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Modernism in School and Church

(Ezekiel 33:7 and 1 Chronicles 12:32)

By Pastor J. N. CAMPBELL, De Leon, Texas

The pastor is a watchman on the walls. He must know not only the Word of God; he must also know the times, in order that he may be able to apply the Word to the people of the time.

What is modernism in the theological seminary is evolution in the college and university; in politics, bolshevism; in business, communism; in society, free-lovism; in literature, sexism; in entertainments, the sensual dance; in amusement, the modern moving picture; in painting, the lewd; in art, the nude; and in music, jazz. By one unified movement covering the world since the war the devil is seeking to sweep the whole race into the pit.

Of course the omnipotent God could have chosen to create the universe through an original "germ" no doubt; that is, He might have used evolution as His method of creation. But the question is: Did He? And every one who believes the Bible will say: No. For ten times in the first chapter of Genesis we find the law of reproduction, "after its kind." Unless this law has been violated there never has been one single step in evolution. And the doctrine of "creationism" as opposed to "evolution" is abundantly taught elsewhere in the Bible.

Wherever the supernatural is found in the Bible modernism cuts it out. Every miracle is cut out, including the virgin birth and the physical resurrection of the Lord. Of course with these two miracles will go also His Deity. The Bible we have left is worthless. Certainly it can no longer speak with authority. Indeed the whole movement outlined above is an effort to get rid of all objective authority. If it were successful it would be that our universe would be turned into a chaos.

Matthew 5:20. Jesus taught that we speak with authority, and not as their scribes." Matthew 28:18, Jesus said: "All authority hath been given unto me in heaven and on earth." If Jesus should stand before us today visible to the eye, we would cheerfully acknowledge His authority. We cannot see Him here with the physical eye, but His authority is here in His Word: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16, A. V.) Let modernism succeed and the Bible is doomed. Then every man is left to do what is right in his own eyes. Psalm 11:3: "If the foundations be destroyed, what can the righteous do?" But the righteous need not worry. The rock of God will stand.

Today the voice is loud which demands that bickering cease and that peace and love prevail among the Christian peoples. The ones who shout the loudest are those who want peace to continue the deadly work of fully leavening the great denominations with modernism. Peace is good, but not at the expense of truth. And love is good, but not at the expense of loyalty to Christ. Nothing can be more self-evident than that the truth should be defended when it is attacked. (1 Kings 18:17.) Ahab charged Elijah with being the troubler of Israel. But Elijah said that Ahab and his father's house were the ones who had troubled Israel. Certainly those who love the Lord and are loyal to His Word are not the ones who are responsible for seism in the great Christian denominations today.

Strange as it may seem, the murderer whose crime has been reported in detail under great headlines in the newspapers can always find some who will sign their names to petitions for clemency be-

cause they have sympathy for the murderer. Why do they not have sympathy for the murderer's victim? So let us waste no sympathy on the dishonest and dishonorable modern infidel who is loudly demanding "academic freedom," but rather let us sympathize with the people who are his victims, especially the scores of thousands of young people of immature judgment who have made shipwreck of faith as a result of his subtle and diabolical influence.

Modernism in the School

It is there. Not all teachers and not all schools have turned modernist, and for these exceptions we thank God. The most discussed book perhaps of the last ten years was published by Prof. James H. Leuba of Bryn Mawr College. By means of a questionnaire he conducted his investigation. His report was that today only 14 per cent of psychology teachers still believe in God; only 18 per cent of biology teachers; only 19 per cent of the teachers of sociology; only 32 per cent of the teachers of history; and only 34 per cent of the teachers of physics! Moreover, Professor Leuba states that from 40 to 50 per cent of all who go out from college today no longer believe in a God who answers prayer. No one has seriously undertaken to disprove these conclusions of Mr. Leuba.

Last June two hundred college teachers and administrators met at Princeton to discuss fully and frankly the religious status in the schools. At the time the papers and journals were full of the discussion. The general conclusion was that neither faculties nor students in our colleges today

have any religion to speak of. And it would seem that the colleges do practically nothing to cultivate the religion the students bring with them when they enter the college halls.

On the other hand, there is an embarrassment of evidence in its very abundance that the infidel atmosphere of the present-day college wrecks the faith of youth. In the first issue a year ago of the magazine, Plain Talk, a Miss McCallum confesses her pitiful case which is no doubt typical of multitudes: "I suppose I am an atheist, certainly an agnostic. I know a little about biology and chemistry and physics—not much; a little more about history and comparative religion. Probably I know just enough to make me realize that I do not really know anything. But I have decided that Jehovah is not for me, nor am I able to credit the Trinity. It just won't go down. I wish it would go down, for, to be sure, faith is a wonderful feeling. I know, because I once had it. When one is sure, one can let the rest of the world go hang. But as things stand with me now, it is I who can go hang. Not having any God on whom to cast my burdens, I must struggle with them alone, must myself be God. And I feel very inadequate at the task. My rational friends say, 'Yes, but wouldn't you rather see things straight than be ignorantly happy?' That's a beautiful theory, but my answer is, No. What difference does it make whether I see things straight or not? As a matter of fact, I don't. I'm all mixed up."

I am a friend to young people, and the last atom of my influence will be used to save them from the pathetic case in which this young lady finds herself.

So much for the colleges and universities. How is it with our high schools and public schools in the grades? It is rapidly going the same way.

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The Matter of Open Church Membership

By A Rustic, in Watchman-Examiner

Not long ago an issue of the Watchman-Examiner carried a news item concerning a meeting of Baptist ministers at which was a formal discussion on "Open Membership." A later issue published a comprehensive symposium on the same subject. A matter involving such issues should be viewed deliberately and from every possible angle. In other terms, the real question is as to whether Baptist churches will accept as having had valid baptism, persons whose baptism has been other than that prescribed by the New Testament. "The New Testament, as the only and sufficient rule of faith and practice" being our basic principle as Baptists, the New Testament alone is the only ground on which an authoritative conclusion can be reached. With the New Testament as the source of our knowledge of the ordinance this same source must be our final appeal. There are certain outstanding considerations that demand attention and that dare not be ignored in arriving at a conclusion.

Relation Between Baptism and Conduct

One of these considerations is this: The vital relation between baptism and Christian living and conduct. This is brought out in a striking manner in Romans 6:1-5, Paul's discussion of the conquest of sin, and deliverance from its enslaving power; or, the complete discussion, chapters five to eight, inclusive. As pointing out the believer's resources in this matter Paul affirms in the closing verses of chapter five: "Where sin abounded, grace did much

more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." Thus, and thus only, Paul assures us is possible the conquest of sin. Knowing well the perversity of human nature, even at times in the Lord's own people, he readily sees that someone may say, "Well, if that is true, then the more we sin, the more grace shall be ours," thus perverting God's truth into license for indulgence in sin. Filled with unspeakable horror at such a suggestion, Paul exclaims: "God forbid!" The thought of voluntary indulgence in sin by the believer is to him revolting. Is it not, therefore, of more than ordinary significance that in uttering his protest baptism furnishes his ground of protest as well as of appeal? In order that Paul's meaning may be the clearer may I be indulged in a paraphrase of the first five verses of chapter six, a paraphrase somewhat liberal which at the same time seeks to express accurately the thought as given in the original?

What shall we say then? Shall we continue in sin that grace may abound? God forbid! We who died to sin—how shall we continue still to live therein! Can it be that you are still unaware that so many as were baptized into Jesus Christ, into his death were baptized? Entombed with him therefore were we by that baptism into his death,

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Editorial

"There is one thing better than making a living; it is making a life." Russell.

Now is the time for the farmer to work if he expects a good harvest next fall.

Every time we break a dollar bill it seems to have been made up of pennies—which it was.

Charles Carroll of Carrollton, Md., was the only Catholic who signed our Declaration of Independence.

It's so little that it cannot be seen, but it has been getting mighty big headlines in the press lately—that Flu germ!

We wonder what the farmer's boys do during wet weather since they no longer can go into the woods and split rails.

"Thirty-two thousand men seek jobs at Ford factory."—Headline. Sounds like the reports of some modern evangelists, since only 600 "joined up."

Now that Christmas and New Year are safely by, how much did you have left from the spending orgy to invest in the eternal securities of the soul?

We thought the election was held November 6, but the other morning we opened the paper to find that Mr. Hoover had been elected the day before.

Poor Aimee Semple! Her troubles just will not down. Now she has on a legal battle in her so-called church in Des Moines where the church board has fired the preacher and he won't "fire."

The Rotary Club of Chattanooga adopted resolutions January 3 calling on Governor Horton "to be more careful in the issuance of pardons." We wish to add our vote to that of the Chattanooga Rotarians.

At last it's out in the open. Dodge Brothers have been making trucks and selling them under the name of Graham Brothers. Now who's going to expose the present makers of Dodge Brothers cars?

They have recently perfected a machine at Harvard University which can produce 200,000 pounds pressure per square inch. Must be looking for some new method of extracting knowledge from the sophomores!

A picture of one of the most thrilling incidents in the great football game between California and Georgia Tech was ready for the presses in Atlanta and other eastern cities before the game had closed. Electricity is the explanation; the picture was sent by wire.

All the money in Germany is not used in making payments on reparations. Saving deposits last year in South Germany increased thirty-three and one-third per cent over those of the preceding year. But then the war has started over there against John Barleycorn!

What is your idea of a good prayer meeting? Send us an article of about 500 words presenting it. We have no money to pay for such articles, but we'll give you something far better—the appreciation of hundreds of pastors and thousands of other Christian workers.

It's already getting under way—that new drive against the criminal liquor crowd. From various sources come news stories of great raids, of padlock proceedings, and even of governors who will not pardon the bootleggers and moonshiners! And the higher courts have decreed that he who has a bootlegger transport liquor for him is equally guilty and may be made to suffer heavy fines. Let the good work go on. The prohibition fight did not stop November 6th.

"Church Chimes," bulletin of First Church, Shreveport, La., asks, "Could Shreveport entertain the Southern Baptist Convention next year?" We wonder if that is an invitation or a "feeler."

The Missouri Pacific Railroad system has taken over all the bus lines that operate alongside its tracks. It has announced that the fare will be same whether on the rail or on the road, which means that most everybody with gumption will be on the rails.

President Coolidge watched a terrapin race and rode in an ox cart during his recent vacation down in Georgia. We wonder if he will be able to produce as great a joke out of his experiences as did ex-President Taft when he gave us that one about the old crippled negro who went on a bear hunt?

While the scientists known as physicians and surgeons are trying to make it possible for men to live longer and be more useful, the philosophical-scientific experts are doing their best to rob him of all moral incentives for living a worth-while life. In other words, the medical experts make him a more powerful animal and the other scientific experts create within him weaker and weaker inhibitions against the purely animalistic in his nature.

Cardinal Hayes of New York City was up in arms a few days ago over some of the declarations made by the scientists who were holding their sessions in his town. Among other things, he declared: "One thing the Catholic Church fears least, as made clear by Pope Pius XI to an eminent historian, is truth, whether historical, scientific or economic." That was a fine gesture on the part of his eminence, but he failed to include theological or religious truth in his list. The Catholic Church may not fear history or applied science or economics, but she has always taken care to see that her people never have a chance to know religious truth. Furthermore, his statement goes too far, for it has only been a short time since his church removed the strictures of the "Index Expurgatorius" against all books teaching certain well-known scientific truths.

GREAT CANADIAN BAPTIST DIES

Mr. C. J. Holman, K. C., M.A., LL.D., of Toronto, a noted King's Counsellor and Baptist layman, died on the 23rd of December. He was a member of the famous Jarvis Street Church and an uncompromising champion of Baptist orthodoxy in the Dominion. The announcement of his death comes to the editor as a shock and source of deep regret. For several years we have had occasional interchanges of letters and this good man had promised us an article for our columns some time this year.

Dr. Holman drafted the first charter of McMaster University and was appointed an executor of the will of the late Mr. McMaster, whose munificence made the university possible. Twenty years ago he saw the trend in this country toward modernism and began to battle it. His fight for the fundamentals of the faith resulted in his having to break lifelong friendships and undergo a lot of bitter ridicule and heartaches. We grieve over his going and extend to his bereaved wife our sincerest sympathy.

TO JAIL WE GO!

Our papers down here did not say much about it, but it seems that Representative Black of New York has gone a long way in intolerance by introducing in the House of Representatives a bill which contains the following clause, "Whoever refers orally or in writing to the religion of a candidate for the presidency of the United States, Vice-president, U. S. Senator or any member of the House of Representatives shall be fined not more than \$5,000, or imprisoned for not more than three years, if such reference is for the purpose of electing or defeating any such candidate."

Of course everybody will understand why this bill has been introduced, and will readily imagine from what source it comes. It will be pushed by a certain church order, but we cannot believe that it will be passed. Of course it would be an uncon-

stitutional law, but, if it should pass and the Supreme Court sustain it, and another occasion arise like that through which we have recently passed, then to jail we'd go.

BAPTIST PREACHERS IN WHO'S WHO

In the Alabama Baptist for January 3rd, Dr. Albert R. Bond has given the names of Baptist ministers who have won places in Who's Who. He also points out some striking facts which he has gleaned from that big volume of about 25,000 names. We give the interesting facts:

"Baptists have the largest number of ministers of any denomination in 'Who's Who' in almost twice as many states as all other denominations combined, the ratio being seven to four. They have more ministers listed in 'Who's Who' than any other denomination."

"Baptists have more ministers than any other denomination in eight states—Alabama, Florida, Georgia, Kentucky, Mississippi, South Carolina, Tennessee and Texas."

For the principal denominations the ratio of ministers in "Who's Who" may be given thus: Baptist, 24.3 per cent; Presbyterian, 19 per cent; Southern Methodist, 14 per cent; Episcopal, 12.1 per cent; Catholic, 8.4 per cent; Disciples, 5.6 per cent.

The total number of ministers in "Who's Who" for each denomination is: Baptist, 180; Presbyterian, 141; Methodist, 140; Episcopal, 90; Catholic, 62; Disciples, 42.

In Tennessee we have the following Baptist ministers listed: E. P. Alldredge, W. T. Amiger, E. L. Atwood, A. U. Boone, F. F. Brown, O. E. Bryan, P. E. Burroughs, Ben Cox, E. C. Dargan, John D. Freeman, H. L. Grice, O. L. Hailey, J. J. Hurt, M. D. Jeffries, R. G. Lee, H. C. Moore, I. N. Penick, W. F. Powell, L. M. Roper, G. M. Savage, I. J. VanNess, H. E. Watters, C. B. Williams.

MAKE YOUR SERMONS LIVE

One of the problems of the pastor is to develop two or three new messages each week. If he is a virile preacher he is ashamed to rehash his old messages and he does not like to use the same text too often. One thing he cannot afford to do, except in unusual messages, is to repeat his illustrations. His hearers may not remember any other part of his message, but most of them will remember his illustrations. Therefore, the sermon that is alive and forceful is that which carries its truths home through new and pointed illustrations.

But where can I get such? That is the question which confronts the average pastor. Unless he possesses a fertile imagination, he will fail to find a lasting storehouse in Nature and in his community. And unless he is an artist, he will not be able to draw upon his own imagination for fresh material. Some preachers can get along without illustrations, but they are few. Our Lord himself led the way for his followers, and his choicest method of imparting truth was through illustrative material. We can do no better than follow his example. And, in order to do this, the average preacher is compelled to rely upon books of illustrations. Even the pastor with a brilliant creative mind needs the inspiration drawn from the other man's ideas.

We have just finished making a study of some illustrative material. It is to be found in two volumes by Gordon Hurlbutt of Louisville, Ky. "Wings of the Spirit" and "Windows and Wings" are the titles of these volumes. They contain illustrative material of a new and splendid nature. They are made up of the very best and most forceful stories and incidents that have been used by a large number of our finest pulpiteres. The author has arranged them in an attractive manner. They have been reduced to the minimum number of words, their climaxes are splendidly presented and the application is so patent that a novice may use them effectively. They cover a large number of subjects and scripture passages and are splendidly indexed. They constitute one of the finest studies in the choice and use of illustrative material about which we know.

The volumes sell for three dollars each, but they are large and comprehensive. They are bound in substantial cloth bindings and are printed on a fine grade of paper stock. Cheaper books of illustrations may be had, but the money invested in these books will bring larger returns. They may be ordered from the author, 220 South First Street, Louisville, Ky., from the publishers, The Standard Press, Louisville, Ky., from our Sunday School Board, or the Baptist and Reflector will be glad to furnish them.

BLACK AND TERRIBLE

The outrageous crime committed by the Mississippi mob when it burned the negro near Merigold a few days ago is receiving the just condemnation of the nation and of the world. There are no words that describe the outrage against organized society. The death of the criminal need not enter into the discussion, for every right-thinking citizen realizes that no human punishment could make him atone for his dastardly crime. The outrage was committed, not against him, but against society. And the citizens of Mississippi will suffer most from it.

When shall we escape the awful results of the mob spirit? When it is turned loose no one can check it until the base natures of the men composing such a crowd have been glutted. We believe that the mob spirit still breaks out among our citizens because the preachers and school teachers have not done their duties in proclaiming against it. If a movement had been begun 25 years ago to instruct all children regarding the nature of justice and the seriousness of any movement that wrenches justice from the hands of constituted authority, we would have a generation in charge of every community who could prevent such atrocious crimes.

We trust that the burning of this criminal will prove an incentive to our preachers, Sunday school teachers and public school teachers for making special efforts to impart to all their pupils such instruction along the lines of good citizenship as will soon bring the day when such deeds cannot occur.

And while we are doing this important thing let us lay siege to the offices of our courts and to the governors until we secure more rapid action of the courts in bringing all criminals to justice and more justice on the part of all good citizens that the governors will not allow justice to miscarry because of political machinations.

NEW HEAD OF ANTI-SALOON LEAGUE

We welcome to the position of superintendent of the Tennessee Anti-Saloon League Prof. James A. Tate of Tennessee. He has been a life-long foe of the liquor interests. His experiences in the school room and on the platform fit him for the task before him, for they give him both the ability to teach and the capacity for putting over a message that will inspire. He comes to a big and commanding task which we believe he will perform with marked ability and success.

We wish to call attention to two important things which our churches ought to bear in mind:

(1) Members of all churches should center their prohibition activities behind the Tennessee Anti-Saloon League. There are some 30 temperance organizations in the nation and these recently united through a central or legislative committee of which Dr. A. J. Barton is head. Some of these will want collections for their expenses. We believe that the Tennessee Anti-Saloon League can care for all our interests in Tennessee better than any other body, therefore suggest that all contributions for prohibition work be made to it. It will have a fund, no doubt, out of which it will help defray the expenses of the national organization.

(2) Do not close the doors of your church to an annual appeal from the Anti-Saloon League. Millionaires are at the head of the Association Against the Prohibition Amendment. Raskob, of political fame, is one of the principal leaders and he has money enough to turn loose \$1,000,000 at a time to his church, \$100,000 to the party of his political opponents which he is now heading, and to sup-

port the organization that is seeking to "rid the country of the damnable affliction of prohibition." We must fight this organization, and, in order to fight it, we must have money. People outside the churches are not going to contribute much money for the purpose. Consequently our churches ought to allow the representative of the Anti-Saloon League to come for one service each year, present the cause and take an offering for its maintenance.

We made the colossal mistake six years ago of lying down on the job of effecting a prohibition reign in our country. As a result the liquor forces felt sure of themselves and thought the hour had come for them to strike for the overthrow of the movement. They clamored for referendums in various states and one after another set them down good and hard. Then they sought a national referendum and the election last November showed them the sentiment of the nation. What their next move will be none can guess, but there will be one, and the concerted efforts of the dry forces of the nation ought to be ready to greet it with overwhelming and crushing defeat.

Let every loyal temperance advocate and every true citizen stand behind Prof. Tate and help to make his program a success. He has sounded the right note. Put out every officer of the law who does not try to enforce the national laws and state laws against liquor makers and vendors and buyers. If we have no law that will enable the governor to depose such officers, let this legislature pass such laws. Then, with a united and militant constituency and a strong and skillful leader, we can win out and prove to the world that prohibition can be enforced as well as the laws against theft and arson and murder.

CHEATING THE STATE

We noticed in a Memphis paper the last week in December an advertisement bearing this headline, "A Place to Go Sunday Night." A careful reading of the advertisement revealed the fact that the place was the "Princess Theater," the chief attraction was "Joan Crawford and John Gilbert in 'Four Walls,'" the speaker Rev. Wm. E. Clark, and his subject, "Environment." The picture was "loaned by the Princess theater management" and was to "be run later as a theatrical attraction." The ad carried the significant note: "The Sunday Evening Club is a non-sectarian religious organization with motion pictures supported by those who enjoy it. Every one is supposed to bear his share of the expense, which amounts to about 25 cents per seat."

What does it all mean? Either that the so-called Sunday Evening Club is a new religious order or else that a group of pleasure lovers have adopted the pseudo-religious cloak in order to evade the law. It is a violation of the state law to run any theater or moving picture house on Sunday if an admittance charge is made. It is also well known that standard pictures, such as would be used as a theatrical attraction the next day, cost something and that free-will offerings from the average crowd of Sunday theatergoers will not pay the cost. Therefore, the subtle warning is issued through the paid advertisement that if the people didn't have a quarter to pay for their seats, they had better not come!

How far shall our nation allow people to go in the name of religion? Already several courts of the land have declared that religion cannot be a cloak for the crime of negligence in cases of illness. Parents have been given heavy fines because they allowed their children to die without medical attention, and that in spite of the fact that their religion held it to be morally wrong to resort to medicines in cases of illness. Officers of the law have invaded places of so-called worship where crimes of indecent disorder were being perpetrated in the name of religion and the courts have sustained them. Long ago the courts of the land decreed that man could not kill his fellow man nor offer a human being as a sacrifice, no matter how much he might believe he was doing the will of God.

Now we come face to face with another problem born of modern life. Shall the courts of our land allow a church, or any other kind of re-

ligious order, to violate its laws by running theatrical enterprises on Sunday and taking collections to pay the cost of the same? And can an organization like that in Memphis go so far as to state the cost per seat and still be held immune?

The matter is serious enough to demand immediate attention. We believe the Sunday Evening Club of Memphis has violated the spirit of the state law against Sunday movies. Whether or not the theater is responsible for the movement of the club does not matter; the club is responsible to the state, and the citizens of Memphis ought to test out its right to parade under the cloak of religion while evading the laws of the commonwealth.

ONLY A NEGRO

Yes, only a negro, but he had the heart of a hero. When the Vestris went down carrying with it our beloved Jacksons, Lionel Lixorich, a negro quartermaster of the ship, was standing at his post. When all had been done that was possible and when the ship was almost down, he sprang from the deck, went down for a moment beneath the mad waters and came up to see a friendly lifeboat not far away. He struck out and made the boat to find it occupied by a lone wounded fireman and to discover that there were no oars in it. He jumped back among the wreckage of the ship and secured two oars. Then for hours he pulled around the doomed ship's sinking place until he had gathered in twenty of the floating refugees. It was a feat of superb endurance and skill, for it is no little matter, the handling of a lifeboat in stormy waters. He had no crew to help him and manned the boat alone until some passengers, able to assist, were rescued. When a desperate survivor was too exhausted to help himself Lixorich sprang into the water to aid in the rescue.

Honor is due every one, and this negro deserves no more than his meed of praise. That he has a right to expect, and his heroic feat has been heralded around the world. To dare, maybe die, for another is the supreme test of love, and he met it in a way to call forth generous praise. And we rejoice that the world is generous enough, in its development under Christian teachings, to recognize merit regardless of the race that gives the hero to the world.

GOOD WORD FROM KENTUCKY

Pastor George Childress of Stamping Ground, was a visitor at our State Convention in November. After returning to his home, he wrote us a letter from which we take the following items:

"I feel I would be unjust to myself and the great Baptist brotherhood which I met in Knoxville at the State Convention if I did not write you and express my appreciation for the fellowship. I came down to Tennessee to visit one of your pastors, Dr. M. E. Miller, of LaFollette. He has held three revivals in my church here, and we have all learned to love him. I find after visiting your convention that you have many great men like him.

"Among the many great things that attracted my attention while in Tennessee were the many great school and church buildings. Our first day in Knoxville we saw seventeen Baptist church plants, and all of them appear to be in great fields of service. Another interesting thing to me was to meet my good friend and brother, O. E. Bryan, whom I knew in Kentucky when he was our corresponding secretary. It was good also to meet my friends and co-workers, D. A. Webb and C. L. Niceley, who are pastors in Knoxville. We hated to give up these brethren, but Kentucky Baptists' loss is Tennessee's gain.

"May the blessings of the Lord be on you and the Lord's kingdom in Tennessee. My prayer is that the coming year may be the greatest for Southern Baptists in their history."

Baptists suffered in America for conscience sake and won religious liberty for the nation. They suffered untold hurt in Roumania, but the glad news now comes that the new parliament is made up largely of men who hold to American ideals of government. Again Baptists suffered alone and won for all.

MODERNISM IN SCHOOL AND CHURCH

(From page 1.)

Perhaps no man could name five men more prominent in American education today than G. Stanley Hall, Josiah Royce, David Starr Jordan, John Dewey, and William H. Kilpatrick. Their educational philosophy is followed, often blindly, by a million school teachers. To make my point clearer: You see in this pulpit every Sunday the influence of two men above all other teachers your pastor had—namely, B. H. Carroll and A. H. Strong. I never saw Dr. Strong, but I studied his books. What if the two favorite teachers of your pastor had been religious liberals? Now in similar fashion the teachers of the nation are influenced by men like the ones named and especially by the five men themselves. Is it a matter of indifference to us that these five "high priests" of American education are infidels and atheists? Personally I know that what I am saying is no figment of the imagination, because I attended a teachers' college in the capacity of a student and felt the subtle and powerful influence of these men, especially the Columbia University men, because I had teachers who had been their students.

What is it then that I am fighting? Certainly I am not fighting "science." Science is classified knowledge, with the emphasis for the moment on the second word, knowledge. We cannot know too much; only let us be sure that what we know is true. Let us find out all that God will permit us to learn and then teach it. But nobody has a right to ask me to lay aside my faith in God's Word every time some so-called "scientist" makes a guess that contradicts the Bible.

Modernism in the Church

It is in the Church in England, in Canada, and in the North. Certain denominations have all but gone over bodily to Unitarianism. And the Mason and Dixon line is not proving an adequate bulwark against the invasion of modernism. It has appeared in Southern denominations, too, notably among the Methodists. The Southern Methodist University at Dallas seems to be in the hands of the liberals. And Southern Baptists need to be put on their guard if they are to successfully resist this move of Satan.

Cant. 2:15: We are exhorted to take the foxes, even the little foxes, for they destroy the vines. Let's beware of the entering wedge. Would you be indifferent about the matter if you knew that your cook was systematically putting ~~poison~~ ^{poison} into your food? ~~Satan is a very~~ ^{Satan is a very} ~~re-~~ ^{re-} ~~alous~~ ^{alous} for God's truth resist the slightest deviation from the Book.

From this pulpit last spring your attention was called to a sizeable "wedge." From the Baptist headquarters in Dallas pamphlets were sent out in the interest of the debt-paying campaign, "Marching On." On page 22 of this pamphlet was quoted with evident approval, "A Prayer for Schools," by Dr. Frank Crane. Let us call your attention to a few sentences again: "Make keen within us the conviction that we have no work more vital to do than to teach." Over against this put 1 Cor. 1:21, "It pleased God by the foolishness of preaching to save them that believe." Paul puts preaching ahead of teaching. Again, "Yet the way is so simple! It lies through the child. The road to the Golden Age runs through the schoolhouse." Over against this consider Rev. 20:1, which tells us that the millennium will not be ushered in by the schoolhouse, but by the angel with a chain in his hand wherewith he will bind Satan and lock him in the pit. Again, "The school is thy way." But Jesus in John 14:6 says, "I am the way." Again, "Make every parent realize that the best gift in his power for the child is the school." The inspired Apostle Paul does not think that way about it in 2 Cor. 9:15, "Thanks be to God for his unspeakable gift." Paul was not thinking of the "school," but he was thinking of our Lord and Savior Jesus Christ. If the language of Dr. Frank Crane has any meaning, it would substitute the school in the place of the cross.

I wrote to Baptist headquarters and protested, but was given scant consideration. I was told that I might write to Dr. J. M. Dawson if I wished. It seemed that he had edited the pamphlet.

Another "wedge" has been driven recently. I have here a copy of the Waco Times Herald of Thursday, September 27, 1928. On page 5 is presented a reprint of an article by Rev. J. M. Dawson of Waco. The article had first appeared in a magazine printed in New York City, the October issue of Plain Talk. Let us read a paragraph from it: "It happened that such papers as the Western Recorder of Louisville, the Word and Way of Kansas City, the Baptist and Reflector of Nashville, and the Baptist Messenger of Oklahoma City have for years persistently printed editorials in condemnation of institutions of higher learning. They have consistently waged war upon damnable heresies which, according to these eminent savants, are being incubated in most of the colleges and universities of our land. If they have condoned any schools at all, they have favored colleges with no academic rating. They have laboriously argued against large endowments, insisting that endowments were fatal to orthodoxy. They are so conservative that even a liberal spirit in a teacher is obnoxious to them. Thus they have unrelentingly pursued individuals and hounded certain professors out of Union, Mercer, Wake Forest, William Jewell, Quachita, and Baylor Colleges."

Here is my comment on the above quotation from Dr. Dawson. The four Baptist papers named are among our very best. Indeed, there are not four better Baptist papers printed today or any other day. The Word and Way, six years ago, ousted from the faculty of William Jewell Mr. Arthur Wakefield Slaten, a man who graduated in my class from William Jewell in 1908. Most of the time since Slaten was compelled to leave William Jewell he has been pastor of a Unitarian church. Tell me, did the Word and Way do a good deed or an evil deed when it helped to expel Slaten?

Let me read another paragraph from Dr. Dawson's article: "For years now the Southern Baptist Convention, and indeed all the State Conventions, even district associations and hundreds of local churches, have been torn with turmoil over the alleged teaching of evolution in the schools. The devoted defenders of the faith, once and for all delivered to the saints, have not been satisfied with one declaration against the iniquitous theory of evolution, but have insisted upon adopting a stronger resolution with each recurring year until in Oklahoma, the last time, they required all teachers in the theological seminaries to endorse a severe denunciation. ~~They have~~ ^{They have} ~~the dotted~~ ^{the dotted} ~~line~~ ^{line} or do without even the meager funds provided by the convention for the seminaries' support. Be it said to the credit of the teachers, they point-blank refused to sign, although I believe a truce was finally fixed up whereby the rebels were mollified and the seminaries received their moneys. Who will say that an atmosphere like that is conducive to an aggressive carrying forward of the higher education?"

My comment on this quotation: The action of the Oklahoma Convention last fall was no whit different in principle from the action of the Southern Baptist Convention at Houston in 1926. On Wednesday morning without a dissenting vote: "The convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry." That night in Houston in a meeting of the board of trustees of the Fort Worth Seminary, this statement was adopted and made a part of the seminary's statement of faith. On Thursday Dr. Scarborough announced this to the convention and said that this would be made a test of all officers and teachers of the seminary. (See page 98 of the 1926 S. B. C. Annual.) Then on Saturday the convention further "Resolved that this convention request all its institutions and boards, and their missionary representatives, to give like assurance to the convention and to our Baptist brotherhood in general, of a hearty and individual acceptance of the said action of the convention." The Oklahoma Convention merely asked the seminaries to sign a statement with their names, and the unwillingness to do that has not helped to allay the suspicion in the hearts of those who were uneasy.

Now I am not alone in the opinion that Dr. Dawson stands condemned with respect to this article in Plain Talk. I recently had a talk with one of his dear friends who said he loved him like a brother, but he agreed with me that if Dr. Dawson does not believe in evolution he has misrepresented himself in this article.

Tom Paine presented to Benjamin Franklin the manuscript of his "Age of Reason." Franklin said: "Do not turn this tiger loose. If our people are what they are with the Bible, what will they be without it?" But he did turn the tiger loose. The nineteenth century was ushered in a veritable tidal wave of infidelity. But they were honorable men who seized the sword and on the open battlefield waged war on Christianity. Such "honest" infidels perished with Ingersoll and Bradlaugh a generation ago.

The twentieth century has also been ushered in with a tidal wave of infidelity, but how different the infidels! Today they are all members of the church in full fellowship and good standing. Far more subtle and deadly is the work of the modern infidel because he is an enemy within the ranks!

A man like that is a stranger both to the Lord and His Book. It was Jesus who said: "If ye love me, ye will keep my commandments." If there ever lived a man who sat in the circle of the Savior's love it was John, who wrote, "God is love." But that is not all John wrote, "Who is a liar but he that denieth that Jesus is the Christ?" And, "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting." The kind of love found in the New Testament is intolerant.

A noble man loves a worthy wife with an intolerant love—the more intolerant his love is, the better she will like it. And God is like that. If He cannot have first place in the heart, He will take none. Jesus said: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37.)

A MERITED CRITICISM

By I. G. Murray

If ladies from the homes of the idle rich loll upon beaches at fashionable resorts clad in garments after the similitude of Mother Eve, how can they expect otherwise than that they will be criticized and spied upon by evil-minded men? ~~To be~~ ^{To be} ~~sure, these~~ ^{sure, these} ~~ladies~~ ^{ladies} ~~deserve only the severest~~ ^{deserve only the severest} censures, and all the drubbing and duckings the irate ladies can administer; but the men are by no means the first in the transgression. The ladies certainly place themselves in an attitude to elicit such attention and deserve the embarrassment and criticism to which they expose themselves.

When women fail to dress themselves with becoming modesty, they forfeit that which is most highly prized in the charms and graces of womanhood. Besides this, men have their rights. They would be called coarse and vulgar, at least by some, should they fail to measure up to approved standards, though it is reported that some of their bathing suits are not by any sort of means paragons of modesty and good taste and decency. Indeed at our beaches where the sexes indulge promiscuously and indiscriminately in the pastime of bathing, would not be good places to establish schools of good morals, the bathers and their costumes furnishing the object lessons.

The close-fitting skirts revealing the form and the too low-cut waist exposing the chest, and the too-short dress, sometimes above the knees, are extremes in feminine costume to be deplored and avoided by those who wish to observe modesty in dress.

This scribe is not ultra and puritanical in his taste, but is persuaded that upon the whole the present-day women are dressing more sensibly than did the women of a generation ago. May extremely long skirts, uncomfortable and unsanitary, dragging in and gathering up the filth and dirt of the streets never return. Good taste and common sense warn against extremes in every particular.

Sun bathing is a fad and, like that of Fletcherism and fresh-air crazes, will pass or settle down to normalcy. Let us use patience. The late Dr.

C. C. Brown of South Carolina used to tell this story of a fresh-air fan. A gentleman was sleeping in a room and awoke "just suffocating for fresh air!" He sprang from his bed and made a frantic effort to raise a window, as he thought, but it would not raise. In his desperation he said, "I must, I will have air, if I have to break a windowpane out!" and smash went the glass! Returning to his bed, there was plenty of air! He fell to sound and refreshing slumber, taking two rows at a time. But what did he find when he awoke next morning? The windows were down and the doors were shut. But glass was lying scattered over the floor in every direction. In the darkness of the night he had smashed the door of a china closet which chanced to be stored in his room!

There is no doubt, therapeutic value in the fresh air, the Fletcher fad and in sun-bathing, but they are fads and have their uses and abuses. Nothing will cure everything.

Perhaps exposure to the sun is why Adam and Eve, so far as record shows, never had a doctor, and Nebuchadnezzar recovered from his mental aberration when he disrobed and grazed at large with the beasts of the field! Who knows?

Meanwhile let us use common sense as to our clothing and decorous personal appearance. A learned physician prescribed for the writer that he should sit in the sun "without the intermediary of clothes." As he does not live in the Garden of Eden he is not able to follow his advice.

THE MATTER OF OPEN MEMBERSHIP

(From page 1.)

to this end; that, as by the glory of the Father he was raised from the dead, even so, we also in a newness of life should walk. For, if we have been blended together in the likeness of his death, even more, shall we be in the likeness of his resurrection.

Believer's Baptism an Identification With Christ

This is only another way of asserting that the believer's baptism sets forth in dramatic fashion his own identification with Christ in his death, his burial, his resurrection, his "newness of life." And this is only saying in other words that between himself and his old life the believer by his baptism has in symbol interposed a death, a burial, a resurrection. That is, the problem is not that any voluntary return by the believer to sin is equivalent to going back over his own grave; or, even more, over the grave of Christ which symbolically he shared with Christ. Such is manifestly Paul's interpretation of baptism as well as his application of baptism as a motive to Christian living and conduct. Could a stronger ground of protest and appeal have been employed?

An Impressive Appeal

As between the baptism of Christ and that of his disciple there is an impressive parallel. Jesus coming to John the Baptist at the Jordan for baptism (Matt. 3:13-15), the emphatic protest of John is familiar to every reader of the New Testament; and, no less, the rejoinder of Jesus: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." To regard this utterance as primarily referring to mode of baptism is to belittle words that are in the deepest sense sublime. Should not this, the rather, be regarded their significance, surely this at the very least? Having come into the world to accomplish the "fulfillment of righteousness," he gives in his baptism a rehearsal, in symbol, of the manner, or method, by which it is to be accomplished; that is, by death, burial, and resurrection; in a word, "by the way of the cross." If we could imagine the Saviour, under the stress of that which was awaiting him, faltering for a single moment, or assailed by the temptation to falter or turn back, what an irresistible appeal to unfaltering "obedience unto death, even the death of the cross" (Phil. 2:8), would be supplied by the recalling of his baptism in the Jordan; his enacted vow. "Lo, I come (in the volume of the book, it is written of me) to do thy will, O God" (Heb. 10:7)—this vow as enacted in the presence of God and angels and men.

An insurmountable barrier is thus imposed to turning back. And thus Paul would remind us, the believer in the hour of temptation is to be steadied by recalling the significance of his baptismal vow enacted in the presence of God and angels and men, in which, in symbol, he has declared his identification with Christ, in his death, his burial, his resurrection and, no less, his "newness of life" (Rom. 6:4). By his baptism, before high heaven as well as before men has been erected an impassable barrier between himself and any return to voluntary sin. Does not this invest baptism with a stupendous significance as well as importance?

Faith and Valid Baptism

Another consideration of outstanding significance in determining the New Testament usage and emphasis in baptism is an incident recorded in Acts 19:1-6; but easily overlooked. Paul finds at Ephesus a group of twelve professed disciples. But they had not advanced beyond the teaching of John the Baptist, according to which they were looking for a Christ yet to come. Paul taking them in hand, led them to a faith in the Christ who had come—that is, into a true faith. Then, "they were baptized in the name of Lord Jesus," and this was followed by the coming upon them of the Holy Spirit. Two facts stand out in unmistakable clearness: First, that valid baptism was conditioned on faith in Christ, none other being valid; second, that on the exercise of such faith, baptism was required. Let it be borne in mind, too, that this was late in Paul's career as "Apostle of the Gentiles" and not in any sense the act of an inexperienced or overzealous novice. Manifestly it was his fixed custom. As to the importance therefore of baptism in New Testament teaching this incident furnishes unassailed proof.

Surely if any one might have omitted baptism, our Lord might have claimed exemption. We could easily imagine how there might have been for him a dedication of himself to the mission with which he had been entrusted by the Father without this. How easily there might have been for him the opening heavens, the Father's approving voice, the descent upon him of the Holy Spirit; but it did not so happen. It was in response to his public dedication of himself in the baptismal rite, his openly enacted vow, that these experiences became his. What Baptist pastor could not tell of deeply enriching experiences that have come to some, at least, as at his hands they have received baptism that conformed to New Testament requirements? If it was important for the Master himself, is there any possible danger that the disciple can overestimate its importance?

Time to Change Inopportune

Who can presume to say that the time has come to set aside the ordinance inaugurated by him who claimed "all authority in heaven and earth," and who invested with lasting glory the ordinance to which he himself submitted? Has the time come to disparage its importance, to discredit its significance, and to set aside that which has as authority for its observance the unvarying usage of the New Testament? Has the time come for Baptists to assume an apologetic attitude toward baptism such as was expressed publicly in the hearing of the writer when a prominent Baptist said in substance: "You will have to come to it if you are not going to lose out?" Let all such but call to mind that the times of most substantial growth by Baptists are coincident with times when the weather was never too frigid or the waters too icy for the most literal conformity to the example and authority of the Saviour himself. Let them but recall how, as it so often happened, the Lord so honored this expression of loyalty as to make participants, as well as witnesses, partakers of his own joy.

Have those who assume this apologetic attitude, thus yielding to expediency, overlooked the fact that the Southern Baptists, who are unflinching in obedience, are making steady advance? Have they forgotten our indebtedness to the example and heroism of Adoniram and Ann Haseltine Judson for their unflinching obedience to what to them was an unconditioned requirement of loyalty as well as confession of faith? The news of this heroic act

of faith—the more especially, all the circumstances being taken into account—so thrilled the handful of American Baptists of that time as to shock them into a denominational consciousness and to start them forth on their world-embracing mission and service. And now to take an apologetic attitude and resort to mere expediency—is it not to cast a slur on those noble souls to whose unflinching loyalty we owe so much? But for this heroism of faith, and faith that could be expressed only by such heroism, they might have remained in obscurity; and we as Baptists would have missed the inspiration for entertaining on our divinely appointed mission, which is and has been world-wide.

Would it not be well for those who are so ready to tamper with what has been established by divine prerogative to give heed to the lesson of the familiar incident recorded in 2 Samuel 6—Uzzah's sacrilegious act of stretching forth unhallowed hands to the ark of the covenant, an act bringing on him Jehovah's swift act of judgment? As between the sacredness of the ark of the covenant and the sacredness of the church which our Lord calls "my church" as also being "his body," even the "temple of the Holy Spirit," there can hardly be any comparison. Let there be all withholding of unhallowed hands.

Thus let us express our allegiance to our King, vested with "all authority in heaven and earth"!

WHAT ABOUT SPECIAL COLLECTIONS AND THE BUDGET?

Well, that is an important question. There are two sides to this question, like most all questions have. In the report on subjects kindred to this question and bearing upon it, at our last state convention, it was requested that we have no special offering "only under extraordinary conditions."

We can go to the extremes on either side of the question. If we have many offerings on special and urgent calls, we may cause the membership to feel like that we have no respect for the budget, and many will begin to say the budget does not mean anything to the plans of the church and that we are not keeping faith with what we planned for the year. On the other hand, there are many who do not give very liberally to the budget and await to be moved by special appeals and some need the special appeal by the extra offerings. Then the Lord has said to bring in our tithes and offerings. If we count down to a bare and fast rule of the budget alone, we may dry up our liberality and the Holy Spirit's moving on our hearts to do the best thing in kingdom work.

Now, what is the best? We must have a budget; we cannot run our Lord's work without it. We would be in a haphazard method without a budget, and our Lord's work would suffer. Something definite must be planned, something fixed must be undertaken, some goal to reach. All the people are not reached through the budget and must be reached some way. The special offering will get some of them. Without the special offering they are not enlisted. We therefore will have to have both to reach all. Those of us who tithe will want to make our offerings. Those who do not tithe need something to get them interested. We would like to see the whole membership of the Lord's churches giving their tithe, and we would not need a special offering. Until then appeals of various kinds will have to come, and we will be willing to bear our part of the offering in the best way we can. We will never do too much for the Lord. We must endeavor to make our budget all inclusive of the Lord's work and keep it before our people until they will be willing to enlist with us in a tithing program and budget. We would seek therefore to have all get under the budget and help to lift it and make as few special offerings as we can. The tithing plan is the only solution for the extra and special calls and offerings. Then let's all tithe. Let's begin with the new year. Try tithing with us. Try it one year, and if at that time it does not prove a blessing as God hath said, you need not try it any more. Neither will we ask you.—Bulletin, First Church, Morristown, Tenn.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

CONTENDING AND DOING

By J. E. Skinner

It is one thing to contend for a principle and quite another to inculcate it upon others and cause it to actually win in the strife. It is one thing to profess to believe in a given course of action, but it is altogether another thing to put that belief into practice and live up to it. So far as I know, Baptists universally contend for "a regenerated church membership." It is one of their distinctive principles and has been so in all their history. For one to repudiate that principle would mean the calling forth of the universal verdict, not only among Baptists, but all others alike, "He is not a Baptist." It is the most invincible and thoroughly fortified principle held by Baptists. To this hour I have never heard a single voice lifted against it, either in debate or otherwise. It scarcely has to be contended for at all with anybody. But, though unassailed from any direction, it becomes a dead letter and a grinning skeleton unless it is put into practice in our churches.

One pastor recently said he would be glad to know that half his members were regenerate people, and others have expressed similar sentiment. If the expressed fear of the brethren is justified by the facts, and this condition strikes anything like an average among the churches, then one of two things is true: it either does no good to contend for the principle, or we haven't been living up to our contention. If the latter is true, then our practice is at fault and we face a grave responsibility for the condition that exists. Personally, I do not share the belief that the case is so bad, though I am sure it is bad enough, but I can see a good reason for the fears expressed—that there are unregenerate people in the churches.

In the first place, the contention for a regenerated church membership is not emphasized as strongly as it should be, either in the sermons preached or in the reception of members. Anybody can join a church now, no matter what his reasons or motives, for all he has to do is to come forward, give his name and be received without a question. We simply take it for granted that he understands what he is doing, and that his motive is in every way correct. By this method we impress somewhat the main thing is church membership when they decide to be Christians, and others that there isn't much in being a Christian after all. It not only makes it easy for the unregenerate to get into the church, but it cheapens Christianity before the world and brings it into reproach. It is not here contended that it ought to be made difficult for a Christian to unite with the church; far from it. But there should be at least sufficient examination of the applicant to find out the motive, and as far as possible find some evidence of regeneration. **There is not much difference between receiving the unregenerate purposely and receiving them indifferently, and we should cease doing the latter before condemning others for doing the former.**

Then, too, there is entirely too little emphasis laid upon repentance in present-day preaching, and the impression seems to be made that repentance is a mere turning from sin; a decision to quit one's meanness and to live a better life. A change of mind only with reference to sin and a better life brings one no nearer to salvation than before, for a moral life without God is no better than a life in sin without Him, so far as salvation is concerned. Genuine evangelical repentance contemplates two persons, and only two—a thrice-holy God and a justly condemned sinner. Repentance, therefore, is the unconditional surrender of a condemned rebel to the righteous judgment of a holy God, and in it His verdict is freely accepted. To be sure, a turning from sin is included, for the surrendered rebel stops his rebellion against God, but the turning from sin is the least thing in it. Turning over on God's side of the question, accepting His verdict and casting one's self upon His mercy is the big thing in repentance. It is here, and only here, that the Mediator, Christ Jesus, is gladly accepted. And "He that hath the Son hath the life." (1 John 5:12.) When the Germans desired to end the World War and requested a peace parley, they were promptly informed by the Allies that

nothing short of an unconditional surrender on the part of Germany would be acceptable to them. Germany surrendered, and peace was restored upon the terms set forth by the Allies. So with God and the sinner who is in a wilful state of rebellion against Him. Terms of peace are not to be considered till the rebel surrenders; nor is any terms proposed to any accountable being in rebellion against God till such surrender is fully made. It is the merest folly to call upon the impenitent sinner to accept any terms of peace with God, for neither God nor the sinner desires it while such a state obtains. We can persuade intelligent people to accept the facts about Jesus Christ while still in a state of rebellion against God. Indeed, these will lead to repentance. But we can never get them to accept Him as God's terms of peace till they surrender to God in repentance; and "he that

hath not the Son of God hath not the life." (1 John 5:12.) The only road that leads to life through faith in Jesus Christ is repentance, for it is only in repentance that He is accepted as Savior (Mediator) and Lord. This is the sense of Acts 11:18, "Then hath God also to the Gentiles granted repentance unto life"—i. e., life through faith in Christ Jesus. Repentance is "unto life" because it brings the sinner to an acceptance of God's own terms of peace and life in Christ Jesus alone. Anything that stops short of that is not "repentance unto life," for "Christ is the Life." A clearer definition of both, repentance and faith, in our preaching, and a stricter practice of what we really believe, will not only help matters in our churches, but will help poor sinners to a genuine repentance and faith.

Jackson, Tenn.

Roman Catholics and Religious Liberty

By J. H. GRIME

WHAT IS CATHOLICISM?

I am not discussing individuals only as they represent a system. It is my purpose to treat everybody fair and honest. I shall let Catholics speak for themselves and quote only that which is authentic.

What is Catholicism? Not what it was in the long ago, but what is it now? I quote from a catechism by "Father Muller" with full endorsement by their leaders:

"Q. Since the Roman Catholic Church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved?

"A. He cannot.

"Q. Why not?

"A. Because one who does not do the will of God cannot be saved.

"Q. Is it, then, the will of God that all men should be Catholics?

"A. Yes; because it is only in the Roman Catholic Church that they can learn the will of God; that is, the full doctrine of Jesus Christ, which alone can save them. (Page 87.)

"Q. What sins can be forgiven in the Catholic Church?

"A. All sins, without exception.

"Q. To whom has Christ given power to forgive sins?

"A. To the apostles and their successors—the bishops and priests of His church.

"Q. By what sacraments are sins forgiven?

"A. Principally by baptism and penance. (Page 161.)

"Q. To whom belongs the interpretation of the Holy Scriptures?

"A. To the Catholic Church alone.

"Q. What have the chief pastors of the church done to guard the faithful against corrupted Bibles and against erroneous interpretations, sects and schisms?

"A. They have decreed: (1) That with regard to reading the Bible in the vernacular (our own language), we should have the learning and piety requisite for it. (2) That the translation should be approved by the Holy See (Catholic authorities) or accompanied with explanations by a bishop. (Pages 77, 78.)

"Q. To whom did God make known all that we must believe and do?

"A. Only to the Roman Catholic Church.

"Q. From whom, then, must all men learn all that they must believe and do?

"A. From the Roman Catholic Church, because she alone was appointed by God to teach the truths of salvation to all nations.

"Q. Is to believe what the Roman Catholic Church teaches not the same as to believe God Himself?

"A. It is, indeed." (Pages 72, 73.)

The catechism from which the above quotations are taken was published by the Catholic press in 1876.

The Calvert Handbook of Catholic Facts, just off the Catholic press in New York, says: "Yet we

are most obedient papists. We believe that the Pope is Christ's Vicar on earth, supreme visible head of the church throughout the world, and lawful successor to St. Peter, Prince of the Apostles. We believe all this power is in Pope Leo XII, and we believe that a general council is infallible in doctrinal decisions." (Page 41.)

Now listen to the Apostle Paul describe this same church: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:3, 4.)

No unbiased mind can read these statements of Rome and those of Paul without seeing that Paul refers to the Catholic institution.

CHURCH AND STATE

With Baptists the union of Church and State is impossible, because they have no church larger than a local congregation. With Protestants, a combination of Church and State produces a State Church, as exemplified in England. But with Cath-

olics, it is a Church-State instead of State-Church. This grows out of the fact that the Catholic Church is universal and the State is necessarily local. In a union of Church and State with the Catholics, the Church must of necessity be the controlling power and the State subordinate.

But the Catholics are loud in claiming that they are opposed to the union of Church and State in this country. They are careful, however, never to include in the statement any country where Catholics have the control. They have always stood, and stand now, for union of Church and State, with the Church in control, where Catholics hold the reins of government.

I have in my possession two large pamphlets, sent me from the Calvert Publishing Corporation of New York. One is entitled, "Should a Catholic Be President?" the other, "The Calvert Handbook of Catholic Facts." These are sent out by the Catholics to straighten out us ignorant Baptists and Protestants. They cannot object to what I shall quote from these.

The generous claims and liberal attitude held out in this country is due to environment. Change our constitution and put the reins of government within Catholic control and religious freedom would be a thing of the past. This I propose to prove by their own authorities. I quote first from "Should a Catholic Be President?":

"Catholic principle, in short, never reckons with 'a' State, but always with 'this' or 'that' State." (Page 39.)

"The separation of Church and State in this country seems to them the natural, inevitable and best conceivable plan, the one that would work best among us both for the good of religion and of the State. . . . No establishment of religion is

being dreamed of here, of course, by any one." (Page 32.)

"Catholic doctrine of union between Church and State applies practically only to Catholic States, that Pope Leo XIII implicitly approved the separation which exists in the United States." (Page 28.)

"It is not universally lawful for the State and the Catholic Church to be separated; the non-Catholic religions have no natural right to State protection; dogmatic intolerance is the right and duty of the Catholic Church; where laws conflict, that of the Church should prevail." (Page 23.)

The above quotations show conclusively that all their talk applies to countries and conditions where they have no control. It is a matter of open history that Catholics have always ruled in State affairs when opportunity was afforded them. Through the centuries prior to the Reformation the Pope's fiat was the rule of action in both Church and State. It was to the Pope that Henry VIII of England appealed to nullify his marriage with Catherine. The Catholics waged the thirty years' war from 1618 to 1648 trying to regain their lost temporal prestige. When their temporal rule was reduced to the limit of the papal States they held on to them with a death grip, and only gave them up at the point of the sword in 1870 A.D. Then as a protest, the Pope went sulkily into the Vatican, from which he has never since that time set a foot—as much as to say to the world that the Pope of Rome will never tread soil that he cannot control. The Pope is not a subject of any law or amenable to any government. "The Calvert Handbook of Catholic Facts" says: "The Bishop (Pope) of Rome possesses a twofold jurisdiction. One is spiritual; the other is civil. The one is world-wide; the other is local. His spiritual jurisdiction extends to his spiritual subjects in whatever part of the world they may be. His civil jurisdiction is restricted to the area over which he happens to be at present the temporal sovereign; over the Vatican with its grounds, and the Basilica of St. Peter's." (Page 93.)

Many Catholics are good honorable citizens. I would not for one moment impeach the ordinary Catholic with being dishonest. But the Bible says of the Catholic system, including those at the head of it—that it originated in "perdition" as the "man of sin." (2 Thess. 2:3, 4.) Then changing the figure to "the beast," the Bible says it will land in "a lake of fire burning with brimstone." (Rev. 19:20.) Lebanon, Tenn.

WISE WORDS FROM A WOMAN

The thoughts herein presented are from a good reader in Rockwood, Miss Nannie Schoolcraft, and we pass them on because of their timeliness. We ask our readers to consider them with uncritical minds. If they contain a lesson for you, it is well. She says:

"I have belonged to a Baptist Church ever since I was fourteen years of age, and I am now forty. The whole desire of my heart has been to live for God and to be a blessing wherever I go, for I do not want to go to heaven empty handed. I want to gather jewels for Jesus while I can. I believe the words of the Great Commission found in Matthew 28:19, 20 apply to every saved soul, but I do not believe that they require women to enter pulpits and there preach. I think the work of our women can best be done by their speaking their messages from the floor and by carrying them in person to sinners. Sisters, we can do much for our Lord if we will only try, so let's ask Him daily to help us be soul-winners and to be ministers to them who are in need."

"I read so much these days and hear so much about the cruel deeds of men and the many horrible accidents which happen that I often wonder and wish I knew why such things should be. Is it that the people of the world have become so wicked? Even some of the older people who talk about the conduct of the boys and girls are doing as bad or worse! If every one would stop and examine himself and pray in earnest, we would soon see ourselves in a new light."

"We are living in perilous and uncertain times. Dangers are on every side. If we miss heaven, what is there left? We have missed all. I love to

sit and try to picture heaven and what a beautiful place it must be. Jesus said, 'I go to prepare a place for you.' If we want to have a fine house built, we would secure the finest of carpenters and soon the mansion would arise. Jesus is the One who is building our heavenly mansions, and they must be far more glorious than anything we can dream of here."

"Surely it is worth while to plan to enter them! Don't you know it is wonderful to behold there the streets that are paved with gold? Don't you know it is glorious where we will always have joys untold where there will be no more tears, where aches and pain will be ended and we will all be one? I wish that every sinner would realize what he has to miss and that every Christian would wake up and do his duty while it is yet day."

"When Christians see others do things they should not, if they would go to God and ask for a message to carry to those sinners, it would not be hard to go to them and ask them to return from their evil ways. God would save some of the sinners and bless every Christian who did the work. The big majority of us will run and tell others every evil thing we hear and we will thereby drag down the fallen when we should be lending a helping hand and seeking to lift them up to higher ground."

"I tell you, one has to get self out of the way before he can serve God, for no selfishness, no pride, no malice, can enter into the kingdom of God. We have to come humbly before God and do our full Christian duty before we can be good workmen in His vineyard. How many of us give the tithes of our earnings to God? How many go and help the sick? Jesus said, 'I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink, sick and in prison and ye visited me not.' If we would all give our tithes there would not be so many barefooted children on the streets of our towns, so many unfed and ill-clothed. We cannot take a thing with us out of this world. If we spend our money on shows and in other worldly ways, we are squandering it, not laying it up in heavenly treasures."

"Here is a picture that is so often seen today: A church member goes in some show. A sinner comes in and sits down by him. Then later, during a revival meeting, that church member goes to that sinner and tries to win him or her to Christ. Most such sinners will laugh at the idea and think, if not say: 'Why, you are no better than I am, for you go to the same places I go and do the same things I do.'"

"God forbid that we should stand in the way of sinners. We should keep unspotted from the world and let our lights shine so that others may see that we are children of God. Oh, that I might carry a message to the heart of every sinner and tell him that God so loved the world that He gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life! That he died for all! and ask him to surrender his life to the Master. But if I go and do that, I must not be compelled to carry along a lot of worldliness which will stand out before me in the eyes of the sinner."

"I pray that if this finds its way into print, all who read it will be benefitted and that it will make them grow stronger in their love for God. I long to help Christians do more for Jesus than they have ever done before and that sinners who may read this will think of their ruined condition and come to Christ before it is too late."

A LONG TIME

Brother J. W. Reams of Morristown sends his renewal and says: "I have been looking over my old papers to see how long I have been reading the Baptist and Reflector. I do not think it was before I entered Mossy Creek College in 1874. It must have been the next year or 1875. I am still reading it, and I think it gets better all the time. I commend your position." Fifty-four years! That is a long time to have had one paper coming to one's home. And during all those years, how much our brother has learned of the matchless grace of God in caring for His own! Baptists have grown from a little band into a powerful force who

know themselves and their rights and who no longer have to bow humbly and meekly before others who once prodded them for their weakness, ridiculed them for their illiteracy and sought to proselyte their members by telling them that "the most highly respected people do not go to the Baptist church." We are glad to have this message from so venerable a reader.

STARTING THE YEAR WRONG

Have you had "it"? Thank the Lord most fervently if you have escaped the flu.

The W. M. U. official family have been hard hit. Our president, Mrs. R. L. Harris, set the example by having it before Christmas. Mrs. Ginn, our office secretary, was ill all Christmas week. The last day of the year Miss Northington fell by the wayside. On New Year's day Miss Rollow was stricken. Miss Logan is running so fast trying to fill all of our engagements that she thinks a germ cannot catch her.

How we regret starting the year wrong! We promise the W. M. U. if you will be patient with us, we hope to serve you as soon as we quit coughing every breath and recover our strength.

A woman in Nashville told her doctor he was good for flu, but the "weakness, you no good for the weakness!" We say, amen!

We hope when the reports come in they will give us strength to go forward.

PASTOR'S MOTHER DIES

Early New Year's day Mrs Josephine Rankin Nolen, mother of Pastor O. L. Nolen of Murfreesboro, ended 84 years of life. She was the widow of the late John L. Nolen and a life-long resident of Rutherford County. She was a woman of fine Christian character and many beautiful graces. Her splendid life's work has told for good among all her friends. She is survived by her son, the Rev. O. L. Nolen, and a daughter, Mrs. L. W. Johns, of Nashville. She professed faith in Christ early in life and united with Republican Grove Church where her membership remained until God called her home. The Baptist and Reflector joins in extending to our bereaved brother and sister sympathy.

RECEIPTS AND DISBURSEMENTS ON CO-OPERATIVE PROGRAM FOR DECEMBER, 1928

Southwide		
Foreign Missions	25	\$ 4,350.00
Home Missions	11 1/4	1,912.50
Christian Education	8 1/4	1,402.50
Ministerial Relief	4 1/2	765.00
New Orleans Hospital	1	170.00
Total	50	\$ 8,500.00

Statewide		
State Missions	18	\$ 3,060.00
Christian Education	19	3,230.00
Orphans' Home	8	1,360.00
Memorial Hospital	5	850.00
Total	50	\$ 8,500.00
Grand total, \$17,000.00.		

The 19% to Statewide Christian Education divided as follows:

Carson and Newman College	5%	\$850.00
Union University	5	850.00
Tennessee College	5	850.00
Hall-Moody Debts	3	510.00
Ministerial Education	1	170.00

For December, 1927, we received for Co-operative Program, \$33,263.10.

Executive Board, Tennessee Baptist Convention.
O. E. Bryan, Cor. Sec. and Treas.

Ever watch a father who would stand by and watch some big bully beat up his little son without making a protest? Yet there are some Baptist "fathers" who object every time one raises his voice in protest against the unwarranted attacks made upon their household of the faith.

ECONOMIC AND EDUCATIONAL CONDITIONS IN THE MOUNTAINS

By J. W. O'Hara, D.D., Superintendent

Economic conditions in the mountains are slowly improving. Educational conditions are gradually changing for the better. However, neither approach an adequate ideal. Much remains to be done everywhere.

Lands along the rivers and creeks are fertile, but the valleys are narrow. Traversing the mountain sides, reaching even the apex of mountains, are large numbers of small, rocky, steep, mountain-side farms. Families are large, income is small, living is simple. Only the barest necessities of life can be supplied. While there is perhaps more money in circulation now, it is still very scarce in the mountain territory, and parents with large families find it well-nigh impossible to provide educational advantages. Many are yet too far back in the mountains to be in reach of a high school.

The development of mining industries, the erection of hydro-electric plants, the timber industry, improvements in agriculture, the introduction of poultry and cattle raising, development of orchards and other features, together with the building of highways, have brought a decided economic improvement. However, this benefit has not gone in a very large measure to the mountain people. The profits have been reaped by those who better understood the value of these mountain resources. The mountain people need to be taught the value of these things. The large capital of brain and brawn which they possess should be educated and trained that they themselves may become the developers of mountain assets.

Many have an insatiable thirst for an education. Our denominational schools and state education departments have been reasonably successful in creating educational ideals. Literally hundreds throughout the mountains seek these advantages. Economic conditions stand as an almost insuperable barrier to the most of them. They have as their only available resources brain and brawn. They possess unwasted mental powers and strong bodies, with a willingness to work. They ask only to be given a chance.

The writer has in mind several sections of the mountains. We have two of our schools located in adjoining counties in north Georgia. There are no state high schools whatsoever in either county. The assessed valuation of property in each is about \$950,000. Educational funds received from the school tax amounts to around \$4,000 per year. The state has to supply almost twice this amount for grammar grade purposes alone. In one of the counties half of the schools have no desks or other schoolroom equipment. The writer observed as a blackboard the head board of an old-time bedstead painted black. Other counties in the northern part of the state are in largely the same condition. The state must supply from fifty to seventy-five per cent of the educational funds to provide even a six months' grammar school education.

A questionnaire sent to superintendents of education in other states with mountain territory brings the following information as an average for the mountains: About ninety-five per cent of the mountain rural schools use the one and two-room schoolhouse. In many of the states they are still using some teachers with less than complete high-school education, and only about fifteen per cent grammar-grade teachers have one or more years' college training. Most of the schoolhouses are poorly equipped with desks, blackboards, and other equipment. The school term will average less than six months with many poorly prepared teachers. The states are supplying fifty to seventy-five per cent of educational funds. Transportation systems are greatly handicapped with either no roads or poor roads. Mr. Howland A. Dawson, director of Educational Research, State Board of Education, Arkansas, wrote as follows in reference to the economic, educational, and social conditions of the Arkansas mountain counties:

"Very backward, school terms under six months, poorly trained and poorly paid teachers, miserable school property, and churches equally bad. Good roads and automobiles are doing much to bring

more advanced ideas to these people. We are greatly in need of additional state school funds for the benefit of rural schools. In my opinion no single thing would help more than an enlightened and trained religious leadership for these people. If they get it, it will have to be sent to them. They are not going after it." (Emphasis superintendent's.) This summary speaks forcefully for the continuation and adequate support of our denominational mountain schools. No other can supply a trained religious leadership except these. This description will in the largest measure apply to the most of the mountain territory in which our Baptist schools are located.

The growth of educational ideal and the present economic conditions are largely responsible for the army of young people who are applying to our schools for admittance. They have an ambition for an education. We have supplied work to around nine hundred each year, but have turned away at least fifteen hundred annually for the past two years. With the increasing educational ideal this number will for a number of years increase rather than decrease. Our dormitories are practically full this year, except the large dormitories at one or two schools, and could we supply industrial features, which would provide work for boys and girls, we could keep all of our dormitories filled for years to come. Southern Baptists have reaped immeasurable benefits from the products of the mountain schools in the past. Adequate support of these institutions will not only furnish the same large returns in leadership for the future, but will be tremendous factors in the evangelization, enlistment, and enlightenment of the remaining undeveloped portions of the mountain territory. The work is far from completed.

The mountain people have repeatedly expressed themselves as preferring alignment with the Home Mission Board. Whatever adjustments may be made in the future, they do not want this department to disintegrate or be parceled out. The Kentucky Baptist State Mission Board co-operates in financial support which is proving very satisfactory. The Arkansas State Mission Board had to discontinue co-operative financial support because of their financial condition. However, in both cases the supervision of the schools remains with the Home Mission Board. The expressed wishes of trustees, and associations which elect them, should be given consideration.

The schools this year are handicapped for funds. However, there is an encouraging response in greater local support. The schools will make progress in financial support and debt elimination. Friends who are providing scholarships are greatly aiding us in solving the finances of the schools for the session. The schools are functioning in the same large way in training and preparing leaders for the churches and the kingdom. The sacrifices of teachers, the struggles of trustees, and the splendid service of student bodies, are securing large results. We are hoping that these shall be rewarded with sufficient means for the session and a more adequate support for the next year.

Economic conditions argue forcefully for the missionary aspect of the schools. However, a forthcoming article will set forth this phase more in detail. Sane evangelism, sound doctrine, and consecration are potent factors in kindling missionary fire.

"AN EXPERIENCE ON AN ASSIGNMENT"

By W. W. Hamilton, Baptist Bible Institute

The students at the Baptist Bible Institute give written accounts of their experiences in personal work. The following is a sample of the impressions which a new student has and of the joy found in mission work in New Orleans:

During the first quarter the practical assignments were, of course, new to me and very fascinating. I had never before been privileged to work with a group in jails, hospitals, missions, and such places, so I became so enthused with the work that I went at least once on almost every assignment during the first quarter. My experiences were so many and so rich that it is with much difficulty that I choose one about which to write, but after much thought I decided that a meeting at the city workhouse would prove interesting to you,

It was my first visit to a place of this nature, and I was so busy trying to take everything in that I almost forgot the real purpose of our mission until after the second hymn was sung. We met down in the little chapel—or could it really be called a chapel?—in the basement of the building. It was damp and cold, the seats for the listeners were rough benches without backs, there was a very unpleasant smell about the entire place, and flies amused themselves by playing "chase the fox" from the yard outside through the windows back of where we were obliged to stand.

If the place of worship was astonishing, our audience was even more so. At the end of our opening hymn they began to file in; some in rags, some black, some white, most of them unshaven, dirty, grimey, the left-overs of one of Satan's playhouses. Each face was an open book, describing the story of a servant of sin—marred, twisted, hardened, a sneer on this one, a look of shame on this one, a "don't care" look here on one, and, to my surprise, while the message was being brought to them, I looked again into those faces, and instead of looking into the faces of criminals. I found myself gazing into the eyes of men utterly lost, waiting at the very gate of hell for it to be opened. The marred, twisted faces became faces of some dear mother's precious son; the sneer changed to a look of pity; the look of shame changed to one of fear; and I began to petition my Father for the souls of these men.

The preacher had done his best, the last note of the closing hymn had died away, and my prayer was unanswered. There was something within me that said, "Wiley, God wants to answer your prayer, but he must have your help," and my brain began to search for the thing that I could do. There was an old man that God sent my way. He was a pitiful sight—hair uncombed, beard long and dirty, ragged, but somehow I knew that it was the will of the Father that he be the answer to my prayer.

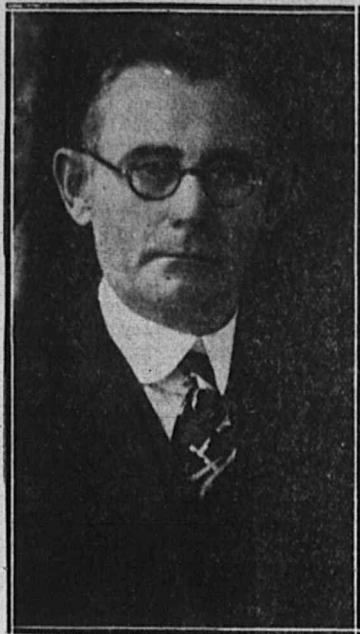
I do not know how long he and I talked—I forgot time, forgot everything except bringing this old man into light. Many reasons Satan gave him to fight my pleas with, but for each of Satan's lies God gave me a word of assurance that cancelled all of Satan's arguments one by one until Uncle Joe, as I called him, really saw the truth. He was so overjoyed at finding a way to pull up from the brim of hell, even in his old age, that he wanted to pray. Poor old man, it was pitiful, all these years of his life spent without knowing how to pray; he didn't know how to even start! But there in the passage where I met him, with work all busy around us, I taught him to pray, and he found happiness in his new life in Christ, even though his road's end was almost reached.

Looking back now, I can see the work of the Holy Spirit, how each move was guided, and all was moving toward the end for which I had prayed. After that experience, instead of praying, "Father, let that one be saved," I pray: "Father, let that one be saved, and let me do what I can toward helping him."

Can such things happen in any Baptist camp? The Baptist Record of Mississippi, and many Baptist ministers in that state, bravely faced hopeless odds and stood for Hoover in the last election. The Record proposes that the election end the fight, but serves notice that if there is to be any "bushwhacking against pastors who had the manhood to stand on their feet in a time of crisis," it "will not fail to bring this fight into the open." Can it be possible that Baptists anywhere will turn political zeal into spite against brethren who, right or wrong, showed the spirit of moral heroes? Let us hope that there are no such Baptists in Mississippi.

Is the question of the Pope in politics in America settled by the last election? The Christian Register thinks that it is not, but that the Pope, cardinals and advisers have tested present American sentiment, have carefully checked up the result of the test, and will proceed to lay out a program for the future on the basis of conditions thus revealed. Rome can wait some centuries more, but it has no idea of quitting. While it is Rome, why should it quit?—The Baptist.

THE NEWS BULLETIN



Rev. A. H. Huff, new pastor of the church at McMinnville. Brother Huff has worked in Tennessee before, and we are glad to welcome him back from his fine labors in Oklahoma.

G. FRANK BURNS DIES

Our readers will be grieved over the death of Prof. G. Frank Burns of Cumberland University, Lebanon. For some time he has been contributing bits of verse to our columns. These poems have made known the character and the faith of him who knew God, knew the home, the church and the school much better than the average person knows them. He was a young man, only 45, and his going brings a decided loss to our state and to the institution which he served.

AGED MINISTER PASSES

The death of Rev. D. A. Chunn of Chattanooga brought to an end a useful and happy life. He had reached the 70-year mark and had given a good account of his stewardship. For several years he served as pastor of Ridgedale, East Lake and Rossville churches in Ocoee Association and had worked in other fields before going to Chattanooga. He had been in the service of the Lord for forty-five years. He leaves a widow and eight sons and two daughters to mourn their loss. The Baptist and Reflector joins their many friends in extending sincerest sympathy.

REAL INFORMATION CONCERNING THE TULSA CONFERENCE

Get your railroad certificates from the Tullahoma office by dropping a card to W. D. Hudgins, Tullahoma, Tenn.

The meeting begins on Tuesday morning, Jan. 15th, at 10 A.M. Be sure to leave in time to get there and be ready for the first session.

Special trains will leave out of Memphis Monday night, Jan. 14th, about 7:30 P.M. You can get this train by leaving Nashville at 7 A.M. or from East Tenn. you may reach Memphis in time by going over the Southern. The L. & N. will run trains by St. Louis out of Nashville by attaching special cars to their regular scheduled trains. Look up your schedule and consult your agent about this matter right away and then plan accordingly. Special trains will also leave out of Denison, Texas, sometime Monday night getting cars from all over Texas.

Who should attend this meeting? Let me suggest that the following

should go if at all possible: Pastors, Sunday school officers, educational directors, class officers, teachers, departmental officers and associational supts. and group supts. Don't let anything interfere with your going to this meeting if possible. We want Tennessee to have her full quota.

CONCORD ASSOCIATION GRIEVED

The churches of Concord Association had planned to meet in their Fifth Sunday assembly with Whittsett's Chapel church but the death of Pastor W. F. Jagers of that church caused the meeting to be called off. Brother Jagers was 62 years of age. He had undergone an operation in a Murfreesboro hospital and pneumonia developed causing his death. Brother Jagers was a true missionary preacher. A floral business in Murfreesboro gave him a living and he devoted his extra time to preaching the gospel in needy fields. He had served several churches in Concord and neighboring associations. He is survived by his wife and five daughters. His going takes from our midst a faithful preacher and from our rural churches one of their best friends.

SOUTHERN RAILWAY Y.M.C.A.

The annual conference of the Tennessee State Y.M.C.A. will be held in Knoxville, January 18th, 1929, with City, Railroad and Student Associations represented.

The different groups will hold sectional meetings, and it is planned to hold the railroad section in the Southern Railway Y.M.C.A. of Knoxville. Railroads having associations on their lines in Tennessee, are as follows: Southern Railway System, Louisville and Nashville, and the Carolina, Clinchfield and Ohio. It is hoped that representative groups may be present from all Railroad Associations in the State. Railroad men residing on lines and at places without Associations will be welcome to the conference. The conference theme is "Some Human Problems in Transportation Service and How to Meet Them." Officials and employees will lead the discussion informally.

Following the group conferences of the day, there will be a banquet at six o'clock in the evening at the Y.W.C.A. to which all are invited.

A cordial invitation is extended to you to attend the railroad conference, January 18th, beginning at 9:30 A.M. Further information furnished upon request. Will you please advise if we may expect you?

A SPIRITUAL ARISTOCRAT IN THE STEERAGE OF A ROYAL MAIL LINER

By Robert F. Elder

Mrs. Elder and I are on our return journey to Argentina as intermediate passengers on the R. M. S. Desna. There are some 300 steerage passengers on the adjoining deck—a motley crowd of Russians, Poles, Danes, Spaniards and Portuguese, typical of the constant stream of immigration flowing towards our South American countries. From our deck we can watch their occupations. Some are playing deck games, others cards, some are gambling, some are flirting, others of the more serious, have Spanish grammars and are studying the language they will soon have to speak. Yesterday we saw a man seated in a deck chair absorbed in the reading of a Bible, and beside him another with what looked like a religious paper. We decided to cross the barrier and introduce ourselves. "That is a good book you are reading," we ventured by way of introduction. "In what language is it?" "In Portuguese," was the answer; and then the man with the paper speaks up. "Do you read it?" he asks. "Yes! There is

nothing better." Then a pair of eyes sparkled with that light that can only be found on land or sea, in the eyes of those who know Christ as Savior.

You are an evangelical then? Yes, I am a Baptist. What are you? I, also am a Baptist. This is our Portuguese Baptist paper, perhaps you would like to read it. I have been converted for nearly 30 years, was converted in Brazil and have been on a visit to Portugal. His name? He opened the paper and showed me a notice about the visit to Portugal of Deacon Jose Martins Monteiro, of the Baptist church in Mirahy, State of Minas Gerais, Brazil. Then he told me a little of his story. He was born in Portugal and emigrated to Brazil in 1900 and was converted soon after, a genuine spiritual conversion. Some years later he returned to Portugal and tried to testify for Christ amongst his own people, but with little result except jeers and persecution. In 1914 he returned to Brazil, taking with him a young fellow named Antonio Mauricio. This young man had not been long in Brazil ere he heard the call to preach, and entered and studied in the Rio Baptist Seminary. Later under the auspices of the Foreign Mission Board of the Brazilian Baptist convention he was sent back to Portugal as a missionary supported by the Brazilian churches and is now pastor of the first Baptist church of Oporto. At this point I interrupted to suggest that it must be a great joy to him to have a spiritual son engaged in such work. For answer he gripped and pressed my arm and his eyes sparkled. From the papers he lent me I found how this man had been spending six months in Portugal. Without being conscious of it he had been making Baptist history there. A new pastor was being ordained. Brother Monteiro had offered the ordination prayer. A new church was organized in Valenza. Brother Monteiro was chosen to be chairman of the gathering. In Tondela they are about to erect a church building. To help them Jose Martins Monteiro had contributed \$1,000 escudos. The first Baptist church of Lisbon had a deficit of \$4,000 escudos and this steerable passenger sets the example and relieves the burden by contributing one fourth of it. The new church in Valenza wishes to improve the singing by the purchase of an organ. Brother Monteiro gave them \$100 escudos. He seems to have visited most of the Baptist churches of Portugal and according to these reports, spiritual blessing was the result everywhere.

Nothing could be more heartening to Southern Baptists. Their spiritual multiplication table is in full force.

GRADED SCHOOL OF MISSIONS T. W. Ayers

The Graded Church School of Missions, which is being fostered by the Foreign Mission Board of the Southern Baptist Convention, made real progress during the past year as to the number of schools held and the interest manifested.

As is known, the main purpose of these schools is to bring together the men in our churches to study the great problems in worldwide missions; and I am glad to report that our men have responded nobly where these schools have been held.

At the close of many of these schools expressions like this have come from pastors and leaders: "This has been the greatest event in the history of this church, and those who have attended the classes have caught a vision of world-wide missions which will make them more useful christians."

I so frequently have letters from pastors asking about the program for these schools, that I wish to give the following as a suggestive program, which may be changed to suit local conditions.

School to open Monday and continue through Friday.

4 p.m. Story hour for children up to 9 years of age.

7:30 p.m. Song and praise service; all classes present.

7:45 p.m. Classes:

1. Class for men.
2. Class for women.
3. Class for young men and women, 16 to 25 years.
4. Class for boys and girls, 9 to 16 years.

8:30 p.m. Inspirational address.

9:00 p.m. Adjourn.

In most of the schools held we have been able to furnish two or more missionaries to help make up the faculty.

I will be glad to give any information I can as to faculty, books and expense. Write me at 977 Ponce De Leon Ave., Atlanta, Ga.

GOOD TIDINGS

Nearly 900 jails and prisons, scattered throughout thirty states and five provinces of Canada, received a Christmas package of Moody Colportage Library books entitled "Good Tidings," emphasizing the Christmas message, together with a supply of the little "Pocket Treasury," consisting of selected Scripture portions, helps, and gospel songs. This large shipment sent in one day, for about 15,000 prisoners, was made possible by the Missionary Book Funds, administered by the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894.

NEW RADIO BIBLE COURSES

The Radio School of the Bible of the Moody Bible Institute is putting three new courses on the air, beginning January 11. The new allocation of WMBI, 277.6 meters, 1080 kilocycles, and a cleared channel, is putting new enthusiasm into the radio ministry of the Institute. Many commendations of the clear reception and extended range are being received.

The new courses are practical and will carry much interest for Bible students. Dr. H. Framer Smith, whose "Word Studies" course was keenly appreciated, will speak on the theme, "Through the Bible Book by

(Turn to page 16)

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B. Y. P. U. Work

FIELD WORKERS

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

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

SUNDAY SCHOOL NOTES

The real test of teaching, after all, is not what our pupils know about the truths we are teaching, but what they are inspired to do of that which we teach them should be done.

This is the last call for the Tulsa conference. Let everybody get ready for this meeting. If you have not ordered your certificate, do so at once and make your reservation. Do not miss it.

Rev. John A. Davis of Rockwood sends in the names of twelve people having studied "Growing a Church" under his leadership in his own church, and we congratulate him upon this success. Brother Davis is always putting on something worth while.

We have now thirteen standard schools in Tennessee, and we have set our aim for 100 this year. Who will be the next to qualify? Take this matter seriously and get your school to work on a real program of activities such as the standard sets out.

Tennessee leads in church administration diplomas for December, 1928. Let us keep that lead throughout the year and earn our goal of 2,000. We not only led in December, but we are in the lead of the totals for the entire South. Let us hold that lead.

If you are interested in establishing a library in your church, write us and let us help you with suggestions. We have a leaflet with the names of a list of books that we will gladly assist in any way that we can in getting good books in the hands of our young people. The Lavender of the Sunday School Board is interested especially in this line of work and will aid us also.

Tennessee stands seventh in order among the states in awarding diplomas during the month of December. Let us come up toward the top. We have set our aim for 10,000 Sunday school awards for 1929, 2,000 Sunday school administration, 2,000 church administration, and 8,000 normal course awards. This means that we should send out from the Tullahoma office next year 10,000 Sunday school awards, 2,000 church administration awards, 1,000 stewardship and 10,000 B.Y.P.U. awards. This makes a grand total of 23,000 awards from our office during 1929. This should be an easy task if everybody will only work together to accomplish this end. We intend to apportion these aims among the associations and challenge every worker to do his or her best this year.

KNOXVILLE CITY-WIDE TRAINING SCHOOL

The Knoxville city training school for Sunday school workers will be held during the week of January 20 to 25. Classes will be taught as follows:

1. "First Division of Sunday School Manuals," O. E. Turner.
2. "Second Division of Sunday School Manuals," Douglas Hudgins.
3. "Pupil Life," Miss Zella Mae Collie.

4. "Teachers That Teach," Frank Wood.

5. "Building a Standard Sunday School," W. D. Hudgins.

6. "Old Testament Studies," local teacher.

7. "New Testament Studies," Clarence Hammonds.

The middle period will be given to the study of Sunday school officers by all attending. We are hoping to have a record-breaking attendance at this school.

STUDY RECORD FOR DECEMBER, 1928

December was the smallest month we have had for many a day on account of the flu and Christmas. Most all the associations fell down on us. Let us get busy on training work or we will fall below our goals set for the new year. We want 10,000 Sunday school awards this time. We have assumed 2,000 Sunday school administration awards alone for 1929 and this will leave 8,000 for the regular courses. We can reach that number if all will work together.

Teacher-Training

Association.	Diplo- mas.	Other A'ds.	Total.
Dyer County	1	1	1
Gibson County	1	1	1
Holston	1	2	3
Jefferson County	24	24	24
Knox County	3	3	3
Lawrence County	1	1	1
Madison County	21	21	21
Nashville	20	82	102
Ocoee	4	88	92
Shelby County	2	9	11
Southwestern	3	3	3
Stone	5	7	12
Union	1	1	1
Wilson County	1	2	3
Total	35	242	285

Sunday School Administration

Madison County	2	4	6
Nashville	1	1	1
Nolachucky	1	1	1
Total	4	4	8

Church Administration

Madison County	1	1	1
New Salem	12	12	12
Ocoee	28	28	28
Total	41	41	41

B. Y. P. U. Study Courses

Chilhowee	6	2	8
Concord	11	11	11
Crockett	13	1	14
Cumberland Gap	1	1	1
Duck River	10	10	10
Dyer County	1	1	1
Gibson County	11	11	11
Grainger County	13	13	13
Holston	8	2	10
Jefferson County	4	50	54
Knox County	2	6	8
Lawrence County	24	24	24
Madison County	32	11	43
Maury County	2	2	4
McMinn	10	10	10
Nashville	4	4	4
New Salem	5	7	12
Ocoee	5	5	5
Robertson County	10	10	10
Shelby County	15	34	49
Out of State	4	3	7
Total	141	168	309
Total of all diplomas, 229; other awards, 414. Total, 643.			

B. Y. P. U. NOTES

Miss Grace Oliphant of Riceville, president of the McMinn County B. Y. P. U., reports the North Athens B. Y. P. U. having reached the standard the first quarter of its existence. This is a remarkable record and we trust that they may sustain this record on and on. Miss Grace is doing some fine work in McMinn County.

Willette D. Anderson, former president of the State B. Y. P. U. convention, writes urging that we have the camp and that we give the young people a chance to help in its maintenance. He pledges personally as usual his support, both financially and otherwise. From the response that we have had, I believe that we will have the biggest and best camp this year we have ever had in the state. Not an encampment, but a big camp with no paid speakers at all.

GOAL FOR 1929

We print below the new goal for 1929 and a schedule of activities for the unions all over the state. Let every union fall in line and help us to reach these various goals. Nothing helps with young people like having something to do every time they meet. Make the work definite and interesting, and they will be loyal to your program.

Activities

First Quarter—Standardization:
January—Standard of Excellence.
February—Bible Reading.
March—Study Courses.
Second Quarter—Missions:
April—Stewardship of Money.
May—Stewardship of Life.
June—Stewardship of the Gospel.
Third Quarter—Soul Winning:
July—Approved Workman.
August—Soul Winning.
September—Enlargement.
Fourth Quarter—Church Loyalty:
October—Services of the Church.
November—Mission of the Church.
December—Head of the Church.
Our Platform: (1) Standard B. Y. P. U. throughout the year. (2) Recognition of God's ownership. (3) Enrollment of every prospect. (4) Loyalty to my church and Christ.

Goal

One hundred and fifty new unions.
Four thousand new members enrolled.
One hundred and fifty standard unions.
One hundred general organizations.
Twenty-five standard organizations.
Fifty associations organized with a definite program.
Fifteen standard associations.
Ten thousand daily Bible readers.
Five thousand regular and systematic givers.
Ten thousand B. Y. P. U. awards.
Every organization sending quarterly reports to the Tullahoma office.
Every B. Y. P. U. represented at one of the regional conventions and state convention.
Every union getting the B. Y. P. U. magazine for at least the officers.
Every union co-operating with the denominational programs.
Every local organization doing some kind of extension work.
Let each worker select some item and help us to reach this goal by performing some special service.

A copy of the tentative program of the Knoxville City B. Y. P. U. training schools is before us, and it promised a great feast of good things. In the afternoons there will be group schools over the city for junior and intermediate groups with competent teachers and directors in charge. There will be five of these group schools held, as follows: Bell Avenue, D. N. Livingstone, director; Lincoln Park, J. A. Ivey, director; Deaderick Avenue, Lyman P. Hailey, director; Central, Fountain City, Frank Wood, director; and South Knoxville, Douglas Hudgins, leading.

The program will contain the following books taught in the main school: "Plan of Salvation," D. N. Livingstone; "Senior Administration," Lyman P. Hailey; "General Organization," J. A. Ivey; "Junior and Intermediate Leaders' Manual," Miss Roxie Jacobs; "The Meaning of Church Membership," Frank Wood; "Pilgrim's Progress," Douglas Hudgins; "Books of the Bible," Clarence Hammonds. The evening speakers will be D. N. Livingstone, J. A. Ivey, Lyman P. Hailey, C. L. Hammond, Frank Wood. Some of these will use the hour in putting on demonstration programs.

LAYMEN'S NOTES

In next week's Baptist and Reflector we hope to give suggested programs for the February meetings, both local and group.

Mr. J. T. Stonecipher, director for Riverside Association, Livingston, sends in his organization showing the groups and a letter that he has written to the men of his association.

The Dyer brotherhood is helping to put on the every-member canvass in their church next Sunday. We wish every brotherhood would do the same thing.

We are mailing to every name that has been sent in to us on the cards recently gone out a copy of the tract, "Local Brotherhood," with a view to interesting our men in the work of the men's brotherhood. We trust that this may bring results.



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161 8th Ave., N., Nashville, Tenn.

We have tracts on every phase of stewardship that we shall be glad to send to any one free, and many of these are very helpful. Get a bunch and distribute to your men and pledge them to read it. It will do good.

Be sure to send us in the names of your group directors if your association is organized, and if not organized give us the name of some who should be interested to bring about such an organization.

Mr. D. S. Haworth of Knoxville writes concerning the John Cruze brotherhood of the First Baptist Church of that city: "Our motto, 'Not Money, but Service.' We have spoken in twelve different counties during the year; held eleven revival meetings of one week each; conducted twelve programs in different churches; organized brotherhoods in Maryville, Clinton and Alcoa; have traveled more than five thousand miles; put on 145 programs in churches and used 284 speakers. We simply wanted you to know what we are trying to do; and if you need any aid within a radius of a hundred miles or more of Knoxville, let us know, and we are at your service." What do you think of that kind of work being done by busy business men? I think that could be done on a smaller scale in every association. Why not undertake such a program in your section?

STEWARDSHIP CLASSES

We are trying to put on an intensive campaign of stewardship in February and trust that every church will fall in line and help us to get our men to studying stewardship. We will furnish the little book on Christian stewardship at the lowest possible cost, even below the price we have been paying for the printing of same, to all who study the same in class work. The Sunday School Board has been giving these books, but this year we will have to ask the churches to pay a small price for the book. We will furnish to classes at the small cost of 15 cents per copy. Let every church get ready for a study class and secure the stewardship diploma. Nothing is so much needed as this.

PROGRAM FOR 1929

First Quarter—Organization

January—Getting associations organized, grouping churches, appointing directors, and reporting to the Tullahoma office all material for files.

February—Organizing the group brotherhoods and holding the group meetings in all the groups and associations. Stewardship class in every church.

March—Organizing local brotherhoods where there are none and visiting nearby churches helping to organize where they are not interested.

Second Quarter—Stewardship

April—Stewardship of money; helping in the round up for home and foreign missions and other causes of the Southern Convention. Stewardship of service.

May—Local and group programs based on stewardship topics. The distribution of tracts and other educational matter.

June—Stewardship of the gospel. Volunteers visiting weaker churches holding services, organizing and conducting Sunday schools and educating our men along all lines of denominational work. Securing subscriptions for the Baptist and Reflector and putting same in the budget.

Third Quarter—Missions

July—Visiting and backing the encampments and helping in mission fields where preachers cannot be had. Aiding in the rural campaign.

August—Local and group programs held in all churches and

groups pressing the causes of missions, home and foreign.

September—Winning souls through personal work in local church, helping in revivals and holding same where otherwise none would be held.

Fourth Quarter—Church Loyalty

October—Building the local services, helping to round up church gifts to state causes, and getting ready for the state convention.

November—Local and group programs based on "Higher Standard of Church Membership." Enlisting all who are not regular in attendance and giving.

December—Study courses in "Meaning of Church Membership" and "Duties of Men to Their Church." The organizing and budgeting the church for the new year.

Our Goal for 1929

Four hundred local brotherhoods in the state reporting to the central office.

Forty associational brotherhoods with all officers and group officers functioning.

Five thousand names of laymen on our mailing list, five from each church.

One thousand volunteers who will do extension work in their sections.

Two thousand stewardship awards for the study of courses in stewardship.

Ten associations working at the standard program.

Further plans for the work of the local brotherhood with definite plans of work.

Our men in all the associations where organizations exist co-operating with our denominational programs.

Every local brotherhood doing some kind of extension work among the surrounding churches.

Our men backing up their church program and attending the regular services.

BOOK REVIEWS

Cycles of Times and Seasons. By G. C. Savage, M.D., LL.D., F.A.C.S. Published by the Baptist Sunday School Board, Nashville, Tenn.

If you want something that will

place Harmony of the Gospels, by the same author, and which came from the press some months ago. With the "Cycles of Times and Seasons" in hand, the other volume becomes more meaningful and valuable. With them together we believe Bible students will soon have at their command the proper material from which to secure exact dates for every important event since the Exodus from Egypt, which Dr. Savage proves to have been 1447 B. C.

The volume represents a gigantic amount of work, and yet it was made possible, as the author shows, by what seems little short of true inspiration. At the very moment when he had given up, laid aside his manuscript and thought the task impossible, he was led to try one other number in his mathematical processes and the number "35" proved the long-sought "key" to the ancient Hebrew Calendar which was soon restored. Imagine the author's delight, therefore, when, several years later, the Syrian Investigations established his own dates and proved his calculations true by showing that Solomon began his reign 931 years before Christ!

The volume is composed largely of calendars and charts, each bearing descriptive matter to make clear just how it came and what it presents. The methods by which one may arrive at any exact week day of any known date in all the past years are given and a number of the chief events of the world's history are shown by way of example. For instance, Dr. Savage settles the long-controverted question relative to the time of the birth of Christ by showing conclusively that it occurred on

December 25. Calculations which seem invincible prove the fact.

Another interesting feature of the book is that it shows how a farmer may know years in advance just when it is safe for him to plant his crops and how late in the year he may expect to be free from killing frosts. This may seem far-fetched to the casual reader or to him who will not investigate. However, the author has set forth incontrovertible facts to prove his point.

A still further interesting and commanding idea presented is that we now have a perpetual seasonal calendar which need never be changed. The idea of preparing a thirteen-month calendar is opposed because it is needless. Under the restored Hebrew calendar translated into our own Julian calendar, we have not only exact solar time but exact seasonal time. And with the new combination calendar there is no longer a need for the conflict between the Christian Easter and the Hebrew Passover.

We bespeak for the book and its companion "Harmony" a growing place in the study of Bible lovers. Many of the hitherto vague passages are made clear and a light is thrown upon the whole record that illuminates and make it more attractive. No two books can do more to quicken the interest of Bible lovers or add to their zest in seeking to uncover the hidden mysteries of the wonderful Book of Books.

Girls' Problems of Today. By "Mother Ruth." Published by the Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago, Ill. \$1.50.

The volume contains a large number of the letters that have been written to "Mother Ruth" of the Sunday School Times. Thousands of parents have read the letters and answers and so have their daughters. Editor Trumbull of the Times has arranged the best of these letters in a splendid way so as to present in groups those that deal with special subjects, such as "School Life," "Loneliness," "Love and Marriage," "Amusements and Recreation," etc. It is needless to say that the letters from the girls run the gamut of maidenly hopes, desires, temptations, aspirations and religious emotions, and the answers are all so thoughtful and convincing. "Mother Ruth" does not mince matters when it comes to the ugly side of the reported life of the "modern girl," but she handles her inquiries with such tact and gentle appeal that her answers are bound to bring a splendid response from the average girl. We heartily commend the book to all mothers who have daughters old enough to begin to launch out upon the great sea of human experience. It will help mothers solve their "girl problems."

Proof of Rome's Political Meddling in America. By the Fellowship Forum, 339-341 Pennsylvania Avenue, Washington, D. C. \$1.00.

The title tells the content of the book. It is an undeniable proof, for the contents are taken mainly from Roman Catholic sources, primarily from the reports of the National Catholic Welfare Conference. These

reports were printed in 1923 after which time it is stated that the publication was stopped or else "copies have been so carefully guarded that it has not been possible for the Fellowship Forum to obtain a later copy than that of 1923."

The book contains information which every Protestant, and Baptist, ought to have. This information cannot be secured from the original sources save at a great deal of trouble. It comes in a neatly bound volume with all authorities given and the plain words presented. To every reader of the Baptist and Reflector who wishes to know the truth about Rome's meddling in American politics we commend this book heartily and we would that all who oppose the exposure of the great political hierarchy might get it and study it carefully. Order from the address given at the head of this review.

Windows and Wings. By Gordon Hurlbutt, Th.D. Published by The Standard Press, Louisville, Ky. \$3.00.

This volume contains 352 pages of illustrations that are new, practical and inspiring. They are indexed in such a manner that one may find them either by Scripture text or by subject. Many of the greatest preachers and other Christian workers of our nation have provided the material used. The author has investigated in order to be sure of the truthfulness of the stories told and in some of them valuable historical information is presented.

One of the problems of the public speaker, especially of the pastor of a church, is to secure a storehouse of fresh and pointed illustrations. Many books of illustrations are made up of old stock stories that are known everywhere. This is not true of this volume nor of its companion volume, "Wings of the Spirit," by the same author. They are fresh and for the most part contain illustrations never before in print. There are cheaper books of illustrations than this, but we have never seen a better or a more carefully prepared one.

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 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

THE OLD PAGE

He came to my desk with a quivering lip,
 The lesson was done.
 "Dear teacher, I want a new leaf," he said,

"I have spoiled this one."
 In place of the old leaf, all stained and blotted,
 I gave him a new one, all unspotted,
 And into his sad eyes smiled,
 "Do better now, my child."

I came to the throne with a quivering soul,
 The Old year was done.
 "Dear Father, I want a new leaf," I said,
 "I have spoiled this one."
 He took the leaf all stained and spotted,
 And gave me a new leaf, all unspotted,
 And into my sad eyes smiled and said,
 "Do better now, my child."

VISIT TO WATAUGA ACADEMY, BUTLER

In December I had the privilege and joy of visiting Watauga Academy again. I was up there in January of 1928 and never have forgotten the happy days spent there. My visit this time was very short but I found that the Y.W.A.'s led by Miss Nelle Coulter, the G. A.'s by Miss Anna Merryman and the Butler Sunbeams led by Miss Una Slemper are all doing splendid work.

ERWIN Y.W.A.

I was in Erwin shortly after the Y.W.A. had had its Lottie Moon program and Mrs. C. D. Moss, the Counselor, told me of the method that the girls had voted on in regard to their Lottie Moon Christmas offering. They decided to give a day's earnings as their gift so after the program was given and a special season of prayer was held in behalf of Foreign Mission work, each member turned in her envelope containing the amount that represented her earnings of that day, and the offering amounted to more than \$50. I think this is worthy of commendation and I hope the Erwin Y.W.A. have thus set an example to some other Y. W. A.'s in the State. They are doing splendid work—we are proud of you, Erwin Y.W.A.!

EASTLAND CHURCH Y.W.A. NASHVILLE

Not many weeks before Christmas the members of this Y.W.A. decided to adopt the plan of giving each member a Ruby Anniversary mite box which she was to take home and deposit in it as much money as she could possibly save by doing without some unnecessary things. These boxes were opened around Christmas time and the contents of same amounted to \$81. Their Lottie Moon Christmas offering was taken aside from this, which amounted to \$18. They are turning the first mentioned amount into two memorials of \$40, one to memorialize their church and to go to Home Missions and the other to memorialize their Y.W.A. which will go to Foreign Missions. The very efficient counselor of this Y.W.A., Mrs. M. M. Culp, tells me that a good number of these fine young women are tithers. That's fine, I wish many other Counselors could say the same.

This Y.W.A. was the first one in the State to send me their report saying that they are A1 for 1928. Congratulations! You have proved to us that, "you can do it if you will."

MERCER G. A.

Mercer was the first G. A. to report that they are A1 for 1928. Fine, Mercer G. A., I can always count on you!

BEARDEN Y.W.A.

I had the pleasure of meeting with them on December 10th for their Lottie Moon program. We met at the church and a delicious supper was served—a real "banquet"—and after the meal, sitting around the beautifully decorated table we had the program which was given in a most interesting way. When the offering was taken Miss Edith Johnson, the president, and others counted the money immediately for they had their hearts set on making it \$40. However it only amounted to \$29, and a few cents but rapidly a number of girls increased their offerings and before we left that meeting the sum of \$40 was reached! This is splendid when you take into consideration that their membership consists of only some 18 active members. Mrs. Jessie Hill, the Counselor, is another one of our splendid Y.W.A. counselors and I foresee great things in the future work of this Y. W. A.

SUNBEAMS GIVE MEMORIAL

The Sunbeam Band of Temple Church in Memphis has given a \$40 memorial—the only Sunbeam band in the whole State that has given a memorial. Good, Sunbeams, you will be even more proud of this in the years to come!

CENTRAL FOUNTAIN CITY R. A.

On December the 11th I had the joy of visiting this splendid Royal Ambassador Chapter. This Chapter was re-organized last January with only eight members and now has over forty active members! Mr. S. A. Matlock, the Counselor-in-Chief, is deeply interested in these boys and they meet faithfully every Tuesday night carrying out their work in a fine way. They had a splendid attendance at that evening and listened most attentively to the few words I had to tell them. I know that Royal Ambassador Chapter is meaning a great deal to those boys, and I know too that it is meaning a lot to the church and to the whole community. Congratulations, boys! You are one if not the finest R. A. Chapter we have in the whole State!

TITHING STORY CONTEST

I hope some of you young people are already working on your Tithing stories. Let me state again the requirements and awards.

It must be a story and not a theme or essay—a story with a plot in it. The number of words are:

For Y.W.A.'s—from 18,000 to 24,000 words—the award is a \$10 gold piece as the State winner and this story will be judged along with other State winning stories and the South-wide award is a free trip to the Southern Baptist Convention next May, with all hotel expenses also paid.

For G.A.'s—From 1,000 to 1,600 words—the award is a five dollar gold piece.

For R.A.'s—From 1,000 to 1,600 words—the award is a five-dollar gold piece.

These stories must be sent to Miss Victoria Logan, 161 8th Ave., No., Nashville, by March the 1st. Write them as neatly as possible and sign name clearly and give name of your organization and church and place. I hope to have lots of stories from you this year—get busy right away!

A MESSAGE FROM MISS MALLORY

Dear Friend:

The following interesting item has been received from Dr. M. E. Dodd: "Mrs. W. J. Cox will give a special radio message to the Baptist women of the south from the First Baptist church of Shreveport, La., over KWKH at 9 o'clock central time on Sunday night, January 13."

Therefore I am rushing this letter to you. My hope is that the notice can be gotten into many if not all of the Baptist papers which will reach the people before January 13. It may be that you can also get many pastors to announce it from their pulpits or in their church bulletins. It would also be fine if it could be gotten into the secular press. It is certainly a wonderful opportunity to "speak a good word" for our Union and for missions in general. I know that you join with me in thanking Mrs. Cox and Dr. Dodd and that you long for a host of "radio fans" to hear her.

In preparing to radio this message Mrs. Cox is very anxious to have the latest possible returns concerning the Ruby Anniversary. Enclosed in this letter is a questionnaire which I shall truly appreciate your filling out as completely as possible and sending (not to me or Mrs. Cox) but to Mrs. Lowndes so that it will reach Baltimore by January 8 at the latest. Be sure to send it to her by special delivery or wire. Thus she can tabulate the data and get the totals to Mrs. Cox before she leaves for Shreveport.

Thanking you once more for all your helpfulness during the "Ruby Year" and hoping that you may have the joyful privilege of even larger usefulness this "New Year," I am,
 Yours in loving greetings,

Kathleen Mallory.

Note by Miss Northington—I am sure you can appreciate the fact that I cannot send in a full report unless you have sent in your reports to me—if you have not done so please send them to me immediately. We are so anxious for Tennessee to "go over the top" so send your reports to us.

POLK CO. W.M.U. QUARTERLY MEETING

The W.M.U. Quarterly meeting of Polk Co. Association met with Mine City church at Decktown, Tenn., on December 15th, 1928. Miss Lillard, Associational Superintendent, presided and the meeting was called to order at 10 o'clock promptly. Miss Claudia Hall of Mine City church led the devotional using as her subject, "Serving for Praise of His Glory." Mrs. N. B. Hammonds, former Superintendent gave a report of the State W.M.U. Convention which was held in Columbia the latter part of October. Mrs. H. C. Higdon gave a talk on "How our Association stands in the Ruby Anniversary quota and Miss Julia Clements told of "How Spectators are Watching Our Race." A very interesting story was given by Miss Lizzie Taylor entitled "Helen the Helpful and Sarah the Slacker." Mrs. R. W. Brown spoke on "Passing the Torch to the Young People." Last, but not least, Rev. G. W. Passmore gave a beautiful message that stirred the hearts of all present. His subject was, "Victory for His Glory."

After refreshments were served by the Mine City W. M. S. we met again for the afternoon session and Mrs. N. W. Ellis led the devotional. The reports were next given from the different societies. Seven W.M.S.'s, one G.A. and four Sunbeam Bands were represented by a large attendance and we were glad to have with us several ministers and laymen.

J. W. Davis.

SUNDAY SCHOOL NOTES

Nashville, First Church	1001
Knoxville, Fifth Ave.	492
Knoxville, Bell Ave.	980
Chattanooga, Tabernacle	340
Knoxville, Euclid Avenue	317
Johnson City, Central	312

NEW BOOKS REVIEWED

Human Nature in Christian Work is the title of a new book written by A. H. McKinney and published by W. A. Wilde Company, Boston.

It contains ten chapters and appendix. The author has given Christian workers a book they have needed for a long while. It points out the nearest route to the soul of man. Since Christians are to work with people, they must know people if their work is successful. This little book shows the value of studying people, the why, where, how and when of such studying. Chapter V gives some results of studying human nature, so that the reader may study with expectancy, like solving mathematical problems with the answers in the back of the book. Each chapter is prefaced with a summary of the teaching of that chapter, thereby making the book valuable for a study course. Every Sunday school superintendent should study the book and then lead through it a class composed of his teachers. Pastors should see to it that their workers know the truths stated in this book. Business men could raise their standard of efficiency by perusing this book. I consider it a most valuable volume. —N. B. F.

Enlisting Laymen. By Frederick A. Agar. Published by the Judson Press, Kansas City, Mo. \$1.00.

This is truly a "Book for Laymen" and deals with all the problems of the Christian life from their viewpoint and on their behalf. Dr. Agar is well known in the Northern Baptist work and has lectured in many Southern Baptist churches and conventions. This volume comes as a result of his experiences during his ministry as a laymen's leader. He shows up the weaknesses of the present-day church organization. He uses some of his fine sarcasm in dealing with the many antiquated customs of our churches, especially in their forms of worship. We grow tired of his useless repetition of the word "local" which he handles as if there were no other word in all the lexicon whereby he might make it known that he is talking about a church. But the volume as a whole is filled with suggestions and practical ideas which ought to have careful study by all our laymen.

Character Building in Colleges. By W. A. Harper, president of Elon College, North Carolina. Published by the Abingdon Press, New York. \$1.50.

The volume is a compilation of lectures delivered before students and faculties on various occasions. Six chapters were delivered before the Faculty-Student Conference of the semi-centennial of the founding of the Y. M. C. A. in American colleges. Six other chapters were delivered before Kentucky and Virginia students. Two chapters were prepared for the Council of Church Boards of Education. The author sets forth the student's need of a proper appraisal of Jesus not only as an ethical guide, but as a spiritual leader. He discusses the varied ideas of an education to be found today in our colleges and points out some of the dangerous theories to be found. One chapter sets forth the author's idea of "When a College Is Christian." Another deals with the curriculum as it pertains to character, discusses the courses to be pursued, the professor, the environment, the activities and their results on character. Other vital matters are presented. The volume shows a large amount of careful work and thorough investigation and should be in the hands of every one interested in making our schools what they ought to be.

Game Legs. By Arthur C. Bartlett. Published by W. A. Wilde Company, Boston, Mass. Price \$1.75.

This would also make a splendid Christmas present for some young person. It is the story of life on a farm, the biography of a splendid horse with a heart. The author makes a specialty of writing animal stories and has written two stories about dogs. Now he turns his talent to describing the love that a human being has for a horse, and convinces his reader that horses really have hearts. It is a splendid story, well told, and will prove interesting reading to grown-ups as well as juvenile readers.

KNOXVILLE PASTORS

Beaumont Ave., D. A. Webb. "Paul's Testimonials and His Experience;" "Our Praise is Jesus." SS 132.
Lincoln Park, H. F. Templeton. "Plans for the New Year;" "Watch and Pray." Baptized 2, by Statement 1, SS 232, BYPU 76.
Oakwood, J. W. Wood. "Sinning Against Holy Ghost and Who Does It;" "The Glory of Gaining a Victory." SS 246, BYPU 45.
Sevierville, J. H. Sharp. "The Passing Days;" "Looking to the New." SS 226.
Calvary, John J. Prevol. "The Forward Look;" "The Suffering Messiah." SS 132, BYPU 50.
Jefferson City, First, C. W. Pope. "The Race of Life;" "Gratitude."
Gillespie Ave., J. K. Smith. "Three Classes of Folks;" "Talk on Prophecies."
Glenwood, L. C. Chiles. SS 66, BYPU 30.
McCalla Ave., A. N. Hollis. "A Sweep Through the Old Testament;" "A Sweep Through the New Testament." SS 183, BYPU 83.
Euclid Ave. "The Will of God;" "Christ First." By baptism 6, by letter 2, SS 317.
Bell Ave., J. Harvey Deere. "The Brevity of Life;" "Changing a City."

Rev. W. J. Norton. By letter 1, SS 980, BYPU 77.
Fifth Ave., J. L. Dance. "The Cost of Making and Having Deciples;" Douglas Hudgins preached.
Central, C. L. Hammond. "The Enlisted Church is the Efficient Church;" "What Baptists Believe Concerning the Inspiration and Authorship of the Scriptures." SS 166.

CHATTANOOGA PASTORS

Rossville Tabernacle, Geo. W. McClure. SS 202.
Central, A. T. Allen. "Out of the Old Into the New." Installation of New BYPU Officers.
Brainard, Claude Sprague. "How Christians Should Live Together;" "Working While It is Day." By letter 1, baptized 1, SS 42, BYPU 25.
Clifton Hill, A. G. Frost. "Thy Kingdom Come;" "The 1929 Outlook." SS 148, BYPU 37.
Big Springs, Cleveland, Tenn., Samuel Melton. "As Much As In Me Lies I Am Ready to Preach the Gospel;" "A Successful Wrestle With God." SS 156, BYPU 50.
Alton Park, T. J. Smith. "No Other Foundation was Laid Than That;" "Present Your Body As a Living Sacrifice." SS 151.
Calvary, W. T. McMahan. "Correcting Mistakes;" "God's Remedy Applied." SS 215, BYPU 70.
First, John W. Inzer. Dr. H. H. Sweets, "Paul's Benedictions and Prayers; Dr. J. Clarence Greene, "The Harvest is Ready But Who Will Do the Reaping." By letter 3, SS 688.
Jimmy was in the habit of coming to the table with a dirty face, and, of course, had to be sent away.
At length his mother lost patience. "Jimmy," she said, severely, "why do you persist in coming to the table without washing? You know I always send you away."
"Well," said Jimmy, meekly, "you forgot once."—Chatham News.

Obituaries

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

DeVAULT

Robert M. DeVault was born November 1, 1886, and died December 16, 1828. He was converted at the age of fourteen and united with Buffalo Ridge Church, which later ordained him to preach. He received the A.B. degree from Carson and Newman in 1910 and from 1911 to 1914 was in Croser Seminary. He served Ipswich, Jonesboro, Greeneville, French Broad, Butler, Sugar Grove, Bethel, Little Milligan, and Doe River churches as pastor and had been with the Butler church more than seven years when he died. In 1914 he was married to Bessie Mounon. She and five children survive him.

MRS. EMALYNE P. DRENNON

On November 5, 1928, the death angel entered the home of Will Drennon and claimed his wife, Emalyne, aged 26 years. She had been an invalid almost three years. She was patient and tried so hard to get well. She professed faith in Christ and joined the Gladeville Baptist Church in early life. She leaves a husband, mother, two brothers, W. D. and Rufus Pafford, and a host of relatives and friends who will miss her. We feel that God knows best and our loss is her eternal gain.—G. B. C., Committee.

Freddy: "Ma, didn't the missionary say that the savages didn't wear any clothes?"
Mother: "Yes, my boy."
Freddy: "Then why did papa put a button in the missionary box?"

Baptist and Reflector

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I have personally known of a number of cases of cancer that have been cured at the Kellam Cancer Hospital. The Kellams can and do cure Cancers.
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3. BECAUSE IT IS EQUITABLE.
4. BECAUSE IT PROVIDES FOR ALL OF OUR CAUSES ALL OF THE TIME.
5. BECAUSE IT HAS WORKED IN A SPLENDID WAY WHEREVER IT HAS BEEN GIVEN A CHANCE BY THE PASTORS AND CHURCHES.
6. BECAUSE THE PASTORS AND CHURCHES LIKE THE COOPERATIVE PROGRAM IN MOST PLACES WHERE IT HAS HAD A CHANCE.
7. BECAUSE IT IS SCRIPTURAL.

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION
O. E. BRYAN, Cor. Secy. and Treas.

AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. R. R. Keathley has resigned as pastor at Parsons, effective January 20th, to accept a call to the Second Church, Florence, Ala. We deplore his removal from Tennessee.

Evangelist W. C. McPherson of Eagleville is to assist Rev. O. A. Carmean of the First Church, Carterville, Ill., in a revival beginning January 6th. Carlyle Brooks of Atlanta, Ga., will be the singer. This is the second meeting Brother McPherson has held with Brother Carmean within a year. It is the fourth meeting they have held together in six years.

The time for the revival in the First Church, Abilene, Texas, Dr. M. A. Jenkins, pastor, has been set. It will be April 21st and Dr. L. G. Broughton of Knoxville will do the preaching.

The First Church, Huntsville, Tex., was unsuccessful in securing as pastor Rev. E. S. Hutcheson, who remains with the First Church, Cameron, Texas. L. C. Gayle has been employed by the latter church as educational and musical director.

Rev. R. J. Shelton has resigned as pastor at Shuqualak, Miss., to accept a call to the Second Church, Columbus, Miss. He succeeds Rev. J. F. Sansing and is in turn succeeded by Rev. W. E. Hardy.

The Baptist Record is in error in stating that 444 people have been received into the church at Lexington since the writer became pastor twenty-seven years ago. Two or three times that number have been received into the church, but the present membership is 444.

Effective January 1st, Rev. C. E. Welch has resigned at Inverness, Miss., to accept a call to Boyle, Miss. He will serve the churches at Boyle and Shaw half time each. Rev. E. A. Bateman retires from Boyle to become pastor at Skene, Miss., for full time.

The church at Dermott, Ark., loses its pastor, Rev. W. B. Yates, who accepts a hearty call to the church at Judsonia, Ark.

Rev. S. P. Brite of Sikeston, Mo., has resigned to accept an enthusiastic call to the church at Newport, Ark., where a great field awaits him.

Rev. W. D. Edwards of Bells has accepted the care of the church at Hoxie, Ark., and is already on that promising field.

Dr. W. P. Throgmorton will be assisted in a revival in the Third Church, Marion, Ill., of which he is pastor, beginning January 27th, by Rev. J. A. Musgrave.

The First Church, Shreveport, La., Dr. M. E. Dodd, pastor, has called Edgar Williamson of Fort Worth, Texas, as educational director.

Rev. Ernest Quick of West Point, Ga., resigns to accept a call to the First Church, Hugo, Okla., and is already on the field.

Temple Church, Ruston, La., loses its pastor, Rev. Winston H. Borum, who has resigned. His plans have not been disclosed.

Dr. J. M. Carroll delivered on January 3rd the Founders' Day address at the Buckner Orphans' Home, and his address was truly great. He has been identified with denominational work in Texas for nearly half a century, and his labors have been eminently fruitful. He is a brother of the late lamented Dr. B. H. Carroll of Waco.

Some weeks ago Rev. D. A. Youngblood tendered his resignation as pastor of Fifth Avenue Church, Hattiesburg, Miss., but has lately withdrawn it.

William Warren Reed, aged 56, a good man and public-spirited citizen, died Thursday at his home near Lexington, and the writer was called upon to preach his funeral at New Hope Methodist Church of which he was a member. Our sympathies go out to his wife and four children.

The current issue of the Baptist Standard of Dallas, Texas, makes that virile paper forty years old, and the present editor, Dr. F. M. McConnell, is one of the best it has had.

The campaign in Texas for a greater Baylor University is headed by Dr. L. E. Finney of Waco as corresponding secretary. D. K. Martin is state chairman of the campaign.

After serving nearly twelve years, Rev. T. G. Netherton has resigned as pastor of the Capitol Hill Church, Oklahoma City, Okla. It is not known where he will locate.

BY THE EDITOR

Fifty years ago the people of Milan were circulating petitions asking the legislature to pass a local option law for the state.

Phocian Gibbs of Carthage, who for several years has been employed in the store of C. W. Chilcutt, has resigned his position there and will devote all his time to his churches. He has accepted the calls of Green Valley, Caney Fork, New Macedonia and Punkett's Creek churches.

According to one of our exchanges the Tenth Avenue Baptist Church of Los Angeles, Cal., has removed immersion as a prerequisite for membership. And in doing so, it has ceased to be a Baptist church.

Carrie Sue Barnes, well known young Baptist woman of Nashville, and Rev. D. W. C. Cramer of Mineral Bluff, Ga., were married the first day of the new year at the home of the bride. Brother Pickensner worked under our educational department several summers during his college course and is now principal of the high school in Mineral Bluff. Miss Barnes has acted as special worker in the State Board office on several occasions. We congratulate them heartily.

Secretary J. E. Rounds of Oklahoma has been doing the preaching in a revival with North Church, Shawnee. This church worships for the present in the chapel of Oklahoma Baptist University.

Editor P. L. Johnson of the Florida Baptist Witness, is able to be up after a long and serious illness. He was removed from the hospital last week, but it will be some time yet before he may resume his duties.

"We read in the public press that word has been issued by the Pope of Rome that the progress of Protestants in the Philippines must be stopped and the ground lost by Catholics regained at any price."—Word and Way.

The paper appreciates some of the fine resolutions sent us from various sources following the death of Dr. Mullins. But we have a rule that all such resolutions must be paid for if published. To be fair with all our constituency we enforce the rule regardless of the standing of the departed friend, for, when they have gone to be with God, there are no "doctors," "reverends," "deacons," and such, but only brethren and sisters.

Andrew Mellon, Secretary of the Treasury, was made a Master Mason during the recent holidays. He took the degrees with his brother, R. B. Mellon, in a lodge in Pittsburgh, Pa.

J. W. Bruner of First Church, Chickasha, Oklahoma, recently underwent a serious operation in Baylor Hospital, Dallas. Last reports indicated that he would recover.

W. R. Hill has assumed his duties as pastor of First Church, Lenoir City. He was at one time pastor of Lockeland Church, Nashville, and has also served in churches in West Tennessee. He was ordained by the Humboldt Church and educated in Union University.

R. A. Dean, clerk of Smith County Association, Texas, won first prize in his state for best associational minutes and tied for first prize in the South. The prizes are offered annually by the Sunday School Board. Rev. Frank B. Handley of Blackwater Association, Virginia, was the other Southwide winner.

"The Baptist Message says that Editor Freeman of the Baptist and Reflector enjoyed a fine ripe tomato from a vine in his own garden on the morning of November 17. Well, he may have eaten the tomato and felt some pride in the fact that it was grown in his own garden, but we have serious doubts about the enjoyment part of it."—Word and Way. We don't know just what our brother means, but we enjoyed pulling the tomato from the vine that morning, enjoyed its bigness and perfection, enjoyed its rich flavor, and enjoyed watching the family join us in a treat never before enjoyed so late in the year in Nashville.

During the meeting of the Burma Baptist Convention, just before the holidays, the body adjourned to the pool, where Judson baptized his first convert 100 years ago. A special service was held beside that pond. All the Baptist bodies in Burma belong to this convention.

The hold of the Orthodox Church in Roumania seems to have been broken at last. In their recent elections the liberals won about 85 per cent of the seats in their parliament and these liberals believe in a government of ours. Baptist idealism is spreading!

It is announced that Mrs. W. J. C. will speak over station KWKH of Shreveport, La., on the evening of January 13 from 9 to 10 o'clock. Our people will want to tune in and hear her.

Louis Entzminger has been employed by the Birmingham, Ala., Association to direct their work. He began his ministry there the first and is planning an extensive evangelistic campaign.

Editor Louie Newton of the Christian Index has been chosen for the principal speaker of the dedication services for the educational building of Calvary Church, Jacksonville, Fla.

The rally day program set for last Sunday in Sequatchie Association had to be postponed on account of the flu epidemic. It was to have been held with the church at South Pittsburg.

John A. Huff of First Church, New Orleans, has been called to First Church, Mansfield, La. Frank Tripp of Minden has declined the call of Calvary Church, Alexandria.

We acknowledge with pleasure the invitation to attend the wedding of Miss Mary Louise Jarrell of Mansfield, La., to Mr. W. A. Harrell, Jr., of the Baptist Sunday School Board force. The wedding was solemnized on the 16th of December. Our heartiest congratulations go to the splendid young couple, who will live in Nashville.

Secretary Arch C. Cree of the Georgia State Board, will continue to act as Executive Secretary of the Home Mission Board until the next meeting of the Southern Baptist Convention. Dr. A. J. Barton will continue in charge of the board's offices.

The Florida Convention voted at its last session to sell their printing establishment. Only a few of our states have such business enterprises and it seems they ought to be made to pay. However, printing costs have climbed to where it seems that only consolidated enterprises can carry on.

J. W. Barnes of Antioch renews his subscription for the fortieth time and says, "I was 85 last June and my Bible and Reflector are my constant companions down life's pathway." There are no two better companions to be had, especially for him who has kept in touch with all their characters during forty years.

Mr. Ben F. Allen, who contributed several splendid articles on science to our columns last year, is now giving the Arkansas brotherhood the benefit of his studies by presenting a long series on "The Flood."

Mr. and Mrs. Stanley Armstrong of Memphis concluded a meeting at Liberal, Kans., just before Christmas. They are now with Trinity Church, Long Beach, Cal., with Daniel R. Wade of Oklahoma City doing the preaching.

"So Editor John D. Freeman of the Baptist and Reflector gets a vacation and a trip to the Holy Land. May he have a great time and, no doubt, he will. He is a son-in-law of A. J. Barton. The Standard for the sons-in-law who keep the fight for Christ."—Baptist Standard. And this editor always rises in favor among Texas Baptists when his relationship to their former Educational Secretary and Anti-Saloon League Superintendent is known. However, he will hardly have a vacation, as he expects to work for the Baptist and Reflector all the way "thar and back."

Dr. John W. Ham is in a revival meeting with a Canton, Ohio, church. The meeting will last four weeks.

The Religious Herald of last week states that Mrs. Bottoms of Texarkana is considering making a gift of half a million dollars to the Home Mission Board. We sincerely trust that the report is authentic. Such a gift would hearten our whole denominational life. Mrs. Bottoms is intensely interested in the work in Havana, Cuba, where she does much to maintain the orphanage and school work.

When the West Was Young

FREE! Boys and girls, young people and old, are enjoying this thrilling story from the editor's pen. Now everyone may read it. Just a few minutes' work Sunday morning or at any other time, and it is yours.

SEND US 4 NEW SUBSCRIPTIONS AND \$8.00 TO PAY FOR THEM AND THE BOOK IS YOURS FREE!

The young woman's dormitory of Marshall College, Texas, burned during the holidays.

—B & R—

"Joe" Clifton Hooker of Washington, D. C., renews his subscription and speaks a word of praise for the paper. He rejoices over its defense of all moral legislation and the enforcement of laws as well as of the "Bible Baptist menu" served each week through the columns. "Smiles" also delights him. He sends the season's greetings to the brotherhood.

—B & R—

There is some one in Knoxville who persists in sending anonymous letters requesting that we ask the brotherhood to pray for him (or her). We repeat for his benefit the announcement frequently made that we never publish anything unless the sender signs his name to it. All unsigned contributions go into the waste basket.

—B & R—

Otis J. Thompson, a former resident of Memphis and member of La-Belle Place Church, has been called as musical director of Calvary Church, New York City. Dr. John Roach Straton, pastor. He is a graduate of the Bible Institute, having finished his work there last spring.

—B & R—

H. F. Burns was with the church at Monterey the fifth Sunday in December. He was pastor of the church when the present building was begun. The Monterey church has not called a pastor. The first Sunday in January he preached his first sermon as pastor of Fall Creek Church at Norene.

—B & R—

Pastor Rufus W. Beckett of Third Church, Nashville, is preparing a series of articles on the Doctrine of Election. These articles will appear soon in our columns. We had a question about it some few weeks ago. Let the questioner watch out.

—B & R—

Dr. M. E. Dodd of Shreveport, La., chairman of the Committee on Order of Business for the Southern Baptist Convention, had his committee in session in Nashville this week.



"BEWARE OF COVETOUSNESS" (Luke 12:15)

(Sermon preached to the congregation of the First Baptist Church by Dr. F. F. Brown Sunday morning, December 16, 1928.)

A recent writer has called our attention to how Tennyson in his "Northern Farmer" has the galloping horse "as he canters down the road to make the music with his hoof beats that spells out the word, Property, Property, Property; and somehow the echo of that canter is heard across the hills and through the dells of all time until at last it is lost far away in the dim beginnings of things. There are times when it is silenced temporarily, and then it recurs—Property, Property, Property. And we all stand by the roadside and nod our heads to the music of it."

So insistent and persistent has been the passion of possession—with individuals, groups, and nations—that some students do not hesitate to name it the dominant motive in personal life and the determining factor in civilization. Around this ruling passion motives of life have clustered and conduct has been regulated. Around this storm center endless wars have been waged, national boundaries have been established, and international relationships determined. Controlled by such considerations, Karl Marx reaches his conclusions and presents his "Economic Interpretation of History." Even

those of us who do not accept such extreme positions as those taken by some of the socialistic writers must frankly admit the central, influential, and all but insatiable desire for material possessions that sways the human heart and life when wealth is enthroned.

"The love of money is the root of all kinds of evil."
"Beware of covetousness."

Now Jesus faced that issue squarely. Not for a moment did he trim or play down or ignore that the great dominant, central passion in the human heart was that for property. Before studying the concrete case presented in the text, very briefly may we summarize in three statements some conclusions that grow out of a study of the teachings of Jesus concerning material possessions.

1. Jesus taught principles of thrift and industry and underscored the requirements of absolute honesty and justice in acquiring possessions. At the same time He forever insisted that His followers should hold and distribute them unselfishly and generously.

2. The teachings of Jesus have formed the foundations, erected the standards, and determined the atmosphere by which all permanent material prosperity has been nourished, developed, and assured.

3. With a divine understanding of human weakness, Jesus repeatedly warned His followers against the insidious power and unceasing peril of possessions when they are enthroned in the heart.

"The love of money is the root of all kinds of evil."

"Beware of covetousness."

"Thou fool, this night is thy soul required of thee."

Concrete Case

Impressed by the unusual power and discrimination of Jesus, listening to those teachings that fell from His lips and created the impression that "Never man spake like this man"—"He taught as one having authority"—impressed not only with His words, not only with the great principles that He taught, but by something about His personality that suggested Jesus as a great arbitrator to whom men would come. A man comes to Him and says, "Speak to my brother that he divide the inheritance with me." Jesus did nothing of the sort. He did not even inquire into the details of the case. He did not offer for one moment to make any kind of adjustment between these two men. He did not send for a sheriff. He did not even offer to arbitrate the dispute. Far more important than to interfere in this one case, and temporarily adjust it, is the eternal teaching which if obeyed permanently settles the property question. Searching the heart of the one who made the request—searching all of our hearts—He issued the warning that has echoed across the centuries and sounds in our hearts as we worship this morning: "Beware of covetousness." Over against this difficulty He laid down Heaven's decision: "A man's life consisteth not in the abundance of things which he possesseth." No matter what Bradstreet and Dunn may say, no matter what "Who's Who" may say, "A man's life consisteth not in the abundance of things which he possesseth." "Beware of covetousness."

This leads us to the secret of the method of Jesus. Growing out of the teachings of Jesus, remedial legislation has been passed that has served the world helpfully. Growing out of His teachings principles of equity have been established in many departments of life. We ought to thank God for every restraint that society has erected which makes it easier for men to do right and more difficult for them to do wrong. (You will permit me to say in this connection that it seems to me to be a trav-

esty that a great body like our United States Senate should temporize at an hour when our nation can assume the moral leadership of this world. For politics to come in at such a time and cast a shadow over the sincerity and purpose of our nation to use her influence to outlaw war when the nations seem to stand at the cross roads and look to us for direction—for any of our leaders to falter or hesitate to speak the strongest word possible to outlaw war is, I say again, unspeakable.)

But the direct and fundamental method of Jesus was to deal with human nature, to correct wrong attitudes of thought and life, to direct warped, twisted, selfish, sinful human nature into the straight, open pathway of His leadership and thought.

Far more important than for Jesus to settle a dispute between my neighbor and myself about a boundary line, far more important that both of us should pause and hear Him say, "Beware of covetousness." Far more important for both of us to kneel before Him as He says, "A man's life consisteth not in the abundance of things which he possesseth." Society will not let any one take away from me that which is mine, but society cannot go down into my heart and life and deal with a covetous soul. That is where Jesus works always. With Him diagnosis precedes therapeutics. Jesus diagnoses the case before He offers a prescription. The Great Physician treats causes rather than symptoms.

Last week I said to a good physician, "Doctor, can't you do something to relieve this terrible suffering—hours and hours without sleep—can't you do something about it?" And he smiled at me and said, "That's just a symptom. Your lung is filling and I want to prevent pneumonia. I'm fighting the cause and must not be diverted to a struggle with symptoms." The Great Physician comes to human nature, passes His strong, cool hands over our feverish souls and we realize that

"He reads each wound, each meaning clear;
He puts His hand upon the place
And says, 'Thou aildest here and here.'"

Health can be earned

Says one of the
healthiest men
in the world

EVEN a perfect physical specimen like Gene Tunney doesn't just take health for granted. He has worked hard, unceasingly, to build himself up and keep in condition. Realizing the importance of regular habits, he takes no chances.

"I started taking Nujol internally seven years ago. The first month Nujol brought remarkable changes in my physical condition. My elimination became active and normal. My appetite increased and a desire for intensive training was created. Since that time I have taken Nujol about five nights a week. I have regulated myself to the amount necessary to keep my elimination normal. If I discover that I have taken an excess I stop its use for a couple of days, when I renew my daily practice of taking a swallow from the bottle before retiring.

"I have found during my seven years' experience with Nujol that it is not habit-forming, or in any way unpleasant or harmful."

"Beware of covetousness." The Master closes this matchless teaching with the vivid illustration of the rich fool. With a few bold strokes He paints a portrait that after more than nineteen hundred years looks down upon us clearly defined, every feature of it, the very glint of the eye, the expression of the countenance, the set of the face, everything about that portrait as fadeless as the truth that it represents. Underneath the painting He wrote, "Thou fool." He presents this colossal egotist as he speaks of "My fruits, my goods, my barns, my soul." The man was a fool not because he had wealth and property—barns bursting with grain—he was a fool because he thought that he could feed his soul on corn; he was a fool because he failed to take account of the uncertainty of life. He was a master in manipulating things. I doubt not that all who knew him feared to clash with him when it came to deciding upon the issues of a bargain. But there is a pathos in his self-sufficiency that seems to be a part of that attitude of life. How childish to hear this great successful financier saying, "Many years, many years, many years"; and over against it God is saying, "This night, this night, this night!" There is nothing more striking in all literature than the boldness with which Jesus presents that poor deceived soul, surrounded by his goods, making his plans for the years, as if he controlled the time element, and Jesus saying, "This night." He says, "Soul, take thine ease." God says, "This night is thy soul required of thee." He was a fool because he ignored God. "Soul, take thine ease." "Thy soul is required of thee."

God always has the last word.
"Beware of covetousness."

"A man's life consisteth not in the abundance of things which he possesseth."

"Thou fool, this night is thy soul required of thee. Whose then shall these things be?"

That Started It

"How long have you been working for the Swivel Company?"
"Ever since old Swivel threatened to discharge me."



Gene Tunney

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NEWS BULLETIN

(From page 9.)

Book," and may be heard each Friday afternoon at three o'clock. "Outlines of Old Testament History" will be given by Iris Ikeler McCord each Friday at 10:30 A.M. A new course in missions, especially suited to the needs of mission study groups interested in the African field will be presented by Rev. John R. Riebe, who was for six years a missionary in tropical Africa. The subject will be "Studies of Africa," on the air each Wednesday at 3:00 P.M.

WHALEY COMES BACK

Announcement has just been made to the effect that the Rev. H. T. Whaley of Luxora, Ark., has resigned in order to accept the call of the church at Portland. We are glad to have him and his good wife back in our state. He was formerly pastor of Eudora Church, Memphis, where he did a good work. Some three years ago he moved to Jonesboro where he entered school in Jonesboro Baptist College, preaching to nearby churches until called by Luxora, in 1927.

Portland offers him a splendid field for his services. He is a young man of pleasing personality and a willingness to work. His wife is a well-trained pastor's assistant, and the church is fortunate in securing them. The editor first met them in Dayton during the famous "monkey trial," having eaten dinner with them at their camp as the first guest for dinner they had since becoming bride and groom a short while before. It is a source of special pleasure therefore to have them back home.

BROTHER BALL ILL

Brother Martin Ball, aged 78, is seriously ill in the Baptist Hospital at Memphis where he was taken last week by his son, the Rev. Fleetwood Ball of Lexington. He is suffering from complications that are hard to overcome in one of his years. It is hoped that he may become strong enough to undergo an operation without which there is no probability of his recovery. For several years he has been living in Paris along with his wife who lost her sight a few months ago. Many friends will be praying for him.

BAPTIST WORLD ALLIANCE SUNDAY, FEBRUARY 3, 1929

An Appeal to Baptists of All Lands
There is no central authority to lay down customs and regulations binding upon Baptists. Our organization is voluntary and fraternal; our unity rests not on law, but on love.

It is the more impressive and significant that observance of "Baptist World Alliance Sunday" has become in many lands a fixed custom of the churches as a whole. The Executive Committee of the Baptist World Alliance hope that it may become universal, so that on this Sunday our people in every part of the world shall draw together in prayer and praise and testimony.

No special form of service is suggested. Nor is the Alliance making any financial appeal in connection with the day. We merely plead and urge that the first Sunday of February shall be observed by the churches in all continents as a day of thanksgiving and prayer for our world-wide brotherhood, and of emphasis upon our distinctive principles and witness.

There is much for which to give thanks as we look back upon the year 1928. The wonderful unity of our people revealed in the great world congress at Toronto; their growth in numbers and influence in many parts of the world, especially in the U. S. A. and South America; the completion of a hundred years of blessed mission service in Burma, and of half a century in Congoland—these are among the obvious reasons for

thanksgiving. The Bunyan Tercentenary has also called public attention to evangelical and Baptist teaching, and we are thankful to God for the far-reaching influence which this great Baptist has exercised.

There is much for which to pray as we look back upon the year 1928. Materialism, theoretical and practical, is rampant in many lands. Love of pleasure, and indifference to the claims of God characterize multitudes. International relations are not based on justice and love; class selfishness and individual self-seeking abound. The professions of "religious" people are too often formal; and what is called "Christianity" is associated with sacerdotal, sacramentarian and superstitious elements. The clamant needs of the heathen world call for the united prayer of all our people. But there must be no pharisaism in our approach to God. Have we in our own church life and in our personal life understood and accepted our responsibilities? Are we true to the heritage we have received? Are we seriously setting ourselves to work for the reign of Christ in the whole life of men? Are we abiding in fellowship with the Lord, without whom we can do nothing?

In the choice of hymns, in the thanksgiving and prayer, in the sermons of Sunday, February 3, 1929, let there be a stress upon the world-fellowship of the Baptist people in thanksgiving, in petition, and in resolve. Let us together draw near to God that, strengthened in Him, we may with one heart and purpose fulfill the tasks of our high calling, so that—to adopt the phrase of the great leader so lately called home—"Baptist Life in the World's Life" may be worthy of the grace of God that has appeared in our Lord Jesus Christ.

On behalf of the Executive Committee of the Baptist World Alliance, we are yours in the fellowship of the Gospel.

JOHN MacNEILL,

President.

J. H. RUSHBROOKE,

General Secretary.

CLIFTON D. GRAY,

Honorary Associate Secretary.



Against Dad's Wishes

"I told my girl the other night that if she didn't marry me I'd hang myself in front of the house."

"What did she say?"

"She said: 'Oh, don't do it. You know that father doesn't want you hanging around here.'"—Philadelphia Ledger.

Too Frank

A woman teacher, in trying to explain the meaning of the word "slowly," illustrated it by walking across the floor.

When she asked the class to tell her how she walked, she nearly fainted when a boy at the foot of the class shouted, "Bow-legged, ma'am!"—Selected.

Negative Generosity

"My Scotch boy friend sent me his picture."

"How does it look?"

"I don't know. I haven't had it developed yet."

Worse

Jane: "There's one thing I don't like about Joe; his English is bad."

Joan: "Yes, and his Scotch is terrible."

She: "When does a book become a classic?"

He: "When people who haven't read it begin to say they have."

"Von night de udder day, ven I vass been awak in my shleep, I heard somedings vot I thinks was not yust right in mine parn. I out shumps to ped and runs mit de parn out and ven I vas dare coom, I sees dot mine pig gray iron mare he vas been tied loose and run mit de stable off, and whoeffer vill him yust pring back, I yust so much pay him as vas kush-tomary peen."

To every person comes his day,
So calmly wait your chance—
Pedestrians have the right of way
When in the ambulance.
—Boston Transcript.

An Irishman was helping to build a new concrete road, and hung his coat on a fence post. Some of the gang painted the head of a mule on it. When it came time to quit, the Irishman looked at the coat a minute and asked: "Wich one of you boys wiped your face on me coat?"

Little Emily had been to school for the first time.

"Well, darling, and what did you learn?" asked her mother on Emily's return.

"Nothing," sighed Emily, hopelessly. "I've got to go back again tomorrow."

"Sandy, I dinna like turning corners on two wheels!"

"Aye, Maggie, but it cuts my tire bill about half."

Father (reading school report): "Conduct, bad; reading, bad; composition, arithmetic, history, bad—bad—bad! What is the meaning of this, Gerald?"

Gerald: "I can't understand it, dad. Do you think it might be a forgery?"

Teacher: "Tommy, why do you spell bank with a large 'B'?"

Tommy: "Cause pa said that a bank was no good unless it had a large capital."

A Methodist bishop in the Northwest tells of a conversation he once had with a Wyoming man touching certain difficulties of the latter's religious tenets. "Bishop," said the naive westerner, "I do not refuse to believe the story of the ark. I can accept the ark's great size, its odd shape, and vast number of animals it contained; but when I am asked to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness, I must confess that my faith breaks down."—The Christian Register.

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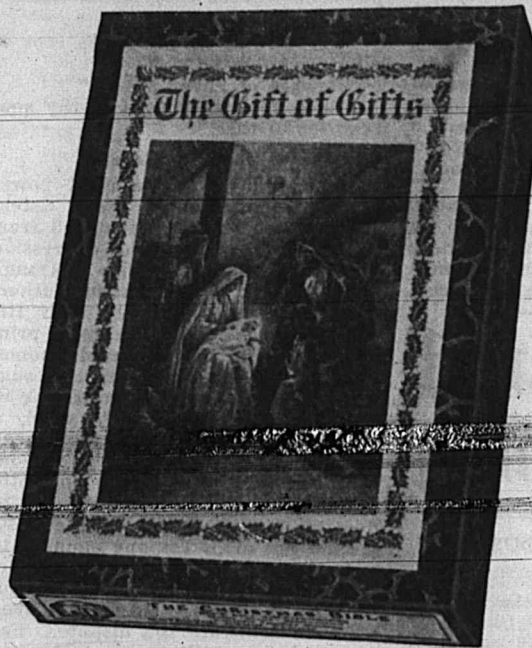
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