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ACTIONS TAKEN OF VITAL CONCERN TO ALL CHURCHES

Reported by THE EDITOR

THURSDAY MORNING

It would not be the convention without "How Firm a Foundation," so E. O. Sellers of the Baptist Bible Institute quieted the great throng of chatting Baptists at nine o'clock Thursday morning, May 9th, and soon the great old hymn was being sung with great enthusiasm. Secretary I. J. VanNess of the Sunday School Board led in prayer. "I Love to Tell the Story" was sung, and the convention was ready for the sound of President Truett's gavel which followed the close of the song.

After an earnest appeal for order the president introduced F. F. Brown of Knoxville, Tenn., who read the 46th Psalm and led the devotions. He pictured the eternity of God as the hope of all the world and appealed for faith in Him and plead that we change toward our God. Editor Livingston Johnson of the Biblical Recorder led in prayer.

Words, written by beloved A. J. Holt of Florida, were sung to the tune of "How Firm a Foundation." Trouble with the amplifiers delayed the opening of the actual work of the body. In his opening address President Truett made some fitting remarks about the hospitality of Memphis. He mentioned some of the hardships that came upon us during the last year, but showed the promises of

and challenged Baptists to maintain the fundamental expression of our faith through direct personal experience and to continue to give the gospel to the whole world without the interference of any ecclesiastical body and without any unholy alliance between church and state. L. K. Williams, president of the National Baptist Convention, spoke and charmed the audience with his fine presentation of the needed relationship that should exist between the white and the negro Baptists. He closed with a burning appeal for sympathy and help from the white brotherhood.

J. R. Sampey moved that a special committee be appointed to nominate members for the board of trustees of the Southern Seminary. Z. T. Cody of South Carolina led in prayer, and the girls' quartet of Bellevue Church, Memphis, sang, "How Tedious and Tasteless the Hours." W. L. Ball of First Church, Spartanburg, S. C., preached the annual sermon, using as his text the phrase found in Romans 12:12, "Rejoicing in hope." After a splendid introduction he discussed: (1) "The Origin of Our Hope," which is found in God and becomes our personal possession in fullest measure through faith in Jesus Christ. (2) The serious object of hope which should embrace all that earth

and heaven hold, among which are: (a) Salvation the helmet of the soul which comes from the atoning work of Christ. (b) The hope of the resurrection which is the seal of our faith and is sustained by evidence, experience, history, reason and instinct. (c) The hope of his return. Whether we believe in the post or the pre-millennium, we can all agree on the pro-millennial view—that is, we can all be for his second coming. (3) The obligations of our hope which make us responsible for giving a reason for our hope, laying hold on the hope, purifying our lives through the Christ who gives the hope. "Personal purity is an obligation of our hope, and law observance demands our vigilant support," he asserted. In his conclusion he made a splendid summary of the message and plead for more hope which will increase our joy in Christ. After a brief silent prayer Dr. Ball led in the benediction.

THURSDAY AFTERNOON

W. Eugene Sallee, just returned from his mission field in China, conducted the devotion service and spoke briefly of the conditions and needs of China today. "The first phase of the revolution," he declared, "is now an accomplished fact and China now is under the rule of as good men as could be found in China. Old customs, standards and ideals have changed. In the southwest there has been a widespread destruction of idols and the

(Turn to page 4.)

the convention what it ought to be," he offered (1) Real supplicatory prayer; (2) genuine humility of spirit; (3) right motives; (4) highest thinking and talking; (5) more sacrificial leadership.

The secretaries reported a total of 11,837 possible messengers with 2,678 enrolled. Editor Cody nominated President Truett for re-election, and he was elected for his third and last term. W. A. Huett of Mississippi, J. C. Hardy of Belton, Texas, M. P. L. Love of Mississippi, W. P. Reeves of Arkansas were elected vice presidents; Hight C. Moore and Henry Burnett, secretaries.

Upon motion of V. I. Masters, six brethren from Arizona churches were recognized and given a hearty cheer.

J. J. Hurt moved that a special committee be appointed to study and report on the resolutions dealing with the Home Board matters. C. E. Madry made a substitute motion which called for a committee of two from each state to study all proposals and report at a stated time. The substitute motion prevailed.

Mayor Overton of Memphis was introduced and made a brief welcome address. R. G. Lee of Bellevue Church, Memphis, spoke on behalf of the Baptists of the city. In his message he sounded a strong note for our faith and our great cause. W. W. Hamilton of the Bible Institute responded, opening his message by saying, "It's a great thing to be a follower of Lee."

J. H. Rushbrooke, our Baptist representative to Europe, brought fraternal greetings from Baptists in Europe. He reported on conditions in Russia where the Soviets are making it hard for our Baptist brethren to carry on. Many of our preachers are now in prison, and there is a concerted movement to strike at the heart of our Baptist movement.

D. J. Evans of Kansas City substituted for President Harris of the Northern Baptist Convention

The new day in China has not fully arrived, but the shimmering light appears all over the nation. Every indication is that a modern government is forming. Difficulties are many, and problems are serious, many mistakes and setbacks may be expected, but the gradual development of the new nation is steady towards a democracy that can handle its own problems and take its place in the great nations of the world. Christianity has its supreme opportunity during this time of adjustment. This will be especially true for the whole gospel. Fortunate for China if there is a group that will be able to reproduce New Testament Christianity in message, life and ideals.

Hopeful Signs in the Awakening

Reports come from various sections of China that the idols are being abandoned and in some places destroyed, the temples cleared of the priests and remodeled for schools and places of service. The devotees of the idols are coming to the missionaries, saying, "Our gods are taken from us; we would like to know about your God. Can we worship your God?" Priests are counted useless and the temples seats of superstition, but Christianity is growing in power and influence because we can help meet the individuals and the nation's needs.

Many Great Leaders Are Christians

China has a national cabinet of ten members like the United States. Seven of these ten cabinet members belong to some Christian church. China has a population of over 400,000,000. There is less than 1,000,000 church members, less than one-fourth of one per cent of the population is Christian, yet 70 per cent of the outstanding national leaders in the cabinet are members of some Christian church. Catholics claim some 3,000,000 members, yet not one member of the Catholic organization is a member of the cabinet. In the world's

history we have never had just such a situation in the national affairs of a great government.

Southern Baptists have made a great contribution to the leadership of new China. The most influential man in the work of reconstruction is the secretary, Sun Fo. He is a member of one of our Southern Baptist churches. The minister to Mexico and a real leader in the Nationalist government is a Southern Baptist. The Nationalist government sent a representative to the International Educational Association in Toronto and from there to spend a year studying the educational problems of our nation. He is a member of our church in Canton. Others could be mentioned. Southern Baptists have more leading bankers in South China than all the other Christian forces. God has wonderfully blessed us in preparing leaders for the new day in various lines of activity.

Tendency of Christianity in the New Day

It is most interesting to watch the trend of Christian development. We ought to look for these tendencies with keen interest and spiritual insight. Are we prophets that can see the leadings of our God and walk with Him in the battles for the establishment of His kingdom? Now for the marked tendencies:

1. To strip Christianity of its extraneous barnacles and go back to the New Testament norm. The insistency that men are equal in God's sight and are free to approach Him on equal basis is most hopeful. The great value of the individual regardless of classes is also most encouraging.

2. Let Christianity stand on its own merits, make discipleship what the Master meant it to be.

3. Count Christianity a mighty spiritual force that can meet all their needs. Give Christianity a chance to solve life's problems in the present as well as in the future. (Turn to page 4.)

Editorial

Mark Sullivan, the noted newspaper correspondent, is a Roman Catholic.

More than half the present Chinese National Cabinet are Christians.

"A budget tells a dollar where to go and does not ask it where it went."

Every Baptist preacher in Esthonia has been in jail because of his testimony to Christ.

"A strange thing is that people will let the blessings of God blot out God."—J. F. Vine.

"The American city is the most abused institution in our land today."—Mayor Overton.

"We have no fundamentalists and modernists; we are just plain Baptists."—L. K. Williams.

For the personal workers in China now to call on every Chinese family would take them 300 years.—Liu.

Southern Baptists spent approximately one-half million dollars in attending the recent convention, and every dollar, not squandered, was well spent.

We have been grieved to learn of the death of Editor John A. Earl of The Baptist. He was a native of Scotland, but had lived in this country for many years.

Thirty million of our population in the United States are either foreign born or of foreign-born parentage. What a colossal mission task right here at our doors!

The idea of having churches and state conventions determine how the Southern Baptist Convention shall distribute its funds, is diametrically

were more Baptists."

A Messenger (in a hoarse whisper): "What about the penitentiary?"

Z. Paul Freeman and wife were at the convention and were enjoying fellowship with their friends before sailing June 6th from New Orleans for their field in Argentina. Our heartiest congratulations and earnest prayers will follow them.

The idea of removing Secretary Mellon from the Treasury Department of our national government because he is a "big business man" is about as wise as that of some Baptists who would remove from our denominational boards and committees the pastors who have led in the development of our great churches.

FAMILIAR CONVENTION FACES

J. E. Merrill of Texas was present. He is a fine worker, a splendid friend, a loyal pastor and an ex-Tennessean.

T. T. Martin, former pastor of the Orlinda Church was seen about the halls, his white hair and big hat marking him.

Beloved J. G. Chastain, veteran missionary, was on the platform. His long white beard and noble bearing marking him out from the crowds.

Two former state secretaries were on the job at Memphis—J. W. Gillon, now of Oklahoma, and Lloyd T. Wilson of North Carolina, both now successful pastors.

Harry Clark was a messenger to the convention whom many Tennesseans were delighted to see. He is a professor in Furman University and is chairman of the Education Commission.

"M(ighty) P(retty)" Hunt of Kentucky was at the reporters' table with his big smile and hearty laugh. He is known as "The Old War Horse" in Kentucky.

"The Chinese women can now go anywhere. They once had to stay at home, but they may go anywhere, nowhere, and sometimes they don't know where they go."—Liu.

There were the editors of our state papers, men who are battling against hardships in order to carry on their work and turn out papers that will carry the news to their readers.

Beloved A. J. Holt was present, and although past the fourscore mark, is still vigorous and happy. He did the remarkable thing of memorizing his report on Baptist history, reading it from memory.

"Emotions must be anchored in character or they result in fanaticism. . . . We don't put our preachers in ice boxes and tell them to sweat and then curse them because they cannot sweat."—L. K. Williams.

The Baptist Bible Institute has paid out during the last twelve years about \$250,000 in interest. How long, oh how long, will Southern Baptists go on spending the Lord's money to inflate bank earnings?

L. T. Cody and Livingston Johnson, editors of the South Carolina and the North Carolina Baptist papers, respectively, were at home in the body which they have been attending for half a century. Beloved brethren are they.

Colonel Proctor of Bowling Green, Ky., and Colonel Barton of Paris were two beloved and honored laymen at our convention. Both have stood by the work for a half century or more and are happy in the host of their friends.

T. H. Alexander of the Tennessean gave us this good one the other day. A street wit of Nashville is the alleged author. "On the day after the last

When the two Indian girls of Chiloco School in Oklahoma sang the duet during the convention, hundreds of eyes were wet with tears. We could but bow our head and thank God that we are at last beginning to pay our Indian friends that debt which God made us owe them. What wonderful voices they have and how sweetly they sang "The Shepherd Calls!"

The death of John Trotwood Moore was a distinct loss to the literary forces of the South. He had not only produced works of repute among literary critics, but had done invaluable work in classifying the library facilities of the state historical society. "The Bishop of Cottonown" was his choicest piece of fiction. His devoted wife was a source of constant help to him. We grieve with her over her loss.

Heathenism—The old Indian, pulling his little daughter to the slave mart there to sell her. Christianity—That beautiful scene at the convention when the little daughter of Aaron Hancock, Choctaw Indian, climbed into his lap and nestled her beautiful head against her father's breast and smiled confidently into his eyes. How could one be so cold-blooded as to hold the gospel from heathen homes and their little children!

Oh, How He Saves!

The glorious, saving, uplifting and ennobling influence of the gospel was revealed through the appearance of four Indian preachers who spoke to the convention. Clean, strong, fine, educated, cultured. Twenty-five years ago the editor hunted some in the edge of the Choctaw nation in Indian Territory and saw the Indians in their heathen setting. He saw droves of Choctaws riding into the saloon-infested towns, dirty and vile. Two Choctaws spoke at Memphis. They who know not their

original life cannot comprehend the chasm made between these men and their old life by the gospel of Jesus.

Fleetwood Ball was on his job writing personal glimpses of various messengers to the convention. He is always busy and gets as much out of our denominational gatherings as any other man. And when things do not go his way, he never becomes morose or rebellious; he just smiles and waits for another day. No man in the convention has a larger store of information about the messengers.

1930

The Southern Baptist Convention goes to New Orleans in 1930. That is a goodly city and one of the greatest mission fields in the whole nation. It is the second city in America in the tonnage of imports and exports, has a teeming population speaking a dozen different languages, is in immediate touch with the whole of Latin America and is a point of mission significance equal to Corinth in the days of Paul.

Every student of apostolic missionary work is struck by the fact that Paul spent so much of his time with the churches of Ephesus and Corinth. The reason is self-evident; they were the centers of commerce and travel in his day. They occupied positions of importance so far as the spread of the gospel was concerned. If a strong Christian population could be established in these centers, the gospel would spread automatically from them. And it did just that!

New Orleans is rapidly becoming the center of life about the Gulf of Mexico. The opening of the Panama Canal made it so. The opening of the Nicaragua Canal (it is only a matter of years now until it will be built) will make it doubly so. President Hoover's plans for opening up our inland waterways will make it still more significant. Within a few more years that city will probably outrank New York in the amount of her imports and exports, for with the civilization of our South American neighbors will come a tremendous growth

diate support of every loyal Baptist in the South. When they go out for their debt relief, every church in the South ought to take an offering in some way to help them. It would be a marvelous thing if the churches would give a free-will offering that would wipe out their debt entirely and set them free to press their wonderful work. The Baptist hospital there is also doing a great work. Last year it did \$30,000 worth of charity work and made a profit of \$32,000, a good part of which was paid on the debt which is now growing rapidly less. One glorious thing about the hospital is that it touches the lives of the ignorant and prejudiced Catholics and lets them see the work of the Lord from an angle that they can understand.

What are we going to do before we go to New Orleans? Shall we set to work now and make such radical changes in our morale and spirit that we can look forward to another great inspirational convention? Or shall we spend another year talking about our machinery, our failures, our troubles and our losses? Things were not done to the satisfaction of all who attended the meeting in Memphis. Many brethren are disappointed over the results. Some left threatening to bring up controverted matters at the next session.

If this writer may give advice to the brotherhood, it would be, Let us spend this year in constructive plans and work for the restoration of the faith of our people in the program which we are to work. Some changes in the rules governing the Executive Committee will be necessary—in fact, imperative—but they need not affect the organization or work of any part of our forces. Adjustments will have to be made here and there as we go along. We may not want to do so, but we shall be compelled to keep on tinkering with our machinery until it is thoroughly adjusted to the new day. But let us not tinker before we have a chance to see how it is going to work.

In the meantime let us set out to enlist our people in the year's program. It is almost impossible for us to realize just what we did last year. Approximately \$600,000 was paid on the Home Board obligations, \$200,000 was paid on the Foreign Board debt, \$200,000 on the debt of the Southern Seminary, \$32,000 on the debt of the Southern Baptist Hospital at New Orleans, and some \$200,000 was added to the equipment and endowment of our seminaries, with an additional \$500,000 made possible for the equipment of the Home Board mission work in Cuba. Some \$200,000 was added to the assets of the Relief and Annuity Board and the work on every hand showed remarkable gains in spite of the reduced budgets upon which the agencies operated. In other words, we carried on our work, won tens of thousands of souls to Christ, had the largest gain in membership of all the denominations in America, both numerically and per capita, and added to our actual assets through equipment and reduction of debts, \$2,000,000!

Is that not enough to make us shout for joy? Is that not enough to silence the lips of them who said Southern Baptists were bankrupt? Is that not a sufficiently emphatic answer to the Catholic newspaper which quoted pessimistic extracts from various papers to show that Baptists were about dead? Is that not a final answer to the sceptic who thought that the defalcation of Carnes would destroy the spirit of Southern Baptists?

Let us raise our heads, look the future in the face, set our goals a little higher, go out to enlist our people and make the present Southern Baptist Convention year the greatest the world has ever seen. We can do it if we will forget the things that are behind us, set our eyes upon the goal of the future, place our trust in our Lord Jesus Christ and press on. It is significant that Robert G. Lee, one of the greatest orthodox preachers among Southern Baptists, was selected to preach the annual sermon next year. **Let's put the work on such a high plane that his message can open the convention with a victorious spirit that will electrify the South and invigorate our Baptist brotherhood around the world!**

Winning," by W. W. Hamilton, of the Bible Institute. The volume is interesting and instructive and is arranged as a study-course book with questions and outlines, etc. It is well worked up and shows throughout the handiwork of a man who has had much experience in soul-winning. The author, as many will recall, was at one time head of the Department of Evangelism of the Home Mission Board and, in this position, gained valuable experience which he passes on through the pages of this book.

Unfortunately, Dr. Hamilton has let slip into the last chapter an idea that will not be approved by many of our people. In his eagerness to show how every disciple ought to be fully instructed, and with his mind centered upon the meaning of the Greek root from which our "Apostle" has come, he claims that our work in soul-winning is not completed until the disciples have been made "apostles." And in this connection uses the following statement which may easily be misunderstood: "They (that is, the converts) are to know the risen Christ as well as Christ crucified."

Taken by itself, the statement would be clear, but in the connection wherein it occurs, it implies that knowledge of the risen Christ may not be essential to salvation. Dr. Hamilton's idea was that every disciple ought to be developed until he will become "one sent" to do the work of the Lord but those sent are not apostles simply because the Greek word means "one sent." With the correction of this one ambiguous chapter the volume will prove a great asset to the curricula of our churches.

"THE STING OF DEATH IS SIN"

By William James Robinson, A.M., D.D.

It was my privilege recently to attend a mid-week service in a church presided over by a pastor who believes and teaches that God will heal

all sickness in answer to the prayer of faith. Several remarkable testimonies were given in most positive language. One woman reiterated over and over that she had been healed of internal cancer. The special object of prayer that evening was a little girl who had been stricken down by appendicitis. Many prayers were offered in behalf of this child. The language used was dogmatic, imperative, unequivocal and in some cases allowed God no alternative but to obey.

This service set me to thinking. I want to be wise. I want to be a man of prayer and conquering faith. But it has not been my privilege to receive such answers to prayer as these people claimed to have received. With a desire to have the fullest fellowship with God I set myself to search my own heart anew.

Three impressions were stamped on me by that meeting: One was that those good people thought that bodily healing was the chief function of religion; that death was a terror, a calamity and utterly void of any good; that they believed God was so bound by their prayers that he had no choice but to heal. He was merely a machine to do their bidding. It seemed to me that instead of trusting God, some of them were commanding him.

The thing made prominent to me in that meeting was that in every instance death was a calamity. They did not seem to realize that Christ came to abolish death, by taking the sting out of it, making it a triumph instead of a defeat, by enabling redeemed souls to shout victoriously: "O death, where is thy sting? O grave, where is thy victory?" And to arrive at this conclusion: "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I was once called upon to visit a dying man who was a stranger to me—I did not know any of the family—and was very cordially ushered to his bedside. He received me with a smile and feebly extended his cold, dying hand to me. At this moment his wife came in and greeted me. Seeing the tears on her face, he said: "Sweetheart, why are you weeping? My death was too private, it was not death. It was a victory over death. Faith had robbed death of its sting and made it a transport to never-ending bliss."

The greatest blessing religion can give is not wealth, influence, power, nor even health; but grace to endure the vicissitudes of life, live blamelessly before God and men, rejoice to do the will of God and be able to say, "O death, where is thy sting?" when called upon to face him. To those who are in Christ Jesus there is no death, for he is the way, the truth, and the life. Because he lives they shall live also.

PERSECUTION OF RUSSIAN BAPTISTS

By T. B. Ray, Foreign Secretary

(Note.—This word is worth the attention of all our readers. Add to it the report that the Soviet government has made an agreement with the pope whereby Catholic priests are free to wage their campaigns of propaganda and proselyting and you have the scene. Wherever the hand of Rome goes, free men suffer.—Editor.)

Our Baptist brethren are passing through a period of very grave persecution. The theological school in Moscow has been forcibly closed, a number of leading Baptists, including the secretary of the Russian Baptist Union, have been arrested, and are now in jail. Perhaps the only aid we can extend to them at the present time is through prayer. We call upon Southern Baptists to importune the Throne of Grace in behalf of their suffering brethren in the republic of Russia.

Dr. Rushbrooke in writing concerning the situation, says:

"Evidence is accumulating from many sources, chiefly newspapers published in Russia, regarding repressive acts against Baptists. These acts are apparently the expression of a definite policy. The New York Times early in February last reported that the Soviet authorities had issued orders for the arrest of Baptist pastors and administrators wherever found, and added that the local officials

were cautioned not to arrest the rank and file of workmen or peasant believers, but to 'strike at the heart of the Baptist organization.'

"Within a few weeks of the return of the Russian Baptist delegates from the Baptist World Alliance meeting in Toronto, reports of repressive measures against Baptists began to appear in the foreign press, and articles inciting popular feeling against them were widely published in the U. S. S. R. Arrests and exiles have become frequent. Places of worship have been arbitrarily closed. The provision of the constitution that 'freedom of religious and anti-religious propaganda is assured to every citizen' is treated as a dead letter. Educational opportunities are denied to the children of Baptists. Not only preachers, but in many instances simple members of the churches, are deprived even of the ordinary ration of bread. To the attacks upon them they are not permitted to reply in the secular press. As to their own paper, the number allowed to be printed has been reduced by nine-tenths (from 25,000 to 2,500), and the contents of this small remnant are subject to rigid censorship. When it is added that their license to print Bibles has been withdrawn, that their preachers' school is (at all events temporarily) closed, and that the arrests of Baptists in many other parts of the land have been followed by the arrest in Moscow of the secretary and treasurer of the Russian Baptist Union, the gravity of the position becomes sufficiently clear."

CATHOLICS NOT TOLERANT

"An interesting recent case is that of Carmen Padin Alvarez, a young woman, who, though baptized a Roman Catholic, had attended Protestant worship. Reproached for this, she replied strongly, and the words she uttered being misconstrued as blasphemy against the Roman Catholic religion, she was prosecuted and sentenced (July 20, 1926) to two years' imprisonment. An appeal against this sentence was made, but has been dismissed. The magistrate who dismissed the appeal was Don Jose ... tary of the Criminal Section of the Supreme Court. In his judgement he ... that she says she is a Protestant, although she had not abjured the Catholic religion and is a baptized person, in the entrance of the pharmacy of San Benavides, in Alfonso XIII street of the town of Gove, a religious discussion, with various persons was raised, when one of those present blamed her for attending the Protestant house; she heatedly and with unrestrained voice said, among other things, that the Most Holy Virgin Mary had other children like the rest of women, and that it was not necessary, and was of no account, to consider her the worse for this. As a result of this, the Ministerial Fiscal, in his definite conclusions, considered the actions a crime as laid down in Article 240 of the Penal Code, Section 3, without circumstances. In consequence, the said court condemned Carmen Padin Alvarez as the committer of a public offense against dogma, and to be punished under Article 240, Section 3, of the Penal Code, with the extenuating circumstance 7a, Article 9 of the said code, to two years and four months and a day's imprisonment, with the addition of the suspension of all civil rights and of the suffrage, during that period, a fine of 125 pesetas, and, in the case of insolvency, an additional imprisonment of a day for every five pesetas unpaid.' The appeal against this heavy sentence was dismissed, and Carmen Padin Alvarez is still in prison."—From Bulletin, University of China.

CAN YOU MATCH IT?

The latest one we have heard on our preacher brethren is this:

The minister was telling a congregation about a collection for missions which he had recently led in raising. In order to make as strong an appeal as possible, he gave incidents in which little gifts were features. His climax was reached when he said with tear-ridden voice: "The thing that touched me most was when the dear little six-year-old daughter of Widow Brown walked slowly down the aisle and laid an egg on the altar."

SOUTHERN BAPTIST CONVENTION

(From page 1.)

temples changed into schools. There has come a great leveling of the population. Students from Christian schools have been scattered abroad by the revolution. A very large percentage of Christians have risen to high positions in the government." He denied the assertion that mission work in China has stopped, and appealed for more loyal and generous support for the missionary program of the world.

The District of Columbia presented a memorial through Mr. Jackson of Washington, D. C. The memorial was endorsed by the mission and education boards of Virginia and called for the call of a constitutional convention to be made up of men to be chosen by the messengers present at the convention or by the state conventions at their next sessions. The memorial was referred to the Committee on Resolutions.

J. W. Porter of Kentucky presented the memorial of his state calling upon the convention to protest against the appearance of women as speakers on the convention program.

Len Broughton presented resolutions to create the office of commissioner of evangelism, with headquarters in New Orleans, to co-ordinate our evangelistic forces, to get data about evangelism, to help pastors to bring their people back to the regular churches, to develop Personal Workers' Bands in all our churches, to conduct conferences, to list evangelists, to circulate literature, and to report annually to the convention.

T. J. Watts reported for the Relief and Annuity Board. The report showed that 1,338 beneficiaries had been aided during the past year out of relief funds and 110 out of annuity funds; \$160,705.06 was paid out during the year just closed and \$283,530.86 has been added to the assets of the board which now stand above three million dollars. The business methods of the board were set forth and declared to be thoroughly modern and safe.

Three hundred and fifty thousand dollars has been raised on the Lunsford Memorial Fund, a lit- his primary appeal for the so-called Service Annuity plan, which is declared to be a possible plan by which the aged and infirm ministers and missionaries can be adequately cared for.

Sunday School Board

I. J. VanNess reported for the Sunday School Board. The total business of \$1,870,653.97, a decrease of some \$40,000 under the past year. The present assets of the board are valued at \$1,924,430. The work of the new Student Department was set forth. Changes in the character of the weekly papers of the board were announced and the cost of the improvements in the periodicals was mentioned. The improved literature has been secured without additional cost because of improved machinery. The matter of Ridgecrest was presented, and the report on stewardship literature, tracts, and other matters was presented. A full and tactful admission was made relative to erroneous teachings, that have appeared this year in some of the literature. Twenty-one new books were published during the year just closed and 1,808,400 tracts distributed.

J. E. Lambdin was introduced and spoke concerning the work of the B. Y. P. U. department, showing the nature of the work that the department is doing in helping train the young Christians for their great tasks.

A sigh of sorrow went up from the body when the announcement was made that E. E. Lee, long a worker under the board, was reported, by telegram just received, to be worse with little hope expressed for his recovery.

R. K. Redwine of Georgia made announcements concerning the boys' camps at Ridgecrest this summer. Frank Leavell was introduced and spoke briefly about the student work of his department. A telegram was ordered sent by the convention to the family of E. E. Lee, and W. F. Powell of Tennessee, president of the Sunday School Board, led in prayer for the stricken family.

Foreign Board

The Foreign Mission Board reported through T. B. Ray and presented an encouraging presentation of their years work. There were more than 14,000 baptisms on our foreign fields, nearly one-third of these being in Roumania alone. Five hundred and forty thousand dollars was paid by our board on salaries of native workers and \$604,000 for our missionaries, while the native Christians gave \$575,000. On many fields the work has been enlarged in spite of the decreased receipts of the board. The debt of the board was reported at \$802,560 with the prospect of an additional decrease of \$300,000 from sale of certain properties on foreign fields. Eighty-two missionaries have been lost during the last three years, and help must be provided for them out of the 150 volunteers now begging for a chance to go out.

The total receipts of the board for the past year amounted to \$1,738,666.91; \$1,086,203 was spent for work on the foreign fields. The total expense for the year, including borrowed money repaid, was \$1,800,313. Dr. Ray made a burning appeal for a real forward movement on all our mission fields, Europe is awakening to our message, while there is a mass movement in Africa toward Christianity that promises to be phenomenal. Christianity needs nothing from heathen religions, while they direly need much Christianity.

Home Board

L. R. Christie, president of the Home Board, reported for the general work of the agency. He pointed out the Carnes disaster and its effect upon the work of the board. The reorganization has been made with a view to reducing, as rapidly as possible, the current and bonded debts, to put the money into the actual missionary tasks and give less to institutional tasks, and to let the board function in the field activities. The special offering of November produced \$397,444.23. The work of Arch C. Cree was praised and that of A. J. Barton also. The work has been carried on in a great way and all indebtedness falling due has been met. In addition, \$90,000 has been restored to the Building Fund and \$50,000 to the Bottom Fund.

of the board during the trying times following the Carnes disaster. Appreciation was expressed for the work of banks carrying open accounts which have been reduced about \$400,000. A budget of \$350,000 for the work; debts \$350,000, or a total of \$700,000. Several special recommendations were presented for consideration. After announcements the body adjourned.

THURSDAY EVENING

Dr. T. W. Ayers of China led the devotion, giving a great many interesting incidents from his experiences as a medical missionary in that great land.

Miss Gladys Sharp and Mrs. Aaron Hancock of the Chiloco school sang a duet.

C. D. Stevens of Kentucky, chosen by his associates, spoke on behalf of the mountain people and our mountain schools. He mentioned the problems confronted by the mountaineers and begged for the continued aid of our people in educating the mountain boys and girls.

M. M. McCall of Havana, Cuba, told about the work in Cuba. "Seventy-five per cent of the invested capital in Cuba is owned by Americans," he said. The strategic work being done in Havana was described, and great joy was expressed over the prospects of the new school being made possible by the gifts of Mrs. G. W. Bottom of Arkansas.

Four Indian missionaries were presented. Aaron Hancock, a missionary to the Kaw Indians; William Burgin, to the Oto Indians; Orlando Johnson, to the Sac and Fox; and D. B. Cooper, to the Choctaws.

Brother Plainfield of Italy and George Wilson, Sioux Indian, sang a duet. The great, handsome Sioux has a wonderfully sweet voice, another trophy of the preached gospel. He alone is worth every dollar we have spent on our Indian work. A precious, beautiful Indian girl sang "Jesus Loves the Little Children" and awoke a storm of applause. She is the daughter of Mr. and Mrs. Han-

cock. Dr. J. R. Jester spoke briefly, making an earnest appeal for the continuation of the work of the home mission fields. George Wilson sang, "I Will Arise."

T. B. Ray presented Herman Liu, president of Shanghai College, who bore his testimony to the gospel power in China. He declared that a new day has come to China. Nationalism, democracy and socialism are the dominating ideals in the new China. The so-called "rice Christians" were forced out of the Chinese churches by the anti-Christian movement and left them purified. Five hundred students in the college, 450 in the academy and 650 in the extension school. More than 50 per cent of the students are Christians and the school has now produced so many graduates that it now has to have few non-Christian teachers on the faculty.

R. M. Logan, Irish missionary to the Argentine, spoke next. "God" symbolizes North American civilization and "Gold" South American civilization. "Romanism in our country is as a caged lion in a zoo as compared to Romanism in South America—the great lion free in the jungle," he said. "High money, high mass; low money, low mass; no money, no mass," is a good motto for them whose conception of Jesus is that of a dead figure hanging on the cross.

Paul Porter of Brazil spoke next, giving illustrations of his work among the benighted and degraded Catholics, the chief of which was that of the conversion of a Roman priest. He challenged the body to support the work. J. Wash Watts of Jerusalem spoke last, telling of the work in Palestine and Syria. The difficulty of the situation is seen in the fact that of less than one million people, forty languages are used. Only one missionary is left in Palestine, and she is desperately ill. We must put the men on the field. (See page 6.)

SOUTHERN BAPTISTS AND THE NEW DAY IN CHINA

(From page 1.)

4. Look to Jesus Christ to guide all without special aid. These are marked tendencies that must be recognized. I could give many examples, but will give only one—namely, the Christian general, Feng Yu Tsiang. He is perhaps the most influential man in China today. He gets a salary of \$20 a month and \$7 extra for meals. His salary is the same as the other officials in the army. They start work at six o'clock, but have an half hour for Bible study at noon; all help in the common tasks of the army and seek to develop the country wherever they go.

How Meet the Situation in China

No doubt that the greatest opportunity has come to Southern Baptists—Baptists of the New Testament type the world over—in China in 'the new day. Are we equal to the task? One can mention only a few principles that we must observe and permit to consume us in all our plans if we are to meet the opportunity of the new day.

1. Reproduce New Testament Christianity in word, life and sacrifice. Our success for time and eternity will depend on this. China does not need primarily anything else compared with real vital living New Testament Christianity.

2. The evangel of good tidings is the supreme need of the hour; men and women with power and grace and full Christian life going everywhere setting forth Christ and Him crucified who will meet all their needs for this life as well as the life to come. Evangelism was made first in Korea in the early days and great numbers were won to Christ and produced self-supporting and self-propagating churches; but the missionaries felt they must give their time to teaching and managing the work. During the last five years when these secondary things were made primary, there has been a net loss of 15 per cent of church members in spite of the fact that there has been a great increase of money and man power.

We must make the preaching of the "everlasting gospel" where Christ has not been named our one aim in all we do. Everything else is secondary and

of no real value if it does not contribute directly to this main purpose for which we exist at home and in all lands.

3. We must suffer with Him if we are to reign with Him in China. Brightly dawns our new day in America and in China if we are willing to live lowly lives of real sacrifice for the Father's glory. This must be the prevailing spirit in our leaders and throughout the camps if we are to check the down-grade movement of our denomination and make first things first in our army of conquest. Why should it seem a strange thing for our home leaders in the boards, schools and churches to join our Lord in sacrifice and the struggling armies in the front ranks—missionaries and native Christians—and find joy in so doing for His sake and the millions without a messenger? Until our home people are willing to do this we are bound to be weaklings and a desultory force where we need to be a great victorious army of conquest in China and other lands prepared for us by His providences and calling to us with all that is dear to us as a great people capable of being a great world force if we know Him in the life of sacrifice for the world's redemption.

HOW PETER HELPS US KNOW JESUS

By J. W. Webb, Head of the Department of Education, John Brown College

I come to you with this message not as a minister but as a layman—as a layman who honors the ministry but who at the same time believes that God measures the laymen's attitudes in social and business affairs by the same good and just rule as he does those of the ministry and that our daily practices and acts are the surest, fairest indications of our attitudes.

My first lesson to learn of Jesus through Peter came in my boyhood soon after my conversion. At the request of some of us young people a Sunday school was organized in our rural church. With the following May came the usual children's programs, Sunday picnic dinners, and singing in the afternoons. These have always had a strong appeal—perhaps always will. The appeal was so strong that it came near being one of the three proposed that we quit.

That week I had read the twenty-first chapter of John in which Jesus the third time asked Peter if he loved him and emphasized for the third time "feed my lambs and sheep." Peter was grieved by the repetition of the searching personal question, "Lovest thou me?" and by the reiteration of a duty of service. His sensitive soul was touched and hurt. He perhaps remembered the times he had been rebuked by the Master before. He perhaps recalled the affectionate relationship of the beloved John with his Master. Maybe Peter had a small degree of jealousy in his heart which perhaps began even before the triumphal entry and Paschal Supper—a feeling that the Master was partial to John—was not making any special requirement of him. Peter said, "Lord, what shall this man do?" Jesus answered, "If I will that he tarry till I come again, what is that to thee? Follow thou me." In other words, Peter, it is none of your business what I want John to do. What I want you to remember is your own work. I want no excuses. I want service. Meet the responsibility I place upon you regardless of what others may do.

In the discouraging situation of our Sunday school the light of the above truth instantly burst on my soul. I was deeply touched with my personal responsibility to God and replied, after calling attention to this passage, that I would not quit so long as three persons loved His word enough to meet and talk about it. I regard that as a very important decision in my life. I had got a great lesson and had won a great personal victory. Had we given up, our Sunday school would have died on that day. As it turned out, it grew in numbers and in interest. It was several years before that community missed having a Sunday school service. It did for me more than it did for the community. It gave to me a philosophy of life—personal responsibility for service to my Master. I have dwelt

at length upon this first lesson because it has meant so much to me. My friend, it means much to any of us who learns it.

But that is not the only lesson I have learned from the association of Peter with Jesus. However, before I mention any other lessons permit me, if necessary, to disabuse your minds of what I consider a low, false estimate of Peter. I have heard Christian people hide so much behind the shortcomings of Peter before he was a spirit-filled man. I have also heard church members refer to some impulsive member of their church who always has something to say whether he has any thought to offer, some superficial self-important, self-appointed spokesman—I have heard members refer to such an individual as "our Peter." Now, frankly, I have no such conception of Peter. Such a conception, I think, does not come from understanding something of the workings of the human mind nor to one who has really made a study of that part of the Scriptures.

For several years I have been a teacher and have given attention to the learning reactions of individuals, both children and adults. From my experience I think Peter had an unusually keen, active mind. A mere "upstart" could not have developed as leader and spokesman of the hand-picked band of our Lord. Because Peter reacted more quickly than the others to a given situation, Peter became leader and spokesman. Do you recall any of the disciples seeming to grasp the Master's meaning before Peter?

But, says one, if Peter were not extremely hasty and did not speak without a reasonable amount of thought, how do you account for his many blunders and errors? Peter has no need of my attempting to hold a brief for him. He perhaps made some hasty replies. But those blunders and errors were such as are common to humanity. His mind—a finite mind—was trying to comprehend the Infinite. No wonder he erred! Who does not? But he did not make an error for which I am not grateful for its lesson. And so may all of us be! All the lessons we learn are not from his errors. Sometimes he understood his Lord.

What are some of these lessons? It pleases the Master for us to confess Him. Peter confessed Him and said, "I have not revealed this unto thee but my Father in heaven." Peter confessed Christ in his daily life. Just as he confessed, so may we confess, and as he received His blessings, so may we.

In the marvelous draught of fishes we see that Jesus has an interest in the daily affairs of His followers, and what wonderful things can be accomplished with Him as our partner, friend and helper! May He aid us day by day in our daily tasks. He is willing enough. May we but ask Him and trust Him.

That mere man, however great and good, cannot compare with Jesus was taught Peter on the Mount of Transfiguration. Peter as you remember proposed a monument for Moses, one for Elias, and one for Jesus. The Father was sorely displeased at His Son's being compared with even the great lawgiver or the great prophet. At once He withdrew these mortals that had been clothed with immortality and said, "This is my beloved Son. Hear ye Him." We are to love great men and honor them for their work's sake, but not worship. From this same scene we learn that while mountain-top experiences are desirable and afford helpful inspiration, much of our work is in the valley. We must live to serve as well as feel.

Peter learned when walking on the water that it is better to have his eyes on the Master and to trust Him than to look at himself or his environment, to admire or to trust his own ability.

Certainly we do not need to be reminded that it is not befitting us to boast of our Christian loyalty as Peter did, nor to follow Him afar, nor to get in the wrong crowd, nor to take comfort from the enemy. These expressions all call up scenes in the life of Peter when he learned by bitter experience.

Peter took his Master to task when Jesus told the disciples what should happen to Himself in Jerusalem. Peter thought it too bad. It was bad from

Peter's point of view. He would ignorantly have thwarted the plan of salvation when he said, "It shall not be so." But he did not know that what he was wishing would block the way of salvation to unborn millions, nor did he comprehend what it meant when his Master said, "Get thee behind me, Satan." He doubtless was not aware of any Satanic influence in himself. Just so many times in our ignorance and persistence we may block the work of the kingdom. We must consult the Master's will rather than our own.

Peter meant what he said when he professed loyalty to Jesus. He was ready to defend his Master, but he chose his own weapon, a sword, instead of his Master's weapon, the Sword of the Spirit. Help us that we may learn to use effectively the Sword of the Spirit, the Book of books, the priceless word of God, the Bible.

On the night of the Paschal Supper Jesus said, "Peter, when thou art converted strengthen thy brethren." When Peter became a Spirit-filled man, he was a different man—so different that only God Himself could make the change—not Peter, but God. Then Peter strengthened his brethren.

But Peter had a narrow conception of who his brethren were. He thought only of the Jews. Then came the house-top vision, the messenger, the trip to the home of Cornelius, and the conversion of that Gentile by the message of Peter. The vision now had a new and a real meaning. Peter saw God not only as a God of the Jews, but of all nations and all races. However, this lesson had to be given again in order that it might be thoroughly learned—yes, the same lesson but in a different form. I am far from being committed to indiscriminate intermarriage of all the races or to that social intercourse that tends to result in the same; but when I put this experience of Peter and that of the apostle Paul along with the command, "Go ye into all the world," I have no excuse for not aiding missions. And when persons are called for that service, I shall bid them heed the call and help to make it possible for them to go.

Even after Peter's life had been Spirit-filled he showed some weakness and committed some errors. So may we. But as God used him in spite of his weakness to comfort and strengthen and help others, and glad to do His will, but that each of us may do a consistent, efficient service for Him.

May I recount briefly the lessons learned from Peter's association with Christ? They are these:

1. That it pleases Christ to confess Him by word of mouth and our daily deeds.
2. That Moses, Elias nor any other great man is to be worshipped—only Christ.
3. That while mountain-top experiences are needful for inspiration, we must serve as well as feel.
4. That Jesus can and will aid us in our daily tasks.
5. That we are to keep our eyes on Jesus rather than on ourselves or our environment and dangers.
6. That it is not best to follow Jesus afar.
7. That if we fight for Jesus, we are to use His weapons and not our own.
8. That it is not befitting us to boast of our loyalty to Him.
9. That we are to yield to the Master's will instead of our own.
10. That we are to see to our own individual work.
11. That the Spirit-filled man is a different man.
12. That bloodlines do not mark the boundaries of our Christian obligations.
13. That it is dangerous to be in bad company.
14. That we are not to go to the fires of the enemy for comfort.
15. That after our lives have been Spirit-filled we may still make errors.
16. That even in our weakness Christ may use us to comfort and strengthen others.

No, I do not look at your weakness, Peter, in any sense of contempt or as an excuse for my own shortcomings. But I am glad you lived and learned that I may learn from your experience and that millions of others may learn from your experience. God grant that we truly may.

Siloam Springs, Ark.

SOUTHERN BAPTIST CONVENTION

(From page 6.)

FRIDAY MORNING

I. E. Reynolds, head of the Music Department of Southwestern Seminary, led in the opening songs. A. J. Holt of Florida led in prayer. D. B. Cooper, full-blood Choctaw Indian, conducted an inspiring devotional. The journal was read and approved.

C. D. Daniel of Virginia asked unanimous consent to introduce a resolution relative to Near East Relief and the paper was referred to the Committee on Resolutions.

A. J. Holt read the report of the Committee on Preservation of Baptist History. He did not read his report, but quoted it from memory, yet he is 84 years of age.

Secretary Watts of the Relief and Annuity Board presented his recommendations relative to the Service-Annuity Plan. Editor John D. Freeman of Tennessee spoke against the recommendations. F. M. McConnell of Texas spoke in favor of the recommendations which asked for approval of the Service-Annuity Plan. The approval was defeated. W. C. Reeves of Arkansas moved to reconsider and his motion was lost. The second was voted down which provided for the further consideration of the Service-Annuity Plan.

The recommendations of the School Board were presented as follows:

1. The conduct of the programs at Ridgecrest for the next three years was approved.

2. That the Sunday School Board appropriate \$2,500 per year to the Baptist World Alliance for five years, was referred by request of Secretary Van Ness to the Executive Committee to handle details and to draw on the board not to exceed \$2,500 to defray the expenses. J. W. Porter of Kentucky amended the recommendation to limit the gift simply as a matter of courtesy and to affirm our position relative to the views of the speakers of the Alliance and disavow any responsibility for heretical views held by any such speakers. The amended report was adopted.

Austin Crouch read the report of the Executive Committee. The expenses of the Social Service Commission were transferred by indirect action to the Sunday School Board. A recommendation that \$35,000 be appropriated to meet their present emergency needs was heartily adopted. The recommendation relative to appropriating \$35,000 annually to aid the New Mexico situation produced a vigorous debate.

A. J. Barton objected to the policy involved. J. E. Dillard of Alabama spoke in support of the matter because it seemed to be the only possible solution to the problem which involves the threat of complete bankruptcy to all New Mexico agencies and many Baptists in the state. C. V. Neal of El Paso arose to defend the report. H. L. Winburn offered an amendment to the report to instruct that the Home Mission Board take care of the emergency. J. T. Watts of Maryland objected on the ground of increasing our South-wide debts. C. D. Daniel moved that debate close and the motion carried. Winburn's amendment was lost. The original question was carried by a big majority.

FRIDAY AFTERNOON

W. H. Knight of Southwestern Seminary conducted the devotion, reading and commenting on the "Lord's Prayer."

Everything was tense when the report of the special committee to consider changes in the Home Mission Board made its report through M. T. Andrews, chairman. They recommended: (1) That the Home Board be continued and (2) that the eight recommendations made in the report of the Home Mission Board be adopted.

Frank Tripp of Missouri moved a substitute which he had presented through the press, the chief items of which were to consolidate the two Mission Boards and move headquarters to Memphis, Tenn. He made a splendid defense of his position. Chairman Andrews defended the report of his committee. L. L. Henson of Kentucky spoke for the committee. J. W. Inzer of Tennessee spoke on be-

half of the committee. W. D. Upshaw of Georgia favored the consolidation, but urged the delay of the matter until some future date. J. L. Dance of Tennessee supported the substitute. I. N. Penick of Tennessee spoke against it. Frank Tripp explained his resolutions further. H. L. Winburn of Arkansas defended the retention of the Home Board. W. H. Knight of Texas, who presented a resolution, urged the adoption of the committee's report. L. R. Scarborough of Texas opposed the substitute motion. F. S. Groner corrected error that the Home Board owns country club property in El Paso, a piece of property formerly secured for religious services during the world war and is still being so used. A. T. Campbell of Georgia called for the reading of the Home Board recommendations. Norman Cox of Mississippi spoke against the substitute. R. J. Bateman of North Carolina spoke in favor of consolidation. S. J. Cannon of Kentucky supported the movement.

J. J. Wicker of Virginia spoke in opposition to the substitute. An amendment to the substitute which would have abolished the Home Board was lost. The previous question was called and the Tripp resolution was lost by a very large majority. The report of the special committee was finally adopted by a very large majority. J. T. Watts moved to reconsider the article in the report of the Home Board relative to the Bottoms gift. L. R. Christie of Georgia spoke an explanatory word relative to the situation.

By special motion, the action of the Home Board in putting Dr. Gray on a salary of \$2,400 per year was approved, it being understood that Dr. Gray would give his services wherever possible to the promotion of our general work.

New President John R. Sampey reported for the Southern Seminary. He reported conferring the Ph.D. degree upon an orthodox Jewish Rabbi. The enrollment for the year was 435. Reference was made to the death of President Mullins. The election of Dr. Sampey and that of J. B. Weatherspoon to succeed Dr. Gardner was reported. The debt has been reduced some \$200,000 during the year.

President Scarborough reported an enrollment of 539 resident students at Southwestern Seminary and 426 correspondence courses; \$27,085.53 in interest and debt was paid during the past year and the spirit of the school is fine.

President Hamilton reported for the Bible Institute which has enrolled 210 students, 108 of whom were ministerial students. The report of work done by these brethren has been splendid. Brother Shelton, a student of the school, spoke of their personal service work and stirred the audience.

FRIDAY EVENING

J. H. Rushbrooke gave an address on conditions in Europe as they affect our Baptist work. Following his message the Committee on Time and Place reported as follows and the report was unanimously adopted. Place, New Orleans; time, Wednesday, May 14th; preacher, R. G. Lee of Tennessee; alternate, S. W. Melton of Virginia. "I Am Bound for the Promised Land" was sung.

Harry Clark, chairman, reported for the Education Commission, presenting some of the work done by the commission and the obstacles it has met in doing its work. Frank Leavell read the report of work done and presented some problems, among which is the establishment of a post-graduate school for training teachers and the increase in the number of ministerial students. The recommendations included an earnest protest against the unwise increase of Baptist colleges, one lesson per year in Sunday school literature on Christian Education, the publication of a textbook on Christian Education, and that the commission be continued with an increased budget, together with a full-time secretary at the earliest possible date and an appropriation of \$5,000 for its use. L. T. Lowry, president of Blue Mountain College, spoke to the report, defining Christian education and the place of our Baptist colleges. Chairman Clark closed the discussion by making an appeal for the college professor. The appropriation was reduced to \$2,500, and the

report adopted. A male quartet made up of former Bible Institute students sang.

The Co-operative Program was represented by Austin Crouch and L. R. Scarborough. Dr. Crouch spoke of the need for co-operation, with emphasis upon the "co." The two permanent and universal motives for our program are obedience to the command of Jesus Christ and compassion for the lost. The last message of the day was delivered by President Scarborough of Texas, basing his message on "He that believeth on me greater works than I do shall he do." He poured out his soul in an impassioned appeal for consolidation of our obligation to the cause of Christ and the complete abandonment of our hearts and lives to the cause of Christ.

SATURDAY MORNING

Louie D. Newton of Georgia, newly called and ordained pastor of Druid Hills Baptist Church of Atlanta, conducted the devotional, using the words of Jesus at the resurrection of Lazarus. It was a timely and telling message.

Following the service the journal was read and approved.

J. W. Porter of Kentucky spoke on behalf of the Kentucky memorial against the appearance of women as speakers before the convention. He quoted John A. Broadus in favor of the memorial, "For more than two thousand years no one ever questioned the teaching of the Bible against women speaking in public." M. E. Dodd spoke against the report, stressing the rights of the women under our constitution to all privileges of the convention. J. W. Porter, on point of personal privilege, reported that the action passed the Kentucky convention by a majority of two to one. The motion to approve the memorial was lost by a large majority.

Secretary O. L. Hailey of the American Baptist Theological Seminary was called to report. The amplifier was out of order for the dozenth time and a song was called for. The report showed an attendance of 21 during the year. It stressed the difficulties in the way of the growth of the seminary due to the lack of a student aid fund which is greatly needed. A budget of \$12,000 was asked of the Executive Committee. No debt was reported. Total receipts for the year were \$13,113. Disbursements were \$12,217. In addition, the members of the board of directors be added to the commission on the seminary. Treasurer T. J. Van Ness gave a brief report of the finances of the institution.

The report of the W. M. U. was due and the officers of the Union were called to the platform. "Marching to Zion" was sung. Chairman F. F. Gibson of Kentucky read the report on W. M. U. work. They had a splendid report of the work done during their Ruby Anniversary year. Forty thousand new members were reported; 523,736 women, girls, boys and little children are now enrolled in the Union; 30,415 organizations are now in existence. During 1928 23,197 mission study classes were held. The circulation of their periodicals was largely increased and interest in the regular prayer seasons greatly advanced. Their total contributions for all purposes during 1928 amounted to \$3,500,119.59, practically all of which went to Co-operative Program purposes.

Mrs. W. J. Cox, president of the Southern W. M. U., spoke on the Ruby Anniversary report. She described the failures of the past 75 Million Campaign period as due not to machinery but to the lack of proper man power. She spoke emphatically against the one-budget idea which is being advanced. "Any church program that denies the right to give strikes at the foundations of the W. M. U. organization," she said, and asserted that the organizational approach of women is more effective than that of men. She pointed out the fact that women today are coming more and more to control the wealth of the world. Of the 95 billion dollars of life insurance now in effect, 80 per cent is made payable to women, she pointed out.

J. T. Henderson reported for the Laymen's Brotherhood movement. He said that the churches visited by the two workers, himself and Mr. George Burnett, made a \$40,000 increase in contributions

(Turn to page 11.)

THE SMOKING HABIT

Its Effects on the Smoker's Body and the Smoker's Children

By Georgia Robertson

Have you noticed how many people, both young and old, have to wear glasses to see well? Without them some could not see the words on this page, but the words would be there just the same, though they could not see them.

In the field of spiritual and moral vision there is as great a difference as in the physical. Our early training and environment either clarifies or distorts it. Also our determination to see things as we want to see them; our self-interest, our love of personal gratification, our desire to appear like those we are among, all distort our spiritual and moral vision and blind us to what we do not want to see. Because one person with his vision says a thing is so, and another with different vision says it is not so, does not change the facts in the case. Mere argument or statement of personal opinion gets one nowhere. Our defective vision must be corrected that we may see things as they really are, not as they seem either to us or to some one else.

Step into this learned doctor's office. Many degrees have been conferred on him by foreign medical societies as well as by our own. He will be able through his slides to help us see the real situation; he will bring us face to face with the scientific facts where truth shines undimmed by personal bias.

Watch as he throws those slides on the screen. That kidney is a normal one. That one all shriveled and knobby is tobacco-destroyed. That slide with its even, regular lines shows the normal pulse, each vertical line represents a heart beat. Those two pictures below with very uneven, irregular lines show the pulse of the tobacco heart. That slide shows the normal artery. In the one next it the opening in the center through which the blood flows is only one-quarter as large because the artery has become thickened, and the opening or passage through it has been reduced. Suppose you could make the rubber of an ordinary garden hose swell up and thicken so that the opening through it was only one-quarter as large, then only one-

quarter as much water would pass through. So it is with the heart pumping the blood through such a small tube; until at last it becomes a tobacco heart.

That is a large smooth normal liver; the one below, shrunken, knobby, and red, is a tobacco-destroyed liver.

That slide shows the perfectly smooth, even, multitudinous branchings of a healthy nerve cell. That one with fewer branches and little knobs all over them is a tobacco-damaged nerve cell.

Inhaling cigarette smoke with its ever-present nicotine and four other poisons that are always present in all kinds of smoke irritates the lungs and predisposes them to tuberculosis.

Several scientists find the red blood cells reduced from 5,800,000 to 2,400,000 (very pronounced anemia) through the use of tobacco.

That next picture is too horrible to look at. The mouth and chin are eaten away by cancer. Dr. Abee of New York (in 1916) reported 100 persons suffering from cancer of the mouth in 15 months, and 90 of them were inveterate tobacco users.

"A glass rod dipped in nicotine" (extracted from tobacco) "was applied to the throats of three young cats; at the end of fifteen seconds death occurred." "One drop of nicotine applied to the cornea of the eye of an animal is sufficient to produce instant death."

Dwarf dogs are produced by certain dog fanciers by giving them nicotine in some form. Boys are also dwarfed by the use of it. Among six hundred school children who used cigarettes one-half of them were found seriously impaired. The internal glands that control physical and mental development are profoundly damaged by tobacco. No tobacco in any form is allowed athletes when in training for a contest. Tobacco makes them less alert, less steady, and reduces their endurance.

One is soon able to learn to smoke without any acute, distressing symptoms of the poison, but our instructor tells us that "the mischievous effects

continue, steadily, insidiously destroying the fine machinery of the body until the heart, lungs, blood vessels, liver, kidneys, and other vital organs are so badly damaged that the vital functions can no longer proceed in a regular and normal fashion, and then a medical examination reveals the fact, not that the subject has begun to suffer from nicotine poison, but that his body has been ruined by it. Every cell of the body, every tissue, and every fiber, has been damaged. The vital reserve has been exhausted, the defenses of the body have been broken down and the living machine is irreparably injured. It may be possible to patch it up sufficiently to keep it going for a few years, but a large share of its working capacity, its efficiency, has been used up in carrying unnatural and unnecessary burdens and cannot be replaced. Tobacco destroys the white blood cells as well as lessens their power to combat germs."

Our demonstrator says: "Since the government in every way encouraged the use of tobacco by the soldiers, even so far as to add it to the rations, it is quite fair to inquire whether the soldier is not as much entitled to consideration for tobacco injuries as for bullet wounds or any other body damage incident to the military service."

Dr. Kostrak found that children born of women working in an Austrian tobacco factory were short lived. "One-third of all the infants born died within the first year and one-fifth of all the children showed signs of poisoning of the brain and nerves and died of convulsions." "A young infant with a smoking mother not only absorbs nicotine with its food but inhales it with tobacco tainted air."

Do you think one has a right to poison the air either in his home or automobile for his family to breathe, or the air in public places for others to breathe? Has one a right so to poison his or her system with tobacco that his children will have weakened constitutions, and if able to live be handicapped through life with lowered resistance to disease and sickness? Is it a matter of "taste" or "habit" or "tolerance"?

What must we think of the father who cannot buy the needed amount of milk and other foods that all dietitians now tell us children must have to make strong teeth and healthy bodies, because he has squandered his money on cigarettes, and lessened his earning power instead of conserving it that he may be able to provide for a family properly?

A man may claim the right to destroy or burn up his property, but if in doing so he unintentionally burns up the property of his neighbor, or if he destroys or burns up the property of his child, he will find himself in the clutches of the law. In many states the law forbids his burning his own buildings. Why has he any more right so to poison his own body that children born to him will either be unable to live, or go through life weakened and inefficient?

If one has not the right to take a life suddenly, either his own or another's, how much more right has he to take it by the slow process of taking nicotine poison in minute doses? That poison which dulls his sensibilities to the comfort and rights of others, and makes of him such a slave that he cannot wait, but eagerly puffs the poison with indifference in the faces of those at the restaurant table, in the hotel lobby, or standing in line at ticket windows or railway stations, or even in the face of the helpless baby in his arms!

Dr. Harvey W. Wiley, internationally known and a member of the leading medical and hygiene societies abroad and at home has repeatedly condemned the use of cigarettes and tobacco as relentless destroyers of health and efficiency.

"Tobaccoism, or How Tobacco Kills," by Kellogg (Modern Medicine Co., Battle Creek, Mich., 50 cents, in paper cover), gives many additional facts about the poisonous effects of tobacco on the body, and also helpful suggestions for those who are fighting to free themselves from its shackles.

Dr. D. H. Kress, Takoma Park, Washington, D. C., has prepared a helpful card, "Treatment of the Cigarette and Tobacco Habit," that gives two prescriptions—which can be filled for a few cents—and other valuable suggestions to help in overcoming the cigarette habit. The Anti-Cigarette Alliance, 1103 Vermont Avenue, Washington, D. C.,

will send these cards free upon request with two copies of this article in leaflet form if a two-cent stamp is enclosed. The leaflets may be had in quantities at a cent apiece.

Are your own children and the children and youth in the schools in your village, town, or city being properly instructed about the damaging effects of cigarette smoking, especially on the young and immature? Have you done your duty in this matter?

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Washington, D. C.

TRAPPING FOR SOULS

By James A. Brown

(This article from Mr. Brown is very unique and thought-provoking. Many a church member has thought very little about witnessing for the Lord. Too often have they shifted the responsibility on some one else. Too often they have thought that equipment or organization would do the work.—Editor.)

Jesus said, "Go ye," and He set us the example by going Himself and by sending His disciples everywhere, yet we try to content ourselves by trapping for souls at our churches.

But the devil is the superior trapper. He knows the bait suited to the sinner's taste and has always the best catch. We have baited with costliest building, but the sinner will not come in. We have tried the greatest preachers in the world; we have cultivated our voices, and our singers have been howling successes. We have tried pipe organs and orchestras, but in vain; the sinner will not take the lure.

The writer has seen great church buildings literally lined with certificates and seals as evidence of trained trappers, but the pews were empty, and the devil had many of the trappers in his game bag down at the movies.

We have seen heads of our departments at our conventions and general gatherings exhibiting flaming banners like a Jew auction sale, boasting of the prodigious numbers of trained fishermen which their offices have produced, but the devil is the best fisherman. He knows the bait, and has a large majority of them on his string. Even some of our leaders and trainers and occasionally a preacher may be seen hanging on to his movie bait by the mouth, and the hides, horns and hoofs of some ignorant, one-eyed, short-sighted parents are a gruesome spectacle that adorn the halls of this favorite haunt of lost souls.

We have been training workers for forty years. We believe in it; but when is the work going to begin? Is it not high time that we accept Jesus' plan and "go out into the streets and lanes" instead of depending on trapping in the churches?

But alas! the church member is most averse to obeying this injunction of his Lord. "Go ye," and when Jesus says "Go," the answer is, "No, Lord, let me train the other fellow"; he will go out and win a thousand. Then the newly trained one says in turn, "No, Lord, let me train another." So we have a continuous round of training and preparation, while lost souls are thronging our streets and highways in increasing numbers, with no one to tell the glad tidings of salvation.

"Go ye," but when is the going to begin? Shall we continue to only trap? Or shall we maintain the attitude: "We put the preaching there in the church. If the sinner wants it let him go to it. We are going joy-riding and to the show."—Bulletin, First Church, Morristown.

"They say that the Roman Catholic Church has three or four of St. Peter's thigh bones on exhibition in Europe. I suppose that this is to show that the pope is the descendant of Peter. But our modern scientists have got them beat out of sight. . . . They have half a dozen kinds of human lives on exhibition; they exhibit them in biology."—R. P. Lewellyn, in Charity and Children.

I hold the world but as the world, Gratiano:
A stage where every man must play a part.
—Merchant of Venice.

The Doctrine of Election

By
W. RUFUS BECKETT, TH.D.

REPLYING TO BROTHER HODGE

In making this reply, I am like the doctor who said to his patient: "This medicine is good. If it does not help you, I have some that is better; and if that doesn't relieve you, I have some that I know will cure you."

Brother Hodge's articles have caused me to think earnestly on this subject, and what I say to him is to throw further light on this matter of election and not simply to prolong the discussion. I shall, first of all, define the terms "sovereignty" and "agency," and then state the doctrine as presented by Brother Hodge and myself by quoting from each, then I shall proceed to show by the Bible that his position is not tenable.

Sovereignty primarily means exercising supreme power. This term when applied to God does not mean that He is a tyrant, arbitrarily sending some people to heaven and others to hell to show His authority. Agency means that man has the power to choose without coercion. Brother Hodge says that Calvin and other wise men were unable to reconcile these doctrines. Now the truth is, they don't need reconciling; each is an entity. Instead of being a mystery, hopelessly confused, each is a commonplace. This principle runs through many relationships. The farmer would employ a laborer. The owner states the terms. The man may work or walk. The merchant shows a pair of shoes; the price is ten dollars. He may buy or balk. God may exercise supreme power in preparing a gift for man, and man may exercise freedom in accepting or rejecting the offer. Where is the mystery here? I'll tell you where the lightnings of antagonisms will flash and the clouds of mystery roll: try to make Calvinism and the Scriptures come together. Brother Hodge said: "The sovereign God verily did elect before all time and predestinate a definite number of individuals to obtain eternal salvation through Christ." I say: "The election of Jesus Christ in eternity is the saving Lamb of God, slain in response to the universal love of God, and upon a sincere invitation to all men to come to Him by faith and have life and placing the responsibility upon the one who neglects this great salvation."

Boiled down to the scorching point—Hodge: a definite number predestined to salvation and a definite number to damnation. Beckett: God gave Jesus for the world. Whosoever will may believe. The unbeliever is lost. Brother Hodge said to you in substance: "God does not will the death of any; He just permits it." But isn't the man killed by accident or neglect just about as dead as one who is killed on purpose?

Now, let us reason just a little. Brother Hodge's theory makes the sovereignty of God into a despotism, overrules the right of choice, fixes the destiny of every soul before it is born, disregards its faith, and lays the responsibility upon God. My theory honors the sovereignty of God who, without the advice or consent of man, prepared a Gift, determined when and where He should appear, stated the conditions of acceptance and said to all the world (not the elect), Whosoever will let him come. If God loved the world, would He just elect a few (a definite number) unless His love ran out or His power were exhausted? God saves by accepting His gift of love and keeps by His power. Do you think God would insist on us providing for our families—food, education, and heart culture—the physical, mental, and moral supplies, or be worse than infidels; tell us to be perfect as He is, who sends sun and rain on the evil and the good, and then just provide salvation for a definite number? Brother Hodge would go right after a modernist who would dare to rob Jesus of His deity and make Him the product of evolution, but I beg to call his attention to that conference where the agreement was supposedly made to give Jesus, who was reluctant and troubled and was afraid of failure, a definite number to encourage and reward Him. That may be necessary to his theory, but it emasculated Jesus of every divine attribute and reduces Him below mature humanity and leaves Him about the same stage as when at twelve

years of age He was asking and answering questions.

I'll tell you how we may know what happened in that conference before the foundation of the world. Man had no representative there, but God the Father, Son and Holy Spirit was here. We may see in the inspired Word of God how He actually saves souls and let Him state why souls are lost. Let us cease our speculative arguments and take the Bible as our rule of faith and practice. God does today just what He planned yesterday in that conference and will do forever.

Let us see how souls are saved:

1. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12.)

2. "In whom ye also trusted, after that ye heard. . . . After that ye believed, ye were sealed." (Eph. 1:13.)

3. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:11, 12.)

4. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

5. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. 2:8.)

These five texts are all against the theory Brother Hodge and every other of the hundreds that speak of salvation. Salvation is a gift. Repentance, by which one sorrowfully confesses his unworthiness to God, and faith by which he receives God's gift—Jesus Christ—are the gifts of God. A gift either in human or divine relationships can never be forced upon the individual. I urge you to show one case of salvation forced upon the individual. Would you change John 3:16 to read: "God so loved the elect—a definite number—that he constrained them to accept his Son lest he should die in vain?"

Next, we shall hear God state just why souls

1. "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18.)

2. "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.)

3. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

4. "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10-12.)

5. At the judgment Jesus will say: "Inasmuch as ye have done it" and "Inasmuch as ye did it not." (Matt. 25:40, 45.)

Who is responsible here? Brother Hodge puts the responsibility upon God by election, but Jesus puts the responsibility upon their choice, and Jesus sat in that conference and made the plan that He now executes on the judgment throne, and Jesus says, according to their own expressions, "Did it" or "Did it not," they are given life eternal or everlasting punishment. If God predetermined "a definite number" to damnation, wonder why He got angry with them because of unbelief? or why God said: "Because they received not the love of the truth, that they might be saved." I really prefer the reason assigned by Christ to the one by Calvin, Hodge, and others.

These five texts are all against their theory and every other text that says why a soul is lost. Pharaoh and Judas are not exceptions. Paul says, for God, that one who receives not the love of the truth, but has pleasure in unrighteousness, God will delude and damn. Did Pharaoh do that? To the Bible: "And Pharaoh said, Who is the Lord,

that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." "Let there more work be laid upon the men. . . . And let them not regard vain words." (Ex. 5:2, 9.) "Judas by transgression fell, that he might go to his own place." (Acts 1:25.) Judas said: "I have sinned in that I have betrayed the innocent blood." (Matt. 27:4.) He acknowledged the responsibility. God neither tempts or wills the death of any man.

Brother Hodge referred to an "old Baptist work," which interpreted the "Marriage of the King's Son," as a parable of how God enters the field of experimentation, who seeing the near collapse of his first invitation, hastened to set up the machinery of a second call, and made it strong enough to get some results at least. I suggest that the author of that "work" and Calvin were not enemies. I fear that others than Baptists have read that "work" who, rather than to fail, would say, "One Lord, one faith, and three baptisms."

There were two calls made. Paul tells us of them: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that [was elected] believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) Jesus sent the disciples to the Jews first. The whole tenor of the Scriptures supports this view. The parable teaches the rejection of God's "bread" by the Jews and the grateful acceptance of it by the Gentiles. Prophecy and history both substantiate this claim.

Therefore, I conclude that the theory of election as presented by Brother Hodge and the election taught in the Scriptures are inconsistent with each other in theory and incompatible in fact.

(Note.—This article closes the discussion on election for the time being and emphasizes the fact that has always stood before us—namely, the discussion of election hinges on selected groups of Scriptures. Brothers Hodge and Edwards have presented one; Brother Beckett the other. When we put the foreknowledge of God to the forefront, they become reconciled and both positions are correct. Neither view is correct if presented and supported alone. With the sovereign omniscience of God in mind, go back to the whole Scriptures and the truth will stand out.—Editor.)

CRIME DOES NOT PAY

Some pretty severe shocks on account of the crooked dealings of certain men. Their examples should be a lesson, especially to the young people who are about to enter upon a business life. The greatest asset any person can have in any business is a good name. There is no way to maintain a good name except to go straight. The person who thinks he may go crooked without being discovered is making the biggest mistake of his life. Crime and crookedness do not pay even from a financial standpoint. Lewis E. Lawes, warden of the Sing Sing prison, New York, made some interesting observations on this question before the annual conference of the boys' work of the Welfare Council of New York, a few days ago. He discussed the economic profits of crime. He said that the figures showed the value actually obtained in the average robbery was only \$30.74. In 1927 the total "haul" of 900 men who were committed to Sing Sing prison was \$368,574. These men were sentenced to serve 12,389 years, an average earning of \$29.07 a year. Sometimes when people read in the newspapers that bandits have made a big haul, they reach the erroneous conclusion that it pays better from a financial point of view than going straight. The warden punctured that bubble. Of course the financial argument is not worth anything. There is happiness to be considered. No person is ever happy who is doing wrong, no matter how well he may conceal it. His conscience is always terrifying him like a roaring lion. He has no self-respect. Even when, by deception, he wins the respect of his associates—he has no respect for himself. Crime and dishonesty do not pay, no matter from what angle we view them.—Clarksville Leaf-Chronicle.

Nothing is ever lost by telling the plain truth in a plain way to plain people. It will antagonize some individuals, but in the end it will bring about the greatest good to the greatest number.—Conway (Ark.) News.

THE NEWS BULLETIN

FISHERS OF MEN

The Fisherman Bible Class of the Orinda Baptist Church has a very effective card which is sent to the absentees and visitors. The message on the card is: "Come back and help us to cast the net on the right side of the boat in order that we may find the spiritual food so necessary for our daily needs. Let us help the toilers on the sea of life to cast the net on the right side of human life. He is calling and bidding us to cast the net on the other side. We need you."

SOUTHWESTERN SEMINARY NOTES

By L. A. Myers

The Southwestern Baptist Seminary approaches its twenty-second annual session with a great spirit of gratification. Between 75-80 graduates, 575 students, and the Seminary faculty and force will have the opportunity of hearing Dr. W. R. Cullem of Wake Forest College, North Carolina; Dr. P. E. Burroughs of the Sunday School Board, Nashville; Dr. Geo. W. Truett, of the First Church, Dallas; and Mrs. J. H. Weatherly of the W. M. U. organization of Texas, as they fill places in the commencement program.

A great school session, unmarred by a single incident, with a manifest spirit of earnestness and loyalty on the part of the students, is the special occasion for the spirit of gratification. Classroom work has seemed to be better, chapel services have been richer, outside student activities more lively, and the social and fraternal fellowship sweeter than has been the case with preceding sessions.

Commencement on May 20-24. Dr. W. H. Knight, since returning as a member of the faculty of Southwestern Seminary, has been continuously on the field. He has been in meetings with Dr. J. D. Ray, First Baptist Church, Nashville; Dr. R. B. Whiteside, Euclid Baptist Church, St. Louis, Mo.; Dr. C. V. Edwards, College Avenue Baptist Church, Fort Worth, Texas; and Rev. V. G. Miles, First Baptist Church, Johnson City, Ill.

During these eight weeks Dr. Scarborough, aside from his busy Seminary duties, has also found time to assist Dr. W. L. Ball of Spartanburg, S. C., and Rev. W. W. Lee, First Baptist Church, Harlingen, Texas.

BAPTISTS IN POLITICS

Editor Pitt of the Religious Herald, in the issue of April 25th, takes one of the Virginia county newspaper editors to a good trimming for the following assertion:

"The Baptist vote, if it may be so described, will go largely for him, himself a foremost Baptist. Baptists are asserted to be notoriously clannish."

To this he replies: "So far as the alleged 'clannishness' of Baptists is concerned, no one who reflects on the past political history of Virginia will give credence for a moment to such an intimation. When we think of the number of Baptists in the state, and of the tremendous influence which such a body, if united in a matter of this kind, might wield in the commonwealth, and then recall the fact that we never have had a Baptist in the United States Senate from Virginia, that we have had only one Baptist governor in fifty years, that with scores of distinguished and able lawyers among our people we rarely have had a judge on the Court of Appeals—when facts like these are borne in mind, it will be seen at once that there has never been any manifestation, as we hope there will never be, of the clannish spirit attributed to us by this correspondent."

That is the same old story over and over again. Because the people

of God sometimes feel compelled to assert their rights as citizens and go to the polls to vote on moral issues, the cheap politicians accuse them of clannish efforts to run the state. Of all the people in the world who stand free from the accusation of "political combination," Baptists are first and last. But the very nature of their religious instruction makes it impossible for them to sit supinely by when great moral issues are at stake and not express the convictions born of their religious instruction.

SHALL WE TINKER WITH OUR DENOMINATIONAL MACHINERY?

By J. W. Lee, Batesville, Miss.

Dr. L. R. Scarborough exhorts Southern Baptists as follows: "I suggest that we quit tinkering with our denominational machinery. While a mechanic is working on your engine you cannot run your car. Many supposed experts have stopped the Baptist engines long enough by tinkering with the machinery. Let us turn on the gas and go on down the road."

Every automobile manufacturer in the land will smile at the above. There is not a car on the market today that has not been tinkered with by its maker. The salesmen delight to point out the changes that are constantly being made. Any make of cars will become obsolete unless the manufacturer makes needed changes from time to time.

The users of cars will also smile at Dr. Scarborough's advice to his brethren. Where is the car owner who has not had the engine of his car tinkered with?

Not long since my car slowly came to a standstill about a mile from home. The engine was running nicely. I could do would make it hook up and move forward. A friend came along and pushed me to town. A good mechanic lifted the hood and tinkered a while with the machinery. When through he shut down the hood, looked up with a smile and said: "Step on the gas and let her go." I stepped on the gas, and off she went, and she has been going good ever since, all because a good mechanic tinkered with it.

Southern Baptists created all the machinery of their co-operative work, and if any part of it is not functioning properly they should be as wise as the car builder—viz., tinker with it until it does function properly.

Dr. Scarborough's car illustration is a fine one to be used by those who favor some changes in our denominational machinery.

SPEAKING FRIENDS

Rev. J. W. Michaels, senior missionary to the deaf-mute people, has had several thousand memento cards printed to be distributed at the Memphis convention to all of our hearing church workers. On the face of the card are cuts of the two deaf missionaries and along the border is a beautiful set of the hand alphabet of the deaf, and in the inset is an exposition of Christ's great command, "Ephphata," given to all Christian people when He unstopped the deaf man's ears. On the reverse side is a brief and concise history of the deaf people from ancient times, with scriptural mention of them, and also their great needs for spiritual and religious assistance from the hearing people. All church people wishing some of these cards sent will please address Rev. J. W. Michaels, Mountainburg, Ark. Stamps for mailing will be appreciated. About six cards can be mailed for a one-cent stamp. Parties sending self-addressed envelopes with stamps thereon will please send them four inches wide and about six and a half

long. The cards are free and none to be sold. If you fail to get yours at the convention, send for it.

DR. BROWN'S EIGHTH ANNIVERSARY

First Church, Knoxville, has celebrated the eighth anniversary of the pastorate of Dr. F. F. Brown. May 5th was the great day. In a letter from the pastor to the members of the church some of the blessings and works of the period are mentioned, among which is the striking statement that the church treasurer has handled more than one and one-half million dollars during the eight years and that \$700,000 of this has gone to missions and benevolences. The church has prospered in every way. The women, through their organizations, have done remarkable work, and the John Cruze Brotherhood has been a blessing to the entire association and surrounding associations. No more energetic band of God's laymen can be found anywhere. We rejoice over the work of this great church and thank God for their example of unselfish devotion to the general causes of the Master's kingdom.

SOMETHING NEW

Another innovation has come to us from Jarvis Street Church, Toronto, Canada, where T. T. Shields is the indefatigable worker and pastor. Their Sunday school runs around 1,200 in attendance. They have been confronted by the problem of moving that crowd into their auditorium in time for the eleven o'clock service to begin on time. In order to do this they decided upon having them march. Amplifiers have been connected with the organ and loud speakers placed in every department of their great building. At 10:45 the march begins, and every pupil in every class has the organ playing right over him. In this way the entire school is moved to the auditorium in ten minutes and the service begins on time. That sounds like a fine thing for our large

JUBILEE AT KNOXVILLE

Broadway Church will celebrate its jubilee services during the week of May 12-19. Among the speakers for the week will be O. L. Hailey, founder and organizer of the church and pastor from 1885-1892; M. D. Jeffries of Memphis who was pastor from 1893-1903; W. A. Atchley, pastor from 1903-1911; Henry Clay Risner, pastor from 1911-1916; Lloyd T. Wilson, pastor from 1916-1920; B. A. Bowers, pastor from 1920-1928; and the present pastor, Byron Smith, pastor since last September. During the history of the church there have been added to it 2,258 members and contributions have amounted to more than \$450,000. The valuation of her present property is a half million dollars.

COMMENCEMENT AT LOUISVILLE

The commencement exercises of the Southern Baptist Theological Seminary were held April 28-30. The enrollment for the year was the largest in the history of the institution. Ninety-eight ministers were graduated. During the year closed the debt of the seminary was reduced \$158,000 and the new gymnasium, the gift of Hon. Joshua Levering, has been completed and initiated. Dr. John R. Sampey has been acting president since the death of Dr. Mullins, and he has done his work in a splendid way, so well that reports have been sent out through the secular press to the effect that he will be the successor of Dr. Mullins.

Dr. J. Clyde Turner of Greensboro, N. C., preached the commencement sermon. T. L. Holcomb, executive secretary of the Texas State Board, delivered the missionary address. A large oil painting of Dr. Mullins was formally received by the institution with proper ceremonies. Twenty-five of the students of this year were from Tennessee.

SEVENTH CHURCH REVIVAL

The Seventh Church of Nashville closed May 5th one of the best revivals in her history. John D. Freeman, editor of the Baptist and Reflector, was with us fifteen days. He won the hearts of all our people and preached the truth with great power. He is a real Baptist and not ashamed of it. The visible results were forty additions, twenty-eight of them by baptism. The church and congregation invited him to hold a three-weeks' meeting with them next spring. The crowd on the closing night was the largest one assembled in our building since I have been pastor.—Edgar W. Barnett.

(Turn to page 16.)

Give Your Boys the Best Vacation
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Ask for Booklet A. Every church would be helped by sending two or three young men or young women. Register early.

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FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE, MAY 5, 1929

Nashville, First	1751
Memphis, Bellevue	1232
Chattanooga, First	1229
Memphis, Temple	900
Memphis, First	892
Knoxville, Broadway	867
Nashville, Grace	639
Etowah	623
Johnson City, Central	601
Chattanooga, Highland Park	592
Nashville, Belmont Heights	549
Elizabethton	524
Memphis, LaBelle	512
Cleveland	468
Chattanooga, Tabernacle	444
Chattanooga, Avondale	433
Erwin	427
Chattanooga, Northside	394
Chattanooga, Ridgedale	394
East Chattanooga	393
Memphis, Trinity	368
St. Elmo	358
Memphis, Boulevard	357
Humboldt	350
Nashville, Lockeland	349
Chattanooga, Calvary	338
Nashville, Grandview	315
Memphis, Seventh	303
Nashville, Third	300

SUNDAY SCHOOL NOTES

This week we have schools on at Lincoln Park, Knoxville, Carter, Iron City and Grand Junction.

Frank Wood and Swan Haworth have been at Smithwood the present week. They will have a report of this school in next week's paper.

We are glad to give away most of our space this week to Dr. Freeman in the convention reports. Hence we are sending in very little matter for this week's paper. Our friends will understand.

We are just back from the convention and ready for another year's work. The convention did not do what we thought best at every turn, but we are glad that when our people all talk things out they usually come out together ready to do and dare for the same great cause in the same old way.

We try to keep out of the South-wide problems since our work is concerned with Tennessee, but we do become very much interested to watch the trend of things as the days go by. It is our candid opinion that the greatest danger ahead of us today is the tendency to centralize our work and make our state and associational organizations as well as the churches simply agencies to carry out the programs set by the South-wide boards. This will be a sad day if this ever comes to pass in reality. This was particularly true in our educational meetings. The entire programs were taken up largely by discussions and conferences pertaining solely to the South-wide plans and programs, with but little said about the local and state work.

The State Encampment

The state meeting to be held at Ovoca on July 22-31 is destined to be the greatest we have had. People are planning to come in great numbers, and the program will be very attractive. Our own state men and workers, together with two or three borrowed from other states, will make up the program. A good time will be

had by all who attend. Begin now to make plans to attend this meeting in July. We will come direct from the state B. Y. P. U. convention to the encampment from Chattanooga.

Important Meetings Ahead of Us. Please Take Note

The four regional B. Y. P. U. conventions to be held as follows:

Johnson City, Thursday, June 13; Chattanooga, June 14; and Clarksville, June 15. These three will meet the same week. No. 4 will meet at Jackson, Union University, June 22. The training school for the rural workers will meet at Maryville on June 23 for a week of intensive training, during which time we will conduct schools in all the churches in Chilhowee Association. The week following June 30 to July 7 we will do the same thing in Big Emory, meeting at Harriman, Rockwood and Kingston.

The Watauga encampment at Butler, July 7-12; B. Y. P. U. State Convention, Chattanooga, July 19-21, closing on Monday, July 22, with a field day on Signal Mountain, from which we will come direct to Ovoca for the state encampment, July 22-31. August 4-9, encampment at Helena; August 11-16, encampment at Reelfoot Lake; September 8-13, camp at Smoky Mountain.

Beginning immediately following the training course at Harriman and Big Emory Association the rural workers will go to their fields for the summer. A simultaneous training school in Grainger County in all the churches. Much of this will be done by volunteer help.

B. Y. P. U. NOTES

It is time now that we begin to boost our state convention which meets in Chattanooga in July.

A large number of classes have been reported the past week, but we will not take space to mention them all this week.

The regional convention programs are ready now just as soon as we can get the speakers all engaged. They will be printed in the paper within the next few weeks. In the meantime let all get ready to attend the one next to you.

Senior Textbooks and Awards

We give below the changes of the awards, as so many keep sending in requests for course seals in the senior department. Please pay particular notice and do not ask for seals that are not offered.

"Senior B. Y. P. U. Manual." By L. P. Leavell. Cloth 75c, paper 50c. Award, senior B. Y. P. U. diploma.

This book presents the B. Y. P. U. constitution, definition of the B. Y. P. U., Standard of Excellence, group plan of organization and duties of group captains, duties of officers and committees, the weekly meeting, and an appreciation of the B. Y. P. U., by Dr. I. J. Van Ness. This is the first course for every senior. The Senior B. Y. P. U. Manual has played a big role in the development of B. Y. P. U. work all over the world. It presents the fundamental ideas which have been so successful in organizing and developing young people in church membership. It has been the "pioneer" course for our Southern B. Y. P. U.'s.

"Senior B. Y. P. U. Administration." By Arthur Flake. Cloth 60c, paper 40c. Award, seal 1 for the Senior B. Y. P. U. diploma.

Mr. Flake has had wide B. Y. P. U. experience in the South. He was a pioneer in the field of B. Y. P. U. methods and has produced some of the best plans we have today in B. Y. P. U. work. In this book he gives us the cream of his own experience in the work. This course gives a mere thorough study of the B. Y. P. U. and all its methods than we find in the Manual. The first two chapters present the aim and the meaning of the B. Y. P. U. The third chapter goes thoroughly into the matter of organization. Chapters 4 through 11 give an exhaustive study of the work of B. Y. P. U. officers and committees. The work of committees is presented as a part of the work of the officers who are chairmen of committees. The Standard of Excellence is discussed in chapter 12. In order to have a thorough understanding of the work of the Senior B. Y. P. U., all directors and general officers should master this book. All senior officers will find here just the help they need to make the B. Y. P. U. go.

"A General B. Y. P. U. Organization." By J. E. Lambdin. Cloth 60c, paper 40c. Award, B. Y. P. U. Administration Diploma.

"A General B. Y. P. U. Organization" is the first book in the B. Y. P. U. administration course. It presents a short sketch of the history of young people's work, a study of the needs that call for a general organization to supervise and develop the B. Y. P. U. work in a church, duties of the director and general officers and committees, a study of the weekly assembly of all the unions, the monthly council of officers and committees, and the general Standard of Excellence. Every B. Y. P. U. officer, director, leader and pastor in the South should study this book. One of the greatest things any church can do for its young people is to set up the general B. Y. P. U. organization. This book tells you how to do it.

Beginning with January 1, 1929, instead of the usual Senior B. Y. P. U. Administration, given for the completion of the book, Senior B. Y. P. U. Administration, by Flake, a new seal marked "Proficiency in Senior Methods," will be granted to all holders of the B. Y. P. U. Administration Diploma who have completed both the Senior B. Y. P. U. Manual and Senior B. Y. P. U. Administration. The administration diploma will still be granted for the completion of the book, "A General B. Y. P. U. Organization."

LAYMEN'S NOTES

Just a Word to the Laymen

This is laymen's month for this quarter, and we trust that you are holding your group meetings and getting ready to go afield next month to help others who have not the advantages that you have.

We are planning a great program for our men and will have a new tract ready in a few days setting forth the suggestions for work in the local association as well as one giving a new outline for the local brotherhood work. Let our laymen get busy and put their work on the map.

We are anxious that our men get organized to help us on the educational program the last Sunday in June. We are depending upon the men to make the canvass for subscriptions to the state paper on the last Sunday in the afternoon, gleaned from those left after the Sunday morning program.

We are hoping to hold in the late fall six regional brotherhood conferences over the state where we may get a large number of our men together for conference and planning. We will likely hold one in the north-

ern section of West Tennessee, one in the southern section of West Tennessee, and the same way in both Middle and East Tennessee. We want to get them in reach of all the men over the state. Further announcements will be made of these later on.

Do not forget to make plans for the educational day in June. We want to make this a great day. The plan is to set aside the entire week for this program, using the prayer meeting for the special prayer hour for the undertaking. Sunday the Sunday school will put on the suggested program. We hope the pastors will preach on some kindred topic and in the afternoon the men will go afield to enlist all in the paper. The B. Y. P. U. will have a special program for the young people, giving recognition to the returned students and those going to school next season. Let all get in line for a great week and put the paper in every Baptist home in all the churches. Nothing will bring information to the people like the paper which comes laden with fresh news from the fields each week.

Granddaughter (being lectured): "I seem to have heard that the girls of your period 'set their caps' at men."

Disapproving Grandmother: "But not their knee-caps."

Healing Humanity's Hurt

A TRUE HOSPITAL STORY

Last week I told of a man who had suffered from carcinoma of the lung, or cancer, who had been given a new lease on life by reason of treatments from our deep-ray therapy machine. Here is another case:

Evelyn W. is a 15-year-old girl with cancer of the lower left lung. She was brought to us from another hospital for treatment. After two treatments the size of the spot is considerably reduced, the patient is much better, and there is every reason to believe there will be further favorable response to future treatments. It costs about \$75 per treatment to handle these cases. But Evelyn is an orphan and poor. Her life is dear to her, and Christian love prompts us to care for her without charge. Who knows what God's plan for her in the future may be, or how valuable a worker for him she may become?

Aren't you proud to have part in such a ministry?

A DOLLAR WILL HELP

SOUTHERN BAPTIST HOSPITAL
 New Orleans, Louisiana.

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SOUTHERN BAPTIST CONVENTION

(Continued from page 6.)

to the Co-operative Program. Tithing and stewardship are being stressed and the budget idea is being spread among the churches. George Burnett sounded a keynote when he declared, "The proper approach to our problems is to get back to the churches." J. H. Anderson of Knoxville, giver of the largest gift last Christmas, spoke briefly, urging that we put spirit into our machinery. Out of his rich experience he said that any man who would follow Malachi 3:10 would receive not only spiritual good, but also temporal blessings. Dr. Henderson said that during 1928 Mr. Anderson put \$90,000 into the Co-operative Program of Southern Baptists.

The Hospital Commission reported through Louis J. Bristow of New Orleans. The report shows that in our Baptist hospitals 130,342 people were treated, bringing in \$5,763,432 in income for the 28 Baptist institutions; \$721,823 in charity work was done. The Southern Baptist Hospital at New Orleans reported operating profits of \$32,000 for the year. The debt has been reduced to \$552,767, \$20,000 less than last year; \$36,000 of charity was done last year; A budget of \$40,000 was requested for 1930. On account of the many nationalities represented in the patient list it becomes necessary for nurses to be had who speak French, Italian and other tongues. Three girls volunteered a short time ago to go to Africa to teach nursing in that land.

The hour had arrived for the special order, the Executive Committee report, and the proposed financial plan was presented. After reading the recommendations, Secretary Crouch spoke of the seriousness of the hour and the advantages of the new plan. Our present plan has brought us into a serious predicament wherein heavy debts are about to be assumed. The proposed plan to be (1) business-like; (2) fair and just to all agencies; (3) adjustable to the annual needs of the agencies and the plans of the convention; (4) automatic in determining percentages; (5) provides complete and accurate information; (6) preserves independence of management by agencies; (7) brings control into the convention; (8) furnishes additional check on our moneys by monthly statements. The report was then taken up item by item.

Item 1 providing that all agencies of the convention submit estimated receipts from outside sources and statement of minimum needs for the next calendar year was approved. (2) Instructing the committee to prepare a budget not to exceed anticipated receipts from the Co-operative Program, was adopted. (3) Instructing the Executive Committee to adjust the budgets of the agencies to conform to the anticipated receipts, was adopted. (4) Allocations to agencies to be determined in amounts and not in percentages. By motion of J. T. Watts of Maryland, a substitute was adopted which would make it necessary for the Executive Committee to report to the convention for approval, the annual budget. (5) Safeguards rights of all to designate if they so desire and prevents acceptance of gifts that may involve the agency in further indebtedness. (6) Equalizes distribution of funds in order to prevent failure of the proposed budget. J. T. Watts of Maryland moved to amend that money received from states prescribing its use be sent as directed. C. W. Daniel registered his objection to the amendment. George T. Waite of Virginia supported the amendment. J. J. Hurt defended the original recommendation. The Watts amendment was carried.

SATURDAY AFTERNOON

J. D. McCrain of South Carolina conducted a brief devotion. The Ex-

ecutive Committee's report came up again. The recommendation to have all funds remitted through the Executive Committee came up. An amendment by L. M. Roper of Tennessee to have contributions sent direct to agencies was lost. By motion, the consideration of the whole report came up with debate limited to three minutes. Amendment to Article 13 prevents the transfer or loan of any funds due one agency to another agency or any change in the allocations after they are approved by the convention. M. E. Dodd moved to strike out part of Section 11 referring to securing consent of states for special campaigns, and the motion prevailed. L. W. Wiley of Illinois declared that the report violated the constitution of the convention. The chair ruled his point of order not well taken. Brother Wiley appealed from the decision, and the body sustained the chair by an overwhelming majority.

Because of legal considerations, the Education Board was reappointed with instructions to surrender its charter as soon as legal matters have been transacted. Nuyaka Indian school was transferred to the Home Mission Board. \$112,000 received from the Opdyke fund was reported actually in hand.

The Promotion Committee was discontinued and promotional work was assigned as the task of the Executive Committee. All agencies were instructed to operate under their old budgets until the first of 1930 when the Executive Committee shall be authorized to confer with the various agencies relative to the budgets for the first four months of 1930. The whole report as amended was adopted.

The only significant changes made on the boards were on the Home Mission Board whereon almost an entirely new personnel was placed. Only three old members remain.

The Social Service Commission reported through Chairman A. J. Barton. This was a long but very studied report dealing with many present-day problems. It set forth the position of the Commission relative to the relations of church and state, warned against the new relations of the Vatican with the Roman government, set forth clearly the duties and rights and privileges of Christian citizens to vote as they please on all moral issues, and appealed to the press for more consideration of the moral rights of our people. A resolution against the recognition of the Vatican state was adopted.

A constitutional committee of five was appointed to consider the memorial from the District of Columbia to report next year. A protest against persecution in Russia was adopted. L. D. Newton of Georgia introduced a resolution of thanks to Memphis, the pastors and all others who helped to entertain the convention. The representatives of the Memphis press and news agencies sent an expression of appreciation for services of Mr. Burkhalter and Miss Wenzel in preparing news for them. A change in the by-laws made the nomination of the Executive Committee the duty of the committee to nominate boards.

SATURDAY EVENING

This evening was given over to the home and foreign missionaries. Four Chinese were presented, one of them speaking for his people. Missionary Richardson of Africa, R. C. Miller of Chile, C. G. McDaniel, twenty-five years in China, and Pastor Soren of First Church, Rio de Janeiro, Brazil, were other inspiring speakers. Brother Soren reported that their great church building is not yet completed and thrilled the audience by telling of his experiences in erecting what has been completed, paying a beautiful tribute to Mr. and Mrs. G. W. Bottom of Arkansas who gave more than \$100,000 toward the building.

The Bellevue Girls' Quartet sang "Jesus Paid It All."

B. D. Gray, retired secretary of the Home Board, spoke from Psalm 57:1. He told of the dual arrange-

ment between the Southern Convention and the various state conventions. "We need clarity, charity and cogeny in our thinking," he said. "The prime duty of our people in the convention is the enlistment of our strength." He closed with a ringing appeal for support of our doctrines and polity.

J. W. Beagle took charge and presented Mrs. D. B. Hancock and Geo. Wilson, Indians and missionaries, who sang, "It Pays to Serve Jesus." Rev. J. W. Newbrough spoke of our urban problems. Other phases of our home mission task were presented by special workers. Miss Gladys Sharp of the Chiloco Indian school, also an Indian, spoke, telling of two conversions in the school. Last year there were 69 conversions in the school and this year there have been 50. Dr. Plainfield, Italian, spoke about our great Italian problem. Jacob Gartenhaus spoke of the Jewish work. He is the lone missionary to half a million Jews. John F. Vine spoke on "The Challenge of the Homeland." He plead for the mountain school work. He presented the condition which is "The Peril of Power" and the cure which is "A Whole Bible for a Whole World." Dr. B. D. Gray led in the closing prayer and another convention became a matter of history.

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"DIGLOT" SCRIPTURES

A group of Scriptures characterized by the curious word "Diglot" is described in a recent circular issued by the American Bible Society. In a "Diglot" a Gospel or, in some cases, the whole New Testament is printed in two languages side by side, either upon the same page or opposite pages.

It will be a surprise to many to find that "Diglot" Scriptures in more than thirty languages, from Albanian to Yiddish, with English as a parallel language, are available for those who seek to bridge the gap between the language of their fatherland and the language of their adopted country, and in turn for those who, having English as their native tongue, seek to master other languages.

Religious and educational workers in foreign-language communities have found these publications of especial value. "Diglot" Scriptures are of use in classes for teaching English to foreigners, in the study of languages in colleges and high schools, and in the study of the Bible. To those familiar with more than one language, these little books throw light upon the meaning of the messages of the Bible as seen by those who have translated them into other tongues.

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 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.

MOTHER, GOD BLESS HER!

The heart of her, that beat against my own,
 The love of her, outbreathed in every tone,
 The eyes of her, that saw my smallest grief,
 The feet of her, that flew to my relief,
 The hands of her, that mind and body fed,
 The voice of her, that soothed and comforted,
 The ears of her, that heard my childish plaint,
 The face of her, with halo like a saint,
 The lips of her, that smiled her motherhood,
 The mind of her, my own that understood.
 The prayers of her—oh, I would worthy be
 Of all my mother was and is to me.
 —Ada Scott Taylor.

MOTHERS' INFLUENCE

"All that I am or hope to be," said Lincoln, "I owe to my angel mother."
 "My mother was the making of me," said Edison. "She was so true, so sure of me; and I felt that I had some one to live for, some one I must not disappoint."
 "All that I have ever accomplished in life," declared Dwight L. Moody, "I owe to my mother."
 "To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter.
 "A kiss from my mother made me a painter," said Benjamin West.

ORIGINATOR OF MOTHERS' DAY

The name of Miss Anna Jarvis of Westfield, Mass., is known to all as the originator of Mothers' Day. No one should have any greater affection for her mother on the second Sunday in May than any other day, but, like Thanksgiving day is to give thanks, this is the time to give expression to the affection and the esteem which our lives hold.

TWO LETTERS FROM G. A. MEMBERS

Dear Miss Logan: I was much pleased to receive your letter and the G. A. pin for my tithing story. I did not have a pin, as our G. A. is new and we are just getting well started.

We are studying the "Forward Steps" in the manual and have almost reached the "Rank of Maiden." I enjoy the meetings and we are trying to have an A-1 society.

Next year, I hope to win first place in the story contest.

Thanking you for the pin and your nice letter, I will close.—Mary Southern, Rogersville, Tenn.

Dear Miss Logan: I received your letter and my G. A. pin last night, and I cannot express my gratitude to you for it. I had lost my G. A. pin a few weeks ago, and I sure was glad to get another one, for I prized it so much.

Of course I would have been glad to have won the first prize, as I would like to have the medal, but perhaps I can win it some time. I am anxious to see the Baptist and Reflector to see who the winners were and to read their stories. You sure are welcome to use mine any time you want to, and I would like to see it in print, especially in the World Comrades, even though it is not as good as it should have been.

Our G. A. is getting along nicely. We had a real interesting meeting yesterday, and this evening Mrs. H. M. Miller, our counselor, is going to take us on a hike and marshmallow

roast. We are having a good time in the work. Each member is interested and enjoys the work.

Would be glad for you to visit our G. A. the next time you are in this part of the state, and while visiting here would like to have you make my home your home.—Artie Nave, Mountain City, Tenn.

SEVIER COUNTY QUARTERLY MEETING

On Wednesday morning, March 20, the W. M. U. of Sevier County met with the First Baptist Church, Sevierville.

Morning devotional, Mrs. J. H. Sharp, using as her theme, "Press Forward." We were then favored by an appropriate solo by Mrs. Fred Atchley.

Plans for the year were discussed by the superintendent. Some definite aims were set forth which she urged us to try to reach. They were, in part, as follows: More A-1 societies; new societies; more mission study; new societies and more tithers.

The following visitors were seated with us: Mrs. J. W. Marshall, Fountain City, vice president for East Tennessee, and Mrs. J. A. Dunn, Knoxville, mission study chairman for East Tennessee. "Forward in Mission Study" was very ably discussed by Mrs. Dunn. Mrs. J. W. Marshall made a very inspiring talk on "Steadfastly Forward for His Glory." Miss Ida Bowers made a very interesting talk on "Forward in Organizing and Fostering New Societies." She compared the fostering of new societies to little children who had to be fed, etc.

Rev. J. H. Sharp had charge of the service. Our Opportunities.

The minutes and reports were read. Ten dollars was sent to the Margaret Fund.

It was decided that we have an all-day mission study class in "Why and How of the W. M. U." at this place in the near future, to be taught by Mrs. Dunn.

An interesting paper entitled, "It Is Better to Be Occupied than Busy," was read by Mrs. J. B. Waters.

An open conference was then entered into on "Ways and Means of Improving Our Organizations," which proved to be very interesting and helpful.

All our societies were not represented, but we feel the day was profitably spent.—Mrs. James H. Atchley, Superintendent; Mrs. Roy V. Montgomery, Secretary.

ACCOMPLISHMENTS OF TENNESSEE W.M.U. YOUNG PEOPLE DURING 1928

During 1928, our Ruby Anniversary year, our W. M. U. young people's work has grown in efficiency and in numbers. Did you have a part in helping to organize some young people into one of our missionary organizations? If not, you have missed a joyful experience.

Three hundred and seventy-six new W. M. U. organizations were organized during 1928, as follows: S. B.'s, 90; R. A.'s, 89; G. A.'s, 120; Y. W. A.'s, 77. Total, 376.

We have had more A-1 organizations this year than we have ever had before. Is your organization one of these? If not, do your best to make it A-1 this year. We had: S. B.'s, 41; R. A.'s, 27; G. A.'s, 44; Y. W. A.'s, 29; Grace McBride Y. W. A., 1; College Y. W. A.'s, 4. Total, 146 A-1 organizations.

Now, let us see how the spirit of giving has manifested itself in our fine young people during this past

year. Our gifts were as follows: Y. W. A.'s, \$16,793.95; G. A.'s, \$4,418.84; R. A.'s, \$1,847.38; S. B.'s, \$2,769.20. Total, \$25,829.37.

These reports just show that "it can be done if you will." With all these new organizations and with the great vision we received this past year of the needs and our own ability to help meet these needs, I am sure that you agree with me when I say that we should do twice as much this year. Associational young people's leaders, counselors, and leaders of our W. M. U. organizations, don't fail us this year, and, above all, do not fail the Master who has entrusted this work into your hands. Let us still go forward in 1929!—Victoria Logan.

CULTIVATING ROCK GARDENS IN TENNESSEE

(Report made to W. M. U. Convention.)

Of all kinds of gardening, none is so popular today as the rock garden. Families all over the country are building them from the large ones on estates to the little ones only a few yards square in the back yard of some city lot.

Tennessee is peculiarly adapted to this kind of gardening, both as to natural setting and variety of indigenous plants suitable for such gardens; for nature's rock garden may be located on the wind-swept side of a mountain top where the plants peep out from beneath outcropping ledges of rocks, are fed by melting snows and whipped by strong gales, or it may nestle against a gentle hillside or in a quiet valley protected by overshadowing shrubs.

No kind of gardening so richly repays one for the time, money and labor expended in its care. It has taught us that there is no place so rugged or barren or unsightly, but that it could be turned into a veritable beauty spot if there is some one who has in her heart a love for the beautiful.

This is also true about W. M. U. rock gardens. The women everywhere I have been are interested in them, and those who do not have invariably expressed keen interest in starting one.

You may see beautiful rock gardens in the remotest places in the mountains, hills and valleys all over the state. Eight hundred and forty-three new ones have come into existence in the past year and a half.

The joy and pleasure that comes to a gardener when she walks out in the cool of the day or in the early morning and views the wealth of beauty surrounding her is not to be compared with the joy of a W. M. U. gardener when she goes into the different gardens and beholds how the plants have grown and blossomed and borne fruit.

Every successful gardener studies carefully garden magazines, seeds and florists' catalogs months before the gardening begins. Since rock gardens have become so popular these magazines and catalogs have had many revisions. The far corners of the earth are being searched for plants suitable for the rock gardens and hundreds of varieties which four or five years ago were unknown except to botanists are now commonly listed in the catalogs of nursery men.

Last year the "chief gardener" decided we needed some new material on W. M. U. rock gardening and made her assistant gardener think she could produce it, so "The Why and How of the W. M. U." was prepared. The gracious reception has been a constant surprise, yet an unending joy to the author.

I wish I could take you with me into the 117 different gardens I have visited and show you all the beautiful things I have seen, but can only call attention to some of the outstanding things. Let us go down the rock steps and follow the flag-stone path, which reminds us that even the rocks of difficulty can be turned in to valuable assets to the gardener of vision. Our attention is called to

the clusters of iris, gay tulips, drooping spirea, their sweet daintiness and grace makes us think of the charming young womanhood in our Y. W. A.'s. I had the privilege of teaching in four Y. W. A. training schools. What a glorious outlook for future W. M. U. rock gardeners! Nestling near are beds of larkspur, ageratum, asters, and with their bright coloring recalls the pleasant associations I have had with the girls awake in mission study classes, in organizations and initiation work. But let me call your attention to that most striking group over to your left which might easily escape your notice—a patch of Johnnie Jumpups, Jack in the Pulpits and Sweet Williams, with their perky little heads peeping up from among the wistful-eyed Forget-me-nots. If you could have looked into the faces of the boys in those five mission study classes I have held for them and the R. A. conclave for Shelby County and seen the keen interest they take in missions and their degree work, the seriousness they manifest in their initiation, you would see a wistful look in the eyes of other boys who are saying to us, "Forget me not."

We have stepped along from stone to stone and admired the beauty of coloring and simplicity of arrangement, marveling perhaps at the effect, but now, as we come into the center of the garden, a little pool enclosed with Moss and rocks, with violets and pansies peeking out from around them, remind me of the childish faces lifted to me drinking in the stories I have told them, just as these pansies and violets lift their faces to drink in the sunshine and dew.

Now every one knows that the background is just as essential to the beauty of the garden as the garden itself. There is an old fence that needs to be hidden, a quiet retreat formed, screened from public view, so we see the althea, lilac, snowballs and mock orange hovering around to protect as well as to adorn. How like our W. M. U. societies in their relations to the young people!

The unfailing source of trouble of the kind, is the problem of "continuous bloom." To have flowers in all seasons means constant study and careful cultivation on the part of the gardener. I have held fifty-five classes, dealing with this very problem, for local gardeners, and four institutes where the gardeners from the whole association came for instruction. The teacher's motto has been the old gardener's rule, "Plant thick for results."

I have had the delightful pleasure of attending twenty-one flower shows where gardeners of whole associations came together to display products of their respective gardens.

I have attended three florists' conventions, two state, one south-wide of which were associations.

If any gardener should be tempted to slacken their efforts now that our Ruby Anniversary is over, let me remind you that the authority on rock gardens says: "It is only by more planting that a rock garden becomes a beautiful composition. If you start with one or two plants of each variety, your whole effect is lost."

Remember there is no place so barren or remote but that it may be caused to blossom like a rose, provided there is one person there who has the consuming love of Christ abiding in her heart.—Wilma Bucy.

Lady Office Cleaner (describing her employer): "Mean, my dear! Mean! Why, he's that mean that he would give a cup of water to a drowning man!"



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Forty-First Annual Session

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

"The Kingdom Is Coming" was the opening hymn of the forty-first session of the Woman's Missionary Union of the South meeting in the First Methodist Church in Memphis, with Mrs. W. J. Cox, president, in the chair.

The very large auditorium, including the balcony, was filled from the opening hymn to the benediction by Dr. Truett.

Our Mrs. R. L. Harris led the first prayer. It was a joy to see a number of missionaries file across the platform, each giving her name and the place she served.

In giving the welcome, Mrs. R. L. Sanders reminded us that forty years ago the convention met here in the Methodist church. "For God and home and every land" was the motto of that year.

Dr. C. C. Chappell, pastor of the church where we were meeting, welcomed us to Memphis. He said he was happy to welcome so many distinguished Baptists into the Methodist Church.

The response was made in a very happy manner by Mrs. J. Watts of Jerusalem. She told us she came from a country noted for its hospitality. Vividly did she portray to us the work in the Holy Land. She told us of an organization of seventy-five women studying the Bible, but that no woman could join the church unless her husband approves and joins himself. She spoke of Miss Elsie Cloe, our missionary, who is a Jewess nurse, and is trying to open the door for the Master in Jerusalem. She is our only missionary now on the field.

It is always impossible to report the message of our matchless president, Mrs. W. J. Cox. We are glad to give this to you in full.

The plan of work was presented by Miss Mallory who first introduced on mission study. Last year 23,197 classes were taught and 134,842 seals awarded.

The standard of excellence was presented by your secretary. The loving cups were given to Virginia and Maryland for having the largest per cent of their societies standard. How we long to win that cup for Tennessee! Miss Mary Nelle Lyne, secretary of Alabama, spoke on prayer. Miss Lyne is one of our missionaries from China who served during her furlough as W. M. U. secretary.

Mrs. J. G. Reynolds, secretary of Missouri, presented the White Cross and Mrs. R. K. Redwine, Royal Service, Tennessee did not reach her quota in new subscribers. We must work harder this year.

There were 6,405 new societies organized last year. We now have 30,415 organizations. Tennessee now has 2,050 societies; of these, 473 were formed in 1928. The organization banners were won by Virginia and Oklahoma.

It was decided not to print the year book until next fall. For this reason we will continue our same hymn, "The Kingdom Is Coming," but we use as our watchword for the remaining seven months of 1929, "Holding Forth the Word of Life." (Phil. 2:16.)

Dr. George W. Truett, president of the Southern Baptist Convention, led the union in a season of worship. We quote a few sentences: "The history of the union reads like a divine romance. I rejoice in the wonderful success of the Ruby Anniversary. Outstanding heresy of today is disobedience to His command. Christ is God uncovered. The message must go to all the world in obedience to the (1) authority of the risen and reigning Lord, (2) appalling need of mankind, (3) safety in our own church demands it."

Tuesday Afternoon

Miss Sallie Priest of China led the afternoon devotional. She said it was

not the going but the witnessing that proves our love for our Lord. Only one-tenth of one per cent of the Chinese have heard the gospel story. Do we really believe the gospel? The Chinese are watching us.

Mrs. W. C. Lowndes, our treasurer for forty years, read the report, showing our gifts of 1928 were \$3,500,166.50. During the forty years we have given \$34,032,681.76.

Mrs. G. R. Martin, president of Virginia, our new stewardship chairman for the South, asked us to pray definitely that the right plans might be projected this stewardship year.

Miss Reva Stamper of Georgetown College, Ky., the winner of the Y. W. A. titling story contest, was introduced. She was given the trip to the convention as the award.

Mrs. Carter Wright of Alabama gave the final report of the Ruby Anniversary. She said victory has its price. It has cost us prayer, vision, work, organizations and co-operation.

The Ruby Anniversary is not over. Would you take a discharge from the service of the Master? Are we marked with surrender, service, sacrifice and scars.

Each state was represented by a two minutes' speech by its Ruby Anniversary chairman. It was a joy to have Mrs. C. D. Creasman represent Tennessee in her usual happy manner.

While the delegates and visitors were on their knees Miss Mallory led us in prayer.—Continued next week.

GREAT MISSIONARY DAY AT THE BAPTIST BIBLE INSTITUTE

By R. P. Mahon

We of the Baptist Bible Institute family will not soon forget Wednesday, April 10, 1929. It was the last missionary day of the year, and many had been very anxious that it should be an outstanding day in the history of the whole year's work. It had rained the day before, but Wednesday morning dawned bright and glorious, such a morning as is seen only in New Orleans in April.

Here we have a missionary day every month, and the entire day is given over to prayer, conference and a regularly prepared program. At 6:30 in the morning the faculty and students gather for a thirty-minute prayer service; at 9:30 the students gather in state groups for prayer and conference; then at 10:30 we assemble for the regular missionary program.

We usually have some outstanding pastor deliver an address on some phase of missions, but for two years now we have utilized home talent, having some members of "our own family" put on the program for the last meeting of the year. For some years we have had some missionary family with us during the year, and we utilize them for these closing programs.

A year ago we had the Abernathys from North China; this year we have the Freemans from Argentina as our missionary guests.

We also have as a student here a young preacher, Isaiah Valdivia from Chile, a young man of great promise. We had him speak about conditions in Chile and what Southern Baptists are doing among the Spanish-speaking people in New Orleans. Mr. Valdivia brought with him to the service the Chilean consul in New Orleans, a fine-looking, cultured gentleman.

Following this we had Mr. and Mrs. Freeman, both of whom brought a thrilling message about the work in Argentina, how they began the work in Concordia and how it grew, illustrating by incidents out of their own personal experience how wondrously God is at work in that great country and how the gospel transforms human hearts everywhere.

Letters were read from the Abernathys in North China and the Leon-

ards in Harbin and Miss McIlroy in Buenos Aires. Miss McIlroy is one of our own students and the Abernathys and Leonards spent a year with us while at home on Furlough. Our hearts burned within us while these noble workers, by word of mouth and through the written paper, told us of the marvels being wrought today by the Holy Spirit in these far-away lands; and while they speak of bitter cold weather in China and the many hardships to be endured on all the fields while doing the work of the Lord, they sound a note of praise as did the apostles when they thanked God they were counted worthy to suffer for Christ.

Professor Beckwith of our Music Department had prepared extra music, and everything conspired to make the day memorable in the history of our school.

A fitting climax to the day came in the evening at the First Baptist Church when Brother Oddino Chiocchio was ordained to the full work of the gospel ministry. This young man is from Rome, Italy, and from a splendid Roman family. He is brilliant, cultured, humble, and sound in the faith. He is greatly beloved by the "Institute family," by the First Church, and by many of his own countrymen in this city. "Praise God from whom all blessings flow."



Pass the Hammer!

Roger: "Mummy, I have such a surprise for you!"

Mummy: "What is it, darling?"

Roger: "I've swallowed a nail!"—London Passing Show.

"They'll reach the south pole this time, too."

"What makes you think so?"

"If a Byrd can't get there, who can?"

"That's a skyscraper," announced the guide.

"Gosh," said the tourist from the rural districts, "I'd like to see it work."

Small Boy: "Put your hand on your head and give the abbreviation for mountain."

Other Boy: "M. T. M. T. (empty)."

Small Boy: "I thought so."

"Is your store completely modernized?" asked the efficiency expert.

"Yes," replied hardware man Spinke. "Now that my schoolgirl cashier has taken up smoking and my old maid bookkeeper has had her hair bobbed—it is!"—Hardware Age.

In Lullaby Land

The following preciously preserved extract from a love-letter written home to his wife by a soldier on active service will evoke tender memories in thousands of former service men:

"Don't send me no more nagging letters, Lettie. They don't do no good. I'm three thousand miles away from home, and I want to enjoy this war in peace."—Christian Science Monitor.

"John," said the Chicago wife, "what made you jump so?"

"Oh," he replied, "when I heard those two bangs I thought at first it

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was those two old tires blowing out, but when I heard the bullets whiz by I knew we were all right."—The Pathfinder.

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AMONG THE BRETHREN

By THE EDITOR

H. G. Thomasson, a fine Arkansas layman, has been elected president of Mountain Home College, Arkansas, to succeed H. D. Morton, who recently resigned.

We hereby express our gratitude to the Sunday School Board for the splendid space given the state papers in the exhibit rooms at Memphis. It was fine of them, and we regret that so few of the papers took ad-

vantage of their opportunity for free publicity.

Next Sunday is a busy day for the editor. He preaches in the morning for Brother Hale at Dresden, in the afternoon he has part in the opening of the new building at Union City, preaching for Pastor Hughes, and at night preaches for the fine folk at Milan where Brother Huey is bishop. Monday he goes to Jackson to attend the meeting of the Union University board.

In spite of the fact that the largest number of churches ever enlisted in the state supported the Co-operative Program in West Virginia this past year, their total receipts fell off some \$4,000. The Baptist Barner of Parkersburg, W. Va., says, "The appeal of our schools and other important interests made it difficult for the regular budget." It always does.

R. Q. Leavell of Georgia preached the commencement sermon for the graduate class of the Memorial Hospital, Memphis, last Sunday. There were 44 girls in the graduating class.

R. E. Hardaway of Greenwood, S. C., has resigned to go to Lenoir, N. C. "Dick" is one of the finest of the

young pastors and has done a great work with South Main Church of Greenwood. Editor Cody praises him and regrets to see him leave the state.

The editor will be pardoned for mentioning this news. He has just learned that his youngest brother, Curry B. Freeman, has been given assistant vice president's position in the newly inaugurated Central Trust Company of Illinois which has headquarters on S. La Salle Street, Chicago. He went over with the Bank of America which was taken into the great combine with \$170,000,000 resources. He is a Baptist layman.

L. P. Royer of 913 N. Twelfth Street, Nashville, is allowed by his church some time during the summer for revival meetings. He has open dates which may be filled by writing him soon.

ELIZABETHTON BAPTISTS HAVE COMPLETED THEIR BUILDING Years of Work and Fidelity Rewarded in Victory



Elizabethton is the center of the interest of textile workers all over the nation today. The strike of the workers in the German-owned fiber silk mills has attracted the attention of the nation and called forth the ire of Senator Wheeler who has demanded thoroughgoing investigations. The plants in Elizabethton have been closed down for several weeks, large numbers of the workers have returned to their homes in Virginia, North Carolina and East Tennessee. Others are biding their time waiting the outcome of the struggle.

And in this little city our Baptist people are carrying on, seeking without prejudice in their hearts to solve the problems presented to them by the rapidly growing population and the complications that have arisen because of the sudden change in the life of most of the inhabitants from a strictly rural environment to a modern urban setting. Under the leadership of the young and virile pastor, Richard N. Owen, son of Judge Owen of Covington, Tenn., the church has made remarkable progress during the past two years and is now happy over the completion of their splendid house of worship.

The Elizabethton Star has this to say about their new building, a cut of which is herewith presented:

"Beautiful in its simplicity, the new building of the First Baptist Church is one of the most modern and elaborate houses in this section. Although carrying throughout an at-

mosphere of solemnity, the building is unique in several respects.

"It has been built within the cost stipulated by the building committee to the architect, and the cost of the



REV. R. N. OWEN
Pastor Elizabethton Baptist Church

building itself is at least \$25,000 less than any other church building in Tennessee of similar material and capacity. The entrance to the building is unusual in that the three front entrance doors lead into a vestibule

only four steps above the sidewalk. This vestibule contains the main stair that leads to the auditorium, also stairs that go down from the vestibule to the ground floor which is about four feet below the vestibule and only about three feet under the ground. . . . By this arrangement a long flight of outside steps is eliminated and additional height is secured for the front portico whose columns are 32 feet high. Every room in the building has outside light and ventilation.

"The front portico has six square columns which are also unusual in this section. The building has a tower which from the sidewalk immediately in front to the top of its dome is 80 feet. In this tower has been placed the bell which was taken from the old church. . . . The building will take care of a Sunday school of 900 and the auditorium will seat 884. Every department is complete within itself and is equipped with cabinet. Six drinking fountains are in the building, and the heating system provides warm air in winter and cool air in summer."

All other details of a modern building are provided. A complete kitchen, social rooms, pastor's study and church offices, cradle roll and nursery, etc. The woodwork of the main auditorium is finished in Circassian walnut. Sunday school fixtures were manufactured and installed by the Southern Desk Company of North Carolina whose advertisement runs regularly in our columns.

The English Baptist Church of Moulmein, Burma, celebrated its one hundredth anniversary in March. It grew out of three English soldiers who were converted under the ministry of Judson in 1829. Later 100 English soldiers were converted and united with the church. Says The Baptist: "Almost the whole history of Baptists in Burma has cleared by various contacts through this church."

Dr. T. R. Glover of England has admitted the truth one time when orthodoxy is concerned. He openly admits that the decline in membership of our Baptist churches in England is due to the fact that "British Baptists have become so amiable and so intent upon getting on smoothly and agreeably with other denominations that they have become indifferent to matters of vital importance and are training their young people to religious flabbiness." How that covers some American Baptists!

We were glad to learn, while in Memphis, that our brother, R. C. Medearis, of Jonesboro, Ark., is improving. He is in the Memorial Hospital where he recently underwent a serious operation. He is a brother-in-law of A. J. and L. E. Barton, beloved preachers of our denomination. Two splendid daughters of Brother Medearis and wife hold important positions with Sears, Roebuck & Co. of Memphis, one in the banking department and the other chief of inspectors.

The diligent "wets" are on the job with millions of dollars behind them, if we may trust various reports. But they failed up in New England where they thought they had a "cinch," for Connecticut refused to repeal her enforcement law.

Don't worry about what the Catholic-controlled press puts out during the next ten years about the decline in the number of Baptist churches. Consolidation is the order of the day. Hundreds of our little rural churches are going to be combined to save them. But watch the membership grow when they are combined!

It was good to see Deacon W. E. Holt of Mena, Ark., the other day. For twenty-three years he was superintendent of the Sunday school of the Baptist church of that town. Due to ill health, he was compelled to leave his dry goods business there and is now traveling in Tennessee and Kentucky for a Chicago notion house. We were often entertained in his good home while working as missionary in his state.

We do not know what it's all about, but we know enough about the daily newspapers to wait until we have more authentic and less sensational information about the Baptist college at Des Moines, Iowa, before we form our conclusions about the matter.

Word and Way (in speaking of the recent controverted Sunday school lessons): "In a very careful study of this question, we have found that

the universal, invisible spiritual theory of the church was born out of the great mistake of confusing and making identical the two terms, 'ecclesia' and 'basileia.' Nearly, if not quite, all interdenominational movements and alliances and the plea for unionism grow out of this fundamental mistake." Exactly so.

Editor Gwaltney of the Alabama Baptist seemed quite concerned about justice being done to Dr. B. D. Gray, ex-secretary of the Home Mission Board. If it has not been done, then we hope to see the day when Southern Baptists will do justice to us as a retiring denominational worker. He deserved his retirement salary of \$200 per month, and he is yet phys-

ically able to earn it. We rejoice that he has been given it.

We acknowledge with appreciation an invitation from President W. J. McGlothlin to the commencement services of Furman University which will be held May 21-23. Dr. B. H. DeMent will preach the sermon, and Prof. W. H. Davis of the Southern Seminary will deliver the address.

The Kansas City brethren are going after the 1931 convention with zest. A telegram lay on our desk upon return to the office in which our support of their campaign was requested. We appreciate their enthusiasm and know K. C. is a great place.

Etowah, First: A. F. Mahan. The Cross; The Lord's Baptism. SS 623, BYPU 134, baptized 31.

Etowah, North: D. W. Lindsay. Walking with God; The Typology of the Ark. SS 166, BYPU 52, by letter 3.

Knoxville, Broadway: Dr. Byron Smith. Christ's Estimate of Greatness; Evangelization the Task of Baptists. SS 867, BYPU 50, by letter 1.

We are beginning our work for the GREAT LAST WEEK in June when everything connected with the work of educating our people is to be presented to our people. Watch the announcements. Keep up with Mr. Huddins' department; keep the last week in June open for us; make your plans for a real effort to advance the cause of education; and do not forget that the Baptist and Reflector is the most needy of all our causes just now—needy because all other causes depend upon it for publicity. LET THE STRONG DEPARTMENTS RALLY FOR THIS ONE WEEK AND HELP THE WEAKEST OF ALL OUR DEPARTMENTS—THAT OF PUBLICITY.

BROTHER TAYLOR'S REJOINER

I enjoyed Brother Grimes' answers to my questions. They were as good as can be made, but they add nothing to the sum of human wisdom. Peter followed, and in so doing he led all the disciples except John, who had a certain acquaintance or kinship with the high priest. It seems to me that he ought to be praised for what he did rather than blamed for what he failed to do. So far as human wisdom can judge, if he had been with the nine who did not follow at all, he would have missed the temptation to deny his Lord.

Early in my ministry I preached about Judas Iscariot. The sermon seemed to make an impression, but I have never tried to repeat it. Whatever the audience got, I got this: Denunciatory preaching arouses resentment, which is an unusual emotion and is easily sensed, but such preaching offers very little good. It gets nowhere much. I have never sympathized with the German view, that Judas meant any good; but he was no worse a sinner after the betrayal than he was before, seeing that he was a son of Satan from the beginning. Had he been able to come to true repentance, instead of merely regretting what he did, the blood which he had a part in shedding was sufficient to cleanse him from his sins. The mystery of it all is too deep for me.

In all my ministry, now extending into decades, I have never preached on "The Unprofitable Servant" nor on "Curse Ye Morez." Once I held poor Judas up to scorn; and, before I saw how well he had done in trying to follow his Lord, I recounted Peter's weakness in the presence of many as weak as he, and added nothing to their strength. Now I prefer to preach on "The Good Servant" and kindred themes. In all this I am a law for no one but myself.—J. J. Taylor.

WHO WILL IT BE?

By W. W. Hamilton, Baptist Bible Institute

Some favored and choice child of God is going to have the privilege and honor of wonderful and far-reaching service to the kingdom of our Lord Jesus Christ. The name will be gratefully written in big letters in Baptist history.

Governor Brown made a challenging gift to our beloved Southern Seminary which lifted it out of embarrassment and gave it faith and courage for increasing victories and progress through the succeeding years. He did this by endowing the chair of theology.

The Baptist Bible Institute is in about the same position the Southern Seminary was at that time. The fac-

ulty and student body are unitedly praying that some favored child of God may be led to a challenging plain that the answer was unquested, such as will forever make it

MORE MEMBERS, MORE MONEY, MORE S. S. SCHOLARS, MORE HOUSES

By Livingston T. Mays

Southern Baptists have more money, more members, more Sunday school scholars than ever in their history. Their church edifices, educational plants, pastoriums, colleges, orphans' homes, hospitals and publishing plants and newspapers surpass anything ever known before in the history of Christianity.

Why go to the conventions with downcast hearts? Debts, which seem stupendous in comparison with conditions of twenty years ago, would seem to us insignificant if we kept our eyes on our enormous ability and were stirred with a glorious spirit, enthusiastic faith, hope and liberality which would give us the morale of a victorious forward marching host. Optimism based on faith in our ability through God's help will win in one year's time.

HELEN IN EL PASO

By Louis J. Bristow, New Orleans

Helen, the girl for whom I made an appeal through this paper, has been sent to the Baptist Sanatorium in El Paso. A letter from the doctor there says she is doing well. Helen writes that she is very happy and is grateful to those kind folk who made it possible for her to go to the tuberculosis sanatorium.

Here is a letter from a good man in Mississippi, enclosing two dollars from him and his wife. He says: "Both of us have passed the eighty-third milestone in this life's sojourn, and have lived a happy life in the love of God and each other for fifty-nine years."

Here is a letter from a class of fifteen-year-old girls in Pater, New Mexico, who send \$6.50 and good wishes for Helen.

Here is one from White Plains, N. Y., sending \$2. So they come. I have enough to pay for Helen for four or five months. She will have to stay a year or more. Will some one else help? Address, Louis J. Bristow, Baptist Hospital, New Orleans, La.

THE MAN BEHIND THE SMILE

I don't know how he is on creeds, I never heard him say; But he's got a smile that fits his face As he wears it every day.

If things go wrong he won't complain, Just tries to see the joke; He's always finding little ways Of helping other folk.

He sees the good in every one, Their faults he never mentions. He has a lot of confidence In people's good intentions.

You soon forget what ails you When you happen 'round this man. He can cure a case of hypo— Quicker than the doctor can.

No matter if the sky is gray, You get his point of view, And the clouds begin to scatter, And the sun comes breaking through.

You'll know him if you meet him, And you'll find it worth your while To cultivate the friendship of The Man behind the Smile.

—Exchange.

Two children were discussing their breakfast. "I had a'nawful good breakfast," said Johnny.

"So did I," said Emmy Lou, "I had somethin' specially nice that begins with 'N'."

"A norange?" suggested Johnny.

"No."

"A napple?"

"No, it was a negg."

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

Highland Park: J. B. Phillips. Evangelist John W. Ham. The Conversion of Matthew; Four Fires. SS 592, additions 25, baptized 17.

First: John W. Inzer. Rightly Observing the Lord's Supper; The Priceless Pearl. SS 1229, BYPU 87, by letter 2, for baptism 1.

Calvary: W. T. McMahan. Divine Protection Promised to Believers; Neglect of Duty. SS 338, for baptism 3, conversions 11.

Oak Grove: Geo. E. Simmons. Eternal Buildings; Confession and Forgiveness. SS 271, BYPU 98, baptized 2.

Avondale: D. B. Bowers. The Mercies of God; How Satan Hinders. SS 433, BYPU 102, conversion 1.

Tabernacle: J. P. McGraw. Lessons from Jonah; Characteristics of Evangelistic Preaching. SS 444.

Northside: R. W. Selman. A Tender Heart; Where Was Zebedee? SS 394, BYPU 60.

Clifton Hills: A. G. Frost. Killing Giants; Distorted Vision. SS 189.

Alton Park: F. J. Smith. Who is Willing to Consecrate His Services? Some Sheep. SS 179.

Ridgedale: R. L. Baker. W. F. Moore. Fellowship. SS 394.

Red Bank: W. M. Griffith. The Prince of This World; The Second Coming of Christ. SS 272, BYPU 81, by letter 2, for baptism 1, baptized 4.

Eastdale: J. D. Bethune. He Went about Doing Good; The Christian's Knapsack. SS 187, BYPU 48.

St. Elmo: L. W. Clark. As I Have Loved You; The Cards of Sin. SS 358, BYPU 73, for baptism 1, baptized 4.

East Chattanooga: J. N. Bull. J. H. Sharp. The Security of the Believer; Some Mistakes People Have Made. SS 393, by baptism 7, baptized 4.

MEMPHIS PASTORS

Calvary: J. G. Lott. John 3:16; Our Eternal Home. SS 276, BYPU 75, professions 14, for baptism 14, by letter 16.

Hollywood: J. R. Burk. Growth; Twofold Invitation. SS 240, BYPU 130, for baptism 14, by letter 12.

First: A. U. Boone. The Great Incentive; Vom Bruch party at night. SS 892, for baptism 2, baptized 10, by letter 3.

Yale: W. L. Smith. The Disguised Christ; The Man Who Was Afraid of His Wife! SS 81, BYPU 73, by letter 1.

Boulevard: J. H. Wright. Show Me Thy Faith; What Is Your Life? SS 357, BYPU 65, by letter 1.

Rowan Memorial: J. W. Joyner. The Temptation of Jesus; Mourning. SS 101.

McLean Boulevard: D. A. Ellis. The Feet of Jesus Anointed; Stumbling over Simplicity. SS 140, BYPU 80.

Italian Church: Joseph Pappia. Where Is Heaven? SS 45, prayer meeting 10.

LaBelle: E. P. Baker. The Trusteeship of a Blood-Bought Life; Hell. SS 512, BYPU 196, for baptism 10, by letter 6, by statement 1.

Whitehaven: F. W. Roth. Bearing the Cross of Jesus; Regeneration. SS 88.

Merton Avenue: S. P. Poag. Matt. 4:19; Romans 5:10. SS 250, BYPU 117, for baptism 2, professions 2.

Seventh Street: I. N. Strother. The Man God Needs, J. A. Mahaffy. SS 303, by letter 4.

Longview Heights: L. E. Brown. Dangers of Drifting; Christian Duty Not Measured by Recognized Ability. SS 62, BYPU 21.

Bellevue: Robert G. Lee. Home Builders; Mothers Apron Strings. SS 1232, BYPU 307, for baptism 6, baptized 5, by letter 14, by statement 2.

Trinity: C. E. Myrick. Mr. and Mrs. L. L. Cooper, Fort Worth, Tex., conducting stewardship campaign. SS 368, BYPU 168, by letter 1.

Eastern Heights: W. M. Couch. Fishing Time; The Triune Invitation. SS 110, BYPU 66, by letter 1, professions 2.

Hebrews 2:1. For baptism 1.

Temple: J. R. Black. Who Are Southern Baptists; The Transforming Power of the Gospel. SS 900, BYPU 198, for baptism 2, baptized 17, by letter 1 professions 3.

Prescott Memorial: Jas. H. Oakley. Nine Years' Pastorate at Prescott; Our Goal. BYPU 100, SS 208.

NASHVILLE PASTORS

Immanuel: Powhatan W. James. The Glory of Christ; Love Divine. By letter 1.

Third: W. Rufus Beckett. The Pastor's Fourth Anniversary; ToMorrow. SS 300, BYPU 55, by letter 1.

Centennial: T. C. Singleton. The Secret of Optimism; Waiting on the Lord. SS 142, BYPU 57.

Old Hickory: A. B. Curtis. Rebellion Against God; The Judgment Day. SS 140, BYPU 80, for baptism 7, by letter 11.

Grace: L. S. Ewton. SS 639, BYPU 74, for baptism 50, baptized 42, by letter 15.

Grandview: J. R. Kyzar. We Would See Jesus; My Son, Give Me Thy Heart. SS 315, BYPU 63.

Belmont Heights: R. Kelly White. The Universal Appeal; How Can I Show Christ I Love Him? SS 549, BYPU 116, for baptism 1, baptized 24, by letter 5.

Seventh: John D. Freeman. Bible Chimes; Man's Only Chance. SS 254, for baptism 28, baptized 14, by letter 6, watchcare 4, professions 28.

Lockeland: J. C. Miles. I Might Save Some. SS 349, BYPU 60.

OTHER PASTORS

Harriman, South: Geo. M. Trout. Let Us Alone; The Tragedy of an Empty Hand. SS 192, BYPU 38.

Cleveland, First: Lloyd T. Householder. Love's Compelling Power; Christ's Ability to Save. SS 468, BYPU 118.

NEWS BULLETIN

(From page 8.)

BAPTIST STUDENTS TO GATHER IN SOUTH-WIDE RETREAT

By Frank H. Leavell, Student Secretary Southern Baptist Convention, Nashville, Tenn.

For the fourth year Baptist students will gather this summer in their annual student retreat at Ridgecrest, North Carolina, seventeen miles east of Asheville. The attendance has exactly doubled each successive year at this meeting. The goal this year is four hundred. The slogan is "Meet the Four Hundred at Ridgecrest in the Land of the Sky." Delegations are expected from Maryland to New Mexico, from Missouri to Florida. The dates are June 28th to July 5th—eight great days.

The Program

Intensive classes and discussion groups under leaders who are real specialists will cover the following subjects, vital to student life on the campus: "Methods in Baptist Student Union Activity," "Up-to-Date Missions," "Vocational Guidance," "Christian Student Problems," "Poster Making" and "Recreation." Some of the South's greatest inspirational speakers will support the program. Some of them are Dr. Lincoln Hulley, president of Stetson University, DeLand, Fla., one of the outstanding platform men of the nation; Dr. Henry Alford Porter, of Charlottesville, Va., one of the most popular of all speakers for students; Dr. John L. Hill, of Nashville, Tenn., who knows students and their life as do few men of America; Mr. William Hall Preston and Miss Ethel McConnell, student secretaries of South-wide acquaintance and popularity. Others to be announced later. A special feature will be "Officers' Training Hour" for officers of the B. S. U. and exclusive conferences or student secretaries and prospective secretaries. A specialist will have direction of outing, bathing, boating, hiking, campfire conferences, fishing, golf and games of various kinds.

How They Will Come

For those who are so sedate as to ride on trains a special rate has been offered. Leaving home on June 24-25, a round trip of one fare plus \$2 is possible. Regular tourist summer rates at all dates. A Ford caravan will come from some states. A truck will bring a dozen from Texas. The two unique fellows who "hitch-hiked" for fifteen hundred miles, from Abilene, Texas, last year have served notice that they will hike the same way this year. A "covered wagon" (Ford) came from Mississippi last summer. It's still on four wheels. Oklahoma is planning an overland trip in a caravan of cars.

Where They Will Meet

Ridgecrest is the Southern Baptist assembly grounds, on the Southern Railway and on the main highway of North Carolina. Pritchell Hall, a modern summer resort hotel, will house and feed you for only \$2 per day. A special rate for the retreat. There will be a registration fee of \$1. Total expense \$17. There is no place nor necessity for extras or luxuries. Going? Sure! Join the automobile caravan from your state. Where there is a will there is a Ford! Not necessary to write for accommodations. Note books will be furnished free!

THE LORD IS RISEN INDEED

By Mrs. A. R. Gallimore

It was Easter morning in Canton, China. The missionaries were having an early service at one of the homes. The room was fragrant with Easter lilies, the sun shone radiantly through the open doors and windows, the birds in the green trees were exultant in the beauty of the Lord's day. Truly all nature was full of praise on this glorious morning, and the missionaries hearts were triumphant as they recalled in their minds how many times

the Risen Christ had walked with them in times of great peril, and how constantly He walks with us day by day all the way. Joyfully they had sung, "He Arose"; the children had sweetly sung, "Christ Is Risen, the Angels Say"; the Scripture lesson had been read, when clear and sweet on the breezes came the strains of "Jesus Christ Is Risen Today—Alleluia! Alleluia!"

Surely never had those words sounded more beautiful than they did as those simple voices sang them from their hearts in that Christian home next door. When homes become a place where the praises of the Risen Christ are sung, there is much hope for the spreading of the gospel in that land. As the missionaries sat there silently listening, each heart received its own message, and surely it was one of peace and promise. Could the Lord have spoken a more beautiful message to us this wonderful Easter morning!

Jesus Christ the Lord is risen indeed and is living today in the hearts of many in this struggling land. Through all these dark days of persecution and bewilderment, He is finding a place in their hearts and lives and revealing to them the power of a risen Christ. Too long we have looked only at the cross and have forgotten that on the third day Jesus arose! Let us remember daily that a risen, living Christ is ready and waiting to walk with us all the way. In this day when so many stories of our Lord are being ended with His death, let us with greater emphasis teach the resurrection and its power.

Canton, China.

BETRAYED BY ROOSTER

A rooster is in line for a prohibition officer's job. An unusually vociferous vocal demonstration by chancery led California law enforcement to a hidden cache of liquor recently. At a well-known roadhouse the raiders were unable to find the liquor supply. A rooster, sitting atop a barrel began to crow violently. He was so active that he attracted attention to the barrel which contained bottles of liquor. The Portuguese keeper of the roadhouse was arrested and fined \$350.

The names of the lawbreakers in nearly every such case indicate an overseas origin in an area severely discriminated against in the Quota Immigration Restriction Act. The product of Protestant Sunday schools cost American taxpayers practically nothing in crime upkeep.—Church Federation of Sacramento.

IF THE FLAG COULD SPEAK

By Selden Carlyle Adams, National Education Association

Beneath my folds soldiers have fought in defense of their passion for liberty, and under the inspiration of my symbolism statesmen have built a republic dedicated to the ideal of the sovereign rights of free citizens. I have seen the growth of a model system of public schools seeking to offer a fair start in life to every boy and girl. I have encouraged the scientist in his search for truth, the merchant in his contribution to human wealth, and the laborer in his toil to provide for human comfort. For a century and a half the sons and daughters of Europe and Asia have looked upon me as the emblem of hope and opportunity.

But with all that glorious history there are moments when the breezes cease to blow and I must droop in shame at the knowledge that in the great land I represent the bodies and spirits of little children are being broken in mines, factories, and mills; that corruption has found its way even into the municipal halls of my great cities; that in the hearts of some citizens sheltered by me there abides a spirit of hate for fellowmen; that I have not been permitted to play a part of larger usefulness in the work of benefitting all mankind regardless of nation, creed or color.

What of my future? It rests with my sovereign citizens, and in them have I placed my trust that the day may come when I shall wave over a million schoolhouses all providing equal opportunities for the guided growth of childhood; over federal institutions in which there will abide a genuine concern for the safety and prosperity of the whole world; over factories where the rights of mankind will be upheld; over halls of business dedicated to unselfishness; and over churches truly consecrated to the loftiest ideals of Christian brotherhood!

NEW BOOKS REVIEWED

Satan Dethroned. Edited by Orren L. Hailey, D.D. Fleming H. Revell Co. \$1.75.

Dr. Hailey has given us a collection of sermons on subjects as important as the day in which they were written from one of the outstanding Southern Baptist preachers of his day and generation. In fact, his sermons are still widely read as well as the many other works which came from his pen. The volume takes its title from the subject of the first sermon. Other subjects are such as "The Sovereignty of God," "Human Depravity," "Glorifying God," "The Sustaining Power of the Gospel," "Atheism in Theory and Practice," etc. One funeral discourse is given, and at the close a marriage ceremony used by Dr. Graves. Many pastors will want to read this new volume and many laymen who are lovers of sermons.—J. R. J.

What We Preach. The Judson Press. \$1.50.

This volume is made up of twenty sermons "by representative men in

the Baptist ministry," and is compiled by the publishers. The men represented are of the Northern Baptist Convention, and the sermons give a type of what they are preaching. It is therefore a volume of interest especially to the pastors. The sermons are short in the main and easily read in from ten to fifteen minutes, and cover from eight to fourteen pages of the ordinary sermon book. The sermons cover a large number of subjects, but with two major notes appearing throughout, viz., the evangelistic note and the call to the deepening of the spiritual life of the church. Here is a good opportunity to learn the modern style of preaching. The sermons in the main are lighted up with appropriate illustrations.—J. R. J.

Sunset Sermons. By William Young Fullerton, D.D. The Judson Press. \$1.75.

The author of this volume is a native of Ireland, graduated in Spurgeon's College in 1879 and has since held many important positions as pastor, missionary secretary, and president of the Baptist Union of Great Britain. He is the author of many widely read books all of which tend to develop the spiritual life. These sermons come out of the ripeness of age, Christian experience, and wide observation. He has three groups of sermons in this volume. The first six show the knowledge and appreciation of God that may be had in the Christian life. The second group of six are expository and set forth the central teachings of Paul's letter to the Romans. The last eight seek to bring the gospel truths into practical living. This is a great series of sermons and will furnish real food to the hungry soul.—J. R. J.

Two small boys were out hunting in the woods, and one of them stooped and picked up a chestnut burr. "Buddy!" he called excitedly, "come here! I've found a porcupine egg!"



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