry Ridge. That was the 717th church I have dedicated, and I have two other engagements awaiting me.

### FOREIGN BOARD'S REPORT

The monthly report of the Foreign Mission Board is in hand. From it we gather the following facts which will be of interest to our readers. Total designated receipts for the year, beginning May 1, 1929, \$73,948.09. Through the Co-operative Program for the same period, \$155,059.93. On the debt, \$1,515.40; through the Lottie Moon offering, \$44.83. Total receipts from all sources, \$230,568.25. For the same period last year, the receipts were as follows: Designated, \$62,041.60; program, \$180,438.24; debt, \$3,679.26; total, \$246,156.10. Thus we see a decrease in receipts for this year as compared with the same period of last year of \$15,590.85. Designated gifts for this year increased about \$10,000, while the receipts from the program fell off about \$25,000.

Tennessee has contributed so far this year, \$16,613.32 as compared with \$18,938.89 last year. The debt of the board has remained about stationary since our last report. It is now \$782,234.92.

### HOME BOARD REPORT

The monthly report of the Home Mission Board comes regularly to our desk these days, and we are glad. For the period of this Southern Convention year ending October 1, 1929,

the receipts of the board since May 1st have been \$70,347.41. For the same period last year the total receipts were \$94,548.24. During September of this year the receipts were less than half the amount received a year ago. Tennessee dropped in September from \$2,111.21 last year to \$1,574.89 this year, and for the period, May 1st to October 1st, her gifts to Home Missions dropped from \$7,704.08 to \$7,182.08 to \$7,182.84 or \$521.24. We believe that our offerings for October will replace this slight decrease. Let every one make a special effort to round out the State Convention year with a great offering for the Co-operative Program in addition to the special for State Missions through the Sunday schools.

### NASHVILLE HAS NEW CHURCH

On the afternoon of September 29th a meeting was called to convene in a tent on St. Louis Avenue, North Nashville, for the purpose of organizing a Baptist church and recognizing the body as an independent and regular New Testament church. Representatives present were as follows: J. F. Jarmon, Hight C. Moore, and P. E. Burroughs of First Church; O. F. Huckaba, of North Edgefield; W. C. Golden, of Immanuel; L. H. Hatcher, of the McEwen Church.

The council organized by electing P. E. Burroughs moderator and Hight C. Moore, clerk. O. F. Huckaba conducted the devotional services, after which the members who called for the council presented themselves for membership in the new body. The church covenant and Articles of Faith were read to them and they voted heartily to accept and be guided by them. Immediately afterward the new body made an offering for the Co-operative Program and voted to take the name of "North End Baptist Church."

J. H. Jones was elected clerk of the church. Upon motion the following committee from the council was elected to accept the property donated by J. Frank Jarmon for the use of the new church; J. Frank Jarmon, chairman; W. F. Powell, Harry Hooberry, Emmett Jones and Howard Howse. A unanimous vote of thanks was then extended by the church to Mr. and Mrs. J. Frank Jarmon for the generous gift made the body.

J. H. Jones, Jewell Fike, Mrs. Harry Hooberry, Mrs. Emmett Jones, and Mrs. Howard Howse were appointed a committee to select a site for their new building and resolutions were adopted whereby the church will ask for membership in Nashville Association at its coming meeting. At the close of the service the members of the council extended the hand of welcome and fellowship.

### MARYVILLE HAD GOOD NINE-YEAR RECORD

The last Sunday in September saw the close of nine years of service for J. R. Johnson, pastor of the Maryville church. He went there from Richmond, Va., where he had served Venable Street Church for nearly twelve years. During his ministry with Maryville the church has grown from 760 resident members to 1,220. Nine hundred and eighty-eight members have been received during the nine-year period, the majority of them coming by baptism. One hundred and eighteen thousand dollars has been contributed by the church during the period, some \$34,000 of it going to missions and benevolences.

During the nine years Pastor Johnson has preached for his people 761 sermons and conducted nearly all the mid-week services. He has held seven revivals with other

churches in which more than 200 members were added to them. He has married 245 couples, ministered at 158 funerals, and delivered some 60 addresses. His pastoral record shows a total of 7,874 visits or 875 per year.

In addition to his duties as pastor, Brother Johnson has been one of our safe and loyal denominational counsellors. He has served on the State Executive Board much of the time and also on the Executive Committee of the Southern Baptist Convention. The church is a fine band, and they have supported their pastor in a noble way.

### HOW IT HURTS

One of the saddest things about which we hear is the unanswered prayer of the poor boy and girl to get to go to school. We have seen the tragedy of it and have felt it. This letter from a girl in Tennessee reveals the picture which the editor would burn upon every heart until some provision is made whereby the poor boys and girls of our great state may have a chance. The letter was addressed to a friend of the principal of one of our mountain schools.

"Dear Sir: I am sure you will be surprised to hear from me, but just a word in regard to school. I have about given up. I can't see how I can come; it will be so hard on me all the way around. One thing, I am behind with my work, and another, I have no one to help me. I haven't had a chance in life like some. I want you to tell Mr. — why I can't come. Hope you are getting along fine in your work. I almost cry every time I think about it."

The principal of that school well asks, "How long, how long! will it be before some good Baptist or people will hear such cries?"

### SCHOOL FOR PREACHERS

Harrison-Chilhowee Institute has planned for a special school for preachers. It will be held for two weeks following October 28th. The following courses will be offered: Bible Studies, by J. R. Johnson and C. W. Pope, and Rural Church Problems, by J. H. Sharp. Inspirational addresses will be given each night by different speakers. The institute proposes to furnish room and board for all who attend the classes at the rate of \$2.50 per week. Surely every preacher within 200 miles of Sevierville will want to take advantage of this splendid opportunity, and the rural pastors, who have not had the advantages of college and seminary training, will miss a rare chance if they fail to go.

### RIDGEDALE REJOICES

By Blanche B. Bailey

Our church has been in a state of commotion for several days on the account of a call which came to our pastor from the Riverside Baptist Church, Tampa, Fla. A meeting of our church was called for October 2nd, and the largest crowd assembled that perhaps had ever gathered on a week night. A great number of speeches were made, and it was asserted that if there was a single member of the church who was dissatisfied with the pastor, or his work, he could not be found.

The growth of the church in spirituality and the large crowds that enjoy the pastor's ministry were discussed. Not only the members of the church appreciate the sermons of our pastor, but all denominations take advantage of hearing his great Bible expositions, which bring to Ridgedale perhaps more visitors than any suburban church in our city.

By a unanimous vote the large congregation repledged themselves to stand by the pastor and his work. And he stepped before the congregation and said, under the circumstances, his decision was to remain with Ridgedale. The great crowd broke into exuberant rejoicing.

Our church has grown under our pastor's ministry in every way, about

an average of eighty members being added each year since his coming. Sunday school has now almost passed the four-hundred mark in attendance. The intermediate department is said to be the best organized in the state.

We rejoice that our pastor remains with us. The entire community was stirred when it was announced that he might leave.

### A STEWARDSHIP ACCOUNTING

By Leo B. Golden

We have now been located here at Bolivar with this good people for seven months. Most cordial and happy has been our fellowship with them. During this time we have been right busy. In March we had the ninth training school of the church. As a result we delivered 121 diplomas and seals. In April we had the pleasure of entertaining the West Tennessee Sunday School Convention, which was a great joy and profit to us. Sixteen new members have been added to the church, 8 by baptism and 8 by letter.

Beginning June 24th, and continuing for four weeks, we had the first Daily Vacation Bible School this church has ever had. The pastor, acting as principal, was most ably assisted by 21 other officers and teachers. May I say they are some of the most capable and faithful co-workers I have ever had the privilege of working with. It was by their labors that we had one of the best schools we have ever known. We enrolled 135 and had a daily average of 97, resulting in the deliverance of 112 diplomas and certificates to the teachers and pupils.

With the fourth Sunday in July we began our revival season which has lasted eight weeks—two weeks in (Turn to page 16.)

## The Ministry of Music in Religion

I. E. REYNOLDS

\$1.25

Hundreds of copies sold the first week off the press.

To a remarkable degree Professor Reynolds has made a technical subject intensely interesting to the lay reader. He gives us a complete survey of the place and power of music in Christian life and service and makes an appeal for proper leadership in the choice and direction of music for all departments of church service. It's a valuable volume for pastors, educational directors, song leaders, music committees, choirs, instrument players and all who would help in raising the standard of music in Southern Baptist Churches.

## Baptist Churches in Action

G. S. DOBBINS

\$1.50

An accurate, sane, compact volume—a veritable library on Baptist principles and their practical application. The New Testament model of a church chronologically and orthodoxically set forth. Prominent types of church polity frankly compared and necessary conclusions presented. Baptist schools and churches, pastors, teachers and denominational leaders will want this new book.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N., Nashville

# 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.

## THAT KIND OF A BOY

What kind of a man are you going to be  
When the trials of life try to get you—  
Your job seems too big for one fellow to swing,  
While a host of small worries beset you?  
Well, how do you take it when lessons are hard,  
And the questions seem but too annoy?  
For you'll find that the man who can bear it and grin,  
Was the very same kind of a boy.

What kind of a man are you going to be  
When your nearest friends try to persuade you  
That cheating's all right if you're safe from the law,  
And that breaking your word won't degrade you?  
Well, how do you play when your side's losing out,  
And the others mean tactics employ?  
For you'll find that the man who in business plays fair,  
Was that very same kind of a boy.

What kind of a man are you going to be  
In memories of those who outlive you?  
What kind of a name are you going to leave,  
And what kind of repute will they give you?  
Well, how do your teachers and pals rate you now?  
And at home do you add grief or joy?  
For the man whom we love for his courage and cheer  
Was that very same kind of a boy!  
—Wallace Dunbar Vincent.

## THE MISSING APPLE

If there was one thing that Andrew liked it was apples! Perhaps that was what made him so strong and rosy cheeked and happy. So when he received an invitation to an apple party, although he had never heard of such a thing before, he was sure that he would have a very, very good time.

The party was to be at Beth's house, and Beth's uncle had an orchard of the finest kind of apples. Andrew could hardly wait for the day of the party. On the afternoon before he took a long walk to pass the time.

While he was out walking he saw a girl with a big basket. The basket was so big that it seemed as if she should be carried in it, instead of carrying it all by herself. Andrew ran forward.

"Let me help you carry your basket," he said.

"All right!" It is full of apples, and very heavy. We are going to have lots of company, and these are for apple turnovers. I must hurry, but the basket is so big I cannot walk very fast."

Andrew hurried as fast as he could, and they would have made very good time indeed, but a big collie dog came bounding down the street and bumped into them. That upset the girl, and the girl upset Andrew, and, of course, they upset the basket of apples. Before you could wink they were all on the ground, the dog and girl and the apples and Andrew.

The collie barked as if he had done something very cute. The girl laughed, and Andrew laughed as he picked up the basket and put apples in it. Then Andrew picked up the very

biggest and reddest apple he had ever seen.

"Why, why!" he exclaimed. "Here is my name on this apple! Look and see!"

The apple-girl seemed surprised. "I never heard of an apple with a name on it," she said. "It must be a magic apple, but there because you have been so good to me. You keep it and eat it."

On the way home Andrew was going to eat the apple, but he thought of the party. It would be fun to take the apple with his name on it to the apple party. So he put it away.

The next day, when he went to the party, Beth came to the door. Andrew saw right away that something had happened. She led him into a room where there were a lot of girls and boys. There was a long table, too, with plates on it. At every place there seemed to be a big, red apple.

"Oh, Andrew," cried Beth, "there isn't any apple for you! Uncle put paper letters on them before they commenced to turn, so that each of us would have a special apple. But the other day he picked some apples to sell, and he made a mistake and picked some of the apples off this tree. Yours must have been among them. Oh, I feel so bad, for the party was really for you! I know you like apples so well. There are apple salad and apple sandwiches and apple pie and apple cake and apple surprises, and there isn't an apple for you!"

Then Andrew took the apple out of his pocket. "Yes, there is," he said. "I have it right here. A girl gave it to me yesterday."

When Beth saw this, she clapped her hands and was happy. Andrew put the apple at his place at the long, gay table, and the party started.

And you may believe, although he wouldn't tell about it, that Andrew was glad he had helped that girl with her big basket of apples.—Selected.

## HOW "CAP" WAS SAVED

Young Florence Nightingale was fond of the birds and animals about her father's big, old house in a quiet English county. In the garden she fed the squirrels which lived in the trees lining the long walk. In the fields she trained Peggy, the old gray pony, to hunt through her pockets for apples or buns. Another of her favorites was Cap, the dog belonging to her father's old shepherd, Roger.

In "Girls Who Became Famous," Sarah Bolton has told a delightful story of Florence and Cap. One day, as she was riding with her father's friend, the parish clergyman, Florence saw old Roger alone, looking very sad and having trouble with his sheep. The riders stopped and asked the shepherd where Cap was.

"Oh, poor Cap, will never be of any more use to me," said Roger. "Some boys threw a stone at him yesterday and broke his leg. I'll have to kill him when I go home."

As the two went on they began to think that Cap's leg might not be broken at all.

"It would take a big stone and a hard blow to break the leg of a big dog like Cap," said the clergyman.

When they reached Roger's cottage they found Cap lying on the bare brick floor, looking very angry that any one should dare to come in when his master was away. But when Florence began to talk to him he grew quiet and dragged himself across the floor to her feet. She and the clergyman examined him and found that his leg, although terribly swollen, was not broken. Florence, who had always been happy taking

care of anything sick or hurt, hurried to another cottage for flannel. Then she heated water and sat down beside the dog, putting on his leg one piece of flannel after another, wrung out of the hot water. After a while Cap grew more comfortable, and wagged his stumpy tail frantically to show his gratitude.

On their way home the two met old Roger coming sadly home to kill his dog. He was delighted, of course, to hear that Cap would get well and be able to run about as gayly as ever. The next day Florence went back and bathed the leg again, and soon Cap was cured and able to help his master with the sheep, as if nothing had ever happened to him.

With such a delight in helping the injured it was natural that Florence Nightingale should think of nursing as she grew older. But there were no trained nurses in those days, and no place to train them. Over in Germany there was a new training school for deaconesses, where women were taught to care for the sick. Florence went there and studied so hard that she became the best nurse in the school.

Soon the Crimean War began, and the English soldiers died by thousands in the Black Sea country, where it was hard to get even the necessities of life for the well. How Florence Nightingale went there and made unwilling officers and doctors let her work and provide better shelter for the sick and wounded soldiers is a long and well-known story. It was little wonder that the grateful men called her "the angel of the Crimea."

When the war was over, Florence Nightingale's work went on. She founded a training school for nurses and worked hard to make people understand some of the things they should do to keep well. Florence Nightingale died no longer ago than 1910. The girl who had been happy curing the shepherd's dog began the work which has given us trained nurses and the Red Cross, and has changed the habits and health of thousands of people.—Margaret Douglas, in Queens' Gardens.

## DON'T

Don't snub a boy because he wears shabby clothes. When Bell, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches, in the depth of winter. Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin. Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Don't snub a boy because he chooses a humble trade. The author of "The Pilgrim's Progress" was a tinker. Don't snub a boy because of physical disability. Milton was blind. Don't snub a boy because of dullness in his lesson. Hogarth, the celebrated painter and engraver, was a stupid boy at his books. Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcome a harsh and stammering voice. Don't snub any one. Not alone because, some day, he may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—Selected.

## Sending Out Smiles

I have some little enemies—  
They call themselves "the Blues,"  
And like all other kinds of foes,  
They're splendid things to lose.

So when I know they're planning  
To come and spend the day,  
I send the little smiles out  
To chase them all away.  
—Exchange.

Sailor: "When I was shipwrecked once, I lived on a cracker for a week."

Dumb Waitress: "Gee, you must have found it hard to move around."  
—Judge.



## An Easy Case

"Yes, doctor, one of Harry's eyes seem ever so much stronger than the other. How do you account for that?"  
"Knot-hole in the baseball fence last summer, most likely, madam."

"George Washington," read the schoolmaster, "was born on February 22, A.D.—" and then broke off with "By the way, Smith, what is the meaning of A.D.?"

"Please, sir, I'm not quite sure," was the reply, "but I should think it means 'after dark.'"

Johnny: "Mrs. Jackson, can I use your phone?"

Mrs. J.: "Certainly. Is yours out of order?"

Johnny: "No, but Sis is holding the window up with the receiver, ma is cutting biscuits with the mouth-piece, and baby is teething on the cord."

## Exciting Times

"Well," mused six-year-old Harry, as he was being buttoned into a clean white suit, "this has been an exciting week, hasn't it, mother? Monday we went to the zoo, Wednesday I lost a tooth, Thursday was Lily's birthday party, Friday I was sick, yesterday I had my hair cut, and now here I am rushing off to Sunday school."  
—Lippincott's.

## A Hint to the Wise

"I see you have your arm in a sling," said the inquisitive passenger.  
"Broken, isn't it?"  
"Yes, sir," responded the other passenger.  
"Met with an accident?"  
"No. Broke it while trying to pat myself on the back."  
"Great Scott! What for?"  
"For minding my own business."

## A Real Thrift Stamp

A Scotchman found it necessary to notify his wife that he might not be home that evening, in which case he would 'phone her. This is what he told her:

"I'll ring you at 6 o'clock. When you hear the bell you'll know it's me. Don't answer it, and I'll get my nickel back."

## Well, Why?

George: "Why hasn't daddy got much hair?"

Mother: "Because he thinks a lot, darling."

George: "Then why have you got so much, mother?"

Mother (after a pause): "Go on with your breakfast!"

## How's This?

A boy left the farm and got a job in the city. He wrote a letter to his brother, who elected to stick to the farm, telling of the joys of the city life, in which he said:

"Thursday we autoed out to the country club, where we golfed until dark. Then we motored to the beach for the week-end."

The brother on the farm wrote back:

"Yesterday we buggied to town and baseballed all the afternoon. Today we muled out to the cornfield and gee-hawed until sundown. After we had supper we piped for a while. After that we staircased to our room and bedstedded until the clock fived."

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# EDUCATIONAL DEPARTMENT

Sunday School Administration      W. D. HUDGINS, Superintendent  
Headquarters, Tullahoma, Tenn.      Laymen's Activities  
B. Y. P. U. Work

**FIELD WORKERS**

Jesse Daniel, West Tennessee.      Miss Zella Mai Collie, Elementary Worker.  
Frank Collins, Middle Tennessee.      Miss Roxie Jacobs, Junior and Intermediate  
Frank Wood, East Tennessee.      Leader.

**SUNDAY SCHOOL ATTENDANCE  
OCTOBER 6, 1929**

Memphis, Bellevue	1241
Chattanooga, First	1121
Knoxville, Broadway	806
Memphis, First	801
Knoxville, Fifth Avenue	689
Memphis, Central	610
West Jackson	606
Nashville, Grace	577
Chattanooga, Highland Park	521
Etowah, First	516
Nashville, Belmont Heights	516
Memphis, LaBelle	501
Kingsport	492
Nashville, Immanuel	491
Johnson City, Central	462
Nashville, Eastland	462
Fountain City, Central	439
Cleveland, First	413
Nashville, Park Avenue	407
Chattanooga, Avondale	405
Paris	399
Chattanooga, Northside	397
Chattanooga, Tabernacle	386
South Knoxville	375
Memphis, Boulevard	350
Chattanooga, Central	345
St. Elmo	343
Memphis, Trinity	339
Chattanooga, Calvary	338
Memphis, Prescott Memorial	336
Memphis, Highland Heights	315
Memphis, Seventh Avenue	303
Knoxville, Euclid Avenue	300
Knoxville, Lincoln Park	300

**SUNDAY SCHOOL NOTES**

**TRAINING AWARDS**

We give below the statistics of the training awards for September, as follows:

Association.	Dips.	Seals.	T't'l.
Beech River	1	1	2
Beulah	0	11	11
Big Emory	0	23	23
Chilhowee	0	14	14
Clinton	0	6	6
Concord	3	0	3
Cumberland	2	3	5
Cumberland Gap	0	1	1
Duck River	2	5	7
East Tennessee	0	1	1
Gibson Co.	0	23	23
Grainger Co.	15	9	24
Hardeman Co.	3	30	33
Holston	1	20	21
Holston Valley	0	11	11
Knox Co.	19	8	27
Lawrence Co.	1	2	3
Madison Co.	0	9	9
Nashville	3	14	17
New Salem	0	1	1
Ocoee	1	2	3
Providence	0	12	12
Sevier	1	1	2
Shelby Co.	0	12	12
Southwestern	0	1	1
Stone	0	1	1
Watauga	0	6	6
William Carey	2	22	24
Wilson Co.	6	14	20
<b>Total</b>	<b>40</b>	<b>263</b>	<b>303</b>

  

B. Y. P. U. Awards			
Beulah	12	1	13
Big Emory	0	2	2
Duck River	0	12	12
Dyer Co.	4	0	4
Gibson Co.	4	6	10
Giles Co.	2	0	2
Grainger Co.	16	4	20
Hardeman Co.	0	5	5
Holston	12	1	13
Holston Valley	1	1	2
Jefferson Co.	5	0	5
Knox Co.	0	1	1
Lawrence Co.	0	1	1
McMinn Co.	4	0	4
Nashville	4	24	28
Nolachucky	0	20	20

**BROWNSVILLE TRAINING SCHOOL**

We have just closed one of the very best training schools it has been our pleasure to engage in for many a day. The enrollment reached more than 115, and the enthusiasm was high throughout the entire week. The ladies served lunch at the church each night at 6:15 and at 6:45 the classes began. Three classes were well attended. Miss Collie taught the junior book and held conferences with all the other elementary workers. Mr. Daniel taught the first division of the Normal Manual, while the writer taught "Building a Standard Sunday School." Between the class periods it was our pleasure to teach "Growing a Church" for an hour each night to a class of more than 100.

The pastor is one of the most loyal we have ever worked with, and the people as fine as can be found on the earth. We were entertained in the home of Mr. and Mrs. Lonnie Short, and any one who has ever been in this home knows what that week meant to us. Then the fellowship with Jesse Daniel is worth the whole cost of the training school. Jesse and Brother Stigler went with us each day to the associations meeting in that section and back in time for the classes. Altogether we must say this is hard to beat. Brownsville is building their new church main building and will soon be housed ready for a great program. With this fine preacher and a superintendent like Brother Moore they can do most anything within reason.

**ELEVEN FROM TEN STATES**

Eleven adult departments from ten states of our convention are presented in the November number of Sunday School Young People and Adults. The success of these fine departments speaks convincingly for the organization of adult departments wherever possible in our churches. Read the stories of these departments that are making great strides in the reaching of the large constituency of the adult department. Be sure that your school and department is furnished with this helpful periodical.

**ONE FOR ALL**

Last week a letter was sent out from the office of the Young People's-Adult Department of the Sunday School Board to each of the classes registered with that department. Suggestions for the new year's

work were contained therein. These included an installation service for all of the officers of the department and all of the class officers. A poster calculated to form the basis for an excellent discussion for a monthly business meeting of the class was enclosed. If your class has not been registered with this department, your teacher is not on the mailing list. Write for a registration blank that your class may be sent these helpful suggestions from time to time.

**TENNESSEE SWORD DRILL CHAMPION**

Charles Jones of Forest Hill, Shelby County, was fourteen years old on July 30th. He has been in the B. Y. P. U. since he was ten years old and has been a Christian and member of the Forest Hill Church for three years. He is the son of



Charles Jones

Mr. and Mrs. C. L. Jones of Forest Hill, Mr. Jones having been a deacon of the church for a number of years. Charles' older sister is leader of the Junior B. Y. P. U., another sister is sponsor in the Intermediate Union, and he has a brother who is an active member of the Intermediate Union. Charles has held the offices of vice president, Bible readers' leader, and secretary and is at present a group captain. He has not missed more than four Sundays in attending B. Y. P. U. since he joined, and has failed to read his Bible daily only three times in four years. He is a tither and is almost always 100 per cent in all points. Charles will be glad to welcome all other sword drill contestants in Memphis next December 31st when he will represent Tennessee.

**THAT YELLOW SHEET**

It is time for the yellow sheet (the fourth quarter report for standard classes) to find its way to the office at Nashville. Those classes that have been standard for the entire year will be printed on the standard honor roll, which will appear in Sunday School Young People and Adults in an early issue. Get your report in early.

**WITH THE INTERMEDIATE SUPERINTENDENT**

The superintendent who wishes to be successful cannot afford to lose any time. He must get his plans before his officers and teachers and secure their co-operation in putting them over. And he must get every officer and teacher together at his very first teachers' meeting or workers' council. It is well to set aside one entire evening during the first week in October for an officers' and teachers' business and social meeting, at which meeting all plans for the quarter should be presented and discussed.

Standards: Every officer and teacher ought to know the requirements as set forth in both the class and department standards. At this first meeting see that each point on

each standard is carefully explained. Then present each teacher with a package of free literature on the intermediate organized class.

Attention should be called to the fact that every teacher must visit every one of his pupils in October in order to meet the requirements of the standard.

Also, at this first meeting, emphasize the importance of teacher training. Every teacher's record in teacher training should be secured and displayed on the wall chart, "Our Workers in Training." All those who lack any required credit should be urged to qualify by a given time during the quarter. This should be done by the associate superintendent.

We are now planning all the city-wide B. Y. P. U. training schools for the winter, and it looks like we are to have a great line-up of talent. Chattanooga sends in their requests today, and we are going after their faculty at once.

**FIFTH SUNDAY MEETINGS**

The preparation meeting and pastors' conference was held at Sunrise. I enclose the program which was well rendered. That grand old man, Joel Acuff, was not on the program, but he made some telling talks during open discussion. The moderator, C. B. Cabbage, was not on the program, but he hit some hard blows, too. You know Cabbage is always worth his weight in gold in any kind of religious meeting.

A pastors' conference was organized, with G. N. Russell, chairman, and A. C. Samsel, secretary. This conference is to meet on the Saturday preceding the fifth Sunday each time. It is expected that the laymen will meet with the pastors and get ready for the drive on the following Sunday.

As far as I have heard, the thirty-four fifth Sunday meetings were held in all the churches in the association. A part of the program was to take an offering for missions or for what cause the church involved saw fit to designate. By this method of meeting we figured that we could reach about one-third of the association membership, whereas by the old method or central meeting we reached one-third the membership of one church. The offerings ought to amount to a goodly sum, no telling how much, to the cause and to the men themselves.—A. C. Samsel.

J. E. Nunn of Amarillo, Texas, has

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# NEW BOOKS REVIEWED

**The Ministry of Music in Religion.** By I. E. Reynolds. Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Mr. I. E. Reynolds is director of the School of Sacred Music of the Southwestern Baptist Theological Seminary, and this book, which he has written, fills the vacant space in the book shelf of the otherwise perfect library. Mr. Reynolds is not radical in analysis of the situation in the musical department and activities of the church, and he is very conservative in his suggested remedies. The volume is full of helpful information concerning the history of the development of church music, which should be the property of every church member, especially every Sunday school teacher, every choir director, and more especially every pastor. The pastor will find in the chapter, entitled "Music and the Bible," a storehouse of valuable information. The author reminds us that about one-half of the time spent in church services is spent in instrumental and vocal music, and we join him in saying: "We preach and pray through song, and it is just as irrelevant to run around over the church or talk and laugh while a song is being sung as it is to do these things while the preacher is preaching or when prayer is being offered."

The book, containing 12 chapters and 182 pages is filled with learned, honest, and heart-to-heart discussion of such sub-titles as "The Origin and Development of Music and Its Place in Religion," "The Present-Day Church Music Program," "Ministers of Sacred Music," "Music as Considered by a Pastor," and "A Church Music Educational Program"; and if you are planning a training school, do not complete your plans until you have read the last chapter of this book. The chapter entitled "The Present-Day Church Music Program" is well worth the price of the book. After carefully analyzing the present condition of the church music program, the author proceeds to give some remedies, which if carefully and prayerfully followed, will make a "spiritual storehouse" out of the often called "war department" of the church.—C. E. P.

**Where Is the Lord God of Elijah?** By Enos Kincheloe Cox, D.D. Published by the Bible Institute Colportage Association, Chicago, Ill. Price 75 cents net.

This reviewer had the rare privilege of reading the manuscript of this volume before it went to press. He was then convinced that the book contained a much-needed message and assured the author that he would experience no difficulty in finding a publisher. After another reading he is all the more confirmed in his opinion as to the real merits of the work. How we wish that every minister and lay worker in the land might have an opportunity to read this most excellent book!

To begin with, it is a book on prayer and is different from anything we have ever read. The author has made a thorough study of the prayers of Elijah, Jacob, Moses, Samuel, Hezekiah, Daniel and Jesus. In these studies Dr. Cox evinces rare insight into character and a mighty grasp of the Scriptures.

In chapter ten, entitled "An Emergency Call," there is a most accurate and vivid portrayal of moral and religious conditions as they obtain today—"a weakening of the consciousness of sin," "indifference to the claims of Christ," "the lowering of moral standards," "a dearth of passions for souls," "the decay of missionary zeal," "a loss of positive

faith," and "the tremendous effort of modern rationalism," all of which call for earnest, impassioned and concerted prayer on the part of Christian people everywhere, and the responsibility for leadership is placed where it belongs—upon the ministers of our churches. While the picture he paints is a rather dark one, there is a note of optimism all the way through which gives us courage and hope that truth and right will be victorious because, as the author assures us, "the Lord God of Elijah" is with us.

Among the closing paragraphs of the book we find these words: "It is not a question of the might of the foe, not a matter of the deadness of sinful hearts, nor even of the backslidden condition of the churches. If the people who love God and are troubled about his cause shall pray, pray with earnestness, pray with heart-searchings, pray with agonizing supplications, the desired result will be achieved. Our preachers must pray, pray until they are thrilled with the conscious presence of the living Christ, and then preach with an unshaken faith in the potency of the gospel which they proclaim. Our churches must pray until formalities are forgotten, until their hearts break over a lost world, and until they cannot but speak about the great salvation that is in Christ Jesus."

Both thought and language of the book are superb. The volume is a decided contribution to the devotional literature of our day.—O. O. G.

**Coming Events.** By G. B. M. Clouser. Published by the Christian League, 608 W. Harold Street, Philadelphia, Pa.

This is an attractive little volume, designed to be used as a hand book on Eschatology. It is written in the language of a teacher who is exceedingly anxious to impart a great truth. The author may appear to be a little dogmatic in some instances, but in the main he is perfectly fair in presenting proof texts in support of his position. He succeeds in magnifying the Divine plan for the unfolding ages, and stimulates a wholesome expectancy with regard to coming events. I think the book is particularly valuable to the man who wants a guide-book in the study of the prophecies and promises of the Bible concerning God's plan for the future.—W. C. C.

**Honoring the Deaconship.** By P. E. Burroughs, D.D. Sunday School Board, Nashville. 60 cents.

This is the eighth and last of the books making up the Church Administration Study Course gotten out by the Sunday School Board. It contains a practical message that the deacons of every Baptist church in the land needs to read. Too many deacons misunderstand the function of their office, and few churches seem to require the scriptural qualifications in filling the office. The author believes the office is justified only through an exalted service. He points out the lines along which they may minister. Pastors would do well to teach the book to their deacons and to use it as a basis for several sermons. Dr. Burroughs has done his work well. The book contains synopsis of the eleven chapters and review questions.—J. R. J.

**A Garland of Wedding Memories.** By Roberta Day Corbitt. Fleming H. Revell Co. \$1.

This is one of the most beautiful and artistically arranged wedding books the reviewer has yet seen. It begins with the first meeting and continues through the courtship, marriage and all ceremonies connected with it, and closes with a page for recording the anniversaries. Many who care for such a booklet will want this one. It is beautifully bound, but also comes in white goatskin at the price of \$2.50.—J. R. J.

## HOLSTON ASSOCIATION

By S. W. Tindell

"Like the eagle," the old Holston Association renews its youth. Never, perhaps, in its long history has the association been more active and efficient than it is today and certainly there never has been such opportunities for well directed aggressive service. Within the confines of this association, it now seems, there will be at no distant day one of the great industrial centers of the South. And the influx of a heterogeneous population with its hordes of, to us, new elements of humanity, will demand on our part revised methods of treatment with the same everlasting Word of Truth. In addressing a like mixture of elements in the great center of the Roman empire, Paul wrote, "For I am not ashamed of the gospel (euangellion, beautiful word to which there is no English equivalent): for it is the power (dynamite—*dunamis*) of God, God's *dunamis*, unto salvation to every one that believeth—progressive in action. Much of the depth of the text, beauty and force, is lost in the translation.

Never since the days of Tidence Lane, Jonathan Mulkey, William Murphy (soldier, statesman, pastor), Rees Bayless and Martin V. Kitzmiller has the association been so well equipped to meet this emergency. J. C. Sherwood of Unicoi, C. P. Jones of Greeneville, D. Edgar Allen of Kingsport, and L. M. Roper of Johnson City, are serving in a worth while way. They are not only ministering to their own flocks, but when put on programs of fifth Sunday institutes they go to the remotest rural communities to do their assigned tasks. Last Friday night, Jones, just out of the hospital, drove over a winding road to deliver what was said to be an inspiring message. Roper, busy pastor that he is, on Saturday drove and carried others with him one hundred and four miles to do the part assigned him, which was exceedingly well done, to the profit of us all. Allen between meetings in a great revival of his church, over rough roads crossed parts of three counties to preach at 11 o'clock on Saturday. Davis, Joe, drove from Sulphur Springs to Baileyton. He filled a gap well in the program. Pinkerton drove over one hundred and fifty miles to preach at 11 o'clock on Sunday.

Such consecration, such messages, such personalities set and will set the Baptists in a new light in any community. God be praised for this new day of leadership and opportunity. The saving of others is necessary to the development of the saved.

The Executive Board, which consists of all the pastors in addition to fifteen laymen of the association, meets in Johnson City on Tuesday after each fifth Sunday. On this occasion the Woman's Missionary Society always furnish a most excellent and bountiful repast for all the members of the Executive Board, in the basement of the church free.

Our fifth Sunday gatherings are no longer "fifth Sunday meetings," but advisedly and differentially institutes—organizations of information and inspiration under the tuition of the most competent and best equipped speakers—teachers—as Christ the Great Teacher taught.

The old-time fifth Sunday powwow had failed of its purpose. This new order is exactly what is meant to be practiced in our churches where there is a competent pastor-teacher, in schools and Sunday schools and in all higher institutions of learning.

Our territory, embracing four counties, all of Unicoi and Washington, all of Sullivan except Bristol, and nearly all of Greene, is so large that it was decided at our meeting last Tuesday to divide the territory into four groups of undefined boundaries, leaving the group superintendents free to reach out beyond the confines of county lines and to cross lines in securing available preachers and speakers. This, we think, will tend to social, intellectual

and spiritual development. It will also locate each meeting of the institutes in easy reach, at the same time, of every church in the association.

In order that the programs may have unity of matter and arrangement, with singleness of purpose, the committee is supposed to assign all the subjects to be discussed to the speakers and texts for the sermons. This arrangement presents a harmonious, unified whole calculated to grip and hold the attention of the audience. This has been the plan carried out during the past year that has resulted in the most entertaining and successful meetings ever held in the association, so considered.

The work in all the churches for 1930 is recommended to be evangelistic. To this end is the development of local evangelistic force of the membership in all departments.

The tentative program—same for all the groups—provides for a sermon by each of the group leaders from the text, 1 Cor. 14:24, 25. But if all prophesy (testify) and there come in one unbelieving or unlearned he is reproved by all, he is judged by all; the secrets of his heart are manifest, and so he will fall down on his face and worship God, declaring that God is among you indeed. Read context, vv. 23-33.

## OVERNIGHT SLEEPING CARS BETWEEN SOUTHERN CITIES SAVE BUSINESS MEN TIME

Pointing out the growth of overnight business travel between cities of the South as an interesting development in connection with the general increase of industrial and commercial activities, W. H. Tayloe, passenger traffic manager of the Southern Railway System, says:

"As the manufacturing and other business activities of the South have grown, we have had an increasing demand for long-distance overnight sleeping-car service on through trains between the larger business communities, and in recent months the Southern has made great strides in providing and improving this time-saving service for the business man.

"This system of overnight service has now been developed to the point where it is possible to transact a full day's business in almost any of the cities served by the Southern and make an overnight 'jump' to any other city within a distance of from 200 to 600 miles, the passenger retiring at a convenient hour and reaching his destination after a night's sleep, early enough for another day of business.

"To list all the cities of the South which are furnished this service by the Southern would be but to recite the geography of the section, but the following are cited as examples of improvements in the service, recently made:

"Formerly a business trip from Washington to Atlanta consumed practically three business days. Under the Southern's present schedules, a business man can leave Washington at 4:35 p.m. one day, reach Atlanta the following day at 9:30 a.m., have until 5:00 p.m. for business, and be back in Washington at 11:35 p.m. the second day.

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## WOMAN'S MISSIONARY UNION

President	Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
Treasurer	Mrs. J. T. Altman, 1884 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.	

### SUGGESTED LEAFLETS

Supplement to the November program, "Our Unchanged Task in a Changing World."

Bankumbaxi's Plea, 3c; China's Changing Ideals, 4c; Christianity's Opportunity in Europe, 3c; Motoring into Palestine, 5c; On the Trail with a Missionary, 4c; South America Dry—When, How, Why?, 3c; The Chinese Country Day School Speaks, 4c; The Light of Mexico's New Day, 3c; The Call of the World Today to America's Christianity, 25c. (A pageant in four parts, large groups of children and young people needed, four principal characters, adults.)

### SHELBY COUNTY W. M. U.

The Shelby County W. M. U. held its quarterly meeting at Central Avenue Church, Buntyn, Thursday, October 3rd, with an attendance of 285. The meeting was presided over by Mrs. L. A. Leatherwood, superintendent. The program was in charge of Mrs. P. A. Lancaster, chairman of District No. 1. Interest in the kingdom's work has never seemed at such a high tide. Every one is eager to "carry on" either as leader or helper.

The following program was carried out:

Devotional was conducted by Mrs. J. B. McCandless, using as her subject, "What Shall the Harvest Be?" Special music by Miss Alice Crumpton. "Mission Study Methods" was discussed by Mrs. Wm. McMurray; "Personal Service," by a member from the First Church; "The Field Is the World," by Rev. F. W. Roth.

A beautiful vocal solo was rendered by Mrs. George Richmond. The afternoon devotional was conducted by Mrs. A. S. White, which was followed by a short business session, at which time the officers for the new year were elected, as follows: Mrs. L. A. Leatherwood, superintendent; Mrs. C. G. Carter, assistant superintendent; Mrs. B. J. Johnson, recording secretary; Mrs. W. T. Brown, corresponding secretary; Mrs. J. F. Archer, treasurer.

Announcement was made of a mission study course to begin October 5th at the First Baptist Church, with the state leaders as teachers.—Mrs. W. T. Brown, Corresponding Secretary.

### CHILHOWEE ASSOCIATION W. M. U.

The W. M. U. of Chilhowee Association met with Chilhowee, First Church, for the regular quarterly meeting on September 27th.

A home-coming day program had been prepared and greetings were received from former officers who now reside in other states. We were fortunate in having with us Mrs. R. A. Brown of Knoxville, who was the pioneer organizer of this association. She told us that the work was first started in 1897 when the Maryville W. M. S. was organized. Her reminiscences of the mode of travel at that time, the hospitality, the eagerness of the women to help in their small way to start the work were all very interesting.

Mrs. Roy Shipley then told of the work done by her mother, Mrs. J. B. Gilbert, one of the best loved superintendents, who gave thirteen years of her life to the work and has been called to her heavenly home. A memorial prayer was offered in appreciation of the work done by Mrs. Gilbert.

Other superintendents serving since the work was organized are Miss Clemmie Ford, Mrs. John Martin, Mrs. J. M. Wallace, Mrs. J. R. Johnson and the present superintendent, Mrs. Winston Henry.

It was a happy privilege to visit Harrison-Chilhowee Institute during the noon hour and to have first-hand information of the splendid work being done there at present. A gift of \$230 was presented to the Institute by the W. M. U. and was most gratefully received by Prof. Roy Anderson who, in a few well-chosen words, paid tribute to the work being done by the noble women who are so eager to share in the support of the school and thanked them in behalf of the institution for the offering so gladly given.

The W. M. U. wishing to go on record as loyal supporters of Christian education adopted the following resolutions:

1. Realizing the far-reaching influence of Christian institutions where the young people of today are forming strong Christian characters desire to go on record, expressing our faith and confidence in Harrison-Chilhowee Baptist Institute as such an institution.

2. Giving our hearty co-operation to the noble teachers and the principles for which they stand.

3. Pledging ourselves to raise funds for the liquidation of the school debt by actual giving, and by influencing other women of our state, as well as unions of the Southern Baptist Convention.

4. We pray that the Great Teacher may direct all things to His glory.—Mrs. Winston Henry, Superintendent; Mrs. W. E. Roberts, Secretary.

P.S.—Any W. M. S. wishing to contribute to the school may send gifts to Prof. Roy Anderson, Seymour, Tenn.

### THE ALPHABET OF A SUCCESSFUL CIRCLE

(Note.—This may be used as an exercise or in response to roll call, each woman taking a letter.)

A—Has a definite aim which it closely follows.

B—Is business-like in attending to the King's business, and has a budget of expenditures and giving.

C—Has courage, confidence, courtesy and co-operation in all its work.

D—The devotional life of prayer and praise is emphasized.

E—Enlists every woman and girl in the services of missions.

F—Is faithful in its attendance, and sees that its financial goal is reached.

G—Gives generously to God.

H—Has the habit of prayer, giving, attendance and reading.

I—Interests its members by well-prepared programs; invites attendance; invokes God's blessing.

J—Magnifies the joy of the service, while keeping forever on the job.

K—Knows the names of all its members, and lets them know that they are known and loved.

L—Learns more about the kingdom, lives for the King.

M—Makes its money further the cause of missions mightily.

N—Collects news of the mission, uses new methods.

O—Uses every opportunity to keep missions before the people.

P—Perseveres in all these good ways until the women are fully persuaded; emphasizes peace and practices it.

Q—Questions itself all the time that it may improve; uses question method in its meetings.

R—Reads missionary literature, receives new members graciously, reserves the day of the monthly meeting.

S—Is a good steward of God's gifts; is sociable; seeks out the lonely in sincere comradeship.

T—Takes time for secret devotion and for the service of intercession.

U—Utters its deep conviction in effective testimony.

V—Seeks variety in its programs in order that it may utilize various types of ability, and in this way interest every individual.

W—Works always, everywhere to gain the women.

X—Holds extra meetings now and then to increase interest.

Y—Seeks to organize, interest and utilize young people, who will bring youthful enthusiasm into the Mission Society.

Z—Is always zealous of good works.

### WOMAN'S MISSIONARY SOCIETY, JOHNSON CITY

The Woman's Missionary Society of the Central Baptist Church met at the church Wednesday for an all-day meeting, to observe the week of prayer with a state-wide program, given for state missions.

Mrs. R. E. Harmon presided in the morning. The meeting was opened by singing, "I Love to Tell the Story." The program was one of the best ever given. Every talk, article and paper showed prayerful study.

Those on the program in the morning were Mrs. Adams, a returned missionary from Manchuria, China, gave a splendid talk, closing with a prayer; Mrs. Luther Jones explained the state paper, the Baptist and Reflector; Mrs. Neal gave a good paper on "Typical Old Hickory Center"; Mrs. Glenn Miller gave a splendid talk on our new department in connection with our state mission work, "Our State Evangelist." Prayer by Miss Olive Edens, returned missionary from Africa, was followed by Mrs. McLeod's talk on "History of Our Young People's Department." Prayer by Mrs. Larimer of Erwin. Mrs. McNeese announced the quarterly meeting, to be held at Chinquepin Grove, October 4th. A playlet was given by Miss Rose Keys, Mesdames Harmon, Clyde Walker, Robert Hunter, O. L. Johnson, Rufus Jennings and Williams. A solo by Mrs. Luther Jones with Mrs. L. C. Sharp at the piano.

The meeting adjourned for luncheon, served to about eighty ladies, by Mrs. B. D. Akard, chairman of the Social Committee, with Mrs. John Taylor, Mrs. Glenn Miller, Mrs. C. J. Beasley, Mrs. Lee, Mrs. O. C. Earp assisting. The menu consisted of meat loaf, gravy, baked apples, candied sweet potatoes, potato salad, hot rolls, ice cream, cake and coffee.

Promptly at 1:30 the meeting was again in order, Mrs. Luther Jones presiding. Miss Olive Edens gave a wonderful talk on "The Stewardship of the Gospel." She told some of her personal experiences in Africa. Mrs. Jones and Mrs. Sharp sang a duet. A prayer was offered by Mrs. Childress; Mrs. Frank McNeese gave a splendid part "Grace of Giving," closed by Mrs. Lee F. Miller.

Mrs. Glenn Stezer gave an excellent paper on "Tithing." Mrs. L. M. Roper, in her usual sweet way, on "Why I Began to Tithe." Mrs. Ship Williams distributed tithing cards, asking each to sign and return.

Last on the program was an interesting and splendid talk by Miss Victoria Logan, state young people's worker, which was very much enjoyed. She closed with prayer.

### PRINCIPLES OF CHRISTIAN STEWARDSHIP

I. The following principles should be recognized by the Christian who would relate himself intelligently to property, income, wages and wealth:

1. God is the Owner of all things.

2. God invites men to subdue the earth and possess it.

3. Under grace, man is a steward to hold and administer his possessions as a sacred trust.

4. God's ownership ought to be acknowledged.

5. Biblical history records and extraordinary history recognizes the setting apart of the tenth of the income as that acknowledgement; there

is indicated a divine sanction for the practice and the amount.

6. God's ownership and man's stewardship are best evidenced by the systematic application of this portion of income to the advancement of the kingdom and by the faithful use of the balance of income not set aside.

II. The following methods should be pursued by the Christian who would administer wisely his stewardship of material possessions:

1. Actual or constructive separation of the proportion of income which complies with the foregoing principles.

2. A written pledge in advance for the regular work of the church (local budget and benevolence budget).

3. A weekly payment of the amounts prescribed; offered as an act of worship at a public service, if this is possible; otherwise held until offering may be made.

4. Payments from time to time, out of the portion set aside, but not previously pledged, to special causes.

5. Careful, intelligent, personal and prayerful consideration of the uses to be made of the whole of income and wealth; this will require study of the local, national and world-wide program of the Church and of the full stewardship of life itself.—Missionary Review.

### WESTERN DISTRICT W. M. U., PARIS

One of the most interesting quarterly meetings ever held in our association convened at Paris on October 3rd. The meeting was called to order in the parlor of the First Baptist Church at 10 o'clock a.m. by Mrs. D. M. Nobles, superintendent.

Song, "To the Harvest Field." Devotional, "What Shall the Harvest Be?" Mrs. J. C. Porter.

The minutes of the last meeting were read and approved and the society reports heard, Cottage Grove, Bird's Creek, Bethlehem, West Paris, Puryear, Foundry Hill and Paris churches being represented.

"Harvesters of Other Days," by Mrs. S. G. Morris. It was a joy and inspiration to us to have as our guests for the day some of our state officers, and Mrs. R. L. Harris, beloved president, was then introduced and addressed the meeting on the "General Work of Our W. M. U."

Every one thoroughly enjoyed and appreciated the privilege of hearing her.

Brother J. H. Buchanan gave a practical talk on "The Needs of Our Association," clearly showing that the churches where W. M. S. organizations existed led in both gifts and additions by baptism. Several others spoke on this subject. After prayer by Mrs. C. C. Miller, the meeting adjourned for lunch, which was served in the basement of the church.

The afternoon session was opened by singing "Bringing in the Sheaves." Devotionals were led by Mrs. Sid Austin of Cottage Grove, Miss Mary Northington, State Corresponding Secretary, gave an interesting and instructive address on "How to Conduct a Successful W. M. S." Solo by Mrs. J. H. Buchanan, after which Mrs. Frank Seiler, stewardship director, was introduced and made an impressive talk on "Stewardship." Mrs. Harris made a short talk on "The Importance of Our Young People's Work."

The report of the nominating committee was then read, and the following officers elected for the ensuing year:

Superintendent, Mrs. J. J. Allman; division superintendents, Mrs. Luther Barnes, Mrs. Sid Austin, Mrs. Henry Compton, Mrs. Earnest Cox, Mrs. Ralph Bowden; secretary and treasurer, Mrs. R. L. Howard; young people's leader, Mrs. L. H. Nichols; mission study chairman, Mrs. W. J. Miller; personal service chairman, Mrs. Kate Barber; stewardship chairman, Mrs. C. C. Miller.

The next meeting will be held with Cottage Grove W. M. S. Closing prayer by Miss Northington.—Mrs. R. L. Howard.

**MIDDLE TENNESSEE W. M. U.**

"Holding Forth the Word of Life" was the theme of the Middle Tennessee W. M. U. meeting held in Clarksville, October 2nd. The vice president, Mrs. A. L. Todd, presided. "Jesus Calls Us" was sung as the opening hymn. Mrs. John A. Davison, wife of the pastor of the Clarksville Church, extended a gracious welcome, concluding by presenting, on behalf of the local W. M. U., a shoulder bouquet in the union colors, lavender and white, to the state president, Mrs. R. L. Harris. Mrs. Harris expressed her thanks in her usual happy manner. Mrs. F. C. McConnell of Murfreesboro, in responding to the welcome, called attention to the contribution the Clarksville Church has made to the denomination in the Baptist leaders it has given to the world. Mrs. W. F. Powell of Nashville conducted both the opening and the closing devotionals of the day, stressing in her own inimitable way two thoughts, "The world is full of weak things" and "God chose the weak things."

Mrs. Austin Crouch of Nashville made an interesting address on "Holding Forth the Word of Life through Mission Study."

A rare treat was afforded in the address, "As I Saw the Word of Life Held Forth in Foreign Lands," by Mrs. Norman Smith of Clarksville. The address was a relation of personal glimpses of our work in Europe and Palestine which Mrs. Smith had gained through a recent three-months' tour.

A beautifully rendered vocal solo by Mrs. Clyde Reager of Murfreesboro was greatly enjoyed. Mrs. R. L. Harris, state president, stressed the need of prayer in her address, which closed the morning's program.

The delicious lunch served in the dining room of the church at the noon hour was typical of the gracious hospitality displayed by the Clarksville ladies throughout the day.

In the afternoon a brief business session was held, during which the superintendents present made verbal reports. Miss Northington conducted a helpful conference on the Standard of Excellence. Mrs. Frank Seiler, stewardship director of the Tennessee W. M. U., spoke on "Good Stewards." Dr. John L. Hill gave a delightful address on Lottie Moon, using as his theme "The Model of Service."

The evening session was in charge of the young people. Miss Kellie Hix of Shelbyville, young people's leader, presided. "Holding Forth the Word of Life" was presented as "A Moving Picture." Miss Frances Ewton, president of Tennessee College Y. W. A., conducted a beautiful devotional on "The Plot: The Great Commission." "Our Juveniles" were then presented. Four of the Springfield Junior G. A.'s, one of each rank, presented some selections from "Forward Steps" in a unique way. The Clarksville Sunbeams sang "Old Tennessee." Folk Lambert, Lewisburg R. A., gave a fine report of the Ridgecrest boys' camp. "Our Press Agents: Our Denominational Periodicals," were presented in a clever sketch by the Nashville W. W. A. A beautiful vocal solo by Mrs. Lawrence Draper of Clarksville delighted every one. Dr. O. P. Maddox of Brazil was introduced as one of "The Stars: Our Missionaries." He made a most interesting address on his work in Brazil. The closing prayer was led by Dr. John A. Davison of Clarksville.

The 1930 meeting will be held in Springfield.—Kellie Hix.

**PROGRAM FOR YOUNG PEOPLE'S EVENING**

Tennessee Divisional Meeting, Morristown, October 24

Banquet Hour, 6:00 P.M.

Prayer of Thanks, Mrs. R. L. Harris, President State W. M. U.

Welcome, Miss Sarah Fox, Morristown.

Response, Miss Ruby Lee Johnson, Maryville.

Ridgecrest Songs, led by Mrs. Roy Shipley, Knoxville.

Recognition of visitors.

Address, by Rev. J. G. Chapman, returned missionary from Japan.

Closing prayer, Miss Ora Mullins, Morristown.

**Evening Session**  
Hymn, "O Zion, Haste!"

Devotional, Miss Dorothy Davidson, Carson-Newman Y. W. A.

Prayer.

Song, Robert Scarborough, Lenoir City.

Playlet, Y. W. A. from Knoxville.

Special music, Carson-Newman Y. W. A.

"Margaret Fund," Mrs. Sam Smith, State Margaret Fund Chairman.

Address, Miss Pearle Bourne, Assistant Southwide Young People's Secretary, Birmingham, Ala.

Benediction.

**Woman's Missionary Union, Thursday, October 24**

2:15 p.m.—Devotional, Mrs. W. L. Stookesbury, Knoxville.

Welcome Address, Mrs. Frazier, Morristown.

Response, Mrs. Winston Henry, Maryville.

Report of Vice President, Mrs. J. W. Marshall, Fountain City.

Song and prayer.

**Conferences**

Superintendents, Miss Mary Northington, Nashville.

Presidents, Mrs. Atchley, Lenoir City.

Young People's Leaders, Lenoir City.

Circle Leaders, Mrs. Miller, Johnson City.

Mission Study, Mrs. Dunn, Fountain City.

**October 25**

9:00 a.m.—Devotional, Miss Jessal Holtzclaw, Chattanooga.

9:20—Music, Carson and Newman.

9:30—Address, Rev. J. G. Chapman, returned missionary from Japan.

10:00—Talk, Miss Pearle Bourne, Birmingham, Ala.

10:30—"Margaret Fund," Mrs. Sam Smith, Knoxville.

11:30—Address, Mrs. R. L. Harris, Knoxville.

Announcements—Noon.

1:00 p.m.—Song and prayer.

Talk, "Holding Forth the Word of Life as Good Stewards," Mrs. Frank Seiler, Elizabethton.

1:45—Reports of Superintendents.

2:45—Business and miscellaneous items.

**Obituaries**

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

**BURNETT**

Herbert Burnett, the son of Mrs. Mattie Burnett, died September 9th at his home near Liberty Grove Church. He was born July 18, 1903, in Marion County, Alabama. At the age of six years he moved with his father's family to Lawrence County, Tennessee, where he has made his home since. At the age of sixteen years Herbert accepted Christ as his personal Saviour and joined the Liberty Grove Baptist Church and was baptized. He lived a true Christian life daily, and when he was dying he was conducting a prayer service which is a great assurance to his family that he has gone to his home in heaven.

During his short stay here on earth his life had so mingled with his mother, five brothers and two sisters, and his being had so entwined itself around their heart-strings that his going was a great shock and grief to the family. Besides his immediate family, he has a host of relatives and friends that mourn his going away.

The funeral services was held at the Liberty Grove Church on September 10th at 2 o'clock. His body was then laid to rest in the St. Truitt cemetery. Belew Bros. of Lexington, Ala., were in charge of the funeral

and burial arrangements. His pastor, Rev. F. M. Speakman, delivered the funeral oration.

The family has the sympathy of the entire community, for they knew and loved Herbert dearly.—A. B. Speakman.

**DON CAMERON**

Brother Cameron professed faith in Christ early in life and joined Buffalo Grove Baptist Church and lived a member until death. He died August 6, 1929. He leaves a widow and a host of friends to mourn his loss.

His funeral was conducted by Rev. Frank Fielden, and his body was laid to rest in the Mt. Pleasant cemetery to rest until the judgment day when the dead in Christ shall rise.

We request that a copy of this be sent to his wife and a copy be sent to the Baptist and Reflector.

Committee: J. K. Klepper, J. W. Grant.

**WILSON**

Brother R. S. Wilson has gone on before to the celestial city. Prior to aligning himself with the First Baptist Church, he had been prominent in the church life of Union Avenue Baptist Church and the old hometown Baptist Church in Mississippi.

Brother Wilson was a student of the Scriptures, good at the exposition, and staunch in support of the faith once for all delivered to the saints.

The Men's Bible Class, having known and loved him, missing him, assure his people of our loss and our sympathy in their greater loss and sorrow, and pray that they may follow in his footsteps in knowing, loving and proclaiming the truth.

Committee: T. R. Boyle, B. B. Bowen, Sr., A. A. Taylor.

**JAMES S. ROWLAND**

We grieve that it has pleased God in his infinite wisdom to call from the walks of life to a home above our beloved brother, James S. Rowland, who was born May 31, 1850, and departed this life November 20, 1928. He was first married to Catherine Christain, and to this union five children were born. Three have already preceded him to the better land. He was married the second time to Mrs. Sarah Truitt, who survives him.

Brother Rowland professed faith in Christ at the age of 22 years and united with a Baptist Church and was made a deacon three years later. This responsible office he most faithfully and conscientiously filled until God called him home. Therefore be it

Resolved, That the church has lost a consistent member, the community a good substantial citizen, and the bereaved wife and children a devoted husband and father; but we bow in humble submission to Him who doeth all things well.

Resolved, further, That we, as a church and as fellow deacons, extend our most profound sympathy to the family, and that this article be published in the columns of the Baptist and Reflector.—Deacons of Alexandria Baptist Church.

**MRS. MARY FRANCES FORD, BELOVED WOMAN, PASSES AWAY**

On the morning of August 22, 1929, at 5:30 o'clock, God in His wisdom and mercy called another mother home.

Mrs. Mary Frances Ford was born near Murfreesboro, Tenn., June 10, 1843, thus reaching the age of 86 years, two months and twelve days.

She was the daughter of William and Martha Jordan Pyland, the oldest of twelve children, two of whom survive her, Mrs. Dora Webster of Wellington, Kans., and the youngest child, B. D. Pyland of Marshall, Tex.

She was married to J. W. Ford, August 30, 1866. To this union were born eight children—three boys, E. L., W. B. and J. J. Ford of Rutherford, and five girls, Mrs. E. F. Boone

of Henderson, Mrs. J. R. McDuffie of Bradford, Mrs. Will T. Barton of Sharon, Mrs. D. J. Hallburton and Miss Elsie Ford of Rutherford.

She is also survived by twelve grandsons, fourteen granddaughters, and four great-grandchildren. Three granddaughters and one grandson preceded her to the grave.

A sweet, sad scene was eight grandsons and eight granddaughters acting as active and honorary pallbearers.

She was converted in 1856 at the age of thirteen and united with China Grove Baptist Church of which she remained a faithful member seventy-three years, being the oldest member of China Grove Church.

Funeral services were conducted by her pastor, Rev. W. A. Butler of Martin.

Her life was one of sacrifice and service to others, among whom she lived and labored so faithfully until she became an invalid several years ago. During this time she made a strong fight, and had it not been for her will power her frail body would have yielded to the disease years before. The care and devotion to her by her children in her years of affliction have seldom been equalled and never surpassed. They will find themselves sadly missing her quiet, queenly ways and her gentle, motherly nature in the home. Her sweet, quiet influence will ever live among her many relatives and friends, now that her spirit has been carried by the angels to that home above, eternal in the heavens.—One Who Loved Her.



**"HOUSE OF DEATH AND GATE OF HELL"**  
MASTER STROKE AGAINST ROME'S PAGAN CONVENT SYSTEM  
By Ex-Romanist King  
Author was arrested last month in Pennsylvania by Knights of Columbus, who tried to make a court case and put book off the market, but failed. Fifty characters, 25 full page photos, stainless cloth, 9x6 1/2, 130 pages, \$1.50. This month only \$1.00.  
**PROTESTANT BOOK HOUSE**  
Station B, Box 175, Toledo, Ohio



**"CONVENT CRUELTIES"**  
Ex-Nun Helen Jackson. Eleven years behind Convent Walls—six years in Detroit Convent—five in Newport, Ky., Convent. Complete story of my life and escape. Living Witness of Toledo, Ohio. Illustrated. Price 50 cents (no stamps).  
**PROTESTANT BOOK HOUSE**  
Station B, Box 175, Toledo, Ohio

## AMONG THE BRETHREN

By FLEETWOOD BALL

A. F. Roberts has resigned at Louann, Ark., to accept a call to Bradley, Ark., and is already on that growing field.

W. J. Bolin of Tampa, Fla., a former pastor, has been re-called to the care of the First Church, Ruston, La., and he has accepted.

The First Church, Jonesboro, is happy in securing as pastor E. W. Roach of McRoberts, Ky. Tennesseans are glad to have him.

The church at Clarendon, Ark., loses its pastor, L. C. Tedford, who has accepted a call to Clarksville, Ark., effective October 15th.

W. H. Hubbard of St. Petersburg, Fla., has accepted a call to Tarpon Springs, Fla., after serving there as supply pastor for three months.

Joe M. Branch, who some time ago resigned the care of Southside Church, Lakeland, Fla., has accepted a call to the church at Dawson, Ga.

L. E. Craig has resigned as pastor at Greenwood, Ark., that he might enter the Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Avondale Church, Jacksonville, Fla., loses its pastor, E. Allen Burnette, the First Church, Maysville, Ky., having secured his consent to take up the work there October 15th.

Ronald C. Young has resigned as pastor of Jackson Hill Church, Atlanta, Ga., to accept the care of Central Church, Newnan, Ga., effective November 1st.

Eastland Church, Nashville, inaugurated a revival Sunday, the pastor, J. Carl McCoy doing the preaching and J. Fred Scholfield leading the music.

Geo. W. Sheaffer of Oklahoma City, Okla., has been called as pastor of the First Church, Lancaster, Texas, but his decision has not been announced.

W. C. Allen of Columbia, S. C., has accepted the care of the church at Bamberg, S. C., effective November 1st. He resigned some weeks ago at Dillon, S. C.

The church at Bernice, La., is fortunate in securing as pastor J. H. Hamilton, who recently resigned at Eunice, La. The names of the two towns are strikingly consonant.

W. D. Barker resigns as assistant superintendent of the Southern Baptist Hospital in New Orleans, La., to become superintendent of the Noyes Baptist Hospital in St. Joseph, Mo.

The First Church, College Park, Ga., loses its pastor, L. E. Roberts, who has resigned to accept a call to the First Church, Milledgeville, Ga., which offers possibly the largest opportunity in the state.

Having served the First Church, Montgomery, Ala., as pastor for 29 years, Charles A. Stakely has resigned and will retire from the ministry. His life was saddened recently by the death of his good wife.

Riverside Church, Marks, Miss., is the present pastorate of W. L. Howse, whose honored father, Deacon L. C. Howse of Whiteville, Tenn., lately went to his heavenly reward.

H. J. Huey of Milan has just concluded a successful revival in the church at Johnson City, Ill., V. G. Miles, pastor. J. E. Skinner of Jackson supplied at Milan during the pastor's absence.

Prescott Memorial Church, Memphis, has called as temporary pastor, T. D. Brown of the chair of Bible in Ouachita College, Arkadelphia, Ark., and it is believed the selection will be made permanent.

L. E. Brown, pastor of Longview Church, Memphis, preached last Sunday morning on "Looking Backward," and Sunday night on "Looking Forward" in celebrating the second anniversary of the church.

The position of Secretary of Missions in Missouri to which Edgar Godbold, president of Howard-Payne College, Brownwood, Texas, had been elected has been accepted by him. He succeeds J. B. Lawrence of Atlanta, Ga.

A revival began Sunday in Boulevard Church, Memphis, in which the pastor, J. H. Wright, is being assisted by W. M. McMurray of Speedway Terrace Church, Memphis, who is doing the preaching.

Ben Cox of Central Church, Memphis, was compelled to re-enter the Baptist Memorial Hospital, that city, Friday, October 11th. Doctors found a stone in his bladder, but hoped to avoid an operation. The brotherhood deeply sympathizes with him.

State conventions of Alabama at Gadsden, Kentucky at Lexington, Louisiana at Shreveport, Mississippi at Canton, North Carolina at Shelby, Tennessee at Union City, and Virginia at Winchester all meet the week of November 12th to 15th.

A revival which began Sunday is in progress at Bolivar, L. B. Golden, pastor, in which Norman W. Cox of the First Church, Meridian, Miss., is doing the preaching and W. W. Grafton of Coldwater, Miss., leading the music. The meeting will continue until October 23rd.

Lloyd T. Wilson resigned as pastor of the First Church, High Point, N. C., on Sunday, October 6th, to accept a call to Southside Church, Lakeland, Fla., and will move in November. Though the church to which he goes is only about seven years old, it has an enrollment of 600 members and the best building in the city. His son and family live in Jacksonville, Fla., his daughter and husband in St. Petersburg, and his brother, Frank, long-time pastor at Haines City, Fla., now an invalid, lives in retirement at Clearmont, just forty miles from Lakeland.

By THE EDITOR

First Church, Martin, has extended a unanimous call to W. M. Wood.

Dr. A. J. Barton of the Home Mission Board spent the week end with his family in Nashville.

Pastor J. R. Black of Temple Church, Memphis, is with the church at West Frankfort, Ill., in a revival which closes Sunday.

Millard A. Jenkins of First Church, Abilene, Texas, is with First Church, Shawnee, Okla., in a meeting which began the 13th.

Secretary J. B. Lawrence of the Home Board has just returned from Cuba where he went to inspect the property of the agency.

Secretary Green of Alabama has severed his relations with the work, and F. M. Barnes is now acting secretary of the executive board.

Wm. S. Dixon has just closed his sixteenth year in evangelistic work. He begins his winter's work in California with First Church, Huntingdon Park,

W. K. Sisk of Nashville has just closed a good meeting with Goshen Church, near Alvaton, Ky. Thirty-three were added to the church, 30 by baptism.

The Ripley church believes in their new pastor, O. O. Green. They have asked him to do the preaching in their coming revival which began last Sunday.

It was a pleasure to greet Deacon and Mrs. F. N. Smith at Cumberland Association. They have recently returned from a tour of Europe and the Holy Land.

L. M. Sipes, recently resigned as pastor of First Church, Little Rock, Ark., is Bible teacher in Central College, Conway, Ark., and an assistant to President J. S. Rogers.

Twenty-two people were baptized Sunday into the fellowship of Little West Fork Church, near Clarksville. G. G. Graber of Guthrie did the preaching in the revival.

T. M. Boyd of Bruceton has been given a hearty call to serve the church at Atwood for another year. He is postmaster at Bruceton and is a fine worker for the Lord.

First Church, Little Rock, Ark., has called B. L. Bridges who has been acting Executive Secretary of their Mission Board since the resignation of Secretary J. S. Rogers last spring.

Mrs. W. H. Barton has fully recovered from a recent operation and returned to her home in Tuscumbia, Ala., last week. Her husband is pastor of the First Church in that growing center.

Thirty-two members were added to First Church, Tyler, Texas, during the month of September, making a total of 161 additions during the five months that Pastor Porter M. Bailes has been with them.

This week beloved "Brother Buck" (J. H. Buchanan) of Paris leaves for his new field in Eldorado, Ark., and Mark Harris moves from Martin to Newport, in our state. We are glad we did not lose both of them.

M. J. Schultz, who served the church at Pulaski for some time, is now in Tuscaloosa, Ala., where he is doing graduate work in the state university and serving the church at Alberta.

Pastor Org Foster of Ducktown is happy over the results of their recent revival when 27 people professed faith and 22 new members were added to the church. The pastor did the preaching and the church clerk led the singing.

T. T. Martin of Blue Mountain, Miss., will be with Oakdale Church in a revival beginning October 28th. Pastor David Burris and his good people are looking forward with eagerness to his coming. Treasurer J. A. Kreis sends an invitation to all who can to attend.

J. Frank Siler writes that a new mission Sunday school was organized in Elizabethton on the 6th. The meeting place is to be known as the Westside Mission. Twenty people were present and the collection for expenses amounted to \$4.06. Brother Siler is superintendent.

Mrs. J. T. Stewart sends us a belated report of the great meeting at Avier View Church, Knox County. It closed the first Sunday in September with 39 additions, 21 by baptism. And she thanks us for notifying her that her subscription had expired! How gracious! And how different from what some few say!

Frank Wood is to be with the Tazewell Church next week in a training school, teaching "What Baptists Believe." Pastor Norman Cunningham writes that they are expecting a fine class with many people from the rural churches. Frank was

with them in the spring and delighted all who heard him.

Miss Nannie Murray, clerk of the First Church, Newport, sends news of the acceptance of their call by Mark Harris of Martin and reports that their former pastor, A. L. Crawley, has been much improved by his rest on Signal Mountain during the summer. They have recently completed a \$12,000 Sunday school annex, she reports.

Mrs. J. C. Bacon of Cherokee Church, Holston Association, writes of a visit of Colporter Thomas A. Williams to their church. She says: "He led the services twice during Sunday, visited many homes and did personal work every time an opportunity presented itself. We believe that the church and community have been blessed and that much good was done."

The editor had the happy privilege of preaching for Pastor J. R. Black and the Temple Church, Memphis, on Sunday. About 800 were in Sunday school and the attendance at the preaching services was good. We have known Brother Black and his good wife since they worked as Sunday school laborers in Kentucky. No finer "gospel team" is to be found in all the land.

Thirty-three hundred and fifty-eight members have been received into Walnut Street Church, Louisville, during the ten years' ministry of Pastor F. F. Gibson. During that same period the church has given to missions and benevolences \$324,565.55 and spent on its own work \$277,117.99. We wonder how many churches have done so well. Their auditorium has been remodeled at a cost of \$30,000 and is now in use.

### ANOTHER SEMINARY WORKER HAS LEFT US

Rev. E. M. Lawrence, D.D., has been the treasurer of our seminary directors for some years. On Wednesday night, October 9th, after a brief illness, he died. This leaves a serious vacancy in our official family, and all of us feel keenly the loss and sympathize greatly with his family and with his colored brethren in the seminary work.

Personally I have been working at this seminary proposition for about fifteen years. I was next to the oldest man appointed to this serious task. Since we began we have lost out of the official group of the seminary workers among the negroes: A. R. Griggs, T. J. Searcy, E. C. Morris, E. B. Topp, W. G. Parks, Joseph A. Booker, P. James Bryant, W. T. Amiger, E. M. Lawrence and E. C. Fisher.

From among our white brethren the following have gone to their reward: B. F. Riley, J. M. Frost, Allen Fort, W. J. Brownlow, J. B. Gambrell, George W. McDaniel, and E. Y. Mullins.

Certainly the secretary has good reason to feel bereaved. These were all men of mark and ability in their race. Can any one wonder that I feel a sense of loneliness and a longing for the sympathy and help of my brethren. Mr. Wesley said, "The workers die, but the work goes on." May it be so in this instance, and from a heart that feels keenly and deeply I call to my brethren for help. I want to see this seminary well established and fully equipped before I lay down my task, if God wills.

With deepest concern, O. L. Hailley, Secretary.

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# PASTORS' CONFERENCES

## CHATTANOOGA PASTORS

First: John W. Inzer. Characteristics of the First Church, Jerusalem; While I Was Busy Here and There. SS 1,121, by letter 3.

Highland Park: J. B. Phillips. What is Eternal Life? SS 52, for baptism 1.

Calvary: T. W. McMahan. These Stones; Do Ye Believe? SS 338, BYPU 131, by letter 3, for baptism 2, baptized 4.

Central: A. T. Allen. The Finest Wisdom; Keeping the Faith, Dr. T. L. Hamilton. SS 345.

Oakwood: R. R. Denny. The Christian, God's Workmanship; quarterly business conference. SS 111, BYPU 66.

Avondale: D. B. Bowers. God's Willingness to Forgive; Why Christ Died, Rev. Paul Hodge. SS 405 BYPU 80, for baptism 1.

Lupton City: G. T. King. The Growth of the Kingdom; The Plan of Salvation.

Chamberlain Avenue: A. A. McClanahan, Jr. God's Desire for the Unsaved; Repentance. SS 284, by letter 2, for baptism 1.

Oak Grove: Geo. E. Simmons. The Supreme Offering; House Cleaning, Roland Kendall, young layman. SS 163, by letter 3.

Lakeview: Dr. V. S. Thomas. Rally Day service; The Unanswerable Question, Geo. E. Simmons. SS 215, by letter 3.

Edgewood: Sam W. Lord. Movie Onward; Evidences of Repentance.

Northside: R. W. Selman. Fitted for Service; What is Man? SS 397, BYPU 71, by letter 2.

Brainerd: Claude E. Sprague. Remembering the Ministry of Jesus: How We Are to Be Saved. SS 154, BYPU 46.

Red Bank: W. M. Griffith. The Crucified Life Which I Now Live: Christ, the Mighty, the Divine Physician. SS 243, by letter 2.

Eastdale: J. D. Bethune. Devision: Fellowship. SS 206, BYPU 39, by letter 8, for baptism 14, baptized 21.

Tabernacle: J. P. McGraw. A Lost Sheep and a Seeking Shepherd; Riches of Grace. SS 386.

St. Elmo: L. W. Clark. The Office of a Deacon; Prayer, E. L. Addington. SS 343, BYPU 72.

Clifton Hill: A. G. Frost. Apples of Gold in Picture of Silver; On the Road to Spain. SS 250, BYPU 79, by letter 5, by statement 1.

Rossville Tabernacle: Geo. W. McClure. The Church Covenant; The World Versus the Devil. SS 282.

Alton Park: T. J. Smith. The Lord Will Provide; The Blood, M. E. Dickens. SS 187, BYPU good.

## MEMPHIS PASTORS

Bellevue: Robt. G. Lee. Treasures of Darkness; It is Finished. SS 1,241, BYPU 306, PM 271; 14 additions.

McLean: D. A. Ellis. The Profit of Experience; A Forward Look. SS 126, BYPU 80, for baptism 1.

Seventh Street: I. N. Strother. Our Needing Poor; Commending Love. SS 303, BYPU 60.

Merton Avenue: S. P. Poag. Spiritual Value of Money; Follow Christ. SS 230, BYPU 116, PM 50, for baptism 1, baptized 1, by letter 4.

Hollywood: J. R. Burk. The Model Prayer; Repentance. SS 198, BYPU 103.

Prescott Memorial: E. D. Brown. The Church; Salvation. SS 336, BYPU 68, for baptism 1, by letter 3.

Highland Heights: E. F. Cook. Remember the Church; Lord's Supper. SS 315, BYPU 136, by letter 8.

Longview Heights: L. E. Brown. Memories of Calvary; The Strong Man. SS 43.

Caplerville: E. J. Hill. The Work of God in the Human Heart; The Drawing Power of the Cross. SS 41,

BYPU 35, for baptism 1, baptized 1, by letter 1.

First Italian: Joseph Papia. Jesus Washes the Feet of His Disciples. SS 47.

Whitehaven: F. W. Roth. John's Gospel; The Lord's Prayer. SS 81.

LaBelle, E. P. Baker. Why We Observe the Lord's Supper; Heavenly Joy. SS 501, BYPU 248, profession 2, for baptism 2.

Trinity: C. E. Myrick. The Great Separation; The Blessedness of Believing. SS 339, BYPU 166, for baptism 1, by letter 1.

Calvary: J. G. Lott. What Haggai Said About Money; A Backslider's Prayer. SS 250, BYPU 65, PM 50.

Collierville: J. P. Horton. Following Christ; Ye Must Be Born Again. BYPU 33, PM 24, by letter 4.

Rowan Memorial: J. W. Joyner. Jesus' Tribute to Humility; God's Protecting Grace. SS 80, by letter 1.

Boulevard: J. H. Wright; Personal Work; I Go a Fishing. SS 350, BYPU 81, by letter 1.

## NASHVILLE PASTORS

Belmont Heights: R. Kelly White. God's Chosen Workmen: Moved, But What Have You Left Behind? SS 516, BYPU 117, by letter 10.

Immanuel: Powhatan W. James. A New World; In the Days of Thy Youth. SS 491, BYPU 155, profession 2, for baptism 2, baptized 2, by letter 4.

Park Avenue: E. Floyd Olive. Why Have a Co-operative Missionary Program? Sifted but Saved. SS 407, BYPU 134.

Grandview: Jos. R. Kyzar. Loyalty to Our Lord; The Wounds of the Lord.

Eastland: J. Carl McCoy. Dr. Hight C. Moore preached at both hours. SS 462.

Inglewood: W. Rufus Beckett. The Cup of Blessing; An Unfading Tree. SS 135, BYPU 36.

North Edgefield: O. F. Huckaba. Pastor J. Carl McCoy of Eastland preached at both hours. SS 275, BYPU 78, for baptism 14, by letter 3.

Seventh: Edgar W. Barnett. Lord's Supper; Wisdom's Cry and Man's Rejection. SS 238.

Grace: L. S. Ewton. This Do Ye in Remembrance of Me; The Missionary Message in First Timothy. SS 577, BYPU 111, by letter 2.

## KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. The Fine Art of Hearing; Striving Against the Spirit. SS 806, BYPU 76.

Bell Avenue: J. Harvey Deere. The Transfiguration of Christ; YoYo Folks. BYPU 156.

South Knoxville: J. K. Haynes. Transfiguration Vision; Three Things God Requires. SS 375, BYPU 100.

Oakwood: J. W. Wood. Observed Lord's Supper; The Sanctity of the Home. SS 185, BYPU 40.

McCalla Avenue: The New Orleans Bible Institute; Leland Smith preached on Our Need to Pray. SS 215, BYPU 93.

Lonsdale: H. L. Thornton. Life's Biggest Business; Preparation to Meet God. SS 275, BYPU 67, by baptism 1, by letter 5.

Smithwood: W. E. Wauford. Binding Satan; The Choice of Moses. SS 203, BYPU 75.

Fifth Avenue: J. L. Dance. All for Christ; Accomplishments of Prayer. SS 689, BYPU 146, by letter 9.

Beaumont Avenue: D. A. Webb. Baptism of Fire; The Great Salvation. SS 111, BYPU 42, by baptism 6, by letter 1.

Central of Bearden: C. L. Hammond. The Bible Institute; Loyalty. SS 190, by baptism 2.

Euclid Avenue: W. A. Carroll. Ser-

vice in charge of Sunday school; Letting God Alone. SS 300.

Broadway: Fire Out of Heaven; Striving Against the Spirit. By letter 3.

Lincoln Park: The Promise of Satisfaction; Ordination Service. SS 300, BYPU 68.

Central of Fountain City: Leland W. Smith. Seed Time and Harvest; sermon by Rev. A. U. Hollis. SS 439.

## OTHER PASTORS

West Jackson: G. B. Smalley. For Me to Live is Christ; Jesus the Only Sin-Bearer the World Has. SS 606, BYPU 228.

Little Cedar Lick: E. W. Stone. Not Far From the Kingdom of God.

Mine City: Org Foster. The Supreme Gift of Jesus; The Temptation of Our Saviour. SS 238, BYPU 44, by letter 3.

First Baptist, Etowah: Dr. A. F. Mahan. Church of God; Lovest Thou Me? SS 516, BYPU 103.

Big Springs: Samuel Melton. Thou Art a Hard Man; A Thirst for the Gospel. SS 190, BYPU 70, by letter 2.

First Church, Cleveland: Lloyd T. Householder. At Peace With God; Where Will You Spend Eternity? SS 413, BYPU 106, by letter 16, for baptism 28, baptized 22.

First Church, Clinton: Sherwood C. Bain, supply. He Shall Glorify Me; Accepted in the Beloved.

Talon Chapel: Eli Wright. Christian Fellowship; The Seven-Fold Christ. SS 80.

Fall Creek: H. F. Burns. Ezra Teaching, Neh. 8:8. Baptized 1.

First Church, Rockwood: N. V. Underwood. Observed State Mission program; Where Are the Dead? SS 210, BYPU 89, profession 1.

## DEDICATE NEW BUILDING SOON

Belmont Church, Roanoke, Grows Fast

Belmont Church, Roanoke, Va., E. D. Poe, pastor, is pushing First Church, W. C. Boone, pastor, in splendid development. Dr. A. J. Barton of the Home Board preached the dedicatory sermon for their new and splendid building on October 6th and preached at the evening hour on that day. Former pastors, H. T. Stevens and I. T. Jacobs, spoke on Monday and Tuesday evenings, respectively. J. L. Rosser, president of the Virginia General Association, spoke on Wednesday night, Secretary George Waite of the Virginia Executive Board, speaks tonight (Thursday), and on Friday night the magnificent Moller organ will be dedicated with a special recital. It is the largest instrument of its kind in the city.

Beginning the second Sunday in October, W. A. Gardner, Sunday School Secretary of Kentucky, will hold an enlargement campaign and training school, with Mrs. Aurora Shumate, Miss Messie Trevvett, Mrs. W. A. Gardner, Mrs. J. L. McCutcheon and W. W. Roland assisting. Following this week's work, Mr. Roland will be with the church for a month leading the music in a revival campaign with the pastor preaching.

The building has been pronounced by Mr. Arthur Flake as perfect. It is Gothic in style and the old structure was remodeled to fit into the design for the entire plant. A new elevated baptistry with private robing rooms has been built. All departments have been provided with ample quarters and arrangements made for all social activities of the church. The building cares for a school of 1,300. The church is little more than twenty-five years old and has had to make repeated enlargements to their plant. Pastor Poe was a seminary mate of the editor and as fine a friend as one would wish. We rejoice over the great work being done in Roanoke by him and another seminary mate, Will Cook Boone. No city has a finer pair of pastors than they.

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## NEWS BULLETIN

(From page 8.)

Mississippi and the remainder of the time here in Hardeman County, at Hebron, Hornsby, New Union, Saulsberry and Walnut Grove. During the meetings we witnessed the salvation of 61 souls. The Lord has surely been good to us. In these meetings we had the joy of working with Brother W. C. Skinner of Grand Junction and Brother Varnell of Bolivar. They are both consecrated and faithful pastors and good men.

We are planning for our meeting to begin at Bolivar on the third Sunday in October. Pray for us that we might have a real revival.

## DUCK RIVER

The Sunday School, Laymen and B. Y. P. U. Convention of the Duck River Association met with Smyrna Baptist Church on Sunday, September 29th. Nine churches of the association were represented and a large crowd of visitors were present.

The convention sermon was preached by Rev. M. J. Taylor of Mulberry. The topic for the afternoon program was, "The Church at Work," discussed by C. A. Allen of Shelbyville, Dudley Fletcher of Murfreesboro, Miss Kellie Hix of Shelbyville, G. L. Redd of Hannah's Gap and Rev. C. D. Creasman of Lewisburg. At the evening service the senior B. Y. P. U. of Lewisburg gave an interesting demonstration program. Rev. C. E. Patch of Bellbuckle delivered the evening address. Mr. William Beck and Miss Violet Ward of Tullahoma rendered many beautiful musical numbers throughout the program.

Mrs. C. R. Woods of Bellbuckle was elected leader of Group 2. The next regular fifth Sunday meeting will be at Shelbyville Baptist Church December 29, 1929.—Jessie Hastings, Secretary.

## REVIVAL AT KINGSTON

The Kingston Church has just closed a very splendid revival in which Pastor R. H. Lambright did the preaching and Joe Canzoneri of Jackson, Miss., led the singing. There were a goodly number of additions to the church both by baptism and letter. The depth of the meeting is being told in the additions and by the spirit of Christian love and endeavor for increased growth in the church and community. The pastor commends Brother Canzoneri very highly as a helper in revival work. He is a deeply consecrated Christian, a zealous worker who faithfully labors for the good of the church and the glory of the Lord.

## MINISTER ORDAINED

At a recent meeting of the Chalk Level Baptist Church, near Camden, of which the Rev. T. M. Boyd is pastor, Brother Oscar L. Smith of Camden was ordained to the full work of the gospel ministry.

The ordaining presbytery consisted of the following: The deacons of the Chalk Level Church, the Rev. T. M. Boyd, chairman of the presbytery, and the Rev. J. B. Alexander, clerk, who also delivered the ordination sermon. After a satisfactory examination of the candidate, an impressive charge was delivered by the Rev. S. W. Joiner. The ordination prayer was offered by the Rev. T. M. Boyd, and after the laying on of the hands of the presbytery, the Bible was presented by the Rev. R. A. Rose. Then followed a gracious fellowship service and adjournment with an impressive prayer by the pastor.

## BALDRIDGE REPORTS

We are glad to have a word from P. B. Baldrige, who is pastor at Gadsden, Ala. Their church year closed October 1st and was a very pleasing one to pastor and people. The membership of the church showed a net gain of 101. About 55 mem-

bers were received by baptism and the present membership now stands at 750. The pastor did the preaching in their revival last fall with Edgar A. Patterson of Memphis leading the music. Beginning October 20th next the church will be led in their revival by Pastor John J. Milford of Huntsville, First Church.

The Sunday school enrollment has reached 598 and the A-1 standard was maintained during the entire year. One hundred and fifty are enrolled in the B. Y. P. U.'s and the senior union of the church took the state "efficiency banner." Total contributions of the church for the year were \$7,200. The church is looking forward with eagerness to having a part in entertaining the state convention which meets in Gadsden on November 13-15.

## A UNIFIED PROGRAM REQUIRES A UNIFIED PROGRAM COMMITTEE

In our little article of October 3 we urged that we can never have a unified nor a co-operative program until we unify the educational material used in propagating it. In this word we are calling attention to another thing that is just as logical and necessary as to have a unified co-operative promotional agency. If the educational material is to be unified and co-operative the committee that makes the program, and the material as well, shall be unified in the council meetings when the programs are made and when the standards are set.

It is our honest judgment that the greatest unifying agency in all our denominational work is the agent that creates the agencies. In the majority of cases most of the educational material used by our general agents comes from the same source and are made by individuals who think in individual and separate lines.

Our standards are made by each department with but little in common with other standards that deal with the same people and, many times, in the same general way. This results in the overlapping of requirements and the confusion of many of our general programs. If we are ever to secure the co-operation of the people in general we must go back to our fundamental principle of democracy and call into our council meetings representatives from all our various units and let the people have a voice in making the programs and setting the standards. Our experience, as well as our knowledge of the fundamental principles of fair play, teaches us that if you want to get the co-operation of people you must let them have a voice in making your programs. In our work in the state we never make a program until we have first discussed the matter with the leaders in the various units and, in many instances, we have called together the workers from over the state to discuss plans and programs before even printing a suggestion. A program that people help to make will be carried out by all. There is no getting around this one fact. People and churches are tired of following plans and taking dictation from some one else all the time and in matters where they have no voice. Then if they do not co-operate they are dubbed non-co-operative and Bolshevistic. We are headed toward centralized government and our free Baptist people will not stand for it. We had just as well make up our minds to this end and get back to the democratic way of doing things and give the churches and people a voice in saying what should be done.

Every local unit from the church to the Southern Baptist Convention should have a representative on the committees that make these programs and set goals to work toward. So long as all our plans and programs are made by centralized committees and the educational matter sent out from departmental heads and leaders of certain interests we will never have a Co-operative Program. The agencies set to promote the denomi-

national work are, many times, side-tracked, and a dozen currents of literature from that many different sources flood the churches with a result that all is confusion and bewilderment instead of informing and inspiring.

We have so many books now on so many subjects for people to study and so many papers and magazines to read, that one concludes that if it takes all this to become an efficient church member, no ordinary man or woman has time to give to it. Our standards ought to be made by committees representing all phases of the denominational work so the overlapping may be cut out and the repeated requirements be simplified. Our study courses should be outlined by a similar committee and cut out so many different courses and books all on the same subject. Our machinery should be simplified by condensing the work into fewer departments and offices and the printed matter made to meet the needs and the remainder discontinued and stop spending so much money for useless printed material. Those who write books and literature should conform to the plan of the committee and others who want to write books do it on their own responsibility. Our people are never going to give as they should until we learn to economize a little on the inside. Most every department that promotes a course of study wants every book in the course that is needed in preparing a person for service, and hence we have duplication after duplication of the same general studies for the same people and all coming from the same general source.

In fact we are multiplying our various lines of educational material until any person is overwhelmed with the magnitude of it. They have so many suggestions and helps that they use none of them well. If we could have a sufficient number of the best

that are suited to the needs and leave off the others we would know more in the end. The trouble is that every leader wants to be getting up something new under the sun. The thing we need is the same things over and over, for we are dealing with new constituencies all the while, and then if we would learn well the fundamentals and teach them to all our people, we would not need so much of this promotional material. If we taught the doctrines from the book until the people not only know them but believe them and practice them, the other things would naturally follow. All this is true concerning the money side of our program. If we taught the doctrine of stewardship and tithing in the churches all over the land we would soon solve our financial problems without all this expense and worry over enlistment and promotion.—W. D. Hudgins.

## DR. HAILEY'S BOOK

By Ben Cox

It was my pleasure the other day to read, with deep interest and helpfulness, the very striking book published by Brother O. L. Hailey of Nashville, entitled "Life, Times and Teachings," by J. R. Graves.

I am thankful indeed that Brother Hailey has written this book, and I hope it may richly bless a great host of others as it has blessed me. The older I grow the more fully I find myself in accord with the teaching of this wonderful Southern Baptist preacher, and I regret exceedingly that it was not my pleasure to personally meet and hear him.

This wonderful little book may be had at the price of 50 cents paper and \$1.00 cloth. It contains a very fine photograph of Dr. Graves.

There's nothing against the inferiority complex, except that it does not affect the right people.—Publishers' Syndicate.

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