

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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## CONCERNING MULES.

By Dr. J. B. Gambrell.

It has been a great question with many people, why mules are just like they are. Some time ago the English government, foreseeing a war in the Transvaal, sent agents over to America, and especially into the Southern country, to buy up mules for service in Africa. They took them over and trained them to artillery service. One of the first real battles of the war, the mules, with that peculiar uncertainty that you are always certain exists, ran off with the artillery and left the English there holding their hands, and the result was the English got badly used up. It is said of a mule, that the only certainty about it is its absolute uncertainty. They never get too old for tricks, but just what sort of a trick it will be next time is the thing that nobody knows.

Profound meditation on the uncertainty of this animal led Josh Billings to moralize and philosophize after this manner: "Young man, never take an unnecessary risk. If I were called on to mourn over a dead mule, I would stand at the head and do my weeping there." It is not certain when a mule has given his last kick.

Now, the question arises, what makes a mule like he is? He is a cross between two species, each of which is docile and reliable. The philosophy of it lies in the want of a definite direction given to the life of the mule. There are two streams of blood in his veins, running cross, and not knowing exactly what he is, whether an ass or a horse, he vacillates and never takes a definite course in life.

This same natural law obtains among all mixed people. The Mongrel nations are proverbially uncertain. They have not settled in their habits of thought. Their feelings have not worked out definite grooves or channels along which to flow. They are like flooded districts in time of high water. The currents run and clash, and work out little channels, but, after a while, make for themselves definite channels. The American nation is great, largely because of the infusion of new and alien blood upon a sturdy Anglo-Saxon stock. But, in those portions of America where there is no dominant type, as in certain districts in great cities, which live within themselves, there is trouble. Very much of the wilderness of thought in certain sections in the North results from the cross between different nationalities. The hopefulness of the situation there lies in the fact that the old American type is still dominant, and through schools and other means, likely to continue so. To come back now to the mule. The mule is a born kicker. That is his highest gift, and that is an expression of his unregulated and unsatisfactory nature. He is an animal of all whims and humors,

and uncertain moods. Every such animal is a kicker, whether he be man or beast.

Pursuing the underlying thought further we come upon the reason why denominational hybrids are so unsatisfactory. A straight Methodist counts for something. He builds up his church. He stands for spiritual religion. He stands, as a rule, for good citizenship. He stands for order. But a hybrid Methodist, one who is half Methodist and half something else, or half nothing; who is with his church at one point and not at another; who gets out as a kind of connecting link between his church and everything else in the world—he is a most unsatisfactory man anyway you take him. He does little or nothing for his church, and manages

### Crack Shots from Uncle Gideon's Rifle.

If you want to catch fish do not throw chunks into the creek.

—J. B. Gambrell.  
From G. E. Bryan's Note Book.

to give the people who are doing something, more trouble by all odds than he is worth. Perhaps he is an evangelist, and has grown entirely too big for his church. Or he is an editor. Or he is a local preacher. You will find him kicking all the time. If he is a Presbyterian, half and half, it is the same sort of thing. If he is a Baptist mule, by as much as there is positiveness in the Baptist theology, you will find him one of the worst kickers in the world. A Baptist, and yet not a Baptist, a Baptist who half believes the Baptist doctrine and three-fourths don't believe it. Right in between, he is, running now with the Baptists, then backing off like a mule, when you come down to real service. The unruliest denominational mule in the world is a cross between a Baptist and a Methodist. There is vim on both sides. He is now very forward in going backwards and now very backwards in going forward.

Drawing closer within denominational lines, the missionary mule, the man who is half Hardshell and half Missionary is a hard type to get on with. There is something about the genuine Hardshell that is exceedingly winsome to a man of my way of thinking. His candor, even his bluntness; the tenacity with which he holds on to certain great truths; the little concern he has for what other people think; the sublime indifference to great movements; his perfect satisfaction with himself and his doctrines. A well ordered Hardshell is a man you can live neighbor to a life-time and enjoy him, and depend on him. Then a thorough-going

missionary, a man who believes in it with all of his heart; who spells the "go" in the commission with capital letters, and puts it in the lead of everything in the commission; the man who has no reservations; who is a missionary in heart and practice, all over and all through—he is a delightful man. You will not have much trouble with him anywhere. He is not a kicker. He is a puller. But strike a medium between the Hardshell and Missionary, and get one with Missionary streaks and Hardshell streaks. Now, he flames out as a Missionary under a powerful missionary appeal. Now, he backs off when some objection is made. He is hot now, and next he is cold. If such a missionary mule lives in a place where there are many objectors prodding him, he will spend all of his time kicking. And, as he kicks, kicking becomes more a habit with him and he enjoys it. My father had an old mule that was in such a habit of kicking that she would put her ears back, shut her eyes, and kick at June-bugs if she heard the noise of them. That was in her old age, when much kicking had made a groove in her life along which her perverse nature had a constant flow.

The trouble with Missionary Baptists is not with the thoroughbreds, but those that are just half and half, and don't know very well why they are the better half. A process of development out of this condition is the thing that is most needed in our churches. Bring our people to Missionary views, and the kicking will be done.

People who are figuring on serving Satan until they see the grim monster of death coming over the hill, and then accepting the terms of divine mercy and sweeping into the New Jerusalem, are counting on a very slim chance of ever reaching the glory land.—*Selected.*

The first and supreme work of every church, every preacher, every Christian, is the winning of souls to the salvation and service of Christ. There can be no substitutes for this work. It is primary, fundamental, supreme. Evangelism comes first in the Great Commission and is the missionary spirit in action. It is the watchword Christ gave His people 1,900 years ago. At that time a crisis confronted the whole world. Roman law, Greek philosophy and Oriental mysticism had all failed. A crisis confronts mankind at all times when they are without Christ. He and He alone is the one adequate hope and help for a sinning, suffering, dying world. Lloyd George is right: "It is Christ or chaos for the world." —Geo. W. Truett.

One gives himself to a good cause; which is well, but not enough. Another gives his money; which is well, but not enough. Give both.



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## EDITORIAL

### GREETINGS.

In the last number of the BAPTIST AND REFLECTOR, Dr. O. E. Bryan, who has been acting editor for some weeks, has his "Good-bye" in which he praises the editor-elect very highly. For his words of praise, we thank him sincerely and assure him and the brotherhood of Tennessee that nothing in our power will be left undone in order to make of the organ of Tennessee Baptists, the greatest paper in the Southern Baptist Convention. Later, we will have a more formal salutation. We accept the honor which has been conferred upon an humble servant of the Master with sincere appreciation, and for two weeks gladly give a few words of editorial comment by way of preparation for the greater work before us.

### THE SOUTHERN BAPTIST CONVENTION.

There is nothing more inspiring than the meetings of the Southern Baptist Convention. Its throngs of the redeemed, its hustle and bustle, its ringing messages concerning the various activities of Southern Baptists, its fine fellowship, its colossal size—all are interesting and appealing. The one just closed was no disappointment. If a messenger attended for the purpose of finding his friends, they were there. If another attended for the purpose of securing excitement, surely he was not disappointed. The throngs who went in order to hear the reports of their servants, and to plan new tasks for them, had four busy and exceedingly interesting days and nights of labor.

Memphis was the Mecca of more than ten thousand Southern Baptists. Its hotels were packed, its rooming houses were congested, its homes entertained thousands. Newsboys and bootblacks cried with the usual excitement, "I didn't know there were so many Baptists in the world!" From Monday evening until Sunday evening, Baptists were the

center of interest, and on every hand they were loud in their praises of the hospitality of the Convention City. The Convention was not marked by any great moments of spiritual fervor. It was characterized rather by a spirit of solemn expectation, which left little room for the happier and more jubilant notes.

In the years to come, this session of the greatest democratic body on earth will be looked upon as an outstanding event in the history of Southern Baptists. When we have gotten far enough away from the excitement and from the unrest of those trying hours, to see them clearly, we shall be better able to estimate the values which have been established for the welfare of the entire Christian world. Let every Southern Baptist think much, pray much, and talk little until we have found ourselves. Then from out the many discordant emotions that have been aroused by the Convention, we will be able to appreciate the harmony, great and glorious, that ran throughout the gathering.

### THE CONFESSION OF FAITH.

The Southern Baptist Convention is composed of three groups, if judged by the vote on the adoption of a Confession of Faith. One group is made up of those who believe that the Confession should not have been adopted, that the Convention has no right to adopt any statement of faith. Another group is made up of those who believe that it not only has a right to adopt such a Confession of Faith, but that it ought to make such a declaration so clear, so inclusive, that even the most unlearned may understand its every utterance. In order that this may be true, they feel that the Confession which was adopted should have contained not only a positive statement of faith concerning the creation of man, but also a negative statement. The third group is composed of those who believe that the Convention has a right to issue a declaration of faith, but that a positive statement of belief is sufficient.

To one who watched the Convention during those exciting moments when the matter of the Confession of Faith was before it, the most interesting thing was this three-fold division in thought. The ones opposing the adoption of any report constituted the smallest group. The ones who desired a minute statement of the doctrine of Creation were stronger. Between these two groups, there stood the overwhelming majority. If now, a Baptist body, whether a church or an association or a convention, be led of God, one must abide by the decisions of the majority, and where that majority is so inclusive, so large, as was that given to the adoption of the report of the Committee, Baptists may safely fall into line and carry on.

Southern Baptists now have the greatest Confession of Faith that has ever been given to the religious world by any group of worshippers. Later, we hope to analyze it section by section, for the benefit of our readers. Terms that were ambiguous have been made definite and clear. The position of Baptists has been set forth in language which only the evil will distort for the purpose of teaching that the Word of God sets forth declarations that are out of harmony with the principles of that faith which is distinct-

ively a religion of the supernatural. God stands forth majestic, powerful; man is the product of a special act of creation; Christ Jesus is the supernatural Christ, Lord Saviour, King; salvation is from God and not by works; redemption is in Christ and not in institutions, ordinances, human sacrifices or works which we ourselves have done.

We knew before going to Memphis that it would be impossible to formulate a Confession of Faith that would satisfy every member of the Convention. The discussions carried on through the religious press for several months had made that known. The only thing for which we could hope was that the Confession would be of such a nature as to satisfy the majority. The fact that the majority given to the report of the Committee on Statement of Faith was so large ought of itself to be a source of satisfaction to all who desired a Confession of Faith, and the fact that the Convention was so overwhelmingly in favor of setting forth such a document ought to cause the ones who believe that such a thing ought not to have been done, to question their position.

One thing is certain. Southern Baptists are not ashamed of their doctrines and they have not been very seriously infected with the virus of Modernism. We face the future with lines clearly drawn. With the Confession of Faith in hand, let our preachers and teachers go forth with an undaunted faith in the Word of God and with an unconquerable zeal for the cause of their Leader. We have discussed the matter for a full year. Let us now give a year to fasting and prayer. By the time the Convention meets in Houston, we ought to be ready to launch a great revival campaign that will sweep our Southland and stir up fires that will fuse our forces into one invincible power for God and righteousness.



MRS. W. F. COX, MEMPHIS, TENN.

Tennessee Baptists are rejoicing over the election of Mrs. W. F. Cox as President of the W.M.U. of the South. Mrs. Cox is President of the Tennessee W.M.U. and has shown herself to be fitted in many ways for the new honor which has been conferred upon her. We congratulate Southern Baptist women heartily upon their choice of a presiding officer. Mrs. Cox has a personal charm and a quiet dignity that fits her for this position and we predict for the W.M.U. a continued era of success under her leadership.



# REPORTS OF THE SOUTHERN BAPTIST CONVENTION AT MEMPHIS FROM MAY 13 TO MAY 17

By Fleetwood Ball

With a volume of harmony like the sound of many waters, an admixture of the roar of the cataract and the gentle ripple of the pearly mountain brooklets, Southern Baptists launched the exercises of the seventieth annual session of their body in the eightieth year of its history by singing "How Firm a Foundation," a hymn written by a Baptist. Hour, 9:30 a.m., with the lower floor of the huge city Auditorium completely filled and the galleries two-thirds occupied, Prof. I. E. Reynolds of Fort Worth, Texas, was the chorister who led the singing, the accompaniments being played on two pianos by skilled hands. Dr. A. J. Holt of Punta Gorda, Fla., one of the venerable members of the convention unctuously voiced the initial prayer. "Onward Christian Soldiers," and "All Hail the Power of Jesus' Name" were sung in rapid succession with the same mighty volume and sweet cadence as characterized the first number.

Dr. T. W. O'Kelley of the First Baptist Church, Raleigh, N. C., conducted the devotions, reading Joshua 1 and speaking tensely on "The Victory of Faith." Dr. George W. McDaniel of Richmond, Va., the president, was in the chair.

A possible grand total of delegates numbering 10,872 was announced by Secretary J. Henry Burnett, of Murfreesboro, Tenn., with 8,889 on the financial basis and 983 on the association basis. At the hour of convening the number of enrolled delegates had reached 4,001.

Dr. L. O. Dawson, of Birmingham, Ala., reporting for the committee on Order of Business, submitted the tentative program to the convention for adoption and with the exception of the changes made necessary by advancing the time of the report of the committee on Statement of Baptist Faith and Message, the program was adopted as read. The motion changing the time for considering the Statement of Baptist Faith was made by Dr. C. S. Stealey of Oklahoma.

Such unity prevailed among the delegates that not over 10 minutes were necessary in the election of officers. A voice from the west, that of Dr. W. S. Wiley of Muskogee, Okla., was heard in the nomination of Dr. George W. McDaniel of Virginia, to succeed himself as president. With almost lightning-like rapidity the vote was taken, and Dr. McDaniel said, in acknowledging the expression of confidence: "Brethren, you are very gracious to me and I am profoundly grateful to you. I am your servant and am ready to serve you in any way that I can. I beseech for you and myself the wisdom and power of Almighty God." His statements evoked applause.

At the call for nominations to fill the four vice-presidential offices delegates were on their feet all over the hall to nominate favorite sons from their respective states. Dr. E. D. Solomon, of Shreveport, La., was recognized and nominated Dr. Lewis J. Bristow of New Orleans; Dr. J. L. Dance of Knoxville, Tenn., presented the name of Dr. A. U. Boone of Memphis, Tenn.; Congressman W. D. Upshaw of Atlanta, Ga., offered the name of Congressman B. G. Lowery

of Blue Mountain, Miss., and Dr. C. W. Duke of Tampa, Fla., brought forward the name of Dr. Jacob L. White, of Miami, Fla. No other names being presented, a motion heartily prevailed that Secretary Hight C. Moore of the convention cast the ballot of the body in the election of these four prominent members of the body.

Dr. Hight C. Moore of Nashville, Tenn., and J. Henry Burnett of Murfreesboro, Tenn., were re-elected secretaries of the body. With equal dispatch George W. Norton, Jr., of Louisville, Ky., was elected treasurer and Dr. W. P. Harvey, of Harrodsburg, Ky., auditor. Scarcely in the long history of the body was the election of officers ever accomplished with such dispatch and unanimity.

## Address of Welcome

Memphians were happily represented in a welcome address by the tall, handsome Mayor Rowlett Paine, who was gracefully introduced for the task by Dr. A. U. Boone, for 27 years pastor of the First Baptist Church, Memphis. Dr. Boone said: "I represent 20 orthodox Baptist pastors in this city, who each want to bid you welcome, 11,000 Baptist church members, who covet the same honor, and 200,000 citizens of Memphis, all of whom desire to make you a speech of welcome. I was especially solicited to perform the delightful task, and I would like to do it, but in order that your welcome may be official, I now present our honored and worthy mayor, Mr. Rowlett Paine, whom I now present." Mr. Paine was greeted with loud applause and most appropriately and felicitously spoke words of welcome. Unwrapping a huge wooden key, decorated in national colors, he held it aloft, amid cheers, and presented it to the convention president, explaining with well-chosen words that it symbolically unlocked every home and heart of the Memphis citizenry to the thousands of Southern Baptists.

Dr. A. U. Boone, Tennessee, general chairman of the committee on arrangements, read the following telegram from Austin Peay, of Tennessee:

## Telegram from Gov. Peay

Nashville, Tenn., May 12, 1925. Dr. McDaniel, President of Southern Baptist Convention, Auditorium, Memphis, Tenn.

I sincerely regret that I am unable to be present tomorrow and personally and officially to welcome the Southern Baptists to our state as they gather in convention in Memphis. Say to them that a welcome warms the heart of every Tennessee Baptist, and that our people, without regard to faith or creed, join in sincere appreciation of their presence, and wish for them a rich and joyful meeting. Also tell them that the people of this state are holding fast to the old Bible and the Holy Sabbath. Kindest regards,

AUSTIN PEAY.

The response to the welcome address was made at the insistence of the president of the convention by Dr. William Cooke Boone, of Owensboro, Ky., who himself grew to manhood in Memphis, coming to the city when only 6 years old, as the son of Dr. A. U. Boone, pastor of the First Baptist Church, Memphis. His felicitous remarks evoked liberal applause from the throng of delegates who recognized the expression of their own grateful feelings to the good hospitable citizenship of Memphis.

A lengthy report of the executive committee of the convention was read by Secretary J. Henry Burnett of Murfreesboro, Tenn., which recommended so many changes in the constitution and by-laws of the body of a radical nature that it was referred to the committee with instruction to print a sufficient number of copies to be distributed among the delegates that each might have one, carefully to consider its provisions. It also includes a suggestion that the convention accept the invitation of the Y. M. C. A. to join the 13 other denominations now co-operating with it, and that a committee of three be named to meet with a similar committee from the National Y. M. C. A. This is a departure from long established Baptist policy, and this with some of the other denominations of the executive committee seemed to call for more careful study before adoption. The committee was instructed to submit its report at a subsequent meeting of the body, the time to be determined by the committee on order of business. It was announced that the report would be considered as a special order Thursday afternoon at 3 o'clock. Drs. J. J. Hurt, of Jackson, Tenn., W. D. Nowlin, of Arcadia, Fla., and J. F. Love, of Richmond, Va., participated in the discussion on the matter.

A decided honor was accorded Dr. J. J. Hurt, of Jackson, Tenn., in his appointment as chairman of the committee on committees.

## Convention Sermon

Rev. F. O. Criminger, of Suffolk, Va., read the Scripture. The appointee of a year ago, Dr. Len G. Broughton, of the First Church, Jacksonville, Fla., formerly pastor in London, Eng., was presented to deliver the annual sermon, which he did in typical Broughtonesque, forensic fashion from the text Joshua 3: 4, 5, "Ye have not passed this way heretofore. Sanctify yourselves, for tomorrow the Lord will do wonders among you." At adjournment, Dr. Broughton, himself, pronounced the benediction.

## Wednesday Afternoon.

At the afternoon session, which convened at 3:30 o'clock, Dr. Jacob L. White, of Miami, Fla., vice-president, occupied the chair. Rev. T. M. Estes, of Eldorado, Ill., offered prayer. The delegates regaled themselves in lustily singing, "Shall We Gather at the River?" "He Lives on High" and "There Is a Fountain Filled with Blood." Rev. M. F. Sanford, of Chatham, Va., read Psalm 23 and prayed.

## Fraternal Messengers

Dr. Frederick L. Taylor, of Indianapolis, Ind., was presented as a fraternal messenger of the Northern Baptist Convention and made a happy speech, as also did Rev. J. E. Davis, of Mexico, bearing fraternal greetings from the National Baptist Convention of that country.

From M. E. Aubrey, of England, president of the British Baptist Union, and J. H. Rushbrooke, vice-president, as well as Baptist Commissioner for Europe, letters of appreciation of the fraternal visit of E. C. Dargan to British Baptists were read by the secretaries, after which Dr. Dargan brought his report.

Dr. Dargan told how he was welcomed and urged that the convention show its reciprocal interest particularly in Baptists in Ireland. A thunder of applause greeted his reading

of the following resolution passed at the assembly of the Baptist Union of Great Britain and Ireland, April 28, 1925.

"That this meeting of the Baptist Union Total Abstinence Society condemns the systematic disregard of the prohibition laws of America by the action of certain British traders as a shameful violation of the basic principles of international honor and assures his Majesty's government of utmost support for effective legislative measures to stop the perpetration of this moral wrong alike against America and Great Britain.

"That copies of this resolution be forwarded to the prime minister, also to the foreign and colonial secretaries."

"The Rev. S. W. Hughes in moving this resolution asserted that the shame of this traffic is deepened by aristocratic association with liquor running interests, and a Knight of the Realm obtrudes his shameless financial cunning in exploiting the constitutional honor of our two great nations.

"This is not the time to insult America on behalf of a scientifically discredited trade. We claim that the highest will of Great Britain is with America in desiring the closest co-operation for world temperance and world righteousness."

Note: "The resolution was seconded by the president of the meeting and carried with enthusiastic unanimity," Dr. Dargan stated.

## Good-bye, 75 Million Campaign!

The final report of the conservation commission of the Baptist \$75,000,000 campaign was given by Dr. L. R. Scarbrough, president of Southwestern Seminary, Fort Worth, who in making this report concludes his work as leader of the campaign. Dr. Scarbrough in so doing told the convention how great an opportunity yet awaits Southern Baptists to show what uneclesiastical religion, fired with soul-winning evangelism, can do for the world. He urged the completion and support of the great Baptist programme.

He said it gave him great pleasure to publicly resign.

He showed that a total of \$58,591,713.69 had been collected on that movement and distributed among the various co-operating causes. The headquarters committee expense, including that of projecting the movement and conducting it for five and one-half years, was only .0078 per cent, or less than one per cent of the total cash collected, while the total expense of both the general headquarters and 17 state offices was less than 4 per cent. The report showed that marked development had been made possible by the campaign in every cause fostered by it, and mentioned among some of the other heritages it had left the denomination a greater spirit of co-operation and liberality.

Sang, "Revive Us Again."

## Future Program Commission.

Following the report of the conservation commission and its adoption the first annual report of the future program commission was made. The opening part of the report dealing with the 1925 program was read by Dr. C. E. Burts, of Nashville, director of the commission. The latter part dealing with the 1926 program was read by the chairman, Dr. M. E. Dodd, of Shreveport, La.

(Continued on page 6)



# Contributions

## UNCLE EBEN, THE BAPTIST.

De onlies reason I knows of dat church membuhs don' go to church am dat dey don' want to.

Sis Jackson git mad wid de pahsun de udder day but gin Sunday come, she war in her place at church. Pahsun oexpress 'spise dat she war present an' she low, "My bizness am to be in de pew, no matter even if de debble am in de pulpit." En pahsun say: "Dat's loyelt'y."

Uncle Mose Aaron low as how he ain't got no money fur ter pay his paht of de pastor's salary but I notice dat he allus got enuf fur to buy chawin' terbaccer.

Miss Meeky say ter me de udded day dat it seems de cullud young folks am gittin' mo' an' mo' uppity de fudder we git away frum de days of slabery. But shucks, dey am only tryin' ter do lack de white young folks. If'n de white folks want to have good cullud folks, den let 'em set a good zample fur we ain't larned yit how to set our own.

When a train git on a side track, it ain't gwine to go very far, en when a preacher git off'n de gospel track, he bound fur a sudden stop.

Methodis' preacher axe me de udder day why us Baptists am so happy over to our church en I say: "Dat am easy, we'se tryin' to grow in grace while you'alls is always worryin' erbout fallin' from grace."

I'se 'bout come to de clusion dat a preacher am goin' ter do mo' good by preachin' erbout de lan' of rest dan he am by preachin' so much about de lan' of torment. Some folks a pow'ful lot mo' skeered of work dan dey am of fiah.

Sam Jenkins low he ain't able to understan' how come some folks ter be braggin' erbout fambly trees when dey ain't nothin' as lives in trees but birds an' monkeys, en he ain't hurtin' to be either.

If'n God hadn't made a mouty good worl' fur ter staht wid, it sho' would have been in a fix atter sin got done wid it. Ah's wonderin' when He look at it now, could he say: "It am good?"

## DID BROTHER HUBBARD GET IT RIGHT?

By O. L. Hailey.

It is not easy to be precise and exact when undertaking to define living truth. No one knows better than those who have tried it how difficult it is to make adequate statements; statements that will convey the writer's thought so that what he says is sufficient and leaves no room for misunderstanding. With the attention fixed on one point, the writer may not sufficiently safeguard other points.

The writer had that question arise in his mind as he read in the Western Recorder of April 30th an article by Brother W. H. Hubbard of St. Petersburg, Florida. Brother Hubbard was discussing Article VII of the New Hampshire Confession of Faith. The particular point in that seventh article was

of "grace in redemption." He makes some nice discriminations which he propounds as "scientific." Now when he seeks to be "scientific" one naturally expects him to be exact in his statements and not leave one uncertain as to what he really intends to say.

It will not very much obscure or distract his meaning to quote selected sentences without giving their context. Speaking of "regeneration" he says "the apostle says it is to become a new creature or creation in Christ Jesus. Does it not consist, rather, in being born of God who is Spirit. That which was the experience of Jesus at his first birth becomes the experience of all believers by grace at regeneration which is by the Spirit." A little further on in his article he says "Man apart from regeneration is only a creature of God. Adam was created by, not born of God—modern science agrees with Christ Jesus that life consists of coordination and correspondence with that unto which one is alive—life is relation, so is death."

The reader will see the reason for the precautionary statement with which this article began. One can readily see how in seeking to deal exactly with such recondite truth and being careful to be "scientific" without occupying sufficient space in which to buttress his declaration, so that he should be able to say just what he means and not leave some phase of the question open, he would not easily protect his statements.

I would not do the brother injustice, far be it. But where so vital a truth as regeneration is sought to be scientifically and theologically expounded at a time when the declaration of faith is under critical examination one is scarcely left at ease with such statements as some of those above quoted.

From what scriptures does our brother deduce his conclusion—"that Christ Jesus teaches that life consists of coordination and correspondence with that with which life is alive." Is not life really a mode or conscious existence which is not determined by coordination or correspondence? If the writer will accept the fundamental assumption of psychology "*Cogito ergo sum*"—"I think, therefore I am," he will doubtless agree that life is conscious existence which is not begotten either of coordination or correspondence. Man is an immortal being whether he is born of God or not. In Romans 9: 13 God speaks of two children unborn who knew neither good nor evil and yet they were alive. In Romans 7: 9 Paul speaks of a time before he knew God and when he did not know the law without which he says he would not have know sin, and yet Paul at that very time had a relation to sin of which he was unconscious. Doubtless Brother Hubbard failed to say all he means and just what he means.

But it is where he says "*That which was the experience of Jesus at his first birth becomes the experience of all believers by grace at regeneration which is by th Spirit*"; it is at this point that we find our strongest objection. We can not help wondering if the writer really said what he meant to say in that sentence which says "*That which was the experience of Jesus at his first birth becomes the experience of all believers by grace at regeneration which is by the Spirit.*"

Did Jesus have more than one birth; Was

he alive before his birth; Was he the Son of God before birth? Was he any more the Son of God after his birth than before? Is not Jesus the eternal Son of God? What is our scientific brother trying to say, anyhow? He certainly is entitled to an opportunity to make plain what he really is trying to say and his readers are certainly entitled some kind of light at this point.

But perplexities deepen when in his explanation we read, again "Man apart from regeneration is only a creation of God." Are we to understand that an unregenerated man is but a creation, a mere animal such as the horse or a sheep? Does the writer mean to say that in Adam's fall he lost his spiritual nature and that the spiritual nature is restored to man in his regeneration? Would he then say that unregenerated men are not immortal beings and that as an animal dies so dies an unregenerated man and that is the last of him?

Apart from this conclusion there seems to be but one other alternative, namely, that a man in regeneration or the new birth becomes the divine Child of God such as Jesus was "at His first birth." There have been some able men as we understand who held and advocated such views.

Upon reflection the reader is left in such uncertainty that he can not help feeling that dear Brother Hubbard has not very clearly shown just what he was seeking to teach, but when he was criticizing the Baptist Confession of Faith he really ought to make himself clear.

There is one other surprise to which attention ought to be directed. That is that the Western Recorder gave out this choice bit to its readers without offering any explanation. The Western Recorder, as we understand, has stood for a century as the protagonist of orthodoxy and in the present widespread discussion has lent itself most cordially to the idea of setting forth a proper and correct declaration of faith for Baptists. Was Homer nodding? It would seem to us that the Western Recorder should see to it that this discussion has more clarity or should be more fully set forth. We shall wait to see what our honorable contemporary will do about it. Whatever he has to say will make "mighty interesting reading."

## THE HEART OF CHRISTIAN EDUCATION.

By O. E. Bryan.

Some one has said that the teaching situation involves a teacher, a pupil, an environment, a curriculum, an aim, and a method.

Enlarging on this chain of educational ideals, may we not say that Christian education involves a Christian teacher, a Christian pupil, a Christian environment, a Christian curriculum, a Christian aim, and a Christian method.

We understand that much of the teaching in our Christian institutions where there are unsaved pupils point toward repentance and faith. Such teaching re-enforced by preaching is of great value in evangelism. It is our purpose in this article, however, to discuss Christian education as such in the proper relation between Christian teachers and Christian pupils.



**The Christian Teacher.**

The teacher is the prime factor in the educational program. Given a teacher with Christian experience of grace, Christian principles, Christian ideals and Christian Spirit, the foundation is laid for indefinite building in the lives of the pupils under his care. Such teachers are truly missionary in spirit. By their unselfish and sacrificial service they mold the plastic clay that is placed in their hands far more than they may realize at the time of the effort. With the Spirit of the Master Teacher they are building for the kingdom of heaven. Such teachers will in the day of rewards receive a crown for faithful service. God give us more efficient Christian teachers.

**The Christian Pupil.**

Strictly speaking there can be no real Christian education without Christian character within the individual pupil upon which to build the principles of the kingdom. Regeneration must precede education in a Christian program. Evangelization by the preaching of the gospel, then enlistment or teaching is the New Testament order. This is the order in the Great Commission. A pupil with Christian experience, Christian character, Christian ideals and Christian spirit under the tutorage of a well trained teacher of like character but with a much broader stock of information and much stronger grasp on the principles of the Christian religion constitutes the first two imperatives in real Christian education.

**A Christian Environment.**

A wholesome Christian environment is absolutely essential to the best development of Christian character. Especially is this true in dealing with the young. The social conditions in the vicinity of the training place whether it be church, academy, college, university or seminary, will go to give color to the finished product of Christian education. Environment includes buildings, class rooms, library, laboratory, and all other surroundings that go to make up the physical equipment of the teaching situation. Leaders should look well to the physical, the moral and the religious surroundings of the teaching place.

**A Christian Curriculum.**

By curriculum we mean the thing taught, the text book, the subject matter, which the teacher endeavors to impart to the pupil. The time has come when the institutions of Christian education must reject the armor of Saul and go forward into battle with the simple equipment of David. In other words, Christian people must not take standards made by unbelievers but must give the world the real standards which are in harmony with the Scriptures. A step in this direction would not exclude text books of real science. All truth is in harmony with the Divine. It would only exclude such text books as are questionable from a Christian or scriptural standpoint. The Christian teacher and the Christian pupil must cooperate in this rationalistic age in defense of the Word of God. Applied to the larger programs the curriculum of Christian education would include the Bible as the greatest of all text books. In His Great Commission the Master authorized us to teach all things commanded by Him. A revival along this

line of Bible teaching would be the greatest enlistment campaign possible.

**The Christian Aim.**

The aim and purpose of the teacher in giving instruction, what the teacher means to accomplish in the life of the pupil, is of vast importance in the teaching situation. A Christian motive in teaching is the highest possible motive and the best qualification on the part of the teacher. Churches, Christian institutions, and Christian teaching situations everywhere should look well to the Christian character of the teachers of the rising generation. A proper Christian aim would exclude all teachers whose lives and teachings do not conform to Christian standards. Few richer blessings can come into any community than a faithful Christian teacher with unselfish aim and consecrated life dedicated to the development of the Christian character of the young. A life given to such service is missionary in spirit and purpose beyond measure. Let us pray the Lord of the harvest for more laborers of this sort.

**The Christian Method.**

Many volumes could be written on the methods of Christian teaching. The best example for the Christian teacher is Jesus Christ. He stands pre-eminently the world's greatest teacher. He taught with authority, He taught by parables, He taught by using the concrete things about Him. He taught by using the commonplace, every day surroundings. He clothed these commonplace truths with abstract and profound principles and drove them into the hearts of His pupils so they could not forget the lesson taught. He asked questions. He answered questions. He was keen to determine the point of contact. He was humble in spirit. He attracted and commanded attention. He introduced timely problems. He preached the Scriptures. He took advantage of special occasions. He used symbols and imagery. He taught single individuals or vast crowds. He taught by personal example and association. The methods of Jesus are still the highest methods of pedagogy to be found in all the world. The New Testament is the best text book on the methods of teaching.

As Christian people let us strive to follow the plain example of our Lord, to use His methods as far as possible, to teach His doctrines and principles until the leaven of the kingdom has permeated the whole world.

**RED BANK AND DAISY BAPTIST CHURCHES, OCOEE ASSOCIATION.**

Pastor J. A. Maples, of the Red Bank Baptist Church and also of the Daisy Baptist Church, is a happy man, because these churches have recently completed new buildings which do credit to the cause and community.

First services were held in the Daisy Church April 19, and in the Red Bank Church May 10th. The new Daisy building is a modern frame building, with Sunday-school class rooms, elevated floor and other modern conveniences. This church cost about \$4,500, in addition to the pews. The Red Bank church is a strictly modern brick building with all modern conveniences, including

auditorium, Sunday-school class rooms, pastor's study, etc. This building cost \$30,000.

**KEEP YOUR RAVEN AT HOME.**

By Georgie Tillman Snead.

Please do not send your raven round a croak-at my door,  
And uttering his dolorous cry of "never, nevermore!"  
But shut him in a closet, and lock him safely in,  
For I cannot bear to hear that bird's sepulchral din.

He says that faith is well-nigh gone from this old world of ours,  
That o'er the whole horizon a cloud of doubt now lowers,  
And soon the church will go to "smash"—the preachers and the people—  
And there'll be nothing left to show, except perhaps the steeple!

He says that folks and times are getting worse;  
That if you want the highest place you must have a bulging purse.  
He thinks that money's voice is both blatant and loud,  
And heard above the preachers in any church house crowd.

He sees no glory in the sky, no beauty in the earth,  
And hope and faith and love, he thinks, are really little worth;  
He loves Cimmerian shadows and cannot bear the light,  
He always croaks of doubt and fear, and of a starless night.

He gets into the sanctum of the religious press,  
And, oh, his doleful mutterings doth give us great distress.  
He fears that the Creator is less than all His works,  
That nature made herself, perhaps, by starts, and fits and jerks!

He is rabid about the Bible, and scorns the inspired word,  
He croaks of isms and scisms, and is really greatly stirred;  
His arrant skepticism is his only stock and store,  
So keep your raven close at home, don't send him to my door.

**THE GREAT QUESTION.**

What Think Ye of Christ? Matt. 22: 42.

What think ye of Christ? is the test—  
To try both your state and your scheme;  
You cannot be right in the rest,  
Unless you think rightly of Him.  
As Jesus appears in your view,  
As He is loved or not;  
So God is disposed to you,  
And mercy or wrath is your lot.

Some take Him a creature to be,  
A man, or an angel at most;  
Sure these have not feelings like me,  
Nor know themselves wretched and lost;  
So guilty, so helpless am I,



I durst not confide in His Blood,  
Nor on His protection rely,  
Unless I was sure He is God.

If ask'd what of Jesus I think,  
Though still my best thoughts are  
but poor.  
I'll say He's my meat and my drink,  
My Life, and my Strength and my  
Store;  
My Shepherd, my Husband, my  
Friend,  
My Saviour from sin and from  
thrall;  
My hope from beginning to end,  
My Portion, My Lord, and my All.

(Continued from page 3)

When Dr. Dodd moved the adoption of the report the first really heated discussion of the convention was precipitated by Dr. J. J. Taylor, of Jasper, Ala., who objected to some parts of the report, and expressed the fear that institution of a budget system to cover the whole church program might hamper the freedom of the individual pastors. By the time the matter was made clear to the convention that no such idea existed either in the minds of the commission drawing the report, or in the phraseology of the report as presented, and when Dr. G. W. McDaniel, the president, had shown his happy faculty of clarifying a situation and pouring oil on the troubled waters all with one easy motion of a deft and kindly hand, the convention voted down Dr. Taylor's amendment, accepted the report, and Dr. Taylor joined in the general good-humored laugh at his defeat.

In the discussion, Dr. E. Y. Mullins, of Louisville, Ky., gave positive endorsement to the unified program of Southern Baptists.

Dr. A. J. Barton, of Kansas City, Mo., replied forcefully to the points made by Dr. J. J. Taylor.

The prayer at late adjournment was offered by Dr. F. C. McConnell, of Atlanta, Ga.

### Wednesday Night.

Countless throngs of delegates and visitors to the Convention pressed into the passage ways and halls of the city auditorium of Memphis an hour before the time appointed for calling the body to order.

Mr. I. E. Reynolds, of Texas, led the opening praise service at the evening session, including selections by Mr. and Mrs. E. L. Wolslagel, of North Carolina. The hymns sung were "Saved," "I Am Bound for the Promised Land," and "Stand Up, Stand Up for Jesus." Devotional service was led by Rev. Frank Tripp, of Louisiana, who read and commented upon the 116th Psalm. Dr. E. D. Solomon, of Louisiana, offered prayer.

Vice-President B. G. Lowery, of Mississippi, presided at the evening service. Dr. F. S. Groner, of Texas, introduced 150 nurses from the Baptist Hospital at Memphis.

Dr. M. D. Jeffries, of Memphis, Tenn., recording secretary of the Board of Trustees of the Southern Baptist Theological Seminary, Louisville, submitted a list of vacancies on the Board of Trustees of the Seminary and moved the appointment of a committee to recommend members of the Convention to fill the vacancies. Judge W. A. Owen, of Covington, Tenn., had become ineligible to serve on account of conditions in the by-laws of the Seminary.

A resolution prohibiting applause was introduced by Rev. R. L. Robinson, of Georgia, and referred to the Committee on Resolutions. The resolution itself provoked applause.

Dr. J. J. Hurt, of Tennessee, chairman of the Committee on Committees, announced the appointment of the Committee on Resolutions as follows: C. W. Duke, Florida, chairman; J. W. Gillon, Kentucky; W. W. Hamilton, Louisiana; M. A. Jenkins, Texas, and J. M. Shelburne, Virginia.

### Baptist Hospitals.

Southern Baptists are today operating a total of 24 hospitals in the South, which have a property valuation of \$11,650,643, representing a gain over the valuation reported a year ago of \$3,194,144. These institutions have a bed capacity of 3,109 and during the past year they cared for 100,971 patients, according to the annual report of the Hospital Commission made to the Convention. Dr. Louis J. Bristow, secretary of the Commission and superintendent of the new Southwide Baptist Hospital, now under course of construction at New Orleans. During the year a total of 46,706 persons were cared for by the Baptist hospitals on their charity list at a cost of \$1,212,371.10.

Memphis had the day for a while in the hospital report. As a grand flourish with which the Hospital Commission was introduced to the 6,000 gathered in the north hall of the Memphis Auditorium, 150 graduate and student nurses of the Memphis Baptist Memorial Hospital filed down the aisle, climbed the rostrum and seated themselves as the huge throng sang "Onward Christian Soldiers."

Then Memphis gave way to New Orleans and to Hot Springs, cities whose Baptist organizations are working to have Baptist hospitals located or completed within their limits. James H. Tharp, prominent banker and Baptist of New Orleans, made a strong appeal for the institution in that city. Then Dr. William Cooksey presented the Hot Springs appeal for a Baptist hospital. For a while attention was focussed upon the Missouri Baptist Sanatorium as Dr. B. H. Wilkes, physician in charge of that institution, presented its cause.

But attention came back to Memphis when A. E. Jennings, chairman of the executive board of the Memphis Memorial Hospital and one of the outstanding workers for that institution, told in a brief and eloquent manner of the service to which the hospital is devoted and of the growth which it is undergoing.

### Education Board.

The high lights of the report were presented by Dr. J. W. Cammack, of Birmingham, secretary of the board. In turn, he introduced Dr. James T. McGlothlin, of Anniston, Ala., who made the more detailed report.

The chief argument for the adoption of the report was made by Dr. R. J. Bateman, of Asheville, N. C. Other argument was not presented and the motion to accept the report was carried unanimously. Dr. Bateman spoke some twenty or twenty-five minutes, about five minutes of which was devoted to the discussion of the report and the remainder of which was used for a flattering description of Asheville and its claims

to prominence in the realm of resorts and gathering places. People from Miami and Memphis sat by in silence, almost indignant.

The report of the education board is out in book form, but the high points in it follow:

"Educational interests of the Southern Baptists have doubled in extent and increased nearly sevenfold in assets during the past twenty-five years.

"In 1900 Southern Baptists owned 65 schools with a property and equipment valuation of \$5,130,000, and endowment in the sum of \$2,367,091. Today the number of schools has increased to 117, property and equipment in the sum of \$32,000,000 and endowment in the sum of \$16,000,000, making the total assets of \$48,000,000.

"Enrolled in the Baptist schools of the South today are 38,000 students, including several thousands who are studying for the ministry and as many more who are preparing themselves for other definite forms of Christian service.

"Indicating the religious interest that prevails in the school, Dr. Cammack announced that April 15 was observed as Evangelistic Day in the schools, with the result that approximately 25,000 teachers and students indicated their purpose to engage in personal soul-winning, especially during the vacation period, with the result that it is anticipated many thousands of persons will be won to Christ through the agency of the students and instructors.

"The education board serves as a clearing house for Southern Baptists on various educational problems and has served as the distributing agent of the Southern Baptist Convention for Southwide institutions of learning."

The prayer at adjournment was offered by J. T. Henderson, of Knoxville, Tenn.

### Thursday Morning Session.

The day dawned bright, beautiful and balmy. The delegates began stirring early and were at the auditorium by hundreds when the caretaker opened the doors.

"Showers of Blessing" and "Shall We Gather at the River?" were the hymns sung, Singing Evangelist W. S. Dixon, of Wheaton, Ill., leading.

Prayer was offered by Dr. J. M. Carroll, of San Antonio, Tex.

The indefatigable temperance worker and street preacher, Rev. John Carney, of Fort Worth, conducted the devotions, making one of his characteristic "chalk talks" illustrated by pictures. Roger M. Hickman, Petersburg, Tenn rendered a solo.

The appointment of committees of one from each state to study the business methods of the convention and report recommendations was decided upon in the adoption of a resolution to that effect presented by Dr. Austin Crouch, of Murfreesboro, Tenn., who explained the purpose of his resolution in a vigorous speech. Song, "I Gave My Life for Thee."

### Theological Seminaries.

With an enrollment for the first year of 28 men students for the ministry and two women students for mission work, the American Baptist Theological Seminary of Nashville,

reputed to be the first distinctively theological instruction of negroes in the world, presented its first annual report to the Southern Baptist Convention here today, through Dr. O. L. Hailey, of Nashville, field and general secretary of the institution, as well as one of the instructors.

Through an agreement with the National Baptist Convention, composed of negro churches, the white Baptists of the South are providing the building of the new seminary, while the equipment and operating expenses are borne by the negro Baptists. The original unit of the institution was formally dedicated last fall, just prior to the opening of the first session, and is provided with all modern equipments, providing a chapel, classroom, administration offices, library and dormitory facilities for 60 students.

Dr. W. T. Amiger, of Philadelphia, dean of the seminary, has served as acting president for the first year, but the new president, Dr. Sutton E. Griggs, of Memphis, recent secretary of the education board of the National Baptist Convention, has just entered upon his new duties.

The seminary is conducted by a joint commission representing the conventions of both the white and negro Baptists and Dr. O. L. Hailey is secretary of this joint body.

During the consideration of the interests of the negro seminary, the convention was stirred by a ringing address from Dr. Sutton E. Griggs, of Memphis, a scholarly negro, who has recently been elected to the presidency of the new seminary. He regaled the members of the convention with an address replete with humor and eloquence.

A student, W. A. Huey, of the Baptist Bible Institute, New Orleans, was effective in the rendition of a vocal solo, "He Died of a Broken Heart."

A negro, Smiley, electrified the convention with the song, "My Loved Ones Are Waiting for Me."

### Baptist Bible Institute.

Instruction in the Bible and religious work at the Baptist Bible Institute, New Orleans, is supplemented with two assignments per week in practical Christian work, upon which definite reports are required, it was reported to the convention by Dr. B. H. DeMent, the president. The Institute, now closing its seventh year, began its work with an enrollment of 78 students for the first year, whereas the enrollment for this year consists of 243 regular students and 26 special ones, representing twenty states and several foreign countries.

The student body is made up largely of those young men and women who are preparing themselves for mission service, and the Institute reports a Foreign Mission Band of 40 members, and equally large bands of workers who are fitting themselves for home mission service and work in Christian education, the latter having in mind particularly such positions as educational directors of local church. Fifty-eight diplomas and certificates will be awarded at the approaching commencement.

For the first time in making its report to the convention, the Institute is now under full convention control, the action transferring such control having been taken by the



board of trustees last January. A total of 21 buildings, including apartments for the professors and married students, are now owned by the institution, the report shows.

The report was spoken to by Prof. L. G. Cleverton, an instructor in the Institute, after which the report was adopted and the Institute Quartet sang a selection.

Dr. I. J. Van Ness, of Tennessee, chairman of the committee on the rechartering of the Institute, reported that the work had not been completed, and asked that the committee be continued for another year.

He reported also as chairman of the committee on rechartering of the Southwestern Baptist Theological Seminary, submitted his report to the effect that the charter issued by the state of Texas will be amended to meet the wishes of the convention's committee, such amendment requiring a special act of the legislature which has already been passed, and when this act becomes effective in September, 1925, after which the Southwestern Seminary will amend its charter accordingly. The report was adopted and the committee continued.

#### Southwestern Theological Seminary.

An enrollment of 600 young people preparing themselves for the ministry, missionary work and other definite forms of Christian service was reported to the convention by the Southwestern Baptist Theological Seminary, Fort Worth, through Dr. L. R. Scarborough, president. This is the first year of the institution under control of the convention, it having been formally transferred to the convention by the board of trustees in February. Approximately 100 persons will graduate at the approaching commencement.

#### Southern Theological Seminary.

The major portion of the time allotted for the consideration of seminaries of Southern Baptists was generously given by the other schools to the Southern Baptist Theological Seminary of Louisville, Ky., for the fact that a movement is on by the trustees and faculty to secure more than \$2,000,000 for the erection of buildings in a suburban section of Louisville, and the campaign is now on. In the discussion of the work of this mother institution, of all others, Dr. E. Y. Mullins, the school's president, was given an ovation when he advanced to the platform, as an expression of gratification for his recent recovery to health after a serious operation. He manifested great feeling in recognition of the tribute. Prof. F. M. Powell, of the chair of church history in the school, read a report of the board of trustees. In the discussion, which ensued, Dr. A. H. Bissel, director-general of the \$2,000,000 campaign; Dr. R. J. Pirkey, Louisville, president of the Alumni Association, and Dr. J. R. Sampey, for forty years a professor of Old Testament Interpretation and Hebrew in the school, made the leading address in advocacy of the interests of the institution. The delegates punctuated his forceful utterances with frequent applause as expression of appreciation for the superb teacher and monumental work he has done in Bible instruction in the past years. His statement that he has been pastor of the Forks of Elkhorn Church near Louisville for forty years evoked vigorous and prolonged applause.

During the past year a total of 415 actual ministerial students attended the Southern Baptist Theological Seminary at Louisville, according to the annual report of that institution, presented to the convention by Dr. F. M. Powell, of the chair of church history, due to the necessity of President E. Y. Mullins conserving his strength. The institution is badly overcrowded at every point, the report shows.

At present the Seminary is in the midst of its building program on its new site in the suburbs of Louisville, about half of the new unit of the group of buildings having been erected. The minimum amount of money necessary for the completion of the building program is \$2,000,000. The returns to the Seminary from the 1925 Program have not been as large as it had hoped they would be up to this time, and the special campaign of solicitation from individuals is handicapped by reason of a large number of Baptist schools within the states having on special enlargement campaigns at the same time.

The Seminary is confronted with the necessity of carrying forward practically the whole of its building program at one time, as the distance between the present downtown site and the new one in the suburbs is such as to make it impossible to occupy a part of the new equipment and a part of the old at the same time.

Dr. Mullins urges that the convention make some adequate provision for the financing of the building program to the end that the whole of the new plant can be completed and occupied promptly. This will not only prevent the new property lying idle, but will make it possible to effect an earlier lease on the present downtown site, and thus begin to draw revenue from that with which to defray the interest on capital borrowed for the completion of the new plant.

With the exception of one or two years, the year just closed has been the most successful in the history of the Seminary.

Dr. Frank Willis Barnett, of Alabama, in the enforced absence of Gov. Clifford Walker, of Georgia, the chairman, presented the report of the committee on legal status of the boards. The committee reported progress, a cordial co-operation on the part of the boards and institutions concerned, though the negotiations with the Southern Baptist Theological Seminary have not been completed.

On the motion of Rev. J. B. Rounds, of Oklahoma, the committee on order of business was instructed to provide a place on the program for consideration of the report of the executive committee.

Rev. C. B. Arendall, of Alabama, presented the report of the committee to nominate names from which to fill vacancies on the board of trustees of the Southern Baptist Theological Seminary, which was adopted as follows: Tennessee, Fleetwood Ball, R. M. Owen, C. H. Warren; Alabama, W. W. Campbell, R. J. Milling, J. W. Bowers; Texas, J. B. Tidwell, J. M. Dawson, E. F. Lyon; Louisiana, J. S. Harris, W. A. Jordan, Ben Johnson; South Carolina, Group 1, C. V. Cook, W. L. Ball, T. C. Skinner; Group 2, John E. White, C. C. Coleman, S. T. Matthews; Kentucky, Group 1, Geo. W. Norton, James Caldwell and J. F.

Frayser; Group 2, R. J. Pirkey, J. D. Gibbs, C. L. Graham; Group 3, L. L. Henson, Ben Bruner, A. T. Siler; Maryland, Group 1, Charles T. Bagby, F. F. Briggs, W. H. Brannock; Group 2, H. P. McCormick, P. B. Watlington, R. C. Royce.

The report was adopted.

The benediction at the close of the session was pronounced by Dr. J. M. Carroll, of Texas, who also offered the opening prayer.

#### Thursday Afternoon Session.

A spirited and spiritual song service was led by Prof. I. E. Reynolds, of Fort Worth, Tex.

Rev. John A. Huff, of Oklahoma City, Okla., conducted the devotions, reading several passages from the Gospel of John. Dr. Geo. W. Truett, of Dallas, Tex., offered prayer.

#### Old Convention-Coers Presented.

A touching human-interest scene of the afternoon session was that of the introduction of the venerable Rev. Luther Rice Burress, of Jonesboro, Ark., who was announced by Dr. A. U. Boone, of Memphis, as having been present when the convention met here in 1867. He was led to the front of the platform by his two sons, Thomas and Jesse D. Burress, Jonesboro business men, and responded to the introduction feelingly and appropriately. Hon. Joshua Levering, Baltimore, Md., was another member of the present convention who was here in 1867, but did not appear when called for. Mr. Levering is a former president of the body. Mrs. S. S. Bolton and Miss Annie L. Simmons, of Memphis, present at the same meeting of the convention, were introduced gracefully by Dr. A. U. Boone.

#### Resolutions.

Dr. C. W. Duke, of Florida, presented the report of the committee on resolutions recommending the adoption of a by-law prohibiting applause, one permitting the sale of certain property in Atlanta owned by the convention, and one recommending that the convention do not take over the Baptist Hospital that has been projected at Hot Springs.

The resolution prohibiting applause was defeated by a decisive vote; the one refusing the hospital proposition was, in accordance with a previous expression of the body against taking over more hospitals, adopted; and the one authorizing the disposition of the Herrick property in Atlanta was adopted. In the rejection of the applause resolution the delegates emphatically put themselves on record as favoring hand-clapping as an expression of approval of the sentiments of the various speakers. The question has been agitating sessions of the body for many years. Congressman W. D. Upshaw, of Atlanta, Ga., in a breezy speech, opposed the resolution and is really responsible for securing this liberty for the delegates.

#### Evangelism.

Dr. Len G. Broughton, of Jacksonville, Fla., presented a resolution instructing the Home Mission Board to re-establish at the earliest possible moment its department of evangelism and press earnestly the work of soul saving, which is declared to be the chief concern of Southern Baptists. The time for consideration of the special order for the statement of faith and messages shut off the full consideration of the Broughton reso-

lution, which will be brought up subsequently.

#### Statement on Baptist Faith and Message.

The hour of magnetic concern was reached, by special order, for the consideration of the report of the committee on statement of Baptist Faith and Message.

The committee appointed to report on the matter consisted of Dr. E. Y. Mullins, of Louisville, Ky., chairman; S. M. Brown, of Kansas City, Mo.; W. J. McGlothlin, of Greenville, S. C.; E. C. Dargan, of Nashville, Tenn.; L. R. Scarborough, of Fort Worth, Tex.; Z. T. Cody, of Greenville, S. C.; C. P. Stealey, of Oklahoma City, Okla.

The interest was tense on the part of the delegates when Dr. Mullins advanced to the platform to submit a majority report from the committee. The full report had been printed and distributed earlier in the day.

The interest centered around the third article of the statement of doctrine, on the fall of man, in which the creation of man is outlined. The article as reported by the committee states the belief in the creation by the act of God, as recorded in Genesis, with excerpts from the Scriptures, and without further comment, except to express the belief in the original state of holiness in which man was created, and his subsequent fall.

Dr. C. P. Stealey refused to sign the report, and offered a minority report which substituted in the place of the third article included in it one aimed directly at evolution. "We believe that man came into this world by direct creation of God and not by evolution. This creative act was separate and distinct from any other work of God and was not conditioned upon antecedent changes in previously created forms of life," says the first sentence of his substitute article, which goes ahead to state the same belief in original sin.

"Christ is not what we need, and God is the author of sin, if evolution is true," said Dr. Stealey. "It does away with all the beliefs which we hold regarding the part which God had in the creation of man, and makes of him a descendant of a monkey, and a brother to the monkey today. I do not believe that the Baptists will stand for a heresy so damning, that makes a new Christ, a new God, and a new heaven."

"The Kansas City statement of doctrine is all right as far as it goes, and the report which the majority has brought in would be all right ten years ago. But neither of them denies evolution directly. If we intend to deny the thing, then let's get it out plainly. When it is proven true, then Christ is proven untrue. Its advocates admit they haven't one iota of proof, and accuse us of going into biology in attacking it. I say, let biology stay out of religion."

Time was called on Dr. Stealey during his defense of the minority report, but a motion was made and sustained that indefinite discussion be the order. He continued, and at the close of his talk Dr. E. Y. Mullins was given the floor.

No one of the members of the committee is either a fundamentalist nor a modernist, said Dr. Mullins. He stressed this fact and brought out the

(Continued on page 14)



## Christian Education

Harry Clark, Nashville

### WORKERS WITH OUR YOUNG PEOPLE

On this page will be found the pictures of twelve state workers with young people in our colleges in the various states which are under the Southern Baptist Convention. Brother Frank Leavell, the splendid secretary of the Inter-Board Commission, with headquarters at Memphis, is doing his utmost to secure with every state mission board one full time employee, whose duty it shall be to work with Baptist college students of all of the denominational colleges, state normals and the state university of each state. The movement has made wonderful progress in our sister states and our workers have been welcome



in Methodist, Presbyterian and other colleges, as well as in the Baptist institutions. Many feel that it is the duty of the State Mission Board to follow up the young people of the denomination who are not in Baptist colleges, in order to hold them loyal to their faith and to enlist as many as possible of them as volunteers for the ministry and mission field. Our Methodist friends feel this so keenly that they are calling a conference at Lake Junaluska on July 16, 17, 18 to consider how they may enter this field in every state.

One is impressed in looking at the pictures on this page that these workers are of a superior type; and it will manifestly take a high type of man or woman to accomplish this work with college students in colleges over which the denomination has no control. They must first of all be consecrated and prayerful. Next, they must be extremely capable and versatile, in order to command the respect and following of college students. Third, they must have those qualities of leadership which would make them leaders in the commercial or in the professional world, as well as in Kingdom work.

It will not be long until every Southern state will be eager to have a worker of this type. These future positions should make an attractive appeal to our forward-looking young people to prepare themselves for such service. In the meantime, Baptist churches in towns where there are colleges of other faiths or where there are state institutions, will do well to secure the ablest young men and women possible as educational directors to minister to the college students in their midst.

Rev. C. M. Crosby, a graduate of Hall-Moody, is one of the field workers of the Southern Baptist Theological Seminary of Louisville, with headquarters at Nashville.

### OUR CONGRATULATIONS TO W. D. HUDGINS

Remember there are two W. D. Hudgins in Tennessee, but our congratulations go to both of them. Since the father is so much beloved by all Tennessee Baptists, it is a joy to us to see his son following in his footsteps and dedicating his life to the service of God. He has already been ordained as a minister and his father is justly proud of the rich promise of this young man's life. Carson and Newman College has in the past won a wonderful succession of victories in the oratorical contests in the Appalachian Association of Colleges; but in the contest this year Carson and Newman faced a startling crisis. At almost the last moment it became impossible for the Carson and Newman candidate to go to Tusculum College to defend his college's reputation. In the emergency the college conscripted Douglas Hudgins. The young man had only a week in which to get ready; but he won over five competitors by a unanimous vote. This is one of the greatest honors of the college life, and it is especially noteworthy when the time for preparations was so short. Again we say we congratulate W. D. Hudgins; and the reader will readily see that that means both Junior and Senior.

No one can read the account of the

activities of the Religious Council at Union University without being inspired and convinced of the great service that college is rendering to West Tennessee. During the last month the college students and faculty preached 66 sermons, took part in 9 Sunday School and B.Y.P.U. meetings, ordained 4 deacons, had 6 conversions, and gave 5 commencement sermons. They have kept up their street speakings and testimony in a great way.

### THE \$200,000 CAMPAIGN

Our readers will be interested to know that Rev. J. B. Phillips and Rev. J. H. Sharp and President Oscar Sams are continuing their vigorous drive in behalf of the Carson and Newman endowment fund. We believe that the newspapers on June 1 will carry the soul-stirring message that the campaign has been a triumphant success. President Oscar Sams has spoken in three of the largest churches of the east in behalf of this endowment drive. Calvary, New York; Tremont Temple, Boston, Massachusetts, and the First Church of Cambridge, Massachusetts.

The newspapers announce the generosity of John D. Rockefeller, Jr., in giving \$625,000 toward a fund of \$2,000,000 which is to be raised for five American schools in Turkey and the near East. The generosity of the two Rockefeller's, father and son, has set a world record for all times. These two Baptist laymen have held their property as stewards of God, and their generosity has been world-wide in its scope. Of course, we would like to see that money given to Southern institutions, but we are thankful for a consecrated layman with a world vision such as this.

The Oklahoma Legislature, which has recently adjourned, passed a bill providing for the reading of the Bible in the public schools. While Baptists believe in the separation of church and state, we also believe that the chapel exercises in every school should by all means honor God. It is for that reason a pleasure to see other states following the example of Tennessee in requiring the daily reading of the Scriptures without any sectarian comment. We Baptists believe that the Bible is its own best commentary.

### THE JUNIOR COLLEGE

Albert R. Bond, Editorial Secretary, Education Board, S. B. C.

Specialization in education is not less marked than in other activities. This is true not only as to the individual specialist but also as to types and methods. The Junior College is one result of this specialization.

The Junior College is an institution that offers the first two years of instruction of strictly college grade. The curriculum may be either of two types: (1) Identical with the first two years of the four-year college; (2) A course arranged to meet the social, civic and vocational needs of the constituent community and with slight reference to the curriculum of the four-year college course. Certainly, in many cases these two types will be combined, as far as practicable, rather than to exist in sharp separateness.

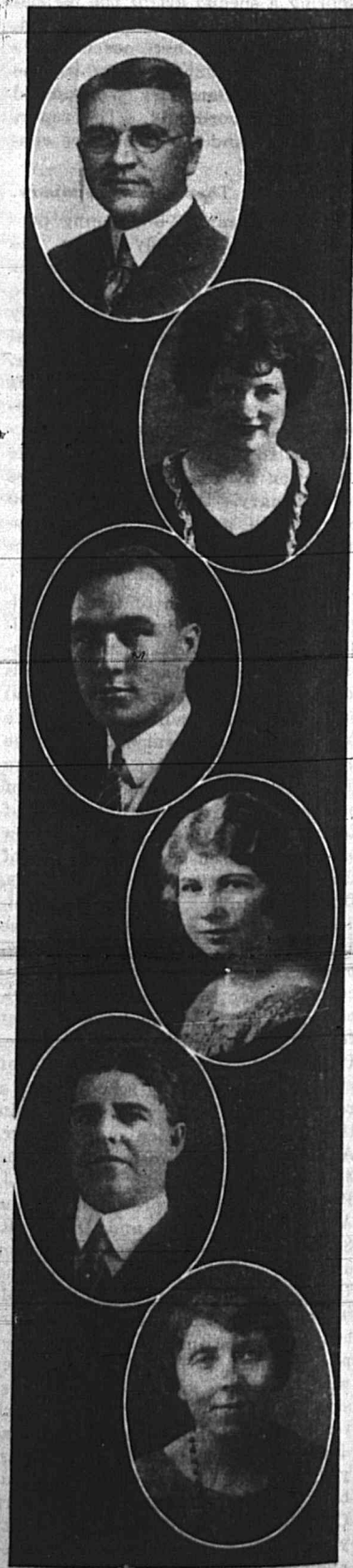
Whatever may be the type of the Junior College, there should be, as far as possible, conformity to the recognized standards for academic and financial efficiency.

The Junior College will also offer courses in the high school, and here also there should be approval of proper accrediting bodies.

Certain benefits and advantages of the Junior College may be indicated:

Dr. L. V. Koos has published in two large volumes an exhaustive study of the Junior College. President H. G. Noffsinger, Virginia Intermont College, Bristol, Va., has summarized the conclusions of Dr. Koos, and we use this summary in showing the purposes of the Junior College.

1. "Offering two years of work acceptable to colleges and universities." This relieves the larger insti-





tutions and helps to correct their congested enrollments. The higher institutions readily accept the work of the Junior College when it is properly done.

2. "Affording closer attention to the individual student at a critical time in his life than he can receive in the college or university. Faculty supervision and assistance are near the student in the Junior College." The classes are smaller and the contact between teacher and student more intimate. This advantage is easily apparent.

3. "Offering better opportunities for training in leadership, 'laboratory work in leadership' as it is sometimes called. Few Freshmen and Sophomores hold important student positions in four-year colleges and universities."

4. "Completing the education of students who cannot go on. Many undertake a Junior College course who would despair of a four-year course." When the Junior College course is made as a definite unity, without special regard to the higher college, the type of education received by the student may fit him for his intended life work. Even when the Junior College course is related to the higher college course, the student receives an invaluable asset for life.

5. "Providing occupational training of Junior College grade." Many students will not go beyond the Junior College and yet they desire training for certain vocations of the mechanical, agricultural and industrial sorts.

6. "Popularizing higher education; bring higher education closer to the

people." There is a growing popular appreciation of higher education, and this will be increased in proportion as the number of students increases. The Junior College brings a closer contact between parents and the college.

Dr. Koos in an exhaustive study reaches the conclusion that the graduates of the Junior College, who go to higher institutions, make as good records as students who take their first two years in the Senior College. He also declares that the academic preparation of teachers in the Junior College does not equal that of the Senior College, yet the result in teaching in the Junior College is as high as that in the corresponding courses in the Senior College.

President Stratton D. Brooks, University of Missouri says: "As a matter of general policy, the University of Missouri for many years has been encouraging the establishment of Junior Colleges and the attendance therein of students for the first two years of college work."

President Doak S. Campbell, Central College, Conway, Ark., says: "It has already been proved that the Junior College can take its place among other institutions, so far as the actual quality of its work is concerned. It will present higher education at a reduced cost and will bring it within reach of a larger number of students. It will also relieve the pressure which comes from the over-crowded Freshman and Sophomore years in the Universities."

President H. G. Noffsinger, Virginia Interment College, Bristol, Va., says: "To my mind, the two out-

standing objectives to be kept before our Junior Colleges is to make and keep them Christian institutions, and to have them accredited."

Birmingham, Ala.

#### THE FORTY-FOURTH COMMENCEMENT AT HARRISON-CHILHOWEE INSTITUTE CLOSES

On Friday evening, May 1, the Senior play was given to a crowded house. This play was the more appreciated because it was a creation of the graduating class.

On Saturday evening, May 2, the students of the Music Department, under the direction of Miss Bruce, gave a recital to another record-breaking house.

At the annual high school play, given Monday evening, so great was the crowd that many people were turned away because of lack of standing room. This is a very splendid royalty play, "Pollyanna," and was presented in a most pleasing manner. The interpretation of the play by various characters was delightfully inspiring. We were pleased to have a large representation from Knoxville, Maryville and Sevierville, as well as from neighboring communities.

On Tuesday morning Dr. F. F. Brown of Knoxville preached the annual sermon to another crowded house. Comment on a sermon preached by Dr. Brown is, of course, unnecessary, but his appeal for the church as one of the fundamentally essential things in the foundation of society can never be forgotten by those who heard it, neither can his strong appeal in behalf of the right marriage relations and the place of constituted authority in the home.

Tuesday afternoon came the entertainment by the Primary grades. This program was also largely attended and well rendered.

Tuesday evening was a most delightful occasion to former graduates. At this first banquet given by the

alumni, Judge R. A. Brown of Knoxville, a graduate and life long friend of this school, was the efficient toastmaster. His wit and drollery kept the banqueters continuously in laughter. The speakers on this occasion were Dr. F. F. Brown, Prof. Curtis Gentry of Lenoir City, and Prof. R. L. Marshall of Cosby, Tenn.

Wednesday morning the annual contest for the Hannah-Davis medals was held. These medals were won this year by Miss Nelle Gamble and Mr. S. S. Huskey.

Wednesday evening the closing exercises of the commencement were held in the auditorium. The address before the graduating class was delivered by Dr. John A. Thackston of the University of Tennessee. Dr. Thackston gave a very powerful and instructive address, appealing to the young people to prepare for service.

Mr. J. E. Barton, the principal, announced plans for the ensuing year. These include a water system and gymnasium. Prospects for the continued growth of Chilhowee Institute have never been better. The session begins August 17.

The flower show had been a great success and a few evenings later Mr. Blank, who had performed the opening ceremony, was reading the local paper's report of it to his wife.

Presently he stopped reading, his justifiable pride turning to anger. Snatching up his stick, he rushed from the room. Amazed, his wife picked up the newspaper to ascertain the reason of her spouse's fury.

She read: "As Mr. Blank mounted the platform, all eyes were fixed on the large red 'nose' he displayed. Only years of patient cultivation could have produced an object of such brilliance. . . ."

#### Interpreting a Dream

"Do ye believe in drames, Riley?"

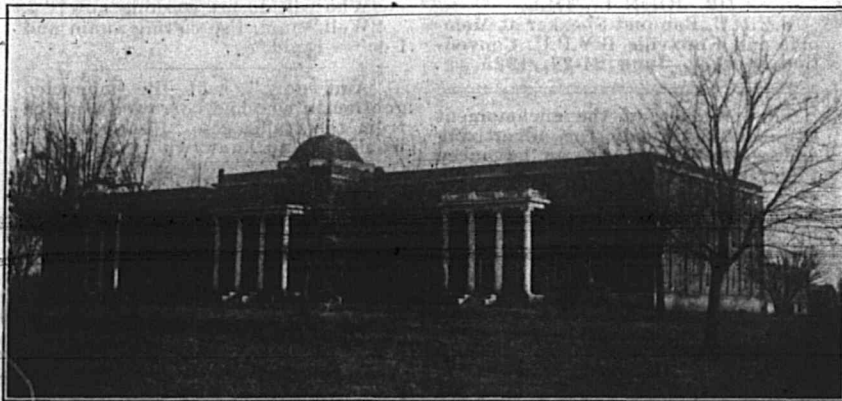
"Oi do," was Riley's reply.

"Phwat's it a sign of if a married man drames he's a bachelor?"

"It's a sign that he's going to meet wid a great disappointment when he wakes up."

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For Catalog Address

E. L. ATWOOD, President,

Murfreesboro, Tennessee



## SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and B. Y. P. U. Department ..... Tallahoma  
DAVID N. LIVINGSTONE, East Tennessee Field Worker ..... Sweetwater  
W. C. MILTON, West Tennessee Field Worker ..... Jackson  
MISS ZELLA MAI COLLIE, Elementary Worker ..... Jackson

### SUNDAY SCHOOL NOTES

We will give most of our space this week to the Convention Reports and so will not have much to say. However, we wish to give an account of our stewardship as a representative to the great Convention. We make mention first of the manner of handling the Convention by the Memphis people. It has been our privilege to attend many conventions but this one seemed to be handled with the greatest ease and with as little friction and complaint as any so far. The thing we naturally saw about the whole affair was that so many of those doing the actual work of handling the Convention were our own young people. They are experts at this job. Webb, Davis, White, Moore, Letherwood, Miss Bilderback, Mrs. Davis and a dozen others were always on the job. Another thing noticeable is the growing number and size of the exhibits. As to the meetings we greatly enjoyed the Field Workers' Association, but deplore the fact that we have so little time for actual discussion of our real problems and favor a separate meeting time and place where we may take time to talk over in a quiet way the things vital to our work.

Another thing we were impressed with was the personnel of the Convention. Never was there a finer looking bunch of men and women together. A real inspiration to sit in that great auditorium and see that crowd of Christian men and women bent on the Lord's work.

The chairman of the Convention was another special feature of the convention from an onlooker's viewpoint. The quiet, determined way he handles the perplexing problems and the fairness with which he rendered decisions and the care taken to follow strict rules was quiet remarkable.

The real work of the convention we will leave for the reporters to give. We heard most of the proceedings and were impressed with the general spirit of the Convention, but were grieved to note the critical mind of so many individuals composing the Convention. We need to pray much and get back to the Holy Spirit for our guide in all things.

### A SPECIAL WORD OF EXPLANATION

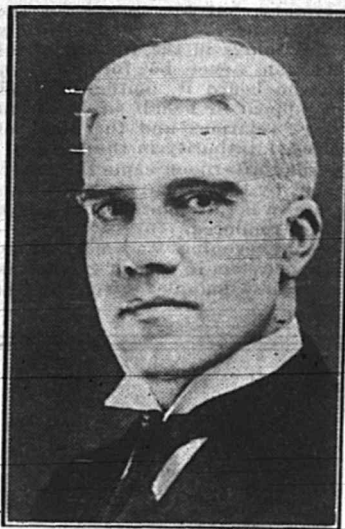
In regard to the doctrinal statement which was passed at the Convention we wish to make plain to all our position. The statement of the larger committee was entirely satisfactory to our own minds and had the amendment not been brought up we would have been entirely satisfied, but when the issue was made and the ultra position taken by Mr. Staley and his followers, it became clear to my mind that all should vote for the amendment. I did vote for the amendment because I thought and still think it was the thing to do. I am not a follower of Mr. Norris and have no patience with his attitude toward stage play, but I am not willing to give him a chance to criticize my position by refusing to admit any statement that will make clearer any interpretation of God's Word. He has no corner on Fundamental doctrines of the Bible and just because he advocates a thing I will not turn it down. In fact, I do not agree with Dr. Mullins in that this amendment brought in outside matter into our doctrinal statement. It only made clearer and forever set our interpretation of the creation story before the minds of the people as we believe it. When this amendment was voted down we voted for the original statement because there was a large faction in the convention who wanted no statement at all and I was for the statement. All this newspaper stuff about the Convention voting for evo-

lution is rot, for the statement itself is clear and stands for itself. It is our purpose to teach this series of doctrinal statements to all our people through our regular channels using it as a text.

The B.Y.P.U. and Teacher Training banquet was a decided success and we greatly enjoyed it. More than 200 were in attendance and some fine music and speeches as well as a general good time was had.

### NOW FOR THE FUTURE

The big Convention is over and whatever the program may be in the final touches given by the Convention it is our purpose to get behind it and push it to the last ditch. Let us stop criticizing and line up behind our denomination and make our world program paramount to any personal prejudice or individual opinions. We have before us a great work and we must gird ourselves for the task.



DR. JOHN L. HILL,  
B.Y.P.U. Banquet Speaker at Memphis and Knoxville B.Y.P.U. Convention speaker, June 24-27, 1925.

The program of the encampment will soon be ready for advertising and we will have out an advanced folder right away. The program begins on July 25 and closes the 31. Each day will be given to the following general work. First hour each day there will be conferences on all lines and departments of our work, Sunday school, B.Y.P.U. and W.M.U. The second hour will be a combined study of worldwide missions under the leadership of Dr. Jones of South America. The third hour will be the Bible hour and we hope to have Dr. Tidwell of Baylor, Texas, to lead in this study. The last thing in the morning will be an address by our best preachers and laymen. The afternoons will be given to recreation and games. The Sunset services will be the daily devotional services and will be led by the best men that can be had. At night there will be a lecture by such men as Dr. Porter, Hobbs, Brown and others of high standing. This promises to be a great meeting and we hope our people will begin now to plan their vacation for this time and spend the entire time at Ovoca.

A splendid program has been arranged for the Butler encampment this year and will be printed next week. Holston and Watauga Associations will cooperate in this encampment this year and there will be a much larger attendance than before.

Training school on this week at Forest Hill, Good Springs and Jonesboro.

We now have 14 standard schools and would like to register a dozen more this month. Who will be the next one?

We welcome Dr. J. D. Freeman to the editorship of the Baptist and Reflector. No one could please us more. We hope to help him in every way possible to make the paper the greatest in all the country.

Send in your notes so we may make this page interesting to all who read it.

Special meetings to remember:  
State B.Y.P.U. Convention, June 24-27; Encampment at Butler, June 30-July 4; Statewide Superintendents' Conference, July 23, 24; Statewide Organized Class Conference, July 25; State Encampment, July 25-31.

### Equipment Again

Without proper tools work is a drudge and non-productive. Bearing this fact in mind, leader of a Junior and an Intermediate Union, has originated an excellent method of drilling his young members on the use of B.Y.P.U. materials. He does so by playing that each officer of the union is a carpenter with his individual tools. Each officer is given a clear outline of his duties and shown how to use his respective pieces of B.Y.P.U. equipment. Such a scheme is worthy of imitation.

The man seated himself and made a long study of the menu. "Waiter," he said at length, "I have only two shillings. What would you suggest?" The waiter removed the menu before adding: "Another restaurant."—Tit-Bits.

An old man and woman were drawing near the twenty-fifth anniversary of their wedding day.

"James," said Martha, "it be our silver wedding next Wednesday. We ought to mark the occasion. Shall we kill the pig?"

James looked up in surprise. "Kill the pig? Wot's the good o' murderin' a innocent pig for what happened twenty-five years ago?"

"Tobe, I'm sorry to hear your wife has left you and gotten a divorce."

"Yessum, she done gone back to Alabama."

"Who will do my washing now?" "Well, mum, I se co'ting again and I co'tes rapid."

"And now," said the monocled gentleman who had borrowed a match from the traffic cop, "I suppose you would like to know who I am."

"Sure."

"I am Sir T. Willy Rockinghorse, Knight of the Bath, Knight of the Garter, Knight of the Double Eagle, and Knight of the Golden Cross."

"And I," said the cop, "am James Murphy, tonight, last night, tomorrow night and every night."—London Answers.

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## B. Y. P. U. TRAINING — OBEYING — SERVING KEYNOTE — "HIS WILL — MINE".

Edited by

W. H. PRESTON, B. Y. P. U. Secretary ..... 205 Caswell St., Knoxville  
MISS ROXIE JACOBS, Junior and Intermediate Leader .. 161-8th Ave. No., Nashville  
Address all general correspondence to Sunday School and B. Y. P. U. Department,  
at Tullahoma.

### SOUTHWIDE B.Y.P.U. BANQUET A GREAT SUCCESS

The first annual B.Y.P.U. banquet at the Southern Baptist Convention was held in Memphis last Friday night. The banquet was fostered by the City B.Y.P.U. of Memphis and proved to be a "winner" in every



Judge Clifford Davis of Memphis, elected last Friday night to serve as President of the Southwide B.Y.P.U. Banquet and chairman of the committee to plan for a Southwide B.Y.P.U. Convention.

way. City President Gerald Webb, Judge Clifford Davis, Mrs. C. S. Leavell and others were instrumental in bringing it about.

The program opened at 6 o'clock at the Hotel Gayosa with orchestra selections. The invocation was offered by Dr. William Russell Owen of Macon, Ga. The Southwestern male quartet rendered several humorous numbers. Miss Jessie Burrall of Stephens College, was introduced by Dr. John D. Freeman. Miss Burrall made a stirring appeal for the transforming power of prayer life.

The Baptist Bible Institute quartet sang several happy selections. Judge Clifford Davis of Memphis, acting as toastmaster called for toasts and responses from the 18 states and districts comprising Southern Baptist territory. All were represented and responded in an enthusiastic manner. Miss Agnes Durant speaking for Alabama, was perhaps the cleverest with an original toast in poetry written for the occasion.

Dr. John L. Hill delivered a short inspirational address on "Youth Saving a Denomination." Dr. Hill spoke of the glorious sight of the youth of our Southern Baptists saving the denomination by their vision, their courage, their faith, their consistency and their consecration.

Dr. William Russell Owen was then introduced and in his characteristically enthusiastic manner made a plea for a Southern Baptist gathering around the Cross of Christ.

Secretary Ed S. Preston of North Carolina, offered a resolution calling for the election of a banquet president and the appointment of a committee to look into the advisability of a Baptist Young People's Convention for the South. This committee will doubtless meet at Nashville in December. It consists of the chairman, Judge Davis and the State B.Y.P.U. Secretaries. The resolution was heartily adopted. After the singing of a hymn, Dr. J. Carl McCoy, pastor-director of the Memphis City Union, pronounced the benediction.

### ANOTHER A-1 REPORT

The Skinner B.Y.P.U. of the Second Baptist church of Jackson reports A-1 for this past quarter. We regret that reports arriving after the 10th of the month following the close of the quarter cannot be reported in the Senior Quarterly, because the quarterly goes to press at that time. Please send reports for the second quarter to the B.Y.P.U. Department, Tullahoma, before July 10.

### IMPORTANT B.Y.P.U. EVENTS

Jefferson County Associational Convention at Dandridge, May 24.

That Ovoca Assembly July 22-31!

The Shelby County Associational Convention at Bartlett, May 30-31. Secretary F. H. Leavell, Dr. C. E. Burts, Judge Clifford Davis, Secretary W. H. Preston, a play, a social good time on Saturday night, dinner on the grounds on Sunday and a great spiritual feast. President George Baird is planning the program.

But Don't Forget Knoxville, June 24-27!

The Gibson County Convention at the Eldad church near Trenton, Secretary W. C. Milton, Secretary W. H. Preston, Rev. C. L. Bowden and others will speak. Mr. Cecil House is president.

The Associational Convention's Keynote—"For Jesus Sake."

The Duck River Associational Convention at Winchester, May 31. President, Rev. C. R. Widick of Cowan, Rev. J. Roberts, pastor-host.



DR. WILLIAM RUSSELL OWEN, of Macon, Ga. A great B.Y.P.U. Booster who will deliver two Addresses at the Knoxville B.Y.P.U. Convention in June.

This is A-1 Quarter—100 is Our Aim. Tennessee Must Not Fail on This.

The Wilson County Association will meet at Mt. Juliet church, May 30-31. Pres. Ralph L. Donnell has planned a great program. The program starts at 9 o'clock on Saturday and closes on Sunday. Dr. W. F. Powell of Nashville will speak at the 11 o'clock hour on Saturday. Prof. Josh Lee on Saturday night and other features.

Boost the Knoxville Convention and Ovoca at the Associational Meeting this 5th Sunday!

## Intelligent Presentation of Two Vital Studies

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### A STUDY OF THE KINGDOM

T. P. Stafford . . . . . Cloth, \$1.60

Dr. Stafford is one of our most thoughtful theologians. He is more than thoughtful; he is clear, logical and convincing. This volume is a study of the Kingdom, its meaning, nature, membership and function. The reader will find more than that in the volume, and perhaps the most impressive and helpful influence of the book will prove to be the emphasis upon the reality of the Spirit. Incidentally, he presents some rather disturbing arguments against the views of premillennialists.

### THE COUNTRY PREACHER

Jeff D. Ray . . . . . Cloth, \$1.25

Regardless of differences of opinion as to the nature of the problem of the country churches, all agree that the solution rests with the pastor. With Baptists this must ever be so. This volume is a sympathetic estimate of the country preacher, his achievements and deficiencies, and a strong statement of the challenge which the country church presents to the most capable talent among us. The treatment is thoroughly practical and offers concrete suggestions on equipment, rural life programs and community service.

### THE PASTOR BELOVED

Gilbert T. Stephenson . . . . . Cloth, \$1.00

A study of the pastoral office, based upon the distinguished service of Dr. Henry Brown of Winston-Salem, North Carolina, by one of the most consecrated laymen of the South. The secret of a long pastorate, the joys of intimate Christian fellowship, the rewards of a faithful minister of Jesus Christ—these are stressed in such a way as to inspire preachers young and old with the dignity and influence of the local pastorate, and to arouse in the minds of the laity a deeper appreciation of the faithful pastor.

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BAPTIST SUNDAY SCHOOL BOARD  
NASHVILLE, TENN.



The Bledsoe Associational B.Y.P.U. will meet in June at the Friendship church. Watch for the date!

Ten Memphis Young People from One Union plan to go to Knoxville in June.

The Holston Valley Associational Convention, Rogersville, May 30, 31.

The McMinn County B.Y.P.U. Convention will meet at Etowah, May 31.

The Sweetwater Associational Convention will meet at Christianburg church, May 31.

The Holston Associational Convention will meet at Greeneville, June 5-7. Program begins on Friday evening, June 5 and closes on Sunday noon, June 7. Rev. Tindell is planning the program.

The Nashville City B.Y.P.U. Training School is on this week—"The Books of the Bible" is being taught by Dr. L. P. Leavell. Your state secretary is teaching the Senior Manual. All sessions are being held in the Edgefield Baptist church.

The Watauga Young People Will meet in the 5th Sunday meeting in that association, May 29-31. Supt. W. D. Hudgins will be one of the speakers.

The Beulah Associational B.Y.P.U. met April 25, 26. Another rally for several of the churches is being planned for on May 31, at the Sharon church, we are informed.

The Friendship Young People will meet in the 5th Sunday meeting. Special young People's addresses will be made on Sunday afternoon.

Knoxville is getting ready—Are You?

The Gibson County Young People will rally at the Eldad church, near Humboldt, Saturday night and Sunday, May 30, 31.

The Concord Association will rally June 13, 14. Mr. T. S. Williams of Eagleville is planning the program.

The Robertson County B.Y.P.U. rally will be held at Orlinda, Sunday afternoon, May 31.

The Cumberland Young People will meet at Clarksville, Sunday, May 31.

The Nashville Young People will meet in a Davidson County Convention, May 31, at the Donelson church.

Ten A-1 Unions were reported at the Junior-Intermediate rally in Knox County last Sunday. Miss Elizabeth Jackson, Rev. Sibley Burnett, Secretary E. S. Preston and others, made short talks at the meeting.

The S. S. and B.Y.P.U. Secretaries had an enjoyable Field Workers Conference at Memphis, during the Southern Baptist Convention. Secretary W. W. William of Florida presided.

### Free Book About Cancer

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.



## WOMAN'S MISSIONARY UNION OFFICERS

### GENERAL OFFICERS

President.....Mrs. W. J. Cox, 115 N. Evergreen, Memphis  
East Tenn. Vice-Pres.....Mrs. R. L. Harris, Fountain City  
Middle Tenn. Vice-Pres.....Mrs. C. E. Burts, Kensington Apts., Nashville  
West Tenn. Vice-Pres.....Mrs. M. G. Bailey, 1217 Overton Park, Memphis  
Cor. Sec. and Editor.....Miss Mary Northington, Headquarters for W. M. U., 161 8th Ave., N., Nashville

### DEPARTMENTAL LEADERS

Y. W. A. and G. A. Leader.....Miss Cornelia Rollow, 161 8th Ave., N., Nashville  
R. A. Leader.....Rev. L. S. Sedberry, Lewisburg  
S. B. Leader.....Mrs. Hattie Baker, Martin  
Treasurer.....Mrs. J. T. Altman, 1534 McGavock St., Nashville

### RIDGECREST Y. W. A. CAMP!

"Oh Ridgecrest, dear Ridgecrest, we'll come back next year!" Away down through the tunnel and across the hillside from the other direction the words and music echoed back to Ridgecrest, as the girls rode away on the trains in either direction. And they'll be back, but there will be room for you, too, because Pritchelle Hall is being enlarged and a new auditorium put up and the swimming pool will be ready too!

No, don't start until time to arrive on June 16.

Ridgecrest Second Southwide Y. W. A. Camp June 16-26.

#### Outside Joys

#### Inside Pleasures

#### Outward Reach

#### Upward Measures

"From two and two to far stars reach  
From grammar's rules draw laws of  
world-wide speech;  
Link health, wealth, wisdom close  
hand in hand;  
Show each her place in order's divine  
might,  
Her best to do and advocate the  
right."

—Adapted from Miss F. E. S. Heck

#### Who'll Be There?

Dr. W. O. Carver, professor of missions S. B. T. Seminary, to give a series of inspirational addresses—"Studies of the Christ Who Challenges Young Women Alert."

Mrs. W. C. James, president of Woman's Missionary Union, to lead each morning devotional service.

Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union, for addresses "Woman's Task Today and Tomorrow."

Miss Emma Leachman, Field Worker of Home Mission Board, teaching our home mission study book.

Two foreign missionaries to lead studies of the countries we've adopted through them.

Miss Louise Foreman, traveling secretary of the S. B. C. Inter-Board Commission.

And others, including your state young people's leader and Juliette Mather and YOU.

Because it will just cost  
Enrollment fee \$2.50  
Board and room for 10 days \$17.50  
Summer tourists railroad rates—ask your ticket agent

### BIG HATCHIE QUARTERLY MEETING

On Tuesday, April 28, the quarterly meeting of the Big Hatchie W. M. U. met with the Woodlawn Church. Delegates from a number of the churches in the association gathered to take part in one of the most interesting sessions this body ever held.

The meeting was called to order by the superintendent, Mrs. T. L. Martin. The opening devotional was led by Mrs. Porter Hathcock, using as her topic "The Importance of Missions." Miss Larah Kate Bayne welcomed the guests in a most unique way as she gave it in original verse, Mrs. Edgar Evans of Brownsville, responded.

Mrs. Fortner of the Oakgrove Church spoke on "Winning and Holding Members." A most inspiring address by Dr. L. O. Leavell of Ripley on "Pay What Thou Owest" was greatly enjoyed by all present. Dr. Leavell made a stirring appeal to Southern Baptists to rally to the 1925 Program.

Mrs. W. R. Miller of Brownsville, sent an interesting paper on the importance of Christian literature.

At the noon hour the guests were invited to come out under the oaks to partake of a beautiful and bountiful lunch served by the ladies of the church.

The afternoon devotionals were led by Mrs. J. W. Watkins of Ripley. A playlet "Send the Light" was beautifully rendered by the juniors of the hostess church.

In the business session which followed reports were heard from the circle leaders, from Mrs. Hedgepath of Ripley Personal Service Chairman, and from Miss Mary McHargue on the young peoples work.

Mrs. Anderson of Ripley gave a most interesting talk on "Personal Service." Mrs. T. L. Martin spoke on "Possibilities of New Organizations in this Association." Tidings from the West Tennessee Divisional Convention were brought by Mrs. L. M. Short.

A most solemn and impressive consecration service was led by Miss Mary McHargue. Each one present pledged herself in renewed consecration, ready to be used anywhere and in any way in service to her Lord.

Mrs. J. A. Dupree,  
Secretary.

### QUARTERLY MEETING OF FRIENDSHIP ASSOCIATION

The Friendship Association W. M. U. met in Halls, April 28. The devotional service was led by Bro. Baldridge of Gates.

Mr. Hall welcomed the delegates and Mr. Harrell of Dyersburg responded in a few well chosen words.

"Making Missions Real" was the subject Dr. Harrell used in a splendid address. He said that there were six hundred million people on the foreign field, with three thousand and thirty-eight workers. In Tennessee, alone, there are fifteen hundred Baptist preachers, so we can see the need of workers in other countries.

Dr. Williams of Ripley spoke on "Pay What Thou Owest." He said that it is a sin not to pay what we owe. Crimes are committed all over the land because vows are not kept. The divorce evil is prevalent because of this fact.

A bountiful lunch was served by the ladies of Halls Church, which was greatly enjoyed by all. After a meeting of the executive board the devotional was led by Mrs. Birdie Ragsdale of Trimble. Brother Hall discussed the missionary work at home.

A round-table discussion was most helpful. All the officers made splendid reports.

A consecration service was led by Brother Harrell. The next meeting will be held the third Tuesday in July, the place to be decided later. Mrs. Taylor from Halls closed the meeting with prayer.

Mrs. Mose T. Jones,  
Secretary.

### QUARTERLY MEETING OF THE KNOX COUNTY W. M. U.

The quarterly meeting of the Knox County W. M. U. was held with Island Home Church, April 30, 1925. Mrs. R. L. Harris, superintendent, presiding.

The program for the day was in charge of the pastor's wives of the association. Mrs. C. E. Sprague, of Deaderick Avenue led the devotionals. Mrs. C. D. Creasman most cordially welcomed us to Island Home.

Mrs. Harris made a most interesting talk on "Why Take Our Denominational Literature." Mrs. W. G. Mahaffey made many helpful suggestions on "Making Missions Real."

Mrs. Williams from Deaderick Avenue Church gave a beautiful solo "Jesus Will Help to Bear it."

The afternoon devotionals were led by Mrs. H. F. Templeton. Mrs. Harris asked for volunteers to testify on "What the divisional meeting has

meant to me." Nineteen women responded with enthusiasm. A vocal duet by Mrs. Seviars and Miss Dukes was greatly enjoyed.

Mrs. J. W. Marshall in her enthusiastic manner spoke on "The Possibilities of New Organizations in this Association."

Mrs. Roy Shipley sang "Give of Your Best to the Master."

Mrs. Harris led in a most inspiring devotional service and the meeting closed with sentence prayers.

The next meeting of the association will be held with Central Fountain City, in July.

Mrs. Chas. A. Child,  
Secretary.

### HOUSE BEAUTIFUL

There was a quickened breath, a guarded flutter, in the usual rush of life at the Training School. A door opened stealthily and a bright-faced Junior sent flashing glances down the corridor to make sure of safety before she stepped forth and sped down the smoothly tiled way on her errand. In her arms she carried a riot of rainbow color: frilled and fluted crepe paper, topped by wired sprays of wee spring flowers. Dashing around a corner, she gave a happy nod to an approaching sister who radiated the same glow of joyous excitement.

"How are you getting on?" she called in a stage whisper.

"I've found all these cards and pictures!" was the quick reply. "Now if we can just get a little time to work on them, I think they are going to be just fine."

Each hastened on to pause at a closed door and give a quick, signaling knock.

"Hurry, Bess! They're coming up the stairs!"

The key grated in the lock; cautious eyes peeped out before the door swung open and the caller popped inside. Within, there was a hum of bubbling chatter:

"My, I thought I never would get away from Rosy! She wanted to know why I didn't stay and let her wash my hair as she'd promised."

"How are these flowers? Will they do?"

"My, but you are making progress! All those programs typed and the flower pictures pasted on. Those place cards are precious! I never saw any blooming like that before! I like the teeny lilies of the valley that stand up so cute on their wire stems, then bow over to you."

"Did you see Milindy? I wonder if she has my costume. While we were practicing, somebody called that the Seniors were coming in from class and everybody grabbed up something and ran. Such a snatching of frills and straightening of furniture, you never saw! But I have certainly got to get back my autumn leaf decking and finish it this afternoon."

"With your red hair, you don't need much decorating for an autumn leaf. Better watch out some Senior doesn't rake you up to make a bonfire."

"Anyway, it'll all be fun," they laughed.

And so it was. When supper bell rang and trippingly down the stairs came knowing Juniors and unsuspecting Seniors, and the wide-flung dining room doors, guarded on each side by quaint shepherdesses and lines of smiling "serving girls," gave view of long banquet tables, there were exclamations and laughter.

"How in the world did they do it? How lovely it is!" was breathed appreciatively as eager eyes searched for places.

Down the center of the tables was a long strip of verdure, over which

wee chicks, bunnies with baskets of eggs on back, and ducks with funny crooked necks, were scattered. Some had heads cocked wisely to one side, while others with their bright eyes seemed to question the happy buzz. Many yellow jonquils stood erectly as though they had grown there, and lifted gay faces in greeting.

There was a moment of reverent calm while "Grandfather Eager" led in thanks to our heavenly Father for the blessings of food and fellowship. Then, such a joyous chatter as all were seated. Staid dignity disappeared utterly as festive paper caps were donned at rakish angles. Gay strips of ribbon confetti lifted and twirled through the air. The laughing targets returned the throw with an informal merriment all very refreshing after much serious labor and dignified attention to correct conduct.

It was the Junior's party for the Seniors; their time for expression of the affection and appreciation in their hearts. When the first gust of fun was over, and the good dinner had been done full justice, there were tender words spoken in speech and song; tender, loving, jolly words of kindly thought and fond recollection. Then each one, Seniors, faculty and guests, was given instructions to follow the leader, and were led on a rushing wild goose chase over the building before they were brought to group themselves in the library on chairs or couch or, in easy girlish fashion, on the floor, before the folding doors of the "wicker room."

The doors swung back and, behold, a fairy princess held court, surrounding glowing heart," she exclaimed. But the princess was not happy or satisfied. She would send out into the world for the loveliest thing ever made. Away sped her messengers. Soon they returned bring each in turn, the loveliness of the seasons, precious jewels, the fine arts, the spring flowers. But none seemed wholly satisfying. At last came one bearing a heart. The princess was surprised. "A heart! Merely a red, glowing heart" she exclaimed. But when she had looked into its depths, she rejoiced; for there she saw blended all the beauty of the seasons, the value of many radiant jewels, the nobility of art, and the freshness of spring flowers, crowned by a glory of loving faith and truth.

"Ah, 'tis the heart of Senior-sister love," she breathed. "Indeed it is the loveliest thing in all the world, and it shall be treasured forever!"

A burst of glad melody followed her pleasure in the find, and the doors folded softly to upon the scene.

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Lips were smiling, but there was a hint of tears in many watching eyes. It had all been so beautifully kind and sweet. Love had made possible such a beautiful conception and such happy exertion to perfect expression. All the year long House Beautiful had been filled with the tenderness of such love from friend and faculty. Truly, loving hearts are the most priceless and lovely of all things. And all through the year together, how truly and unconsciously had the Junior sisters shown their own hearts to be all that they had proclaimed the senior-love to be.

To all there came quick pulsing memory of the strangeness of first acquaintance which was so soon overcome by smiling explanations and little deeds of kindly helpfulness; the times when there was need to know how to prepare lessons in the way approved and someone had been patient; the many rushing moments when each strove to help the other "get onto" and "get through" the house work so that all might meet class appointments in time; the hours of planning together for field work that the best possible good might be taken to the practical missions fields; and, most of all, the wonderful quiet times of prayer together! What strength, what blessing had come from united presentation to the Father of the problem of bringing some soul to acknowledge Him. What peace of trust had been blended with subsequent efforts. There had been a loved one at home whom years of endeavor had not reached, or who was coldly indifferent to the calls for service, from whom, after many of those sacred closeted times of prayer, there had been news of glad yielding. How joyous and grateful had been the prayers of praise for the evidences of the power of the Holy Spirit acting to draw those needy ones whom human efforts alone could not have won for our Lord!

Oh, the year had been full of wonderful manifestations of the Father! Truly, in the sweet chapel services—in the ones of early morning when soft gray dawn hovered over, or when the change of seasons brought beaming sunlight to send mellow streams through stained glass windows toward the white-clad leader of devotionals; in the times of special evening praise, and in the evening messages brought by workers from far away, of the on-going of His kingdom—there had been an answer to the motto's words: "We would see Jesus." There had come new visions of truth through the lessons under great teachers, and new zeal and enthusiasm through sisterly exchange of plans for organized work; the freely given results of years of practice or of fresh experiment. How valued were those full note books of new ideas and suggestions. It was great to be shown the how and why of so many things that had once seemed impossible to one.

Of course, there had been times when the way was not clear; times of illness and chaffing delay. Some had been called to great distances to bed-sides of loved ones. But how the heavenly Father had shown His care through the kindness He had inspired; through the certainty that was borne in through the days that it was truly all for the best. There had been blessing in the emergency that had drawn one to lean more heavily upon the Father; to come nearer in quiet meditation. And He had made it possible for the work that had been laid down to be caught up again.

How dear were the memories of those rare infirmity visits so full of cheer and tender confidences which would have been crowded out of busy days of health. How treasured are the gay notes full of foolishness, the "perky" toy, the pressed flower, the comforting train letters, the little verse so carefully printed on the little card that was decorated with delicately sketched-in blossoms. All had come at some special time of need. And each girl knew how the other had had to exert herself to find a moment from regular duties to do this little deed of thoughtful helpfulness, and each least thing carried with it such a weight of unselfish love.

A swelling tightness filled many senior throats as minds flashed back over the happy and seemingly hard times had all come to be so precious. It was not easy to suddenly realize that in the expression of junior love there was a fond but inexorable farewell. Yet—the eyes looking back, found over and through all the memories, that radiantly tender answer to the motto: "We would see Jesus." His loving face smiled through it all and He was saying: "Go ye—!"

A calm descended upon the stirred spirits, a new joy of yielding surged up as: "Yea, Lord—gladly!" pulsed through the soul.

The hushed stillness of that crowded moment after the fairy songs had died away was broken. The clustered group before the folded doors rose with radiant faces. The doors were flung wide again, and there were laughing hugs and exclamations of delight.

"Oh, you were just too good to do it all. And it was beautiful!" some one cried.

"But it just shows," spoke a serious senior, "that we are leaving all the trusts of love and fellowship; the 'carrying on' for the new sisters of another year, in true, safe hands. You are just 'all right.' May God send you next year the blessings we have had in our junior sisters!"

"And how we do wish that all our truly fine girls everywhere could come to share our Life Beautiful here!" answered a joyous junior. "It just means so much, so much!"

Addine Gregory.

#### PASTORS' CONFERENCE

##### UNION UNIVERSITY

Union University pastors and other workers report through the Religious Council their work of the previous Sunday.

The workers at the College held a noon prayer service each school day and a regular Thursday evening prayer meeting with very gratifying results. The religious interests of the institution are growing in many respects and the year is closing in a good way.

This past Sunday witnessed many services held by the various pastors.

I. N. Penick preached one sermon to his Alamo congregation. The Sunday school has increased in number of more than a hundred in the past few weeks. The new church is nearing completion and interest is fine.

Grant S. Huey had commencement exercises at his Spring Hill appointment Sunday, preaching by Dr. Hall of Henderson.

Morris J. Rachel conducted a funeral service near Gadsden, Saturday.

R. W. Manker closed out his pastorate with the Somerville saints with a splendid service Sunday morning. Observed the Lord's Supper at the evening hour.

G. M. Savage had with him at his Mississippi appointment his brother G. C. of Nashville. These men make an annual visit to the old home church, Hinkle Creek. G. M. spoke Sunday morning on Pentecost, to the edification of the hearers.

F. A. Weeks made a B.Y.P.U. talk at the First Baptist Church Sunday evening.

E. B. Abbington was at Oakland Sunday with two services. Preached at Macon in the afternoon.

L. R. Keel had the usual service at Raleigh Sunday, with good interest.

L. R. Hogan preached commencement sermon at Bradford and at Stanton since last report. He had two good services at Pleasant Plains at his regular appointment.

W. A. Hembree preached twice at Augusta, supplying for W. C. Nevill.

W. E. Walker had with him his father at Friendship. He was to have preached Sunday morning, but for the rain. At the evening hour they enjoyed the commencement sermon by F. M. Powell of Nashville before the Paris High School.

V. A. Rose preached one sermon Sunday and taught a class in Sunday School.

R. E. Morrison preached one sermon to his church near Paris. Night service rained out.

Ned Smith took part in the B.Y.P.U. program at the Clear Creek church Sunday.

W. L. Howse preached at Woodland Sunday morning. The Sunday school pays the pastors way to the Convention at Memphis this week.

#### OBITUARIES

*Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.*

#### RESOLUTIONS OF RESPECT

In the early morning of April 21st, when the rising sun was sifting its light through the leaves of the trees like molten silver, while the dewdrops sparkled, reflecting the light of rainbow hues, our sister and friend, Mrs. R. Y. Moses, was called to make her abode in the land far more beautiful than this.

The call came when she was busying herself about the task she loved so well, making her home and such a home, a home where her children loved to be, where neighbors delighted to go and where friends were always welcome. No little child ever went there who did not receive the flower of her blessing.

She was a loyal and faithful member of Brownsville Baptist Church, active in all of its interests, many years a teacher in our Sunday school, over fifty years a member of the Woman's Missionary Society, its president for fifteen years and president emeritus until her death.

This society gave five hundred dollars to the building fund as a memorial to her, so that wheresoever the gospel shall be preached her name shall be spoken of.

Therefore be it resolved:

That we, her co-workers in the Master's cause, bow in humble submission to our Heavenly Father's will, knowing that our loss is her eternal gain. Resolved, further, that we shall endeavor to emulate her virtues, unfailing faith in God, her spirit of sacrifice and service, her devotion to her friends, church and loved ones.

Resolved, That a copy of these resolutions be sent to the family, be spread upon the minutes of the church and to the Baptist and Reflector.

Respectfully submitted,

Wm. Thomas, Chairman,  
T. E. Glass,  
S. F. Thomas,  
Mrs. A. M. Austin,  
Mrs. J. A. Dupree,  
Committee.

#### IN LOVING MEMORY OF LITTLE MARTHA LILLIAN CROMER

The precious darling, she has left us, Left us, yes, forevermore, But we hope to meet our loved one, On that bright and happy shore. A little time on earth she spent, 'Till God for her, his angels sent, And plucked the fairest bud, That flowery nature knows; And transplanted it unto heaven, A little bud of love, to bloom with God above. She has gone to bloom in the garden of heaven, The sweetest bud of hope; Sleep on, sweet babe, and take thy rest; God called thee home, He thought 'twas best.

She has gone, but not forgotten, A voice we loved is still, A place is vacant in our church Which never can be filled. The self-same hand from whence 'twas given, Has taken back our babe to heaven; And lonely the home, and sad the hours,

Since our dear one has gone. But, O, a brighter home than ours, In heaven, is now her own. Weep not, father and mother, for her, For she is waiting in Glory for thee, Her spirit is smiling from that bright shore,

And softly whispers, "weep no more." Lord, teach me to give back to thee, The treasure thou didst lend me; And to worship thy sweet will of God And all thy ways adore.

O, 'twill be sweet to meet, on that blest shore, All sorrow past, all pain forever o'er, For on that bright immortal shore, We will meet to part no more.

Mrs. W. L. Stout.

## Times Do Change!

Yesterday-- They Didn't Need a Monument.

Today-- Death Entered the Home

Tomorrow-- There is another potential monument customer

Forever-- Our monuments will mark the resting place

Right Now-- Is the time for you to ask for our excellent proposition to whole time or part time agents.

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W. J. McGLOTHLIN, President



SUNDAY SCHOOL ATTENDANCE  
FOR MAY 17

Memphis, Central .....	3,200
Nashville, First .....	2,339
(Allen Fort Bible Class 1,523)	
Memphis, First .....	2,224
Knoxville, First .....	1,068
Memphis, Temple .....	1,068
Chattanooga, First .....	1,027
Memphis, Union Ave. ....	680
Knoxville, Broadway .....	641
Jackson, West .....	587
Nashville, Grace .....	570
Jackson, First .....	567
Chattanooga, Highland Park ..	525
Maryville, First .....	510
Memphis, Prescott Memorial ..	502
Chattanooga, Clifton Hill Tab. .	478
Nashville, Edgefield .....	456
Memphis, La Bell Place .....	423
Nashville, Immanuel .....	416
Chattanooga, East .....	411
Nashville, Belmont Heights ..	406
Clarksville, First .....	404
Knoxville, Euclid Ave. ....	397
Chattanooga, Avondale .....	377
La Follette, First .....	360
Paris, First .....	342
Nashville, North Edgefield ....	319
Nashville, Park Ave. ....	318
Humboldt, First .....	308
Memphis, Seventh Ave. ....	301

## PASTORS' CONFERENCES

We regret to be compelled to omit the report of the Pastors' conferences for this week. We have done this because we felt that the readers would like to have as much of the Convention report in one issue of the paper, as possible.

(Continued from page 7)

point that the place for a statement of evolution resolved itself to whether or not it should be included in a confession of faith or in a general statement issued subsequent to the confession and independent of it. He also denied the statement that the confession as submitted by the committee nowhere mentioned evolution, saying that it bore testimony to the supernatural throughout, as opposed to the naturalistic. The report subscribes to the divine nature of Christ, he said, to His virgin birth, the miracles He wrought, to His vicarious death and to His resurrection and ascension.

"Science and religion do not belong together, and consequently a view on a matter in which science is concerned should not be included in a confession of faith," Dr. Mullins said.

"Putting scientific statements into a confession of faith plays into the hands of the modernists," Dr. Mullins said, "because we thereby admit science into a discussion of religious matters, and they do not belong together. Science claims to have the right to take the Bible and Christianity and make them over in the image of science. It wants to submit them to biological tests. Science has no way to get into the human soul and see the operations of religion, the wonderful changes that are effected there by regeneration.

"Untold volumes of definition would be included in the report which we have submitted if we treated of every phase of modern religious thought which the members of the convention might bring up."

Dr. A. J. Barton, of Kansas City, made the motion known in parliamentary tactics as "moving the previous question," which concluded indefinite discussion, and took up the original question, which was whether or not the convention would accept the amendment to the committee report offered by Dr. Stealey. His mo-

tion created an uproar, but was finally put before the convention by Dr. McDaniel, president, after a motion that the whole question of a confession of faith be tabled, offered by the Rev. Walter Binns, of Moultrie, Ga., had been overruled. The convention called for the previous question by a vote of 2,259 to 218. Loss of Dr. Stealey's report was a foregone conclusion after the first two or three groups had risen to be counted on the motion for its adoption. The final count of votes on the Stealey resolution was 950 for and 2,013 against. The mooted question, agitated for a year among the Baptists through the press and otherwise, had been settled, with a decided victory for orthodoxy and the absolute repudiation of the naturalistic tendency and religious teachings of both Baptist educational institutions and churches. Modern evolution was thoroughly discredited in the report adopted.

Prayer at adjournment was offered by the president, Dr. G. W. McDaniel, of Virginia.

## Thursday Night.

As early as 6:45 o'clock the great auditorium was two-thirds full. Being in a mood for song, Prof. I. E. Reynolds, of Fort Worth, Tex., seized the opportunity and led in a varied and inspiring service of song, beginning with "Higher Ground." Dr. F. M. McConnell, of Greenville, Tex., led in prayer.

Prof. E. O. Sellers, of the Baptist Bible Institute, New Orleans, La., captivated the convention in the rendition of a vocal solo entitled "Wonderful, Wonderful Jesus," one of his own composition.

Rev. Lewis M. Hale, of Missouri, led the devotional exercises, consisting of Scripture reading and prayer. Singing Evangelist J. L. Blankenship and wife, of Dallas, Tex., rendered a beautiful selection.

Mr. and Mrs. J. L. Blankenship, of Dallas, Tex., evangelistic singers, were heard in a beautiful duet, entitled "Nor Silver Nor Gold."

On motion of Dr. Z. T. Cody, of South Carolina, the changes in the constitution and by-laws recommended by the executive committee at a previous session were adopted.

## Various Resolutions.

Rev. J. A. McKaughan, of North Carolina, offered a resolution providing for the removal of the education board from Birmingham to Asheville; Dr. G. G. Johnson, District of Columbia, offered a resolution favoring entry by the United States into the Permanent Court of International Justice as follows: "Resolved, That the Southern Baptist Convention approve the adherence by the United States to the Permanent Court of International Justice on the basis of the Harding-Hughes proposal so recommended by President Coolidge and endorsed by the platforms of the Republican and Democratic parties and respectfully urges the United States Senate to give to this proposal its advice and consent"; and I. E. Reynolds offered a resolution providing for the appointment of a committee of five persons to study and report upon methods for promoting better music in Southern Baptist churches. All these resolutions went automatically to the resolutions committee.

Dr. J. J. Hurt, of Jackson, Tenn., for the committee on committees re-

ported the following additional committees:

To Nominate Trustees for the Southern Baptist Theological Seminary—Dr. C. B. Arendall, Alabama, chairman; Rev. Martin Ball, Tennessee, member.

To Nominate Boards and Standing Committee—Dr. W. O. Carver, Kentucky, chairman; Rev. L. M. Roper, Tennessee, member.

Arrangements for Next Convention—Dr. N. W. Cox, Georgia, chairman; Col. O. C. Barton, Tennessee, member.

## Home Missions.

The hour for the special order, Home Missions, having arrived, Dr. B. D. Gray, of Atlanta, Ga., corresponding secretary of the Home Mission Board, was called to the platform to present a digest of the board's report.

Although it has been compelled to operate under a smaller budget and a reduced force during the past year, the Home Mission Board reported to that body that its workers during the past year had received a total of 50,354 additions to the membership of the churches, of which 30,027 came by baptism.

The report, made by Dr. Gray, showed that a total of 1,077 workers are employed by the board, 918 of them being engaged in co-operative work with the state boards, 64 among the foreign-speaking people, 15 among the Indians, 28 among the negroes, 40 in Cuba, 4 in Panama, and 8 in war camp work in Southern war camps.

Included in the summary of work accomplished by these workers during the year the report showed a total of 29,219 weeks of labor, 2,381 churches and mission stations supplied, 114,087 sermons and addresses delivered, 15,958 prayer meetings held, 187,704 religious visits made, 928 young people enlisted as volunteers for definite forms of Christian service, 12,995 Bibles and Testaments distributed free among the needy, 355 houses of worship built or repaired, and 608 Sunday schools organized.

A prominent feature of the board's work for the year, in addition to its regular evangelistic labor, was the conduct of 30 mountain missions schools in which 235 teachers were employed and 5,001 pupils enrolled. In these mountain schools 219 young men are studying for the ministry.

Heavy obligations at the banks have made necessary the curtailment of the number of workers employed by the board, but with special exertion on the part of those workers retained an average result in work accomplished has been attained, Secretary Gray reported.

The report of the committee on the report of the board was presented by Dr. T. Clagett Skinner, of South Carolina, who outlined its history and growth in last eighteen years, and was spoken to by Dr. J. R. Jester, of South Carolina, who stressed the need for work among the foreign immigrants, and Dr. J. W. Beagle, of Georgia.

Prayer at adjournment was offered by Dr. L. O. Dawson, of Alabama.

## Friday Morning.

Baptists were astir early in Memphis on the morning of the third day of the convention, in session in the city auditorium, hundreds standing at the doors awaiting their opening

long before many Memphis citizens had finished their last morning nap.

In the opening exercises of the morning session, Prof. I. E. Reynolds, of the chair of music in the Southwestern Baptist Theological Seminary, For Worth, Tex., led the delegates in singing, in winsome volume, "I Am Bound for the Promised Land." Using an ordinary violin bow, Mrs. J. W. Hickerson played upon an ordinary handsaw in an attractive manner the old hymn, "Nearer, My God, to Thee." K. D. Turner sang "The Wayfaring Pilgrim." Dr. W. S. Wiley, of Muskogee, read Psalm 37:3-7 and offered fervent prayer. The delegates sang "Amazing Grace."

The work of the interboard commission on religious activity among students in all classes of colleges had an inning, when Frank H. Leavell, of Memphis, general secretary of this commission, told of its activities. The commission has done a remarkable work for the past three years in stimulating the religious life of students. It has headquarters in Memphis, where its secretary, Mr. Leavell, son-in-law of Dr. A. U. Boone, resides. The report expressed outlook for much greater usefulness awaiting the commission, its work appearing to be merely in its incipency. In the general discussion Rev. R. L. Brown, of Eddy, Tex., and Dr. M. E. Dodd, of Shreveport, La., discussed with enthusiasm the great work of the commission.

## Statement of Faith Again.

An echo from the contest over the Statement of Faith and Message, which had the boards Thursday afternoon, was heard early in the Friday morning session, when Rev. J. W. Lee, of Batesville, Miss., sought to get passed a resolution protesting against the interpretation by the public press of the action of the convention of Thursday afternoon as in any sense an indorsement of evolution or even a straddle on that subject. Dr. Lee's proposed resolution sought to elicit from the delegates a positive reaffirming of uncompromising opposition to evolution, but President G. W. McDaniel ruled the resolution out of order unless a motion should first be passed reconsidering the action of Thursday. This motion was not made, so the incident was closed. Manifestly the delegates were restless over the way the action of the convention on evolution had been interpreted by the daily press. At the afternoon session, under "miscellaneous business," Rev. M. A. Phillips, of Crowley, La., presented a resolution touching the same matter, which read as follows:

"Whereas, the action of the convention yesterday upon the statement of the Baptist Faith and Message is being interpreted by some as an indorsement of evolution; therefore be it resolved, first, that such an interpretation is a misrepresentation; second, that no paragraph, sentence or word in our statement of Faith and Message can truly be cited as an indorsement of evolution; third, that the Sunday school board be instructed to print the statement of Faith and Message and the above resolutions and mail copies of same to every Baptist pastor in the South."

Under suspension of the rules, the vote was taken on the adoption of the resolutions, which was practically unanimous and very vehement.



## Sunday School Board.

Southern Baptist Sunday school work has just had its most successful year in the organization of 969 new schools, enrollment of 155,236 new pupils, and the attainment of a total of 2,536,953 pupils, according to the annual report of the Sunday School Board to the convention, presented to that body in session by Dr. I. J. Van Ness, of Nashville, secretary. During the year 50 additional schools have reached an enrollment of 900 or more, making a total of 219 for the South. Of this number seven have an enrollment of 3,000 or more and two more than 4,000. Cliff Temple Church, Dallas, has a school of 4,500 pupils, while the First Baptist Church, Dallas, has one of more than 6,000 pupils.

The B.Y.P.U. work, also fostered by the Sunday School Board, likewise had a large growth during the year, the report shows, there having been a gain of 1,646 unions with 51,044 new members, bringing the present record to 17,665 B.Y.P.U.'s with a membership of 546,193.

Receipts of the Board for the past year amounted to \$1,474,931.28, representing a gain over last year of \$53,028.22. The receipts came from the circulation of the periodicals of the Board, of which the total circulation for the year amounted to 29,504,775 copies.

Indicating the educational work done by the Board in the training of Sunday school teachers, it was pointed out that a total of 78,963 teacher training awards had been made during the year, representing the completion of one or more books on some phase of teacher training.

Dr. R. M. Inlow, of Missouri, discussed more in detail the work of the Board in a carefully prepared paper by the committee appointed for that purpose. In an impassioned address by Dr. Homer L. Grice, of Nashville, secretary of the Vacation Bible School department of the Board, urged the utility of his department of endeavor. Drs. P. E. Burroughs, of the architectural department of the Board, and L. R. Scarborough, of Fort Worth, Tex., strongly commended the Board's work, as did also Congressman W. D. Upshaw, of Atlanta, Ga.

Dr. A. U. Boone, of Memphis, announced that the local committee on entertainment had provided homes so far in the accommodation of 10,500.

The announcement provoked applause.

## Rural Church Problems.

"Why Our Strongest Men Should Invest Their Lives in Country Churches," was the theme of an address by Rev. G. C. Hedgepath, of Marion, S. C., a country pastor. The discussion was projected by Dr. E. P. Alldredge, of Nashville, as chairman of the committee on rural church problems. Other addresses were by Rev. I. N. Burnett, of Locksburg, Ark., on "The Organized Sunday School in Country Churches," and Dr. T. W. Gayer, of Pineville, La., on "The Training and Development of a Great Country Church." Other brief speeches were by Revs. Eugene Crain, of South Carolina; A. C. Hutson, of Jackson, Ky., and C. O. English, of Morven, Ga., sang "Nothing But the Blood of Jesus." Rev. H. L. Stephens, of Canada, offered prayer in adjournment.

## Friday Afternoon.

"The Royal Telephone" was the title of a solo sung by a negro, John H. Smiley of Louisville, Ky., with such acceptability that he was loudly encored and responded with the number "What Are They Doing in Heaven?" This also provoked strong applause. Other musical numbers at the opening of the afternoon session were a trombone solo by a member of the Convention; selections by a quartet from Mississippi College, Clinton, Miss.; a vocal solo by John Anderson of Mayfield, Ky., and a "hand saw duet" by Evangelist J. W. Hickerson and wife. The devotions of the afternoon session were conducted by Rev. S. F. Baucom of San Angelo, Texas, who read Isaiah 53, and offered a spiritual prayer.

Song—"Draw Me Nearer."

The passage of a resolution by Louie D. Newton of Atlanta, Ga., authorized sending telegrams of sympathy to Drs. O. S. C. Wallace and A. C. Dixon of Baltimore, Md., prominent members of the Convention, who were detained at their homes by sickness.

## Discourages Outside Meetings

Dr. J. J. Hurt, Jackson, Tenn., offered resolutions which were adopted under a suspension of the rules, providing,

1. That all boards, commissions, committees and employees which function under the direction of this Convention be, and they are hereby instructed to arrange for no meetings to attract the public immediately before the date or hour of the Convention's annual assembling. This shall not be interpreted as referring to the Woman's Missionary Union.

2. That all public meetings, banquets and general conferences which are held outside the hall of assembly during the sessions of the Convention and sponsored by any agency of the Convention, shall adjourn at least fifteen minutes before the scheduled time of the Convention's assembly.

3. That while this Convention recognizes the fact that it has no jurisdiction over the acts of individual messengers or groups of messengers, yet, in behalf of the best interests of the Convention itself, we earnestly request that all such bind themselves by the same rules of conduct.

## Laymen's Movement

Marked progress in the matter of enlisting the Baptist men of the South during the past year in the study of missions and the practice of Christian Stewardship was reported to the Southern Baptist Convention here this afternoon by the Laymen's Missionary Movement, through its general secretary, Dr. J. T. Henderson, Knoxville. In the prosecution of the program to this end, Dr. Henderson traveled 38,662 miles in 16 states, attended 95 conferences and made 282 addresses.

In the general discussion on the work which followed, a number of laymen were presented and made brief addresses.

J. H. Anderson of Knoxville, Tenn., was presented with the statement that he gives to the Lord's cause \$750 every Sunday. He spoke briefly, as did also Ben Johnson of Shreveport, La., Rev. John L. Dance of Knoxville, D. A. G. Ouzt of Greenwood, S. C., and Andrew L. Todd of Murfreesboro, Tenn. All referred glow-

ingly to the practical helpfulness of the movement in the local churches.

## Executive Board's Report

The Convention went on record as opposing the recommendation contained in the report of the executive committee calling for closer relations and cooperation with the Young Men's Christian Association. By a vote of 555 to 146 the Convention defeated an amendment to refer the report back to the executive committee to be brought up for consideration next year, and then by a chorus of ayes so decisive that there was no need to call for a standing vote, adopted the motion of Dr. L. R. Scarborough to strike the entire recommendation referring to the Y.M.C.A. from the report before the latter was adopted by the convention.

The members of the convention left no doubt of their stand in the matter. Leaders of the opposition to the alliance let it be known that they approve the work of the Y.M.C.A., but declared that they were unalterably opposed to entering into any close alliance with that organization.

The recommendation was included in the report of the executive committee read at the opening session of the convention last Wednesday, but on which action was deferred at the time until the report could be printed and the messengers could have the opportunity to study it thoroughly.

When the question was before the Convention for action Dr. L. R. Scarborough of Fort Worth, president of Southwestern Theological Seminary, led the opposing forces and offered the motion that the entire reference to the Y.M.C.A. be stricken from the report. Dr. Scarborough has made a number of speeches during the Convention of varying length, but his speech yesterday in favor of his own motion was the briefest he has yet made. In substance he stated that to accept the recommendation of the executive committee would be to involve the Convention in "an entangling alliance," and he was opposed to it.

There were half a dozen of the big leaders on the stage who were champing at the bit, and rearing to go by the time Dr. Scarborough sat down. Most of them were on the negative side, but the president of the Convention, Dr. George W. McDaniel, with the quality he has shown throughout the sessions of giving fair play and letting both sides of an argument be heard, recognized Dr. Henry Alford Porter of St. Louis, who championed the "Y," declared the alliance would be a good thing and would provide to the Convention "vast opportunity for reinforcements," meanwhile giving to the "Y" all the power and prestige that would come from the backing of over 3,000,000 Southern Baptists.

W. D. Upshaw of Atlanta followed Dr. Porter and also favored retaining the recommendation of the executive committee in the report. But sentiment was strong on the other side. Editors of state and church papers, secretaries of big boards and the rank and file of the men in the Convention decided by overwhelming vote to let well enough alone and stay on terms of friendly cooperation with the Y.M.C.A. without entering into any closer relations.

This was the second recommendation of the executive committee to

be stricken from the report before it was adopted by the Convention. The other, which also brought forth much oratory on both sides, was the suggestion that all funds from the several states for the four south-wide institutions be sent directly to the institutions. Advocates and friends of the Education Board of the Convention thought this was a reflection on the Board, and that it would deprive body of part of its work if the state secretaries should send their funds given for educational purposes direct to the three theological seminaries and the Bible Institute, rather than sending them to the education board, by which body they are now distributed. Dr. O. E. Bryan of Nashville, made a telling speech on this point.

The motion that the provision be stricken from the report carried. In the midst of this discussion a curious entanglement of parliamentary procedure arose which threatened to cut off debate on the Y.M.C.A. question. The previous question was moved by a member of the convention and when put to the vote was carried. President McDaniel ruled that this action brought before the convention the report of the executive committee in its entirety and that it must either be accepted intact or refused as a whole. That didn't suit the body at all, so the question was asked as to how to proceed in order to get away from such a situation and get a chance to talk about the "Y" recommendation. The only way out, Dr. McDaniel said, was to go back and reconsider the vote on the previous question. So after using up about 30 minutes of a rapidly waning afternoon the messengers got back to their starting point and the fight was on.

The only point about which there was any discussion in adopting the report was as to the day on which the annual session of the Convention shall open. The executive committee recommended Wednesday after the second Sunday in May. Dr. J. J. Hurt wanted this changed to Thursday, and the committee on order of business, wanted it changed to Tuesday. After an amendment or so and a little desultory argument, the day remained at Wednesday.

Rev. W. A. McComb of Mississippi offered the prayer at adjournment.

(Continued next week)

Irate Master (to negro servant)—"Rastus, I thought I told you to get a domestic turkey. This one has shot in it."

Rastus: "I done got a domestic turkey, sah."

Master: "Well, how did the shot get in it?"

Rastus: "I 'specks they was meant for me, sah."

## FRECKLES

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles. We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.



## HARBINGERS OF REVIVAL IN CHINA

By George T. B. Davis

In the midst of the darkness and chaos in China there are rays of light that are harbingers of revival. The very turmoil of war and looting and brigandage is making the people seek for something that will give rest of soul and peace of mind in the midst of distress and uncertainty.

Professor James Peng, of Nanking Theological Seminary, was recently interpreting for me as I spoke to some hundreds of soldiers in the Y. M. C. A. at Nanking. As he saw how the Spirit of God seemed to be moving upon the hearts of the men, he said:

"The attitude of the Chinese people toward Christianity is very different today from what it was five or six years ago. Then the people wandered in and out of meetings utterly careless and indifferent. Today, however, all this is changed. They attend meetings in large numbers, and listen most attentively. Now is the time to work strenuously for the salvation of China!"

When I asked the reason for the change in the attitude of the people toward the Gospel message, Professor Peng said: "It is chiefly due to the political chaos. In the midst of the political turmoil and unrest the people want something stable, something that will give peace, and they are turning to the Gospel to seek for it."

Later, I was talking with Rev. William Taylor, a well known missionary of the China Inland Mission, who has charge of their work throughout one of the provinces of China. He, too, said that he had noticed a new interest in the Gospel, especially during the last three years. And he gave the same reason; the political turmoil, as the cause of it.

In speaking of the rising tide in China, Mr. P. L. Gillett, Secretary of the Y. M. C. A. in Nanking, said: "When I came to China ten years ago, after working for a good many years in Korea, the difference in the spiritual pulse of the people was most noticeable. It was almost heartbreaking to see the listlessness of most professing Christians here, after being in the midst of the first century fervor of the Koraens. But gradually the tide has been rising. Now not a few are getting the Korean passion for souls. Our work among the soldiers during the recent war was most encouraging. I am convinced that a great spiritual awakening is coming to China."

From Shantung Province comes tidings of a real work of Grace. The awakening is in a village in a district under the direction of Rev. Charles H. Yerkes, of Yi-hsien. He kindly gave me some facts about the movement. It is carried on almost exclusively by the Chinese, with only occasional visits from foreigners. It sprang up in answer to prayer, and prayer is the chief feature of the revival.

The human leader is a fairly well-to-do farmer in the district. He preaches but little, but devotes himself to prayer. He rises early and goes to the village church. At 5 o'clock he rings the Church bell as a rising signal for those who wish to attend the general prayer meeting half an hour later. While waiting for the larger meeting, he and a few others intercede for God's blessing and help. At 5:30 o'clock about forty people assemble, and pray earnestly for an hour or so for the unsaved, for a gracious outpouring of God's Spirit, and for whatever topics are presented.

The next meeting of the day, during Mr. Yerkes' recent visit to the village, was a special prayer meeting at 12 o'clock to ask God to prevent a threatened war in their district, and to protect them from being looted. Some ten thousand soldiers were within a few miles of them, and a battle was imminent. But prayer was answered. The war was averted and the village was unharmed.

Still another prayer meeting is held at 5 o'clock in the afternoon. This is attended by about eighty people. The prayers are definite petitions for special objects brought be-

fore the gathering and offered by young and old with freedom and fervor.

The final service of the day is from 6 to 7 o'clock. Those attending the prayer meeting remain for a unique and interesting closing hour. It is a Scripture repetition meeting. There is no leader, but one after another goes quietly to the front, repeats a verse or a paragraph, or perhaps half a chapter of Scripture, that they have learned that day, and then sits down. Everybody present takes part. First the men and boys go forward, one by one, followed by the women and girls. A few people, who are too ignorant to learn a verse of Scripture, say a few words instead.

The people say that Farmer Cheng, the moving spirit of the revival, spends about eight hours a day in prayer. This includes the various meetings in the Church that he attends, and family prayers in his own home and prayers at the two government schools, as both the teachers of these schools have been converted.

But, Mr. Cheng is only one of those who are filled with the Spirit, and on fire for God. A girl in the church, not more than 17 years of age, and quite illiterate, speaks and prays most fluently. She was engaged to a young man who was not a Christian, nor any of his family. For two years, she prayed for their salvation. Now the entire family have become enquirers and the girl is married. The mother-in-law has become a leader, and has had a number of visions. In one of them she heard the most wonderful singing.

While prayer is the mainspring of the awakening, the activities of the people are not confined to intercession. They go out in small bands to the neighboring villages witnessing and preaching. Recently, as a result of their prayers and evangelistic efforts, and of special meetings held by a missionary who came to see the work of Grace, over one hundred new inquirers were enrolled from eleven nearby villages.

The very name of the place in which God is working so graciously is curiously prophetic. It is "More Righteous Gully." In days gone by, the village was anything but righteous. It was the home of a man who some years since robbed a consignment of silver nuggets that was being transported by a government official. Later he was caught and killed and two of his family were crucified on the walls of the town. The name of the village is probably at least 700 years old, and at last it has become in truth the "More Righteous Gully."

Another significant sign of spiritual awakening in China is the formation of hundreds of Prayer Circles to intercede for the unsaved, and for an outpouring of God's Spirit. In Peking, in one mission, 120 of these Praying bands were started about six months ago. It was recently reported that practically all are still going on, and that much blessing and spiritual quickening has been brought to pass through them.

In Nanking there are over 1,000 members of these Prayer Bands. The bands are very small, having a membership usually of four or five or six including the leader. They meet in homes and schools and churches. A missionary recently told me that his church in Nanking has never been in such a flourishing condition as since the formation of the Prayer Circles, and that the Chinese pastor had never preached with such power.

The great majority of the Prayer Circles in Nanking are in connection with schools, and meet daily for a brief period of intercession and Scripture reading or recitation. It was my privilege recently to attend a rally of over 500 leaders and members of these Praying Bands. Reports were given of how prayer had been answered for the salvation of souls, for the healing of the sick, and for protection in war. A young man in the Middle School of Nanking University said their prayers were answered in two ways: First, they prayed for the safety of Nanking several weeks ago when times were very dangerous; second, they prayed for twenty students, and

these twenty students had all become Christians.

Another, a young man from one of the Middle Schools, said they had organized prayer groups among the government school students as well as among their own students, and have organized Volunteed Bands. They had been praying for their country and for the safety of Nanking, and their prayers had been answered.

Still another token of the rising tide of spiritual interest in China is seen in the eagerness of the people for the Word of God. All three of the Bible Societies working in China report record circulations of Scriptures for the past year. It is peculiarly providential that just at this time of rising spiritual interest a movement has been inaugurated to distribute a million copies of the New Testament in China. The chief aim of the campaign is to reach the unsaved with the Word of God, especially students, soldiers, policemen, prisoners, farmers, merchants and other largely unreached classes.

The plan is not an indiscriminate distribution, but a wise presentation of the Word, preceded by a great volume of prayer, and accompanied by careful personal dealing with the unsaved, and with an appeal to accept Christ as a personal Savior. Furthermore, the Books are only to be given to those agreeing to read and carry them.

During the past twelve months tens of thousands of neat cloth-bound copies of the New Testament have been distributed in China on these two conditions of reading and carrying, with most gratifying results. Indeed in some cases the results have been little short of amazing. In two Model Prisons in Peking about 800 Testaments were presented to the prisoners. Within six months more than 100 of the men that received the Books were released before their term of imprisonment expired. Large numbers of the men became Christians.

Nearly a year later one of those who had received a Testament gave this testimony: "Before I came to the prison I was a bad man. Since receiving the Testament I have read it and carried it every day. I have also accepted Christ as my Savior, and now my heart is full of peace and joy." Then, almost in tears he continued: "My family are not good people. When my father and mother come to visit me I exhort them to receive the doctrine, and now they have begun to believe."

The prisoner spoke with such earnestness and simplicity that at the close of the service we looked up his record, and found he had been committed to prison on the charge of murder. The prisoner kindly gave me the Testament he had read and carried so faithfully. In the Book there was a meditation he had penned expressing the new-found joy of his soul through the presence of Christ.

He wrote: "Although I am poor I am glad to learn the doctrine of Christ, and my heart rejoices. My heart is sorely troubled when I think of how the Lord suffered on the Cross for me."

"The Lord gives me peace! The Lord gives me peace! The peace which the Lord gives is altogether different from the happiness which the world gives, and which men cannot take away. Peace is in heaven!"

It is probable that never before in the history of mission work in China has there been such an opportunity as is presented today for praying and working for the salvation of this great and needy land. And never before has there been such a providential moment for a nationwide distribution of the Word of God. More of the people can read today than ever before. They appreciate the printed page perhaps more than any other nation. Millions of boys and girls are now in the government schools and their joy at receiving a copy of the New Testament is almost unbounded.

God grant that everyone who reads these lines may pray earnestly and daily for a great spiritual awakening in China; for an outpouring of God's Spirit upon the missionaries and pas-

tors and Christians; and for the spreading of a million New Testaments throughout the length and breadth of the land. Neat cards, containing a suggested prayer for revival in China, are being issued, and may be secured from the Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

You can render splendid service to the cause by writing for a supply of these cards, which are sent free of cost, and giving them to your friends, and to praying people in your church or Sunday School. Every revival in the history of the church has come in answer to prayer, and let us pray with ever increasing faith and fervor that a great spiritual awakening may speedily come to China.



"Where is the car?" demanded Mrs. Diggs.

"Did I take the car out?" ejaculated Professor Diggs.

"You certainly did. You drove it to town."

"How odd! I remember now that after I got out I turned around to thank the gentleman who gave me the lift and wondered where he had gone."—Exchange.

"Are you sure you have shown me all the principal parts of this car?" asked the fair prospective purchaser.

"Yes, madam, all the main ones," replied the dealer.

"Well, then, where is the depreciation? Tom told me that was one of the biggest things about a car."—Exchange.

John: "What part of an auto causes the most accidents?"

Jack: "The nut that holds the steering wheel."—Exchange.

Jimmy's mother was giving him a sound scolding about his unwashed neck.

"You know you haven't washed your neck," said his mother.

"Gee whiz," exclaimed Jimmy, a note of desperation in his voice, "ain't I goin' to wear a collar?"—V. W.

She was in Alaska looking over a fox farm. After admiring a beautiful silver specimen, she asked her guide, "Just how many times can the fox be skinned for his fur?"

"Three times, madam," said the guide gravely. "Any more than that would spoil his temper."—The Continent.

At a small country school the scholars were having a lesson on animals. The teacher had asked a number of questions which were easily answered. At length, she said:

"Why does a dog hang out his tongue when running?"

A lad who had not answered before held up his hand.

"Yes, Tommy, what is it?" she inquired.

"To balance its tail," was the reply. —Dublin Evening Telegraph.

## WHY HE DIDN'T SUIT

An Oregon man was trying to sell a horse. The animal was wind-broken but sleek. The owner trotted him around for inspection and bringing him back to the prospect he stroked the horse's back and remarked, "Hasn't he a lovely coat?"

The prospect removed his pipe from his mouth and said, as he looked at the heaving flanks of the animal, "Yeah, his coat's all right, but I don't like his pants."—Everybody's.

Teacher—"What's the difference between an explosion and a collision?"

Student: "Well, in a collision you're here, and in an explosion where are you?"—Exchange.