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## How Did Our Holy Bible Come Down to Us?

**S**OME weeks ago we were asked by one of our readers if the Catholic Church had saved the Bible for the world. The answer involved too lengthy a discussion to be given in our "Question and Answer" column, so we asked for the privilege of replying in this way. Any discussion of the subject depends entirely upon what one may mean by "save." If thereby is meant the preservation of some of the manuscripts, then the answer to the question would be "Yes." But if one means the preservation of the whole Bible, its translation into the language of the people and its distribution to the people, the answer must be an emphatic "No." Behind the translation of our English version lies a history which proves that the Roman Catholic Church did all in her power to prevent the people from having access to the Scriptures and that she went so far as to destroy whole editions of the blessed Book.

Just what became of the original copies of the books of the Bible may never be known. All our translations have been made from copies and other translations, none of which can be said to have been made from an original copy of the books of the Bible. The oldest manuscripts of the New Testament which we now have must have been made not earlier than about 350 A.D., while the oldest manuscripts of the Old Testament are of a much later date. But let us see what history reveals concerning the saving of the Bible for the world.

The Old Testament has come to us largely from the translation which is known as the Greek Septuagint. Certainly Rome cannot lay claim to it since it was produced nearly 300 years before Christ. The librarian at the famous library of Alexandria, Egypt, called on King Ptolemy II to have a Greek translation made of the Hebrew law that it might be accessible to the students who visited that famous institution of learning. So the Egyptian monarch sent to Eleazar, High Priest at Jerusalem, and asked him to send six of the most learned men from each tribe to do the work. They came, bringing with them a precious manuscript of that law, and did their work effectively and well. Immediately the Hebrew Scriptures were opened up before the world and copies for distribution began to be made.

When we come to claim credit for preserving the Old Testament, we readily see that the Roman Church has no ground upon which to stand. To be sure, some old copies have been preserved in her monasteries, but they were not all. Furthermore, the Hebrews had their manuscripts and their scholars, while the very oldest known manuscript of the Old Testament law is held today by a colony of Samaritans. We need pay no further attention to that much of the Bible.

Hardly had the ink dried on the original manuscripts of the New Testament before men began to make translations. Some of these have come down to us—Egyptian, Ethiopic, and Armenian—but scholars as yet have not been able to secure much help from them because of lack of knowledge of the languages. Ulfilas, a missionary to the Goths, made a translation for them about 350 A.D. Of course the Catholic Church claims him as one of its bishops, but there was no Catholic Church when he went out, nor did he ever render any homage to such an organization.

The Vulgate is the version or translation upon which Catholics base their claim for having preserved the Bible. It was the "Revised Version" of the fifth century. So many different translations had been made (just what is taking place today when various men and women furnish us with so-called translations which are nothing more than personal expositions) that the bishop of Rome asked Jerome (Eusebius Hieronymus) to revise the manu-

scripts and produce a Latin version. He completed his work on the New Testament in 385 A.D. and the Old Testament some time later. His translation was bitterly attacked by some scholars on account of its flagrant errors, but held its place because of the growing power of the Bishop of Rome.

To know just how our Bible was preserved for us, we must get the history of the best manuscripts, for it is from them that translators must derive their most trustworthy versions. To be sure, Jerome must have had access to manuscripts older than any we today possess, but we must remember that his translation was the work of one man and, therefore, like some of our modern translations, an exposition rather than a thorough-going rendition of what was contained in those old manuscripts. In the providence of God, he has saved us from personal interpretations by having groups of men make our most authentic versions. The seventy-two Hebrew scholars made the Old Testament translation, hence it could not be called the interpretation of any or all of them. So the King James Version and the American Revised

Version. Bible readers will do well to beware of versions made by any one man! They are dangerous!

The oldest of our manuscripts have come to light since the King James Version was given to the world in 1611. "Codex Sinaiticus" is the name of a manuscript discovered by Tischendorf in a convent at the foot of Mt. Sinai in 1844. It contains 26 books of the Old Testament and all of the New. This manuscript was evidently made about the middle of the fourth century and is in a good state of preservation. It was preserved in the convent, but had it not been for Tischendorf, the world would perhaps never have known of it.

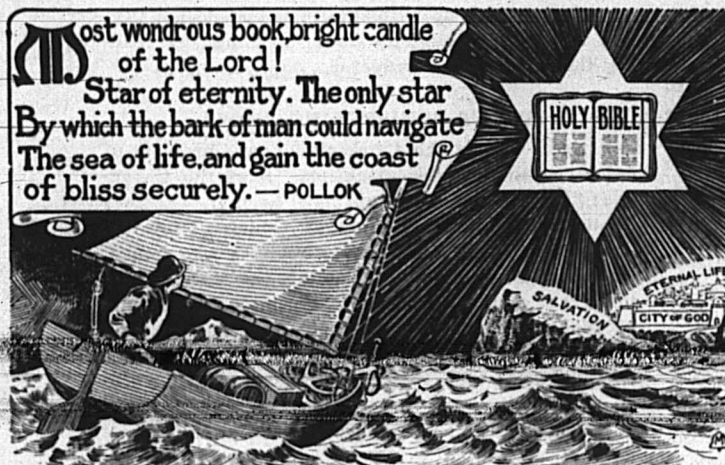
The "Codex Alexandrinus" was saved from destruction by the Greek Church, but by the Greek Church, and was presented to the British Museum by the Patriarch of Constantinople, seventeen years after the King James Version had been published. It contains most of the New Testament and probably dates back to the fourth century. The "Codex Bezae" was at one time in a monastery in Lyons, but is now in the possession of the University of Cambridge, England. It dates back to the fifth century. It was written in both Greek and Latin and contains the Gospels, Acts, and a part of third John. The other large manuscript is called "Codex Vaticanus" and is in the Vatican library. It was written during the fourth century, but was inaccessible until 1889 when a photographic reproduction was made. There are, of course,

a large number of other manuscripts varying in length from a few lines to large sections of different books. Some of these were preserved in collections gathered by various religious orders, but their preservation was more of a matter of chance than it was of purpose; so whether they were saved by Greek Catholics, Roman Catholics, Armenians, or Jews, credit for them today should go to the wise men who discovered them and brought them into languages that could be understood by the masses, and, certainly, the records do not show where (unless we concede the translation of Jerome who lived before the Catholic Church became a reality) the Roman Church ever did one thing in this direction, but rather used all her powers to prevent its being done.

It will be of interest to note how the Bible came to appear in the languages of its day. Remembering that the Roman Church has always claimed the interpretation of the Scriptures is the right of the church alone and can only be allowed to specially appointed servants of that body, we will all the more appreciate the sacrifices made by good men of other days in giving the Bible to the people.

Reading like a fairy story is the record of Caedmon, the inspired poet of our Anglo-Saxon ancestors, who lived before his people. (Turn to page 5)

### The Light That Lighteth the World



Rising above the blackness of the long 1,000-year midnight of civilization came the light of the Eternal Truth. Here and there men held the Word of God in their hands during that long "Dark Age" period, but whenever one grew bold enough to preach it openly and to read it before others (save in the Latin tongue) he immediately fell a victim to the bitterness of the Roman prelates. Anabaptists, under different names, held on in the remote mountain districts of Europe. Caedmon translated bits of Scripture into dialect verse. Others gave the word to the people in their own tongues. But it waited the advent of the Renaissance before Wycliffe and Tyndale braved the wrath of the Papacy and translated the Bible into their native tongues. Today, like a great never-setting sun, the Book sheds its beams around the world, and its light is destroying the germs of ignorance, superstition, and intolerance which flourished when Romanism controlled the world.



# Editorial

If the weather is good, do not hunt up something else to complain about.

♦ ♦ ♦

"I never knew a church member who was faithful in attending the regular services who created trouble for the body of which he was a part."—A Layman.

♦ ♦ ♦

People just will go to the places where they hear the word of God discussed. If you do not believe it, raise a discussion on doctrines in your services, continue it for a few weeks and see!

♦ ♦ ♦

They do not all go by bus. In 1927 nearly 40,000 passengers were carried by airplane across the various routes of our country. In 1929 that number will be more than doubled if not quadrupled.

♦ ♦ ♦

Now Chicago has another lot of trouble. The Supreme Court has ordered her to quit using so much water out of Lake Michigan. And just to think! She had only begun her "clean-up" campaign!

♦ ♦ ♦

Tex Rickard greeted Jack Dempsey with "I've won this fight," but he had forgotten his opponent in the grim battle. Now he's gone on over the river where he will have a ring-side seat until he is tired of it.

♦ ♦ ♦

The flu has closed many of our churches temporarily, and it has handicapped many others. But let their members remember that the general work must go on, and the churches should not allow any troubles to stop their remittances.

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If the Baptist and Reflector went into every Baptist home in Tennessee regularly for the next five years, our denominational income would be doubled without any special campaigns. If we had the financial ability, we would guarantee the proposition to the State Convention.

♦ ♦ ♦

Blessed is that pastor who has at least one layman who loves him and proves a real brother to him, who advises with him and helps him. Wretched is that pastor who has one layman in his church who seeks to take the reins out of the pastor's hands and run things to suit himself.

♦ ♦ ♦

G. J. Rousseau has been elected contributing editor of the Florida Baptist Witness. That is fine! He is a virile writer, knows the truth, never fears to advocate a Baptist program, and has an attractive and appealing style. We welcome you, brother, into our fraternal order of "pen pushers."

♦ ♦ ♦

We grieve over the announcement of the death of Mrs. Frank Carnett of Fayetteville, Ark. It will be remembered that she was injured January 6th in an automobile accident which cost her husband's life. At first it was thought that she was not seriously injured, but her death followed close upon that of her husband. We sorrow for the children who are orphaned by the terrible accident.

♦ ♦ ♦

If we have pleased the Lord Jesus by obeying his commands, why should we ever be concerned about what the world thinks? We know that it cannot understand, and we know, if we are children and not illegitimate pretenders, we must suffer persecutions. Proclaim the unsearchable riches of grace in Christ Jesus! Leave the rewards in the hands of the Master!

♦ ♦ ♦

## PRAYER MEETING WEEK

We have already received some good articles on "How to Make a Good Prayer Meeting." Others will come in. In an early issue we are going to give a symposium on the subject. If you haven't written your article, do so at once and mail it to us. Do not try to tell us how to pray; tell us how to conduct a prayer meeting that will draw our people to the Lord's house on Wednesday night. Articles should not be over 500 words in length.

## EVOLUTION

The anti-evolution repeal bill, sponsored by John R. Neal of Knoxville, was overwhelmingly defeated almost as soon as it was placed before the State Assembly. Tennesseans have not yet learned to bow and cringe before the modern critics, and she has not forgotten the wail of despair that went up from the scientists who gathered in Chattanooga the week previous to the overwhelming defeat of the efforts to repeal the anti-evolution law. The scientists have done all in their power to destroy all faith in the supernatural origin of the world, plants and animals and of man, and in so doing they have destroyed the moral foundation of our young people. They send out pessimistic cries and then wonder that the common folks defy them in enacting laws to protect themselves against their intellectual vagaries.

## A NOVEL BATTLE

We shall now have the privilege of watching one of the first great political battles in a gigantic corporation. John D. Rockefeller, Jr., proposes to oust Col. Robert W. Stewart, chairman of the board of directors of the Standard Oil Company. Edward G. Seibert, president of the company, has announced that he will back Col. Stewart in the fight. It begins to look as if the Standard Oil Company, like a senior boy, has reached the place where it will no longer obey its dad, but will declare its independence. Those of our readers, who read the editorial some months ago on "Drifting Towards Communism," which we dared set forth, will find in this movement additional support for the contention we made. Times are changing. Movements of tremendous moment are getting headway in our land. The next quarter century will show us revolutionary changes in our social organism.—Keep up with the times and do not neglect to get the religious slant on things by reading the Baptist and Reflector.

## WHO'S WHISPERING NOW?

An editorial in the Clarksville Leaf-Chronicle of January 9th demands attention. Says the Chronicle: "Dr. Charles S. (should have been H.—Editor) Brough, president of Central College, Conway, Ark., says: 'In Arkansas every minister who preached politics from his pulpit has left the state. There lies great danger to the ministry in ignorance and prejudice.' The movement may have been a good thing for Arkansas, but it was bad for the state, unless these political preachers have learned a lesson."

We marvel at such inexcusable false statements as that attributed to Dr. Brough. No doubt he made it; but if he is sane, how could he have made it? Is the question! There is not an atom of truth in it. We, of course, do not know about all the preachers in that state, but we do know a good number of them. We have absolute evidence from official sources which support our own information. Dr. Brough's statement is without the semblance of support from the facts, and the Leaf-Chronicle's note of ridicule is utterly out of place in a fair-minded secular journal of the class to which it belongs.

If the editor of the Chronicle doubts our word, let him write to the following Baptist pastors, every one of whom spoke out in no uncertain manner during the recent campaign and every one of whom was still on the job in Arkansas when we last heard from them a few days ago—certainly several days after Dr. Brough made the declaration: W. I. Elledge, Fordyce, Ark.; L. M. Keeling, Malvern, Ark.; B. V. Ferguson, Ft. Smith, Ark.; Maurice Moser, Van Buren, Ark.; and many others whose names these brethren will gladly submit.

So far as we have been able to determine, only two pastors of any large churches have left the state. Dr. S. E. Tull has gone to Kentucky, but he did not go on account of being a "political parson." Dr. W. H. Knight has gone to Ft. Worth, Texas, as a professor in the Seminary, but negotiations for his going were under way long before the campaign began.

The Leaf-Chronicle knows too much to place any store by the caustic thrust in the above-mentioned editorial. He knows that the preacher who has

not enough moral backbone to stand for eternal principles is not an asset to a community, but rather its worst liability. And he knows full well, if he will take time to investigate, that the ablest of our moral leaders are men who cannot be silenced on great issues solely because a political party has selected an arch enemy of those issues as its standard bearer. We believe in letting folks know the truth. We wonder if the Leaf-Chronicle will be fair enough to correct the flagrant error it has published!

## A THRILLING STORY

Pastor E. P. Baker of LaBelle Place Church, Memphis, sends us the following interesting and thrilling story. We pass it on for the benefit of pastors who are afraid to preach about "Giving" lest they hurt the cause of soul-winning:

"Before the convention last month we were beginning a revival, and as we were not able to take the offering for State Missions and Orphans' Home in October, we had the offering on the first Sunday of the revival. It didn't hurt our revival, either, as we had 31 additions, 24 by baptism and the balance by letter.

"On a recent Sunday I had prepared to preach on the Christmas offering for missions, and when I came to the platform I noticed a man in the audience whom I had been trying to win to Christ for a year. This was the first time he had been present in months. My first impression was to change my subject and preach an evangelistic sermon instead of the one on Missions, but on asking the Lord for guidance I was still impressed to preach this sermon on the Christmas offering. I did so and, upon giving an invitation at the close, this man came sobbing to confess Christ and join the church. His wife also came to unite with us by letter. On last Sunday we asked for the offering, and the response was generous and joyous. We raised over \$700.00, which is more than our church has ever given in an entire year for missions. The man referred to above gave \$20.00 in the offering.

"I am rejoicing in the evidences of God's blessings and am more firmly convinced than ever that it does not hurt the program for local work to preach and emphasize missions, but rather that all forms of our work are blessed, I believe, in proportion as we are united in giving. We had already given more for missions since September 1 than for all of last year, and gifts for our local budget have increased 50 per cent over the same period last year."

## ALL-AMERICA

Will Rogers has given, as his "All-American Ability Team" the names of Thomas A. Edison, Henry Ford, Herbert Hoover, John D. Rockefeller, Jr., and Charles Lindbergh. A finer quintet could not have been selected from the world. Edison "shows us the way," Henry Ford helps us get there, Hoover knows how to feed the world and span every chasm on the highway of life, Rockefeller furnishes us with the "gas" and "long green," and "Lindy" takes us up in the air whenever it is impossible to go by land or sea. And if somebody wants to follow Rogers' cue and do some research work in human nature, let him seek to find a wider range for his rambling mind to traverse than is revealed through the personalities of these five geniuses.

The evolutionists are raising an awful noise about the terrible ruin that is about to be inflicted upon Arkansas by the anti-evolution law that was adopted by the overwhelming vote of the people. All our libraries are about to be junked—boo-hoo! And the people from outside the state will laugh at us—O, boo-hoo-hoo! Reminds us of a child who has been forbidden to engage in some deviltry and who swells up and pouts and says: "Ain't there nothin' I can do?" We wonder if one of the objects of this noise about the anti-evolution law is to divert attention from some corrupt legislation which these same noise-raisers hope to get through the present legislature.—Baptist Advance.



## Is the Home Doomed?

A recent survey made by W. F. Ogburn of the University of Chicago and released through the special wire of the Commercial-Appeal and Chicago Tribune contains facts that are startling and commanding, because they reveal a trend in modern life that will prove disastrous unless checked. We give some of the salient ones that our readers may have them to ponder. We dislike to lay ourselves liable to the charge of being an alarmist, but facts are facts, and they always foretell an end.

Dr. Ogburn states that in Rochester, N. Y., in 1920, one of every 17 married women was divorced or separated from her husband. Two and a half per cent of all children were illegitimates. Five per cent of the young men between 18 and 30 years of age were sexually diseased. The number of waitresses increased three times as fast as the population during the decade. The number of restaurant keepers increased four times as fast as the number of families. From 1914-1925 the number of bakeries increased 60 per cent, while population increased 15 per cent. The number of delicatessen dealers increased three times as fast as population. The work done in laundries increased 57 per cent, and one of every 11 married women worked for pay outside her home. Furthermore, two-thirds of the new homes provided for families were in apartments.

The facts were presented to the American Sociological Society which met in Chicago during the holidays. Other speakers pointed out the facts that "the average American family doesn't know where it started nor where it is going;" that "few American families can produce even the branches of the family tree, and when it comes to putting on the leaves and fruits of traits and achievements they usually are lost. Consequently the social worker, when he wants to study a family, can rarely find historic information."

It is high time that sociologists were making a scientific study of the family and its relation to human progress. Shall the dupes of the evolution hypothesis lead us on until we accept their dicta and allow the homes of the world to be destroyed? Free love, companionate marriage, social control and training of our children, unhindered divorce, the making of artificial communities, the loss of wedlock, community homes in which men and women live in promiscuous relationships—these and other innovations are being advocated and in every instance which we can discover, they are advocated by scholars with an evolution complex. If man is only a highly developed animal, why not allow him to live like animals? If man is a creature of the natural environment and all his reactions are purely mechanical, then why not allow him to react without the restraints of social control and with absolute freedom from all the "outworn taboos"?

Where is the family going? That is a question fraught with tremendous moment, for upon the answer depends all our forecasts concerning the future of humanity. Shall the constant attack being made against the home by cartoonists, fiction writers, movies, the vaudeville and even the legitimate stage be allowed to continue until they have destroyed in the minds of the masses all conception of the purpose and sanctity of the home? Shall the trend toward unlicensed sex relationship now abroad in the land, and manifested in the increasing number of divorces, be allowed to continue unhindered and unfought? Shall the trend toward community life in apartments and elsewhere go on unchallenged until there will no longer be a home instinct?

Some things are eternally true. (1) The home is the foundation of all permanent social organizations. Nowhere in the history of the world has human law been able to make society permanent. Only in those lands where there has been a distinctively "home instinct" in the hearts of the citizenship has there been upward progress and permanency. (2) The home cannot exist, per se, save in a somewhat isolated environment. I cannot

have a home in an apartment for the simple reason that there must be community of practically all home interests in such a place. Without room for home play, home industry, home instruction, and a marked degree of isolation for each separate family, there can be no true home life. (3) Home cannot exist save upon the basis of purity in and fidelity to, the sex implications involved in marriage. When divorce, companionate marriage and free love have broken down the social restraints against illegitimate sex relations, whether among the married or the single, the true home is doomed. (4) Homes will never be built by men and women who have been reared under an economy which places pleasure above pride of achievement. With the disappearance of the family tree; with the going of the desire for a son who can keep alive the family name and perpetuate the family traditions; with the disappearance of the woman who loves home work and who finds her most delightful tasks in the home; with the increasing number of women who turn their homes over to servants because they had rather work out and pay a servant to do the drudgery of the home; and with the diabolical tendency to ignore all laws of health and of morality through illicit sex-relationship before marriage—with these and other destructive trends of work among us, there is every cause for sociologists to become concerned.

One other thing ought to be investigated thoroughly and that is the effect which is being produced upon the characters and ambitions of the vast army of young women now employed in gainful occupations. Women have always worked at men's jobs. We presume they will continue to do so. There is no objection on that ground to her present life. But in the past the fact that a woman worked did not materially affect the marriage relationship. Tens of thousands of wives have labored alongside their husbands in the fields. Their daughters have labored beside their sons in the factories, in the stores and offices, but will the young woman of today who is earning a livelihood marry? Some one with time and money would do a work of tremendous significance if he would make a survey of some ten thousand young working women in order to ascertain just what is their attitude toward the future of the home and the race.

A startling percentage of these women, all of marriageable age, who have no desire for the marriage relationship and who have even determined never to assume the responsibilities of motherhood and housewife. The number will increase just in proportion as the old social restraints break down, as the loose sex-ideas gain in favor.

But these young women will grow older some day. Ere they have reached the age of 45, the large majority of them will have been supplanted by younger, prettier and more active and attractive women. Already one sees the crimson of the new day when society will have on hand hundreds of thousands of women without homes, without hope, without protectors, and with a competition for jobs that will drive them into a heartbreaking old age from which an ever-increasing number will seek escape through the suicide route.

That there has been a large number of happy old spinsters in the world means nothing. There have always been more women than men in the world. Somehow the Creator knew what the race would need and provided for it in His creative program. But these spinsters of the past have been in an insignificant minority and had relatives who were usually glad to provide them homes in return for their services and company. "The crabbed old maid," like the "dour mother-in-law," was usually a caricature based upon some isolated individual who stood out against the background of beautiful old ladies who had spent their lives unmarried, like the murderer of today stands out against the background of millions of law-abiding citizens.

But where there was one "old maid" in days ago, there will be a thousand thirty years from now. They, who have living relatives, will not find homes with them for the simple reason that

the majority of the relatives will have succumbed to the modern apartment craze and polite excuses will be given "Aunt Lucy" and "Aunt Jane," who will have to join a great army of the forlorn "has-beens" and drift from one job to another lower down in kind, with an ever-increasing cut-throat competition among them for jobs. Old ladies' homes will multiply and in some instances the state will have to provide for their upkeep. After having given the best years of their lives to the lure of pleasure which money will buy, these helpless and off-cast creatures will spend their last years by grieving over misspent efforts, while their shriveled breasts will ache with a hurt which motherhood, unsatisfied, only can know.

Is the picture dark? Yes, but no artist can paint it in all its dismal colors. God made woman for the home. He made her to be the mother of children, to cherish, to coddle, to shape and inspire them. He made her to complete the nature of man, not to compete with man in the marts where labor is for sale. And until woman learns anew the lessons of home economy, love for the quiet and beauty of the home nest, undeniable longing for a child of her own, and a willingness to pay any price in order to be true to the purpose of womanhood in the Creator's program, we shall have to watch the black picture unfold before our eyes.

Man is the helpless victim of a system which he has allowed to develop about him. He cannot provide a home today for the woman who has received a perverted conception of her part in God's program. Let the young women give up their ideas of a good time; let them learn how to fit into the program of eternity by doing their part in the home; let them realize the glory of motherhood and the queenly dignity of wifehood; let them cast their eyes far enough into the future to see the clouds of disappointment and loneliness that are gathering there for the army of aged spinsters; let them once again dream of a modest cottage wherein they may make life and cheer for some honest, rough and ready man, and rear children to love their father's name and to long to make it more glorious in the future; let them do these things and the unrest that threatens to undermine the social structure by attacking the home will be gone.

### DR. JAMES INJURED

A painful accident was experienced Sunday by Dr. Powhatan W. James of Immanuel Church, Nashville. Just prior to the eleven o'clock service, he was walking through their nearly completed educational building when he slipped and fell, fracturing a knee cap and otherwise injuring one of his lower limbs. At first he did not realize the seriousness of the injury and delivered the morning sermon, after which he was taken to the x-ray laboratory where a picture revealed his injury. He is now in a plaster cast wherein he will have to "endure hardships as a good sufferer" for several days.

### A STRANGE ERROR

In our editorial last week concerning the death of Dr. F. C. McConnell, Sr., we let the initial "M." slip by in every instance where the name was used. Why we did it, we do not know unless it be that we had been reading after Editor F. M. McConnell of the Baptist Standard and had his initials in mind. We regret the error.

How can America expect anything but a moral decline when the secular press gives a fourth of their front pages to the death of a prize fight promoter and one inch of the inside "filler" space to the death of a great moral exponent and advocate of civic righteousness? Who's to blame for the decline of America?

Tell me the relation of your income to your contributions for the Lord's work, and I'll tell you the degree of your spirituality. Tell me the relation of your gifts through your church to those through outside organizations, and I'll tell you the degree of your love for the body of your Lord of which you are a part.



# Studies in the Holy Ghost

By PASTOR A. REILLY COPELAND, Tabernacle Baptist Church, Waco, Texas

## I. PERSONALITY OF THE HOLY SPIRIT

Genesis 5:24: "And Enoch walked with God: and he was not; for God took him." Amos 3:3, 7: "Shall two walk together, except they have agreed? Surely the Lord Jehovah will do nothing except he reveal his secret unto his servants the prophets." Romans 8:14, 16: "For as many as are led by the Spirit of God, these are the sons of God. The Spirit himself beareth witness with our Spirit, that we are children of God." Galatians 5:24-26: "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof: If we live by the Spirit, by the Spirit let us also walk. Let us not become vainglorious, provoking one another, envying one another."

### The Doctrine of the Personality of the Holy Spirit Is Essential for Worship, Service, Experience and Power

Hebrews 3:4-10: "For every house is builded by some one; but he that build all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even as the Holy Spirit saith, Today if ye shall hear his voice, harden not your hearts, as in the provocation, like as in the day of the trial in the wilderness, where your fathers tried me by proving me, and saw my works forty years. Wherefore I was displeased with this generation, and said, They do always err in their heart: but they did not know my ways."

1. Any one who knows God the Father and God the Son and doesn't know the Holy Spirit as a Person has not attained to the Bible conception of God nor to the fullest Christian experience. (1 Cor. 12:1-3.)

2. One must know the Holy Spirit as a Person and rely upon His intimate presence for both protection and guidance to appreciate and reverence Him in the wonderful joy of worship and fellowship. (John 14:19, 25, 26.)

3. We must know the Holy Spirit as a Person and regard Him as a Person, and not as a mere influence, so that we may use more at our will, but should ask the question, "How can the Holy Spirit get more of me and use me for Christ's glory according to His holy will?" (1 Cor. 6:19, 20.)

4. To really know the Holy Spirit as a Person will actually transform the believer's experience and give a lasting testimony to the wonderful blessings received and stay him or her through the stressful days in which we are living that try men's souls to the very limit of endurance. (1 Cor. 1:6-9.)

### Some Plain Bible Proofs of the Personality of the Holy Spirit to Seeking Saints

1. Distinctive marks of Personality are ascribed to the Holy Spirit such as Knowledge, Feeling and Will. Hands, feet, eyes, ears, nose, mouth, etc., are corporeity and not marks of personality. (2 Cor. 5:8.)

(a) Knowledge is ascribed to the Holy Spirit. (1 Cor. 2:11.)

(b) The Holy Spirit can get hold of us and use us for Christ. (1 Cor. 12:11.)

(c) "The mind of the Spirit" conveys knowledge, feeling and will. (Rom. 8:27.)

(d) Did you ever kneel down and thank the Holy Spirit for His great love to you? (Rom. 15:30.)

(e) Both intelligence and goodness are ascribed to the Holy Spirit in the Old Testament. (Neh. 9:20.)

(f) "Let us, our image," and "Our God is One Jehovah" denote plurality of Persons in the Godhead. (Gen. 1:26, Deut. 6:4, Col. 2:9.)

(g) To know the Holy Spirit intimately as a Person and realize His grief and sensitiveness over our slightest sins makes us more careful to live a holy life. (Eph. 4:30, 1 Thess. 5:19, 21, 23.)

### Many Acts Are Ascribed to the Holy Spirit Which Only a Divine Person Could Perform

Isaiah 63:9, 10: "In all their affliction he was afflicted and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and grieved his Holy Spirit: therefore he was turned to be their enemy, and himself fought against them." Matthew 3:16, 17: "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son in whom I am well pleased." Matthew 4:1: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

1. The Holy Spirit searches into the deep things of God and reveals them unto us. (1 Cor. 2:9, 10.)

2. The Holy Spirit intercedes for us as Christ intercedes, advocates and prays in our behalf. (Rom. 8:26, Heb. 7:25, 1 John 2:1, 2.)

3. The Holy Spirit is a living Personal Teacher today ready to instruct every believer that will study God's Word under His guidance. (John 16:12-14, John 2:20.)

### A Divine Office Is Predicated to the Holy Spirit Which Only a Divine Person Could Fill

John 16:16, 17: "A little while, and ye behold me no more; and again a little while, and ye shall see me." Some of his disciples therefore said one to another, "What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me; and, Because I go to the Father?"

1. When Jesus went away, He sent another Divine Person, the Holy Spirit as Comforter, "Advocate," "called alongside" to take His place in the world till He comes again. (John 16:7-11.)

2. Knowing that the Holy Spirit is by your side delivers the believer from self-fear, mob fear, perilous paths, dark places, sleepiness, loneliness, bereavement, timidity and every emergency. (John 14:1-3, 27.)

3. The conclusion is, the Holy Spirit is a Divine Person, and we must treat him as such in the same light as God the Father and God the Son, just as loving, tender, kind, wise, good, faithful, strong, and worthy of our confidence in deepest devotion of worship, service, and praise. (Matt. 28:18-20, 2 Cor. 13:14, 1 John 5:5-8.)

## The Drawing Christ

By L. M. Bratcher, Cor. Sec., Home Mission Board of the Brazilian Baptist Convention

"And I, if I be lifted up from the earth, will draw all men unto me."

One of the blessed privileges that the missionary has in his work on the foreign field is to see the fulfillment of this promise and prophecy of the Master. When the Christ is lifted up, as He meant to be, He will draw all men unto Him. But it must be the Christ that is lifted up and not our ideas and opinions. Where He is lifted up faithfully, one can see His drawing power illustrated.

Just during the last few weeks I heard the testimony of three people in regard to the drawing power of the Christ. I was so impressed that I decided to give it to others, with the hope that it may benefit others as it has benefitted me.

We were in Curitiba, the capital of the state of Parana, in the First Baptist Church, helping in the ordination of some deacons. During the ordination the pastor of the church asked each candidate to give his Christian experience. Among the number was a fine young business man who holds a high position with the government and is one of the most respected men in the city, Brother Luiz Rosalind.

His experience was as follows: He said that he went with a number of other college boys to stone the house where services were being held by the Presbyterians. The college boys were instigated to perform that act by the priest of the Catholic church. He said that the attitude of the Christians, during that stoning, made a lasting impression on him. He tried to fight off that impression, but could not do so, so after two years he returned to the same church to listen to the preaching of the gospel. The people received him so cordially that he was thoroughly ashamed of the part that he had played in the stoning of the house of worship. Some one gave him a Bible, and he began to study it.

At that time he was in the state of Santa Catharina, but afterwards went to the city of Santos, in the state of Sao Paulo. There one night he went to hear the preaching of the gospel by our beloved missionary, now in glory, Brother F. M. Edwards. In the message that the missionary brought he was so faithful in the uplifting of the Christ that the young business man surrendered his life to the Master. Since that time he has been a faithful follower of the Master, and on the above-mentioned occasion was ordained as deacon of his church.

It was in the interior city of Bahia, called Jequie, where I heard another testimony of the drawing power of the Christ. It was during the state convention, and each night I was preaching to lost souls and telling them about the love of the Christ. The convention was full of the power of the Holy Spirit. All of its sessions were being blessed, and I believe it was because of the fact that so much attention was being paid to the lost at home and abroad.

At the end of the sermon an appeal was made to those who wanted to find Jesus Christ as their Savior. A good number came forward, and among them a woman and a little girl. After the prayer for those who had come forward the woman arose and gave her testimony.

She said: "For fourteen years I have been the housekeeper of the Catholic church. During all of that time I have been seeking the peace of salvation. I did all that church told me to do and was very zealous indeed in the performance of my duties as a member. I did everything, but during those long years I found no peace for my soul. The church could not give that for which I was seeking. Then I decided to seek Jesus Christ. I sought Him and found Him, and now I have the peace that I was seeking. Oh, my friends, seek the Savior that I have found, for He has brought peace to my soul!"

There are millions of souls in Brazil; there were hundreds in that very town that sought to hear the gospel that very night and could not because the house was too small, and they are seeking the peace that is in Christ Jesus. They are not finding Him, for there is no one to tell them, and for that reason they are going away into spiritualism and other isms because they do not know the true way.

On the return from the convention we spent two days in the home of Brother Thomaz Costa, Corresponding Secretary of the Foreign Mission Board of the Brazilian Baptist Convention. He was rejoicing over the great victory that the board had just won in paying its debt of three years' standing.

Brother Thomaz was born in Portugal and came to Brazil to seek his fortune. He found it, too, for the Lord has blessed him in a material way. But above all, he found the pearl of great price, his Savior Jesus Christ. Now he is dedicating his life and all to the evangelization of his native land.

One day at the dinner table he was telling me about his conversion. He said that he had been invited to attend the preaching of Dr. Bagby, but at first refused, for he was afraid of that new religion. After a time he decided to accept the invitation. As soon as the preacher began his message he was convicted in his heart and left the meeting, furiously angry with his friends who had invited him there. As soon as they left the house where the meetings were being held he met them and said to them:

"That is a fine way to treat me. You went and told that man that I was present and told him all about my life."



"But we did not tell him anything. He did not know that you were present, and if he did notice you he did not know you."

"Then how was it that he knew about my life?"

"But he did not know about your life."

"Yes he did, for he was looking directly at me and talking about my sins."

It took them a long time to convince the young man that they had not betrayed him. He was so furious that for some time he refused to believe that they had not talked to Dr. Bagby.

The message of the uplifted Christ had done its work and conviction had gone home to his heart. He resolved not to attend the meetings again, but the voice of the Master was calling, and he could not stay away. He went again and again and finally decided to give his life to the Master. This he did, and today he is a great power for the on-going of the kingdom.

Yes, Christ will draw. Yes, He will save the souls of men. The world is dying, men and women are perishing, and their need is the gospel of our Lord and Savior Jesus Christ. All over this great land there are hungry souls. During the last month, time and again I have had to refuse invitations to go and preach the Word of Life to perishing souls. Plea after plea has come, but I have had to refuse, for there is so much to be done and so very few workers to carry on.

We must lift up the Christ. Those at home have lifted Him up and many have seen, but He has not been lifted high enough. He has the same power to draw today that He had in the long ago. We must be true to Him and to His command to carry His message to all men. The Christ must be lifted up so that He can draw all men unto Him.

Rio de Janeiro, Brazil.

#### HOW DID OUR HOLY BIBLE COME DOWN TO US?

(From page 1.)

came under the power of the Pope. Illiterate but loyal, he slowly drank in the teachings of the religious colony in which he lived until one night he broke loose after a strange dream and began to translate into the dialect of his day the gist of passages of Scripture which he had heard in Latin. His work can hardly be said to be a translation; it is rather a paraphrase in verse. However, we must go back to the beginning in order to find the beginning of that movement which ultimately resulted in freeing the Bible from the grasp of the Roman Church which had purposed to keep it forever in the Latin tongue. His work was done in the early part of the eighth century.

It was not until 1385 that the entire Bible was brought out in the English language. To John Wycliffe belongs the credit for the marvelous feat of translation. It was largely a translation of the Latin Vulgate, as Wycliffe and his two colleagues had practically no other material in hand. Go back in your history to Blackfriars' Hall, in London, on a May day in 1378, and you will find how much Rome did to save the Bible from us, not for us. Wycliffe is on trial for his courage in presenting to the people a translation which they could read for themselves. In spite of an earthquake and other strange phenomena which terrified the common people that day, the presiding archbishop persisted in continuing the trial. And because Wycliffe believed that "the sacred Scriptures are the property of the people and one which no one should be allowed to wrest from them . . ." he was excommunicated and his teachings condemned. Not being satisfied with their wicked condemnation, the Roman Catholic prelates, forty years later, dug up his bones, burned them and scattered his ashes into the Swift River near his little church of Lutterworth.

Bitter persecutions followed the circulation of Wycliffe's Bible for the people, once having had a chance to see God's Word for themselves, could not be restrained from getting copies. A man traded a wagon load of hay for a few verses. Secret meetings were held in face of danger of death, in order that the people might hear some one who had memorized certain passages read them. But the Catholic Church was so rigid and so energetic

that it was one hundred years before another scholar dared do what Wycliffe had done.

But during this one hundred years things were happening! The Renaissance or period of "New Learning" was ushered in by the era which followed the close of the Crusades. And in Germany a lad whose surname was "Gensfleisch" (Gooseflesh) was making a discovery that was to revolutionize the life of man. He discovered the art of using movable type in doing the work of scribes. In 1450 his first printing press had been in operation long enough to turn out a completed book and that book was the Bible!

With the introduction into western Europe of Greek and Latin manuscripts which had been captured by the crusaders, there arose an almost wild enthusiasm for the study of the same. Of course there were among these Greek versions parts of the New Testament, and the Septuagint. And ere the fifteenth century passed out, a youth, William Tyndale, had been started on his way by the Spirit of Truth for the purpose of giving the Bible to the people. He soon discovered the need for translation of the Scripture and finally defied the Pope in order to meet that need.

But the Catholic Church was in full power in England, and she wanted to save the Bible from the people, not for the people, so Tyndale had to go to Hamburg, Germany, never again to see his native land. When his manuscript was in the printer's hands, a priest made some of the workmen drunk and learned the secret. Tyndale was warned just in time to escape with some of the printed pages in his hands. He made his way to Worms where Luther's popularity was at its height and there succeeded in completing his translation. Soon the printing presses were turning out copies, and they were going into England. (One time when the Bible was actually "bootlegged.") And the Roman prelates, who boast so today about saving the Bible for the people, moved heaven and earth in order to seize and burn every copy. So mad were they that the Bishop of London purchased a large edition only to burn it, and Tyndale turned out another edition all the larger because he made a profit on that which was burned!

Failing utterly to stamp out the circulation of this Bible, the Catholic clergy then turned to their present-day policy of ridiculing it. They charged that it was filled with all kinds of errors and pointed out many of them. But they could not deny the fact that the translation was pleasing to the people, nor could they stay the swift tides of religious evangelism that broke out into what we call the Reformation. In 1525 Lattimer preached a sermon in which he defended the circulation of the Bible in the dialect of the people. On Friday, October 6, 1536, William Tyndale, who had spent months in a wicked dungeon, was strangled to death by order of the Church that today claims to have saved the Bible for the world! But three years later the flood of Bibles in England had compelled the king to authorize the publication of the Book. Truth had won out and the word of God was unfettered, at least in part, after having been bound under Latin ties for more than 1,000 dark, dismal years! Then came the Church of England!

Several versions arose, much as they are arising today, and finally in 1604 a council was held by King James of England with prelates of the Church of England, and the result of that conference was the King James Version, published in 1611, the work of a large group of the greatest scholars of that or any other time. Since that day the Word has gone on until now it is published in more than 750 languages and dialects of the world, and even the Catholic Church, in many countries, has been forced to give her people what she pretends to be correct translations of the Holy Scriptures!

This is but the briefest outline of the great struggle that was waged by diligent lovers of the Lord in order to take the Bible out of the hands of a wicked and corrupt hierarchy and give it over into the hands of them for whom it was intended. If there are those who wish to pursue the study further, we recommend that they get Dr. E. C. Dargan's "The Bible Our Heritage," J. Patterson Smyth's "How We Got Our Bible," and W. G. Childress' "The Building of the Bible." The first

two can be secured through the Sunday School Board at Nashville. The last from R. L. Dorsey, Louisville, Ky., care of Standard Printing Co. The subject is a fascinating one. If you wish to know what price the heroes of the cross had to pay in order to wrest the Bible from the Catholic hands and give it to the people, read Fox's "Book of Martyrs" and a good unabridged history of England.

The Roman prelates were honest in their desire to keep the Bible from the people, but their honesty was born of ignorance. They burned and imprisoned and impaled all who sought either to translate and print or to circulate and read the Scriptures. Men and women darkened their windows after night and at the risk of their lives read from the few pages of Scripture, they were able to get, the blessed promises of God. England, Germany, Scandinavia, and Switzerland were swept into the Reformation largely because of the preaching of the Ana-Baptists and the circulation of the Scriptures which supported the major contention of our Baptist forefathers.

Never let yourselves be beguiled into thinking that the Roman Church saved the Bible. We have it today in spite of every possible effort of that great body to keep it tied up in the old musty translation of Jerome made 1,400 years before the "Codex Sinaiticus," "Codex Vaticanus," "Codex Alexandrinus," and others were discovered, but not before they were written. And it was made by one man, under the jurisdiction of a powerful prelate who already had his eyes upon the world empire which his successors have tried so hard to establish—and which they would have established but for the Word of God which cannot be bound.

#### A WORD TO THE PASTORS ABOUT THE SUNDAY SCHOOL LESSONS FOR THE PRESENT QUARTER

I. J. Van Ness, Executive Secretary

I would like to call attention to the interesting series of lessons which we are having in the International Series for the first quarter of 1929.

For the first time in the history of these lessons we have thirteen doctrinal lessons. These lessons will be taught in every Sunday school where the uniform periodicals are used, and practically all of our young people and adult classes will have these lessons also.

I am venturing to suggest to the pastors that they take advantage of this period to keep in mind from Sunday to Sunday the subjects that have been studied in the Sunday school. It may be possible in many cases to follow up the teaching in the preaching service.

I am adding to this a list of the subjects which will be taught Sunday by Sunday, and all of which are treated in our periodicals.

- January 6—Our Heavenly Father.
- January 13—Sin.
- January 20—Christ the Saviour.
- January 27—The Holy Spirit.
- February 3—The Holy Scriptures.
- February 10—Repentance and Faith.
- February 17—Prayer.
- February 24—Christian Growth.
- March 3—The Christian Church.
- March 10—Baptism and the Lord's Supper.
- March 17—The Christian Sabbath.
- March 24—Stewardship and Missions.
- March 31—The Future Life.

#### WHAT IS TO BECOME OF THE PREACHER?

By J. L. Owens

The year's work at Pleasant View Church in the Clifton Association has closed. During the time I made twelve trips to the church, preaching on Saturday, Saturday night, Sunday morning and evening. To get there and back during the year I walked 144 miles and rode 208, a total of 352 miles. I paid \$12.00 bus fare. I was with them two weeks in a revival when there were 27 professions and 31 additions to the church. For the entire year's work I received \$75.18. They have a membership of 174. Can any of my brethren beat that?



## PUBLIC OPINION

### SERMON ON THE WIRE

The most powerful sermons are often not delivered in pulpits. The sunken-eyed prostitute is a far stronger appeal for virtue than the placid periods any essayist could formulate. The electric chair proclaims with unapproachable solemnity that the wages of sin, indeed, is death.

A Grand Rapids, Mich., dispatch states that Orrin H. Hoover, 17-year-old high school student there, fatally shot a neighbor the preceding night because the man had sold his father a pint of liquor New Year's Eve, and that the lad then killed himself with the same weapon. The motive was brought out at the coroner's inquest. The story that neighbors related was sombre, indeed.

The youth's mother had died several years ago. Her life had been darkened by the husband's love of liquor; the mother's suffering had drawn the young son closer in a sympathy, the tenderness of which had strongly impressed the circle of friends. At her death he had striven to take her place as the mentor of his father, and often appealed to him in the name of the wife now in her grave to drop his patronage of the neighborhood bootlegger.

The crisis came with the new year. The bootlegger supplied the father with a bottle of whisky as the old year was passing away. The son discovered the transaction; and, brooding over the apparent hopelessness of his efforts to hold his father to sobriety, borrowed a revolver, went to the bootlegger's home, told him why he was there, shot him down and, turning the weapon on himself, fell dead at the side of the victim of his wrath.

He who runs may read in this simple and tragic story flashed over the wires such lessons as he may, according to his viewpoint, but that it contains the elements of a strong prohibition sermon is difficult of denial.

Wife and son in the grave; a father left to years of remorse, every day darkened by memories impossible of escape; the man who engaged in the traffic that finally ~~suicide~~ ~~the~~ ~~figures in the tragic drama, himself slain; what~~ ~~more of sombre meaning could there be com-~~ ~~pressed in meager incident?~~

Is the man who unites with a bootlegger in violation of law pursuing the path of wisdom, of civic duty, of regard for those personal and broader obligations which promote domestic happiness and the social order?

Is not the bootlegger an enemy to society and should not every agency of the law to suppress his activities, wherever displayed, be unswervingly applied?

But quickened conscience of buyer and respect for law by seller must go hand in hand.—Editorial in Nashville Banner.

### WILL ROME PERSECUTE?

In an address before the Baptist World Alliance at Toronto, Pastor and Professor Aristarco Fasulo of Rome, Italy, said: "In January of last year the Jesuit Father Oldra preached in a Turin church before a large multitude of people, where he openly invoked the death penalty for heretics—that is, for us Evangelicals—and he furthermore maintained the necessity of reconstituting the ecclesiastical tribunals for these trials. In other words, he invoked the return of the Inquisition. This is the official Roman Catholic doctrine and not merely the outbreak of a madman. Some years ago another Jesuit—today a cardinal—Father Lepicier, sustained in a publication of his which was approved by the ecclesiastical authorities the legitimacy and the necessity of the death penalty for 'heretics,' that is, for non-Catholics. If, therefore, Roman Catholicism had the power it would carry out these bloody plans as it did in the past." And that is Roman Catholicism today. If you wish to help establish

such a regime in the United States, then you ought to help elect Al Smith.—Baptist Advance.

### A FINE PRESCRIPTION

A story is told of a woman some years ago who went to consult a famous New York physician about her health. She had been suffering from extreme nervous disorders and after giving the doctor a list of her symptoms and answering his questions, was astonished at his brief prescription: "Go home and read your Bible an hour every day; then come back to me a month from today." And he bowed her out before she could protest. At first she was inclined to be angry; then she reflected that at least the prescription was not an expensive one. In a month she went back to the doctor's office, a different person, asking him how he knew just what she needed. In answer the physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, "if I were to omit my daily reading of this Book, I would lose my greatest source of strength and skill.—Western Recorder.

### NOTICEABLE CHANGE IN MORMON METHODS

This year Mormon Sunday school classes have begun the use of lesson leaves, at least in the parents' class, which includes the older men and women together. Nothing like these have been seen until this year, and they seem distinctly an improvement on the old method of a talk by some man on the subject and remarks by the leader, with questions from members if desired; under guidance of a quarterly in the hands of the leader only.

Of course the subjects are very Mormon, though they use the Bible more, in the issues we have examined, than on the other method; yet nearly always so mixed in with quotations from Mormon books as to give the latter at least equal authority. And the subjects are also always Mormon; the present series has had about thirty numbers to date on "The History of the Priesthood," with such sub-topics (each one issue) as "The Kingdom of Israel, David," "The Ten Lost Tribes," "Captivity and Restoration of Judah." Earlier issues have titles like "Divine Authority," "The Authority of Adam," etc. All these are in the same series on "Priesthood," which has been running since January 1st, we believe, except a "Missionary Department" of one or more issues. The one of this kind before us gives several professedly supernatural events by which churches or communities were converted almost wholesale to Mormonism in the early days. The purpose of these is of course to beget the belief in the supernaturally divine character of Mormonism, with all its terrible errors! And it largely succeeds, too, and helps in the great propagandist work of Mormonism, by which thousands of professing Christians are proselyted every year through its emissaries.

The last issue (September 9th) teaches marriage for eternity and makes Elijah and Elias different persons. See Matthew 11:10-14 and references.—Light on Mormonism.

### THE SIGNERS OF THE DECLARATION

The other evening we heard a Connecticut lawyer laughing over the fact that there were not eighty men in his town who could name the Connecticut signers of the Declaration of Independence. We kept perfectly still, for we could not have told for the life of us the signers from our own state. We decided to know more hereafter, and since others will want to know more also, we publish the following list by states. Pick out your state and commit to memory the names of the signers:

Massachusetts: John Hancock, Samuel Adams, John Adams, Robert Treat Paine, Elbridge Gerry.  
New Hampshire: Josiah Bartlett, William Whipple, Matthew Thornton.

Rhode Island: Stephen Hopkins, William Ellery.  
Connecticut: Roger Sherman, Samuel Huntington, William Williams, Oliver Wolcott.

New York: William Floyd, Philip Livingston, Francis Lewis, Lewis Morris.

New Jersey: Richard Stockton, John Withers-

poon, Francis Hopkinson, John Hart, Abraham Clark.

Pennsylvania: Robert Morris, Benjamin Franklin, Benjamin Rush, John Morton, George Clyner, James Smith, George Taylor, James Wilson, George Ross.

Delaware: Caesar Rodney, George Reed, Thomas McKean.

Maryland: Samuel Chase, William Paca, Thos. Stone, Charles Carroll of Carrollton.

Virginia: George Wythe, Richard Henry Lee, Thomas Jefferson, Benjamin Harrison, Thomas Nelson, Jr., Francis Lightfoot Lee, Carter Braxton.

North Carolina: William Hooper, Joseph Hewes, John Penn.

South Carolina: Edward Rutledge, Thomas Heyward, Jr., Thomas Lynch, Jr., Arthur Middleton.

Georgia: Button Gwinnett, Lyman Hall, George Walton.—Watchman-Examiner.

### DON'T GET SOUR, BROTHER!

He wasn't talking right. He was finding fault with this thing, that thing, and the other thing. Most of the things he found fault with were connected with the Church of Jesus Christ. It was not being run right. The mission boards were not being run right. We listened because courtesy seemed to require it. We did not argue with him, because argument with a man in that humor does not get you anywhere. We wanted to say to him, "Don't get sour, brother! You are getting along in years, all of us are getting along in years; and the time is not far distant when we must all stand before God and give account for every idle, hurtful word and influence." Would it have helped to say this to him frankly, earnestly? I don't know. Do you? But I do know this: that every man, woman, and child ought to be mighty careful about criticizing the Church of Christ. Christ had His critics while here on earth. He still lives. They live also. But in different places.—Go Forward.

### THE FOOL HATH SAID

A blaspheming unbeliever dancing jauntily into the presence of God as if life and death and sin and the judgment and eternity were jokes, makes a pathetic spectacle. A fanatic who recently died left a "will" in which he left his "best wishes and prayers to the thief and the man." In the opening sentences of the will he said: "I am prepared to see if God improves on acquaintance." Well, he was wrong. A scene of time and eternity was unrolled before John, a scene was presented showing the great and prosperous ones of the earth when they beheld the Lamb of God, "and they say to the mountains and the rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?" (Rev. 6:16f.) And still there are some who will be simple enough to think the sayings of the fanatic are cute and will take them up as their own.—Baptist Advance.

### DEFENDING THE BIBLE

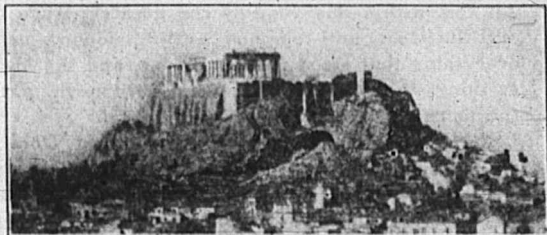
Mr. Spurgeon once said: "Defend the Bible? I would just as soon attempt to defend a lion. I say let it loose; it will defend itself." That is exactly the truth. Just keep on preaching and teaching the Bible, and it will take care of itself. We have a good deal of respect for some men who in some circles are trying to square the Bible with science and philosophy. They are trying to convince objectors. A better and more successful way, however, is just to keep on preaching the Bible. The Bible itself will win in the long run. Some think that the wisest way is to keep on denouncing those who have given up the teaching of the Book. It is necessary to warn people against such teachers, but generally speaking we can do most by preaching the Word.—Watchman-Examiner.

Friendship—the real kind—is something to treasure and preserve. The world is so full of it that we seldom notice it, while always seeing the ignoble acts of those who are aliens to genuine friendship.—Conway (Ark.) News.



## SEEING OLD LANDS

Announcement has been made of the proposed trip which the editor has hoped to make during the weeks following February 23rd. The trip has been made possible for him by three things. One was the fact that several years ago arrangements were made with the Wickers Tours of Richmond, Va., whereby they were to exchange advertising with the Baptist and Reflector for credit on such a tour. The Board of Managers of the paper were gracious enough to grant this credit of a small amount (collectable in no other way) to the editor. Another was the courtesy of the Wicker Tours



Famous Acropolis of Greece

in asking the editor to be conductor of one of their parties, for which services he was to receive compensation enough to provide another part of the cost. The third was the small commission which he was to receive for persons he could induce to go on the tour.

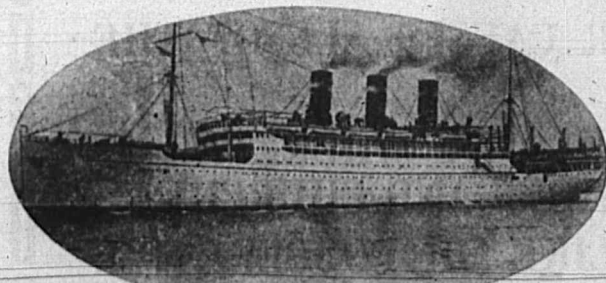
There are so many things involved in such a trip that it seemed to him and members of the Board of Managers a splendid thing for the paper to have him make the trip. One, writing for the public, needs to have at his disposal all the information possible, and the best information is that secured direct through experience. Therefore his desire to have the tour, to write of it enroute and to tell further about it upon his return.



Bridge of Sighs

So far there have been few who seem interested in the trip. We have had inquiries from various places, but few who have definitely to grant an extension of the time, so we write this further word in order to ascertain if there are those who would like to have the summer tour sailing June 18th.

As stated before, we sail direct for Madeira, Spain, where we have an interesting inland trip into the very heart of the land of old Spanish life. We go then to the northern coast of Africa, stopping at Algiers and Tangiers where we become acquainted with the peoples and places that are figuring so repeatedly in the present history of Great Britain and other European countries. The party



S. S. Patricia, great ocean liner on which the trip will be made. She is modern and palatial, and you get first-class accommodations

takes in Naples, Italy, for a period long enough to visit Pompeii, Mt. Vesuvius, Herculaneum, and other places made famous in Quo Vadis and other stories of its kind. We stop for a visit at Athens where we see the famous ruins of the Acropolis, a view of which is herewith presented.

Beautiful Venice is also included in the tour with its canals, its gondolas, its Venetian music and art. Romances of many years have been presented, with Venice as the setting, and all history and

fiction take on new life for him who has seen the "city with streets of water."

Constantinople takes two full days of the time with competent guides to lead into every interesting spot open to tourists. The famous temples, government buildings, ruins of ancient Christian buildings, and the new Constantinople keep one engaged every minute. Then follow two days' cruising among the places made famous by Paul's missionary journeys, Patmos, Rhodes, Cyprus, and other historic islands. Eighteen days are spent in the Holy Land where time is taken for visits to practically every place where Jesus ministered, eight days being given to Jerusalem and environs.

The trip from Jerusalem to Cairo, Egypt, is made by train across the Plains of Sharon, by Gaza, Lydda, the Desert of Sinai, the Suez Canal, and a full week is spent in and around Cairo with camel trips into the desert and a night's camp among the shifting sands of the centuries close by the Pyramids and the Sphinx.

From Cairo the trip is made to historic Alexandria where once existed the greatest university and library in the world. We embark at Alexandria for Naples for three more full, interesting days; then on to Rome, the center of the world's attention just now when the Papacy is fixing to re-establish its civil state with an eye, we may well suppose, to reviving the old "Holy Roman Em-



Water Vendor Who Will Sell You a Drink



A Train Millenniums Old

pire." Six days in Rome, four days in Florence, four days in Venice, one in Milan, four days in the Alps in and around Lake Geneva, a week in London and other points in England, with another week in Scotland for a small additional fee, completes the tour save for the return trip to New York.

The editor will be glad to furnish parties interested with complete information. If you are interested and can go February 23rd or in June, write him at once.

## FORT WORTH FIRE

The fire which destroyed the main auditorium and broadcasting plant of the First Baptist Church, Fort Worth, Texas, was a calamity to that congregation which all believers will deplore. The fire was discovered at 6:14 in the morning by some employees of an auto service station. It evidently started near the pulpit and when discovered had the great auditorium a burning inferno. The fire department saved the administration building and some other property of the church, but the great auditorium and one of the Sunday school units were a complete loss. The church arranged their tabernacle and held their Sunday services in it. As soon as possible work on a new auditorium will be begun. This is the second disastrous fire the church has experienced.

If all the world must see the world  
As the world the world hath seen,  
Then it were better for the world  
That the world had never been. —Leland.

Equam memento rebus in arduis Servare mentem. —Horace.

## LOP-SIDED ORTHODOXY

Some who claim to be orthodox and pride themselves on their orthodoxy are chargeable with heresy. These heresies are due in many instances not so much to false interpretation as to false proportion and to a badly balanced emphasis. A normal orthodoxy is symmetrical. It is never one-sided. The things believed are properly integrated. Heresies are of many kinds. One may be faultlessly orthodox in his creed and notably heretical in his conduct. To be normally, symmetrically and wholesomely orthodox one's conduct and practice must square with his creed.

We have hundreds of churches with thousands of members all claiming to be orthodox. But among these we find, as a matter of fact, many who are omissionary if not antimissionary. And this notwithstanding the fact that their creed commits them to a missionary program. They are taking almost no interest in, and are contributing practically nothing to, the evangelization of the world. This is palpable heresy. Here in Missouri and throughout the South our churches are known as "missionary Baptist." We are known denominationally as "missionary Baptists." But how many there are who do not deserve this name. We think of this as lop-sided orthodoxy.

But the particular thing in mind when we began to write on lop-sided orthodoxy is a most conspicuous heresy on the part of some who stress and even parade their orthodoxy. That orthodoxy that is sound theologically but unsound ecclesiologically is lop-sided. We believe that for consistency's sake, if for nothing else, fundamentalists should be fundamentalists through and through. A Baptist, for instance, has no right to boast of his orthodoxy and proclaim his orthodoxy from the house top who is not a thorough-going loyal denominationalist. And some of our brethren will learn by and by, if they have not already learned, that the rank and file of loyal Baptists are not going to accept and follow the leadership of any man or set of men not wholly and loyally devoted to the denominational program. The denomination is not going to put its seal of approval on the leadership of men who have interdenominational alliances.

It is our serious and deliberate judgment that any Baptist who majors on the fundamentals of theology and soft pedals on New Testament ecclesiology has an unbalanced and misshapen orthodoxy. The Scriptures are our authority for what we call the fundamentals of the Christian faith. And there are those among us who use the cudgel against any one calling in question the inspiration and authority of the Scriptures. These claim that their steadfast loyalty and obedience to the Scriptures constitute the backbone of their orthodoxy. And yet when it comes to the teachings of the Scriptures concerning the polity and practice of the church they are liberal—far more liberal than the Scriptures warrant. In other words, they are theologically exclusive and ecclesiologically inclusive. The great body of Baptists, Southern Baptists especially, are not going to be greatly impressed with the orthodoxy of any man or any organization, whatever the pretensions may be, when the man or the organization shows himself or itself sympathetic toward ecclesiastical liberalism.

It is an anomalous situation when organized fundamentalism, claiming exceptional and rock-ribbed orthodoxy, shows the disposition to hob-nob and affiliate with ecclesiological heresy. Why not be fundamental through and through? Consistency demands it. Why not be symmetrically orthodox? This lop-sided orthodoxy stands a poor chance to win. The thinking element of our Baptist hosts are not going to be captivated by it nor greatly impressed with it. A lop-sided orthodoxy is, in effect if not in purpose, an enemy of orthodoxy. A wrongly balanced and wrongly directed fundamentalism is more calculated to harm than help the cause of true fundamentalism—Word and Way.

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss, thus place himself that knowledge may grow.—Buddha.



## A CRY FROM THE SONS OF HAN

By J. M. Rogers

In going out to the little chapel at Fah Hwo, a little village just outside of Shanghai's extreme western district, Deacon Zung and I met two little girls, their faces very bright and shiny, both from soap and a brightness that came from within; they were all dressed up and ready for the service.

The chapel, allow me to describe it. Just an ordinary Chinese room by the side of the street, a dirt floor, and the pews are plain hard boards stretched across carpenter's horses. Nothing attractive, no decorations of any kind, nothing in the house to draw a crowd, yet when we reached the place a crowd was there, the two little girls on the front seat.

We began the service of songs, Scripture reading, and prayer, then a short sermon, first by the deacon and then another by me. After the service was over we gave Sunday school picture cards to the children and tracts to the grown-ups; then we had copies of the Gospel of Mark for sale. The little girls wanted a Gospel, but they had no money with them, so they ran home to get some money so that they might have their treasure. To our great surprise the Gospels went very rapidly, and soon we discovered that neither one of us had one left. When we reached the home where the little girls lived, one of them came out with her money to buy the coveted Gospel. When she found that we had none, the child burst out crying, crying for the Word of God—yes, literally crying for the Word of God.

I had heard of people trying to destroy the Word of God—burning it, throwing it away, neglecting it, refusing to believe it, ridiculing it, scorning its teachings, and perishing without it—but never before had I witnessed a person crying for it. That voice is typical of the voice of China in her deep need, in her poverty causing actual physical suffering, in her tragic helplessness, her deep stained sinfulness, her vast illiteracy, her unbelievable superstition, souls warped and dwarfed by ages of

darkest superstition, crying to us, whose souls are lighted, crying for light, for life, and for eternal life.

On the first Sunday of each month I go out on the Shanghai Nanking Railway to one of our oldest out-stations, Quinsan. Quinsan is an old, old place just about half way between here and Soochow. On my last trip up there I had a very pleasant, comfortable trip, no unpleasantness of any kind. The soldiers who ride on the trains pay their fare and cause no trouble. I sat down with a young army officer stationed in Canton. His English was perfect, and as he enjoyed using it, we had quite a pleasant conversation. I learned that he was on his wedding trip, his wife was with him, quite a lovely little lady. I asked him about his wife, if she were a Christian, and he answered: "Well, don't you know I forgot to ask her." Either he had not known her before marriage, or he was not so vitally interested in Christianity, but he is a very much higher type of army officer than has existed heretofore in China.

While sitting in the church, listening to the pastor, I must confess my mind wandered somewhat, and I began to think of the history of this old church, built by our beloved and revered Dr. Yates. Here it is today, roof leaking, plastering falling, window glass broken, walls cracking, one door nailed shut to prevent its falling to pieces, and I thought if a Florida storm should strike this house the particles could be found all over the province of Kiangsu. If Dr. Yates could come back, or speak from the battlements of glory, what would be his word to us?

"To you from failing hands we throw

The torch; be yours to hold it high."

Dr. Yates passed on the torch to you and to me. Are we bearing it aloft as did he? Through lack of sufficient funds to repair it, this church is almost unsafe to hold service in. It would have long ago been condemned as unfit for use in America, yet at the close of this service two men came forward and were received for baptism. Thus you

see discouragement and encouragement mingling together in our lives as missionaries.

In all my years in China I have never seen anything like the way the masses are turning to the Bible and to the church. On every hand one hears of people turning to the church. I just heard the other day of a successful young doctor coming back to reconsecration, turning again to the church. A short time ago four of my Sunday school class were baptized and received into the North Gate Church, last Sunday eleven were received into Sallee Memorial Church by letter and five for baptism. As I stated above, two were received for baptism at Quinsan, and tomorrow I go to another country place, DaZang, where three are awaiting baptism. All this within one year of the greatest wave of anti-Christian, anti-religious, anti-missionary, anti-everything that stood for law, order, and the higher things in life, that have ever been known. Isn't the morning light breaking?

The fact that China is just emerging from a revolution, the vast physical and psychological changes make these wonderfully great opportunities quite significant for the future. These opportunities also throw a tremendous responsibility on us at this time. China is ready. Are we ready? God help us to enter the open doors of opportunity.

## "RELICS OF TRUTH"

An Austrian peasant, returned from a pilgrimage to Rome, his hatband stuck full of holy souvenirs, splinters of holy bones, twigs of the burning bush, etc., was exhibiting them to the admiring and awe-struck villagers, when a tourist standing near asked him if he brought home any relics of Truth. With mouth agape the astonished peasant said: "Why, no; I did not know there was such a saint—I never heard any one ask for him in Rome!"—Clipped.

The world's great age begins anew,  
The golden years return,  
The earth doth like a snake renew  
Her winter weeks outworn. —Shelley.

## Back to the Co-operative Program

1. BECAUSE IT IS THE BEST ROAD OUT OF THE WILDERNESS FOR ALL OUR CAUSES.
2. BECAUSE IT HAS BEEN NEGLECTED DURING THE SPECIAL CAMPAIGNS, FOR DECEMBER OFFERINGS ARE NEARLY 50% LESS THAN ONE YEAR AGO TO THE COOPERATIVE PROGRAM.
3. BECAUSE IT IS EQUITABLE.
4. BECAUSE IT PROVIDES FOR ALL OF OUR CAUSES ALL OF THE TIME.
5. BECAUSE IT HAS WORKED IN A SPLENDID WAY WHEREVER IT HAS BEEN GIVEN A CHANCE BY THE PASTORS AND CHURCHES.
6. BECAUSE THE PASTORS AND CHURCHES LIKE THE COOPERATIVE PROGRAM IN MOST PLACES WHERE IT HAS HAD A CHANCE.
7. BECAUSE IT IS SCRIPTURAL.

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION

O. E. BRYAN, Cor. Secy. and Treas.



LAWRENCE COUNTY UNION  
GROWING

Word has just come from Miss Sallie Speakman, corresponding secretary of the Lawrence County B. Y. P. U., telling us of the good work they are doing. Ten unions are now at work in the churches of the association. The regular quarterly meetings are held and fine crowds attend them. Mt. Horëb Church entertained the last meeting. The annual convention of the unions will meet in August. Dr. L. C. Harris is chairman of the program committee for this meeting. At the last meeting of the committee it was voted to hold their annual study course in August of this year.

The officers for the associational union are as follows: President, Claude Vaughan; vice president, Paul Moore; corresponding secretary, Sallie Speakman; district captains, Mable Baxter, Pearl Speakman, Madge Weaver, Columbus Ferrell. These are all fine young people, and they know how to make things go. We expect great reports from them in the future. The Misses Speakman are daughters of Brother and Mrs. F. M. Speakman, Brother Speakman being one of the most efficient of all our rural pastors.



REV. O. L. NOLEN

## TENTH YEAR'S WORK

On the 13th of the month Pastor T. N. Hale of the Dresden Church began his tenth year's work. He has watched the church grow in size and influence and has led in the erection of one of the prettiest and most commodious buildings in the western part of our state. During the nine years of service there he has preached 1,166 sermons, performed 114 marriage services, received about 300 members into the church, a large part of them by baptism. In addition to the erection of the church building, they have purchased a fine pastor's home. The church is well organized and in every way is progressing. We congratulate our brother and hold him up as an example of the kind of preacher who really does lasting good for a church.

## OAKDALE BIBLE INSTITUTE

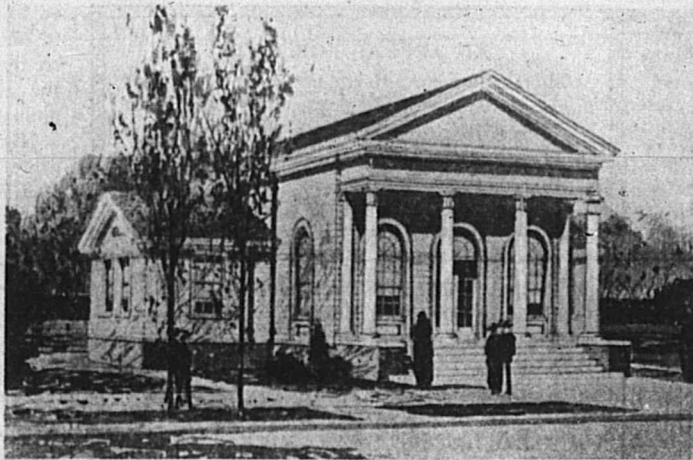
The annual Bible Institute of the Oakdale Church closed January 17th. The weather for the week was unusually disagreeable, but the attendance upon the programs was good. Pastor C. D. Cole of Morton's Gap, Ky., was the regular speaker, being on the program twice each day for the week. Clarence Walker of Lexington, Ky., and the editor were the "pinch hitters." We enjoyed the visit very much and were delighted at the progress we discovered in the ranks of our New Testament Christians of that town.

David Burris is the pastor of the church, and he is a true fellow laborer. He has been with them for sev-

## THE NEWS BULLETIN

## A STRONG YOUNGSTER IN THE BAPTIST FAMILY

We take pleasure in presenting a new member of our Baptist family in Tennessee. This time it is Westvue Church of Murfreesboro, not yet a year old, but it is strong and vigorous and already has one of the most attractive plants to be found in the state. The church came into existence in April, 1928, when a mission of First Church was constituted an independent body of our Lord. During the past summer Dr. W. D. Powell held a two weeks' tent meeting when a large number of members were added to the church, the present membership being eighty-five.



FRONT VIEW, WESTVUE BAPTIST CHURCH, MURFREESBORO, TENN.

We present herewith cuts of the church, the beautiful baptistry which is the gift of the Outdoor Advertising Association of America, of which the pastor, the Rev. O. L. Nolen is an officer. The building and equipment cost about \$15,000 and is modern throughout. The Sunday school enrollment is now 140; there are 25 members of the W. M. S., 20 of the Y. W. A., 20 Royal Ambassadors, 15 in the Girls' Auxiliary, and 26 Sunbeams. Thirty-six young people are enlisted in the B. Y. P. U.



VIEW OF BAPTISTRY, WESTVUE BAPTIST CHURCH

The officers of the church are: Pastor, O. L. Nolen; chairman of deacons, J. H. Gray; Sunday school superintendent, J. O. Glesby; and deacons, St. George Jones, Sr., Homer Marlin, J. C. Oglesby, St. George Jones, Jr., and E. M. Jones.

eral months, during which time the church has been rallied and saved from a unionistic disintegration which had about stifled its life. A denominational program has been launched, the pastor's salary increased, the contributions to missions have been put on a regular monthly basis and increased this year 40 per cent over what they were last year. Some splendid workers have moved down from Somerset, Ky., where they were indoctrinated and inspired under the ministry of Pastor W. C. Hunter,

Al Cooper, foreman of the car repair shops of the Southern Railway, is the virile superintendent of the Sunday school. He knows where every teacher is all the week. He keeps an accurate record of attendance at all regular services of the church. He knows whether or not the members have been at prayer meeting, Sunday school, and the business meetings of the church. His record book is the most interesting we have ever seen, and Brother Cooper says: "I don't have to wonder

any more why some members of the church complain and grumble; my record book tells the story."

Pastor Burris has a multigraph machine with a fine assortment of type. He prints his own church bulletin and once per month issues a good sized church paper carrying complete reports of work done and of programs for the future. But he has learned that no church paper can meet the needs of church members, so has led in having the Baptist and Reflector placed in their budget for this year. A new financial system has been inaugurated, and henceforth every member must contribute to the support of the church or admit his need of financial help from the church. We look forward to great growth in this body.

NEW GYMNASIUM OPENED AT  
SEMINARYFounder's Day Services Great  
Occasion

According to a news letter from Chas. F. Leek of the Southern Baptist Theological Seminary, January 11th was a great day at that institution. The new \$70,000 gymnasium, gift of the Hon. Joshua Levering of Baltimore, was formally opened. Addresses in memory of Drs. Boyce, Broadus, Williams and Manly were delivered. Dr. Paul V. Bomar of Tuskegee, Ala., was the principal Founder's Day speaker, his subject being "The Mission Spirit and the Seminary." Dr. W. J. Langston of Greenville, S. C., was unable to appear, and his message was read by Prof. H. W. Tribble of the Seminary faculty. Dr. John L. Hill spoke on "The Importance of Physical Health in Rendering Spiritual Service." Acting President John R. Sampey presided during the day's exercises.

The splendid new gymnasium represents a valuation of at least \$100,000, but cost only about \$70,000, every cent of which is paid. It includes a swimming pool and other equipment for the modern school. J. C. Wickes, a student in the Seminary, is in charge of the classes in physical culture.

REDUCTION OF THE FOREIGN  
MISSION BOARD DEBT  
DURING 1928

On January 1, 1928, the Foreign Mission Board set up its debt at a total of \$1,145,000. On January 1, 1929, this debt stood at \$965,000, a net reduction of \$180,000 during the year.

This is the first time in many years when our debt has fallen below the million-dollar mark.

This encouraging showing has been made by applying to the reduction of the debt ten per cent of our receipts from the Co-operative Program and all special gifts for debt reduction, and the sale of a piece of property in Budapest, Hungary, for \$90,000. Several years ago the Board bought this Budapest property for \$12,500, and had not yet been able to use it. We do not know how much has been given in the special Christmas Thank Offering. The reduction of our debt by practically \$200,000 during 1928 was accomplished by following the regular plan outlined above. Of course the amount given in the Christmas Thank Offering will reduce the debt that much more.

The Foreign Mission Board is thoroughly committed to the matter of paying off its debt at the earliest moment possible, and will continue to apply on its debt ten per cent of program receipts, all special gifts made for reducing the debt, and anything it can realize from the sale of unused property abroad.

We have made a very creditable showing during 1928. The way to accelerate this debt reduction during 1929 is for the churches to give much more on the Co-operative Program, and more gifts designated especially for the debt reduction. We

(Turn to page 16.)



We regret that Mr. Hudgins' notes did not come in time to get in this issue. We did not receive the copy until we were ready to go to press Tuesday morning.

### THE BLIND POET-STATESMAN

By Ernest O. Sellers

Shakespeare not excepted, it is probable that the name of no literary genius is more of a household word among English-speaking people than that of John Milton. That he was an English poet and wrote "Paradise Lost," one of the world's three great epic poems, is we are persuaded about all the information that is known to most men, yet, he is one of history's most striking characters.

John Milton was born in "Bread Street," Cheapside, London, 1608, and died in the same city, 1674. His grandfather, a Catholic, was once fined the equivalent of \$300 for not attending Protestant church services, but in turn he disinherited Milton's father for deserting to the Protestant cause.

From his earliest childhood Milton took life seriously and early formed the habit of looking upon himself as a great man. He had, to a high degree, the sensitiveness of the poet, yet he was sternly sacrificially in devotion to his principles. His great moral purity and lofty ideals were conspicuous even in the heyday of Puritan popularity, though it is recorded that in his early life he was not so austere as he became later.

Steeped in the literature of all languages, he excelled in the Greek and Latin classics and began versification as early as ten years of age. His first poem of note, entitled, "Hymn on the Morning of Christ's Nativity," was written at the age of twenty-two as he was finishing his university career and is looked upon by critics as one of the finest extant upon this subject.

At twenty-four he received his M.A. degree. Writing then to a friend, he said: "You ask me what I am meditating? By the help of heaven, an immortal fame." At this time he wrote the following which reveals the bent of his mind and spiritual aspirations:

Yet be it less or more, soon or slow,  
It shall be in the strictest measure; even  
To that same lot, however, high or mean,  
Toward which Time leads me, and the will of heaven  
All is, if I have grace to use it so,  
As in my great Task-Master's eye.

Puritanism seems to have robbed him of all sense of humor, and this is the reason why he cast himself politically cast him in the most austere of moulds.

The conflict between Puritanism and the Church party was not over until the death of Charles I. The reign of Queen Elizabeth, but it flared forth brightly upon the accession of James I. That monarch's "Divine Right of Kings" was one of the great factors which led to the white-heated explosion when Charles I was beheaded and Cromwell assumed the office of "protector," virtually the king.

Milton had been destined for an ecclesiastical office, a church position, but his conscientious scruples, due to the obligations involved, prevented him accepting "Orders" (ordination) from the church, and his passionate love of liberty finally aligned him with the Independent or Puritan party. This he did, although he did not seem to agree with some of their extreme views regarding the theater and Sabbath observance.

Milton argued that temples and churches were unnecessary, houses and barns were better; money given to the church could better be used in other ways and priests ought not to go to the university where influence had always been evil. Milton though never extremely intense in his religious feelings, had a consistent faith in God, while he constantly drifted away from religious formulas. His ideas of God became ever more vague, but he increased in his certainty in the inevitable justice of God.

Leaving the university, he engaged in teaching for about two years, and then started an extended tour of the continent. While traveling the political situation called him home, and he began writing pamphlets on the church, the reformed cause and civil government. One of his striking productions was a defense of the act whereby Charles I was beheaded.

It was no small risk to which his love of liberty led him when he thus aligned himself with the Cromwellian party. In the Cromwell government he held the office of Latin secretary to the state. In this pamphleteering and other writings and as a civil officeholder he spent twenty years of intense labor, one result of which was the total loss of his eyesight at the age of forty-three.

When he was thirty-five he married a girl of eighteen who spent one month in his home and went back to her father, refusing to return to Milton. It was then that he wrote his pamphlet on the subject of divorce, for which he has been so much criticized. However, they were reconciled, and she bore him four daughters. Four years

### AN APPEAL FOR LIFE

The following telegram came Monday morning from President W. W. Hamilton of the Bible Institute and tells its own tragic story. We pass it on for the consideration of our readers:

"FAILURE OF CHRISTMAS LOVE OFFERING BRINGS CRISIS TO BAPTIST BIBLE INSTITUTE. BANK REFUSES TO CARRY INSTALLMENT OF BONDS AND INTEREST DUE FEBRUARY FIRST AGGREGATING THIRTY-FIVE THOUSAND DOLLARS. PLEASE ANNOUNCE THROUGH YOUR PAPER AND ASK FRIENDS OF INSTITUTE TO COME TO OUR RELIEF AT ONCE WITH LIBERAL GIFT OR TEMPORARY LOAN TO HELP MEET EMERGENCY. SITUATION URGENT."

Reports from the Christmas offering are so meager that it is impossible to know just what was given. However, it seems that the amount will be hopelessly short of the total asked. Too many specials got our people all at sea and dissipated our strength. If there are those who are able to do a big thing for the Bible Institute, the money will be well placed.

after her death he married again, this second wife dying fifteen months later. He married once more, and his third wife, who died a few years later, spent her declining years with him.

The restoration under Charles II saw the ruin of Milton's hopes that the abuses in both church and state might be purified. This "purest figure and noblest Englishman of his time" must have realized eventually that Puritanism failed politically for perfection in public and private life is not to be gained by laws which seek to refine the minute standards of a man's conduct. Milton came out of his civic struggle a bitterly pessimistic man conscious of political failure abhorred by the royalists, but admired by others and a notable literary character.

Throughout his active political career there was lurking in his mind his great poem, "Paradise Lost," the outline of which he sketched twenty years before he really began work upon it following the Reformation. During this period, in addition to his political treatise, he wrote a History of England, a Treatise on Theology, a Dictionary of the Latin Tongue and some of his most notable poems.

The last years of Milton's life were exceedingly methodical. Arising at four o'clock in the summer and at five in the winter, he first had read to him two chapters of the Hebrew Bible. Then he "contemplated" or "worked within himself" until the breakfast hour. At seven, after his daughters had refused longer to be of help, he had a man to read and write at his dictation until noon. Following the mid-day meal he had music and took long walks in his garden. After resting he did more work until his evening meal. Between six and eight he received callers and promptly at nine he retired for the night.

Abstemious as a Spartan, he was exceedingly fastidious. These and his strong puritanical ideas were the cause of his daughters leaving him with

bitterness of spirit on both sides. He much resented any expressions of pity or sympathy because of his political reverses or his loss of eyesight.

Space prevents a discussion of "Paradise Lost," but it is beyond debate to say that it has done more to influence and mold theological ideas than any other literary production in the English tongue, excepting perhaps "Pilgrim's Progress."

There is no doubt but that a large proportion of the ideas of the temptation in the garden, the fall of man, and God's punishment for sin as well as his rewards in heaven, most commonly accepted by the English-speaking world, are Miltonian than strictly Biblical. This is readily understood when we consider that his ideas are connectedly presented in poetical language that makes its chief appeal to the imagination, whereas the divine revelation on these matters is a part of and scattered through the great mass of history, poetry, biography and philosophy which we read in the Bible.

His "Paradise Regained," intended to portray the other side of the picture, man's reconciliation to God in Jesus Christ His Son, is not so dramatically presented, and therefore has failed to impress the world as did his greater effort.

John Milton, the "blind poet," will always stand forth along with John Bunyan as one of the great religious seers, whose ideas have come to the world through the medium of the English tongue.

In life Milton achieved greatness before he died. There was a wonderful revival of his popularity and fame during the Victorian years of the nineteenth century, but in this mechanistic and unpoetical age it seems to be somewhat under an eclipse.

Baptist Bible Institute, New Orleans, La.

New Zealand recently voted wet. It also has a Baptist paper, the New Zealand Baptist. Its editor, J. J. North, was moved to comment editorially upon the election, and his comment will be appreciated by American Baptists. Here it is: "The drip, drip of a liquor victory, like a sulky winter morning, is upon us. It promises plenty of slush in the streets. The unclean chuckle of the pirate trade vexes the air. Bung, with his double chin, his fobs and his thick cigar is paying his election bills with this comforting reflection that, large as they are, they will not amount to two shillings per cent on his next year's turnover. His majority in years ago, in R. S. Gray's time, we were within an ace of victory. The few dozen stupidly pious, and more stupidly careless folk, who gave victory away by their stay-at-home tactic, have a great deal to remember. By this time the dominion would have been the most prosperous and the most healthy and best equipped little country in the seven seas. But here we are in the trough of the wave, a very common lot. The prohibition party is practically bankrupt. Last election bills remain unpaid, to the tune of some thousands, and nothing could be done in the way of bold publicity this year. The hoardings shouted one word in the public ear. The newspapers had one advertising customer; it was Bung. This might have been endured with less disaster than has befallen had an electric enthusiasm possessed the reformers. But there was a distressing lethargy. The machine seemed to be clogged. Why? The position is as clear as ever it was. The community could as surely and as happily do without it as ever it thought it could. The effect of its exclusion by popular vote would have as great an effect on public and private life as ever we supposed it would. But the elan has been misled. The old brigade are getting old, and the young leaders have not grasped at power. There is a slump in moral enthusiasm. We want a new vision—perhaps even a new program. The one great light that has shone on the dreary scene has been American. Al Smith, the wet, was swept to political perdition by an overwhelming vote that had only one meaning. The United States will go into history dry. As well try to remove the Rockies as move the eighteenth amendment from its constitution. If we will not hear behind our perjured press the voice of the American conviction, we will take her dust and be second class for evermore."—The Baptist.



## PASTORS' CONFERENCES

### CHATTANOOGA PASTORS

First: Dr. John W. Inzer. Teach Us How to Pray; Invoicing Time. SS 1029, BYPU 85, by letter 1.

Calvary: Rev. W. T. McMahan. A Christian Warning; Loosing the Bounds. SS 263, BYPU 90, by letter 1.

Chamberlain Avenue: Carl R. McGinnis. The Eternal Word; The Faithful God. SS 200, BYPU 74, baptized 1.

Alton Park: T. J. Smith. Rev. Moore. SS 207, by letter 2.

Woodland Park: W. L. Head. J. W. Christenbury; Personal Accountability, T. J. Smith.

Brainard: Claude E. Sprague. The Ideal Church; Is God in the Epidemic? SS 73, BYPU 40, by letter 2.

St. Elmo: L. W. Clark. Having Done All to Stand; The Possibility of Repentance. SS 306, BYPU 78.

Central: A. J. Allen. The True Greatness of a Nation; Life's Great First. SS 324, by letter 2.

Edgewood: S. W. Lord. Sin; Christ Crowded Out. SS 120, BYPU 26, by letter 4, for baptism 1.

Northside: R. W. Selman. A Noble Experiment; Whose Servant Are You? SS 313, BYPU 62.

Rossville Tabernacle: Geo. W. McClure. The Message of Jude; The Judgment. SS 274, conversion 1.

Avondale: D. B. Bowers. The Under-Shepherd; Jesus' Power over Death. SS 367, BYPU 86, by letter 2, for baptism 1.

Highland Park: J. B. Phillips. Pay Day at Last for the Christian; Man's Greatest Mistake: What Is It? SS 526, additions 4.

Cleveland, First: W. B. Rutledge. Truth in Action; Spiritual Reflection. SS 387, BYPU 75.

Clifton Hills: A. G. Frost. The Unpardonable Sin; The Most Unruly Member. SS 212, BYPU 38, by letter 1, for baptism 1.

Red Bank: W. M. Griffith. Home Religion; God's Applied Test. SS 176, BYPU 55.

Light in the Light; Thinking of Christ. SS 371.

### KNOXVILLE PASTORS

Out of the Pit; What is Man? SS 158.

Sevierville: J. H. Sharp. Our Church Debt; Fifth Commandment. SS 276.

Oakwood: J. W. Wood. Eternal Punishment in Hell; Why Serve God. SS 419, BYPU 40.

Island Home: Charles E. Wauford. The Glorification of Christ; The Two Debtors. SS 290.

McCalla Avenue: A. N. Hollis. The Greatness of God; The Great Salvation. SS 214, BYPU 86.

Pleasant Hill: A. B. Johnson. 1 Peter 5:10; Source of Spiritual Power. SS 111; BYPU 56.

Etowah, First: A. F. Mahan. What Constitutes a Good Church Member? The Radiant Church. SS 502, BYPU 141.

Fifth Avenue: J. L. Dance. Some Life Fundamentals; Sin as a Factor in Life. By letter 2, SS 695.

Immanuel: A. R. Pedigo. The Christian; Ye Are Witnesses. SS 275.

Beaumont Avenue: D. A. Webb. A Lighted Candle; Goodness and Mercy of God. SS 138.

Gillespie Avenue: J. K. Smith. First Things First; Glorifying in the Cross of Christ. SS 267.

Euclid Avenue: W. A. Carroll. Giving; The Saints of God. By baptism 2, SS 358.

Central, Bearden: C. L. Hammond. Tested Recipes for Happiness, Matt. 1-11; General theme, What Ails Our Youth; subject, Youth and Education. By baptism 2, by letter 2; SS 168; BYPU 68.

Central, Fountain City: Leland W. Smith. A Call to Faithfulness; The Uplifted Christ. By baptism 1, by letter 1, SS 391; BYPU 73.

Deaderick Avenue: Sam P. White. The Prevailing Church; The Sister in the House. SS 310.

Lincoln Park: H. F. Templeton. Unrighteous and the Righteous; The Two Touches. By letter 3, SS 310, BYPU 70.

South Knoxville: J. K. Haynes. God's Presence with His People; Jesus is Passing By. SS 365; BYPU 105.

Clinton: Lloyd T. Householder. Divine Love and Its Influence; A Nobleman's Faith. SS 179, BYPU 55.

Lonsdale: H. L. Thornton. Stewardship in Acquisition; Stewardship in the Use of Money. SS 271, BYPU 60.

Broadway: Dr. Byron Smith. The Romance of Christian Experience; What Shall We Do With Jesus?

Bell Avenue: J. Harvey Deere. The Joys of Worship; Are There Any Tex Rickards in Knoxville? SS 953, BYPU 161.

### MEMPHIS PASTORS

Yale: W. L. Smith. God's Challenge; Harmonious. SS 75, BYPU 58.

Boulevard: J. H. Wright. How to Have a Good New Year; The Lord's Supper. SS 181, BYPU 65, for baptism 1, baptized 1.

Trinity: C. E. Myrick. SS 209, BYPU 70, by letter 1.

Eastern Heights: W. M. Couch. The Faithful Deacon; Eastern Heights' Worst Enemy. SS 92.

Bartlett: Abington. The Deacon, God's Man; Psalm 32. SS 50.

Bellevue: Robert G. Lee. The Clock and the Sword; The Smoked Bottle. SS 703, BYPU 211, for baptism 3, baptized 1, by letter 96, by statement 1.

Speedway Terrace: J. Norris Palmer. Friends of Jesus; The Commandment. SS 247, BYPU 56.

New South: W. L. Norris. River of Living Water; installation of W. M. U. officers. SS 112, BYPU 82, by letter 2, prayer meeting 10.

LaBelle: E. P. Baker. But Let a Man Examine Himself; The Four Groups in the Multitude. SS 370, BYPU 125, baptized 1, by letter 1.

Temple: J. R. Black. Bible Foundation of Our Church; Drifting. SS 580, BYPU 168, by letter 3, prayer meeting 90.

Central Avenue: J. P. Horton. God Our Sun and Shield; Rev. Woodson Fuller supplied. SS 122, BYPU 29, prayer meeting 13.

Prescott Memorial: Jas. H. Oakley. Marks of Power; Why Sit We Here Until We die? SS 221, BYPU 73.

First Italian Church: Joseph Papia. The Temple of God and His Foundation. SS 46, prayer meeting 9.

Rowan Memorial: J. W. Joyner. Decision; The Two Foundations. SS 60, BYPU 44, by letter 1.

Whitehaven: F. W. Roth. Facing the Unknown; One Thing Thou Lackest. SS 69, BYPU 20.

National Avenue: F. H. Stamps. He That Winneth Souls Is Wise. SS 40.

First: A. U. Boone. The Lord's Supper; Our Best for Him. SS 596; for baptism 2, by letter 2.

### NASHVILLE PASTORS

Centennial: T. C. Singleton. The Meaning of the Cross; Dr. R. M. Logan addressed congregation at evening hour. BYPU 58, by statement 1.

Third: W. Rufus Beckett. Back to Pentecost; Only Seeking Sinners Saved. SS 226, BYPU 75.

### OTHER PASTORS

Etowah, First: A. F. Mahan. Moving the Good Church Member; A Revelation. SS 502, BYPU 153.

South Harriman: Geo. M. Frost. Our First Concern; Excuses. SS 130, BYPU 32.

### CHRISTMAS GREETINGS FROM CHINA

At this happy Christmas season I desire to send a word of greeting to friends of now and long ago. Twenty-five years ago I spent my first Christmas in China. A quarter of a century is long enough to test the reality of one's own life purpose and the faithfulness of the Risen Lord Jesus in obedience to whose call and in reliance on whose promise the adventure was made.

It would be false to the facts to say all the way has been easy and that there have been no difficulties or dangers. Christ never promised that His ambassadors should be saved from persecution, misrepresentation, and opposition. Rather did He say plainly that His followers would share the fellowship of His own sufferings. "Remember the word that I said unto you, a servant is not greater than his lord. If they persecuted me, they will also persecute you." And again, "In the world ye have tribulation."

What Jesus did promise was, "My peace I give unto you." "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." "Lo, I am with you all the days." He has kept His word. In those early years of pioneering in a strange land and among strange people, in the first joys of success, in times of famine and of civil war, in opposition within

the churches and without, in disease, in tumults, in student strikes, in evil report and good report His promised peace and presence have kept a never-failing guard over my heart and life and work. "Thanks be to God for His unspeakably precious gift." (Weymouth translation.)

Have you ever tried to imagine what Christmas would be without Christ? All the joy, all the peace, all the love with which Christ has filled the hearts and lives of those who know Him are absent from the hearts and homes of those who know not Christ. While we rejoice in the possession of the Father's "precious gift," millions live out their lives and pass into eternity never having heard the Good News. By as much as we value God's "unspeakably precious gift," by so much should we count it our highest privilege and chiefest joy to share the knowledge of that gift with others. There is only one joy comparable to the personal possession of this "unspeakably precious gift" even the joy of leading others to accept God's gift. It is more blessed to give than to receive. May these twin joys be increasingly vouchsafed to you.

Yours in the bonds of Christ's love.—W. Eugene Sallee.

Kaifeng, Honan, China, Christmas, 1928.

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## WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ----- Mrs. J. T. Altman, 1554 McGavock St., Nashville  
 Corresponding Secretary ----- Miss Mary Northington, Nashville  
 Young People's Leader ----- Miss Victoria Logan, Nashville  
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville  
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville  
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

### THE RUBY ANNIVERSARY GIFTS

All of our women are eager to know the results of the Ruby Anniversary and the information will be given next week.

On January 15 our reports showed about \$230,000 for the year. The goal given Tennessee was \$263,200. We are extremely sorry not to have attained this high mark, but we are delighted to have made about \$50,000 increase over last year. Certainly the Ruby Anniversary did not fail in Tennessee when we made such a splendid gain. Gifts of \$100,000 in one quarter are splendid.

There are several reasons why we did not make a large increase:

1. Some very large gifts we definitely expected were not given. One is promised us later.

2. The death of our largest contributor meant the loss of many thousands of dollars.

3. The flu epidemic kept many women from making reports. A number of our superintendents are ill and reports have been delayed.

4. Many societies failed to receive credit for their gifts, saying it was impossible to get their records from the church treasurers. How we trust this will be remedied this year. It is most discouraging to the women not to be able to report their gifts.

5. Some report money given to missions was used at home. In the business world this would be called "misappropriation of funds." Let us be honest with the Lord's money.

6. Some of us were Sapphiras and kept back part that belonged to Him. Did we do our best?

We thank God for the thousands of women and young people who did give of their best to their Master. The young people gave about \$10,000 this one quarter. Fine for them.

If your full report has not been sent to your superintendent please send it to W. M. U., 161 Eighth Avenue, North, Nashville.

### OUR PICTURE GALLERY

When we reached our office after a week at home with the flu we found the desk covered with pictures—large and small.

We are sorry not to use the large ones, but the "Book of Remembrance" is not big enough for them. Please do not send any picture larger than four by six.

The pictures cannot be returned, for they will be pasted into our book. We cannot use cuts.

Send us the picture of the one you memorialized not later than February 15. Send it to W. M. U., 161 Eighth Avenue, North, Nashville.

### WHAT IS A BOY?

He is the person who is going to carry on what you have started.

He is to sit right where you are sitting, and when you are gone, attend to those things which you think are important.

You may adopt all the policies you please, but how they will be carried out depends on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme bench.

He will assume control of your cities, states and nations.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your books are going to be judged, praised and condemned by him.

All your work is for him, and the fate of the nations and humanity is in his hands.

So it might be well to pay him some attention.—Meadville, Pa., Kiwanian.

### JEFFERSON CITY PLANNING FOR US

Have you ever been looking forward to the coming of a guest, a dear friend, a loved one, with so much pleasure that you couldn't sleep?

That's been the case with the W.M.S. of First Baptist Church, Jefferson City, ever since we invited our State W.M.U. to meet with us in March. We've been wide awake and still don't sleep.

We've been doing things, too, as you already know from the reports that have gone in to you. We were so happy in "going over the top" in our Ruby Anniversary apportionment, and to have eight memorials. These were for Mrs. J. J. Burnette, Rev. and Mrs. S. S. Hale, Mrs. J. C. Henderson, Mrs. Nora Maples Rankin, Dr. Mary L. King and Rev. and Mrs. G. L. Ellis.

We remembered hearing Miss Mallory say at the State Convention, "Let the Kingdom come in your Christmas offering" and we tried to do it. Some of us tried to do what Dr. Leavell said, "Match every dollar of your Christmas offering with an hour of prayer."

We're looking forward to our State meeting in March and next week at our business session all committees will be appointed to see to it that you are comfortable and happy while with us.—Martha Atchley, President of W. M. S.

### QUARTERLY MEETING OF BIG HATCHIE W.M.U.

Big Hatchie W.M.U. held its regular quarterly meeting with Brownsville church on Tuesday, Dec. 11th.

The morning devotional from Eph. 1:3-14.

Mrs. W. H. Miller, president of Brownsville Society, gave the welcome address to which Mrs. T. L. Martin of Stanton, in her own happy way, gave response.

A splendidly gotten up paper, "The Spectators Watching Our Race" was read by Mrs. Jones of Stanton.

"Say it with Service" was next on the program by Mrs. M. L. Davis of Brownsville.

"Pass on the Torch to the Young People," a fine paper given by Mrs. L. M. Short, Big Hatchie's Young People's leader. She said in concluding her paper if there is a feeling of regret that we haven't done our best for our young people in 1928 may we go into 1929 with greater determination to give more and better work among them.

After prayer by Dr. Stigler, pastor of the local church, the superintendent's address came. "Nothing New Under the Sun" was the topic of Mrs. Scott's talk on the convention. It was all so fine. She reminded us that it is the spirit of Christ to give and it is the spirit of Christmas to give. There is only one thing that conquers, she said, and that one thing is "Love" and not until we have enough love for our Lord will we ever get the message to these waiting millions.

Collection \$8.28.

A delightful plate luncheon was served by the Brownsville church at the noon hour and the W.M.U. felt much honored to have as guests for lunch the deacons of the church.

Mrs. Scott opened the afternoon session by reading the 84th Psalm. Next came Dr. Stigler's helpful and inspiring address. Then the business session was called. New societies were recognized. Mrs. Scott made a

plea for W.M.U. Specials and the small amount of \$300 which we lack in reaching our Ruby Quota.

It was unanimously voted for the Lottie Moon Offering to go as a memorial to Mrs. Carmen James from Big Hatchie.

New officers for the year were elected as follows:

Mrs. Z. J. Scott, Supt.

Mrs. G. G. McLeod, Sec.-Treas.

Mrs. T. L. Martin, Leader of Circle 1.

Mrs. W. D. Max, Leader Circle 2.

Mrs. J. W. Watkins, Leader of Circle 3.

Mrs. J. W. Hedgepeth, Chm. of Personal Service.

Mrs. H. W. Tucker, Stewardship Chm.

Mrs. F. A. Henry, Chm. of Mission Study.

Mrs. L. M. Short, Young People's Leader.

Mrs. Fleming, of Covington, in a few words voiced the appreciation of the hospitality that had so generously been extended—also calling attention to the beautiful Christmas posters extending full length the blackboards drawn by Miss Elizabeth Turner. They were so much enjoyed during the day.

Next meeting in March will be with Stanton Church.—Mrs. G. G. McLeod, Secretary-Treasurer.

### QUARTERLY MEETING OF NOLACHUCKY ASSOCIATION

The quarterly meeting of the W.M.U. of the Nolachucky Association met Jan. 8, 1929, with the Montview church of Morristown. This is a new society. Rev. J. D. Quinton is the beloved pastor.

The house was called to order by the former Supt., Mrs. W. B. Quillen who then introduced the new Supt., Mrs. J. A. Lockhart, to the Union.

The devotional was conducted by Mrs. J. D. Quinton using the scripture as found in Mark 14:1-9.

Miss Lula Wright gave a reading, "Say it with Service, a Parable" which was very helpful, and enjoyed by all.

We were fortunate in having both Mrs. J. W. Marshall, V. Pres. for E. Tenn., and Mrs. J. A. Dunn, Mission Study Chairman for E. Tenn., with us for the day.

Mrs. Marshall spoke of the work of the new societies which have just been organized.

Mrs. Dunn brought us a message on "Stewardship and Tithing" which was indeed worth-while.

A short business session was held immediately after lunch, during which the Supt. told us that every society had sent in their quarterly report, she having received the last one during the noon hour. This was something unusual for Nolachucky Association.

Mrs. Henard of Knoxville brought us a very helpful talk on "Missions in the Church from a President's Viewpoint."

The ladies served a bountiful lunch in the new basement of the church.

The attendance was good considering the fact that the flu is abroad in the land.

More preachers were in attendance than usual, there being seven present.

It was a wonderful day, and so thoroughly enjoyed by all. A vote of thanks was extended to the church and pastor for their liberal hospitality.

Our next meeting will be with Alpha Society in March.—Kittie Wright.

### PLANS FOR A BETTER YEAR'S WORK—POSTERS

When you turn over that New Leaf inscribed with the good resolutions for 1929, we hope there will be one concerning making your missionary meetings more wonderful and attractive. "To begin at the beginning"—and that is a fairly logical place to start—what about having an attractive poster for every meeting? Visualization to brighten and intensify verbalization has demonstrated its worth beyond the need

for argument. It will add appreciably to the effectiveness of your program. You don't need creative artistry for these synthetic pictures. The least gifted circles can furnish one or more women capable of assembling simple posters—often from among those to whom public appearance is a cross. Here are a few suggestions:

**Materials**—Colored crayons from the five and ten-cent stores; inexpensive water color paints; colored papers and cardboard; samples of wall papers and borders; carbon paper for tracing; magazine and garden catalogue pictures; library paste; marking pencils, including a white one for use on dark paper; colored inks; odds and ends cut out of newspapers. A carpenter's pencil, with its graphite of unusual width, may be sharpened in various ways—to a chisel point for a broad, flat line; to chisel point and then notched once or twice to make letters of two or three lines, etc. Your local stationer will get whatever you need in pencil and colored paper lines, also the various Dennison devices. The wallpaper dealer will supply you with an out-of-date sample book which will give you a wealth of autumn leaves, landscapes, flowers, etc., as well as plain surfaces for tinting. A printing outfit with large block letters to be inked on a pad will assure good lettering at a low price. Such sets often come among children's toys. Some poster makers prefer to cut their letters out of large newspaper advertisements and paste them on the design. The narrow black line bordering some parts of one's newspaper can be used in a great variety of ways.

Mrs. Dorothy Crockett, in her "Star in the East," writes of "Acquaintance Posters and Map Work," their object being to impress definite field and station facts on the audience. "The ability to connect names of missionaries with the correct stations and to think of the right buildings when a station is named, to know of an unusual work connected with a certain place—this is all quite lacking with most of us." She tells

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of field posters, for whose production groups of women or girls are made responsible. On large cardboard sheets—two by three feet being a good size—a dim outline of a country is drawn and then pictures collected from missions, magazines and other sources are pasted artistically. On one map, say of Africa, may be printed all the kinds of work done there, while about the map are placed pictures, and at the bottom half a dozen well-chosen facts are neatly inscribed. Another large chart has a map in outline, and from each mission station a string radiates to a point where red bordered labels fasten down all the ends. "For example, a map of Japan is outlined on the sheet of cardboard. Our stations are placed and named. Suppose we have eight workers at Sendai, take eight lengths of string, knot them together and thread them from the back of the card through a hole punched at Sendai. At a point outside the map previously plotted, fasten the ends of the string to the board, each being held in place by a gummed label which bears the name of a missionary family or single missionary. These labels will appear best arranged in a column. . . . Pasting a picture of your church in the center of a chart, draw about it ever-widening circles representing the fields of work you are responsible for. In the ring labeled Home Missions paste small pictures of missionaries at work in our fields; in that labeled Foreign Missions paste pictures of our workers abroad." Mrs. Crocker also tells of the "animate poster," where at an evening's social gathering of the mission circle, attractive women wear posters replete with facts about the style of the familiar advertising "sandwich man." It is certainly a sure way to attract attention to the posters.

The Poster-Maker at Work—Mrs. Fred A. Little, of the Calvary church, Anaheim, California, has supplied the Forum Conductor with some most attractive samples and a description of her methods. She says: "I arrange a poster to meet the program situation and calculated to force the truths home, as well as to furnish a decoration for our church parlor. In the first place, I purchased plaster board of the required size, giving it two coats of flat white paint. This is used on an easel, as my poster backgrounds, I use the reverse side of white wall-paper—two lengths and lapped over a trifle in center. On this I develop my picture. For illustration, in our program on 'In Out-of-the-Way Places, or Following the Covered Wagon,' I first made a newspaper pattern of oxen, another of wagon, another of wheels, etc., and assembled the parts after developing them in the proper materials from these patterns. I made the oxen of wall paper painted with a thin solution of raw umber and turpentine, the wagon box of white paper, wheels, tongue and yokes of orange, the top of yellow, etc., etc., using library paste sparingly in the assembling of parts. The background was filled in with water colors. Thumb tacks are used to fasten poster to its sheet rock frame. A candle stick as a symbol of service was similarly developed in beautiful colors, the candle portion, including bright flame, being shaped and pasted on. A lighted candle was placed at the side of the poster."

The New Year's poster and program outlined by Mrs. Little is especially attractive and timely. It is entitled "Chimes of a New Year." First will come a New Year's Greeting and unveiling of the bells, the latter being the poster for the day and furnishing the suggestions for 1929. Lifting up one (loose) bell of the poster, the leader finds underneath: "To hear as little as possible to the prejudice of others." Under the second appears: "To believe no ill of anyone unless absolutely forced to do so." Beneath successive bells are revealed: "Always exemplify Christian love;" "Radiate good will

and sunshine;" "When I am inclined to criticize the faults of others, I will take a good look in the mirror and ask myself, 'What manner of person am I?'" "Christian Americanization Chimes" will be the topic of a talk on material in Missions. "High Lights in our Missionary Work in the Past Year" will be a further chime in the program. Another talk on "Jesus' Way" and a forward look of faith and courage for the work of the opening year will round out the theme.

Invitations—Of equal importance with posters are attractive invitations. Many circles have sent in samples of these. Very timely, after the great feat of Lindbergh, was a card bearing the outline of an airplane and the words, "Take off in 'The Spirit of Missions,' Thursday at 2:30 P.M."

A small cut-out and tinted sombrero bore the inscription, "Go with us to Mexico on Friday." A program on "Childhood in Africa" had for its invitations a white cardboard heart in the center of which were a tiny chocolate baby tied with a red ribbon, and suitable inscription as to time and place. A February program was tied with tri-color ribbon to a white shield adorned with a flag sticker and bearing the words: "Emotion is no substitute for action." A Japanese program was decorated with a lantern cut from crepe paper. For Easter an egg-shaped card was tied with a bow of pale yellow and green ribbon. A yellow silhouette candlestick on a white card announced a program on "Lights and Shadows on Our Mission Fields." For a Cuban program on "The Pearl of the Antilles," a gold ring with pearl setting was drawn on a card, the names of our workers in Cuba being on the reverse. A bell is, of course, appropriate for Christmas. For the announcement of the new Reading Contest books, a pair of spectacles was outlined on a card inscribed, "Put on these spectacles and through their lenses see enchanting things of other lands, as well as our foreign folk in Christian Americanization." A list of the books was appended.—Missions.

#### SERVICE

Paul still blinded by the heavenly vision said: "Lord, what wilt thou have me to do?" Jesus said to his disciples, "I appoint unto you a kingdom." In these words we find our commission. To the disciples at the last supper He said not only, "If ye love me keep my commandments," but, "If ye keep my commandments, ye shall abide in my love." Our service is the measure of our love to the Master and the assurance of His abiding presence in our lives. In Dr. Van Dyke's "A Legend of Service" he tells the story of the angel whose duty it was to bring to the Lord of the angels reports of those who had shown great devotion to God. The angel questioned as to which of three devout men had loved and served best of all. The Lord gives him a message to take to each of them that will be a test:

"Tell each of them the Master bids him go  
Alone to Spiran's huts across the snow  
There he shall find a certain task for me  
But what, I do not tell to them or thee."

The angel goes first to the temple where the great preacher is about to speak and gives him the message. The preacher startled looks around and whispers, "Why?" Then he goes to the humble scholar whose devotion had so impressed him, but the scholar with sorrow and reluctance thinking of his limited strength, and questioning his own ability, asks, "How?" Then to the humble servant whom he finds joyfully at his daily task, he carries the message:

"He whom thou servest would have thee go  
To Spiran's huts across the snow  
To serve Him there."

And the angel's face grew bright as the answer came, "When?" and he took the circlet from his brow and gave the crown answering, "Now." May the realization of the privilege that is ours in being, "Laborers Together with God," "That the Whole World May Be Filled with His Glory" so possess our hearts and minds that the every day tasks of life may be transformed by His presence, and when the call to His service comes, may we answer not "Why" or "How" but give to Him a joyful and an unquestioned obedience.—Mrs. Wesley N. Jones.

## Obituaries

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

#### MRS. MARY J. EWING

Mrs. Mary J. Ewing was called home October 22, 1928. Autumn seems a fitting time for the passing of this long and beautiful life of usefulness.

Mary J. McPherson, eldest daughter of Elijah and Margaret McPherson, pioneers of Meigs County, Tennessee, was born March 13, 1840, and was married to J. M. Ewing, who died more than twenty-six years ago, September 28, 1859. Ten children were born to this union, seven of whom are still living.

As the wife of a Confederate soldier, Mrs. Ewing endured many hardships during the Civil War.

Although her long life was spent in one small community. When married she moved to an adjoining farm, where she lived nearly seventy years. Her influence has reached far in the lives of her descendants.

She joined Concord Church in early girlhood and was a charter member of Ten Mile Church, which was organized in 1870, of which church she was a member at her death.

Mother Ewing joined Ten Mile Missionary Society nearly twenty-two years ago, and has been a great inspiration to our little band all these

years. Though an invalid for most of this time, and in a wheel chair for ten years, she was always interested in every work of the society. Her heart overflowed with love for missions and every appeal met with a ready response from her. While she was able she loved nothing better than piecing quilts, many of which went to the orphanage and needy homes.

Our society always considered it a benediction to meet in Mother Ewing's home, where we met so often. Many times in these meetings, where we always sang her favorite hymn, "Amazing Grace," have we received the strength and courage to go on when almost too discouraged to go on.

She bore her afflictions with such fortitude and cheerfulness that all who knew her called her wonderful.

Our hearts ache at no longer having mother and grandmother to visit, but it is comforting to know her sufferings are over, and we rejoice in the heritage she has left us, "A long life well spent."—Mrs. O. C. Ewing.

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## AMONG THE BRETHREN

### By FLEETWOOD BALL

The church at Thomas, Okla., loses its pastor, Rev. T. C. Carter, who has resigned without indicating his plans.

—B & R—

The First Church, Biloxi, Miss., has called as pastor Evangelist L. H. Miller of Atlanta, Ga., and he has accepted.

—B & R—

The First Church, Altus, Okla., has called Rev. R. W. Leazer of the First Church, Temple, Texas, and he has accepted.

—B & R—

Rev. T. E. Steely of Bessemer, Ala., has accepted a call to the care of the church at Manchester, Ga., and is already on the field.

—B & R—

Rev. J. D. Thorn has resigned at Bridgeport, Texas, to accept a call to the Central Church, Itasca, Texas, a field of great importance.

—B & R—

The First Church, Deland, Fla., has called Rev. E. E. Huntsberry of Shreveport, La., but we have not seen an announcement of his decision.

—B & R—

Rev. Forest Maddox of the First Church, Comanche, Texas, has accepted a call to the First Church, Bay Minette, Ala. He is a kingdom builder.

—B & R—

Evangelist A. P. Blaylock of Arkadelphia, Ark., is assisting Dr. A. N. Hall of the First Church, Muskogee, Okla., in a revival which is shaking that city.

—B & R—

The First Church, Campbellsville, Ky., loses its pastor, Rev. G. D. Faulkner, who has resigned, effective March 3rd. He has not indicated his plans.

—B & R—

Rev. C. C. Cox has resigned as pastor at Windsor, N. C., but has not divulged his plans. Some want him to go to Virginia where he wrought so well.

—B & R—

News and Truth, the weekly paper now edited by Rev. R. Boyce Taylor of Murray, Ky., is twenty-five years old and grows better with age. Its editor is a freethinker.

—B & R—

Dr. A. U. Boone of First Church, Memphis, began a series of sermons last Sunday on "The Seven Churches of Asia." Verily, a treat is in store for his fortunate people.

—B & R—

Rev. J. Elwood Gelsh has resigned as pastor of Court Street Church, Portsmouth, Va., to accept a call to Orangeburg, S. C. The change is effective February 15th.

—B & R—

Rev. Ben L. Bridges has resigned as pastor of the First Church, Paragould, Ark., to become a state evangelist in Arkansas. He is admirably gifted for the work.

—B & R—

The First Church, Glasgow, Ky., is happy in securing as pastor, Dr. J. A. Gaines, who resigned the care of St. John's Church, Charlotte, N. C., to go to the new field.

—B & R—

Dr. W. M. Vines of Greenville, S. C., an evangelist, declines a call to the First Church, Hazelhurst, Miss., and will continue to do the work of an evangelist exclusively.

—B & R—

Rev. J. E. Bell has resigned as pastor of the church at Eudora, and Dr. M. D. Jeffries of the Baptist Memorial Hospital, Memphis, supplied the pulpit most acceptably last Sunday.

—B & R—

LaBelle Place Church, Memphis, Rev. E. P. Baker, pastor, will be assisted in a revival beginning April 28th by Dr. H. E. Dana, professor of New Testament, Southwestern Theological Seminary, Fort Worth, Texas.

Rev. C. E. Welsh of Inverness, Miss., is in a dilemma. He lately resigned the church at Inverness to accept a call to another, but his resignation was unanimously declined.

—B & R—

Rev. S. P. Poag of Collierville has been called to and has accepted the care of Merton Avenue Church, Memphis, succeeding Rev. E. J. Hill, who becomes pastor at Germantown.

—B & R—

Rev. W. Grady Newman was ordained to the full work of the ministry by a presbytery called by the First Church, Greenville, S. C. His examination was eminently satisfactory.

—B & R—

The First Church, Rock Hill, S. C., is elated over securing as supply pastor, Rev. W. E. Thayer of Sumpter, S. C., a former pastor. He will preach until a permanent pastor is secured.

—B & R—

Evangelist T. T. Martin of Blue Mountain, Miss., is to assist Rev. C. E. Myrick and Trinity Church, Memphis, in a revival beginning February 10th. Dr. Martin is president of the Anti-Evolution League of America.

—B & R—

Rev. E. Z. Newsom of Paragould, Ark., could be induced to return to a pastorate in Tennessee, his native state. It seems that he must leave the swamp country in which he lives, because he has the flu every winter.

—B & R—

The promotional committee elected by the Executive Board of the Louisiana Baptist Convention has elected as president and publicity director, Dr. T. W. Gayer of Pineville. Tennessee Baptists know full well his capabilities.

—B & R—

Miss Jimmie Polk Oakley, aged 42, an estimable young woman and loyal member of the First Church, Lexington, died Wednesday, January 16th. The writer held the service at the residence, followed by interment in the cemetery.

—B & R—

Dr. Ryland Knight of Delmar Avenue Church, Memphis, accepted the pulpit of Union Avenue Church, Memphis, in the morning last Sunday and Judge John W. McCall at night. The beloved pastor, Rev. H. P. Hurt, is a victim of influenza.

—B & R—

In the Baptist Messenger, Dr. R. M. Inlow of Oklahoma City is writing the comments on the Sunday school lessons for the month of January, to be followed by Dr. J. W. Gillon on the lessons for February, and Dr. M. T. Andrews on the lessons for March.

—B & R—

The current issue of the Christian Index of Atlanta, Ga., contains a three-page editorial in tribute to the late Dr. F. C. McConnell, written by the editor, Louie D. Newton, a warm personal friend and a loyal member of Dr. McConnell's church. The tribute is a worthy one.

—B & R—

Rev. Benjamin Kirby Truluck has completed his thirtieth year as pastor of Bethel Church, near Conward, S. C. The event was duly celebrated on December 30th. Brother Truluck was born and reared in one mile of the church. During his pastorate there have been 30 revivals, and he has held every one of them. Can you beat it?

—B & R—

Tennesseans will be interested to know that Dr. J. Whitcomb Brougher, Sr., of the First Church, Oakland, Cal., and his two sons, Dr. J. Whitcomb Brougher, Jr., of First Church, Glendale, Cal., and Rev. Russell M. Brougher of Baptist Temple, Brooklyn, N. Y., recently had an attendance contest running six weeks. Dr. Russell Brougher's church captured the prize by 315 points.

Rev. Frank W. Carnett of Fayetteville, Ark., who was instantly killed in an automobile accident near Siloam Springs, Ark., January 6th, and his wife who was fatally injured in the same accident and died Friday, January 11th, were buried together on Sunday, January 13th, at Lebanon, Mo., where his parents lived.

### By THE EDITOR

David M. Hughes has resigned as educational director of First Church, Newport, Ky., and will enter the evangelistic field.

—B & R—

Every business man in the South ought to subscribe for the Manufacturers' Record published at Baltimore by that peer of Baptist laymen, Richard H. Edmonds.

—B & R—

Beloved W. M. Kuykendall of Nashville has been a victim of flu. He was shut in for several days, but is now able to be out and can serve pastors needing a supply.

—B & R—

First Church, Tuscumbia, Ala., W. H. Barton, pastor, has placed the Alabama Baptist in their budget for this year. They know what helps to keep a church interested.

—B & R—

Dr. George Hale of First Church, Trenton, Mo., is having the assistance of his brother, Pastor Lewis M. Hale of First Church, Springfield, Mo., in a revival meeting.

—B & R—

A card received last week stated that William S. Dixon, evangelist, was in a revival with Pastor J. A. Scott at Pomona, Cal., where the interest and congregations were growing.

—B & R—

Brother J. F. Phillips of Richard City writes that the church there has ordained Brethren Horn and James Davis to the ministry. We hope to have a full account of the ordination later.

—B & R—

The Ukrainian Baptists of western Canada recently held a jubilee celebration, states The Baptist, at which nearly 1,000 people were gathered. The meeting was held at Lizzard Lake.

Dr. Ray Palmer of Lane, Chevy Chase, Washington, D. C., is available for work as evangelist or pastor. He will be glad to supply for any churches needing his services.

—B & R—

The girls' quartet of Bellevue Church, Memphis, presented feature numbers on the programs of the Sunday School Administration conferences during the recent conference in Tulsa, Okla.

—B & R—

First Church, Abilene, Texas, has adopted a budget of \$50,000 for this year. Fifteen thousand of it is for missions and benevolences. Seventeen thousand four hundred of it is for salaries.

—B & R—

Secretary J. B. Lawrence of Missouri writes to state that the offices of the Missouri State Mission Board have been changed from the Terminal Trust Building in Kansas City to 1023 Grand Avenue.

—B & R—

We received last week a copy of "The Baptist Spokesman," published by the Baptist Laymen's League of Portland, Oregon. It is a monthly publication and spells further trouble for the Modernists.

—B & R—

John D. Hoffman is leading the singing in a revival with First Church, Madisonville, Ky., where H. S. Summers is pastor. Dr. F. F. Gibson of Louisville is preaching. The meeting closes Sunday night.

—B & R—

H. J. Huey preached his first sermon, January 13th, as pastor of the church at Milan. It was the first service the church had had for some weeks, flu having shut off all public gatherings. At night all the churches of the town joined in a welcome service.

The American Baptist came out last week in a new dress. The page has been changed to about twice the size and the number of pages reduced to eight. That's getting in the right direction to save printing cost.

—B & R—

Evangelist John W. Ham has just concluded a four weeks' engagement with First Church, Canton, Ohio, and is now with First Church, Logan, W. Va. E. L. Wolslagel is in charge of the music. This engagement closed Sunday.

—B & R—

Dr. Clifford C. Laws, a brother of Editor Curtis Lee Laws of the Watchman-Examiner, died on the 14th of pneumonia which followed an operation. Beloved Dr. Curtis Lee is now the only remaining member of his family.

—B & R—

First Church, Jonesboro, Ark., has adopted a budget of \$15,000 for current expenses, \$15,000 for missions and benevolences, and \$7,800 for their building fund. They include \$350 for the Baptist Advance. That's wisdom in action!

**Frost Proof Cabbage and Onion Plants Now Ready.** All varieties. Prices by parcel post prepaid: 500 for \$1.00; 1,000 for \$1.75. By express: \$1.00 per 1,000; 5,000 for \$4.50. Order now. Satisfaction guaranteed. P. D. FULWOOD, Tifton, Ga.

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**The Life and Letters of John A. Broadus** \$1.00  
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It has been Dr. Robertson's labor of love, to work over the facts and forces in the glorious career of his exalted friend. This book should be given opportunity to bless every home.

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A GREAT AND GENEROUS GIFT

Widespread publicity has already been given to a proposition that was pending by which Mrs. Geo. W. Bottoms of Texarkana, Ark., would make a large and beneficent gift to the Home Mission Board school in Havana, Cuba. This publicity was unauthorized and ill advised and has served to create in many quarters a wholly wrong impression as to Mrs. Bottoms' intention and as to the nature of her generous gift.

The matter was pending between her and the Home Mission Board, but not complete, and inadvertent reference to the matter in some of the Atlanta pulpits brought it to the attention of the press. The newspapers felt that as the matter had gained some publicity, they were compelled, as public journals, to deal with so large and generous a gift in prospect. The press is not to be censured. It was actuated not only by a sense of duty to the public, but also by a disposition to recognize a great public benefaction, to pay just tribute to its author and to felicitate the Home Mission Board and Southern Baptists.

Mrs. Bottoms has been somewhat embarrassed by the flood of letters and appeals which have come to her, as the result of this widespread publicity and of the impression made that she was giving a half million dollars outright, in cash, to the Home Mission Board and that she had large additional sums to be distributed to various and sundry missionary, educational and charitable enterprises.

The matter has now taken definite form, and this definite, official and authoritative statement is given both to the secular press and to the denominational papers:

For several years it has been an open secret that Mrs. Bottoms has had it in her mind to do a large thing for the Home Mission Board school in Havana, Cuba. During Mr. Bottoms' life time, Mr. and Mrs. Bottoms gave to the Home Mission Board \$100,000 stock in a successful lumber company. The dividends on this stock have brought large sums to the Home Mission Board. At the time the gift was made Mr. Bottoms requested that Mrs.

Bottoms should have the privilege of directing where and how the income of this stock should be applied. At a later date Mrs. Bottoms requested that this income be devoted to the building of a school in Havana. Up to May 1, 1927, the board had realized \$119,000 from this stock, which had been used in the general work of the board. At that time an agreement was made between Mrs. Bottoms and the board that thereafter all income from this stock should be devoted to the building of the Havana school and that, as soon as its financial conditions would allow, the board would also devote to this same purpose the amount already used in the general work of the board.

At the present time Mrs. Bottoms has entered into a formal agreement with the board, which provides as follows:

That the \$38,000 accruing in dividends since the former agreement was made shall now be set aside for the Havana school. To this amount she will add \$50,000, which she now has in hand, together with four per cent interest on same from the date it was placed in the bank. To these two amounts the board will add the dividends from the \$100,000 gift referred to above. These sums are to be used in the erection of a boys' dormitory and a girls' dormitory on the lots owned by the board and in these two dormitories provision is to be made to take care of the administrative life of the school until an administration building is needed and can be provided. In two or three years, when it is really needed, she agrees to put up a magnificent administration building. Mrs. Bottoms further agrees, contingent on her sources of income, to provide an endowment fund. All of this is contingent upon her income from certain stocks which are specified in the agreement and might be changed by any providential intervention or serious misfortune.

The whole matter will be subject to the approval of the Southern Baptist Convention in its annual session in Memphis next May, the agreement providing that if the Southern Baptist Convention, by direct affirmative action, should disapprove of the

matter, the Home Mission Board would be absolved from obligation, under the contract.

It is only proper to say, in connection with this formal and official announcement, that we are advised that Mrs. Bottoms has already made definite plans for the distribution of her holdings and her estate and that the many enterprises and institutions which are appealing to her for large and generous gifts may not hope to have their requests granted. We cannot but believe that our Baptist brethren charged with these enterprises will have a deep sense of appreciation for what Mrs. Bottoms is doing and will not tax her limited strength with multiplied appeals. Mrs. Bottoms is able to speak for herself, but we feel it just to her to make this frank statement in connection with this announcement.

This is the largest single thing which has happened in Southern Baptist life for many a day and ought to arouse and thrill our people as they have not been aroused and thrilled since the peak days of the 75 Million Campaign. The stimulus which we are sure will come as the result of this gift ought, and we believe will, bring tremendous increases in contributions in all of our churches to the Co-operative Program. We hope it may mean one million dollars between now and the meeting of the Southern Baptist Convention.

(Signed)

Arch C. Cree, Executive Secretary and Treasurer.  
Arthur J. Barton, Office Secretary.  
L. R. Christie, President.

A WEAK LAW

The knowledge of correlatives is one. There cannot be a seller without a buyer. If the transaction of selling intoxicating liquors is criminal, the buyer is as guilty as the seller, for there cannot be a seller without a buyer. It may be hard to catch the bootlegger, but the drunkard can be easily caught. He is necessary to the criminal transaction of selling the intoxicant. The law to punish the bootlegger and let the buyer go free is unequal; it is a weak law.—G. M. S.

Many old Seminary men will be interested in knowing that Dr. G. W. Everson of First Church, Muncie, Ind., former pastor of Fourth Avenue Church, Louisville, now in commission of brigadier-general in the regular army of the United States.

J. G. Carmichael, a Tennessee product, is changing his field, having been called from Van Nuys, Calif., to San Bernadina where he takes up his work February 1st. He hopes to visit Tennessee this summer, and we hope it will be possible for him to realize the wish.

Pastor Porter M. Bailes of First Church, Lakeland, Fla., welcomed for his church last year 218 new members and into other churches which he helped in revivals, he assisted in welcoming 213, a total of 431 members. That is enough to make any preacher's heart glad!

The members of Greenland Heights Church, Memphis, have disbanded their church and united with Bellevue Church. The work will be carried on at Greenland Heights as a mission branch of Bellevue Church. About 90 members were thus added to Bellevue Church on one day.

President Frank D. Boynton of the Department of Superintendents, National Education Association, writes to ask that pastors give over their morning service, February 24th, to a discussion of the subject, "How the Public School Can Better Serve Democracy, Increasingly Produce a Higher Type of Citizen."

On Friday night, January 25th, John D. Hoffman, evangelist-singer, will give a program over Station WFTW, Hopkinsville, Ky., beginning at 10:30, central time. Many of our people listen in on the Hopkinsville

station, and we know "John D." well enough to assure them all of a rare treat in his program.

our Union University young people. Nane Starnes, well known in our state as a Sunday school worker, was chosen the most popular boy in their popularity contest, and Miss Elizabeth Ball, daughter of Rev. and Mrs. Fleetwood Ball of Lexington, was chosen the most popular girl.

Supt. Louis J. Bristow of the New Orleans hospital reports that some money has been received for the purpose of sending to El Paso, the little girl, Helen, the story of whom we carried some weeks ago. However, not enough has come in to send her. She is a tubercular patient and must be sent west if she is to recover.

A good New Year's greeting came to us from Mrs. J. N. Forgy of Cowan. We appreciate the kind words it contained and especially the suggestion that the pastors do more to arouse the interest of their people in the paper. She also states that their pulpit at Cowan is vacant, the pastor, W. M. Duncan, having resigned.

Grace Church of Nashville licensed in December, Brother Phillip Shelton to preach the Gospel. On a recent Sunday he preached his first sermon in Grace Church. Pastor L. S. Ewton states that his message was pleasing to the church. He is in school in Nashville and can be had to do supply work. He may be written in care of Grace Church.

Maybe So!  
"Doesn't your choir sing at the prison any more?"  
"No. Several of the prisoners objected on the ground that it wasn't included in their sentence."



David: "An' who was Joan of Arc?"  
Dumb Dora: "Shem's wife, I guess."

Mrs. Einstein: "Mine daughter is just got her A.B."  
Mrs. Unfelt: "Dot's notting! Mine got her I.K. two years ago."

Goat: "I'm increasing your allowance ten dollars per month, dear."  
She: "Oh, goody! Now I'll buy that auto I've been wanting."

Sibyl: "How is it that Suzanne seems to know so much more about Europe than most of us?"  
Beryl: "Because she stays at home and reads guidebooks instead of squandering her time in travel."

Professor (addressing medical students): "The muscle of the patient's left leg has contracted till it is much shorter than the right. Therefore he limps. Now what would you do in such circumstances?"  
Student: "I'd limp, too."

Some Man!  
"And when Delilah cut Samson's hair he became mild as a lamb." Can you understand it," asked the Sunday school teacher.  
"Well," said little Tommy, reflectively, "it does make you feel 'shamed when a woman cuts your hair."

Get a Screen!  
Caller: "What a cozy little breakfast room—and the wall is so artistically splatteredashed."  
Mrs. Depew: "Yes, this is where my George eats his grapefruit."

Father: "Now I'm giving you a good job in my mill. I want you to work your way up."  
Son: "But, father, there's no future in it. I want to work in some place where I can marry the owner's daughter."

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## NEWS BULLETIN

(From page 9.)

believe that sales of property abroad will augment the amount very appreciably, and by all co-operating together we can take a long stride towards clearing ourselves during 1929 of this great burden which has oppressed us for so many years.

Of course every one must realize that we must get this grilling process of debt payment off our hands just as quickly as possible, because in order to make the scheme of debt reduction practicable we have had to reduce by an appalling amount the sum we are actually putting into the prosecution of the work abroad. May this process soon be over through the generosity of our people, and our Board set free to build up the work already laid out abroad and size more of the opportunities that our curtailed appropriations are forcing us to neglect in all fields.

## FOREIGN BOARD DEBT FALLING

The last report of the indebtedness of the Foreign Mission Board is rather encouraging. It shows a balance of the debt due, \$965,401.64. This is the first time in many months that we remember seeing the amount drop under the million mark. With the coming in of receipts from the Christmas offering, all of which are supposed to be applied on the debt, we ought to see the load carried by the Foreign Mission Board slide down rapidly. The total receipts for 1928 applied on the debt of the board were \$246,206.42. This paid \$65,878.32 of interest and reduced the debt by the balance of the amount. That is encouraging, but just think what that \$65,000 would have done if it could have been spent on our mission fields! Let us press the Co-operative Program, for out of every dollar raised for it one-tenth of what goes to the Foreign Board must be paid on the debt.

## SICK BUT FAITHFUL

A letter came last week from Mrs. S. B. Boykin of Humboldt. It was written from Dallas, Texas, where for treatment. She sent in subscriptions for Mrs. J. B. Short of Memphis, T. C. Ferrell of Humboldt and Mrs. W. A. Orr of Dallas. She says: "My heart is always full of love for our dear Baptist and Reflector. God bless our dear, faithful editor. May his long-desired trip be a blessing untold for him and all of the Baptist and Reflector family." We greatly appreciate such a friend and hope that she will soon be fully recovered from her illness.

## THE FAITH AND THE POOR

By Mrs. Ida B. Fletcher

In Acts 6:1 we are told that some of the widows of the church at Jerusalem were neglected in the daily ministrations. For this reason, that is, for the special purpose of attending to them, the multitude of the disciples were called together and "seven men of honest report, full of the Holy Ghost and wisdom" were chosen.

As Baptists we have a good deal to say about "the faith once delivered to the saints." This may not be the faith, but it is most surely the example once delivered to the saints. Are we following it even afar off? How many churches have even a weekly or monthly collection for the poor? A great many churches have a yearly thought. Along about Christmas we appoint some committee to get out and find the poor that we may let them know that they are remembered. And if they can manage to exist for another year we'll try to think of them again.

We Baptists (we always spell it with a capital B) who say that we are the New Testament Christians, have the doctrines, are doing great things for the Lord, ought to hang our heads in shame because of the fact that the Catholics and fraternal

orders are caring for our poor! Even our aged ministers who have given their lives for the cause have contended for the faith that we might have it in its purity—they are laid on the shelf!

Detroit, Mich.

(Mrs. Fletcher has been a reader of the paper since it was edited by Dr. Graves. We are glad to have the word from her and we need to think on what she has said. Have we a right to turn over to the Associated Charities, the Community Chest and to fraternal orders our money and let them do the charity work for which our Lord expected to get full credit through his churches? Let some one else answer that question through our columns.—Editor.)

## MONTEREY NOW AND YESTERDAY

By H. F. Burns

I supplied for the Monterey Baptist Church last fifth Sunday at both services. I was pastor of this church three years and had not been back in six years. I received a royal welcome and we had fine services.

How I missed the familiar faces of some of the Lord's best! Many of them have crossed over and are with the Lord. The Sunday school is well organized. The church and Sunday school have made great progress in the last few years. They are looking for a pastor, but they can't possibly use all the brethren who are seeking the place. They have a modern and well equipped building. I rejoiced when I saw that beautiful house and I was happy while preaching in it, although at times I was nearly overcome.

My good wife, who went to glory last July a year ago, was with me there. She talked and prayed so much for the new house. In the business meeting, which was set to decide whether we would build or not, no one would make a motion. After a long painful pause she rose and said, "I have talked too much and prayed too long for a new house to give it up. I move that we proceed to build." Her motion was seconded at once and the new house stands there as a monument to her

The walls were up when we moved away, but she never saw the completed house or had the pleasure of worshipping in it. I cannot help but wish she had. She was a timid woman who rarely spoke in a business meeting.

I rejoiced to see so many of her large class of girls taking such a lively interest in Sunday school and church work. They are now young women on the very threshold of a wide and enlarging field of usefulness. I had a great trip.

## DODD COLLEGE RECOGNIZED

At the recent meeting of the American Association of Junior Colleges, Dodd College of Shreveport, La., was admitted to membership as a recognized standard junior college. The progress of the institution has been remarkable, according to a news letter just received, and its sponsors confidently expect an even more interesting growth. Dr. M. E. Dodd, pastor of the First Baptist Church of that city, is president of the institution and William G. Burgin, dean, is in active charge of the work of the school. It conducts both high school and two years of college work and both departments are fully accredited.

## WANTED—BIRTHDAY GIFTS

March 6, 1929, will be the tenth anniversary of the opening of the Baptist Sanatorium for the treatment of tuberculosis at El Paso, Texas. It is also the birthday anniversary of the superintendent and founder of the Sanatorium. Some of the friends of the institution and of the superintendent are planning to make the tenth anniversary celebration the occasion for birthday gifts—not to the superintendent nor to the sanatorium directly, but to

the endowment fund, the income of which will be used for the care of indigent and semi-indigent cases.

The sanatorium now does a large amount of charity work on a part pay basis, but its deficits, caused in part by this work, must be paid by the Home Mission Board. The Home Mission Board is already deplorably in debt and cannot conveniently provide money for these deficits. The sanatorium has recently received several contributions for endowment ranging from less than two dollars up to about \$250 each.

The friends of the sanatorium and of those afflicted with tuberculosis hope that many such gifts may come in so that on the sanatorium's tenth birthday the endowment will have reached a considerable sum. The Baptist denomination promised the sanatorium a half million dollars endowment, but this was never paid in. Failure to receive that half million caused all of the sanatorium's financial difficulties.

Persons desiring to make contributions to the endowment can make checks payable to the Baptist Sanatorium, El Paso, Texas, or can write Superintendent H. F. Vermillion for endowment notes which will be sent. No campaign for endowment will be made at this time, but voluntary gifts or notes in any amounts will be gladly received from individuals, W. M. U.'s, churches or other organizations.

## Plenty

Lawyer: "The cross examination did not seem to worry you much. Have you had previous experience?" Client: "Six children."

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Jars of Vicks  
daily

and yet, in spite of vastly increased capacity, the Vicks Laboratories are once more operating night and day to meet the emergency demand for more and more Vicks VapoRub. Over 375,000 jars are now being produced daily.

approved method of using Vicks for **FLU**

## 1. AS A PREVENTIVE

Several times a day, insert Vicks up the nostrils. Also melt a little night and morning in a bowl of boiling water and inhale the steaming medicated vapors. This helps to ward off germ-infection.

## 2. IF A COLD STARTS

If possible, go home and go to bed. Take a laxative and a hot lemonade. Apply hot, wet towels over throat and chest until the skin is thoroughly reddened. Then rub vigorously with Vicks. Spread on thickly and cover with warm flannel. Leave the bed-covering loose, so that the vapors, released by the body-warmth, may be freely inhaled. At the same time, Vicks acts through the skin like a poultice.

Repeat this treatment every four hours, eat lightly, and stay in bed until the cold is broken. Complete rest helps the body throw off the cold more quickly.

## 3. AFTER A FLU ATTACK

Physicians advise that the chief danger in this epidemic is after influenza. Then, more than ever, colds, attacking the weakened system, may lead to bronchitis, sinus-trouble or pneumonia. This is especially true of children or old folks.

Heed even the slightest cold as a danger signal. Vicks is especially valuable here, because it is applied externally, and so can be used freely, as often as needed, without upsetting delicate digestions, as too much "dosing" is so apt to do.

**VICKS**  
VAPORUB