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Memorial Issue Tributes to Dr. E. Y. Mullins

If Dr. Mullins had lived until January 5, 1929, he would have been sixty-nine years old. How significant that his birthday should fall in the month that marks the birth of Boyce and Broadus! It is a month of beginnings. How marvelous that he should do so many things well in such a brief span! Our minds are simply engrossed with thrilling memories of our great chieftain. And yet thoughts of him will not stay in the past.

He is not dead. The great team on which he played has not disbanded. The stadium, where he acquitted himself as a true captain, remains the scene of other engagements of those who carry on. Future students at the Seminary will not see him here in the flesh, but they shall know him. There is a permanency about everything he did. Therefore, with an inspiration akin to a vision, the Lord seemed to bring before us the majestic figure of E. Y. Mullins. He stood with his back to the past. His towering form leaned forward as with one hand he beckoned to Southern Baptists and with the other pointed to a goal of "greater things" ahead. It was this sort of influence that prompted the suggestion that resulted in these special, forward-looking memorials to Dr. Mullins.—Chas. F. Leek, Publicity Secretary, Southern Baptist Theological Seminary.

A GREAT LIFE AND A GREAT UNFINISHED TASK

By E. C. Dargan

IT IS easy to say impulsively, when a loved and admired man passes away: "He was a great man." It is easy and natural to say it of Edgar Young Mullins. Not always is this first impulsive speech justified on further reflection. But it is justified in the case of Dr. Mullins. The more I think of him the more his greatness impresses me, perhaps all the more because it was not an obtrusive, self-assertive greatness. He was quiet about it and did not need to insist on your recognition of it. It spoke for itself, pleasantly and winsomely.

Mullins was great in character, in personality. He was not fussy and overbearing. He was simply and naturally a man of large and generous mould. His demeanor showed it, his words confirmed it. He was an upright, high-minded gentleman. Meanness could find no fold in his nature. He was brave and kind and strong and willing to work. His outlook on life corresponded to his stature—he was tall and far-seeing. He was not a pigmy.

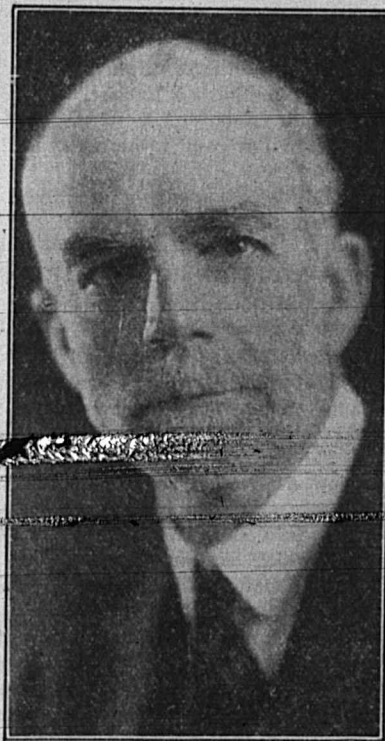
Mullins was great in intellect. He knew many things and what to do with what he knew. He was at home among the scholars and thinkers of his age. Philosophy cherished him, but did not spoil him. He knew he did not know it all and that nobody else did. He had a penetrative mind and an exceedingly well-balanced one. He was remarkably gifted in clarity of utterance and of illustration. He had a welcoming soul for the true, the beautiful, and the good. Appreciation of the best in literature and art was as natural to him as inhaling the fragrance of flowers. If he had any coarse streaks in him, I never saw them. He had a ready and delightful humor. He loved jokes and could both tell and hear them. He had pathos, too—of course, for they are close together—laughter and tears.

Mullins was great in achievement. What he was and what he thought made him great; what he did completed the arch. There are his books and sermons. They meet great issues of the time. They speak the language and interpret the life of the puzzled and restless age in which he lived and wrought. They may or may not be much read beyond his time, but they have steadied and clarified thousands of readers in this time, and their influence will abide through all time.

And there is the Southern Baptist Theological Seminary and what he did for it and through it. He was the successor of great and able and self-sacrificing men who laid the foundation and main-

tained the life and work of the Seminary through burdened and anxious but glorious years. Every item of reverence and gratitude due to these honored leaders was lovingly perceived and joyously rendered by him. But his own contribution to the life, growth and influence of the institution was immense. The magnificent home in which the Seminary finds itself today is due more largely to him than to any other one person. There is his glorious monument—the offering of his life work and of his life itself to the Saviour and Lord whose he was and whom he served.

The unfinished task lies before us all, to see to it that what remains to be done in completing the buildings shall worthily and soon be accomplished, the debts paid, the funds constantly increased as needed and, above all that, more and more men may be gathered and trained for the work of the Christian ministry.



A SEMINARY TRAINING FOR EVERY YOUNG PREACHER

By Gaines S. Dobbins, M.A., Th.D., D.D.

GOD makes no mistakes in calling men into the ministry. Men may make the mistake of refusing to hear and heed the call, and occasionally a man may mistakenly enter the ministry whom God has not called. But in the great majority of cases the preacher is God's called man who has answered the call and is in the ministry because God put him there.

The call to the ministry, however, is not accompanied by miraculous gifts. An unlettered man, who knows little of grammar, spelling, history, literature, theology, homiletics, missions, religious education, the Bible, remains an unlettered man after he has been called to preach, unless he sets himself to the task with firm determination to acquire these fundamentals of the successful preacher's equipment. His ordination will confer upon him no magic. The more he practices along these lines the more confirmed he will become in his inefficiency. God wants every minister of his to be at his best.

Now, this may conceivably be achieved without securing a college and seminary education. A few of our greatest preachers have been self-educated. Through grim determination they have disciplined their powers, stored their minds with knowledge, and developed skill and ability in the hard school of experience. They have been the exception, rather than the rule, and they have always borne witness to their handicap in having paid too dearly for that which could have been secured more quickly and economically in some great school.

And that is what the Seminary proposes to do for the men whom God has called—give them the opportunity to secure what every truly successful man must somehow acquire, but secure it more quickly and economically in an environment and under trained teachers that will eliminate wasted time and energy. The Seminary is not a "maker of ministers," as one theological school advertises itself; it is a place in which the minister may learn to do more quickly and efficiently what he will have to do anyhow if he succeeds in largest measure.

The ideal of Boyce and Broadus—transmitted by President Mullins and held dear by those who carry on in this great institution—was that the Southern Baptist Theological Seminary should open its doors and offer its services to every Baptist preacher called of God who felt the need of better equipment for his God-given task. Hundreds of young preachers respond each year to this opportunity. Other hundreds should respond (Turn to page 5)

Editorial

One thing our preachers are getting over, and that is the old "rather be a big man in a little place than a little man in a big place."

Some people may raise a howl about not getting liquor when they have the flu, but we thank the Lord we have a doctor who has some sense.

Trying to get rid of modern evils by resorting to modernism in religion is like trying to clean a restaurant plate by wiping it with a restaurant napkin!

One paper reports that a talking marathon contestant lost his mind during the event. If we were on the jury we would assert that he lost his mind before he began the foolish stunt.

He's getting away from the base of trouble, a Connecticut Senator. He flies to Florida for his week ends, making the trip from Washington to the land of summer in ten hours.

What does it mean? Sheriff-elect L. M. Hatton, Jr., of Tampa, Fla., has appointed his mother-in-law as his chief deputy. We will have to wait developments before we shall answer.

Yes, it may be done. A tower may be erected with the long nozzle at its top. The airplane swing down, pick up a cord holding the hose, draw in the line, insert the nozzle in its gas tank and refuel while flying in a wide circle about the tower.

Interesting indeed is the news recently carried by the Canadian Baptist to the effect that there is a Baptist Church on St. Helena where Napoleon spent his exile. And not only is it there, but it is doing business for the Lord of Glory, having recently had twenty conversions and additions.

They were honest, that band of rum-runners who went astray on Lake Erie recently. When rescued they admitted that they did not drink any of their whisky because they feared being poisoned. If the bootlegger is afraid of it, why will sensible men buy it? Answer: The devil is in them.

Whenever our preachers learn how to say "Amen"? Webster's dictionary has not gone out of business, and most preachers have a copy in their homes or studies. Yet we hear many of them closing their prayers with "Ahmen." "A-m-e-n" spells plain "aymen," and the word should be so pronounced at the close of prayers, invocations, and all such deliveries. In singing, the proper form is "Ahmen."

Professor Tate, new Anti-Saloon League head, was right, for it can be done when the state and city officials will help. On January 6th "Chicago Heights," the notorious section of the Windy City, was raided by city, state, and federal officers and twenty-five men arrested. Thus in one night the backbone of bootlegging was broken. Get officers who will do their duty, and prohibition will become honored and all other laws will be respected.

This issue is dedicated to the memory of Dr. E. Y. Mullins and to the cause of Ministerial Education. We have paid our tribute to the beloved Baptist who recently was called to his rest. We now appeal to all our churches to "pray the Lord of the harvest that He will thrust forth laborers into the harvest that is so white and ready today. The challenge of the world is to Southern Baptists. We can meet it only through more preachers who know and love the Lord Jesus.

Question: "Did the Catholic Church ever baptize by immersion?" Answer: "Immersion is unquestionably the most ancient form of Christian baptism. The word 'bapto' or 'baptizeo,' literally meaning to immerse, bathe or to wash. Baptism

in the Latin or Roman Catholic Church was originally by immersion. That method prevailed until about the middle of the twelfth century. In some places individual churches continued to baptize by immersion until only a few hundred years ago. According to the ritual now authorized by the Catholic Church, baptism is performed by shaving the candidate's head."—Pathfinder, Oct. 27, 1928.

The Watchman-Examiner states: "It is reported that the present serious illness of King George was brought on by the custom that requires the king to stand uncovered at some state function." He then gives the incident which occurred during the funeral of Dr. James P. Boyce when, in a raw wind, many men were standing uncovered at the open grave, and Dr. John A. Broadus said: "Please keep your hats on. This will be regarded as no disrespect to the dead, for to stand in this weather with uncovered heads will endanger the health, if not the lives, of many." Many a man has lost his life because he tried to conform to some silly custom or fashion of his day, and tens of thousands of our women are courting premature deaths now by following style or custom. King George will not suffer alone for his folly.

CAN YOU MATCH IT?

(Send us your best original joke.)

Mrs. Willie M. Chapman of Liberty gives this interesting conversation which occurred recently between the children of her nephew of Nashville who had just united with Lockeland Church by baptism, coming from another denomination:

Marjorie (aged 3): "Daddy's a Babsist now, Billie."

Billie (aged 18 months): "Ugh."

Marjorie: "An' mother's a Babsist."

Billie: "Bla-bla; da-da."

Marjorie: "And I'm goin' to be a Babsist."

Billie: "Ugh."

Marjorie: "Billie, I know you are awful mean, but Jesus loves you, too."

HERE'S YOUR CHANCE TO SERVE

A bill is before the national congress to submit an amendment to the American voters, a part of which reads as follows: "Aliens shall be excluded in counting the whole number of persons in each state for apportionment of representatives among the several states according to their respective numbers." The bill is known as "The Anti-Alien Bill." It should have the support of every American who loves his country and believes in fair play. What right has a section of the nation which contains thousands of unnaturalized aliens to claim them in its quota when asking for representation? NONE! Therefore, write or telegraph your congressman and senator to support the bill. Better still, get your clubs or communities to adopt resolutions and send them along with petitions signed by every voter in your precincts.

SPECIAL!

Did you read Dr. Bryan's report in last week's issue? If you did you must have been struck by the smallness of the figures. And if you will get your old reports you will discover that the decrease in offerings to the Co-operative Program is just about equal to the amount of special offerings. We can go on putting on special offerings if we will, but in the end we shall be no better off financially and our work will suffer in every other way. Secretary Bryan has asked that 1929 be kept free from special collections. We have four days for rounding up the members who do not contribute regularly. Use them to the limit, but let everything else be done for the enlistment of every member and every church in our great Baptist and Bible plan, everyone giving to every cause through his own church treasury.

SORROWING LOVED ONES

Our hearts have gone out to the beloved brethren, Lloyd T. Wilson, our former Executive State Secretary, and W. F. Powell, pastor of First Church, Nashville. The former with Mrs. Wilson was called

to Richmond, Va., the last of December where their son, Lloyd T. Jr. was desperately ill. The young man of 34 years died on the 30th. He was born in Paducah, Ky., educated at Fork Union Academy, Richmond University and Wake Forest. He was a traveling salesman, a young man of sterling character and with a bright future before him. He is survived by his wife and two children, Lloyd T. III and Janet. Funeral services were conducted at First Church, Richmond, Pastor C. W. Daniel in charge.

Dr. W. F. Powell of Nashville was called to his old home in North Carolina the 9th. His aged father who has been ill for many months had at last surrendered the grim fight and answered the roll call of eternity. His father, E. P. Powell of Auburn, N. C., was a respected farmer who lived on the old plantation where the Powell family has lived since 1793. His death came suddenly although it had been expected for more than a year. Dr. Powell had made several trips to the bedside when it seemed that death was certain.

We extend to these beloved brethren and their families the heartfelt sympathy and love of an entire state.

FROM KITCHEN TO HEADLINES

There are many stories of men who rise from the ranks of the lowly to positions of honor and fame. The editor asks pardon for introducing a personal element here but he wishes to give a little story that will perhaps inspire some of the boys and girls who think they are too poor to go to college.

It was back in 1908. School had just opened at the University of Arkansas. A cold, raw Sunday morning had dawned before the editor, then a Junior, got off an early train to be greeted by four schoolmates with the announcement that he was scheduled to spend the session in bachelors' quarters in Rose Hill suburb. In that group of laughing youngsters were two brothers from Bogota, Texas, a big husky mechanical engineer from Little Rock, Arkansas, and Ben. F. Allen of Heber Springs who recently contributed a series of articles for our columns.

We were hurried across town to the little cottage owned by Miss Naomi Williams, then a teacher in the preparatory department of the University. Breakfast was waiting and in the doorway stood H. Vance Crawford, also of Little Rock. He had on a big white apron and held a dishpan in his hand. A contagious grin covered his face as he stretched out his empty hand for a greeting shake.

What did it all mean? Only that six youths were too poor to pay board and that some of them had hit on a plan whereby we could board ourselves! The little cottage of three rooms, narrow hall and tiny kitchen will ever be remembered with tender emotions. Vance Crawford was cook for the first week and John Willis was his "funkey." Tom and Henry DeBerry of Texas, brothers, took second week with Henry as "cook." Ben Allen and this scribe came third, with Ben "funkey." Nine months we took turn about with the work. We bought a pig and fattened it. We tramped miles in order to purchase apples out of the orchards where we secured them at 10 cents per bushel, or to buy potatoes and other produce without having to pay the middle man and the retailer their big profits. We ploughed the garden by man power and had it ready for Spring planting. We opened a private laundry and barber shop. It was great sport and when Spring brought warm weather, we started an evening "broadcast" of old popular songs, jokes, and hymns from our front porch.

Twenty years have gone by. The other day we read a dispatch from Schenectady, N. Y., which bore the news that Vance Crawford had invented "a device to automatically stabilize the quantity of air admitted to the cupola in foundry work." We do not know exactly what it means but the dispatch shows it to have been an invention of moment in the mechanical world. Heretofore, foundrymen have depended upon a constant volume of air in the cupolas of their foundries but the new invention gives a constant weight to the air thus guaranteeing much better and cheaper results.

Vance has been featured in newspaper articles. His invention has been described in "The Foundry" official publication of the American Foundrymen's Association. He has spoken before the Association about the invention and is being honored by the General Electric Company of Schenectady for whom he has worked since his graduation in 1910. A special folder describing the invention has been issued by the General Electric Company and now, when we try to picture Vance Crawford, we no longer see him standing in the door of that little kitchen in Fayetteville, Ark., with an apron on; we see him standing before an audience of scientific engineers, holding in his hand a manuscript and a model. We no longer hear him yelling at John Willis, "Look at them biscuit!" but hear him describing the relation between the air pressure in the cupola of a foundry furnace and the character of the product that comes out.

Yes, we worked and boarded ourselves at a cost of \$8.50 per month each and it didn't hurt one of us. It rejoices our hearts that we learned to help ourselves so that now we may help others. To have this word about Vance has made the day happy. He has gone from the kitchen into the headlines because he was willing to pay the price.

INTRODUCING NEW WORKER

We take pleasure in introducing to our readers the new worker in State Mission headquarters. This is Mr. Robert Hailey, son of Dr. and Mrs. O. L. Hailey. He has been with the Department of Statistics and Survey of the Sunday School Board for several years. He is a Baylor University man and also a Bible Institute man. He is a good Gospel singer, a genuine Christian gentleman and a consecrated church worker, serving at the present, with his charming and talented wife, in Belmont Heights Church, Nashville.



Mr. Hailey is now "Receiving Bookkeeper" for the State Mission Board. His position was created at the last session of the board under recommendations presented by the Business Committee and already mentioned in our columns. His duty is to receive all funds for the State Mission Office and for the Baptist and Reflector, send receipts for the same, deposit all funds in the banks and make daily statements to Mr. Fetzer for the same. All money for the Co-operative Program, the Orphanage, or any other agencies or institutions included in our general work should be made payable to Dr. O. E. Bryan, Treasurer, and mailed to that name or to the Baptist State Mission Board, 161 Eighth Ave., N., Nashville, Tenn. Mr. Hailey opens such mail, mails receipts to the senders, deposits the cash, checks and money orders in the bank and gives the regular bookkeeper, Mr. N. B. Fetzer, receipt vouchers for same.

Mr. Fetzer continues in his former position. He keeps the books for the entire department including the Baptist and Reflector. He makes out all checks which must be countersigned by him before they are valid. He makes monthly reports and in every other possible way keeps his records ready for inspection.

We ask again that our readers send all remittances for the Baptist and Reflector to it and not to the editor. Make check payable to Baptist and Reflector and address the envelope in which same is sent to Baptist and Reflector, 161 Eighth Ave., N., Nashville. All communications to the paper not containing money or checks or money orders for the paper, should be addressed to "John D. Freeman" and marked "PERSONAL."

The changes made are in the method of keeping our books and these were proposed and endorsed in order that strict business rules might be enforced in the affairs of the Board. The work is easier for us all since we are becoming accustomed to the changes and there is now as secure a checking system on all receipts as any business house can institute. **Let's open our hearts now to the needs of the new day; realize that there are honest hearts and diligent hands employed by the Baptists of Tennessee; catch a vision of the great day before us and then flood the office with Receipts for the Co-operative Program and subscriptions for the paper!**

JOHNSON CITY EDITOR GOES ASTRAY

We have in hand an editorial taken from the Johnson City Chronicle of December 3 in which some strange statements occur. We wonder why it is that our secular papers do not learn facts or, at least, be more careful in the presentation of facts which they have. But let something arise wherein orthodox Christians, Fundamentalists if you will, may be burlesqued and the enemies of the theory of materialistic evolution caricatured and the secular newspaper seems to be in its glory.

In this special editorial the writer presents Mr. Charles Smith, head of the American Association for the Advancement of Atheism. He then tells of the arrest of this (in) famous character in Little Rock, Ark., where he had gone to fight against the referendum on the teaching of evolution in the public schools. Then says this writer, who evidently did not try to get the facts: "It isn't made plain in the news dispatches whether that literature was evolutionary or atheistic. Perhaps it was both, though evolution and atheism have no necessary connection."

Of course we do not know what dispatches the editor has reference to, but everyone we saw clearly stated the cause of the arrest of Smith. He was arrested for displaying advertising signs in which the names of Deity were used in vulgar or sacrilegious ways. Arkansas has a law against such use of the titles of our God and Smith was arrested for violation of the law. Furthermore, some of the dispatches indicated that the appearance of these signs in the window of a downtown store building were tending to incite trouble. It seems strange, therefore, that the editor of a reputable newspaper should question the legality of the grounds on which the man was arrested, as the Chronicle seems to do in these words: "Whether it would create legal grounds for arrest and impeachment of a citizen is another question."

So far as the editor's other comments go, they are all right. But he seems to have overlooked the fact that some of the ministers of the gospel in Arkansas championed the right of Atheist Smith not only to speak in his own defense before the courts of the land, but to wage his campaigns for atheism unmolested, in as far as the laws of the state would permit. To go further than that would be to champion the cause of anarchy, which is first cousin to atheism, or rather the illegitimate offspring of atheism and materialism.

Some questions naturally arise in this connection. First of all, who is to be the judge of the legality of any arrest and imprisonment? Are we to rob each state of its inherent rights by ridiculing its laws and implying that citizens of the country have a right to violate them with impunity? Arkansas had as much right to make the law against misuse of the titles of Deity as Tennessee had to make a law which forbids ministers of the gospel from serving in political and judicial positions. And there is no more flagrant violation of the Federal Constitution which forbids "any re-

ligious test for office seekers" in all this nation than the provisions in Tennessee's constitution which keeps ministers out of the legislative body. Why not start at home, Brother Editor, when you want to correct erroneous and pernicious legislation?

Atheism is a negative movement, hence it can never go very far. No man will ever succeed in a movement which is based upon a negation. Even civil and moral laws fail when they are negatively stated. God is. There is no more eternal truth than that. Atheism has attacked it repeatedly. Again and again, even in our land, it has raised its head and made a loud noise for a season only to collapse. So will it do again. The instincts of life lead men to worship at the shrine of some Creative Personality big enough to provide a rational cause for a comprehensible universe and for the creative mind of man.

But why should people be so interested in the atheist? Why should the fact that a law-violator is an atheist cause us to lionize him? Had Smith been an ordinary unbeliever whose religious faith was not an outspoken negation, would the press have noticed him? It has not played up others who have been arrested and fined under the Arkansas law. The fact is, the secular press is laboring under the delusion that the unusual only constitutes news, and being blinded by this false hypothesis, secular editors and news writers seize every opportunity to "play up" such characters as Smith. And in so doing, they are advancing the day when negation will be the fad of the so-called leaders everywhere with the result that we face the growing threat of a day when America will have become so honeycombed with negative ideas of religion, government, social propriety, sex relationships, and politics that we shall be in grave danger of running amuck in some climactic struggle not unlike that which France calls the "French Revolution" and Russia knows as "Bolshevism." Therefore, instead of ridiculing a law against such characters, and giving them endless publicity before the world, our secular newspapers would save themselves from the crime of "particeps criminis" in the process of negation did they praise and give publicity to the great host of men and women who have positive faith in God, positive ideas of social and political progress, positive concepts of sin and its degrading influence, and positive ideas of social justice.

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Q. Does 1 Pet. 1:20 teach us that only a priest may interpret the Scriptures? C. H.

A. No. A correct translation of that text shows the following meaning: "No prophecy of the Scripture is an exposition of its own text." The passage was given to warn people against the fellow that makes one segregated Scripture the basis of his doctrinal position.

Q. When did the Bishop of Rome become a Pope? C. H.

A. Unquestioned historical sources show us the following: (1) The council of Nice (325 A. D.) was presided over by the Bishop of Alexandria, Egypt, then the outstanding influence in the centralizing forces of Christianity. (2) As late as 220 A. D. the writers denied such a thing as a universal bishop or pope. Tertullian (exp. of Matthew) says, "The personal prerogatives of Peter did not descend to any one," and he specifically names the Holy Ghost as "Christ's vicar on earth." (3) Most of the dogmas upon which the authority of the Pope rests are of modern creation. Infallibility came in 1870; the present creed is of date 1536; infant baptism 1311, and others of like nature. (4) It was not until 606 A. D. that any bishop was declared to be "Universal Bishop."

Q. What was the amount of the "Carnes Offering"? Also the Christmas Offering?

(Turn to page 7.)

Studies in the Holy Ghost

IV. THE SECOND BLESSING

One of the most dangerous doctrines abroad in the land today is that of "Sinless Perfection." It is held by various bodies of so-called Christians. Its advocates are found from the class who deny sin altogether or from them who claim that it is possible to live here on earth without even the desire to sin manifest in the flesh. We would not deny that good results have come from the application of the doctrine in some places nor that some people, feeling that they have received the "Second Blessing," really strive to live without sin. But we cannot forget the word of the Bible nor can we ignore the fact that a claim to sinless perfection by any living soul is an acknowledgement of ignorance of the fundamental facts of life and of the nature of perfection.

Among all those people who claim to live sinless lives because of their faith in Jesus, the claim is held that the power so to live comes with the gift of the Holy Spirit or the "Second Blessing." This claim comes because of lack of knowledge of what sin is and of what the "gift of the Holy Spirit" is. For the benefit of all our readers who wish to be able to meet the doctrine and refute it, we present the following significant facts relative to the Holy Spirit.

1. **The Holy Spirit was sent to take the place of Jesus.** He did not come to do other than the work that Jesus did while here on earth. He was promised as "another Comforter" (John 14:16) who would abide with the disciples forever. As long as Jesus was with the disciples they had no need of this Comforter. We have already seen in a previous study that the Spirit was present to do the bidding of Jesus while he was on earth. When the disciples and the apostles were sent forth alone to minister in the name of Jesus, the Spirit accompanied them, and it was He who would teach them what to say. (Luke 12:12.)

Now, if the disciples were not sinless when their Master was with them, it is not reasonable to suppose that they would become sinless after he was gone from them. Thomas doubted even after his Lord was risen from the grave. Peter cursed and denied his Lord on the very eve of His crucifixion. There was wrangling and ambitious scheming on the evening of the last supper. The human natures of the disciples had not been changed by the ministry of the Savior and manifested themselves in various little and sinful ways. Furthermore, Jesus said that the Spirit would be sent to lead the disciples into all the truth and that work was a progressive one. To fall short of the mark of the glory of Christ is to be guilty of sin. (Rom. 3:23.) Until we can come to know the full glory of God and the full meaning of perfection, until we can be as perfect as the Father in heaven is perfect, until we know all things and do all things that are right and good, we have fallen short of the glory and are sinners.

2. **All believers are filled with the Holy Ghost.** It is foolish to claim that one must wait for the coming of the Holy Ghost before he can have power to overcome sin. The Spirit is here with us. It is he who convicts us of sin and of righteousness and of the judgment to come. He leads us into all the truth. He comes either before or after baptism. He is the saving agent in the plan of salvation. He was with John the Baptist from his mother's womb. (Luke 1:15.) Jesus was led of the Spirit after his baptism. Surely we cannot claim that John the Baptist was sinless after he was filled with the Holy Spirit. Surely we cannot claim that the coming of the Spirit to Jesus made him sinless!

The disciples were filled with the Holy Spirit on the day of Pentecost and because they did such mighty works on that day, many poor and illiterate people have been led to believe that they too may do such works once they have received the Spirit. But was that day's experience like the modern "baptism of the Holy Spirit?" We have no evidence that the disciples had indulged in any sort of fanatical exercises. They had been through

no convulsions of shouting and laughing and dancing. They had waited patiently in prayer and the coming of the Spirit was a surprise to them.

But it was not the first time some of them had received the Holy Spirit, nor was it the last time he came to them with special power. Was the incident recorded in Matthew 10 the first blessing for the apostles? Simeon was filled with the Holy Spirit so that he knew he should not see death until he had seen the Lord. Was that a second blessing for him? Peter preached to the household of Cornelius and the Holy Ghost fell on all them who heard his words. (Acts 10:44.) Was that a third blessing for the disciples who had accompanied Peter and the second for Cornelius? Did Stephen receive the second blessing at his death? (Acts 7:55.) If so, how did it happen that the Lord commanded the church to select men "filled with the Holy Ghost" to be deacons? (Acts 6.) Saul and Barnabas were sent forth by the Holy Ghost (Acts 13:4), but the second blessing did not come on Saul until he reached Selucia and met the sorcerer Elymas! (Verse 9.) In Acts 15:32 we are told that the disciples were filled with joy and with the Holy Ghost. Was this a third blessing, a second baptism in the Holy Ghost?

In Luke 1:15, 35, 41, 67 and 2:25 we have evidences of the baptism of the Holy Spirit before Pentecost. For special purposes God sent the Holy Spirit upon the elect to empower them. In Luke 4:1 we have the statement that Jesus was filled with the Holy Ghost. Did it take that to make him sinless as the Gnostic claimed? And as some modernists of today claim? John 20:22 tells us that Jesus breathed on his disciples (apostles) prior to his ascension and they received the Holy Ghost. Acts 2:4 makes the nature of the baptism in the Holy Ghost very clear. "They were all filled with the Holy Ghost." In other words, He came and overshadowed them and filled them with His presence and power. Acts 4:8, 31; 7:55; 8:17, 19; 9:17; 10:45; 11:17; 13:9, 52; and 19:6 teach clearly that the coming of the Holy Ghost upon the various disciples was that they might be empowered to witness for Christ. There is not the slightest intimation that any one of the disciples was made sinless thereby or that the baptism of the Holy

Ghost was unto sinlessness. Furthermore, we have numerous scriptural declarations relative to the nature of our holiness before the Lord. Peter denied perfection in Acts 3:12, intimating that it was the power and holiness of God which brought cure to the man. In 1 Thess. 3:12, 13, the basis for blamelessness or holiness is love. In 1 Cor. 7:1 the idea is set forth that our business is to "perfect [take upon ourselves or bring to an end] holiness" in the fear of God. This is accomplished by cleansing ourselves from all filthiness of the flesh and spirit, and this is a continuous job. In Heb. 12:10 we have the source of true holiness which is God. We do not secure it by our works, but appropriate it from God. Rom. 6:22 makes it sure that holiness or sinless perfection is not attained here. Our fruit is holiness, and we work unto it.

3. **Sanctification has various meanings.** There are a number of passages in which the word "sanctify" occurs, but we must remember that our translation does not always give the shades of meaning included in the original text and sometimes different words are rendered by our same word. In such passages as Acts 20:32; 26:18; Rom. 15:16; 1 Cor. 1:2; 7:14; 2 Tim. 2:21; Heb. 2:11; 10:14; and in a host of Old Testament passages the word translated "sanctified" means simply "set apart" for a sacred or holy purpose and does not involve the idea of sinlessness. See also Matthew 23:17, 19; John 17:17; 1 Peter 3:15 where the same idea occurs with unquestioned meaning.

In 1 Cor. 6:11 the idea of purification from sin is involved in the word. But here it is something done to the disciples and not something which they did to themselves. In Eph. 5:26 it is Jesus who does the cleansing. Heb. 10:10 holiness is ascribed

ed to the offering of the body of Jesus. The same idea occurs in Heb. 10:14; 13:12 contains the same meaning of the word sanctify. Everywhere the work of the Lord is meant the word may have the idea of making holy or sinless, but it always is based upon the love of God or the meritorious work of Jesus on our behalf, never on our own goodness. We sanctify ourselves, dedicate ourselves by personal purity and consecration; we are sanctified, made sinless, before God's face in love and through the atonement.

5. **The Holy Spirit is received by faith and not through our works.** Gal. 3:2, "This only would I learn of you; received ye the Spirit by works of the law or by the hearing of faith? Are ye so foolish? Having begun in the spirit are ye now made perfect by the law? . . . But that no man is justified by works of the law it is evident for the just shall live by faith." That is final and conclusive, for it was given to answer the very argument which has produced the doctrine of Sinless Perfection. Rom. 3:27; 4:2; 11:6; Gal. 2:16; Eph. 2:9; and other passages clinch the argument. Eph. 2:9, 10 set forth the idea so strongly that all must see it if they are honest. Every good work was "created in Christ Jesus before the foundation of the world for us to walk in them." How then can a man take the good works which are God's gift to him and hope to secure holiness thereby? They are the marks of holiness, but they do not beget holiness. They are the light from the Sun, but they are not the sun.

The Holy Spirit comes to us as God's gift, and He works in us both to will and to do God's good pleasure. Apart from Him we can do nothing that is good. He comes with us in the hour of conviction and takes up his abode with us in the hour of conversion. Whenever we are in need of special power, He gives it, but that gift is not a second blessing nor a third; it is a continuous blessing. If we fail to cleanse our lives from sin, we cannot hope to have him with us. Worldliness, filthiness of the flesh, that which is unbecoming the Christian, cannot abide in our lives and leave us free to respond to the call of the Spirit. Therefore our second blessing should be the determination of our own hearts to separate ourselves from the world and to consecrate, sanctify, ourselves to the service of the Lord.

WITH THE MASTER

By J. I. Swanson

Sometimes I WALK with the Master
With the clasp of His hand over mine;
And His smile illumines the pathway
With the light of a glory divine;
Sometimes when far in the desert
Athirst and despairing I cry,
He leadeth me by the still waters
And down in green pastures I lie.

Sometimes I TALK with the Master
Of the peace and the balm of His love,
And His voice is thrilling and tender
And soft as the song of a dove;
Sometimes, its counsel unheeding,
I wander away in my pride,
And gently, but not with upbraiding,
He bringeth me back to His side.

Sometimes I PRAY with the Master
Where lone and forsaken He kneeled,
And dimly there lies in the darkness
Gethsemane's garden revealed;
For oft to the garden of sorrows,
In ways that are thorny and steep,
The Master is leading His children—
The Shepherd is calling His sheep.

Sometimes I SING with the Master,
But never the song of defeat,
For the guide to its conquering measure
Is the tread of His beautiful feet
With desert and garden receding,
Still clinging, by faith, to His hand,
I keep to the path that is leading
Through night, to a morning-lit land.

—Clipped.

A SEMINARY TRAINING FOR EVERY YOUNG PREACHER

(From page 1.)

and be enrolled in the ranks of those who are seeking to honor God by offering to him the best-trained powers of which they are capable in the greatest of all human callings.

Southern Baptists could adopt no finer motto for their ministry than this ideal: "A Seminary Training for Every Young Preacher."

WHY A TRAINED MINISTRY?

By Prof. I. N. Penick, Union University,
Jackson, Tenn.

The opportunity for service in any line is a demand for training that the service rendered may be acceptable. The call to service is also a call to train for the service desired. The more important the service demanded, the more important it is that the servant shall receive the best training possible. If the call of men and institutions presupposes and demands training, how much greater is the demand for training for those who are called of God to render service for His Glory.

The more important the results to be obtained, the more important it is that those serving receive the highest degree of training. All intelligent Christians agree that the call of God for service in His kingdom for the salvation and development of men is far greater than any call of men or earthly institutions.

Specialists are demanded in every line of endeavor, and there is little or no hope for success in any undertaking for those who are not prepared. Institutions of learning are being founded and equipped for the better training of men and women for service in every line of life. Practically all denominations are offering more and better training for those who are to represent them. Baptists have emphasized their need of the best training possible in the great number of their institutions. And this is greatly to their credit.

The minister needs a well-trained body for the arduous task and continuous strains that are his and his only. Since his mental problems affect the life that now is and also the life that is to come, it is truly important that he shall have the best mental training possible. He must meet intellectual giants in the field of science and should be God, since the creation of the world are clearly seen, being understood by the things that are made, even the everlasting power and divinity; so they are without excuse." The man of letters must be met in the field of philosophy.

The philosopher must be met in his search for wisdom concerning first cause and final ends. Statesmen should be taught the revealed principles of truth that only can safeguard, protect and develop the best interests of the whole social order. False theories of mistaught theologians should be refuted by the unanswerable truths of the inspired word of God. Since only the truth can make man free from sin and guilt, so it is only the truth that can free covetous and pleasure-loving church members of their mistaken notions as to how and where investments can be made safest and true happiness be found.

In view of both the temporal and eternal interests of mankind and also of the possibilities and likewise the responsibilities, is it not true that men and institutions that give themselves to the higher and better training of ministers are the greatest and best asset of society?

"THE MAKING OF A GREAT MINISTER"

By A. U. Boone, D.D., Pastor First Baptist Church,
Memphis, Tenn.

We have a good story of the making of a great minister in the person and life of Dr. E. Y. Mullins. Young Mullins was a man before he became a minister, or even before he became a Christian. The same may be said of Moses, Isaiah, Saul of Tarsus and others. Then, in the providence of God, there came the years of growth and development. In business and in school he met the tests of duty, character and conscience. He was an apt pupil

in books, and in the experience of the commercial world. In the morning of life and in the strength of his young manhood he heard the call of God to a saved and separate life. He was led to turn aside from that which we call secular to that which we call holy, as was Gideon, Elisha, Isaiah, and other prophets and apostles.

Along with the call of the Christian life came, also, the call to the ministry. His response was immediate and his yielding was complete. He had a genuine experience of grace, and was entirely consecrated to a holy purpose. It was not only necessary to surrender himself to the ministry, but he felt that he must first make all needed preparation for service. He might have accomplished much without the schools, but he knew his need for training for the high and holy task. His educational experiences had much to do with the great service awaiting him in the world of thought and religious activity. It would not be extravagant to say that this preparation increased his influence and usefulness one hundredfold.

When the Southern Baptist Theological Seminary was praying and looking for a man to be at the head of that great institution, Dr. Mullins came into the thinking of the trustees; and when he was selected for that place, it seems certain that "he came to the kingdom for such a time." He held this place for nearly thirty years as theological teacher and preacher, but he never ceased to be a preacher, and he was one of attraction and power.

"RECRUITING AND TRAINING OUR BAPTIST MINISTRY"

By W. W. Hamilton, D.D., President of Baptist
Bible Institute

As president of the Baptist Bible Institute, along with its faculty and student body, it is a joy to join the churches and pastors of our Southern Baptist Convention in emphasizing anew the desire of our Saviour that we pray for more laborers to be thrust out into the dead-ripe harvest fields.

What if Dr. Mullins had remained only a nominal church member? What if he had not accepted and had not diligently used the training which was being provided by Southern Baptists and offered in the Seminary at Louisville? Surely these questions must force upon us the realization of what a trained leader can mean to the kingdom.

We must see, too, what losses we suffer, if the ministry is not adequately trained by our young men and women. If some of them are able to accomplish so much with limited training, or with less than their best, then what might they do if fully trained? The writer has been impressed with the great number of young people in our schools who have in their hearts and plans to render some kind of distinctive Christian service.

The going of our great Dr. Mullins has so emphasized what "the calling out of the called" may mean to Baptists and the world, that our beloved teacher and leader may in his death add even more to the results of his well-rounded life if we, with him, shall emphasize anew a consecrated and trained ministry.

RECRUITING FOR AND TRAINING AN EFFICIENT BAPTIST MINISTRY

By L. R. Scarborough, D.D., LL.D., President of
Southwestern Baptist Theological Seminary

Recruiting for an efficient Baptist ministry is an interest of almost measureless importance to the churches and kingdom of God. We cannot depend on a man-called ministry. God must decide who leads in the building of His kingdom. A God-called ministry is a great fundamental spiritual fact from which there can be no departure. However, God uses his servants in revealing, unfolding and impressing that call on those whom He has called.

Mothers and fathers of children have much to do in this respect. By longing for God to use their children, giving them to God and then directing their minds and pointing their education to that end and creating in the home the right sort of spiritual atmosphere, mothers and fathers give God a chance in the home. The pastor, the Sunday school teacher, faithful members in the church,

evangelists, denominational secretaries and agents, presidents and faculties of schools and colleges, religious papers have much to do in recruiting and calling out the called. The church life and atmosphere should have in it that spiritual tone and Christ-like flavor which is a constant inducement to the ministry.

The training of an efficient Baptist ministry is likewise very vital to the building of Christ's kingdom. The agencies in this direction are the schools, colleges, universities and seminaries. The evangelistic and spiritual atmosphere, the personality and influence of president and faculty, especially of Bible and other religious teachers, in college and seminary, make invaluable contributions along this line.

The primary agency in training ministers, however, is the theological seminary. Here the theological content of the minister's faith, his spirit, his method, his loyalties, are largely decided, influenced, and directed.

Southern Baptists are unusually fortunate in having three great South-wide training camps for ministers—the Southern Seminary, the mother institution; the Southwestern Seminary, and Bible Institute. These three institutions, loving each other, and co-operating in a beautiful spirit, are training our efficient ministry. Their scholarship, high standards of righteousness, orthodox loyalty to truth and Christ, their co-operation with all the interests of the kingdom, their missionary and evangelistic atmosphere, make them sources of dynamic power for Southern Baptists. Southern Baptists should give their sons, their prayers, their loyal devotions, their financial support, enlarging the equipment and buildings, strengthening the faculties, providing sufficient endowment and students' aid and loan funds, for the complete and glorious work of these institutions.

DR. MULLINS: HIS INFLUENCE IN BRAZIL

By S. L. Watson

Many have been the contributions of Dr. Edgar Young Mullins to the advancement of the gospel in Brazil. His writings have been profusely used. In entire volumes, such as "Axioms of Religion" and "Baptist Beliefs," in newspaper articles, and in quotations without number. His theology has helped to mould the thinking of Brazilian Baptists

and the identity of the Baptist World Alliance has contributed toward the enlistment of the Brazilian Baptist Convention in that Ecumenical organization. He gave his support to the Latin-American Baptist Convention to meet for the first time, June 22-29, 1930, with the First Baptist Church, Rio de Janeiro. His faith and practice as a follower of the Christ have been seen and have inspired to faithfulness many a pilgrim in this land of the Southern Cross. Of the sorrow and loss of Southern Baptists are Brazilian Baptists also partakers.

Baptist Publishing House, Carroll Memorial.

THE IMPORTANT AGENCY

By John R. Sampey, D.D., LL.D., Acting President,
Southern Baptist Theological Seminary

The most important single agency in recruiting the ministry is fervent prayer to God that He will thrust forth additional laborers into the harvest. (Matt. 9:37, 38.) Pastors and teachers may serve as recruiting sergeants by presenting the claims of the ministry in the presence of choice young Christians. A personal word in private may be used of God to guide a young man into a life of sacrificial service. We co-operate with God in calling young men into the ministry when we offer them opportunities to do personal work. It is also our privilege to pray God to call our choice young fellows into the ministry. It was a beautiful act on the part of the father and mother of Edgar Young Mullins to dedicate their son on the day of his birth to the preaching of the gospel. God accepted the gift and called him in early manhood into the Christian ministry.

When a young man declares his purpose to preach, he should be encouraged to make the best possible preparation for an efficient ministry. He

should be directed to a school in which he can secure a thorough education in an atmosphere conducive to spiritual growth. And he should be warned against short cuts in his education. If he needs financial aid, what better investment of the Lord's money could be made? Few spiritual dividends are greater than those which come from investments in the education of worthy young ministers.

Southern Baptists have the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary, and the Baptist Bible Institute for the training of Christian workers. The mother institution in Louisville confines its activities to training young preachers, while its daughters add training for Christian workers in other departments of church work. The three institutions are working in thorough harmony, each rejoicing in the prosperity of the others.

A SEMINARY TRAINING FOR EVERY YOUNG PREACHER

By Powhatan W. James, Th.D., D.D.

Why should any young preacher go to the Seminary? Manifestly the answer is that he may learn some or all of the things taught at the Seminary. Why learn these things? Again the answer is clear. The Seminary teaches many things which help a man to be a good minister of Jesus Christ and His gospel. In other words, a good Seminary course offers to train a man as a preacher, pastor, organizer, teacher, missionary, under the expert instruction of capable men. A man's attitude towards a Seminary course reflects his conception of the gospel ministry. If he has the right conception of the call to be a special servant of Jesus Christ, he will desire to do everything in his power to equip himself for the highest and most effective service of which he is capable. When God calls a man into the ministry, He calls him to the most glorious task in the world, and it is a tragedy if the called one discounts the call and the task by failing to take advantage of the best training available.

Some great preachers did not have Seminary training. Most, if not all, of them regret that fact and would not hesitate to admit their loss. Every young preacher hopes to become a great preacher because he has a great gospel to preach and a great Saviour to serve. Doubtless Jesus would approve Paul's injunction to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A Seminary course is worth all it costs in money, time, and personal sacrifices, because of

1. The friendships formed among fellow servants and future co-laborers.
2. Confidence gained by acquaintance with the subjects and problems dealt with in a Seminary course.
3. The excellent opportunity afforded for learning how to study, something every preacher should know and more important than any set of facts learned in college or Seminary.
4. Increased earning capacity. A trained man, in the ministry, as well as in other fields, has greater earning power. From the financial standpoint a Seminary course is a good investment. And it might as well be said here, because it is true, that there is always a way for a man to go to the Seminary. It is simply a question of how earnestly he desires to go.
5. The need of the people who are to be served in the future by the preacher. The more backward those people are the more will they need the skilled services of a well-trained man.
6. The satisfaction a man will have through all the years in knowing that he did his best to equip himself as a worthy servant of the King.

It may be that more people would go to church if they could hear the still small voice instead of a long, loud harangue.—H. M. Stansifer, in Front Rank.

Don't expect to find a shoe department in a ten-cent store, nor a live church that does not need more than ten cents a week support from you.—Oklahoma Methodist.

F. M. McCONNELL GONE

A telegram received Saturday morning brought news of the death of Dr. F. M. McConnell, Sr., of Atlanta, Ga., for many years the pastor of Druid Hills Baptist Church. His life was one of service, his heart was one of gentleness and sympathy, his spirit one of devotion, loyalty and undaunted courage. His ministry has blessed the entire Southland and has touched the very heart of Georgia and Texas in particular. He was one of the presidents of the Southern Baptist Convention and an active worker during the last quarter of a century on many of the convention's boards and agencies. He was, up until the time of his illness which began months ago, a counsellor upon whom many depended for advice. His ready wit and keen insight into denominational problems made him a leader, and his leadership was accepted gladly by hosts of his people.

The devotion of his church to him was one of the most beautiful examples of Christian fellowship we have ever seen. The entire church was in deep sympathy with him during his illness. If he was able to preach, they were there to hear him; if he was not, they were there to carry on lest he be displeased. Editor Louie Newton of the Christian Index was his strong stay and was always right at hand in case he was needed. Everything possible was done during the last months to make light the load of the beloved man.

We extend to his bereaved loved ones, and especially to our own Tennessee pastor, F. M. McConnell, Jr., of Murfreesboro, our heartiest sympathy and also congratulations, for to lose a father such as was he not only brings grief, but it adds rejoicing, for his memory is a rich heritage, his example one to inspire, and his going but another strong anchor to the soul.

ANOTHER PASTOR KILLED

Pastor F. W. Carnett of First Church, Fayetteville, Ark., was killed January 6th in an auto accident. He, with his wife and two sons, had been to Tulsa, Okla., where he had preached at the morning service. On their return the automobile, which was driven by their son, Albert, left the road on a treacherous curve, plunged down the mountain side near Siloam Springs and rolled over, killing Dr. Carnett, breaking the collar bone of Mrs. Carnett, and an arm for Albert. Paul Frank, a seven-year-old son, was uninjured. Dr. Carnett had just recently resigned as pastor of First Church, Fayetteville.

We have known Dr. Carnett for several years and found him always to be a loyal, faithful preacher of the gospel. He did not fear to be ridiculed when matters of faith were up for discussion and always stood squarely on the promises of God. His death adds another tragedy to the awful toll being taken by automobiles from the ranks of our ministers.

BELOVED ARKANSAS WOMAN PASSES

Our hearts have been made heavy by the announcement of the death of Mrs. J. G. Jackson of Little Rock, Ark., for more than fourteen years corresponding secretary of the Arkansas W. M. U. and one of the most beautiful Christian women the nation could boast.

Dixie Farrar was her maiden name, and she was born in Louisiana, but grew to womanhood near Dardanelle, Ark., where she was married to J. G. Jackson. Eight children came to their home and seven of these survive their mother. These are a blessing to mankind, a rich heritage of society, and a noble monument to a consecrated mother.

The editor has known Mrs. Jackson for the past fifteen years. To him she was "Mother Jackson," one of the sweetest, saintliest and most inspiring women with whom his life has ever been brought into contact. She called the missionary lad who went to Arkansas from the Seminary in 1916, "Son," she helped him with her suggestions and her praise, she always had a smile and a word of cheer. He will miss her and so will thousands of others who have known and loved her. Her youthful appearance and vivacious manner belied her years and, in spite of much pain during the past few months, she carried on her work without com-

plaint. One of God's choicest handmaidens has been called home. One of the sweetest and most charming of all women has left the field of service. An example of womanhood that has inspired and made better the men of the world has been taken away, and honest hearts now seek for another like her at whose feet they may bow in adoration of the charms and graces which she embodied. Gentleness, kindness, charity, faith, loyalty, long-suffering, virtue, loving motherhood—all found their richest expression through her wonderful spirit which is now gone to beckon from heights above.

A GREAT GIFT TO OUR WORK

\$500,000! One half million! That is the amount of a gift which Mrs. Bottoms of Texarkana, Ark., has made to the work of our Home Mission Board! And it is perhaps the largest single gift ever made to our southwide work by an individual. Negotiations have been under way for some weeks relative to the contribution, but we did not feel at liberty to release such information as we had until the matter was closed. It now is settled and the money will soon be forthcoming.

The money will be used for school and orphanage work in Cuba. Mrs. Bottoms has already given large sums of money for this work and it was due to her munificence that the orphanage in Havana was able to carry on after the disastrous fire and storm of a few months ago. The new gift will probably mean that the plans for the completion of our great mission plant can be carried out, and in Havana Baptists will have one of the finest institutions which they possess.

This gift ought to fire the spirit of every Baptist, call a halt to the discussions about the destruction of our Home Mission Board, turn our minds to reorganization problems, and bring a response in the way of other gifts that we have not had since the second year of the 75 Million Campaign. Let us lift up our eyes unto the hills whence cometh our help. Our Lord will raise the money, will inspire givers, whenever Baptists prove that they can handle the money for His glory.

CATHOLICISM AND THE AMERICAN MIND

By Winfred Earnest Garrison. Willett, Clark & Colby. Chicago. 1928. 267 pages. Price, \$2.50.

This is a "book in a thousand." One that every Catholic, Christian, Jew or nothing. Prof. Garrison has carried long with the history of the great organization about which he writes. His is a sympathetic, judicial interpretation of one of the most colossal organizations that the world has seen. This huge machine has managed to keep itself fairly well misunderstood in America. Anyone who has grown up in the free and easy air of the United States can scarcely be made to believe the real truth about the Roman Catholic Church. The adroitly covered accounts of the Romanists are more readily accepted than the fiery, partisan attacks made against them. This book does not excel in the facts it presents, but in the spirit of the presentation. The author will get a wider reading among "average citizens" because of the many facts he has left out. If he has "sinned" it has always been in the Roman Catholic's favor. In seeking to be fair he has often staid his brush in the painting of official Rome. But with a keen insight into the past, and with unquestioned evidence, he pictures the Roman Church as it is today. Even with every attempt to give it the benefit of the doubt—it is seen to be the same institution which produced, and was produced by, the Middle Ages. One could wish that this superb book by this genuine Christian scholar might have a circulation at least in some proportion to its interest and worth.—F. M. Powell, in Review and Expositor.

Let us have more moral vitamins in the Sunday pulpit food.—Central Christian Advocate.

The minister may dive into his subject, but he should not come up dry.—The Lookout.

Roman Catholics and Religious Liberty

By J. H. GRIME

I have a number of Catholic books, some of which necessarily have had to meet their record of persecution. Without exception they try to modify and palliate their awful record of bloodshed of the saints, by holding up in comparison the persecutions by the Protestants under Henry VIII and Queen Elizabeth of England. A pet statement with them is that the persecutions under "Bloody Mary" (the Catholic) were no worse than those under Elizabeth (the Protestant). Admit that this is true, it in no way relieves the turpitude of their own awful deeds. I have no apology to offer, and only condemnation, for the awful record of persecution by the State Church of England, both in the mother country and upon these American shores. I regard Henry VIII as one of the most dastardly demons that ever wore human flesh. But Protestantism did not make him so. He was an ardent Catholic, so much so that he was given the title "Defender of the Faith"—that is, Catholic faith.

He never was a Protestant from choice, but by force of circumstances. For some time after he broke with the Pope, he held to Catholicism, but finally circumstances forced him to align himself, or rather to assume Protestantism. He brought his persecution with him from the ranks of Catholicism. And throughout the sixteenth century it was a conflict in England for supremacy—a combat between contending forces—the State Church of England on one side and the Catholic hierarchy on the other side; and the Baptists a prey to the venom of both.

But if you would see persecution in all of its horror, go to Catholic countries where they had complete control. To contradict their teaching in these countries was to surrender your life to the most horrible tortures that demons could invent. They did not even wait for some one to speak or teach contrary to Catholic doctrine, but their helpless victims "were seized merely on suspicion; and articles being offered them to subscribe, they were immediately, upon their refusal, condemned to the flames." (Hume's History of England, Volume 3, page 186.)

In order that the reader may have some conception of the awfulness of those Catholic persecutions, I will not any more behold its Catholic inhabitants suffering, as an acceptable offering, the lives of their Protestant brethren, by burying them alive, hanging up mothers upon gibbets, and tying their daughters around their neck to see them expire together, ripping up women with child, taking the half-formed infants from the womb, and throwing them to swine or dogs to be devoured; putting a dagger into the hands of their manacled prisoners and forcing them to plunge it into the breasts of their fathers, their mothers, their wives or children, thereby hoping to make them guilty of parricide, and damn their souls while they destroyed their bodies." (Library of Original Course, Volume 6, page 380.)

The Dragonades of Louis XIV is too awful to describe, and yet they were led by Catholic bishops and priests. The massacre of St. Bartholomew is well known, when perhaps 100,000 helpless Protestants, including men, women and children, were murdered by Catholics in great glee. They were decoyed into Paris, France, by false promises of protection, and when once within the city the passages of escape were guarded and those helpless creatures were murdered as a matter of sport. Catholics admit that "the queen mother of France instigated by falsehood and trickery the massacre." (Calvert Handbook of Catholic Facts, page 42.)

Pope Gregory XIII had a Te Deum sung in the Church of St. Mark on September 5, 1582, in honor of this awful butchery. (See Catholic Question Box, page 234.) "The Pope (also) ordered a medal to be struck in commemoration of the event, and sent Cardinal Orsini to convey in person his felicitations to the queen mother." (The New International Encyclopedia, Volume 2, page 720.)

Space forbids more than the mere mention of the dreadful Inquisition, which lasted through the centuries, extending until 1830 A.D. and possibly in a way until this good day. Baptists were murdered in large numbers as a result of this fearful tribunal. With all the suffering that the Baptists underwent, they never retaliated; they never persecuted any one. Some have tried to make capital out of the riot at Munster. It is true they were called Ana-baptists, but they had no connection whatever with the regular Baptists, either in doctrine or organic relations. I repeat that there is not an instance upon record where Baptists ever persecuted any one for their religious belief or teaching.

Some uninformed people are saying that Catholic persecution is a thing of the past, that they now stand for freedom and liberty. This is not true. They boast that "Rome never changes." "Semper idem—always the same." I have more than twenty Catholic works, some of them just off the press. I defy any one to find a statement in any of these that favors religious liberty in a country controlled by Catholics. In the Commonweal pamphlets, No. 4, page 21, it is stated: "In his encyclical letter on Catholicity in the United States, the same Pope implicitly approved the relations between Church and State existing in this country. The distinction between a 'Catholic state' in which the normal arrangement is a union between the ecclesiastical and civil powers, and a country containing several religious societies already established, is well known in Catholic literature."

This pamphlet is just off the press of the "Calvert Publishing Corporation." It tells its own story. They stand for separation of Church and State in this country now, but not in "Catholic States."

I challenge any one to produce a single instance in all history where Catholics have had control of governmental affairs that they stood for religious liberty.

Lebanon, Tenn.

QUESTIONS AND ANSWERS

(From page 8.)

around \$350,000. We have as yet had no report on the Christmas Offering. As soon as the report is received we will publish it.

Q. Was the Arkansas anti-evolution bill adopted?

A. Yes. The law was presented to the voters through what is called in that state the "Initiative and Referendum Law," passed some years ago. On November 6 the voters "passed the law" at the polls by an overwhelming majority.

Q. What ought to be done about a pastor who allows his family to give dances and play cards for prizes in his home? R. J.

A. The church ought to visit him in a body, hold a real prayer-meeting in his home, seek to have him converted along with his family, and then, if it should fail, it ought to declare the pulpit vacant and call a pastor who can measure up to the demands of God's word for his bishops or pastors.

Q. What has become of Mr. Carnes? Have they turned him loose? W. L.

A. Mr. Carnes is in a prison in Atlanta, where he is waiting trial on about twenty charges of fraudulent use of Home Board moneys. Each charge, if proved, carries a penalty of from two to five years in the penitentiary. As soon as complete reports are ready from the auditors and banks, we presume the trial will be begun.

Q. How could a church treasurer rob a church like the one in Louisville is said to have done? F. C.

A. Easily! Does your church ever ask the treasurer to make a financial report, have it audited by an expert accountant and furnish vouchers and cancelled checks for every penny of church money he has used? Does your church require at least

two officers to receive all collections, count the money while together, make out a deposit slip for the same and then check back on the bank to see if the money was all deposited by the treasurer? Does your church ever ask the treasurer to show proof that he has sent to denominational headquarters every penny of money designated for them? If it does not, then how can you know what goes with your Lord's money? The church at Louisville trusted its treasurer like practically all churches trust theirs, hence subjected him to a temptation which he was evidently too weak to resist. It is utterly wrong for a church to subject its treasurer to the temptation of being able to get money with no one ever interested enough to check up on him and his accounts.

Q. I hear preachers speak now and then about the Immaculate Conception. Please tell me what they mean.

A. We do not know unless we know how they use the expression. The dogma of the "Immaculate Conception" is a modern invention of the Roman Catholic Church, adopted to account for the fact that Jesus was wholly free from the taint of sin even though born of a human mother. In order to get around the law of heredity, the Catholics decreed that Mary was without sin from her inception until after Jesus was born, hence the flesh of Jesus did not possess the Adamic nature. Of course the whole theory is false. Mary was no more sinless than any other virtuous woman who has lived. And the flesh of Jesus was human flesh, subject to all the weaknesses of humanity, else how could he have been tempted in all points like as we are?

But a great many preachers and teachers speak of "Immaculate Conception" when they mean the fact that Jesus was conceived without sin on the part of Mary. In other words, Mary was with child by the Holy Ghost and not, as some critics claim, with an illegitimate child by Joseph. In this they are right. But they are wrong if they mean that the human nature of Jesus could not be tempted, for Jesus was not born apart from the natural processes of life. To be sure, he was begotten by the Holy Ghost, but he was "born of a woman," hence came into the world with her flesh and her blood and her humanity. His divine spirit, begotten directly of God, untouched by the sins of mankind, made it possible for him to overcome sin and to live absolutely free from sin. Let our people beware of Roman Catholic doctrines, for every one of them is misleading and deceptive and hurtful.

DR. EVANS ON BAPTISM

Because of his Bible conferences Dr. William Evans, of Los Angeles, is well known to our readers. In his recent books, Doctor Evans' Question Box, in answer to the question as to whether baptism is always immersion, Dr. Evans says:

"Immersion is a Biblical form of baptism; so also is sprinkling and pouring. Not the amount of water, but water-applied in the name of the Father, Son and Holy Ghost constitutes baptism. These different forms of baptism are used by servants of God equally holy and scholarly."

Dr. Evans is usually fair and intelligent in answer to questions, so we are greatly surprised at this answer. We think that it is usually conceded by non-Baptist scholars that immersion is New Testament baptism and that "sprinkling and pouring" were introduced for convenience. We would really like to have an article from Dr. Evans proving that "sprinkling and pouring" are to be found in the New Testament. If he writes such an article we are going to ask that it shall be answered by Dr. A. T. Robertson of Louisville, Ky., who has never been able to find "sprinkling and pouring" in the New Testament.—Watchman-Examiner.

"A lazy man makes himself think he is overworked."—R. E. Grimsley.

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NEW BAPTIST CONVENTION IN ARIZONA: WHY?

S. E. Stevenson, Acting Corresponding Secretary,
Baptist General Convention of Arizona

This pamphlet is a reply to a joint article written by Rev. R. E. Day, President, Arizona Baptist Convention, and Rev. F. W. Starring, Executive Secretary of that organization. Their article has been widely circulated, appearing in Baptist papers North and South. This official paper coming from the leaders of the Northern Convention is a misrepresentation of Southern Baptist work in this state. The brotherhood of our convention which met in its adjourned session December 6th, at Phoenix, felt that these inaccurate statements should be corrected. The people should know the facts regarding the issues between Baptists in Arizona. Accordingly the convention appointed a committee to prepare a response giving the facts about our Southern work.

This brief bulletin succinctly states the reasons for the organization of a Southern Convention here. The breach among Baptists of Arizona has come over great principles and vital issues, as the following pages will reveal.

Holy Writ says: "How can two walk together, except they be agreed?" Such an experience has come to Arizona Baptists. Those accepting the teachings of the New Testament quietly withdrew from the Northern Convention and organized a separate body where the doctrines of Christ could be followed. Southern Baptists have not disrupted Northern work in Arizona, nor have they divided their churches. They have simply refused to be drawn into compromising and entangling alliances fostered by Northern leaders.

New Convention in Arizona

In a recent issue of the Watchman-Examiner, West Texas Baptist, Tennessee Baptist, and other Baptist papers North and South there appeared an article under the above caption, by Rev. R. E. Day of Phoenix, president of the Northern Convention of Arizona.

It is evident from this article purporting to give the facts regarding the organization of the Arizona Baptist General Convention, and from late reports that the author, with the aid of the Executive Secretary, F. W. Starring, sent out this matter as propaganda to several papers, both in the North and South, to prejudice and confuse the minds of Baptists generally. It is undoubtedly an effort of this body of sacrificing Baptists in Arizona.

We are sure you will permit a brief reply to the article which does our work an injustice and which is positively a misstatement of facts.

The author seeks to give the impression that there are no issues or principles involved to form a background for this movement that has developed in Arizona, but that it is, according to his words, "a result of division over personal and petty matters such as might divide a congregation in Oregon or Maine."

That this is merely an attempt to steer thinking and well-informed Baptists off the track, let us mention briefly some of these "personal and petty matters" as designated by the author, that have caused a large number of Arizona Baptists to withdraw their support from the program of the Northern Baptist Convention. These will be stated briefly as follows:

1. The "union movement" forced upon us by Northern leaders, and designated by that great Baptist statesman, Dr. J. B. Gambrell as "the most revolutionary and destructive movement, so far as Baptist faith and practice are concerned, that was ever set in motion." This movement is still carried on and thousands of dollars of Northern Baptist money is expended yearly through that agency known as the Federal Council of Churches.

In support of this we have only to read the November 10th issue of The Baptist, the official Organ of the Northern Convention, as follows: "... Comity is now the rule in planting and supporting new churches in new areas of missionary territory. Most of the large denominations in the United States co-operate in an ever-widening field of com-

mon interests through the Federal Council of the Churches of Christ in America."

Thus in Arizona the past few years under Northern Baptist leadership with this allocation of territory, the "district and unique message of Baptists to the world" is not allowed to be carried as outlined in the Great Commission of Jesus. Is it strange that after thirty-seven years in Arizona, the Arizona Baptist Convention can boast of only approximately 5,900 members, with less than forty churches and more than half of these requiring outside aid. Because several hundred Arizona Baptists refuse to be a party to committing denominational suicide and cease to support a program of that nature, can that be classed as a "petty and a personal matter?"

2. The "Inclusive Policy" of the Foreign Mission Board of the Northern Baptist Convention. Judge Fred Freeman of Colorado, an outstanding layman of the Northern Convention, at the close of the convention session of 1927 said: "It was a convention of retreat rather than conquest as was evidenced by our continued down-grade movement on our program, and as far as I could interpret it, no new or soul-gripping conviction was registered concerning the necessity for stopping the deadly program we have been carrying out for the past five years."

Should it be called a "petty and a personal matter" that these Arizona Baptists refused longer to aid in carrying out a compromising program that has crippled the morale and spiritual power of Northern Baptists?

3. Modernism or infidelity in schools and boards fostered by the convention. This situation is familiar to those well informed. Protests from New Testament Baptists have gone unheeded. With clever political tactics the leaders have continued to carry through their program. Many of these representatives have appeared in Arizona churches. Should it be counted strange that this body of Baptists who still hold to the old-time faith of ages past and gone should seek to follow the injunction of Holy Writ, "Come ye out from among them?" Surely this cannot be classed as a "petty and personal matter."

There are many other reasons that might be stated in this connection, but space does not permit. Neither shall we try to mention all parts of the article which is made up almost entirely of inaccuracies. It is well to note, however, that the Arizona Baptist Convention and Southern boards will continue to come into the state as they have in the past. They will expect to profit chiefly by such dissension as they may be able to promote from time to time in our weaker congregations.

In reply to the above statement we challenge the author to produce proof of just one instance where any of the workers referred to have interfered in any way with any church not affiliated with our convention.

Let us note one other statement in this article by Pastor Day which reads as follows: "Doctrinal questions could not be seriously involved, as the Arizona Baptist Convention and every affiliating congregation stand solidly for all the fundamentals of our historic Baptist faith."

Now let us see how Pastor Day, the author of the above and president of the Arizona Baptist Convention, stands out for the fundamentals of our historic Baptist faith. At the session of the State Convention in 1926 Rev. R. A. Windes, veteran preacher of the gospel, who organized the church of which Rev. Day is pastor, and who also assisted thirty-seven years ago in the organization of the Arizona Baptist Convention of which Pastor Day is now president, offered the following resolution with the hope that it would restore the spirit of unity in the state:

"Resolved, that we as delegates to this convention ask the pastors and churches and individual members to discourage and disapprove the practice of receiving baptism by any other than by regular Baptist churches, and of any kind of open communion as the best way we can guard against the menace of liberalism."

On page 17 of the minutes of that session we find the following record:

"Resolution concerning alien immersion tabled."

"Rev. R. E. Day moved that the convention express itself as not taking action either for or against alien immersion and open communion in laying on the table the R. A. Windes resolution."

Thus we have a sample of how "the fundamentals of our historic Baptist faith" have been cared for in Arizona.

In conclusion, may we emphasize that our one desire and purpose is to carry forward the work of our Master in a way that would please Him—free from those entangling alliances or influences that crush the spirit and power of our churches and weaken their testimony to the authority and inspiration of the Bible.

A. Truman Helm,
J. O. Willett,
S. F. Hawkins,

Committee appointed by Baptist General Convention of Arizona in session December 6, 1928.

A TRIBUTE TO OUR NEW PRESIDENT

By W. S. Campbell

How superbly did our President-elect take the results of his election! Did he rush to New York and occupy the presidential suite in her most palatial hotel or millionaire's palace in order to receive the plaudits, adulation and sycophancy and simperings of wealth and snobbery? No more than he did when he walked out of Fayetteville, Ark., in 1885 as an employe of the State of Arkansas tracing Fayetteville shale across the tortuous ledges and hollows of the Ozarks to Batesville for \$40.00 and his shoe leather per month.

Just as he flung the barriers in front of the sea at Vancouver and Galveston, dared the rigors of Russian steppes, faced the horrors of ravaged peoples in war's desolate wake, made us be sensible in hours of world hysteria, assumed a common place task in order to be in position to be of service where real need existed, walked the face of many waters while men of higher rank and responsibility hugged conventional barriers so tight that myriads drowned while they paraded, spake the heart of need, held the hand of suffering—even so did he sail away from scenes of triumph, straight into the greatest single opportunity for real statesmanship on the globe for the nation winning a real triumph.

Europe fears us; can never love us; South America is indifferent to us, might like us. Hoover will see. South America has seen a real man, a winner, one to whom the trappings and circumstances of power were chaff save as they may enable him to render lasting good to the mass. Lest time dissipate the exalted feeling, I wish now to revel in the belief that Interests, Favorite Sons, petted ones, pinch hitters, will batter their dear brains against a stone wall when they encounter him.

Fayetteville, Ark.

INTEREST GROWS IN PROPOSED HOTEL CHURCH

Word from Memphis contains information relative to the proposed plan of Central Church to build a church plant which will be self-sustaining in the down-town district. According to Dr. Ben Cox, the Commercial-Appeal and other Memphis papers are doing much to boost the movement. One of the most active supporters of the movement, according to Dr. Cox, is the Rev. D. A. Ellis, moderator of Shelby County Association, who says that it will be a calamity if the building is not erected. He is anxious to have a place in the new building for denominational headquarters. Dr. Beauchamp of Texas says that he considers the Central Church building proposition one of the most strategically important ones confronting Southern Baptists today.

From labour health, from health contentment spring;

Contentment opes the source of every joy.

—James Beattie.

THE NEWS BULLETIN

PASTOR STONE HONORED BY CHURCHES

Fellowship Church in Rutherford County and Little Cedar Lick in Wilson County honored their pastor, E. W. Stone, during the Christmas season. At the former church a Christmas tree was used at the regular Saturday service, Dec. 22nd. A splendid program was rendered by the S. S. scholars and on the Christmas tree, which was loaded with presents, were many remembrances for Pastor and Mrs. Stone. A regular pounding had occurred through the generosity of Santa Claus and the pastor and wife took home flour, lard, sausage, potatoes (sweet and Irish), poultry, canned fruit, honey, eggs, preserves, and other things in large quantities.

At Little Cedar Lick, where Bro. Stone has served for six years, a Christmas celebration was held on December 29th. Again a heavily loaded tree was on hand at the beginning of the program, but it was empty when the congregation left the house and Pastor Stone bore the heaviest part of the load with him. Again things for the pantry were loaded into the auto and along with these were articles for him and his wife to enjoy both at home and abroad. Luncheon sets, handkerchiefs, ties, etc., etc. To say that the pastor and wife are happy is putting it too mildly.

RED BANK ORDAINS DEACONS

At their service Jan. 6th Red Bank Church, Chattanooga, ordained three young men to the diaconate. They were Joe H. Smith, Charles Strather, and G. L. Davis. These young men have proved themselves active and energetic church members and have shown distinct qualifications for the office to which they were elected by the church. Pastor W. M. Griffith is proud of them and expecting fine co-operation from them as they carry on the work of this young but rapidly developing church.

BIBLE INSTITUTE AT OAKDALE

The annual Bible Institute of Oakdale Baptist Church was held this week with a good program. Pastor David Burris had things well planned and the program was carried out with good interest. The speakers were: Clarence Walker, Lexington, Ky.; C. D. Cole, and the editor, Bro. Burris is a true preacher of the word and believes in giving his church an annual period of doctrine and denominational information. It was a real pleasure to work with him during the services.

FOREIGN BOARD RECEIPT

The monthly report of the Foreign Mission Board is in hand. It contains the figures for the Convention year up to Jan. 1, 1929. Receipts from the Co-operative Program from May 1st, 1927, to Jan. 1st, 1928, amounted to \$496,192.50. Designated receipts for the same period \$102,718.24. Designated for the debt \$9,117.54. Total of all receipts for the period \$608,028.28. This amount is more than \$65,000 ahead of receipts for the same period of the present Convention year. Since the first of May 1928, receipts from the Co-operative Program have been \$426,441. Designated gifts amounted to \$103,060. Paid on the debt \$5,694. Small sums were received through the Lottie Moon offering and some money had come in from the Christmas offering. But the totals tell the story which is that the funds for the year will not make ends meet unless there is a decided increase during the next four months.

Tennessee gave, during the period, this year, \$38,148.24 as against \$36,837.56 a year ago. Gifts through

the program fell off about \$900, while designated gifts increased more than \$2,500.

KNOX PASTORS ELECT

The Knox County Pastors' Conference held its annual business meeting the first Monday in the year at which time officers were elected and committees appointed for the year's work. Leland W. Smith of Central Church, Fountain City, was elected president. C. L. Hammond of Bearden was elected vice president. A program committee composed of Byron Smith, Chairman, Sam P. White and Douglas Hudgins was appointed. The brethren of this county are as live a group of Baptist preachers as can be found anywhere and we doubt that there is a more virile Baptist group to be found in the world than is working every day in Knox County, Tennessee.

BAPTIST SHERIFF DIES

Not an officer of the law, but a good Baptist brother named Sheriff was called to his reward a few days ago. His home was in Hollie, Okla. He was born and reared in Atlanta, Ga., but went to the West some years ago. He was converted at an early age and spent a long and useful life. He left 8 children, 40 grandchildren and 34 great grandchildren and the splendid record is not given until it has been said that every one of this group including 28 "in-laws," who is over twelve years of age is an active Christian and diligent member of a Baptist church. One of the group is a preacher, several are deacons and all are workers. Brother J. W. Solomon, the veteran missionary preacher of West Oklahoma, conducted the funeral service. Brother Solomon draws this lesson from the great man: "Train up a child in the way that he should go and when he is old he will not depart therefrom."

JUDGE J. ROSCOE MATTHEWS

On Tuesday, November 13th, 1928, Judge J. Roscoe Matthews, of the Nashville City Court, was present with the Lord. For many years he had been a member of Park Avenue Baptist Church, Nashville. He was a liberal supporter of his church and the Kingdom program, and a loyal friend and counsellor of his pastor.

At the time of his death, he was serving his second term as Judge of the Nashville City Court, having been elected by the largest majority ever given any candidate, which indicated the high esteem and unfailing confidence of his fellow-citizens. His uniform courtesy and fairness in the discharge of his official duties won for him hundreds and hundreds of friends in all walks of life.

He was, indeed, a Christian gentleman, a loyal friend, and a faithful and loving husband. The sincere sympathy of a wide circle of friends is extended to his wife, Mrs. Clara Rawling Matthews, who was a true and faithful helpmeet through all the years of their wedded life.

We thank God for his noble life, his kindly Christian spirit, and for the privilege of knowing him as a friend and brother beloved. And, with his loved ones, we cherish the fond hope of meeting him again at our Father's right hand.

E. Floyd Olive.

YOUNG MEN AND THEIR ASSOCIATES

By I. G. Murray

Young people should be warned and restrained from associating with bad company. They had far better be alone than to associate with those whose lives and conduct are of the baser character. "Be not deceived; evil companionships corrupt good morals." 1 Cor. 15:33.

Many years ago the writer was pastor in a Southern city. There was in the Sunday school a certain promising young man. Repeated efforts to persuade him to become a Christian had been of no avail. Sam had a good position with a large furniture company and was in line of promotion and enjoyed the full confidence of his employers. The Fourth of July came and he worked till noon, when he was given a half day of rest and pleasure. In the afternoon he with three others attended a picnic at the city park. Between the four a murder was committed. There was a woman in the case. The four were arrested and tried for the killing. They were found guilty and each given a sentence of eighteen and a half years in the penitentiary. Though Sam did not commit the crime he was held guilty with the others because he was with them. This was clearly the result of being in bad company. Hence these words of warning:

"Enter not into the path of the wicked, and walk not in the way of evil men; avoid it, pass not by it; turn from it and pass on." Prov. 4:14-16.

Evil companionships form a potential organization for the commission of crime and general wrong doing. They mutually encourage, aid and abet in evil doing. When Pilate and Herod made friends Jesus was crucified.

THE REAL AND THE UNREAL

A. R. Callimore

The Lord has blessed us with two boys and they are just now arriving at the age when they want to know things. One of them has just passed his eighth birthday and the other is approaching his sixth. As they are beginning to explore the wonders of this world they seem to divide things into the real and the unreal. Is this a real train, a real boat, a real airplane? Their minds naturally turn to things that move, even here in conservative China. And this is a day of travel. Many are going "to and fro."

However, this is a very natural classification for a child. They spend much time in play and they have wonderful imaginations. They pretend that things are real. But comes a time when they begin to ask about the reality of things. Is this and that real? Is this true or false? And their minds begin to distinguish between the things that are real and those which are not.

What are some of the real things of life any way? It is wonderful to think of them. They are the positive values. The unreal are nega-

tive. The beautiful things of life are real, the unlovely are unreal. But sin can mar the very best.

Some one has classified the real and the unreal in this way: "Love is—quarrels are made; joy is—unhappiness is made; truth is—lies are made; loyalty is—betrayals are made; purity is—impurity is made; life is—sickness is made." And the list could well be extended.

The writer of the Proverbs says that as a man "thinketh within his heart, so is he." The Saviour enjoined us to seek first the Kingdom of God. And Paul would have us to think on "whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." These are the real things of life, the only ones that will abide through eternity.

Strength of the Fields

We have just returned from a long trip up into the interior of the Hakka field, the old North River section of our South China Mission. Incidentally we walked more than one hundred English miles, besides traveling also in sedan chair and boat. It was indeed interesting to follow the beautiful streams, to walk through the rice fields and pass from village to village along the way. Over mountains and hills we went, some of them often infested with robbers. But we were on business for the King, so why should we fear?

(Turn to page 16.)

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Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

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

SUNDAY SCHOOL NOTES

We are glad to welcome back to Tennessee Brother A. H. Huff, who is now pastor at McMinnville. Brother Huff was our pastor once, and we are very much in love with him. We were grieved when he left the state, but rejoice now over the fact that he is near by.

Dr. J. R. Black, Temple Church, Memphis, writes that he is behind the big camp idea at Ovoca and will be glad to take any part assigned him on the program. Many have offered their services, and we are expecting to have a big time this summer.

We are planning to send a copy of the Sunday School Builder to 1,000 of our country superintendents, and as a result we hope to place this splendid magazine in the hands of most of them for permanent use. Nothing so helps a superintendent as this administration magazine.

Quoting from Mr. Herman White, president of Knox County Sunday School Association: "We are pleased to report that there has been the greatest interest manifested among all the schools, more so than we have ever had, and are looking forward for the most successful training school ever put on in Knoxville."

Tennessee holds seventh place in the intermediate awards as per report sent out from Nashville by Miss Lee. We hope to greatly increase this number this year. We are especially interested in our big boys and girls. No one is so grossly neglected as the intermediate classes and department.

The flu has caused nearly all of our training schools for the first two weeks in January either to be called off or postponed, and most of them postponed. That means that we will have double work in February and March. We beg of our churches that they use as many local teachers as possible in their training schools so we may make our paid force go as far as possible. Next week we are in a city-wide training school in Knoxville where they have set their aim for 600. In this big school only three of our paid force are asked for. The other teachers are from the city, giving their time. This is a fine example.

Rev. R. J. Williams is doing a fine work in Beulah Association. He invites us to a men's meeting at Tiptonville and also to a conference with the leaders of the association. This conference will be held some time during the week of January 27 and February 1. There is a plan on foot to hold a camp at Reelfoot Lake this summer. We are interested in such a movement and will do all we can to get it on. It will reach a great scope of territory not touched by our Ovoca camp.

Brother D. L. Sturgis has rounded out his faculty for the training school beginning January 20th. He has the following on his staff of teachers: Dr. R. E. Guy, Dr. F. J. Harrell, Dr. J. G. Hughes, Miss Senter, Mr. Jesse

Daniel, and Miss Roxie Jacobs. This makes a very strong team, and we are expecting large results from this school.

We had so much for notes last week we did not mention further our aims for the year, but this week we begin where we left off, with some definite suggestions as to steps in attaining our goal for 1929. We have discussed the first five points in our goal, as follows: (1) How to add 20,000 to our present enrollment. (2) How to make our Sunday schools contribute to the evangelization of the lost people in our churches. (3) The important steps in reaching the standard of excellence. Our aim is 100 standard schools for the year. We now have only thirteen. (4) The standard associational program and fifth 10,000 teacher-training awards.

Next we begin with the three Sunday school conventions for this year, our aim being 1,500 attending these three conventions. Nothing short of this will half way satisfy us. The conventions will meet as follows: The East Tennessee convention will meet in Knoxville on April 9 and 10; the West Tennessee convention will meet at Bolivar on April 16 and 17; while the Middle Tennessee convention will meet at Shelbyville on April 23 and 24. The programs this year will be very practical and helpful from every viewpoint. Two solid hours each day will be given over to departmental conferences and rural work, and one or two hours' session will be given to the work of the associations led by the associational superintendents. Some of the very best speakers that can be had are scheduled for these programs and to lead the conference.

It is our desire to see in every church and school a place made for the intermediate classes and department. In order to make these worth while that every local superintendent and officer begin to plan for these conventions and see to it that their schools are represented by both people and funds to make the programs the best that we have ever had. Have your school elect some messengers early and then ask the church to help bear the expenses of their going. Make it a real investment. Take these conventions seriously and make much of them. Let's make them the great clearinghouse center of all our Sunday school work.

A Sunday school convention in every association each year. Most of our associations are organized, holding an annual convention while a number are not. Some of the largest gatherings that we have at all are the associational Sunday school conventions. Much good is derived from these annual gatherings. It is a place to head up the work and to co-ordinate the forces. Reports from every church should be brought to the annual meeting and plans laid there for the year's program. If your association is not organized, let some one take interest enough to lead in this important line of work. We have leaders in all the associations who are capable if they were only enlisted. Hunt them out and assign them to this definite task. Hold your meetings in the outlying churches where interest is low and bring to them inspiration as well as helpful suggestions. How much of our Sunday school work is being done for those who are already enlisted, and not enough for those who are not enlightened on the problems.

Let's take it back to the most rural sections through our associational work. Order from the Tullahoma office tracts showing how the organization is to be brought about and then study the work with a view to leading in the organization.

We should have 64 annual conventions in this state every year. Arrange for your meeting before the regional convention meets so you may have a report to carry to the convention. We will be glad to furnish blanks for reports of the schools to their associational meeting as well as blanks for the associational superintendent to make to his regional convention. All these associations should be organized and holding their group meetings, beginning in January and following in each first month of every quarter during the year.

Five hundred churches holding training schools, or at least one class, for workers who desire to know how better to do the Lord's work. Five hundred classes with an average of twenty examinations to a class would bring us the 10,000 awards asked for for the entire state. Each church should set aside a week for training just as regularly as they do for a revival meeting. The Commission is just as definite in the statement that we should train as that we should win the lost. It is stated in the same Commission.

IF I WERE A "LAWMAKER"

If I were a maker of laws in our state or nation, I would give attention to some things that, to my thinking, are very vital to her future welfare. There have developed some conditions in this country that necessitate some change in the administration of the law. The loose methods of discipline in the home and the day school have trained up a generation of people without regard for law or authority. Ordinary handling of affairs of government will not check these tendencies. It will require some rigid laws and they must be enforced.

1. I would attempt to get a law making it a crime with rigid and heavy penalties for any one to drive a car on any highway who did not observe the ordinarily accepted rules and regulations of the highway. I would also include all those who drive cars while intoxicated, either alone or with passengers. In order to tent they become careless of the safety of other people, and I would make it necessary for all who drive to hold a driver's license; and when the law was violated, the driver would have to surrender his right to drive on any highway. My opinion is that more people would stop drinking and carousing if they were deprived of the privilege of driving cars than if they were sent to jail for the same crime.

2. I would introduce a law regulating the bus and truck traffic over our public highways that would in some measure bring about fair play with the railroads and protect the private citizen in his rights to the road and equity in the tax problem to build roads. To my thinking, the greatest injustice that is being practiced today is in this very matter. Railroads have to buy right of ways and keep up their roads and then pay heavy taxes to build highways alongside their tracks for busses to run over to put the railroads out of business. These same busses and trucks wear the roads out as fast as they are built, and they do not pay anything like their part of the taxes. We will never have a permanent and successful highway system until we regulate this heavy truck and bus traffic. We will bankrupt the state building roads, and by the time we get them built corporations have worn them out hauling over them for profit.

3. I would undertake some kind of reform in the way of Sunday violation and the tendency to make the Lord's day a holiday for the promotion of sports.

4. I would try to put some teeth in the prohibition laws in some way that would break up this universal disregard of law and conscience on the part of the bootlegger, as well as the fellow who patronizes him. Then there should be some way to convict a bootlegger without having to taste his whisky before your testimony holds good before the courts. I am not a lawyer, and if I were I doubt that members of the legislature would agree with me, and so it would avail nothing. However, I would have the joy of trying out what I take to be right.

We call attention to the splendid program of the Knoxville city-wide training school to be held next week. We trust that every church will respond in large numbers and help us to make this the biggest and best school ever held in Knoxville. The program is as follows:

First division of "Sunday School Manual," Frank Wood, Sunday School State Worker.

Second division of "Sunday School Manual," Mrs. J. A. Dunn, teacher of Men's Bible Class, Central, Fountain City.

"Building a Standard Sunday School," W. D. Hudgins, State Superintendent.

"Teachers That Teach," Douglas Hudgins, educational director, Fifth Avenue.

"The Pupil Life," Miss Zella Mae Collie, Sunday School State Worker.

"Introducing the Old Testament," Rev. Clarence Hammond, pastor of Bearden.

"Introducing the New Testament," Wallace Rogers, Southern Baptist Theological Seminary.

The schedule to be followed each evening:

6:15—Supper.
6:45—Class.
7:30—Intermission.
7:35—Class.
8:20—Count taken in classes according to churches. Announcement regarding inspirational address.
8:30—Class adjourn.

B. Y. P. U. NOTES

PRIZE ESSAY CONTEST

Money prizes for Baptist students in each state. The State Sunday School Board, Nashville, offers a \$150 cash prize for the Baptist student in each state of the South who writes the most approved essay on the subject, "The Proper Relationship between Church and State as Viewed and Held by Baptists."

Two extra South-wide prizes of \$75 and \$50 will be given for the first and second best essays among those winning first awards in the previous states.

A committee will be appointed in each state to judge the papers of that state. The judging committee is to be appointed by the State Sunday School and B. Y. P. U. Secretaries.

The papers may be submitted to the State Baptist Sunday School Secretary or B. Y. P. U. Secretary or to Frank H. Leavell at address given below.

The conditions are:

1. The papers are to be handed in on or before April 1, 1929.
2. They shall consist of approximately 10,000 words and be type-written.
3. They must have the merits of a literary production.
4. They must furnish an accurate analysis, history and knowledge of the subject, as well as the principles that should govern it.
5. The contest is limited to Baptist students—members of the Junior and Senior (1928-29—1929-30) spring or summer classes, of the A.B. or corresponding grades. Students in all Baptist schools, tax-supported, private schools, or otherwise, are eligible.

The contest is being promoted by the Department of Southern Baptist

Student Work, the Baptist Sunday School Board, for and at the request of Dr. I. J. VanNess, Executive Secretary of the Baptist Sunday School Board.

We are having our finest response from the letters sent out during December, and the reports show the best work ever reported to this office. Already we have the following standard unions reported and filed on our cards:

Senior B. Y. P. U., Sequatchie.
 "U and I," Intermediate, Temple, Memphis.
 "Hustlers," Junior, Rockwood.
 "Senior No. 1," Inskip, Knoxville.
 "Senior," Rockwood.
 "Senior," Riceville.
 "Best Yet," Senior, Bell Avenue, Knoxville.
 "Senior," Central, Chattanooga.
 "Junior," First, Union City.
 "Intermediate," Forest Hill.
 "Senior," First, Lebanon.
 "Junior," First, Lebanon.
 "Hustlers," Junior, Union Avenue, Memphis.
 "Best Yet," Intermediate, Union Avenue, Memphis.
 "D. L. Sturgis," Senior, Bolivar.
 "George Baird," Junior, Union Avenue, Memphis.
 "Senior," First, Etowah.
 "Junior," North Etowah.
 "Intermediate," First, Collierville.
 "Leaders," Intermediate, Union Avenue, Memphis.
 "Lillian Hurt," Junior, Union Avenue, Memphis.
 "H. J. Huey," Senior, First, Bolivar.

This makes a total of 10 Seniors, 5 Intermediates and 7 Junior unions reported standard up to January 12. The reports are just now coming in good. We want 150 during the year and must have them from some source. Let every union check up on the standard and set the goal to reach every requirement during this quarter if you do not already. January is given in our annual program to the standard of excellence. Let us make the best of it. Familiarize all the leaders with the standard and its requirements and inspire them to set this goal for the quarter.

Mrs. H. R. Baird sends from Union City, Tenn., the following names for recognition for doing the daily Bible readings: For one year's reading: George Baird, Senior; Ed Price, Junior; Robert Ruffer, Junior; Herman Rhodes, Junior; Nadine Sample, Junior; Robert Chapman, Junior. For two years' reading: Louise Dacus, Juniors; S. R. Jones, F. G. Jones. For three years' readings: Theodore Burns.

Mrs. Hazel Dubberly writes from Memphis as follows: "Our Lord certainly blessed us with a wonderful year in the history of our work, and now as we enter the new year I can see so many improvements that can be made from our past year's work; and if we expect great things from our Lord, we must attempt great things for Him, so please pray for us as we press forward in our work this year. Mr. Hudgins, our work is growing by leaps and bounds. We now have as Intermediate leader Miss Eda Earl Rosenheim and Mrs. I. E. Brown as our Junior leader. The Seniors have tried hard to have an orchestra and have not succeeded, but just come and listen to our Intermediates before very long. Mr. Hudgins, you know I could write a book to you about our work, but I realize others are just as interested, but I do not believe you can find them more so than your Shelby County B. Y. P. U. folks."

Mr. Herman Matthews writes from Helena: "I have your letter concerning the conference at Jamestown, and I think it a good thing. I will call the meeting at any time you may suggest. I am sure we can get a lot of our leaders to attend this conference. It will be the very thing to

do, for we are planning now for the encampment in August. I think the date you suggested will suit all right. Will let you know right away about the date. We are planning for a much larger attendance this year."

Miss Loretta Stout writes from Butler: "We are glad to accept the date suggested for the Watauga encampment and are getting ready for a much larger attendance next summer. What do you suggest as to arranging quarters for a larger crowd? Could we use tents or should we build temporary quarters of some cheap wood? I am glad to have any suggestion from any of your department." We are suggesting that we get some old discarded buildings and put up some shacks for sleeping purposes. Something that will cost but little and will serve as sleeping places and places to dress. That is about all we need while there. I will be glad to go up there and build my own shed if I can only get a cot to sleep on.

Let all of our unions help us to reach our goal for 1929. If all will help, we can do it without any trouble. The first thing is to organize 150 new unions. That can be done by the unions going to nearby churches and putting on demonstration programs and helping to organize their young people. Go to it, and we will back you in every way that we can. Paid workers could never get to all the churches, but some living union can and will if they are only shown their duty.

Along with these 150 new unions we want to add at least 4,000 to our enrollment during this year. This should be done without the organization of a single new union.

The third thing is to secure 150 standard unions. If all will get a copy of the Wall Standard and put in the hands of the officers and group captains the leaflets setting forth their respective duties, we can easily put this over.

STATE B. Y. P. U. CONVENTION

The State B. Y. P. U. Convention has been set for Chattanooga by the B. Y. P. U. of Chattanooga. We make this the biggest and best ever held in the state. The committee did its best. The encampment was up in the air, and they had to meet somewhere, and so they accepted the invitation of the Chattanooga young people. The exact date has not been passed upon, but all have agreed that it should come just previous to the proposed Ovoca camp. This will make the date July 18-20. The camp will begin at Ovoca on July 21st. Let all our young people begin now to plan for this convention and come back by Ovoca and spend the week in one of the best meetings you have ever attended. Talk to your pastor about this and ask that he come along with you and help you to enjoy the vacation and convention.

Since the State Executive Board left the encampment in our hands but voted not to put any money into it nor be responsible for it, we have decided to put on at Ovoca a big camp without a paid man on the program. We propose to have the biggest and best we have had for years at the least possible expense. The plan is to ask our pastors to come along with their young people and take places on the program and help to carry on the meeting. Stress will be given to study classes, conferences, recreation, and each session will close with a great inspirational address or sermon by one of our good men who will do it for nothing and because he loves our young people and wants to contribute to their happiness and benefit. A small registration fee will be asked, and this we hope, with a few personal and volunteer gifts, will

finance the entire program. Let us all come for a week of good fellowship and profit.

MAURY B. Y. P. U. AT WORK

By Nettie Richardson, Vice President of B.Y.P.U.

The B. Y. P. U. of the Friendship Baptist Church, Culleoka, is wide awake and ready to do some real work. We are a member of the associational B. Y. P. U. of Maury County, and it now falls to our lot to organize B. Y. P. U.'s in Mt. Pleasant, Allensville and Cross Bridges, which we expect to do within a short time. We are planning on visiting the homes of the poor and disabled of our community on Christmas and carry good cheer and baskets and share our happiness with them. May this Christmas be filled with service for others.

LAYMEN'S NOTES

We are having a fine response to our cards sent out for reports. More than 2,000 names have been sent in already, and still they come. We appreciate this splendid response to our call. If our men will line up on the program suggested and give their time to the work this year, we will get somewhere with the men's work.

We are planning some regional laymen's meetings and as many associational meetings as can possibly be held. Nothing interests men like getting them together and having them talk about the work and how it ought to be done. We believe that men are interested and will respond if they are only challenged with a program that is suited to men.

At the close of the Ovoca camp we expect to put on a big program for men. This will be on Sunday, July 28th. We will give a banner to the town bringing the largest delegation based on mileage. We ought to have 1,000 men on the grounds that day. A program will be prepared to interest men, and some of the big business men will be on the program that day. Let every man plan to attend this meeting. Come to the camp and learn to enjoy the fellowship with young people in the Lord's work.

We trust that every associational director is at work organizing his association for the year's work. February will be laymen's month for the first quarter, and we would like to see every group of churches put on the group programs for that month. The general line for the entire quarter is organization. If conferences could be held among the leaders this month and plan for the group meetings next month, the following month we could go afield and organize brotherhoods in all the churches throughout the association. Nothing would do more for the churches than to get the men busy through the organized classes and in the other activities of the church.

In the smaller churches we suggest that the organized class of men in the Sunday school function also as a brotherhood and do the work of the brotherhood as well as the class work. Where there is only one group of men this will work in fine fashion, but where there are several classes we should have a brotherhood so that all the men may function together in a larger program among men.

FEBRUARY GROUP MEETINGS

Group 1 holding its meeting on the first Sunday in February; Group 2, on the second Sunday and on through the month. The group number will fix the Sunday upon which the meeting is to be held.

2:00 p.m.—Group director, presiding. Devotions led by deacon or man teacher.

2:15—Reports from all the churches and count of men present from each.

2:30—General topic, "Harnessing the Man Power of Our Churches" (10 minute talks).

1. Enlisting men in the organized class.
 2. Enlisting men in the prayer meeting.
 3. Enlisting men in the regular services.
 4. Organizing local brotherhoods.
 5. What men can do through the brotherhood organization.
 6. Using our men in personal work.
- 3:30—Men's quartet.
 3:35—Address, "A Larger Place for Men in the Kingdom Affairs." Special speaker.
 4:00—Adjournment.

SUGGESTED PROGRAM FOR LOCAL BROTHERHOOD

By Dr. J. T. Henderson

Song, prayer and Scripture quotations or the reading of a passage (10 minutes).

Business session (10 minutes).

Topic, "In Memory of President Mullins."

1. His early life and training (5 minutes).

2. His college and seminary training (5 minutes).

Song.

3. His ability as a preacher and lecturer (5 minutes).

4. His record as an author (5 minutes).

Song.

5. His leadership (5 minutes).

Voluntary remarks.

Adjourn with song and prayer.

For information, consult any Baptist paper published on or about November 29th.

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Garments, \$16.50 to \$22.50

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Trays, Glasses, Fillers, Plates, Holders at prices within reach of every church.

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161 8th Ave., North Nashville, Tenn.

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 Corresponding Secretary ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Victoria Logan, Nashville
 W. M. S. Field Worker ----- Miss Wilma Buey, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

TENNESSEE SYMPATHIZES WITH ARKANSAS

Tenn. W. M. U. extends heartfelt sympathy to the Arkansas W. M. U. because of the death of Mrs. J. G. Jackson, state secretary. Faithful and true has Mrs. Jackson been through many years of service. She was a dear personal friend of your secretary. We believe she had served longer than any other of our state secretaries and we know no one had more friends. She was especially close to the preachers, calling many of them by their first name.

The Southern Union, Arkansas, and many thousands of Southern Baptists have lost a real friend. May God comfort the hearts of her bereaved family and of her friends.

FLU AND REPORTS

Truly we know how to sympathize with you if you have had the flu and we know it is no fun to have to count how many new members you have gained, number of tithers, how many points reached on standard—but please do it.

If you sent your financial report to your superintendent and failed to fill in the statistical please write Miss Mary Northington, 161 8th Ave., N., Nashville, stating the name of your association, church, society and then give facts.

Flu has stolen your energy, but please make an extra effort and write today. Upon faithfulness in recording these facts depends Tennessee's success this Ruby Anniversary year.

AN APPRECIATION

Yes, we have most decidedly had a very happy Christmas. Our festivities commenced four hours before grey dawn of the 23rd when on the almost deserted platform of Union Station, after an absence of over six years and a month's travel over land and sea, we found our children. I really question if any one in Nashville had a happier festive season. Although we had never before been in Tennessee, it was like coming home. Not only did we find ourselves united to our dear ones whom God had so mercifully spared and restored to us, but also amid a whole host of Christian friends who had so generously and lovingly strived to act the part of foster parents to our daughters in our absence. To all such we, herewith, desire to express our heartfelt gratitude. Your real Christian kindness in receiving our girls into your homes and your hearts has meant much more to us, away in that distant South Land, than words can express. We also tender our most effusive thanks to all who in so many ways have endeavored to add to the happiness of our Christmas season. For every expression of good-will received we are deeply grateful. We pray that the Father of all mercies, who has been so good to us, may grant you all a year full of overflowing with heaven's choicest blessings. Above all, when earth's journeys and separations have ended, may we all, and all ours, meet at home in the morning of eternal day and have a share in the everlasting joy of our heavenly Father's home.—Mr. and Mrs. R. M. Logan.

THANKS FROM MEXICO

Thanks again for the Literary Digest from the Tennessee W. M. U. When I tell you that Mr. Englemann reads every word in every section in every number, and much of it he reads aloud to me, it will not be necessary to put in a lot of meaningless phrases to make you understand

that it is the most appropriate thing you can send us and is most appreciated. It is the only current event we get from the states.

I wish you would suggest to the societies that it is better to send subscriptions to magazines than boxes. We have to pay such high duty on any packages which come to us. One package received at Christmas cost us \$14.00 duty.

I am preparing some outlines to teach "All the World in All the Word" which has just come out in Spanish. I have had charge of the juniors and have not been able to give much time to the W. M. S. as they met at the same time, but now I will meet with the children at a different time and will also be able to help with the women.

We are making a hard pull to start our church on self support. Yesterday we secured two families of tithers, though their combined income is less than \$50.00 a month we felt that it was worth while. Our people are poor, but the tithe is the same for the poor and the rich. We need your prayers. God is blessing every effort and we are happy in His service.—Maggie Whaley Englemann, Toluca, Mexico.

READ YOUR BIBLE THROUGH 1929

Have you ever read the Bible? You have read the Sunday school lessons, the Psalms and portions of the Old and New Testaments, but so few have read the Bible from Genesis to Revelation.

January is the time to start all over again. Come on, W. M. U. family, and let us read together Holy Writ. You have a treat in store for you if you have not tried the Sampey plan for reading the Word in nine months. If you desire the plan and the three book marks to guide you as you read the same day in Genesis, Job and Matthew, write to W. M. U., 1111 Comer Building, Birmingham, Ala., enclosing five cents, and they will be sent you. Why not order them for our circle, auxiliary or Sunday school class?

"BETTER KEEP TO THE STANDARD"

On the road we often see the sign, "Better Keep to the Standard." This would be a good slogan for our societies this year. We are anxious for you to use the best methods and keep out of ruts, but "you better keep to the Standard."

There is not a point on the Standard of Excellence which you can miss without really injuring your society. Go over them one by one and see how you need to reach all ten.

Do you have a large Standard? If you want one printed on paper, write to Tennessee W. M. U., enclosing ten cents. If you want the same size on cardboard write W. M. U., 1111 Comer Building, Birmingham, Ala., enclosing 25 cents. Start the year right by buying a Standard of Excellence.

SUGGESTED LEAFLETS

Supplement to Program—February
 —Where Races Meet

	Cents
Dreams	3
Eeny-Neeny-Miny-Mo	3
Forget-Me-Not	3
Human Relationships in Industry	3
Peter Pole	3
Theodore of the Alley	3
The Church's Opportunity Among Foreign-Speaking People	3
The Stranger Within the Gate (a Pageant)	10

Order from W. M. U., 1111 Comer Building, Birmingham, Ala.

ELIZABETHTON ROYAL AMBASSADOR CHAPTER

The Chief Counselor of the above R. A. Chapter, Mrs. Frank Sellar, has sent me the following splendid report:

"Our Royal Ambassador Chapter was organized in November, 1928, with twelve members. We meet every Monday night and have good spiritual meetings. We did not meet the night before Christmas, but we had a watch party on New Year's Eve.

"At Christmas time we sent a package to a Margaret Fund student, Bryson Tipton, whose father is a missionary in China. We sent him a shirt, two pairs of socks, a necktie and a check for \$2.50.

"We observed the December Week of Prayer and had the regular Lottie Moon program, which was fine, and the offering amounted to \$17.50. The R. A.'s assisted and distributed the gifts from our White Christmas given at our church for the poor.

"Our officers are as follows: Ambassador-in-chief, D. A. Seiler; first assistant ambassador, Luke Lee Brumit; second assistant ambassador, Teddy Perry; chapter recorder, I. J. Bailey; chapter scribe, Robin Rouge; chapter Steward, J. Fred Holdy; chapter custodian, Woodrow Wilson; chapter herald, Earl Basher."

Glad to hear of the splendid work these boys are doing, and with Mrs. Seiler as their leader, I feel sure that they are going to accomplish great things in this 1929 year. Let's hear from you again, Elizabethton R. A.—Victoria Logan.

FROM DR. MARY L. KING

Harbin, Manchuria, China,
 July 27, 1928.

My Dear Miss Mary:

Two days ago it was just two months since I left Chattanooga. It seems much longer than that. I have landed in a very different part of the world, and it still seems a bit strange to me. But I have the great advantage over most missionaries who come to a new part of the country in that I can easily be understood. Most of these people come from the province where I spent about twelve years. Nearly every one of the hospital staff and helpers know people in Shantung that I also know. So, I really have not felt so far from home as I expected. I have heard that you have arrived before writing! How much our home letters mean to us here!

I am comfortably established in a small room in the hospital, as the Leonards live too far away for convenience. I have Chinese food as supplied to the staff, supplemented by some extras I prepare here in my room. The weather has been hot and rainy by turns, and I have not tried to do near all that I had planned, but welcome these days of comparative idleness for observation and to get a good understanding of working conditions here, for while we have been eager for the time to come when the Chinese will manage things, they have their own peculiar procedure, and we have to keep a tight grip of ourselves not to get impatient and misjudge them. I am trying to stand ready when the way opens.

Ever since the first week I have had charge of the clinic for women and children, and have enjoyed that part. But with an efficient pharmacist in the doctor's wife, it only requires two or three hours a day. This is a dull season for all but sickness. The wards are full and I can observe all I wish to. I am still glad that I could come here, but the needs of Pochow lie very heavy on my heart, and as soon as I can leave here I shall start south.

I have just heard that I can make a trip into the country with Mr. Leonard tomorrow. Shall be busy getting medicines ready, for some one in the place we are going to said that out of every ten women there eight of them are sick! That sounds interesting. We will be there

through the Sunday service, too. I believe there were eighteen baptized there a week ago. Mr. Leonard has just returned with a glowing account of his trip on the river. In one large city he preached and was told that the gospel had never been preached there before. He found seventeen Christians from other places. They were so anxious to get together and form a church, but would need help in paying a pastor. Said they could raise several hundred dollars for house rent, for church and preacher's house, so Mr. L. wants to find the pastor's salary for them. He found quite a number interested besides these and is hoping that all will become Baptists. In this land where most of the people have come from older communities, they miss the fellowship they used to feel in the church. This part is freer from persecution and also more prosperous than any other part of China now. If only they as well as we can realize our great opportunity and gather up those who have known the joy of Christianity and get them to working together in harmony in the work of saving others, it will be great, both now and hereafter.

This evening I had a wonderful home mail! Letters from four of my five children, and also from two friends. They make one feel rich.

I am very much interested in the plans for raising the debt and shall wish you all possible success. I am so glad that I could attend the Convention before starting for China. I am finding some problems here that only the Spirit's presence in large measure can solve. I hope you will sometimes remember to add a petition for me when in prayer. These two years at home have taught me a lot, and I am hoping it did me some good. As others come home, some will be as helpless a misfit as I was. Do you help and inspire them as you did me. I thank God that I know you and your faithful work in training the women of the interest.

My love and interest go with you on your rounds.

Sincerely yours,

Mary L. King.

DYER COUNTY

New officers were installed at the quarterly meeting of the Woman's Missionary Union, Dyer County, at Dyersburg Thursday in an all-day session.

They were: Superintendent, Mrs. Mose T. Jones, Dyersburg; assistant superintendent, Mrs. H. Y. Darnell, Dyersburg; mission study chairman, Mrs. E. H. Brooks, Halls; secretary-treasurer, Mrs. Haywood Williams, Newbern; leader of young people's work, Mrs. Sid Jarrell, Dyersburg; personal service chairman, Mrs. Clyde Warren, Halls; stewardship chairman, Mrs. M. E. Magee, Dyersburg.

Mrs. Howard Gauldin presented the new officers, and the Rev. W. O. Taylor of Halls officiated at the installation ceremony.

Visiting delegates were welcomed by Mrs. Estes, after the opening service by Mrs. Jones and Mrs. Linnie Williams. Mrs. Jones gave a resume of the year's work, in which she said that a deficit of \$602.69 existed in the finance program. The deficit, she said, would be met by the Christmas offering.

Mrs. Jones and Mrs. Orrin Hunt gave a report of the convention held in Columbia, Tennessee, last month.

"Victory for His Glory" was the subject of an address by the Rev. Ira Cole, pastor of the Baptist Church of Newbern. William Thickston gave a reading, and Mrs. F. J. Harrell sang the Woman's Missionary Union song, accompanied by Mrs. W. B. Maxey.

Luncheon was served at noon by members of the Dyersburg society, after which the meeting continued.

The Rev. J. W. Swanner led the devotional service opening the afternoon session.

A prologue, depicting the work of the Union, was given with Mrs.

Hunt in charge. Miss Catherine Tipton, Miss Fannie Stevens Stutz, Mrs. I. M. Pirtle and Miss Elizabeth Pirtle participated.

An invitation from the Halls society for the next quarterly meeting to be held there was accepted.

Mrs. Howard Gauldin acted as secretary in the absence of Mrs. Williams.

The Rev. W. O. Taylor dismissed the meeting with prayer.—Secretary.

"THE MASTER IS COME AND CALLETH FOR THEE"

"The Master is come and calleth for thee!"

He is waiting to comfort and bless; Arise, haste to meet Him! His presence shall be

A cure for thy doubt and distress.

The Master is calling for thee to arise

From the midst of thy own selfish care;

To look all about thee with pitying eyes,

For many are sunk in despair.

The Master is calling on thee to proclaim

His love for a world lost in sin;

To tell them that all who believe on His name

Shall have peace and contentment within.

"The Master is come and is calling for thee!"

There's no time for idle delay;

He is calling to service; He needs you and me;

Then let us arise and obey!

—Emma Tharp Hale, Florida.

AT THE BAPTIST PARSONAGE—BALBOA, CANAL ZONE

Sometimes we seem to have a specially busy day, although all the days could be filled from morning until night and often are. Here is a brief account of one.

After breakfast and prayers our niece, Eva Davis, went off to Daily Vacation Bible School for American children at the Y. W. C. A. I went to the kitchen to make some marmalade. Front door bell! An old, frail-looking, very respectable West Indian who had traveled to Panama from Bocas-del-Toro looking for work. I gave him a chair and a pa-

Back to the kitchen. A ring at the side door (the one that leads to

There stood a priest in his robes. He could not speak much English, but showed

some dirty cards and other papers which stated that he was begging

for an orphanage in Europe! Having gotten rid of the priest, back to the kitchen again. Mr. Witt returned

and did what he could for the old man on the front porch by telling

him where to go to look for work. After finishing the marmalade and

washing out a couple of dresses there was dinner to prepare while our little

maid did the ironing, etc.

After resting awhile during the heat of the early afternoon, I began

to write some letters, planning to follow then by correcting some material

for the teacher-training class which meets here once a week at 7:30 p.m.

But barely had I written the first page when a visitor came and we

chatted for an hour on the front porch. As she left, the telephone

rang. An English lady in distress coming to see Mr. Witt at 6 p.m. So

supper had to be hastened that he might be at liberty to serve her. She

came at ten minutes to six, just as we were finishing supper. I made

her a fresh cup of tea and some toast while she told us the sad story of

a young man boarder who had been getting desperately drunk, had lost

his position and owed her a considerable amount of money. She herself

was a pitiful case, having lost her husband after an operation a few

months ago and being left in Panama City with an aged aunt to support. She decided to take boarders,

and this is the result of her first venture. Mr. Witt took her to the Y. M. C. A. to find the young fellow who had a room there, but he was out.

When Mr. Witt returned he had to leave at once for a prayer meeting in a church seven miles distant and once again I sat down to study my lesson. Another ring at the front door! This time a young West Indian boy, a pupil in one of our Sunday schools, to borrow a dollar with which to bring his mother home from the hospital where she, a few days ago, lost a little baby. After giving him the dollar, I prepared the blackboard for my lesson, and by this time the young people had assembled. We had an interesting lesson. First, a short talk on the principles of teaching, then a study of Sunday's lesson followed by each pupil filling in the outline maps the names of places mentioned. The lesson was "The First Missionaries," and we are beginning to trace Paul's journeys.

All of these young people are West Indians attending our nearest church in Panama City. They are a very interesting and interested group, and we are looking for them to become intelligent and efficient workers in the church and Sunday school. Some of them are already teachers. At 8:45 the class left and after tracing a map on my blackboard for the next lesson I went to my room so utterly exhausted that I did not know how to undress. And here's "the end of a perfect day" or imperfect!—Mrs. Stephen Witt, Panama.

"MY KINGDOM IS COMING"

The W. M. U. hymn for the year leads me to wonder how many of our Baptist women truly want to have a part in bringing in Christ's kingdom? I fear not many, when I think of the number of our home and foreign missionaries who have been taken off of their fields of labor because Southern Baptists are selfishly spending their money on themselves and not giving to missions as they should. The great majority are not even paying God His tenth.

Then often in the same town where the Home Board mission stations are the missionary in charge will plead with the women of the mis-

sion with the work. The majority of the women do not seem to be interested in the work and will even refuse to

come on Sunday afternoon and teach a class in Sunday school because they

want to go pleasure riding. How sad the missionary's heart is as she realizes

that members of the missionary society would rather go riding than have an opportunity of leading lost

souls to Christ. She goes to the "mission" alone and tries to teach

in one class all the boys and girls from three year's old up. She cannot

do her best, and the larger boys and girls complain because they cannot

be divided into classes.

Oh, how we need every day to take a new view of Calvary and of

the ripe harvest fields at home and in foreign lands, and then in gratitude

to God for His "unspeakable gift," gladly give of our time and money to advance His cause! "Yes,

His kingdom is coming, but how many of us are going to have a part

in bringing it in? Let us pray, pray, pray, that laborers will be sent into

the white harvest fields, and let us say with Isaiah, "Here am I, send me."—Carolyn Miller.

Joan, aged five, out to tea, was puzzled when she saw the family bow

their heads for grace.

"What are you doing?" she asked.

"Giving thanks for our daily bread," she was told. "Don't you

give thanks at home, Joan?"

"No," said Joan, "we pay for our bread."—Cotton Factory Times.

The best reducing exercise consists in moving the head from left to

right and back again when asked to have some more.—The Baptist.

PASTORS' CONFERENCES

NASHVILLE PASTORS

Third, W. Rufus Beckett. The Cup of Blessings; Shoes for Service. SS 188, BYPU 67.

Grandview, Jos. R. Kyzar. One Thing I Do; Saying No. By letter 1. Centennial, T. C. Singleton. The New Day; Things to Think About. By letter 1, BYPU 66.

CHATTANOOGA PASTORS

Red Bank: W. M. Griffith. The Baptist Scarecrow—Close Communion; The Deacon and His Work. SS 120.

First: John W. Inzer. Dr. Harry Clark, Religious Education; The Best Is Yet To Be. By letter 4, SS 734, BYPU 83.

Clifton Hill: A. G. Frost. All Sufficiency of God's Grace; The Need of Vision. SS 168, BYPU 27.

Calvary: W. T. McMahan. The Spotless Life; Conviction of Sin. By letter 2, SS 189, BYPU 71.

Rossville Tabernacle. Geo. W. McClure. The Lord's Supper; Come Unto Me. SS 174.

Oak Grove: Geo. E. Simmons. Divine Acquaintance; The Most Important Thing in the World.

E. Chattanooga: J. N. Bull. Jesus Overcoming the World; A Timid Disciple. SS 314.

Tabernacle: J. P. McGraw. Seeing Strange Things; Dr. Warren, The Abundant Life. SS 333.

East Lake: Lester A. Brown. Love Offering; Wicked Plan.

Northside: R. W. Selman. Facing the New Year; Drifting. By letter 3; baptized 1, SS 254.

Avondale: D. B. Bowers. We Have Seen Strange Things; Amos, the Prophet of God. SS 260, BYPU 83, Conversions-6.

KNOXVILLE PASTORS

Immanuel: A. R. Pedigo. Three to One; Well Pleased. SS 184.

Bell Ave.: J. Harvey Deere. The Hand of Blessing; The Fatherhood of God. By baptism 1, by letter 4, SS 802, BYPU 196.

Oakwood: J. W. Wood. Heaven for the Redeemed; Co-operation. SS

McCalla Ave.: A. N. Hollis. Our Bodies As Sacrifice; The Lord's Supper. SS 179, BYPU 78.

Lonsdale: H. L. Thornton. The Certainty of Death; The Stewardship of Life.

Beaumont Ave.: D. A. Webb. Through Experience With God; The Thorough Cleansing of the Christian. SS 128.

Central Bearden: C. L. Hammond. Your Supreme Gift to the Lord; The Power of Choice. SS 108, BYPU 57.

Philadelphia: A. B. Johnson. Peter 5:10; Source of Spiritual Power. SS 86, BYPU 48.

5th Ave.: J. L. Dance. Abel's Sacrifice; An Unshaken Kingdom. By letter 1, SS 562, BYPU 160.

Washington Pike: R. E. George. Fair As the Moon; Let Us Have a Goal. By letter 2, SS 78, BYPU 45.

Euclid Ave.: W. A. Carroll. Lord's Supper; Cities of Refuge. By baptism, by letter 1, SS 277.

Central, Fountain City: Leland W. Smith. The Lord's Supper; 1929, a New Way. SS 305, BYPU 72.

Glenwood: L. C. Chiles. Facing Death. SS 55, BYPU 26.

Jefferson City First: A. W. Pope. The Leadership of Jesus; The Happiness of the Righteous. SS 282, BYPU 195.

Deaderick Ave.: Sam P. White. In Memory of Me; When a Brother Is Brotherly.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Lincoln Park: H. F. Templeton. The Lord's Supper; How to Have a Happy New Year. SS 243, BYPU 81.

MISCELLANEOUS PASTORS

Fall Creek: H. F. Burns. Christian Growth; Finding the Babe in Bethlehem.

Shelbyville First: W. C. Creasman. The Old Paths; God's First Man. For baptism 1, baptized 2, by letter 3.

Obituaries

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

STEPHENSON

Early in the morning, Aug. 17, 1928, Bro. G. C. Stephenson was called to his heavenly home. Having made his home in this section during the fifty-five years of his life, he had a wide circle of friends in social, business, and religious life. Personally, he had those characteristics of hearty hand grasp, democracy, optimism, courage, liberality, sympathy and zeal that make friends in such a trifling life.

Bro. Stephenson professed faith in Christ in his youth and united with New Prospect Baptist church at Apison. Wherever God let his lot fall as a Kingdom worker, he always put his best into the service of the Master.

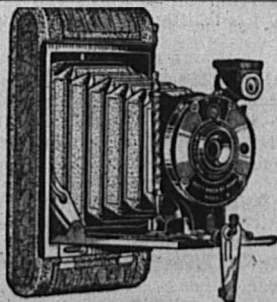
Ripened by experience in church work in Chattanooga, Bro. Stephenson came to us as an ordained deacon about eleven years ago and was soon elected supt. of our Sunday School. As such, he promoted the building of Sunday School rooms, which stand as a memorial to his vision. He was active in many other places of responsibility, notably as Sunday School teacher and church treasurer.

Therefore be it resolved: First, Tyner Baptist Church has lost a true and faithful member who will be greatly missed.

Our deepest sympathy to the sorely bereaved family and assure them of our prayerful support.

Third, that a copy of these resolutions be sent the Baptist and Reflector for publication, a copy be spread on the church record, and a copy be sent to the family.

Committee.
G. C. Wilkerson.
Mrs. F. Witt.
J. D. Cliett.



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AMONG THE BRETHREN

By FLEETWOOD BALL

Hill's Park Church, Atlanta, Ga., succeeds in capturing as pastor Rev. H. E. Marlow, who is already on the field.

Dr. W. O. Anderson has resigned the care of the First Church, Tulsa, Okla., but it has not yet been accepted.

Deacon J. Franklin Houston and wife of Parsons have given \$10,000 to Union University, Jackson. Glorious!

Rev. J. R. Black, the new pastor of Temple Church, Memphis, has announced a meeting to be held beginning Sunday, April 28th.

Dr. Solon B. Cousins of Richmond, Va., is to assist Rev. S. H. Bennett in a revival at Washington, Ga., beginning February 3rd.

The first Church, St. Joseph, Mo., has called Rev. Frank Tripp of Minden, La., and he has accepted, so says a reliable exchange.

Rev. W. F. Warren, formerly of Van Buren, Ark., accepts the hearty call to the pastorate at Crossett, Ark., and is on the field.

Rev. W. H. Cage has resigned as pastor of the First Church, Florence, Texas, to become missionary of the Williamson County Association.

Beginning June 2, a revival will be held at Yale, in which the pastor, Rev. W. L. Smith, will be assisted by Rev. D. A. Ellis of Memphis.

On a recent Sunday Rev. W. E. Robertson celebrated the twenty-fifth anniversary of his pastorate at Parkview Church, Richmond, Va.

Dr. M. E. Dodd of First Church, Shreveport, La., has been sojourning in Tennessee for the past week on a visit to his father, near Trenton.

as, has been called to the care of Immanuel Church, El Paso, Texas, and it is thought he will accept.

Hollywood Church, Hollywood, Cal., has called Rev. C. W. Culp of the First Church, Port Arthur, Texas, but the Texans hope he doesn't accept.

The First Church, Osceola, Ark., loses its pastor, Rev. H. H. McGinty, who has resigned to enter the Seminary at Louisville for post-graduate work.

Rev. B. E. Massey has resigned as superintendent of the Mississippi Baptist Orphans' Home, effective April 1st, when he will re-enter the pastorate.

Rev. S. B. Wingfield resigns West End Church, Athens, Ga., to accept a call to Jacksonville, Ga., and will also serve Danville and Mt. Zion Churches.

After serving the church eight years, the resignation of Rev. J. E. Wills as pastor of Main Street Church, Hattiesburg, Miss., became effective January 1st.

Dr. C. C. Morris, who for ten years has been pastor of the First Church, Ada, Okla., is recovering from a recent severe illness, his Tennessee friends will be glad to learn.

Rev. E. E. Azbill of Jackson, who lately resigned the care of East Chester Church, that city, has accepted the West Jackson Church, Hickman, Ky., for two Sundays a month. His friends are happy over his recovery from a long spell of sickness.

D. Curtis Hall, assistant pastor of LaBelle Place Church, Memphis, is delighted with his work and the cordial fellowship maintained with the pastor, Rev. E. P. Baker.

A Bible conference is announced to be held in Trenton Street Church, Harriman, February 17-24, in which Dr. A. U. Boone of Memphis will be one of the principal speakers.

Rev. J. G. Cooper of Buena Vista is planning a Bible institute at his Oakwood Church, near Milan, January 29-31. We have been honored with an invitation to take part on the program.

Their hosts of friends in Tennessee sympathize with Dr. Lloyd T. Wilson and wife of High Point, N. C., over the death of their son, Lloyd T. Wilson, Jr. He leaves a young wife and two children.

A revival is announced for the First Church, Memphis, Dr. A. U. Boone, pastor, to begin March 24th, Dr. J. W. Ham of Atlanta, Ga., an evangelist of South-wide prominence doing the preaching.

The members of Greenland Heights Church, Memphis, have voted to become a mission affiliated with Bellevue Church, Dr. R. G. Lee, pastor. Rev. G. W. Blankenship is the last pastor they had.

Dr. F. W. Tinnin, editor of the Baptist Message, Shreveport, La., comes out in a strong editorial in the current issue of his paper advocating the consolidation of the Home and Foreign Mission Boards.

Lee Kidd, educational director of the First Church, Sulphur, Okla., has been invited to do a similar work with Central Church, Memphis, Dr. Ben Cox, pastor. He was formerly connected with the latter church.

Dr. John R. Sampey of Louisville, Ky., lately assisted Dr. H. W. Virgin of the First Church, Nashville, Tenn., in Chicago, Ill., resulting in 60 additions. Singer E. L. Wolslagel of Biltmore, N. C., directed the music.

Minutes of the Tennessee Baptist Convention will be distributed from the office of Dr. O. E. Bryan, 161 Eighth Avenue, N., Nashville, or by Fleetwood Ball, Lock Drawer 244, Lexington, Tenn. Apply to either.

Rev. Frank W. Carnett of Fayetteville, Ark., was killed in an automobile accident Sunday, January 6th, near Siloam Springs, Ark. He had lately resigned as pastor at Fayetteville. Members of his family were also injured in the same accident.

John W. Blankenship, aged 63, of Lexington, a good man, though not a church member, died Monday night, January 7th, of paralysis. He was a Baptist in belief. The writer held the funeral service at the residence, the interment following at Union Church, near Chesterfield.

The First Church, Fort Worth, Texas, Dr. J. Frank Norris, pastor, was destroyed by fire early Saturday morning, along with an adjacent four-story Sunday school building and gymnasium belonging to the church. The fire was discovered about 6 a.m. Dr. Norris was in Austin, Texas.

The pulpit of the First Church, Jackson, was occupied last Sunday by Gen. Ballington Booth, commander-in-chief of the Volunteers of America, and son of the founder of the Salvation Army. Dr. J. J. Hurt of Jackson says: "He is an Englishman by birth, a child of God by profession and a reform worker by choice."

Rev. Robt. H. Winfree of Midlothian, Va., on December 16th celebrated the fortieth anniversary of his pastorate at Mt. Hermon Church. The church is 94 years old, and of these, eighty have been covered by two pastorates of about forty years each, those of Dr. David W. Winfree and Rev. Robt. H. Winfree, father and son.

Dr. Ryland Knight of Delmar Avenue Church, St. Louis, Mo., former president of the Executive Board of Tennessee Baptists, is this week preaching a series of sermons to the faculty and students of Southwestern University, Memphis, a Presbyterian school. They honor themselves in thus honoring this distinguished Baptist preacher.

Friends are rejoicing with Rev. D. A. Ellis of Memphis over the completion of plans for a \$100,000 edifice which will house the congregation of McLean Boulevard Church, of which he is pastor. It will be constructed in three units to be built over a period of years. The first unit planned is the Sunday school basement, and work will be begun on this section immediately.

BY THE EDITOR

Cornbread and turnip greens were the only delicacies served at the recent banquet of Methodist men!

First Church, South Pittsburg, has done some work on their building which enhances the inside beauty very much.

The Alabama W. M. U. is rejoicing over the fact that they went beyond their quota for the "Ruby Campaign." Their quota was \$234.200.

If you haven't tried to help your paper this year by sending in a new subscription, try to do it this week. We need 1,000 new subscriptions at once.

Secretary J. S. Rogers of Arkansas has been a flu victim. He was back at work last week after three weeks under the control of the invisible power.

John Gann, one of the last of the Confederate veterans of Friendship, died January 7 at the age of 83. He was a member of the Baptist Church.

Spurgeon Wingo writes from his new field of labor in Bernice, La., to say, "Not just 'some' of our children are in Louisiana College, but 'all' for we have only two."

The Executive Board of Missouri has voted Secretary J. B. Lawrence a three-months' vacation with salary in order that he may have a trip to Europe and Palestine early this year.

Lakeview Church, Chattanooga, has called U. S. Thomas, and it is believed that he will accept. He has been pastor in Chickamauga, Ga., for some years, but is well known in Tennessee.

The home of Deacon P. C. Barton of Jonesboro, Ark., was damaged by fire on the night of January 6th. Brother Barton has been for many years one of the greatest among Arkansas' laymen.

The Watchman-Examiner states that Vice-President Curtis and his sister, Mrs. Edward F. Gann, were recently received into the membership of the Metropolitan M. E. Church of Washington.

Methodist Benevolent Association met in Nashville last week to celebrate its twenty-fifth anniversary with a banquet. Noah W. Cooper was toastmaster on the occasion. And if the members go on eating such plain, wholesome food at their banquets, they are apt to be assets rather than liabilities of this insurance body. They had cornbread and turnip greens!

Pastor and Mrs. David Burris of Oakdale are rejoicing over the coming to their home, December 24, of Rachel Elizabeth. She is the fifth little one over whom God has placed them. Congratulations!

Warren B. Straton, third son of Dr. and Mrs. John Roach Straton of New York City, was married on December 27 to Miss Ruth Stokes Cater of Long Island. Dr. Straton performed the ceremony.

Mrs. J. W. Norman of Curve renews her subscription and says, "When I fail to get the Baptist and Reflector it is almost like missing a church service to me." That's a new and pleasing compliment.

When this editor was one year old Herbert Hoover was working out of Fayetteville, Ark., as an employee of the State Department of Geology and drawing the munificent salary of \$40.00 and shoes per month.

In our review last week of Dr. Savage's book, "Cycles of Times and Seasons," we inadvertently called 931 B.C. the beginning of Solomon's reign, when it should have been given as the last year of his reign.

Our Southern Baptist Press Association holds its annual meeting in Mobile, Ala., February 6-8. Problems of great moment are to come up for consideration and it is hoped that every representative will attend.

The Baptist Observer of Indiana has installed an addressing machine and done away with the old label which is the cause of so many troubles for us editors. The Baptist and Reflector hopes some day to follow their example.

Dr. Lloyd T. Wilson and Mrs. Wilson are in St. Petersburg, Fla., spending their vacation. While there they will visit their children, a son in Jacksonville, daughter in St. Petersburg and a brother of Dr. Wilson's in Clearmont.

George W. Wilburn and W. H. Kamplain have formed an evangelistic party and will have their headquarters in Memphis. They are both from Alabama, and their first campaign will be held in Leighton, Ala.

January 15 was the anniversary of Prohibition in the U. S. We wonder how many of our people thought to thank God for the victory that finally came to the mothers, wives and children of this land when the cursed old saloons were put out.

D. W. Lindsay has accepted the call of North Etowah Church and is on the field. He praises the Baptist and Reflector, which he characterizes as "the best paper we have ever had in Tennessee." That's saying a lot, brother, but it sounds mighty good.

Brother R. J. Sanders of Portland writes to say that their pastor, H. T. Whaley, is on the field and the congregation is delighted with him and his talented wife. "We are hoping and expecting, with the help of God, to roll the wheels of Zion," he adds.

J. C. Stewart, one of our splendid workers at Watertown, sends a renewal and adds, "My work for the past year has been greatly blessed of the Lord. During the past five years I have baptized an average of one person for every five sermons preached."

The McKinley Trio of Morristown will be in the South in the spring and can give pastors engagements if they wish them. They are now in Philadelphia in their twenty-fourth revival meeting held in the East during the last twelve months. Their permanent address is Morristown, Tenn.

According to the annual report of First Church, Shreveport, La., that great body received 427 members during 1928, gave \$126,391.97 to all

purposes, \$63,588.92 to outside causes, of which \$36,000 went to the Co-operative Program. Mighty fine report.

—B & R—

For distributing literature advertising her lectures on "Free Speech," Mrs. Ed C. Alumbaugh was arrested in Savannah, Ga., and sentenced to forty days in jail, her prosecutor being a member of the Knights of Columbus, states one of our exchanges. And that's toleration!

—B & R—

E. O. Sellers, of the Bible Institute, has been invited by President Truett to have charge of the music at the next session of the Southern Baptist Convention. He is also honored by being invited to speak during the "Founder's Day" exercises at Moody Bible Institute, February 5.

—B & R—

Mr. and Mrs. Claude Sweeney proudly announce the birth January 14th of a fine son. Mr. Sweeney has been employed by the Sunday School Board for some years and is a familiar figure at all our South-wide denominational gatherings where he is in charge of the book exhibits of the board. We extend heartiest congratulations.

—B & R—

When President Hoover assumes his duties as head of our nation he will do what no President before him has done, he will attend services at the "Orthodox Friends" (Quaker) meeting house, a quaint little building seating only about 250 people. Dr. Augustus T. Murray of Leland Stanford University has been secured as preacher.

—B & R—

We were delighted to have a word last week from our good friend, F. M. Dowell of Asheville, N. C., former pastor of the church at McMinnville. He is well and strong again and doing a fine work. Some day we want a good Tennessee church to call him back home. His son, F. M., Jr., is a ministerial student in Carson-Newman.

—B & R—

One of the joys of Christmas for Editor R. K. Maiden of the Word and Way was the receipt of a card from Miss Ruth Chen of Shanghai, China. This young lady was educated in Baylor College, Texas, through the generosity of the Baptist Board of Christian Education. Our brother is investing his money in human lives.

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The Baptist Record of January 3 was unusually attractive with a splendidly designed front page conveying a message from a widow to Secretary Gunter in which she sent \$10.00 and her engagement ring with the request that both be used in paying off the debts. "More Than They All" was the appropriate heading.

—B & R—

Our people will rejoice to learn that Maxfield Garrett, son of Dr. and Mrs. E. P. J. Garrett, of Conway, Ark., has been licensed to preach the gospel and will soon enter the seminary for training. During the last nine years First Church, Conway, Ark., has had four of her young men answer the call of God to preach. These youths were students in Conway's institutions of learning. E. P. J. Garrett is the happy pastor.

FAITH

I will not doubt, though all my ships
at sea

Come drifting home with broken
masts and sails;

I will believe the Hand which never
fails.

From seeming evil worketh good for
me.

And though I weep because those
sails are tattered,

Still will I cry, while my best
hopes lie shattered;

"I trust in Thee."

I will not doubt, though all my
prayers return

Unanswered from the still, white
realm above;

I will believe in all-wise love
Which has refused these things for
which I yearn;

And though at times I cannot keep
from grieving,

Yet the pure order of my fixed
believing

Undimmed shall burn.

I will not doubt though sorrows fall
like rain,

And troubles swarm like bees
about a hive;

I will believe the heights for which
I strive.

Are only reached by anguish and by
pain;

And though I groan and writhe be-
neath my crosses,

I shall see through my severest
trials

The greater gain.

I will not doubt. Well anchored is
this faith.

Like some staunch ship, my soul
braves every gale;

So strong its courage that it will
not quail

To breast the mighty unknown sea
of death,

O, may I cry, though body parts
with spirit,

"I do not doubt," so listening
worlds may hear it,

With my last breath.

—Selected.

THE DAY'S WORK

Is anybody happier because you
passed his way?

Does anyone remember that you
spoke to him today?

This day is almost over, and its
toiling time is through;

Is there anyone to utter now a kindly
word of you?

Can you say tonight, in parting with
the day that's slipping fast,

That you helped a single brother of
the many that you passed?

Is a single heart rejoicing over what
you did or said?

Does a man whose hopes were fading,
now with courage look ahead?

Did you waste a day or lose it, was
it well or poorly spent?

Did you leave a trail of kindness or
a scar of discontent?

As you close your eyes in slumber, do
you think that God would say,

You have earned one more tomorrow
by the work you did today?

—Edgar Guest.

Dumb!

Overseas during the World War an American locomotive engineer had been troubled by English soldiers who climbed into his cab for hot water for their tea.

"If you don't get out of here," the American said to one, "I'll give you a lump for your coco," waving a wrench for effect.

The English soldier replied, "The joke is on you old chap, I don't use sugar in my cocoa."

Mr. Newlywed: "Who spilled mustard on this waffle, dear?"

Mrs. Newlywed: "Oh, Harold! how could you? This is lemon pie."

The Good Old Days

Commercial Traveler (to proprietor he found playing checkers with a friend in back of the store): "Do you know there are two customers in the store?"

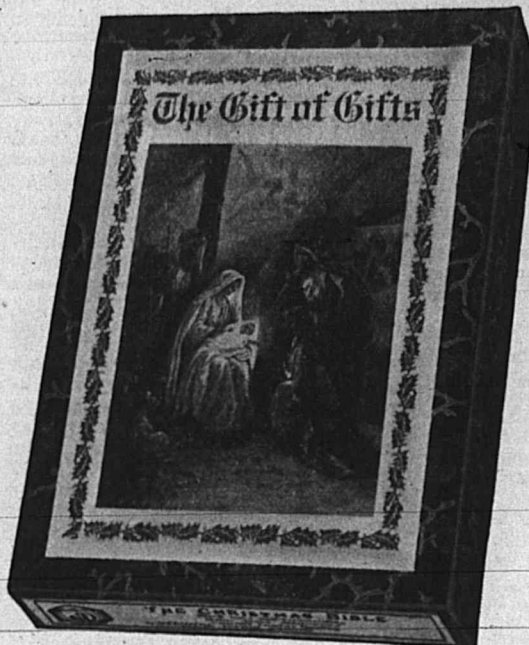
The dealer kept right on playing and whispered: "That's all right. Keep quiet and they'll go away again."

Hee: "Ever see a worse fog than this?"

Haw: "Yes, one."

Hee: "Is that so, where?"

Haw: "Why, er—er it was so foggy I really couldn't tell where it was."



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NEWS BULLETIN

(From page 9.)

The rice fields were waving in the glow of the October sun. Men and women and boys and girls were busy supplying the growing grain with the needed water during the dry season. The irrigation system is very interesting. We were charmed with the steady turning of the water wheels as they lifted the water through the bamboo pipes from the river bed up to be distributed to the little canals and ditches. Also, many of the fields have since been parching for lack of water during this unusually dry season, for until recently it has not rained for months.

Who furnishes the strength of these fields? We would say, even without thinking, that men of course supply the strength. But, so often in this country, it is women who bear the burdens of the fields. Still we think of it as the man's job, as it should be, and so we would interpret the Chinese word, since the Chinese ideograph (character) for "male" is made up of the two characters for strength and field. In thinking of "field strength" we naturally think of the man's job. This is the picture, and how rich and expressive some of these complicated picture words are.

We admire the strength that can conquer the fields. In every field of endeavor it takes men who are strong. The fields are a challenge to our strength. Paul admonished the Corinthian Christians thus: "Quit yourselves like men, be strong." The world field of Christian work is no exception, it takes men and women of courage and conviction to meet the tasks. Here on the mission field we have seen some give up and hunt for easier places in life.

We pass on a little motto that has hung on our walls for many years and has been a real inspiration for strength to go into the fields, hoping

that it may also help some one else:
"Do well thy work. It shall succeed,
In thine, or another's day;
And though thou lack the victor's
meed,
Thou shalt not lack the toiler's
pay."
—Whittier.
Canton, China.

NEW BOOKS
REVIEWED

Popular Amusements, Destructive and Constructive. By Lee R. Phipps, Dewitt M. Phipps and Jno. E. Roberts. The Cokesbury Press, Nashville, Tenn. 233 pages. \$1.50.

The authors of this volume have sensed the trend of this pleasure-loving age and see the dangers confronting the American people. They also realize the value and the place in life of legitimate pleasures, recreations and amusements, and seek to turn the attention of the reader to the consideration of such. They seek to set forth that: "There is so wide a range of amusements and diversions which are innocent and helpful that there is no need of indulging in those forms about which there is at least an open question." They feel that Christianity should "claim and control" much of the amusement world. Particular mention is made of the modern dance, theater, card-playing and race track as destructive amusements, while many others are commended as constructive. The book ought to prove helpful and should be read by the leaders of our young people.

J. R. J.

The Gospel Wagon. By Charles Forbes Taylor. Fleming H. Revell Company. \$1.00.

This is a fascinating little volume of 96 pages, containing twelve short chapters. It is without introduction

or preface, but gives in a brief and terse way the incidents and experiences of the author, or "Boy Evangelist," along with his father and brother operating from a "Gospel Wagon."
J. R. J.

SMILES
Selected

A BOB TAYLOR STORY

Senator James A. Reed, of Missouri, Democratic presidential candidate, was waterbound at Williford, Ark., for several hours Friday when his train was delayed by the sudden rise of Spring River. Which reminds us of a story the late Gov. Robert L. Taylor, of Tennessee, used to tell in his lectures. A congressman had gone home on business and was to be called by a colleague if a certain important bill came up, on which his vote was needed. He got the call to return at once to Washington, but encountered a washed-out bridge which he saw would make it impossible for him to reach the capitol in time to vote on the measure. He wired his colleague: "Wash out on the line. Can't come." The colleague, failing to properly interpret the message, wired back: "Must have your vote. Buy a new shirt and come by all means."—Russellville (Ark.) Courier-Democrat.

Misfit

Biddy: "Did ye bring home that pane of glass for th' kitchen windy, Pat?"

Pat: "Oi did not, Biddy. Oi was after a twelve be fourteen an' the only size they had was fourteen be twelve."

Biddy: "Ye fool, why didn't ye git it? Ye could have put it in sideways, couldn't ye?"

Know Your Birthstones?

For laundresses, the soapstone;
For architects, the cornerstone;
For cooks, the puddingstone;
For taxi drivers, the milestone;
For soldiers, the bloodstone;
For grouches, the bluestone;
For Irishmen, the blarneystone;
For borrowers, the touchstone;
For pedestrians, the pavingstone;
For stock brokers, the curbstone;
For shoemakers, the cobblestone;
For burglars, the keystone;
For tourists, the Yellowstone;
For beauties, the peachstone;
For editors, the grindstone;
For all of us, the tombstone.

—Exchange.

Nellie, a small English girl of whom Punch tells us, had been so naughty at the dinner table that she had been banished to her room. Her indulgent mother subsequently sent word to her by the maid that if she were repentant and would promise to be a good girl she might come down for the pudding. The maid returned without Nellie.

"Did you tell Miss Nellie what I said?" inquired Miss Nellie's mamma.

"Yes'm," said the maid.

"Well, what did she say?"

"She said, 'What sort of pudding is it?'"

"Work, my friends, is the lot of man!" bellowed the orator. "Man was sent into this world to earn his living by the sweat of his brow. Adam didn't walk about the Garden of Eden with his hands in his pockets!"

Need Not Suffer

Little Girl: "Why are the chickens making such a noise, mummy?"

Mother: "They want their breakfast, dear."

Little Girl: "Well, if they're so hungry, why don't they lay themselves some eggs?"

Back to the Co-operative Program

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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.

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