

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
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## The World Outlook with Regards to Christianity

By DR. JOHN W. INZER, Pastor First Baptist Church, Chattanooga, Tenn.

Napoleon said: "Conquest has made me what I am, and conquest must maintain me." The missionary spirit in our denomination these last one hundred years has expanded our souls, enlarged our visions, made us bigger and better Christians. The same has been true of other missionary denominations—Methodists, Presbyterians, and others. Truly conquest has made us what we are.

As an illustration, let us think of this. Two families, young couples, start life with one hundred acres of land each and no children. The first family has one son. They get along well, make all they need and spend it on themselves. They have a nice home, all conveniences and a certain amount of prestige in the community. Later they grow old and die. The one son inherits all they own, and he lives on much in the same way. The second family has seven children. They have to work very hard every day. They divide and help each other. All of them work; they have to expand; they take in more land and spread out. Soon the children are grown and marry and build their own homes. That family spreads over the state and is soon cultivating more than ten thousand acres of land and with thirty grandchildren and great-grandchildren they will live forever and are a power to be reckoned with and relied upon.

That second family represents Missionary Baptists. We have had a fine family spirit; we have had pioneers among us; our work has spread, and we have grown large families. We cover many acres; we have much improved property. We are now a people to be counted upon everywhere. We are in the country, in the town, and in the cities. Our outposts reach around the world. Our program is world wide and will go on until Jesus comes again.

What has been the greatest single factor in our marvelous growth these one hundred years? There have been many factors, but the outstanding one has been our intense missionary zeal during these years. We have been fired with a passion and have felt it a duty and a call from God to take the world for Christ. Conquest has made us what we are! We have worked on the basis of the New Testament—that to evangelize all men everywhere was our one supreme mission in this life. Our name Missionary has meant a people with a mission, and that mission is to take the message of Christ to the world. We have followed the words of Jesus which said: "Begin at Jerusalem, then go to Judea, to Samaria and on to the uttermost parts of the earth." We have one hundred glorious years of it. The first great feature is, what has it done for us?

Again I say that we are largely what we are and where we are because of our missionary zeal and its results at home and abroad. This proves that no church or denomination or religion can long live, grow and have power unless it has a missionary zeal and an evangelistic spirit. Thanks be unto God for the yester-years and what this spirit has done for us! We have had our ups and downs, our hardships and trials. Half the family has been poor and has had to be helped by the other half as we tried to keep up the work abroad. We have had all the experiences common to a growing family, a family-determined to make good and to meet the ideals of its Founder. We have a record in which we can take pride. We acknowl-

edge that other denominations have done great work and we rejoice in their contributions.

The results have been far greater than we can readily judge. We have grown from a few hundred thousand until we now number eight million—the largest denomination in America with the exception of the Catholics. Abroad we have had thousands and thousands of conversions; churches, hospitals and schools have been established, and our work encircles the globe.

In co-operation with other denominations the missionary movement has brought nations into closer touch, thus making for friendship, co-operation and confidences, and leading to a better feeling and understanding. It has forced darkness,

ignorance, superstition and distrust further and further into the background. It has made great contributions and is continuing to do so, toward preparing the way for world peace and accord, with all that this will mean for humanity, Christianity and world brotherhood. A theme worthy of the greatest book that could be written today by a master mind is, "The Contributions of the Missionary Spirit in the Churches of Christ in the Last One Hundred Years, to the Saving of the World and the Solution of World Problems."

### Missionary Spirit and Outlook for Today

The spirit is not dead; the work is not permanently impaired. We are simply at a transition period. We will soon make the necessary adjustments and go forward again. We cannot do otherwise. Forward! Forward! Forward to the end of the age! is our Lord's command.

(Turn to page 8.)

## Denominational Literature

By WILLIAM JAMES ROBINSON, A.M., D.D.

A people's literature is a revelation of their character, a record of their conduct and a forecast of their future activities. What the dominant element of any people reads determines the major activities of that people and lays the foundation for future achievements or failures. The things people see, read and hear determine more than all other factors combined what they are and will become. Reading is the greatest of these factors because the printed page is an expression of what the leaders of a people have seen, heard and thought. ~~It is the character of the character of~~ its author in the souls of those that read it.

The press is the greatest agency both for good and evil that we have. Spurgeon usually preached to a few thousand auditors, but by the use of the

press he reached hundreds of thousands, and although his voice has been silenced for some decades, his published sermons are still read by multitudes. The same is true of men who have propagated evil. The press is the most helpful agency the salacious picture show or any other damnable institution can use.

The friends of righteousness should give most serious consideration to the wise use of the press. The spoken address may have an audience of millions if it is broadcast, but it will be forgotten by few and often makes little or no impression on many. The printed page can be read and re-read and repeated by the reader to others and impressed by discussion. Forceful statements spoken and broadcast have but one brief moment in which to do their work, while the same statement, if printed, may become immortal.

Our denominational leaders should make the greatest possible use of the press. Give first attention to the message by finding out what needs to be said and how to say it appealingly, forcibly and convincingly. My experience of fifteen years as a book reviewer has convinced me that the propagandists of evil pursue the course I have suggested. Many modernists and other heretics are masters of plausibility and casuistry. I appeal for absolute integrity, unquestionable honesty and truth in all that is written, for a statement that is lacking in any or all of these elements should not be published. There is too much truth of unquestionable value to even consider publishing one sentence of doubtful merit. Our editors and writers should use their utmost ability to give their readers the best thoughts and in the most attractive style. What should our people read? Our wisest men will answer this question with permissible reservations.

The truly devout soul will give God's word first place in his reading. "We believe that the Holy Bible was written by men divinely inspired, and that it is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge the world; that it shall ever remain the true center of Christian union, and the supreme standard by which all human conduct,

(Turn to page 7.)

### PREACHING THAT COUNTS

The lesson here as to our own preaching is obvious, though very important. Truth, in this world oppressed with error, cannot hope, has no right, to keep the peace. Christ came not to cast peace on the earth, but a sword. We must not shrink from antagonisms and conflict in proclaiming the gospel, publicly or privately; though in fearlessly maintaining this conflict we must not sacrifice courtesy or true Christian charity. . . . Religious controversy is unpopular in our day, being regarded as showing a lack of charity, of broad culture, and, in the estimation of some, a lack of social refinement and courtesy. It is possible that a few preachers, even some of our Baptist brethren, are too fond of controversy, and do perhaps exhibit some of the deficiencies mentioned; but it must not be forgotten that religious controversy is inevitable where living faith in definite truth is dwelling side by side with ruinous error and practical evils, and preachers may remember that controversial preaching, properly managed, is full of interest and full of power.—John A. Broadus.



# Editorial

"Happy is he who carries God within him."—Inscription on tomb of Louis Pasteur, inscribed there at his own request.

A Christmas plum pudding weighing 2,000 pounds was baked for His Highness, King George of England. He was too sick to eat it; and if he had not been sick, the pudding would probably have made him so.

It was not until 1835 that the Index Expurgatorius of the Catholic Church removed the ban against books that teach that the world is not flat but a spheroid rotating on an axis and revolving about the sun.

The "Index Expurgatorius" is a catalog of books from which certain sections must be deleted before Roman Catholics are allowed to read them. The "Index Librorum Prohibitorum" is a catalog of books and periodicals which Catholics are not allowed to read at all. Would we call it "religious liberty" if we had to consult such authorities to learn what we may or may not read?

According to the Christian Index, twenty people lost their lives during the last football season, their deaths being due to injuries received while playing. And that is just a drop in the bucket when compared to the vast number who lost their moral stamina through gambling on the outcome of the games!

We congratulate Editor H. Boyce Taylor of Murray, Ky., upon the record that has been made by News and Truths which is celebrating its twenty-fifth anniversary. The paper has been a private venture all these years and has made its own way. Two things it always does: It contends for the old-time faith and it advocates a missionary program. We may not always agree with its vigorous editor, but we have to admire him for his loyalty to the fundamentals of our Christian faith. Few men know the Book as well as does he and fewer still have the courage to stand for their convictions at all times. We wish many more years of successful work to our contemporary and friend.

## CAN YOU MATCH IT?

A good layman from near Bowling Green, Ky., gave us this one. During the recent revival at First Church, Bowling Green, a family named Cross presented themselves for membership. There were seven members in the family, and when they had marched forward, the song leader, finding need for a second hymn, opened upon "There's a cross for every one, and there's a cross for me."

## EARLY "TOLERATION" IN ST. LOUIS

The following is taken from the semi-centennial edition of the St. Louis Post-Dispatch and tells its own story of "religious liberty" in St. Louis when the town was under the control of the Catholics.

"The first Protestant preacher in St. Louis was the Rev. John Clark, Baptist, who began preaching in a private home in 1798. The preaching of other faiths than the Catholic was plainly forbidden by the Spanish colonial law, but the provincial Governor, Zenon Trudeau, was a tolerant chap. He blandly assumed that Clark and his followers came under the head of 'bon Catholique' and told the preacher to go ahead, so long as he did not build a church with steeple and bell, or usurp the parish priest's function of baptizing infants. As the Baptists do not practice infant baptism, this was no hardship."

A maternal great-grandfather of the editor was a resident of the town somewhere back in the early days of the nineteenth century and eventually, because of his desire for more freedom, left his holdings in real estate, which now lie in the heart of that great city, and moved to the wilds of the then Arkansas Territory where he could find ample room for his freedom-loving spirit. The end

## HAPPY NEW YEAR AND THANK YOU!

The editor greets the new year with high hopes and strong desires for progress everywhere in our Baptist Zion. He turns to the hosts of Baptists in Tennessee with expectant heart, believing in them so strongly that he has already planned for the best year the paper has ever known. And he sends them this word of greeting out of his heart's deep love and appreciation for all they have done for him and for the Baptist and Reflector during the year just closed.

To every one who was kind enough to send a personal greeting at the Christmas time he wishes to express his appreciation. Letters, cards and telegrams bore him tidings of "great joy" and added to the pleasure of the brief holiday. He cannot answer them directly, so asks that this brief word be accepted in lieu of a personal response.

May the New Year be filled with riches of grace in Christ Jesus and abundant good works for his glory is his sincerest wish to every member of the growing family of subscribers.

of the Spanish domination came with the Louisiana Purchase in 1803, but it was a long time later before true religious freedom prevailed in St. Louis. Marvelous has been the growth of the evangelical spirit in this great city since those days long ago when, good luck for Elder Clark and his followers, the Governor was more tolerant than his church.

## TRAGIC DEATHS

Death stalks abroad in the land. Nature seems to have to take her course. As fast as man devises ways and means by which he may save life from the ravages of disease, he in turn develops devices by which the Grim Reaper carries on.

Two weeks ago Dr. W. C. Tyree, one of the greatest and best preachers of North Carolina, was rushed into the great beyond when his automobile was crushed by a big freight truck on a highway between Lenoir, where he was pastor, and Oxford. He was indeed a true and great minister of the Lord. The editor had the pleasure of a slight acquaintance with him and knew his brother of Durham quite well. Dr. Tyree was once pastor, he was loved and honored very highly. He was a gracious, courteous, and faithful preacher and brother, and his going will leave a big place to be filled.

On December 23rd the oldest son of Dr. and Mrs. Henry Burnett who had just moved from their old home in Murfreesboro, was killed in an airplane crash at Chattanooga. His parents rushed to Murfreesboro whither the body was sent for burial. He was a splendid young man who was just entering the threshold of an active and useful life.

Thus are added within a few days another layman and another preacher to the list reported a few days ago when the layman, Brother Farmer of Kentucky, and the preacher, beloved W. L. Smith of Mena, Ark., were killed in accidents. We grieve over our losses and extend to the bereaved loved ones our sympathy.

## ARE CHURCHES MONEY-MAD?

### Some Interesting Studies

We have just gone through a list of census reports for the decade ending December 31, 1926. We have made a careful tabulation of figures for the following Northern States: Montana, West Virginia, District of Columbia, Delaware, Utah, Arizona, Kansas, Nebraska, South Dakota, North Dakota, Pennsylvania, Rhode Island, New York, Illinois, Michigan, Wisconsin, Minnesota. Figures have been taken from reports from the following Southern States: Alabama, Mississippi, Arkansas, Louisiana, New Mexico, Georgia, South Carolina, Kentucky, Tennessee, Maryland, Missouri, Oklahoma and Texas. It will be seen, therefore, that a fairly accurate idea of work may be secured for

the two sections. Perhaps Utah ought to be left out because of the enormous holdings of the Mormon church in that state where we still have, in large measure, a Church-State. From the reports investigated we find some startling discoveries.

### Property

In 1916 the total church property reported from the Northern States of this study was valued at \$958,077,636. In 1926 it had jumped to the enormous sum of \$2,095,618,377! In the Southern States listed the property in 1926 was valued at \$744,530,394, while in 1916 it was only \$311,721,544. This shows a grand total of property for all states listed of \$2,840,148,711. The sum is staggering in its proportions; and if we were to add to it the total value of all church property in other states, we would have more than four billions of dollars, every cent of which is exempt from taxation!

### Membership

Of course any study of membership from census totals is mere guess work since, in Catholic sections, all the population of Catholic lineage is included, while in Protestant sections only actual church members in the main are reported. For 1916 we find the total membership of churches in Northern States listed, 17,261,447, while in 1926 it had grown to 23,843,585. This is a gain of about 32.34 per cent for the decade. In the Southern States the membership reported in 1916 was 10,546,770, and in 1926 13,385,247, or a gain of nearly 27 per cent. When we remember that Baptists, Disciples of Christ, and other similar bodies do not count as members those not actually old enough to profess faith and to be received upon their own initiative, we readily see wherein the smaller per cent of growth arises. Then there is the further fact that large numbers of Roman Catholics came into the country during the first part of the decade, as many as a million in one year.

### Sunday School Enrollment

In 1916 the Sunday school enrollment of the churches reporting through the Northern States was 8,228,345, and in 1926 it was 8,221,043, or a decrease of 7,302 for the decade. In the Southern States it was 6,398,963 in 1916 and 7,221,902 in 1926, or a gain of 622,939.

### Church Expenses

In the matter of expenses, the census report lists all together without any distinction between current expenses and missions. In fact, the brief digest from which we secured these figures does not state if missions is included. For 1926 the total expenditures of the Northern churches amounted to \$371,605,038, an increase of more than 100 per cent over 1916 when the total was \$158,776,561. In the Southern States the expenditures in 1926 were \$621,919,334, and in 1916 \$158,814,979, or an increase of more than 152 per cent.

### Church Houses

In 1916 there were in the Northern States listed herein 68,920 houses of worship and in 1926 70,853, an increase of 1,933. In the Southern States there were in 1916 92,661 and in 1926 93,528, an increase of 867. There is every probability that during the present decade the number of houses in the South will decrease materially, due to the fact that large numbers of our country churches are going to be consolidated in order to have better houses of worship and more pastoral care. In the North, where the churches have never been so crowded and where there are more undeveloped fields, there will probably be a slight gain in houses of worship. It is significant to note that in the Northern States listed the average value of church property per church house is \$29,577, while in the Southern States it is \$7,960.

### Observations

There are some things which these figures present for our serious consideration.

1. What are we going to do about the ever-increasing value of church property in this nation? Do we remember history or are we ignoring its lessons? In every age in the world when the churches have become enormously rich the masses have risen in some rebellion, seized the church property and either confiscated it outright or else have had it



turned over to the state. It happened in Italy, in England, in Russia, in Mexico, and other nations, to say nothing about many heathen countries of the past. If we go on piling up wealth in the coffers of the churches, we cannot expect to escape the day of doom!

To be sure, the mass of this wealth, as is shown by the figures from New York State, is in the hands of the Roman Catholic Church, and she is adding millions to it every year. She has the greatest machine for gathering money the world has ever known: Practically all her army of employes in schools, hospitals, homes, and churches are slaves of the church who draw no salaries and live in the simplest and least expensive way possible. Only the favored priests and the big churchmen live in luxury, but, as a rule, they are the church's greatest financial agents. But there is a growing tendency among evangelical churches to hoard wealth. Income-producing property is being secured wherever possible either in the form of working plants for institutions or else in the shape of endowments for churches, schools, and charitable agencies.

At the rate of increase in property of the last decade, the property of the churches in the Northern States listed will have climbed during this decade about four and a half billions of dollars, while in the Southern States it will have grown to \$1,861,350,000, or a grand total of more than six billions of dollars, while the total value of all church property in the nation will have gone above ten billions! And by 1946 it will have grown to twenty-five billion! Can any one think for a moment that such a thing can happen for two decades more without shaking the very foundations of our national economy? There is danger in it, and now is the time for thinkers to stop, look, listen!

2. Is there a dangerous relationship between the increase of church property—the desire for church wealth, if you please—and the growth of the churches? The figures say there is! In the North the value of church property increased more than 118 per cent and the total increase in membership, including all born into Catholic Churches, was only 32.34 per cent. In the Southern States the increase in wealth was more than 150 per cent, while the increase in membership was only 27 per cent!

But what about Sunday school enrollment? In the Northern States where there was an increase of 118 per cent in wealth of churches, there was a decrease of Sunday school enrollment! In other words, while the churches were adding millions of sums of wealth they were forgetting to teach their constituency. And even if we make due allowance for the Catholics who as a rule do not report Sunday schools, we have still a startling revelation of weakness. In the Southern States the increase in Sunday school enrollment was less than 10 per cent, while the total enrollment of all schools was only slightly more than half the total membership of the churches. Increase in wealth 150 per cent; increase in number of people being taught 9.7 per cent! Surely that is enough to make wise leaders pause and ponder!

3. Is there such a thing as a money-mad church or denomination? We ask the question for the benefit of our readers. Are we more concerned in these days about great buildings than we are about the preaching of the Gospel? And if we grant that our churches need better equipment, is it true that the better equipment is making them more efficient? Is it right for our churches to invest great sums of money in magnificent buildings, equipment and real estate and forget the purpose of their investments?

4. How far shall the government allow churches to go in hoarding wealth? Church property is tax exempt. A bitter fight is waged against every effort to have it taxed. Will it not be wise for us to depend on giving money for the support of our work rather than upon laying up large sums in income-producing holdings? And shall we go on without taking into consideration the inevitable results of our desire for church wealth?

There comes a time for readjustment in all departments of life. We cannot believe that God ever intended for His people to amass great sums of money. And in proportion as the wealth of our nation is taken out of the tax lists of the land,

just in proportion will grow the demand for the readjustments which must come. If God's people are wise, they will face these issues in time to save their property. If they do not, the day will come when an aroused populace will take it from them!

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### IMPORTANT NOTICE

Subscribers are asked to read this notice carefully because it contains information that is vital for the paper and for them.

The Executive Board has adopted some radical changes in the administration of our work. We called attention to some of them in our last issue. We call your attention to two very important things that should be kept in mind in the future:

1. When sending money to the Baptist and Reflector, always send check or money order and make same payable to Baptist and Reflector. **Never send money for your paper to the editor nor make checks payable to him.**

2. In case you send cash with your order for the paper, wait ten days; and if you have not received a receipt in that time, write the editor and notify him. Receipts for remittances made by money order or check will not be mailed from our office, as the money order stub or the cancelled check are your receipts.

3. Watch your label after sending remittances. If it is not changed within two weeks after you send your renewal, notify the editor.

4. All complaints about the paper, all notices concerning failure to receive receipts for cash or to have label changed, and all correspondence other than that containing remittances should be addressed like this:

John D. Freeman,  
161 Eighth Ave., N.,  
Nashville, Tenn.

#### PERSONAL.

Your Executive Board has done what it felt best for the purpose of safeguarding all funds of the denomination. We are happy to join in with them in carrying out their plans for a better business administration. We ask our subscribers to help us. There is no criticism of anybody, but a sincere desire to safeguard every dollar of our Lord's money. This notice will run for several issues, and we trust that all our subscribers will heed its appeal.

One word of explanation will not be out of place. The new method of handling all funds that we have adopted to our office safeguards everybody concerned. It makes it easier for the business manager to keep track of all business and relieves him of any responsibility over funds which he never sees. It makes it possible for every subscriber to have a double check on money he sends to the office and thus safeguards his interests.

All complaints should be addressed directly to the editor so that he will be sure to see them. If the funds are to be safeguarded, he must have some method of checking back, and this he cannot have unless complaints are addressed to him personally. There is no need of loading the receiving clerk with correspondence concerning copy, advertising rates, discontinued subscriptions, loss of copies of the paper and such matters. Therefore all such things should be sent directly to the editor.

Let everybody join hands with the Executive Board and work together for the advancement of all our causes. We want 1929 to be our very best year, and there is every reason to hope that it will be. Get the paper in the homes of your people; get them to adopt the Unified Program for their business method at home; get them to realize that Southern Baptists can do all things if they want to bad enough; get rid of the clouds of suspicion and doubt; instill into their hearts a longing to be good soldiers of the cross, and we shall find ourselves this year.

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#### READ AND BEWARE!

Here is the aim of the Catholic Church in Italy, according to a report carried in The Baptist. The aim was set forth during the recent session of the Italian Social Action. To fight "the errors which liberalism and modernism have spread in Italy; to stimulate all those who have at heart the interests of religion; to fight against the Protestant prop-

aganda in Italy; to take an active part, as soon as the time is indicated by Providence, in the work for the reunion of the groups separated from the one true church; to make known in the Catholic countries the benefits of religious unity in order that Italy may not be compromised by apostasy."

Just read that a few times and let your mind ponder its significance. "To stimulate all who have at heart the interests of religion" means to arouse the Catholic conscience, deepen the resentment of Catholics to all evangelical work among or in their countries, and to seek to hold them against Gospel preaching. "To fight against Protestant propaganda in Italy" means to continue to persecute and hinder all evangelicals and to maintain the warfare against Masonry. "To take an active part, as soon as the time is indicated by Providence, in the work for the reunion of the groups separated from the one true church," no doubt means the inauguration of a political movement the end of which is to force the non-conforming Catholic groups to bow to the papacy. We do not know what else it could mean in the light of declarations in their leading books. And remember this, "Providence indicates" things to the Catholic through the mouth of the pope!

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#### THINGS HAVEN'T CHANGED

Time moves on, but man remains about the same. He may become a little better educated, but as a whole the race is little better morally. He may eliminate some of the dangerous immoral agencies and thus prepare the way for a better day, but he lets other enemies in whose influences are worse. And the newspapers go on playing up crime and criminals just as if there were no news save bad news.

Fifty years ago, December 12th, the St. Louis Post and Dispatch gave its first issue to the world. In their fiftieth anniversary issue, a magnificent feat of journalism we say, they reproduce their first issue in fac-simile. From it we take the following news items. Fifty years ago, remember!

"Family slaughtered by masked brutes near Waco, Texas."

"John Pattie of Madison, Ind., fails; liabilities \$65,000."

"Mamie Lovett, a Carrington, Ill., belle, eloped with a traveling agent."

"Opening hop of the season at the Arlington Hotel, Hot Springs, Ark."

"Investigation of the Cunningham whiskey case resumed in Peoria, Ill."

"Robert H. Fewell of Sedalia, Mo., dies of gunshot wounds."

"Fatal duel at Corsicana, Texas, between Green Wood and Joe Love. The latter killed."

"Barber shops and cigar stands, drug stores and saloons in Evansville, Ind., must shut up shop on the Sabbath day."

"T. J. Gallagher of St. Louis defeats Randolph Heiser of Boston last night in a game of billiards played at the Hub."

Thus went the news of that day. And along with it reports of congressional investigations of political scandals, fires, threats of war, efforts at peace and so on. About the only difference between the press then and now lies in the fact that advertisers did not use so much space, hence the press could not carry details of the crimes and scandals.

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A guilty conscience is a menace to success.

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"I find more sure marks of authenticity in the Bible than in any profane history whatever."—Isaac Newton.

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"The sacred Scriptures are the property of the people, and one which no one should be allowed to wrest from them."—John Wycliffe.

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The fact that the fruit has fallen off the tree does not prove that the tree is dead. The fact that the tree is barren of fruit does not prove it dead. Likewise the fact that a Christian is fruitless of good works does not prove that he has fallen from grace. Some revival season may cause him to bring forth an abundant harvest.



## LIBERTY VS. TOLERATION

By J. H. Grime

In a recent issue I gave to the reader an exact copy of the Catholic act of Toleration put forth by "Lord Baltimore" as a law to govern the Catholic colony of Maryland, 1649 A. D. This law provided penalties of fines, confiscation of property, public whipping, banishment and death for those who contradicted the Catholic doctrine and worship. And yet, this is being held up before the public by Catholics as "Religious Liberty." God pity!

In contrast with the above I give the Baptist position:

Baptists have always stood for absolute and untrammelled religious liberty. They have never persecuted any one for their religious belief or teaching. They have never tried to restrain or constrain anyone in his religious belief and worship, unless teaching and reason could be so construed. They have always asked for freedom in worship and freely granted to all others the same. Baptists have never laid a straw in the way of Catholic worship, but the Baptists have been murdered by the Catholics by the thousands.

Baptists have led the world in establishing the boon of religious liberty that we so much enjoy today. Bancroft, the historian, speaking of Roger Williams, says: "He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law. . . . Williams would permit persecutions of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes."—*Christian*, Vol. 1, page 377.

Judge Story says: "In the code of laws established by them in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded he requires."—*History of the Baptists*, Vol. 1, page 377.

Speaking of the liberal views of the Baptists, Gervinus, the German philosopher, says: "They have conquered the aristocratic tendencies in Carolina and New York, the High Church in Virginia, the Theocracy in Massachusetts, and the monarchy in all America. . . . They have led to a continent, and formidable through their moral influence, they lie at the bottom of all the democratic movements which are shaking the nations of Europe."

"The earliest champion of religious freedom, or 'soul liberty,' as he designated that most precious jewel of all liberties, was Roger Williams."—Straus.

It was through the influence of Baptists, and their petition to Congress, that the first amendment to the Constitution, that secures religious liberty, was added. Baptists ask this much for themselves, and freely grant it to all others without distinction.

One question: With these views, why do you oppose turning over the reins of government to Catholics? Simply because a fundamental principle with the Papacy requires the union of church and state, which is subversive to religious liberty. With a state church or church state, religious liberty cannot exist. It puts all religious worship at the mercy of the state, if it should be a state church; or to reverse it, if it should be a church state, then all worship is at the mercy of the dominating church. In this case, if adverse worship is allowed at all, it would be through toleration. Toleration opens the way for proscription and persecution at the pleasure of the controlling power.

We have liberty, liberty for all alike, and Baptists whose forefathers have waded through rivers of blood and furnished their martyrs by the thousands, could not be expected in any way to encourage a return of those awful scenes. I for one am perfectly willing Catholics shall ride, and have all the profit and pleasure that may accrue from religious freedom, but I am not willing to allow

them the right to misrepresent their part in the movement which gave it to us nor to turn it over to them to interpret. For, if they claim Lord Baltimore's act as religious liberty, we must shudder at the thought of its return to America at Catholic hands.

Lebanon, Tenn.

## RUMANIA

## Baptists Getting Out of Their Troubles

By Dr. Rushbrooks

In response to a special invitation from the Rumanian Baptists, I have made a hurried journey to Curtici, where the conference of their Union was in session from November 8 to 11, inclusive. The experience has been delightful. I left London in meteorological conditions I prefer to forget, and here found myself strolling around without an overcoat, enjoying "Indian summer" weather. The members of the conference were taking all their meals—even supper—under Japanese lanterns in the open air!

Baptists are aware that at the end of last year their brethren in Transylvania were granted legal recognition. It was understood that similar recognition would be granted to Baptists in the whole of Rumania as soon as legislative projects then before Parliament had been adopted, and a "statute" adapted to the new situation had been framed by the denomination and accepted by the Ministry of Cults. The "Law of Cults" was passed early this year, and the Baptists have since been occupied with the task of shaping a statute which shall be acceptable to all the four groups in the country.

The largest of these is, of course, the Rumanian-speaking one, but the Russian Baptists of Bessarabia are rapidly increasing—they have now 288 churches, and this year have baptized nearly 1,000 persons. The Hungarian group in Transylvania includes some thousands, and the German group, though the smallest, has experience and education that are of high worth.

Some difficulties had arisen, and one of the main objects of my visit was to assist in finding a solution which would bring the members of the denomination unto a firm unity, and at the same time be satisfactory to the government. All the groups were represented at the conference, and after very careful work and full consideration, the "statute" was unanimously adopted. It remains to be seen whether it will be accepted by the government. It ought to be; it recognizes fully and frankly the rights of the state, and I bear witness that it was drawn up and adopted in a spirit of entire loyalty. But one never dares to be quite certain in Rumania.

During the last few weeks the police have been giving our traveling preachers in Bessarabia a bad time, and the Minister of Cults (the same M. Lepadatu who granted the legal recognition in Bessarabia) has done nothing to help! M. Lepadatu, however, has just resigned office with the other members of the Bratianu government, and perhaps our brethren may hope for more sympathetic treatment from his successor.

Curtici is a large village near the Hungarian frontier. Here is a Baptist church of 550 members, with a fine church building and a convenient manse for Mr. Ungureanu, the young, vigorous and successful pastor. At the conference one meets Brother Socaciu, who visited England this year and was heard at Toronto; Brother Adorian, whose Stockholm appearance is not forgotten; Brother Darabont of the Hungarian group, Brother Assiev, president of the Russian association in Bessarabia; Brother Teutsch of the German group, Brother Popa, re-elected president of the Union of Baptist Churches in Rumania, which now looks forward to official recognition as including all the Baptists of the country, and a host of others.

These people are supremely concerned with religion, but there was nevertheless an undertone of excitement over the political position. Most of them evidently welcomed the call of M. Maniu to office. But it interested me to notice that even more intensely than in the political possibilities of

their own land, they were interested in the result of the American presidential election. To them, as to other continentals with whom I have been talking during these days, the prohibition issue is supreme; and they are not a little astonished at the decisive defeat of the "wet" Al Smith. Which merely indicates that they know as little about the real America as the correspondents of most English newspapers!

## LETTER FROM DR. GEO. W. LEAVELL

Wuchow, China, November 25, 1928.—Dr. John D. Freeman, Nashville, Tenn. Dear Dr. Freeman: I am writing you from my desk in the Stout Memorial Hospital, Wuchow, South China.

We arrived yesterday at noon. Many Chinese friends and the missionaries met us at the boat. They gave us a royal welcome. Firecrackers, hand-shaking, bowing, crying, shouting and a brass band was the order of the day. The brass band headed the parade through the streets to the hospital where a reception was held. There the chapel was overflowing with people. It touched our hearts and we feel our unworthiness. Then to cap the climax, last night we were given a Chinese feast by the hospital staff. (Cornelia enjoyed the food more than any of the new arrivals. But we did our duty.)

We are happy to be here. The outlook is encouraging and the opportunity is unlimited.

Our love to the homefolks and may we have your prayers for His strength to lift Christ in our service.

Very faithfully yours,

GEO. W. LEAVELL.

## NEW YEAR'S GREETINGS FROM THE GENERAL SECRETARY, BAPTIST WORLD ALLIANCE

On the occasion of the first New Year's day after my election as General Secretary of the Baptist World Alliance, I am venturing to ask Baptist editors to permit me to send through their columns fraternal greetings to the officers and members of Baptist conventions, unions and churches in every part of the world.

Our denomination has a great past and a great present: its future will be still greater if the significance of our heritage is understood and the sense of brotherhood and of trusteeship pervades all. May the Baptist people fulfill to the glory of God the high purposes for which they have entered it into being!

J. H. RUSHBROOKS.

London, November 14, 1928.

## NEW YEAR'S GREETING FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE

To the Members and Friends of the Baptist World Alliance—Greeting: In this, my first New Year message to my Baptist brethren throughout the world, I wish to voice my profound gratitude for the expression of your confidence and affection which gives me the right to greet you as your president. I am greatly humbled under the sense of this high honor and deeply conscious of the overwhelming responsibilities it involves. Let my first plea, earnestly and passionately made, be a plea to my brethren for their prayers on behalf of myself and my colleagues that the good counsels of God may guide us in every attempt to further His kingdom and the interests of our Baptist brotherhood in all lands:

The outstanding event in the history of world Baptists in 1928 was the fourth congress held last June in Toronto, Canada. It was in many ways the most significant gathering in our history, not only in point of numbers, but in its impressive demonstration of our spiritual unity and solidarity as a people. Over sixty countries were represented and the thousands of delegates and visitors were vividly conscious of the passionate faith, the lofty purpose and the unfaltering devotion of Baptists in relation to the Person of Christ their Lord and Savior and to the far-reaching enterprises of His kingdom.

Through the masterful leadership of Dr. E. Y. Mullins, who to the sorrow of all was absent through illness from the Toronto meeting, the Al-



liance, during his term of office, greatly extended its ministry of promoting the spirit of fellowship among world Baptists. Notable service was rendered in securing the rights of our oppressed brethren, particularly in Rumania. A distinct step forward was taken at Toronto in the appointment of Dr. J. H. Rushbrooke as General Secretary of the Alliance. Dr. Rushbrooke is a great administrator; the whole Baptist world is under his eye, and his guiding genius will do much to further consolidate the spiritual forces of our people.

Never was our witness as Baptists more needed than today; never was our task more clearly defined. We are a New Testament people. The authority of His Holy Word, the Deity of Christ, the sufficiency of His atoning sacrifice, the need and hope of regeneration, the miracle of His resurrection, the potency of His living presence, the competency of the soul to deal directly with God, through Christ, the enshrining of these great truths in the baptism He has left us, the assertion of Christ's claims in every relationship of men and nations—these are the cardinal notes of our witness.

In humble dependence upon His grace, in loyal affection for one another and with confidence in the ultimate triumph of these great principles, let us give ourselves with new consecration to our God-appointed mission.

JOHN MacNEILL.

#### APPEAL OF THE THIRD SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE

By Harold E. Ingraham

When the tremendous scope of the program of the third Southern Baptist Sunday School Conference, which meets at Tulsa, Okla., January 15th through 18th, is considered it will readily be seen that the appeal is to every interested Baptist throughout the bounds of the convention territory and beyond. Every phase of Sunday school work will be presented by the South's best preachers and speakers. All of these, together with great emphasis and provision for music and devotion, will make up perhaps the most diversified and attractive and practically helpful programs ever gotten together anywhere for all workers in Baptist fields.

Here is the Sunday school which offers the best opportunity to reach the people in an individual church field, the best opportunity to teach them the Bible, to actually lead them to Christ and into His service and make them self-sustaining and out-Christians out of them. The denominational value of perfecting the work of Sunday schools is inestimable.

Here is the Sunday school which offers the best opportunity available to really teach and inculcate the need and spirit of missions and denominational work into the life and practice of the rank and file of our church membership. Surely the right promotion of the work of the Sunday schools will do more to really denominationalize our people than any other method extant.

At Tulsa all of the things will come up for emphasis and for conference and also the conferences on Church administration and all of the general meetings will offer fine opportunities for the creation of denominational spirit and the giving out of information that will inspire denominational loyalty and progress. Full use of these opportunities is promised through the content of the program and the personnel of the speakers.

Special attention is promised throughout the Tulsa program to the work of the associational Sunday school organization and its opportunities and possibilities. The association is the second unit of Baptist life and as such should be thoroughly organized to promote Sunday school work in every church in the association.

Methods, plans, and experiences will be given as to how this work can and should and has been done. If a modern Sunday school is ever to be built in all of the churches of our convention, it is going to be done through the associational emphasis. This statement has and will hold true of any other movement promoted among Southern Baptists.

The promotion of a real Sunday school program with all that it involves in both practical and spiritual matters will enliven every church in the Southern Baptist Convention as it is accomplished

*Some of the*  
**SUNDAY SCHOOL  
CONFERENCE  
SPEAKERS**  
**TULSA, OKLAHOMA**  
*January 15-18th, 1929*

  
DR. J. J. VAN NESS  
Corresponding Secretary  
NASHVILLE, TENN.

  
DR. W. F. POWELL  
NASHVILLE, TENN.

  
DR. GEO. W. TRUETT  
DALLAS, TEXAS

  
RORT. H. COLEMAN  
DALLAS, TEXAS

  
DR. WALLACE BASSETT  
DALLAS, TEXAS

  
ARTHUR FLAKE  
NASHVILLE, TENN.

  
DR. P. E. BURROUGHS  
NASHVILLE, TENN.

and will fructify in every phase of denominational endeavor we have. No investment that a church can make is fraught with more possibilities than to send its pastor, Sunday school superintendent and other workers to this conference in Tulsa.

The Sunday school organization in a church can be used for more different purposes than any other organization therein and can be used because it is already created and has more staying power than any temporary organization or special organization. Raising the budget, advertising, working in and conserving the results of revivals, securing preaching attendance, reaching unaffiliated Baptists, and many other vital things in the life of a church can best be accomplished through the Sunday school organization.

#### Special Conferences on Church Administration

This year in Tulsa, as last year in Greenville, the appeal of the conference will be extended beyond the circles of Sunday school workers and will include practically all church workers. The Department of Church Administration will be permitted each evening to offer a special program paralleling the regular program offered by the Sunday School Conference. Themes of interest to church officers and other church leaders will be discussed by recognized leaders. Similarly the Department of Daily Vacation Bible School work will, under the direction of Secretary H. L. Grice, offer each evening special conferences for those who are interested in the great problems of conserving the millions of our children and youths during the vacation period.

Low rates both for transportation and for entertainment are offered, and we have every reason to believe that a significant and even historic event awaits us in the Oklahoma city.—P. E. Burroughs.

#### D. V. B. S. Work to Be Featured at Tulsa Conference

One of the features of the Tulsa conference that should appeal to the pastors and Sunday school officers and teachers is the program on the Daily Vacation Bible School. On Tuesday, Wednesday, and Thursday evenings from 7:15 till 9:15 at the First Baptist Church there will be conferences on various phases of D. V. B. S. work. The first hour will be given to addresses and general discussion periods; the second hour, to five sectional conferences; for pastors and principals, by Homer L. Grice, secretary in charge of the D. V. B. S. department; for Beginners, by Mrs. Grace W. Owens, Manchester, Ga.; for Primaries, by Mrs. Wood R. Alexander, Dallas; for Juniors, by Mrs. Homer L. Grice of Nashville; for Intermediates, by Mr. J. Earl Mead of Dallas.

Eight of the twelve departmental D. V. B. S. textbooks published by the Sunday School Board were written by these conference leaders. All of the leaders have had wide experience in both Sunday school and D. V. B. S. work. Mrs. Owens and Mrs. Alexander have written books for the board in connection with the work of the Beginner and

Primary departments of the Sunday school.

The sessions will be held in the evening simultaneously with the sessions of the Church Administration Department and with the general sessions. It was thought that this arrangement would be better all around than to try to integrate the D. V. B. S. work with the Beginner, Primary, Junior, Intermediate, and administration programs as heretofore. This arrangement makes it possible for workers to attend the conferences of the Sunday school departments in the day and the D. V. B. S. and Church Administration conferences in the evening. It will also make it easier for the delegates to visit all the exhibits to better advantage.—Homer L. Grice.

#### "EVOLUTION BILL"

Voted on in Arkansas on November 6, 1928

Section 1. That it shall be unlawful for any teacher or other instructor in any university, college, normal, public school, or other institution of the state, which is supported in whole or in part from public funds derived by state or local taxation to teach the theory or doctrine that mankind ascended or descended from a lower order of animals; and also it shall be unlawful for any teacher, text-book commission, or other authority exercising the power to select text-books for above mentioned institutions to adopt or use in any such institution a text-book that teaches the doctrine or theory that mankind descended or ascended from a lower order of animals.

Sec. 2. Be it further enacted that any teacher, or other instructor or text-book commission who is found guilty of violation of this act by teaching the theory or doctrine mentioned in Section 1 hereof, or by using or adopting any such text-books in any such educational institutions, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding \$500; and upon conviction shall vacate the position thus held in any educational institution of the character above mentioned, or any commission of which he may be a member.

Sec. 3. This act shall be in full force and effect from and after its adoption by vote of the people of the state of Arkansas.

Sec. 4. That all laws and parts of laws in conflict herewith be, and the same are, hereby repealed.

Petition for submission of this act filed in the office of the Secretary of State of Arkansas on June 6, 1928.

Certified out for publication by the Secretary of State on July 9, 1928.

"The Bible ought to be read, were it only for the sake of the grand English in which it is written."—Alfred Tennyson.

"Blessed is he that cometh in the name of the Lord." (Matt. 23:1.)

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.



## Studies in the Holy Ghost

### III. THE MISSION OF THE HOLY SPIRIT

We have now seen that the Holy Spirit is a person who has been active in the world since the very dawn of creation. That he was in the world before the coming of Christ has been established, and that he was in the world with Christ has also been proved. He came to abide permanently with the redeemed only with the fulfilling of the promise of the Messiah on the day of Pentecost following the crucifixion. We now turn to study the work of the Holy Spirit in the world. We shall group his activities under eleven divisions with the Scripture only as our authority. Other minor divisions might be given, but these include the fundamental works and embrace the others.

1. **The Holy Spirit is the active agent of God in creation.** We have already seen in Genesis 1:2 that he was present when the world was shaped out of the chaos. But his creative work did not end at that time. In Matthew 1:18 we have another example of the creative work of the Holy Spirit. With the power of Jehovah at his disposal, the Spirit started the life processes from which our Lord Jesus came into the world in human form. There is no more of mystery connected with this creative act than there is with that which brought life into existence. Luke 1:35 gives us another statement relative to this same act. In John 3:5, 6 we have the clear revelation of the method by which one is entitled to enter into the kingdom of heaven. He must be born of the Spirit. Here again the Spirit is the creative agent. In John's first epistle (3:9, 4:7, 5:1, 4, 18) the statements indicate the source of true spiritual power and, here, the special begetting is of the Spirit. In the process of regeneration, therefore, the Holy Spirit is the creative agent bringing spiritual life where there has been "death in trespasses and sins."

2. **The Holy Spirit is active in revelation.** Nehemiah (9:30) tells us that God testified against the wicked people by his spirit through the prophets. Isaiah (61:1) speaks of the work of the Spirit in prophecy. Ezekiel (2:2) tells us of the same work. Luke (1:17) tells of the prophecy of Zacharias under the power of the Spirit. Acts 2:4 gives another incident wherein the Spirit does the speaking. Agabus foretold the coming drought by the Holy Spirit (Acts 11:28). Peter 1:21 tells us how the "holy men of old" spoke. In Mark 12:36 we are told that the Holy Spirit revealed to David the relationship that would exist between him and the Lord. Simeon had a direct revelation concerning the coming Messiah (Luke 2:26). These Scriptures may be supported with many others for which there is not room here. And we do not have to believe that the period of revelation has passed. We cannot believe the Bible, however, and accept the assertions of the modernists who claim that any revelation is as good as that vouchsafed the writers of the Book. But the Spirit today can assist in the presentation of our messages and will reveal unto us the truths of the Book which we otherwise would never discover. "He will lead us into all the truth."

3. **The Holy Spirit convicts.** It is the Spirit of power who leads in the presentation of the Gospel so as to bring conviction to them who are lost and conviction of wrongdoing to them who are saved. Psalm 139 gives a beautiful and striking picture of the soul seeking to escape God only to be followed by the convicting presence of the Eternal. In John 16:8 we are told that part of the mission of the Spirit is to "reprove" (convict) the world of sin and of righteousness.

4. **The Holy Spirit works to save the lost.** Not only is the Spirit the agent in convincing the world of sin; he works to bring the lost to repentance and life. Acts 7:51 gives the words of Stephen concerning the rebellion of Israel against the Spirit who was seeking to save them. The renewing of the Holy Spirit is essential to our salvation. (Titus 3:5.) The Spirit calls the lost with a voice of tender appeal. (Heb. 3:7.) Genesis 6:3 contains a warning against continuous rebellion against the Spirit. In Luke 19:42 we have the complaint of Jesus over the rebellion of Jerusalem. The Spirit

strives with the lost in the effort to convince them of the dangers that beset their way and of the truth of the promises of God.

5. **The Spirit enlightens.** The Holy Spirit is with the followers of the Lord Jesus to enlighten them. Jesus specifically promised as much to the disciples when he warned them about the dangers that beset them. (Mark 13:11.) Peter spoke with the special power of the Holy Ghost. (Acts 4:8ff.) In Acts 2:4 we are told that the Holy Spirit gave the messages to the disciples. In Acts 10:38-44 we have the account of Peter's message to the household of Cornelius, and in it we find that the Holy Spirit came upon them with enlightening power. Paul, in writing to the church at Corinth, declares that he who speaks by the Spirit of God cannot call Jesus accursed. Furthermore, no man can say that Jesus is the Lord without the Holy Spirit. (1 Cor. 12:3.) These and other passages give us the source of our authority for declaring that our spiritual enlightenment comes from the Holy Spirit. It is never gained through processes of ratiocination—through mere human reasoning.

6. **The Holy Spirit witnesses.** Peter declares the same in Acts 5:32. Paul had the witness of the Holy Spirit concerning the persecutions that were in store for him. (Acts 20:23; 1 Thess. 3:3.) In Acts 28:25 we have the word of Paul for the witnessing of the Holy Spirit. He states the source of his Gospel which is his testimony concerning Christ and gives due praise to the Holy Spirit. (1 Thess. 1:5.) In Hebrews 10:15 we have the direct assertion that the Holy Spirit witnesses. How safe then we should feel when we have such a witness of our Gospel and of the Lord's love for us. In 1 John 5:6-8 the Holy Spirit is declared to bear witness both in heaven and on earth. And in Romans 8:16 we have the precious declaration that the Spirit beareth witness with our spirits that we are children of God. The idea is repeated in 2 Cor. 1:22, and in Eph. 1:13. With such a witness why should the believer be troubled? Can we not trust him? "If we receive the witness of men, the witness of God is surer."

7. **The Holy Spirit teaches.** There are some mysteries concerning the religion of our Lord Jesus which man cannot comprehend without the aid of the Holy Spirit. Jesus promised the Spirit to his disciples that they might have a witness and teacher. (John 14:26.) Not only is he to teach "all things," but he was to remind them of the messages which Jesus had delivered. In other words, he was to reveal the words of Jesus unto them and explain their meaning. In Luke 12:12 he is spoken of as the instructor who would teach what was to be said in emergencies. Paul (1 Cor. 2:13) mentions the work of the Spirit in teaching the meaning of the "things given of God." In 1 Cor. 12:11 we are told that the Spirit "divideth to every man as he will," and in the preceding verses of the same chapter we find what he divides. We come to know of our relation as sons to the Father through the work of the Holy Spirit. (Gal. 4:6.) If we do not receive full knowledge of God, his message to the world, and his purpose in our lives, it is because we will not learn of this Great Teacher who is with us today to "lead us into all the truth."

8. **The Spirit empowers.** The disciples of John were to be baptized with the Spirit and with fire (Matt. 3:11); and when this baptism came (Acts 1:8, 2:2-4), they were ready for their great missionary task. Jesus paraphrased Isaiah 42:1 in accounting to his people of Nazareth for his power (Luke 4:18). Peter spoke boldly in the power of the Holy Spirit. (Acts 4:8, 13, 31.) The deacons of the church at Jerusalem were empowered by the Holy Spirit for their duties. (Acts 6:3-5.) Simon sought to secure the power of the Holy Spirit by purchase. (Acts 8:17-24.) Barnabas was held in high esteem by the church at Antioch because he was filled with the Holy Spirit. (Acts 11:24.) Paul overcame the sorcerer Elymas through the power of the Holy Spirit. (Acts 13:9.) In Eph. 3:16 Paul expresses his gratitude to God for the strength which comes from the Holy Spirit. The

full revelation of Christ and the full consciousness that we are sons of God come from the Spirit, and without them we cannot be powerful Christians. He is indeed our strength.

9. **The Spirit directs the churches and Christian Workers.** We hear less and less about Spirit-guided churches and, as we do, we hear more and more about troubled churches. We pray too little for spiritual guidance in our works, in the choice of pastors, in the election of officers. We depend on our human machinery, on our finances, and too little on the power which directs aright. Jesus sent his Spirit to direct us, and we ought to follow more his leadership. He was with Isaiah (Isa. 48:16). He led Jesus into the wilderness to be tempted (Matt. 4:1). He led Simeon into the temple there to see his Lord Christ (Luke 2:27). He led Philip to go to the chariot of the Eunuch (Acts 8:29). He directed the church at Antioch in the choice of their missionaries (Acts 13:2-4). He directed Peter to go to the house of Cornelius (Acts 10:19, 20). He directed the church at Jerusalem in its decision about the duties to be laid upon the Gentile Christians (Acts 15:28, 29). He forbade Paul to preach in Asia (Acts 16:6, 7). He drove Paul to Jerusalem (Acts 20:22, 23). Surely, with so many evidences of his leading and directing power, we shall not come to believe that we may stand alone in our earthly wisdom!

10. **The Spirit comforts.** He was promised as the Comforter (John 14:16, 26). He was to make sure the faith of the disciples in times of affliction (John 15:26). He was to support the disciples in their messages against sin and on behalf of righteousness (John 16:7). He comforted the churches in Judea, Galilee and Samaria (Acts 9:31). He gives strength and patience (Gal. 5:5). He supplied grace to Paul in time of trouble (Phil. 1:19). Isaiah promised a comforter for Jerusalem (66:13). It would be a weary task for the Christian were he not assured of the presence of the Spirit in times of his deep trouble and trial. We have this Comforter; therefore, let us make room for him at all times.

11. **The Spirit sanctifies.** Every true Christian longs for purity and holiness. The example as well as the declaration of Jesus makes us hope for sanctification. Hosts of misdirected Christians believe in sinless perfection here in the flesh because they have not learned the source of true holiness. Sanctification is by the Holy Spirit. (2 Thess. 2:13.) The means of our sanctification is the Atonement (Heb. 10:10, 13:12). The source of it is God (1 Cor. 1:30; 1 Thess. 5:23), and the agent is the Holy Spirit (1 Cor. 6:11; 1 Peter 1:2, 22).

We have yet to learn of the tremendous power of the Holy Spirit in the world. We need not pray that He may come unto us, for He is already with us, but we should pray earnestly that He will abide in us, continue to develop our spiritual lives, reveal the will of God, the word of God and the plan of God; convict us of wrong and help us convict sinners of their condition; enlighten our minds, witness to us of our relationship to God and through us to the world of Jesus Christ; teach us all the truth; empower us for our great tasks; direct our activities, comfort us in times of trial and disappointment and sanctify us through the blood of the everlasting atonement. That is our happy privilege as Christians, and the wondrous grace of God makes it possible for us to receive the Spirit without measure.

"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; no politics like those the Scriptures teach."—John Milton.

"After reading Plato, Socrates and Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and a revelation."—Joseph Parker.

Once to every man and nation come the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side.  
—Lowell.



## AN APPRECIATION OF EMMETT H. ROLSTON

By W. D. Powell

At 9 o'clock Monday morning, December 3, 1928, Chattanooga lost one of her best citizens, for it was at this hour that Brother E. H. Rolston went home. Sick for only a few days, most of his friends had not heard of his illness until the notice of his death startled them. Though fifty-five years old, he was so active, so energetic, so well preserved, he was still counted a young man—in the prime of life, his friends thought.

E. H. Rolston was widely known not only in his chosen field—life insurance, in which he was successful to a remarkable degree—but even more so in the religious life of his state. As moderator for three years of Ocoee Association, as chairman for many years of the laymen's work in Tennessee, as a committeeman in religious conventions, as a trustee of our schools and orphanages, he exerted a wide influence. It was he who, a few years ago, co-ordinated the dates of meeting for our various associations, so as to lighten the labor and expense of our general workers in attending them.

He traveled much and made friends wherever he went—friends not only for himself, but for his home town, which he loved. The grace of his life and his friendly disposition made him a welcomed guest among the best people everywhere. Whether at a banquet of big business men in Boston or on the platform of a religious convention, he was equally gracious, sympathetic, helpful.

As a friend who has known and loved him for more than a quarter of a century, I wish to record a brief tribute to his worth. E. H. Rolston was a successful business man, but he was more than that. By his intelligence and energy he built up an agency which won the pride and boast of a great company, the envy of his associates, yet he gave generously of his time and thought to his church and to his friends.

He was a thoughtful man, abounding in those small courtesies and amenities of life which, though they have little value in the marts of trade, sweeten and enrich our friendships more than silver and gold. When away on his trips he sent to many of his friends at home postcard pictures of historical scenes in the city he was visiting, accompanied always with some word of friendly greeting. He was a clean man, not only in his personal habits, but in his conversation and in his thinking. After a long intimate acquaintance of thirty years I cannot recall ever hearing him repeat a smutty joke or tell a suggestive story. He was a good letter-writer, and he wrote many letters. Many a discouraged preacher, teacher, or agent who were about to give up can trace to his kindly letters their first step toward a new life, filled with hope, self-confidence, self-respect. His will, which was published in the local papers the other day, shows his devotion to his church, his family, his friends. His active brain, his busy hand are still, but his influence will live on. We shall miss him, but our hearts are grateful for such a life—doubly grateful for such a friend.

Chattanooga, Tenn.

## A WET ITEM

Here is a little interesting information contained in an Associated Press dispatch for December 1: "The government has discovered that half the population of this city has been consuming moonshine and other adulterated liquors. An epidemic of acute eye trouble has been traced to the synthetic wines, and it has been estimated that moonshiners have taken in more than \$500,000."

A frightful picture of almost universal flaunting of the prohibition law? A description of the "hijacking" and "rum-running" and "moonshining" of Miami, or Council Bluffs, or Chattanooga? Not at all. An item from Bucharest, Roumania, telling of conditions in that wide-open capital of a wide-open land.

Thus apparently the United States is not the only nation which has difficulty with liquor. And apparently "light wines and beers" are not the complete answer to the moonshiner and the bootlegger even in the wilds of the Balkans; any more than "government sale" has solved the Scandina-

vian problem of reducing the consumption of fiery drink.

The dispatch from Bucharest added that "analysis of the fraudulent wine showed that it contained only one per cent of grape juice. Analine dye, saccharine and low-grade alcohol formed the principal basis of the concoction." This reads like a paragraph of one of the speeches of Senator Bruce. But it is of conditions in Bucharest, not Baltimore. —Chattanooga News.

## COMMITTEES, 1928-1929

**Administrative:** L. S. Ewton, chairman; R. E. Grimsley, C. H. Byrn, S. P. White, A. F. Mahan, G. T. Mayo, F. J. Harrell.

**State Missions:** D. A. Ellis, chairman; G. T. Mayo, A. F. Mahan, W. R. Pettigrew, L. M. Roper, W. C. Smedley.

**Christian Education:** J. J. Hurt, chairman; F. G. Lavender, Mark Harris, C. H. Byrn, J. L. Dance.

**Sunday School and B. Y. P. U.:** Arthur Fox, chairman; Fleetwood Ball, F. C. McConnell, H. J. Huey, O. D. Fleming, R. E. Guy.

**Ministerial Relief:** J. H. Anderson, chairman; W. A. Moffitt, H. C. Sanders, Paul R. Hodge, O. W. Taylor, A. J. Mitchum.

**Orphans' Home:** J. B. Tallant, chairman; R. K. White, J. H. Wright, A. W. Duncan, D. Edgar Allen, J. H. Buchanan.

**Home Missions:** W. F. Powell, chairman; D. B. Bowers, O. C. Barton, Paul R. Hodge, J. L. Dance, Fleetwood Ball.

**Foreign Missions:** J. R. Johnson, chairman; F. N. Smith, J. R. Chiles, F. J. Harrell, B. F. Jarrell, R. J. Bowman.

**Memorial Hospital:** A. U. Boone, chairman; Harry McNeeley, T. G. Davis, J. A. Clarke, L. M. Roper, S. P. White.

**Baptist and Reflector:** F. J. Harrell, chairman; S. P. DeVault, R. E. Grimsley, O. D. Fleming, C. W. Pope.

**Baptist History:** G. C. Savage, chairman; A. F. Mahan, Fleetwood Ball, J. H. Anderson, Mark Harris, O. L. Hailey.

**Auditing:** O. L. Hailey, chairman; R. E. Grimsley, C. H. Byrn.

**Nashville Hospital:** P. W. James, chairman; B. F. Jarrell, S. P. DeVault, R. K. White, O. C. Barton, G. C. Savage.

**Chattanooga Union University and Teachers' Seminary:** O. C. Barton, P. W. James, H. J. Huey, Mark Harris, J. L. Dance.

## DENOMINATIONAL LITERATURE

(From page 1.)

creeds and opinions should be tested" (New Hampshire Confession of Faith).

This is an important statement of the estimate we should place on God's word, but it is possibly the best human genius can write. Every redeemed soul should be able to sincerely say with the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." The open Bible is the greatest treasure this nation has, and rightly used is the one fortress that can securely protect us from every assault of every enemy. Give the Bible its rightful place and Satan's foes will be powerless to harm our nation.

But I did not plan to write so much about the Bible. My plan was to write about religious books and current religious literature. These need our most serious attention and need it most earnestly right now.

What has become of such masterful volumes as "Grace Truman," "Theodocia Ernest," "The Little Baptist," and others that did so much for the cause of Christ a few years ago? To our inexcusable shame they have been compelled to give place to a class of books that not only do not help the kingdom of God, but actually hinder it. This is a reproach that admits of no apology. The true friends of the kingdom should unite in a heroic effort to revive interest in them and give them a new lease of life.

What has become of strictly doctrinal books? They, too, are a thing of the past! Except for

class use in training schools, colleges and seminaries, when has a volume setting forth our distinguishing doctrines been published? To be sure a few small volumes have appeared, but to be quickly assigned to an ignominious death by an indifferent constituency. This is to deplete our own life blood; to hasten the time when our enemies shall write our epitaph. This course—the neglect of doctrinal books—is surely suicidal.

The very groups that we loudly and persistently call heretics, and that are growing in ever enlarging numbers, are persistently peddling their doctrinal books from home to home and selling them to our people, and thereby deadening their interest in their own books and destroying their loyalty to their own denomination. The only sure way to offset this is to interest our people in our own publications. To neglect to do this is to allow heresy to prosper.

We most seriously need a stronger current literature—better Baptist weeklies. I hasten to assure my readers that I am not censuring our editors. They are doing well, nobly and heroically, considering the conditions under which most of them are compelled to labor. But the conditions we force on them are, in many cases, intolerable. Each one of our editors would send out far better papers if our people would only respond as they should. Our laity and not our editors merit censure. Let the guilty have the courage to accept the responsibility!

What can be done to remedy this deplorable condition? First, our pastors, secretaries, Sunday school teachers, deacons and all others who are truly interested in the ongoing of the kingdom of God, should awake to the seriousness of this disastrous condition and determine to remedy it. We are dealing with a calamity, facing a crisis, challenged by an implacable foe, that calls for the greatest wisdom of our consecrated manhood to give itself in gratuitous service to save us from worse conditions. Our situation is serious but not insurmountable.

Our pastors should give themselves unreservedly to the task of popularizing our denominational literature. They should magnify it in their pulpit announcements, in their public addresses and in their visits in the homes of their people. It is most excellent pastoral work to wake their people to buy and read good ~~denominational~~ literature. An informed people is an efficient people. Pastors are often to blame for the ignorance of their people.

Let me visualize this matter. Go into a dozen average Christian homes and take careful note of the literature you find. Very likely a Bible will be in view. A daily paper, other secular papers, a few magazines, from a few to several hundred books, but in this array of literature you need not be surprised if there is not one religious book or paper. Now prepare yourself for a shock. Not only is there no religious book or paper, but there will be some books, papers and magazines unquestionably harmful in their influence if not grossly immoral. Mark you I am writing about Christian homes—Baptist homes, and in not a few instances presided over by deacons and Sunday school teachers. This is a deplorable condition and it is working disaster.

The Bible should be exalted to a place of pre-eminence in every Christian home. Nothing should be encouraged in the home that even tends to depreciate it, but everything should be welcomed that magnifies it. Put into our Baptist homes the right kind of religious literature and a new day will dawn and the onrushing tide of worldliness will quickly recede.

In addition to the Bible and books that help us to understand it, every Baptist home should have a Baptist weekly, Home and Foreign Fields, and just as many other high-class orthodox Christian periodicals as can be read. I am not opposing helpful secular literature. It has a place of value, but I am pleading for the first place for things of highest value—things most essential to the welfare of the home and the glory of God. Where God is truly exalted, virtue, joy and peace are the portion of the people.



## A MODERN EVIL

"Feminine cigarette smoking is an unbeautiful aftermath of the world war, invented by the devil, capitalized by the tobacco trust, and bill-boarded only by the theater. I speak these stinging words against it for three reasons:

"1. It brings woman down to the level of man. There is to me a pathos, as well as sarcasm, in a toast proposed by some one to woman. It ran like this: 'Here's to woman; once our superior—now our equal!' There can be no doubt that woman has a moral right to the use of tobacco if man has, but the use of it, on the part of woman, never increases the man's respect for her, and often lessens it. Anything that decreases the womanliness of woman decreases her charm and deteriorates the race.

"2. Not one woman in one hundred smoke cigarettes for the sheer enjoyment of it. Why, then, does she do it? It is a part of the moral let down that accompanied and followed the war. It brings us a little nearer to the jungle. It is a part of the return to savagery. It shows that the female dares to be as deadly—and unfragrant—as the male. It drops the beauty of femininity to the lower level of comradeship with masculinity, and exchanges good taste for good fellowship. Somehow it hurts us to admit that the smoking woman is no better than a man. We have grown accustomed to her bobbed hair and bobbed skirts, but, try as we may, we cannot get used to her carrying a 'Camel' in her mouth.

"3. It is a principle of Scripture that a thing, though innocent in itself becomes harmful and wrong if indulged in to the moral disadvantage of another. That is what Paul meant by saying, 'If eating of meat makes my brother to offend, I will eat no meat while the world stands.' Now, sister, cigarette smoking makes a good many brothers to offend—your own little brother, for instance, who justifies his indulgence to the menace of his health, on the strength of your example. As one of your brothers who still respects you, and believes in you, and loves you, I ask you to give it up. Is there one good reason why you shouldn't? 'It decreases your femininity, roughens your beauty, darkens your teeth, dulls your conversation, befouls your health, beclouds your moral discrimination, and weakens your influence. Be different from us—therein lies your greatest charm.'—Dr. John Snapp, Pastor Temple Baptist Church, Los Angeles, Cal.

## WONDERFUL ESCAPE OF A BAPTIST PASTOR

From one of his brother ministers we learn the particulars of the escape from drowning last week of the Rev. A. D. Tadlock of Grayson County, Ky. He had been with his wife and child visiting his father, a Presbyterian minister and president of King College, Bristol, Tenn. On his way back by Pound Gap, in crossing Clinch River at Rocky Ford, the high waters washed the horse from his footing and overturned the buggy. Mr. Tadlock clung to his wife and she to the child until it was washed from her arms. He was manfully swimming, although entangled in the lines. When she shrieked at the loss of her child, he succeeded in grasping it and retaining his hold upon his wife. The horse meantime was partly swimming and partly washed down by the current, dragging the buggy and the entangled swimmer. The line now proved their salvation. Reaching slack water, the horse dragged them ashore, the gallant husband and father still clinging to wife and child and managing to keep afloat. The child was unconscious when the shore was reached, but was revived and suffered no lasting ill effects. The buggy was torn up considerably, but the shifty preacher, with a borrowed hatchet and rope, was soon ready to return to Bristol for a new outfit and to be embalmed as the hero of one of the narrowest escapes recorded. —First Edition of The St. Louis Post-Dispatch, December 12, '878.

"Whatever strong situations I have in my books . . . are taken from the Bible. 'The Deemster' is the story of the Prodigal Son; 'The Scapegoat' is the story of Eli and his sons; and 'The Manxman' is the story of David and Uriah."—Hall Caine.

## THE WORLD OUTLOOK WITH REGARDS TO CHRISTIANITY

(From page 1.)

But we are at a time for serious thought, for wise consideration, for stock-taking. In much of our missionary work and spirit we have not realized that the world is like a new world, especially since 1914. Demands are now upon us that we pass the ox-cart age, that we make some changes, not changes in message, for it must ever remain the same, but changes in motives, methods and approaches. Where this has not been done our work is at a standstill. In a few places it seems to be slipping back, meeting with opposition. In places where better methods are used the work is growing.

I have not time now for a complete diagnosis, but abroad the World War, the war in China, revolution, the political upheaval in India, social upheaval. Socialism, "Red" propaganda, antagonism toward America for many reasons and from many sources, religious and racial prejudices—these and many other forces have worked together to react against our missionary work for the last ten years. At home there has been considerable unrest in general. We have had a battle of Fundamentalism and Modernism; some have made demands for new methods and motives; Christians have been unwilling to sacrifice as they should for the cause, spending too much in this more and more attractive world in which we live; money-raising methods have been too mechanical; and the point that deserves the whole hour is the denomination, the church, and the missionary have not "tarried to receive power." We have worked for ten years on the idea, "Give us enough money and trained and educated men and women and we will take the world." We will never have enough money and men unless the church has power, and if we had enough men they could not do the work without power, power that comes from tarrying in prayer, from surrender to Christ, filled with the spirit, afire with zeal, faith, love and compassion.

Our missionaries are not going out to westernize heathen men and women or just to teach them how to cook their food and wear their clothes. I am in favor of this as far as it goes, but it does not go far enough. Our missionaries must be men and women "sent from God" to tell all men the greatest news the world ever heard, the message of life and power from God through Jesus Christ. We must all, at home and abroad, go back to our "upper rooms." We must re-study our message, re-study our commission, have some new experiences with Christ Jesus. We must empty ourselves of too much self and be filled anew with the Spirit of God. The weak point everywhere is the loss of spiritual power. I see it here, I saw it on the mission fields. I know enough of myself, my brethren, and my denomination to know that this is the weak point.

We must have more money. Stewardship and tithing will provide it, but we must first have more power and more fervor everywhere if we are to have money, missionaries and results.

We are facing a world Christian crisis. We have dared to challenge the whole world. We have worked toward winning the whole world for one hundred years in a mighty way. We have challenged our people to dare to undertake to evangelize the whole world and they have felt that they were working at it. We are so far short of victors that it is a shame to relate it. Today we are marking time in many places. A visit abroad reveals how many millions are still out of Christ, how deep-rooted is superstition, prejudice, race pride, ignorance and intolerance. What religious, social and economic barriers there are to break down and overcome! What hindrances, oppositions and obstructions there are to surmount! Not for one-half minute is it child's play. It is the most gigantic undertaking under the sun! It calls for the most power, men and money, wisdom, tact, patience and perseverance of any task on earth. If it is a human task to be done by human power, we might as well quit now. But He who told us to "go" also promised us His power

if we will but tarry till it comes, and He has said He will be with us always.

Tomorrow—the future, what then? That depends on what we do today and tomorrow. We must face the issues squarely. We must re-study the whole question, make honest and careful surveys. We must make an honest plan for world conquest, realize just how big the task is and how much work it is going to require and how long it will take. Let the denominational leaders come together and agree to co-operate on a twenty-year program of world conquest along the right lines. (I do not mean a union of churches, but a co-operation in methods.) Then looking unto God for power let us put ourselves in His hands to be used of Him, then we shall have victory.

The first step must be to revitalize Christianity in America. We must grasp the greatest opportunity God ever put in the lap of any Christian nation, that of winning the foreigner in our midst. We must win his friendship, his respect, mind and soul. Then let's lay our hands on all modern inventions and sow down the world with Christian propaganda. We must make the world talk about and think about Christ. Make men ask, "Who is this man Christ? What about this Christianity every one is talking about?" Spread the news by use of every means—daily papers, magazines, books, tracts, radio, preaching, lectures, advertising. Give every one the facts. Force him to make comparison and then let him use his own mind and draw his own conclusions as far as he can, but challenge the world with Christian propaganda!

Heretofore our plan for winning the world for Christ was to win the individual. We will never win the world, the whole world, in the one-by-one way. Salvation is an individual matter; it calls for action on the part of the individual. The individual must have faith, believe, accept and confess Christ; but if we are to win the world, we must win the masses. Jesus called the twelve one by one. Yes, but why? It was to win them and send them out two by two to preach and teach the multitudes. After Peter was won his first sermon was to twenty thousand people and three thousand were saved in one day. Individuals must be dealt with and saved as individuals, but the gospel must be made so attractive that the message must reach the masses so that the individuals will press us to know the whole truth, the life, and the way.

Then we must further carry out the program of the kingdom of heaven by permeating all activities and interests of men and nations with the spirit, truths and principles of Jesus Christ. We must save souls and save society, all at the same time. Our national and international relationships must all be for world betterment and to force the world to recognize the superiority of our Christ and our religion. All this must be done in love and brought about in the finest possible spirit.

Time does not allow me to say all I would like to on the new approach on the foreign fields, but I am sure it is possible to bring this world into accord, at the feet of Jesus, if we will obey and press on. A faithless, faint-hearted, selfish people cannot do it. A loving, believing, Christ-filled people can do it. If we retain the name of Christians, there is no other course to pursue but the missionary course; to work at the task of winning the world and work with faith, love and holy zeal. We have our own work to carry on in our own churches at home. But this is not an end within itself. It is a means to a great end, the teaching and training of people to be and do their best in the whole kingdom program to win ALL the world for our Christ. Let us be as missionary as love, zeal, knowledge, wisdom and obedience dictates to the limit of our ability, that here and everywhere in every way we can make Christ King, continue to grow, to send and to go.

"Conquest has made us what we are, and conquest must maintain us." To stand still is to stagnate and die. To self-centered is to die.

## Worthy books

Are not companions; they are solitudes:  
We lose ourselves in them and all our cares.

—Bailey.



# THE NEWS BULLETIN

## MERGER OF CHURCHES

According to an announcement sent out by the National Council of the Congregational Churches of America, a merger of the Congregationalists with the Christian Church is now being formed, and if consummated will result in the largest "organic union of distinct denominations in the United States, if not in the world." There are 5,548 churches of the Congregational group and 970 of the Christian group with total memberships of more than one million members. The Congregational movement had its origin in New England and is the outcome of beliefs held by some of the Pilgrim fathers. The Christian churches involved in this merger are the descendants of the movements begun under Alexander Campbell and others during the early part of the nineteenth century.

In the movement it is proposed: (1) That the two bodies be united under the name of "General Council of the Congregational-Christian Churches," and it will hold biennial meetings. (2) The churches of the two denominations will be drawn together as rapidly as possible and the rights of every church involved to representation in denominational gatherings will be safeguarded. (3) The active ministry in each denomination will be fully recognized in the new movement, and an effort will be made to bring into effect a single method of licensing and ordaining the ministers. (4) The agencies for doing mission work at home and abroad will be merged while the separate identity of each corporation will be maintained. (5) Each church will retain its own organization and name until such time as it votes to change to the union name.

The first meeting of the new body will be held in Detroit next May.

## TENNESSEE GIVES \$32,000 TO HONOR DAY OFFERING

Secretary O. E. Byran mailed a check drawn on the Home Mission Society for \$32,000 as additional payment on the collection on the Honor Day offering. This check brought the total up to \$32,000 and there are other small amounts to come in yet, according to reports from various churches. This is not what we had hoped to secure for this purpose, but it is not bad. Had there been as large an average from all the states, the total offering would have been larger than latest reports indicate. And when we take into consideration the fact that the preparations for this offering were meager and the time for presenting the appeal pitifully short, we must feel somewhat gratified over the results. The further fact must be kept in mind—namely: There were three other special offerings upon us, and our people were contributing liberally to each of these. Just what the Christmas offering will produce we cannot at this writing know. But we have hopes that it will be generous.

## AN IRISHMAN'S ESTIMATE

By W. W. Hamilton, Baptist Bible Institute

Sometimes it is encouraging to see ourselves as others see us. It is true in this case. A student from Ireland said to the president of the Baptist Bible Institute, that he had found in this school the things for which his heart had yearned. Before crossing the Atlantic he had been in one school in which too great emphasis was placed upon the emotional, and in another where the classical was exalted above all else. He felt that both institutions were lacking.

On the advice of a denominational

leader in Ireland he had come to the Bible Institute, and here to his great joy he found a combination of the scholarly and the practical and the spiritual, and is advising other Irish students to take their theological and Christian training in New Orleans. The faculty and student body are eager to maintain this trinity of essentials and desire the prayers and gifts of churches and of individuals in making the Baptist Bible Institute an increasing power for the preaching of the gospel and for the extension of the kingdom of our Lord and Saviour.

## ROGERS A REAL MISSIONARY

J. M. Rogers was in the office just before Christmas and he brought us news of his work in Montgomery Association. He is pastor of Immanuel Church near Cunningham and a church in Kentucky. In addition to his work with Immanuel Church, he is preaching once a month in an old deserted log church house which was erected by the Presbyterians. The work there is promising and the congregations good. He hopes some time soon to have the nucleus for a church at this place. Brother Rogers was formerly pastor at Greenbrier and has done a fine work in other sections of our state. He is a missionary at heart and loves the hard places.

## MAKING BAPTIST HISTORY

Baptist history is largely written in Baptist newspapers, magazines, minutes and other current publications. Readers of the Baptist and Reflector, especially clerks of associations, may give lasting service in the field of Baptist historical publications by sending to the American Baptist Historical Society, Chester, Pa., a copy of minutes or other publications which are printed. Such co-operation on the part of Baptists is increasingly needed because students of Baptist history are more and more coming to the library of the society for material concerning Baptist men and women themselves. The society is able to render distinct service because of the large number of minutes and other reports, of Baptist newspapers and magazines, of Baptist biographies and other publications which the library contains. Invaluable as these materials are many publications of American Baptists are still lacking. It may be that some reader of the Baptist and Reflector knows of old Baptist association minutes or other Baptist publications which the possessor would like to place where these treasures will be a permanent use for Baptist work. A letter addressed to the society at Chester, Pa., at any time will receive eager attention.

## FROM AN EXILE

Allow a Tennessee exile to say a word about the splendid paper that you are making. You need not worry about what the Texas-brother who writes for the enemies of our faith says about you and your work. Your friends who read the paper know the truth. The Baptist and Reflector is steadily improving and becoming more and more a real religious newspaper.

But I began this letter to say a word about two brethren who have recently gone to heaven from Tennessee. Dear Dr. Campbell! God never gave Tennessee a more gracious, consecrated and able man. He was one who had mastered the art of growing old gracefully. How he loved his Lord and the old Book, and how he stood for them in this easy-going, loose-thinking age! To know him was to love him. He was one

of the most Christly men that I have ever known. Earth is poorer and heaven is richer by his going. Carson and Newman College has suffered a great loss and has a vacancy that will be hard to fill.

And Emmett Rolston has gone home also. I learned to love him and his splendid wife while pastor in Nashville. A busy layman who found time to devote to the Master's work and who was a tower of strength to the work wherever he lived. The wife and children and the grand old mother have our most profound sympathy in this lonely hour.

God bless you and the work in Tennessee.—E. K. Cox.

## ROGERSVILLE HEARS MISSIONARY

Pastor John R. Chiles writes from Rogersville to recommend to the consideration of the brotherhood, Brother John M. Anderson of Morristown, who has recently returned from a visit to Palestine. He spoke for them three times and delivered what the pastor calls "great, soul-stirring messages on the Lord of the Land rather than the Land of the Lord." He states that Mr. Anderson took no pictures with camera, but had them photographed upon his memory and is therefore "able to make his audiences both see and feel them." Brother Anderson has reserved the third Sunday in each month for delivering these messages and asks only a free-will offering by way of remuneration.

## PILLAR OF FIRE CHURCH

Had you heard of it? The editor confesses he had not. But there is such a body in our country with 48 church organizations, 2,442 members and church property valued at \$537,000, and 11 parsonages with an average value of \$8,000 each. Their average annual expenditures for the decade ending 1926 was \$50,800.

This body was organized by a woman, Mrs. Alma White of Colorado. She was the wife of a Methodist preacher and became obsessed with the idea that she was called to preach. She filled her husband's pulpit on occasions and soon began to preach elsewhere. Trouble with the Methodistism drove her to form a new organization and a church for this was secured in 1902.

The principal doctrines of the body were drawn from the Methodist Church as was the form of organization. They hold to the old doctrine of sinless perfection, optional baptismal mode, divine healing, the pre-millennial coming of Jesus, and entire sanctification. They ordain women to the full work of the ministry and are opposed to all forms of modernism.

## CENTRAL POINT REVIVAL

By Mrs. B. F. Moore

A revival was conducted at Central Point Baptist Church with Rev. Joe H. Stephens, pastor of the church, assisted by Rev. Dennis Buckner, conducting the services. The revival closed December 16th with a great harvest of souls as the result of the work. There were 33 conversions and one renewal, 28 new members were added to the Central Point Church, and at the close of the revival 18 of the new members were baptized in the beautiful little lake on the farm of Mr. John Jones.

This revival was the most unusual one in the history of this county, and according to the pastor's statement, the most unusual he had ever seen. The converts were all children, their ages ranging from ten to fifteen years, most of them were students of Central Point Sunday school and also attended the Central Point B. Y. P. U. Most of the children converted were students of Central Point elementary school. The school building is located near the church, and each day the teachers dismissed school to attend the services, taking

the children to church with them. Miss Edith Moore is principal of the school and teaches the four higher grades. Out of the thirty students she has in school at this time, eighteen were converted. The other twelve were already Christians. A number from the primary grades were also converted. One night of the revival twenty-six of the children joined the church, and the testimony of faith and love would rival that of the most experienced Christian. Little children telling of their love for Jesus and telling of how they gave their hearts to Him, how He came in to dwell within their hearts for evermore. Surely there was rejoicing in heaven when the message of their faith and love floated upward until it ended in the songs of the angels of heaven singing their anthems of joy over the little children, thus early seeking the Lord and finding eternal salvation.

## TOLEDO TOPICS

By Livingston T. Mays

Baptists in Toledo, Ohio, have been cheered by the recent gift of two hundred thousand dollars by Mrs. Hattie Bartley to First Baptist Church to complete its building. She gave another ten thousand dollars to the Baptist Old Folks' Home. The admirable thing about these gifts was that she did not wait until death, but crowned her life with these noble gifts to the Lord just a few weeks before her decease, which was unexpected.

The strongest Baptist Church in Toledo is Ashland Avenue. It is not so great, but similar to First Church, Knoxville. It has a great pastor and its most humble and efficient layman is a most hearty giver to God's cause, Mr. R. G. Lamson, who like our great Tennessee layman, J. H. Anderson, of Knoxville, is the leading merchant of his city and state. Theodore Adams is pastor of this church. Albert King Morris is the successful and consecrated pastor of First Church.

The writer is pastoral supply for Memorial Baptist Church here until March or April.

The Baptist and Reflector comes from Tennessee. It is brave and brilliant. It is the voice of the brave and true team of all who love loyal and courageous prophets of God.

(Turn to page 16.)

**PARKER'S HAIR BALSAM**  
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# EDUCATIONAL DEPARTMENT

W. D. HUDGINS, Superintendent  
Headquarters, Tullahoma, Tenn.

## SUNDAY SCHOOL WORKERS.

Jesse Daniel, West Tennessee.  
Frank Collins, Middle Tennessee.  
Frank Wood, East Tennessee.  
Miss Zella Mai Collier, Elementary Worker.

## B. Y. P. U. WORKER.

Miss Roxie Jacobs, Junior and Intermediate Leader.

## SUNDAY SCHOOL NOTES

Before this is read the new year will be ushered in, and we will be making our record for the twenty-third annual report of this department. We trust that every one has had a merry Christmas and will enjoy the happiest and most prosperous year in all your lives.

We begin the new year with a deep conviction that we are beginning the most important and most fruitful year of all the years that it has been ours to serve. Nineteen twenty-nine is to be filled with surprises and with wonderful possibilities. It is really great to live in this age. The world is intoxicated with thrills and with new things, but we must nerve ourselves for even greater surprises and for a much more strenuous life than we have ever lived so far. I wonder if we are not going too fast sometimes; and when we think of the tremendous strides that our country is making and the various lines of science and business are making, we wonder if we are keeping in sight with our programs of religious education and evangelism. Let us make this year count in the things that are worth while. Let us put the emphasis where the emphasis should be and develop as well as win for the Lord's great program of world-wide evangelization.

### Some Things That Can Be Done During 1929

We call special attention to some things in our goal for 1929 that can be done and should be done this year.

1. We should increase our enrollment in the Baptist Sunday school more than the average of the last year. We have more than 100,000 church members who never go to Sunday school and who belong to the Sunday school by virtue of their church membership. They should be enlisted and used in the Sunday school. Besides there are twice as many lost people of Baptist preference in our communities who ought to be enlisted and taught with a definite view of winning them to Christ this year. Let each church set their aim for a certain number added during 1929 and organize every class for definite working of going after them each week until they are won.
2. Three thousand baptisms from the Sunday schools this year. That is an average of only two from each school, and it should be 25 from each school. Suppose we raise that to about 30,000 instead and organize our forces for winning the lost in our school and among our possibilities. Let each teacher get the names of all their lost pupils and those lost on their prospective lists and divide these up among your saved pupils and then go to work to win every one of them. The Sunday school should be used as the greatest soul-winning agency we have. There are several reasons why this should be true. (1) We have the lost in the schools. (2) We have the taught in the schools. (3) We have the best soul winners in the Sunday schools. (4) We have the conditions that bid for soul winning. (5) We have the graded departments and classes with the proper equipment that aids us in this important matter.

3. We have set our goal for only 60 standard schools for this whole year. It should be 160 or more. There are more than 500 schools in Tennessee that could easily become standard by a little help on the part of everybody concerned. It takes work, of course, but what does not require work that is worth the while? It takes co-operation on the part of all officers and teachers, but this should be easy if a real program is put up to the workers. It is much easier to get people to do a big thing and follow the leadership of those who have something going on all the time. Let us take this matter seriously and put ourselves to work on this standard program. Nothing will do more for our schools than an effort to make them standard. The effort will develop the workers as well as to build the school.

4. Fifteen standard associational programs. If our people could see the advantage of this definite outline of activities shown in this associational standard, we would all work toward that goal. We have 45 associations right now that could easily qualify on this if they would pay the price. Nothing is more greatly needed than to get our local associations to work along definite lines.

5. Ten thousand teacher-training awards. Last year we sent out more than 7,000 Sunday school awards. We should gain as many as 3,000 over last year. That could be easily doubled if the churches would all fix a teacher-training policy and set aside each year a week for training just as they do for revivals and other lines of work. It is very important that our people be trained as well as won. The Commission on Christian Education has set a goal of 10,000 awards for 1929. Growth within the people must be taught. The holding of group meetings and conventions will help this point wonderfully. Then, too, we are furnishing free books to officers of our Sunday schools as well as to preachers. This one line should secure as many as half this number of awards. Next week we shall mention other points with suggestions as to how to reach them and so on for a number of weeks. We want to be of help to the local workers on the field, and each week we will make some suggestions concerning phases of our work with a view to helping some one.

Park Avenue, Nashville, is planning a big day for next Sunday. Installation with special challenge at the eleven o'clock hour. We hope to enjoy this service with them.

We have been invited to teach "Growing a Church" at Seventh Street Church, Nashville, the week beginning Sunday night, December 30th, and running through the first days of January.

Rev. L. S. Ewton sends in some more names for awards. This is an "every week" business with Brother Ewton, and no wonder his work is prosperous through the years.

Quite a number have responded to our letter concerning the encampment, and without exception all agree with our plans to put on a big camp with no paid speakers, but use

our own men and young people. Let the program center around the practical things like study work, conferences, inspirational addresses and wholesome recreation under the direction of some one who knows how to do it.

Mr. Daniel and Miss Jacobs are at work this week at Collierville with Brother S. P. Poag. Classes are being taught in the three B. Y. P. U. manual classes, "Bible Heroes," and the Sunday school manuals.

We were very much grieved to learn of the death of Rev. R. M. DeVault. We heard it too late for our notes last week and there was no paper during Christmas, so this is the first opportunity we have had to make mention of his death. He was a loyal supporter of our Butler encampment and all other lines of the denominational work and greatly beloved by his people at Butler. We shall all miss him greatly and deplore the loss. Our hearts go out to Mrs. DeVault and the children.

We were shocked to note that the Mr. George L. Burnett that was killed in the plane at Chattanooga last week was the son of our Mr. Henry Burnett, formerly of Murfreesboro and secretary to the Southern Baptist Convention. We knew George Lee very well and feel very keenly this loss. We pray for the good parents and family.

Frank Wood reports a good week at Church Hill closing just before the holidays. Frank is putting the work over in great shape and is developing rapidly into one of our best workers.

Rev. R. J. Williams is planning a great program in Beulah Association and will along with the other lines of work put on at Reelfoot Lake a West Tennessee or local encampment for a week some time in June or July. We are interested in this program and have assured him of our heartiest support.

What a fine thing it will be to have a large number of our pastors to bring a bunch of their young people to Ovoca in July for study, work and recreation together. This will lead us in our inspirational studies and conferences by those who have proved themselves competent by leadership in their own work. We should have 500 to spend this week together. Small expense and no fees paid any one for work.

Frank Collins is at work near Loreta, Lawrence County, during Christmas week. He reports a good time. Frank is a man who would prefer to work.

Mr. J. N. Barnett of the Sunday School Board took our place at Second Church, Springfield, Sunday, December 30th, in their big day in putting on the budget. We shall expect large returns from his services. Mr. Barnett is a man of large experience and does most excellent work everywhere he goes. We congratulate the Second Church upon being able to have him with them on this occasion.

We were delighted to have a line from Rev. W. M. Seat of Salem, Ind. Brother Seat is a young man from near Lebanon and worked with us one summer in the rural work. He is always interested in the work in Tennessee, and we would like to have him back in some of our churches.

We are glad to welcome back into the superintendents' list Mr. J. G. McCarroll of Lincoln Park Church, Knoxville. He wrote us a letter assuring us of his support in all our plans so far as these plans concern his school and his school can help us in the promotion of the general program. Mr. McCarroll is one of the

leading superintendents of the Knox County organization, and we are mighty glad to see him back in the harness.

Do not forget the date of the Tulsa conference. We have plenty of programs and shall be glad to mail one to any one wanting same. These programs have been mailed out to all those whom we knew to be available, and we trust that Tennessee may carry her quota to Tulsa. Railroad certificates can be had from the Tullahoma office to the conference, and we give in another article the schedules of trains, etc.

Alexandria is the first to qualify for the standard award for 1929, followed closely by Park Avenue, Nashville. This makes two reporting before the year begins. It was our privilege to be in the Park Avenue school on the last Sunday in the year and go over with the superintendent and pastor their record, and they immediately turned in their application. Alexandria had already come through the mail before we left the office. Let us have 50 others during January. We want 100 for 1929. If the schools will try hard we can reach this goal without any trouble.

## Workers' Conference

We had the joy of having with us in our home and office on Saturday, December 29th, all of our working force and with them Dr. Bryan and Mr. and Mrs. Fetzer. The day was spent in conference getting ready for the greatest programs we have ever put on. Plans were laid for the entire year; and if we can only put on this program, we will reap results worth while. Dr. Bryan is in full sympathy with our work, and there never was a more loyal servant than he. We all love him and are anxious to make our department co-operate with him in every program that he may see fit to outline. Mr. and Mrs. Fetzer are also loyal and very helpful to us in many ways. They are sympathetic and attentive to our needs and in so many ways do they help us with our problems and make it easy for us on the field by furnishing us with information, etc., from the office.

With the help of the Sunday School Board we are able to put on the same extensive program that we did this last year, and we hope to even surpass it by cutting out things that are not important and improving over mistakes made last year. We covet the prayers of all on the field and the co-operation of every local and associational worker in this effort to forward the cause of Christ in our beloved state.

Schools scheduled already for the new year are as follows:

December 30-January 7, Nashville, Collierville, West End, Murfreesboro.  
January 6-11, Humboldt, Little Sycamore, and Mt. Pleasant.  
January 13-18, Bolivar, Carthage, Macedonia, and Tulsa Conference.  
January 20, Knoxville city-wide, Trenton.  
January 27, Jackson.  
February 3-8, Knoxville city-wide B. Y. P. U., Whiteville.  
February 10-15, Speedway Terrace, Shelbyville, Paris.  
February 17, Chattanooga city-wide B. Y. P. U., North Athens.  
February 24, Leaders' conference, Memphis, Union City, and Dayton.  
March 3-8, Central Fountain City B. Y. P. U. campaign, Union City, and associational conferences.  
March 10, conferences.  
March 17, Fifth Avenue, Knoxville, and associational conferences.  
March 24-29, Clarksville campaign, Nashville city B. Y. P. U.

We are trying to make every minute count as well as every dollar and so we are planning associational con-



ferences near the places where we are at work in training schools each week during the winter and early spring. We trust the associational leaders will join us in this effort to co-operate with them in their associational plans and programs.

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

Miss Jacobs and Mr. Collins report a fine associational school at Leoma, Lawrence County. The interest was fine and the attendance good, considering the roads and health conditions of the people. It is in our minds to hold a number of these associational conferences during the winter and spring.

Mr. Collins sends in ten names for awards on "The Plan of Salvation," taught in the Liberty Grove Church, Lawrence County, during the week of Christmas. He says that this was the best week he has had during the entire year. Why should we not do religious work during the Christmas season instead of spending the time in revelry and fun?

Fourteen names have been turned in from Mr. Collins' class in the Lawrence County associational school at Leoma.

Rev. Roswell Davis sends in a nice list of names having taken the study course under him at the Eads Baptist Church. Fourteen took the memory test on "Training in Church Membership." This was a fine class, and we appreciate his good work.

Rev. Fred H. M. Smith sends in memory tests on three books of the B. Y. P. U. course and asks for other books. He also reports progress in the associational organization and work in Maury County.

### Southwide Goal for 1929—199,179 Study Course Awards

To show how Tennessee stands in the study course records of the Southern states we print below the report of Mr. Lambdin for the year just closed and giving the goals for 1929. We must go beyond these goals and to do this each church must be willing to take a study course. Get ready now for this great week in March.

State	1928	1928	1929
Alabama	19,000	15,880	20,429
Arkansas	10,000	2,956	9,000
Florida	8,000	10,450	12,000
Georgia	14,000	14,127	17,250
Illinois	6,000	6,318	6,000
Kentucky	8,000	7,900	10,000
Louisiana	12,000	11,637	12,500
Maryland	1,000	462	500
Mississippi	10,000	7,783	10,000
Missouri	8,500	7,194	10,000
New Mexico	2,500	2,155	2,500
North Carolina	15,000	14,800	20,000
Oklahoma	7,000	8,202	10,000
South Carolina	12,000	9,011	12,000
Tennessee	8,000	7,461	10,000
Texas	25,000	25,394	27,000
Virginia	9,000	9,777	10,000
Totals	175,000	161,505	199,179

Southwide Study Course Week, March 10-16. Plan to take a course.

### LAYMEN'S NOTES

February will be laymen's month in the first quarter, and we are anxious that every association have a laymen's conference during the month of February.

Write the Tullahoma office for suggested outline programs for the group meetings to be held in February. We shall be glad to furnish you not only the outlines for programs, but tracts and helps for the various topics.

We have had the best response from the request sent out on a postal card for the names of laymen that

we have ever had from any request made general. Beginning two weeks ago, we sent to every church in the state where we had the address of any one a card with a blank outline for the report of the local brotherhood or where there was no brotherhood the names of five leading laymen in that church. Three hundred of these cards have been returned, bringing to our files the names and addresses of 1,500 laymen of the churches and still they come in on every mail. It is our desire to get in touch with some live laymen from every church with a view to organizing local brotherhoods and informing our men of the work of the denomination.

We are planning some regional laymen's meetings over the state and trust that our men may attend these in large numbers. Further announcements will be made later on.

On July 28th we are planning a great laymen's day at Ovoca. Make your plans now to attend this meeting. We will have men from all over Middle Tennessee there and will give recognition by churches and associations. A fine program will be outlined and a general good time had by all who attend.

We suggest for the local associations some things that will help to promote the associational program.

1. A pastors' conference to meet each month and with this some definite outline of study for the preachers who attend as well as conference and fellowship. Nothing is needed more than the sympathetic touch of the town and city pastors with their brethren in the country.

2. Some schools held for preachers who have not had the advantage of seminary training, and where the ministers of the association will agree to attend we will arrange such a school and secure men who will bring a blessing to these men who attend.

3. The thorough organization of the association in Sunday school, B. Y. P. U. and laymen's work and the holding of the regular group meetings each month or each quarter at least.

4. A state-wide evangelistic campaign in every church will have a revival at the same time.

5. Study courses in all the churches.

6. The promotion of the study of stewardship in all the churches.

7. The organization of our laymen into volunteer corps for the extension work suggested in the laymen's program.

8. An educational campaign of all-day meetings in all the churches. These have been tried in many of the associations and great results have followed.

9. The placing of the Baptist and Reflector in every Baptist home in

all the churches. No one educational agency in all our catalog of agencies will mean more to our people than the reading of the Baptist and Reflector. It is due this paper that we men take the matter in hand and see that the paper is read by our people. It should be in every home that will promise to read it, whether the family is able to pay for it or not. Let us men see that it is used as it should be.

### SUNDAY SCHOOL ATTENDANCE, DECEMBER 23, 1928

Paris, First	363
Memphis, Bellevue	662
Memphis, LaBelle	358
Memphis, Temple	573

### MEMPHIS PASTORS

Paris, First: J. H. Buchanan. SS 363. Collection for Orphans' Home, \$391.

McLean: D. A. Ellis. Jesus the Christ; The Hopeless Life. SS 80, baptized 2.

Hollywood: J. R. Burk. Isaiah 42: 1-7; Luke 2:1-18. SS 183, BYPU 85, by letter 1, prayer meeting 50.

LaBelle: E. B. Baker. The Value of the Christmas Thank Offering; Christmas Cantata by choir. SS 358, BYPU 120, baptized 21. Raised \$700 for Christmas thank offering.

Eudora: J. E. Bell. The Holy Spirit; The Christmas Spirit; The Christ. Prescott Memorial: Jas. H. Oakley. Christ Incarnate; The Lost Christ. SS 264, BYPU 84.

First: A. U. Boone. Christ as a Servant; Jesus Himself. Baptized 1, by letter 2.

Central Avenue: J. P. Horton. The Marks of a New Testament Church; BYPU had charge of service. SS 112, BYPU 41, prayer meeting 26.

First Italian Church: Joseph Papia. Christmas program. SS 63, prayer meeting 15.

Bellevue: Robert G. Lee. Conclusions from Christ's Cradle; The Universal Christ. SS 662, BYPU 110, baptized 2, by letter 7.

Calvary: J. A. Barnhill. Facing the New Day; The Unspeakable Gift. SS 140.

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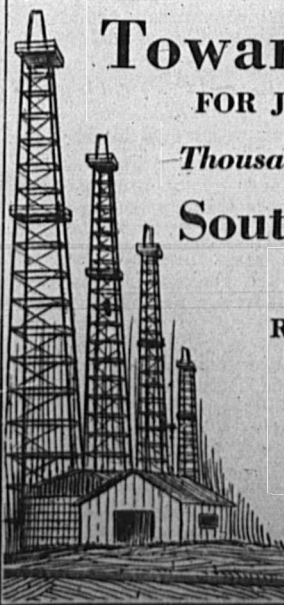
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 Headquarters for W. M. U., 181 Eighth Ave., N., Nashville, Tenn.

### A NEW YEAR'S RESOLUTION

I would be true, for there are those who trust me.  
 I would be pure, for there are those who care.  
 I would be strong, for there is much to suffer.  
 I would be brave, for there is much to dare.  
 I would be friend of all—the foe, the friendless.  
 I would be giving, and forget the gift.  
 I would be humble, for I know my weakness.  
 I would look up—and laugh—and love—and lift.  
 —Howard Arnold Walter.

### MY NEW YEAR'S RESOLUTION

"I will keep my lips sweet with the words of kindness; my heart pure with noble ideals; my hands clean with honorable deeds; I will keep my body sacred and my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than my promise; every day I will make the most of myself and the best of myself, and so be ready for the opportunities which God daily sends to those who are ready for them. I will—today."  
 —Robert J. Bardette.

### ATTEMPT GREAT THINGS FOR GOD; EXPECT GREAT THINGS FROM GOD

By Mrs. L. O. Burton, Shelbyville

"Attempt Great Things for God." Let us consider this subject from a practical basis. Is there an evident need for attempting great things for God? Is there such a need existing in the individual life? To look at the lives of those who are truly great, we find that they have a heart and check up on what is being done in the realm of religion. The results of the results would seem to indicate spiritual atrophy in the life of the average Christian. We are starved spiritually for lack of feeding on God's word. Our growth in grace seems to develop slowly, and to a disinterested observer, we must seem to have lost the joy of service and salvation.

Dr. Walter Gilmore of North Carolina referred to the "Oncers" in his church, meaning those who felt they had fulfilled their duty when they attended church once on Sunday. Happily, his pastor, Dr. Tucker, of Raleigh, was converting the "Oncers" in this church. Too many of us are "Oncers" in every phase of Christian effort. We may feel as some one expressed it, "That the flower of reverence in our hearts needs watering once a week at a service of worship," but this weekly refreshing isn't sufficient to keep the fragrance and freshness for your benefit, nor others spiritual uplift. The blossoms of reverence, worship and service must bloom every day if our spiritual growth justifies participation in the attempting great things for God.

Is there a need on the part of your local church for a movement of this sort? A church is no stronger than its weakest member. How we do need more co-operation and teamwork in our organizations! But so many are willing to be the "co" that the operation isn't always successful. The church has only one aim, "The propagation of the gospel"; only two motives, "Love of God and obedience to Christ"; and three methods of work, "Living Christ, preaching Christ and through missionary be-

neficence." Are these methods being so carried out that your members are flaming evangelists of truth? Are your examples of living such that your young people are being fired with zeal and love for the lost to the extent of engaging in definite service for Christ? Have you a program of service that actually shows a disposition on the part of your church to attempt great things for God? What is your criterion of growth—money contributed, souls saved, or enlistment of members? Wonderful things can be accomplished when we forget personalities, self and everything that would hinder, and with one mind and one heart attempt great things for Him!

Considering the subject from a still broader standpoint, is there a vital need for state organizations to attempt great things for God? How well informed is the constituency of your state concerning the needs of your missionary and beneficence program? Their interest, as a rule, parallels their information. Intelligent co-operation must be based on knowledge linked with heart interest. One per cent of our denomination patronizes denominational schools, our orphanages are inadequately financed, hospitals are in the same condition, and our state workers are woefully overworked and burdened. The fight against indifference is strength-sapping. How the organized associations and districts need the prayerful interest and sympathetic concern of every church and member, as each integral part takes its place in the tally of the state! Tennessee has a wonderful heritage, but today you are making the heritage of tomorrow. How will this record in the next decade read, that in meeting the challenge of present denominational needs, we did attempt great things for God, or that we were miserably?

What opportunity have we to attempt great things for God? First, in witnessing. Even the seemingly trivial things of life make a grand total in the last analysis. Some one has said, "Lord, make me great enough to do the little things." Our daily lives preach sermons to some one. Dr. Gordon Poteat's expression of several years ago, "What China needs is more Christians in America," is just as true today and is a terrible indictment against us. Can't we remedy it? Dr. W. N. Johnson says that "Witnessing is the unavoidable effect of receiving the Holy Spirit."

We have an opportunity to attempt great things for God in service rendered. God doesn't require more of us than we can do, and only asks that we use the gifts He has given us. Only in grasping opportunities of service do we grow in grace and develop in spiritual things. Moody said he was going to show to the world what God could do with a surrendered life. A willingness to serve God, a surrender of your every talent, both latent and developed constitutes the first requisite in your program of attempting great things for Him.

The scope of our efforts and opportunities is unbounded and unlimited. As a pebble tossed into the sea causes ripples to the farthest shore, so does our influence spread from our home and church life to the ends of the earth. Christ's program, as outlined in the Great Commission, included every race and nation, and He has but one agency in carrying out His policies—human instrumentality.

## A HAPPY NEW YEAR

By G. Frank Burns

Upon the new threshold, with hearts full of cheer  
 We greet one another with a Happy New Year;  
 Our wishes are beautiful, expressively grand,  
 To friends and all loved ones who live in the land.

The door newly opened is standing ajar  
 Allowing all people both near and afar  
 To push it yet wider, to enter, to view  
 The things of the future, the age of the new.

The corridor behind us is closed for all time,  
 And the mists of the past are hidden behind;  
 No sandals but memory's can trace the lost ways  
 To travel about midst the fast-fading days.

Just out through the portal lies onward our way,  
 The path that seems rosy in a brighter new day;  
 We call to each other with confidence, cheer,  
 A joyous tomorrow, a happy New Year.

Lebanon, Tennessee.

We try to study the needs of others, but we become so fascinated by the study of races, their color, characteristics, customs and environment, so thrilled by the reading of their historical background, we fail to see the heart's need for a religion that is more than a creed, for a God of love instead of fear; we do not sense the lack of love, kindness and brotherly kinship in the barren lives of the heathen. We need a vision such as the apostles had to change us from provincials to preachers, to awaken us to the scope of our duties; and not until we come to this realization of privilege and service can we attempt great things for God.

"Expect Great Things from God." Again, we look for a practical basis and ask ourselves why should we expect great things from God? First, because of His power. There is no power except of God. We find visible manifestation of His power in the creations of nature. Scientists tell us there is a star in every dew drop, and that every snow drop is of distinct and different design. Since there is so much of God in His material creations, why is there so little evidenced in the spiritual creations, man? There is no limit to God's power and ability, but the limitation of our lives is caused by too little expectancy on our part. The "Personal Service" page of Royal Service several months ago illustrated God's power as an ever-flowing spring, but we as Christians must turn the faucet bar if we would bring this power to those who need it. Apropos of this illustration are the following lines:

God's springs of love are flowing,  
 Free to those near and far,  
 But 'tis you, my fellow Christian,  
 Must turn the faucet bar!  
 Thousands of thirsty are dying,  
 In earth's parched places of strife,  
 When through your turn of the faucet  
 May flow God's Waters of Life!

The faucets of personal service  
 Are waiting the Christian's hands  
 To turn the waters of mercy,  
 To the waiting harvest lands.  
 May our hearts early awaken  
 To the needs of the present hour,  
 And our hands lovingly hasten  
 To turn on the Source of Power!

You who pray for the Power of the Spirit, are you so expectant of an answer that you are ready to answer the next call of service? That is a true test of your attitude as to whether or not you expect your prayers answered. God cannot wholly work His will through our lives unless we cultivate expectancy in our attitude toward Him. We are convinced of His power, we believe that one with God is a majority, we know His grace is sufficient, but still we are deficient in our expectancy of things from Him.

Secondly, because of His presence, we expect great things from God.

Turn back the pages of history and see how marvelously His presence brought to pass great things. In the wanderings of the children of Israel they expected to see the pillars of cloud and fire and were delivered miraculously. All great things have their inception with this Presence. Study the history of your denomination and see how we have been led from peak to peak of mountain-top accomplishments. Then how necessary His presence in fulfilling our expectancy! How inadequate and futile the efforts of our own strength, and how unnecessary when His presence can be had for the asking. We rob ourselves of abiding joy, we underestimate the realization of an abundant life, and we cannot carry out God's plan of life for ourselves unless we expect and abide in His presence. Every decade of history only unfolds and reveals the greatness of God and in the light of such study today we should expect great things from God. For His presence sustains us and reanimates and reinvigorates our lives in joyful service when we realize the fulfillment of the expectancy of His presence.

And how can we expect things from God because of His promises! How unstintingly and how unreservedly has God placed the riches of His storehouse at our disposal! He is not limited by our weakness, for He promises strength and grace for every need; nor by our lack of wisdom, for He promises wisdom to those who ask for it; nor by geographical bounds, for He promises to be with us to the ends of the earth! But oh, how we restrict our power, circumscribe our influence and minimize our efforts when we fail to avail ourselves of His promises. Since He has so marvelously shown us the way to attempt great things for Him, may we not in commensurate measure learn to expect great things from Him? And may I close with these lines?

How useless to pray, "God send the day  
 When men and nations shall know Thy way,"  
 Unless each one accompanies prayer  
 With the faith of expectancy that God will hear.  
 Ah, then will men great things attempt  
 For God and with God with fruitful intent,  
 And in so doing with expectant heart  
 Will learn that God will do His part.  
 In the unfolding of His plan through man  
 Great things will come from Jehovah's hand!

### INSTITUTE

That the women are catching a vision of becoming "workmen that needeth not to be ashamed" was evinced in the district superintendent, Mrs. O. N. Fly of Madison County Woman's Missionary Union in



holding an all-day institute December 15th at Spring Creek Baptist Church, Miss Bucy teaching "How and Why of the Woman's Missionary Union." Forty-five enthusiastic leaders of the district were present.

The resolutions incorporate the entire program of pre-Christmas spirit. Mesdames J. D. Askew, Eugene Campbell and Miss Helen Gardner formed them as follows:

"Resolved, That the thanks and appreciation of this body be extended, first, to Mrs. O. W. Fly, district superintendent, who first had the vision for holding this missionary institute; and, second, to Mrs. B. Y. Rowlett, president of the Woman's Missionary Society of Spring Creek Baptist Church, and all the members of the society for so graciously entertaining the meeting in their church.

"We appreciate the warm words of welcome from Mrs. J. D. Askew, the beautiful devotionals given by Mrs. Dickerson, superintendent of the Madison County W. M. U., and Miss Brownie Sandling, the special music, the decorations, the clever reading by the Sunbeam, and the bountiful dinner served by the Y. W. A.'s in the home economics room by the teacher, Miss Gladys Andrews.

"Our hearts overflow with gratitude to Miss Bucy, whose spiritual message and practical suggestions on the work of women's missionary societies shall linger long in our minds and produce telling results in the work of the coming year."

#### THE GOD OF HOPE

What a beautiful name for God! And how wonderfully has God made real all the beauty and consolation of that name to His missionaries through all the vicissitudes of the past eighteen months of revolution in China!

Driven from our homes and work, in perils from the soldiers, in perils from infection and contagion, crowded together in temporary quarters in port cities as refugees, or hurried off to America, having our churches, schools, hospitals, and homes occupied and looted by the soldiers while the foundations of the work of a lifetime seemed to be crumbling, and besides these things, the missionaries do but take refuge in "the God of Hope?"

Many an old and familiar word came fresh from the heart of "the God of all comfort" weighted with personal comfort and encouragement during the days of our exile. We learned anew that "Whatsoever things were written aforetime were all written for our learning, that through patience and through comfort of the Scriptures we might have hope." "The God of patience and encouragement" did grant to us "to abound in hope" even when the waves of opposition and destruction seemed to be threatening complete annihilation to all that we had given our lives to establish. Even in the darkest days of uncertainty when many were declaring that mission work was finished in China hope, not the child of shallow optimism, but the full sister of faith and love, flooded our hearts with radiant joy.

We are all awfully human. We are easily frightened and discouraged in the Lord's work. We need "to think Christ's thoughts" concerning the redemption of the world. When we grow weary and lose heart we need to remind ourselves of "the eternal purpose which He purposed in Christ Jesus our Lord." "He who began a good work (in China) will perfect it until the day of Jesus Christ." "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord."

We, too, "rejoice in hope of the glory of God. And not only so, but we rejoice in our tribulations: know-

ing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us."

For nearly a year, which seemed an age because of the anxiety and uncertainty, we clung to our God-given hope. "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living." Many a time did we have to encourage our hearts with the words of David, "Wait for Jehovah: be strong, and let thy heart take courage: yea, wait thou for Jehovah."

"In hope were we saved." The hope which God gives to His believing children is never put to shame. In hope we returned to Honan while the war was still raging, in hope we preached Christ to the wounded soldiers who were occupying our school buildings and residences, and the Lord opened the hearts of many of them to receive His word. In hope we asked for the evacuation of our mission property. We have not hoped in vain. Our property is once more free from soldiers. Our schools have reopened. The church work is taking on new life. The hope of a year ago has become a reality of today. New hope fills our hearts as we face the future. "Rejoicing in hope," let us labor on with enduring patience, trusting in "the God of Hope."

Our God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

Under the shadow of Thy throne  
Thy saints have dwelt secure;  
Sufficient is Thine arm alone,  
And our defense is sure.  
—W. Eugene Sallee.

## NEW BOOKS REVIEWED

**Pleaders for Righteousness.** By George B. Winton, D.D. Published by the Cokesbury Press, Nashville.

This is one of a series of books which are to make up a "Bible Course." Others are intended to follow until ultimately the whole Bible is covered. I was not able to guess the contents of the book by the name. But the author has given a digest of the two little books, Amos and Hosea. They are the "Pleaders for Righteousness."

A description of the social, political, and religious conditions of the day in which the prophets lived, which also showed what a task they had in putting their message over.

He takes the men, their call and training for God's service and what courage it took then as now to tell the plain truth to the ones you are trying to reach. He makes a mighty plea for real heart religion and not simply sacrifices and offerings.

It is a splendid book and worth any man's time to read and study it, for one reading will hardly be sufficient.

**Between War and Peace.** By Florence Brewer Boeckel. Published by McMillan & Co., New York.

There is no more live subject before the world of today than that of the Abolition of War or World Peace. The secular papers are dealing with it repeatedly, and the religious journals are giving more and more of their space to it. The volume from the pen of Florence Brewer Boeckel is "an attempt to collect suggestions and material which will be of use to American peace workers, particularly to those who are out of touch with national organizations and in communities where research work is difficult."

The introduction deals with the general trend of the day toward securing a "Peace Mind" in the world. In it the author shows the difference between the World War and previous conflicts, especially those that occurred under the old monarchal system of government. It presents some of the declarations of world statesmen and sets forth the motives that dominate the hearts of the people who are working for the abolition of the war crime.

Part II contains eight chapters dealing with the following subjects: "Education and Peace," "The Church and Peace," "Women and Peace," "Commerce and Peace," "Labor and Peace," "Farmers and Peace," "War Veterans and Peace," and "Young People and Peace." Part III takes under consideration the activities of the League of Nations and the International Labor Organization, the World Court, the Kellogg Treaty, Arbitration, International Law, Reduction of Armaments, Pacificism, the Military Policy of the United States, the Monroe Doctrine as it affects peace, Debts, Reparations and other subjects of vital international significance. These are dealt with in a frank and thorough manner.

Part IV contains information for groups of workers who wish to organize in a definite way for the promotion of peace propaganda. There is a splendid bibliography and an appendix containing the covenant of League of Nations and the text of the Multilateral Treaty for the Renunciation of War. We do not know of a more complete one-volume discussion of the subject.

**George White McDaniel.** By his wife, Douglass Scarborough McDaniel. Published by the Baptist Sunday School Board, Nashville, Tenn. \$2.00.

Little is needed to be said about this volume. Every Southern Baptist knows of the life and ministry of the subject and every one who knows anything of Mrs. McDaniel knows her ability to present in this biographical sketch the interesting and thrilling side of her noble husband and to do it in a fascinating and gripping manner. Special importance is given to his work as a student, a preacher and a denominational leader. The human interest element plays a large part in the chapters that deal with his love for children and his fondness for horses and dogs. He was a great hunter and always kept a fine saddle horse, his one and only extravagance being his love for outdoor sports, especially the chase.

Southern Baptists will be especially interested in this volume because it presents the inside view of the life of the man whom they loved, admired, trusted and honored. A splendid picture of Dr. McDaniel is given as the frontispiece. Chapter 17 contains a number of his brief, terse statements, and the closing chapter contains a brief account of the funeral with messages from various men and a picture of his monument which is a replica of the pulpit from which he preached for many years in First Church, Richmond, Va.

**Gay Courage.** By Emille Loring. Published by the Penn Publishing Co., Philadelphia. \$2.00.

This is a thrilling story of the life of a young man who had to work or else be branded as a failure. The hero, Geoffrey Hilliard, returns to his home after years of travel to find conditions in a bad shape due to the treachery of the manager of his father's properties and business. Nancy Caswell, a lovely neighbor of Geoffrey, spurs his first approaches, considering him unworthy because he has taken life so easy. He soon realizes the situation enters his father's paper mills with the determination to retrieve the failing fortune that was his. Once launched on the business career, he encounters varied ad-

ventures, some of which threaten to prove fatal, but his grim determination carries him through to victory in business and in love. It is a fascinating story worth the reading. And, incidentally, the book contains a striking exposure of the horrible crimes connected with divorce.

**Our Little Chilean Cousin.** By Anna C. Winflow. A L. C. Page publication. \$1.00.

This is one of the "Little Cousin" series of books for children. In them are presented the children of various countries and stories of their lives and customs. The books are educational in nature and yet of sufficient interest to command rapt attention and eager reading. The language, customs, products and geography of Chile are presented along with a thrilling story of some children, their Indian nurse, their ponies, the great ranch, the beautiful home and other things. Parents who secure this book for their children and any others of the series will not make a mistake.

## Obituaries

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

#### LYON

God in his wisdom saw fit to call home, on August 20, 1928, D. N. Lyon, a well-known citizen of Sullivan County.

He was converted and joined the Baptist Church when about twenty-two years old and remained a faithful member, always trusting God and resting in His love.

We humbly bow to the will of God, with the hope we shall meet him again. We take comfort and consolation at the promises of God. "The dead in Christ shall rise."

Grandpa, sleep on. We will meet you on the other shore,  
Where grief and parting are no more.  
Mildred.

We require from buildings, as from men, two kinds of goodness: First, the *practical* duty well; then, the *ideal* duty and pleasing in doing it, which last is itself another form of duty. Ruskin.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. J. Walter Camp of Jackson has resigned as pastor of Maple Springs Church, near Mercer, and Rev. A. U. Nunnery of Parsons has been called as his successors.

Rev. W. F. Jagers, aged 62, of Murfreesboro, died Friday, December 28th, in a hospital in his home town. He was a faithful preacher of Christ Jesus. He is survived by his wife and five daughters. The fifth Sunday meeting which had been arranged to be held for Concord Association at Whitsett's Chapel Church of which he was pastor was called off by Moderator O. L. Nolen.

Dr. W. H. Majors of Atlanta, Ga., beloved in Tennessee, has retired from the board of directors of the Christian Index upon the advice of his physician. He also resigned as president of the Executive Committee of the Georgia Baptist Convention.

In dealing with the resignation of Dr. O. O. Green as pastor of the church at Hazlehurst, Miss., the church asked him to remain until March 1st.

D. P. Love, aged 68, a deacon and valuable member of Ridge Grove Church, near Lexington, died Wednesday morning, December 26th. A wife and ten children survive him. His funeral was held Friday at Antioch Church by the writer and Rev. R. L. Rogers.

The Beech River Association held a fifth Sunday meeting at Wildersville last week attended by eight preachers and a number of laymen from the respective churches. The discussions were of a very high order. It was decided to hold the meeting in March at Union Church, near Chesterfield.

Rev. I. N. Strother of Seventh Street Church, Memphis, after an illness of several weeks, was able to fill his pulpit again last Sunday morning. Five new deacons were ordained at the service. Rev. E. F. Campbell preached at night.

Rev. Martin Ball, aged 78, of Paris, is confined in the Oliver Clinic of that city and his family and friends are very apprehensive as to his recovery.

Rev. W. D. Edwards has resigned as pastor of the church at Friendship, effective immediately. He has accepted a call to full-time work as pastor at Hoxie, Ark.

Wednesday, December 26th, six buildings of Blue Mountain Female College, Blue Mountain, Miss., went up in smoke. Dr. L. T. Lowrey, president, estimates the total damage at \$100,000, with only \$60,000 insurance. The home of Dr. E. B. Hatcher, professor of Bible, was burned and half of the library of the late Dr. W. E. Hatcher, valued at \$3,000. The school will be delayed only about a week.

Rev. Sam Morris has been employed as financial agent of Simmons University, Abilene, Texas, to raise \$1,500,000 for the institution. It will be forthcoming.

Rev. J. B. Perry of Pickens, Miss., has been called to the pastorate at McCool, Miss., and it is believed he will accept, bringing the church to full time.

Dr. R. A. Kimbrough of Charleston, Miss., a native of Tennessee, at one time president of Union University, was recently re-elected chairman of the Executive Board of the Mississippi Baptist Convention.

Rev. J. R. Black has been pastor of Temple Church, Memphis, for two weeks and fifteen new members have been received.

Rev. T. W. Green has resigned as pastor at Newton, Miss., effective February 1st. He has served that church four years and is a green pastor in name only.

Frank H. Leavell of Nashville is to deliver lectures on the Tharp foundation on January 15, 17 and 18 at the Baptist Bible Institute, New Orleans, La., on the theme, "The Minister from the Viewpoint of a Layman."

Dr. Millard A. Jenkins of the First Church, Abilene, Texas, is to be assisted in a revival next spring by Dr. Len G. Broughton of Knoxville, Tenn. The information recently appearing in these columns to the effect that Dr. Broughton had been recalled to a pastorate in St. Joseph, Mo., which he had previously declined, was taken from a supposedly reliable Southern Baptist paper.

The church at Nowata, Okla., is pastorless. Rev. K. L. Chapman, a former Tennessean, having resigned after serving two eventful years. He is ready for pastoral or evangelistic work.

Dr. C. C. Morris of First Church, Ada, Okla., has been kept from his pulpit two or three weeks by an attack of influenza.

Rev. Spurgeon Wingo of Pineville, La., has accepted a call to the pastorate at Bernice, La., but his family will remain in Pineville until after June.

Dr. Frank Tripp of Minden, La., has been called to the pastorate of Calvary Church, Alexandria, La., but his decision has not been announced. He is a preacher and pastor much sought after, and rightly so.

At a meeting of the board of trustees of Union University, Jackson, Miss., Friday, December 21st, the following officers were re-elected: President, Dr. D. A. Ellis, Memphis; vice president, Dr. G. C. Savage, Nashville; secretary, Irby L. Grady, Jackson. A call meeting will be held on Thursday, January 3rd, at 10 a.m.

A Bible institute is being arranged to be held at Chapel Hill Church, near Medina, Monday, Tuesday and Wednesday, January 14-16. The pastor, Rev. W. A. West of Bemis, is preparing the program. The writer gratefully acknowledges an invitation to attend and take part on the program.

The church at Trezevant recently decided to keep up a custom in vogue for years and have a Bible institute during February. The pastor, Rev. C. E. Hutchinson, was instructed to assemble a corps of preachers for the meeting.

Rev. C. P. Walters has resigned as pastor of the church at Black Rock, Ark., which he has served two years, effective January 1st. He has no definite plans for work.

The church at Springdale, Ark., loses its pastor, Rev. Earl Herrington, who has accepted a call to Vivian, La.

Dr. A. S. Harwell resigns the care of Central Church, Hot Springs, Ark., effective April 1st. He is the only pastor that church ever had.

Rev. W. B. Yates of Dermot, Ark., who lately resigned the care of the church there, has entered upon his duties as pastor at Judsonia, Ark., under flattering auspices.

The reception by the writer of 115 Christmas greeting cards and letters by the writer from friends in a majority of the states of the South and some foreign countries heightened for him the season's joys. Blessings on every one of them!

Dr. J. E. Skinner of Jackson will preach the sermon Sunday, January 6th, at Union Church, Chesterfield, at the ordination of Carl Frizzell, Martin F. Wallace, and Willie McNeal as deacons.

At a recent meeting of the Executive Board of the Texas Baptist Convention, Dr. Forrest Smith of Fort Worth, a native of Tennessee, was elected chairman by acclamation. Tennesseans make good both at home and abroad.

Dr. P. E. Burroughs of Nashville assisted Rev. D. M. Gardner in a revival in Ensley Church, Birmingham, Ala., resulting in 66 additions in a week.

Dr. Ellis C. Primm has closed his pastorate at the Second Church, Washington, D. C., and entered upon the duties of the pastorate at Gethsemane Church, Trenton, N. J.

Dr. W. H. Houghton has resigned the care of the Baptist Tabernacle Church, Atlanta, Ga., after serving three years and will travel in Europe and Asia until Spring, when he will do the work of an evangelist.

Dr. J. E. Hampton of Bowling Green, Ky., formerly pastor at Murfreesboro, this state, has been called to the care of the First Church, Marietta, Ga.

The church at Rochelle, Ga., has called Rev. A. V. Pickern of Vidalia, Ga., and he has accepted and is at work on that promising field.

A call to Eastman, Ga., has been accepted by Rev. W. B. Feagins of Jesup, Ga., and he moved to his new field on January 1st.

The church at Hazlehurst, Ga., is pastorless. Rev. B. A. Roth having resigned, effective January 1st. He will go into evangelistic work.

Our deepest sympathies go out to Rev. W. L. Howse of Jackson and his father, Rev. W. L. Howse, of Whiteville, on the death at the latter place on Monday, December 24, of their brother and son, Fred F. Howse, aged 58. He was a devoted member of the Baptist Church at Whiteville and a leading merchant of the town.

By THE EDITOR

W. R. Hill of Dyer has accepted the call of First Church, Lenoir City, and has assumed his duties. He succeeds W. C. Creasman who is now pastor of Shelbyville.

Pastor W. H. Barton of First Church, Tusculum, Ala., and family spent the holidays with his parents, Dr. and Mrs. A. J. Barton of Nashville. He reports fine progress in their work.

W. B. Rutledge is supplying for First Church, Cleveland, since the resignation of Pastor C. F. Clark.

Brother A. B. Speakman began a meeting on December 23rd with Liberty Grove Church, near Lawrenceburg. He is doing the usual good work in his rural fields and sends renewal for the paper which he must have to be at his best.

Brother John W. Key of Clinton sends renewal and a word of appreciation for the paper. He suggests that more sermons would add to the interest of the rural readers in the paper. We hope to have them.

The Western Recorder came out in an unusually attractive Christmas dress. A cover was used with a color scheme that was out of the ordinary, hence very pretty.

Second Church, Corbin, Ky., has changed its name to Fundamental Baptist Church. We take pride in being classed as a fundamentalist, but we see no use in hitching the word to the name of a New Testament church. If it is indeed a Baptist church, it must be fundamental.

W. W. Stout, who is home on furlough from his mission field in China, has been called as supply pastor of First Church, Georgetown, Ky., for an indefinite time. He will probably serve them until the way is opened for him to return to his foreign work.

Dear Reader: Will you not begin now to help your denominational cause by pushing the Baptist and Reflector? A good word, an earnest appeal, and a little tact will enable you to secure one or more new subscribers right away. Try it! It will prove a fine bit of personal service for every church member.

Our good friend H. C. Upchurch of Raleigh, N. C., was ordained to the gospel ministry on December 16. His ordination was recommended more than a year ago but was delayed.

The Executive Board of North Carolina appropriated \$2,000 to be used during the present year in aiding the colored convention in their work of organization and enlistment. No better work can be done in our states than such as this.

According to The Baptist, a Baptist church is to be organized at Cana of Galilee, the little town wherein Jesus turned the water into wine. That will be good news to Christians over the whole world.

The Fellowship Forum states that Cardinal Cerretti has come to our country as the "papal spy," and with him is Count Edward L. Hearn who is booked as papal envoy to the United States, when such will be recognized by our government.

Dr. A. P. Montague, a former president of Furman University, died on December 3rd at his home in Florida.

The brotherhood will be glad to learn that under the leadership of President Camack, Averett College, Danville, Va., has been admitted to membership in the Southern Association of Colleges and Universities. They opened their new science building in November. It was a gift from friends in Danville.

Dr. Harry Clark, well known and loved in Tennessee, was elected one of the vice presidents of the Southern Association of Colleges during their recent meeting.

Limestone College, Gaffney, S. C., has been admitted to membership in the Southern Association of Colleges.

Evangelist J. H. Hubbard of Kansas City, Mo., has closed a successful year's work and reports that there have been 1,000 additions to the churches he has assisted during the time.

Calvary Church, Alexandria, La., has called Frank Tripp, for some time pastor of First Church, Minden, La. His answer had not been learned when we went to press.

Spurgeon Wingo, a Tennessean, has accepted the call of the church at Bernice, La., and assumes his duties at once. Mrs. Wingo and the children will remain in Pineville for a while, as some of the children are in our Baptist College there.

The Baptist Message calls attention to the fact that, among all the reported gifts made to Col. Charles Lindbergh, there has not been a hip-pocket flask nor a cocktail shaker. Not so extraordinary after all, for "Lindy" is an American who honors his country.



Dean Burgin of Dodd College, Louisiana, was the victim of a "press license" recently. He was reported to have "turned producer" and that one of his students had danced in a theater on a Sunday. The facts discovered by the Executive Board were that the young lady lives in town and is not under the jurisdiction of the college save when on the campus. The faculty deprecates the incident and pledges loyalty to the denomination. We suggest that a dancer of the kind ought to be dismissed "pronto."

—B & R—

The new year will be better for every phase of your church work and for the whole kingdom program if your people have the Baptist and Reflector in their homes. Get a live member to canvass the membership and send in your list or, better still, put the paper in your budget.

—B & R—

Dr. John F. Vines of Calvary Church, Kansas City, Mo., closed a great meeting just before the holidays with First Church, Ft. Smith, Ark., where J. V. Ferguson is bishop. There were 146 additions.

—B & R—

Thos. L. Tinsley of Leary, Ga., writes to state that he is open for a position as teacher of piano in some school or will be glad to open a studio if a place is open. He has studied at Columbia University, Marks Conservatory, Southern University of Music, and has taught in public schools and college conservatories.

—B & R—

Missionary James C. Quarles of Buenos Aires, Argentina, writes to commend to the Tennessee brotherhood Dr. and Mrs. Logan who have come to our state for their Sabatical year.

—B & R—

First Church, Marion, Ill., was honored during the recent political campaign. Editor James H. Felts of the Illinois Baptist was elected to the State Senate, E. E. Denison was elected to the national congress, and William A. Bandy to the State House of Representatives.

—B & R—

Hon. Joe E. Moore, business manager of the Texas Baptist Standard, was elected to the Texas Senate during the recent general election.

—B & R—

It was a great joy to have Dr. O. Bryan with us last Sunday at the Strand Bible class and also at the church. Whenever Brother Bryan attends our services he brings a blessing. It is always helpful at any religious meeting to have the atmosphere in which he lives. We especially appreciate the deep interest he has shown in the building proposition we now have on hand.—Ben Cox, Central Baptist Church, Memphis.

—B & R—

Mrs. W. J. Cox, president of the Women's Missionary Union, auxiliary to the Southern Baptist Convention, will give a special radio message to the Baptist women of the South from the First Church, Shreveport, over radio broadcasting station KWKH, between nine and ten o'clock, on the night of Sunday, January 13th.

## BOOK REVIEWS

(Continued from page 13.)

**Stories for All the Year.** By Sara Ward Stockwell. Published by the Judson Press, Kansas City, Mo. \$1.50.

Here are 290 pages of short stories, 108 of them, such as one seldom finds in a collection of the kind. They are stories taken from every-day life and are given a tactful moral or religious turn. They contain fine sermons without the objectionable "preaching" feature of many stories for children. They are arranged so that they may be used for various occasions. The book will prove a treasure house for elementary teachers both in the public and in the Sunday schools, and parents will find it a valuable addition to the reading material of their children.

**The Search for the Lost Mail Plane.** By Lewis E. Theiss. Published by W. A. Wilde Company, Boston, Mass. Price \$1.75.

This is another interesting and thrilling story of the experiences of an aviator in the mail service. It is by the author of "Piloting the U. S. Air Mail," and is a sequel to it. The story is really a chapter out of the life of one of the air mail pilots who was forced down in the wilderness at night in stormy winter weather, lost in one of the wildest portions of the mountains of Pennsylvania. He is rescued by the efforts of our hero Connelly. The story is full of thrills and rich experiences, and through it runs the thread of perseverance and ambition. It would make a splendid Christmas present for some boy, and would also

prove interesting reading for an older person.

**His Indwelling Presence.** By Norman B. Harrison. Published by the Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago, Ill. Paper 50 cents, cloth 75 cents.

The book, as its title indicates, deals with the presence of God with His people. The "Highest Quest of the Human Heart" is for God and the answer to this quest is presented. Salvation is discussed as "His Incoming" and the chapter contains some strong doctrine with an able presentation of the work of the Holy Spirit. We cannot agree with the author that the 'church had its birth on Pentecost' but his discussion of the work of the Holy Spirit is splen-

did. He makes the matter of our sanctification the work of the Spirit and helps us to understand how grace becomes operative on our behalf.

There are some minor points on which the true Baptist will not agree with the author, but in the main he will find this a very helpful and delightful discussion of the ministry of God in his people through the work of the Holy Spirit.



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## NEWS BULLETIN

(From page 9.)

## BROTHER DeVAULT'S DEATH A SEVERE BLOW TO BUTLER

Miss Loretta Stout writes from Butler regarding the death of their pastor, Rev. Robert M. DeVault, which occurred December 16th. She says: "Brother DeVault had not been well for some time, but had kept faithfully at his work. One month ago he gave up and kept to his bed. A week later he went to the physician for treatment and was sent to the hospital. He was suffering from lung and heart troubles. While we all had been anxious about him, none realized the criticalness of his condition until a week before he passed away. We are all grief stricken and realize that we have lost a true-hearted, sincere pastor and friend. Our work here will suffer while the kingdom above is made richer by his going."

## MINE CITY PUT ON PROGRAM

Pastor Org Foster of Ducktown sent us a report of their special program for the Christmas offering. The service was held on Wednesday evening, December 12th. The president of the senior union represented foreign missions; the director of the intermediate union, spoke for home missions; a senior group captain presented the state mission appeal and the Sunday school superintendent the hospitals; the seminaries were represented by the church clerk, the Relief and Annuity Board by the chairman of the deacons, the orphans by the teacher of the men's Bible class. Pastor Foster says: "It was the first meeting of the kind our church has had and there was a fine spirit. I am sure our people know more about the Co-operative Program than they did." The W. M. S. has asked for an orphan to "mother," and the new year promises much for the church.

## HUMAN TIGERS

It is not the purpose of this article to treat entirely of "blind tigers," as much as they are entitled to special notice. Human tigers who are blind to the fact that it is difficult to find a way to get rid of them.

In 1910 a criminal was sent to a western penitentiary for robbery and attempted murder. Shortly afterwards he was transferred to an asylum for the insane.

He was promptly returned to the prison as being the proper place for him. Here he proved himself so "hard boiled" that he was again transferred, this time to another penitentiary designed for the most recalcitrant and dangerous criminals.

A short time ago he was released, having served his sentence. He had, in the eyes of the law, "paid his debt to society."

Now he is again in jail for shooting a druggist during a hold-up he committed. When arrested, he was in possession of a stolen automobile, and he "shot it out" with the police.

In commenting on this, the San Francisco Chronicle says: "Society has no means for identifying and heading off in advance the human tigers as it has for the jungle beasts. But once the felons have disclosed themselves, it is neither humane to the criminal nor fair to decent people to take restraint off one who has proved himself too tough for prison."

Any term in prison is readily admitted to be too short for a "human tiger" of this kind, but it is after the sentence that the full facts to the real nature of the criminal become known and then it is too late to fix an appropriate sentence.

The large number of human tigers who are operating to the hurt of society causes one to wonder if the courts are not entirely too lenient in fixing punishment against those who

violate the law. It is too easy to escape punishment. So many of the tigers of society today are ex-convicts, or have paid a light penalty for crimes brought against them.

The "blind tiger," the moonshiner, the possessor and peddler of whiskey, known as the "bootlegger," are all violators of the law and are human tigers against society. When caught, they get out as cheaply as possible, and many of them are back in the business before cases for previous offenses are settled by the courts.

Courts will have to be more severe and officers who bring violators to punishment will have to receive a more helpful public sentiment before there is much let up in the operation of the present-day human tigers who ravage society and make ridiculous our alleged law enforcement.—Carroll County Democrat.

## CHANGED VISION

Jesus while on earth was the world's greatest physician-oculist. Many times he made the blind to see. No case was too difficult for him. At his touch or word blinded eyes received their vision, even if the affliction was congenital or of long standing.

He was equally expert in giving mental and spiritual vision, and has kept it up through the ages. At his command the legion of demons departed from the Gerosene demoniac, and he sat quietly at his feet clothed and in his right mind.

Times without number this miracle has been duplicated in the salvation of lost men and women who like the demoniac have had their natures changed and vision imparted till they were made to see the world and everything in it in a different light. With Jesus regnant in his life, the modernist, the agnostic, the atheist and the infidel will no longer question and reject the supernatural, but will with the Psalmist exclaim: "The heavens declare the glory of God, and the firmament showeth his handiwork."

And if all seems contradiction and confusion, he may say with William Cullen Bryant:

"Look on this beautiful world, and read the truth  
In her fair page, Eternal love doth keep,  
In his complacent arms, the earth, the air, the deep."

"These struggling tides of life that seem  
In wayward, aimless course to tend,  
Are eddies of the mighty stream  
That rolls to an appointed end."

## FLORIDA CONVENTION

By A. J. Holt

The annual meeting of the Florida Baptist Convention took place December 11-13 with the First Church of Miami as hostess. J. E. Martin of Bartow delivered the annual sermon. Lincoln Hully, president of the state university, was elected president. The entire session was characterized by a most excellent spirit. Every department of our work was ably represented. T. B. Ray represented the Foreign Board; Arch C. Cree, the Home Board; I. J. VanNess, the Sunday School Board; C. A. Mosely, the Relief and Annuity Board.

Secretary C. M. Brittain made an excellent report of our state work. Fifteen thousand dollars had been contributed to the Home Board on Honor Day. One hundred and fifty thousand dollars had been contributed to all the unified program. J. E. Nice presented a good report on the Children's Home of which he is the superintendent. Florida had been visited by a devastating storm which had taken a toll of life and property. Our State Board had had to raise an extra amount for storm relief. The great Baptist Temple in Miami, said to be one of the very largest

and finest in the whole United States, was filled at each session of the body.

J. L. White, the pastor, is an able and successful master builder. President Hully introduced Governor-elect Doyle Carlton, whom he said was a most excellent Christian gentleman and a sound, consistent Baptist. Governor Carlton responded graciously and closed a brief address by asking the prayers of his brethren that he might discharge his duties in the fear and favor of God. Florida has a number of splendid pastors and strong Baptist churches. Baptists outnumber by far any other denomination and are almost as numerous as all others combined.

The next meeting of the body goes to Jacksonville. Although the convention was held in mid-winter, the weather was as balmy as May. Many of us went to the meetings by automobile and passed over the wonderful trail which runs for 300 miles through the everglades. We saw several Indian camps of the Seminoles. The splendid highways now penetrating every section of the state make it possible to go everywhere in comfort.

Florida suffers the affliction of being near the Bahama Islands, and rum runners can steam over in a night and enter hundreds of points along our 1,500 miles of sea coast. Swift automobiles carry the stuff out of the state before being caught.

## ALTA ROBERTS

By Mrs. B. F. Moore

When the death angel came and called Miss Alta Roberts Kidwell, Central Point Church lost one of its best and most faithful members. When only about eleven years of age she gave her heart to Jesus, and she lived ever in His service until her work here was finished and she went home to live for evermore with Him.

For more than twenty years she taught the intermediate class in Central Point Sunday school, and during those years of faithful service she sowed seeds of good thoughts and inspiration in the hearts of her pupils which will continue to yield their harvest until the last sheaf is garnered into the Master's fold.

Through heat and cold, through rain and snow she attended Sunday school and taught her class. The many missions of good works she planned for her church and community have built for her a beautiful mansion on the other shore which she has gone to occupy.

Just when the earth was most beautiful with the glow of morning

sunlight and the beauty of October crowned the hills and vales around the earthly home she loved so well her sweet spirit peacefully, like her life had been lived, floated out to its Maker, where it was tenderly enfolded in His arms.

## FIFTH SUNDAY MEETING

The fifth Sunday meeting of Salem Association, also the quarterly meeting of the W. M. U., met with the Auburn Baptist Church on December 29-30. The women had their meeting on Saturday with Miss Mary Northington on the program and good speakers from Woodbury, McMinnville, Dowelltown, Liberty and other places. With C. Y. Given to direct the program for the fifth Sunday meeting and W. C. McPherson as pastor and leader, we could not but have a splendid time and great results. Lunch at the church both days.—Mrs. T. M. Bryan.



## Outclassed

Preacher: "You must conquer yourself. I conquered myself when I was your age."

Jones: "Well, you see, Parson, I'm a harder man to lick than you are."—Life.

## Don't Have Any Honorary Members

Billy (boasting to Bobby): "My father belongs to the church." "Mine does, too," answered Bobby.

"He doesn't, either. My dad says your dad don't never come to church, and even if he does he don't put nothing in the collection plate." "Is that so? Well, your dad ain't nothing but a common member. My dad is an honorary member. Honorary members get to belong to everything, and they don't have to pay for nothing."—The Watchman-Examiner.

"I've been on vacation two weeks' vacation every year, don't you, Mr. Tintack?" asked a friend.

"They take a month," granted the employer.

"A month?"

"Yes. The two weeks when I go on my vacation and two weeks when they go on theirs."

## Guaranteed Life Incomes on Gifts!

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first-class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts. Are you interested? Write to

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