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A Reformer Before the Reformation: John Huss

By ERNEST O. SELLERS

From the time of the earliest missionary endeavors in Bohemia (Czechoslovakia) that land has been marked by much independence of religious thinking with accompanying action. Especially was this true following the days of Constantine when prelates began to enjoy the rich prerogatives of their offices due to the government favors extended. The common people of the land failed to recognize such luxury and power with the former poverty and persecution of the representatives of Christ.

Preceding the days of Huss there had been many in Bohemia who were outspoken against ecclesiastical errors, hypocrisy and luxury. There was also abroad in that land a widespread reading of the writings of Wycliffe and that, too, in spite of the ban placed upon them by the Catholic churchmen.

Little is accurately known concerning the birth and early youth of Huss. The date of his birth is disputed, both 1369 and 1373 being claimed. His real name is not known and the name he bears in history is an abbreviation of the name of the town where he was born.

Schooling seems to have made a great appeal to him and early he began a marked youth by the monks and other leaders in scholastic life. This even though he was fond of sports and many of the boys of his class and was encouraged to make rapid advancement. Though born in obscurity and subjected to the severest scrutiny by historians, church dignitaries and other critics, still there has never been the slightest successful assault made upon his character. Though he "was meanly born, he had no mean spirit."

In his early manhood he became the Father Confessor to the Queen, a professor at the University of Prague and the preacher of Bethlehem Chapel of that same city where large crowds attended upon his ministry.

At this period of his life Huss was exercising a very wide influence. He was preacher to the Synod and greatly advanced church singing, then much depressed owing to the Catholic policy of placing it only in the hands of the priests. Huss organized groups who gathered for "quiet song and prayer that should be pleasing both to the learned and to the simple." This was carried on in the native tongue. His followers in 1501 gave us what is probably our first Protestant Hymnal.

About this time there began to arise those matters which gradually led to the great controversies of his life and to his final martyrdom, one of the first of these had to do with church relics.

In Wilsnack, Prussia, there had been found three wafers impregnated with what looked like blood, claimed to be the blood of Christ. These were seized upon by the credulous and crafty and miracles were reported and revenues secured from those who made pilgrimages to Wilsnack. Huss recognized the abuses connected with the whole matter of relics and went to Wilsnack to investigate. He found the case to be a bold fake and properly exposed it, though not without arousing considerable opposition.

He also became involved in theological controversy especially with the archbishop. The theological disputations of that age to a modern reader seem largely to be a camouflage to cover up the

political and personal strifes arising among the corrupt Catholic leaders then in control.

Huss had heard about the writings of Wycliffe, and to satisfy his own mind began to read them, though to do so was against the rulings of the church. A century later Luther found the sermons of Huss at Erfurt, and said: "I was seized with curiosity to know what this great heretic had taught." Huss began to preach expository sermons to large crowds, to agitate for reforms within the church and to do a great deal of literary work. He did for the Bohemian language what Luther did a century later for that of Germany. All of this, ending with the year 1408, closes what is known as the "academic period" of his life.

Matters within the ranks of the Catholic Church at this time had reached what was probably their lowest ebb. Though outwardly prosperous and influential, it had as its leaders some of the most corrupt men of its history. Two popes strove for supremacy, one at Rome and one at Avignon. John XXIII, a man that Gibbons says "was the most profligate of mankind," was the power behind the throne of Alexander V at Rome. He soon succeed-

ed Alexander whom he is accused of having murdered by the use of poison. An American Catholic priest, though born in Europe, once said to me: "Had I been the Father Confessor of John, I would have never granted him absolution, but would have consigned his soul to hell."

An appeal was made to the king of Bohemia to support the Roman Pontif, especially in his war against the king of Naples. More as a matter of form than anything else, the king asked the senate of the University of Prague to confirm, as he supposed they would, his decision against the request of Rome. There was at this time a policy of allowing the faculty and students of the university to vote by "nations," one vote for each nation represented. To every one's surprise the vote, because of a majority being from without Bohemia, was opposed to the king's opinion. At once a storm arose influenced chiefly by Huss.

Yielding to protest, the king changed the voting plan so that the university, which was a Bohemian institution, might govern its own affairs. This was done by allowing the Bohemians to have three votes to one for other nations. At once Huss became very popular with some, but was correspondingly unpopular with others due to the fact that several thousands of German students and profes-

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22,000 Country Baptist Churches

By J. M. DAWSON

In the ten days' Evangelistic Bible Conference recently held in the First Church, Waco, in which Dr. George W. Truett, Dr. B. H. DeMent, all the teachers in Baylor University's Bible department, and Dr. H. H. Muirhead of Brazil were speakers, ten lectures on the rural church were given by Dr. J. W. Jent, president of Southwest Baptist College, Bolivar, Missouri. The facts enunciated by this speaker were nothing less than startling.

To even the best informed the statement that more than 22,000 out of our 28,000 Southern Baptist Churches are rural seemed almost incredible. Approximately 90 per cent of our churches and about 70 per cent of our membership is in the country. This means that overwhelmingly the largest per cent of our people live in the open fields or in villages of fewer than 1,000 population.

These figures immediately explain why Southern Baptists rate so low in per capita gifts to missions, education and benevolence. Aside from all questions of enlistment, country folk in the South, a majority of whom are tenants, are poor.

These statistics reveal, too, why there is such a disproportionate patronage of colleges on the part of Southern Baptists as compared with denominations whose constituency is mainly urban. It is not primarily lack of interest in education, but financial inability which accounts for the relatively small number of Baptist boys and girls in college.

The situation at once discloses other very illuminating facts concerning our people, such as our notable conservatism in matters of faith and practice. The fact that Baptists, who far outnumber all other denominations in the South, practically dominate the country districts at once shows why the proposals of the federated, community church seem preposterous if not positively absurd.

Dr. Jent is no mere theorist. He was born in the Ozarks in a log cabin, converted under a brush

arbor, joined a schoolhouse church, and was called to preach under the ministry of his father who labored for fifty years in those mountains. He has himself been pastor of country churches in Missouri, Oklahoma, Texas, and Georgia in which states he has made the most careful scientific rural surveys. He has added to his practical experience prolonged studies in Baylor University, both the Southwestern and Southern Seminaries, Yale and Columbia. He occupied the Chair of Rural Church, in Mercer University, Macon, Georgia, the first such chair to be established anywhere in the world, and he is now in the heart of the Ozarks in our home mission school training leaders for religious work in the country. To his ability to write books and speak on the subject of the rural church, he brings a passionate love of the country to which he has dedicated his life. He is utterly loyal to the faith of the fathers and tremendously concerned for the maintenance and development of our Baptist churches.

He admits that uncounted numbers of our country churches are either stagnant or dying. The reasons are so plain that one is amazed that everybody does not see them. First of all, the majority of these dying churches are pitifully small, improperly located, inadequately housed and insufficiently supported. The demand for consolidation is just as imperative as for the consolidated school, which has rescued rural education from death. Again, most of these churches have relied almost wholly upon preaching, without organized Sunday schools, women's work, young people's activities, and care for the whole life of the folks. Leaving the social life to commercialized recreation in the city, easily accessible by automobile, has created a most hazardous condition for the morals of the country. Still again, absentee pastors or pastors unqualified to cope with the situation has often

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Editorial

Pessimism is a canker in many a bright soul.

When the sun goes behind a cloud, do not always think night has come.

Do not worry about the other fellow's job until you have made a success of your own.

If everybody could see the truth, there would be a strange revolution in this old world.

It takes a truly big man to congratulate his opponent over success. In the hour of defeat the littleness in us will cry aloud for expression.

Isn't it strange that, when some one who is not liked agrees with what you say, others who do not like him immediately seek to class you as his ally?

Dr. L. K. Williams of the National Baptist Convention may not know it, but if his people are "just plain Baptists" they are bound to be fundamentalists.

"All About the Big Murder!" has been shouted by the newsboys until we no longer purchase their special editions. Which reminds us that there was once a day when we rose and stood silent before our window when a funeral procession passed down the street.

One of the finest cartoons we have seen in many moons appeared in the Commercial-Appeal May 12th. It was entitled "Publicity Seeker" and showed a little insignificant man on the stage with a tremendous spotlight on him. We could but wonder if the cartoonist got his inspiration from convention sources.

It is a unique situation that has been revealed to us by the March special offering for home and foreign missions. In spite of all that has been said to the contrary, Tennessee's designations for these as for foreign. Our people still want to save the homeland from the devil while seeking to win the foreign fields from the devil.

You can tell a sex pervert whenever you are around one very long. You can locate him whenever you read his writings; and if you have a college professor who is seeking to learn the sex secrets of the campus, you may be pretty sure something is wrong in his inner life. Likewise, when a Baptist preacher seeks to inaugurate a "confessional," there are some grounds for suspicion.

Again the typesetter has given us a good laugh. In the issue of April 3rd the Biblical Recorder wanted to say, "Many of us have no doubt." The machine made him say, "May of us have no doubt." And the keen eye and wit of Editor Pitt of the Religious Herald saw it this way: "That whimsical genius who presides over the Mergenthaler machine has evidently sensed the truth of the situation as regards most Baptist editors."

That was a great (?) sermon preached recently in Nashville by a Methodist evangelist, if he was properly quoted by the local press. In the sermon he told the young people to go on and dance all they want to. "The dance will not harm you if you will take Jesus with you," is the gist of what he was reported to have said. Think of it! The Lord of glory and honor and virtue going to a modern dance! Well does the Word and Way say: "The first Baptist preacher lost his head because of a dance. Some preachers of these modern times are losing their heads in defense of the dance."

Clinton S. Carnes has been taken to the sanatorium in Georgia where he is fighting for his life against tuberculosis. It was announced by the Solicitor General some time ago that Carnes would, in all probability, not live five years. Now he faces

an early death. They in Atlanta knew more than did we who criticized so freely at first. Had they not safeguarded us against the possible loss of Carnes' estate, we imagine we would have been criticizing again about now. The moral of the story for us all is: "Don't jump on a fellow laborer while he is down in the ditch working for you."

The Baptist Courier "made a scoop" on the convention sermon and ran it the week it was delivered. That put us other editors out of the running. We do not complain, but we do trust that our good friend of Tennessee will have his sermon in duplicate and give copies of it to all papers with instructions not to use it until the week following the meeting of the convention. Some of the papers can go to press almost any day of the week. Others of us who must print ours by contract can have only one day per week, hence cannot get our papers to the convention on the day they are supposed to be off the press.

BIRTHS OF THE WEEK

(Note: We are giving here all the new members who have come into our family since last list was published. Our family must grow, and we are as proud of every addition to it as can be. Help us grow by bringing new members into our list. Every new subscriber is a "Birth" and adds to the size of our family which can never be large enough.—Editor.)

Union Ridge Church, Rover

Mrs. Martha Taylor	Unionville
Mrs. Minnie Taylor	Unionville
Mrs. Fannie Blanton	Rockvale
J. R. Phillips	Unionville
Sam Blanton	Unionville
Mrs. Alta Clay	Eagleville
Sam Ghee	Eagleville
Mrs. Mary Heath	Chapel Hill
J. W. Lamb	Eagleville
W. B. Jarrell	Chapel Hill
Miss Pearl Lamb	Unionville
C. W. Reed	Unionville
J. E. Sanders	Chapel Hill
Mrs. B. I. Simpson	Rockvale
Mrs. R. T. Smotherman	Chapel Hill

Rev. H. W. Stal	Unionville
Rev. W. W. Payne	Burkesville, Ky.
R. V. Thomas	Memphis
W. Lee Rector	Ardmore, Okla.

HOME TO MOTHER'S

The editor and family leave the 23rd for a brief visit with his mother and other relatives in Arkansas. He will spend a short time in Little Rock and has been honored by being asked to supply for Pulaski Heights Church on the 26th. Ashdown, Foreman, Allene and other old scenes will be visited, and he will take time for the country graveyard where his loved ones who have gone on before have left their bodies to await the resurrection.

EDITOR ELECTED

The editor acknowledges with due appreciation the honor conferred upon him by his fellow scribes during their annual meeting held in Memphis May 10th. He was elected president to succeed Editor P. I. Lipsey of the Baptist Record. Editor F. M. McConnell of Texas was elected vice president and Editor E. C. Routh of Oklahoma, secretary. A committee was appointed to arrange for our mid-winter meeting which becomes necessary again since the abolition of the Promotional Committee of the convention to which the editors belonged.

WHY BAPTISTS VOTE

Beloved J. B. Moody of Memphis sends us a word relative to the teachings of the Scripture concerning the voting of churches on matters pertaining to their work and membership. He says:

"Thirty years ago our churches voted 'yea and nay,' but when they found out that the apostolic churches voted by the uplifted hand, they returned to the way God's word said to vote. Only two places are recorded of the way they voted. Acts 14:23, the word translated 'ordain' is from the Greek word 'Cheirotomia,' meaning 'to stretch forth the hand.' If this Scripture had been correctly

translated, it would have read, 'When they had stretched forth their hands for elders in every church.' . . . Or, 'These churches elected their pastors by a vote taken by a show of hands.' In 2 Cor. 8:10, 'chosen' is from the same Greek word, meaning that these messengers were chosen by a vote by the show of hands. I write this so our brethren can know that they have a 'Thus saith the Lord' for the Baptist way of voting."

Our great trouble lies just where Brother Moody has shown it to be, in the failure of the Scriptures to properly render many of the words contained in the original text. For the life of us we cannot understand why our brethren refused to hold tenaciously to the so-called "Baptist Bible" which translated "baptizo" instead of transliterating it. "Confirm" in the King James Version is misleading. The Greek does not mean anything whatever like what the Episcopal idea of confirmation carries. "Casting lots" is a good translation of the Greek word, but it fails to present the truth that such was the method of voting in current use in Greek assemblies from which bodies the Lord took his plan of organizing units in His kingdom. Brother Moody is right. We do have a clear "Thus saith the Lord" for every doctrine and practice that we have received from the past. Let us hold steadfast, therefore, every one of them.

The Country Church

We call the attention of our readers to the article in this issue from the pen of Dr. J. M. Dawson of Waco, Texas. Inspired by the teachings and appeals of Dr. J. W. Jent of Bolivar, Mo., during the Bible conference, he has done a splendid thing in presenting for the consideration of our people this article on the country church. We have repeatedly made appeals for serious consideration of the problem presented for solution by the changed social and economic conditions of our land and trust that our readers will awake to it and begin a systematic investigation to be followed immediately by a serious and studied effort to meet the needs of our rural population.

the country to the city. Going as far back as Abraham, we find the rural dweller responsible for many of the greatest advances of our civilization. We must not forget that Abraham received his early training in the city, but it was the very wickedness of the city life and the degenerating influences of the same that made it possible for him to love the country well enough to stay away from Sodom.

Concentration of population always produces concentration of life. Democracy functions best in the open country. Baptists are a democratic people. Their greatest work has been done in the country. Millions of the finest of American citizens have come from the rural sections in which Baptist churches functioned during the past history of our land. The ideals that govern us today, to a large extent, have been born in the minds of men and women who attended services in country Baptist church houses. If the country church dies out, rural incentive will go with it, and the very heart of our democracy will be doomed to death.

Rural life provides the psychological foundations for the development of the finest type of life. The country boy seldom has many "store bought" toys. He makes his own wagon; prepares harness for his dog or goat; builds his own roller coaster; makes his own kites; sets up his own shop; learns from Nature every day lessons which the city child seldom ever knows; in fact, the rural lad is thrown upon his own initiative for practically all his entertainment. The country girl has to depend upon her initiative for her playthings. She makes her own dolls with the aid of her mother and early learns to make their clothing. She plays in the kitchen where she learns to cook. While her city cousin is running around on the streets in the exciting, screaming play that tears nerves to shatters, the country girl is diligently working at the daily chores, laying by physical stamina and mental reserve which she transfers to her offspring, thus saving the race from deterioration.

Then, too, the country boy and girl have time for the appeals Nature would make to their souls. While the city children are herded into nurseries or crowded in mass formation in recreation parks under the tutelage of paid entertainers or under the watchful eyes of strained mothers, the country boy and girl are out in the open fields racing after the butterflies, unearthing some new mystery from the ground, playing with the beasts, or reveling in the glories of some new and beautiful scene. While the city lad is cramped in his little back yard gazing through the haze of smoke and dust, his country cousin is sitting astride the fence or atop the barn gazing with wondering soul into the infinite spaces of God's universe dreaming of the day when he will fly to the moon, conquer the fleecy clouds and make it rain, gather the fierce beams of a summer sun and turn them into immediate power for the use of man, wage warfare on the terrible hawk that screams defiance at him from his winged perch in the clouds, or creates within his soul matchless overtures and oratorios as he listens to the wind playing through the boughs and leaves above his head.

God forbid that Southern Baptists should ignore now, in the day of all-consuming importance, the needs of our rural churches, for it is in them that the souls of the future creative geniuses are going to be saved or out of them that they will be damned. With the turning to the cities of the cultured and more favored of the rural population, there comes the day when the rural lad and his sister will be left to the cruel environment in which he can find only hardships and trials. There will be the vast acres, owned by some rich man in the city, from which he will be compelled by circumstances to gather a meager living without the inspiration of knowing that the fields belong to him and his. If the church is not there to keep him right in his thinking, the age-old bitterness of the peasant population will grow up in his heart and he will become an anarchist ere he is grown, hating the government that makes it possible for one whom he considers to be rich and idle to take half of every pound and bushel grown on the farm without doing a lick of work to produce it, never seeing that same land if he will try.

This spirit, already developing in the hearts of many of our rural people, will grow in immensity as it is transferred from father to son. Three generations of tenant cultivation of our farms minus the influence of the orthodox Christian teachings will place America close to the line where Russia stood when her peasant uprising broke forth some years ago, and, furthermore, it will produce a generation of men and women who will make possible such a regime as that which Russia now suffers under the Soviet.

As we have heretofore stated and as Dr. Dawson brings out in his article, the hope of the rural church lies in wise direction in the matter of consolidating the rural congregations, placing adequate houses of worship and training a corps of rural pastors who will be willing to live in the country and lead the people upward, inspiring them to practice such economies as will enable them to own their own land, to maintain their own churches, to send their children to school and to develop a social life that will save their lads and lassies from the contaminating influences of the city life which they meet when they seek amusements in city parks and theaters.

Tennessee Baptists need to appoint at their next convention a wise committee to study the rural problems, to make a careful survey of the rural fields, to prepare a map of the state showing where concentrations of work ought to be planned, how best to support the rural work during the next ten years which are going to prove transforming ones for us, and how to enlist the proper workers for the rural fields. Most of the churches are waiting our help; the young people are calling for support; their fathers and mothers are awaking to the need for a new program. What will we do for our country churches?

HAS YOUR SUBSCRIPTION EXPIRED? RE-NEW TODAY!

Would He Do It?

Rabbi Mark of Nashville, in a recent sermon, declared that if he were a Christian he would not seek to proselyte the Jews. How strange that sounds coming from the lips of as great a man as is he! How soundless and meaningless do his words fall upon the ears of real Christians! It is almost impossible for us to believe that he said what the press reported him as saying, for, without any thought of flattery, we must declare him a sane, wise man. He is scholarly and practical; he is always gracious and kind. He is "an Hebrew of the Hebrews" of whom his own people may justly be proud.

But the statement attributed to him reveals his incapacity for understanding the heart of the Christian. Does he not know that the very key chord of the Christian's soul must always vibrate at every possibility of the Jew becoming a Christian? Did he ever pause in his study long enough to think what a mighty shout of rejoicing would stir the entire evangelical world did such a Rabbi as he embrace the Christian faith and turn, like Saul of Tarsus, to proclaim the gospel of grace? Did he ever sit down beside an earnest, consecrated Christian scholar and seek to know the Christian's mind and heart through themselves instead of through his own prejudiced reactions?

Has the great sacrificial love of the Christian ever been rightly appraised by the Jewish Rabbi and his followers? They have thought of Christianity in terms of Roman and Greek Catholicism. Their souls were seared and calloused during the Middle Ages when the true gospel of Christ was shut up to a few mountain fastnesses of Southern Europe and when the ecclesiastical lords knew as little of the spirit of the Christos as a Turk of today knows. Scott's *Ivanhoe* gives us a picture of Christianity as the Jew thinks of it until this day and even the modern Jew of our land has never appreciated fully just what it means when a Baptist goes to minister to and to "proselyte" the Jews.

What does it mean? First of all, the salvation of the souls of the people who are lost and scattered just as their own Messiah said they would. There is no more arduous task of the Christian workers in seeking to win the Jews to the Christian faith. Even that alone would drive true Christians to seek to make proselytes of Jews. But that is not the greatest incentive and, were it the only one, would not represent any sacrifice for the joy of winning and the increased fellowship of the Christian body would be worth the price paid. The real love of the Christian is not known until the Jew accepts the prophecies of Jesus as authentic and realizes that, in winning the Jews, the Gentile is laying the foundations for his own subjugation to the Jew.

Clearly the Christian prophets foretold the day when the dispensation of the Gentiles would end, when a nation would be born in a day, and when the chosen people of God (the Jews) would return to rule the world under the direction of their long-spurned Messiah. Every devout Christian believes that. He goes to win the Jew with that prophecy in his mind. In order to do so, he must first of all dethrone self and enthrone Christ. No finer evidence of sacrificial love can be produced from the records of any religion of the world than that!

There is a third thing that Rabbi Mark and his people have overlooked when they seek to stop Christians from their work among the Jews, and that is the fact that the turning of the Jews to Christ is a part of the preparation for the return of the Messiah to earth. We do not rebuke the Jewish scholar for not accepting Jesus as Messiah. We marvel at his stubborn resistance to the call of the Messiah's words. We do not rebuke him for opposing our making proselytes of his people. We marvel that he should want us not to do so when to turn to Christ, as the Christian sees it, means so much for the Jewish people.

Would Rabbi Mark become a proselyter if he should be converted? How great a one he would become, we can only imagine. If he were to realize all the future holds for his people when they are united once more by the only power that can ever unite them, the Messianic Rule, and could ex-

perience Christ as millions of Christians have experienced Him and as thousands of Jews today are experiencing Him, he would go out as a flaming evangelist who would command the attention of the largest congregations that ever listened to a Christian preacher, with but few exceptions, and his very soul would agonize with Jehovah for more power in order that he might convince more of his people that Jesus of Nazareth, risen Lord of Glory, is Messiah and King of kings. Yes, he would do it if he should ever see the light that glows forever on the altar of every Christian's heart; he would become the arch proselyter of his own people.

HEATHENISM HERE AT HOME

We received the other day an announcement purporting to be from the Carmelite Monastery of St. Louis. It brought us some interesting information and an appeal for funds to aid in providing "masses" for the "Little Flower of Jesus" which seems to be "Saint Teresa." With the announcement were some testimonials of cures wrought by "The Little Flower" since the last "Public Novena of Masses" was celebrated. One wrote from Nebraska stating that he had been cured of cancer through the "Novena" prayers. Another had been cured of a serious case of diabetes; still another secured a position for a brother who had been out of work for a year. A fourth had prayer answered in the conversion of a non-Catholic friend; while a fifth writes: "I have the utmost faith in Saint Teresa, the 'Little Flower.' She never fails me. My petitions are many and St. Teresa always hears me. May the lights at her shrine burn ever more brightly."

And that's the type of Christianity we are told not to interfere with in our preaching of the gospel in this world! No mention of the Son of God! No prayers to the Lord Jesus nor to God in His name! Faith in a dead (perhaps a mythical) woman! Prayers to her! Imaginary cures wrought by her who is dead and cannot rise until the resurrection! People completely turned away from the Saviour of the world to worship, adore and petition a dead woman! May the King of kings strike heart and send us out with undaunted zeal to propagate the gospel of our Saviour until every anti-Christ and every Roman saint is dethroned and all people everywhere go directly to the Lord for their desires and blessings.

A MOTHER'S HOPE

By Mrs. Frederica McClusky

In memory of my son, Charles F. McClusky, who was drowned June 4, 1928.

One year has passed, my precious boy,
Since that sad day I kissed you, dear.
Your voice is stilled and that laugh of joy
Was hushed as the river waves drew near.

I feel your presence daily, even though
Your sweet, loving face I cannot see.
And, as on the road to heav'n I go,
We'll be reunited in eternity.

Mother loved you, precious boy.
How I cherish your memory still,
With a love that leaps with joy
When I faithfully say, "It was God's will!"

Although lonely and heart-broken without you,
I will go on and be brave;
Until God—so faithful and true—
Reunites us through the grave.
Memphis, Tenn.

CAN YOU MATCH IT?

"With a Baptist, baptism never was fit for anything except to get into the Baptist church."—F. B. Srygley, Gospel Advocate, January 3, 1929.

"The Baptists originally taught that baptism was for the remission of sins."—F. B. Srygley, Gospel Advocate, January 3, 1929.

Behold how laughable it is to see these two Srygley's contradict one another! I imagine a debate between them would be interesting.—J. T.

A REPLY TO THE EDITOR'S COMMENT ON WHY DOUBT?

By S. M. McCarter

We appreciate the Editor's comment, but for the sake of the cause and a better understanding of our work, we believe a brief reply to some things is necessary.

The Editor says: "The Home Board never voted the Power of Attorney to Dr. Christie. He simply was authorized to represent the Home Board during the trial." Why play on words? Dr. Christie could have said, "The case must come to trial. Nothing else will satisfy the rank and file of Southern Baptists." He could have refused to accept any decision, except by a trial in court, letting the law and testimony fix the punishment of Mr. Carnes. If Georgia has a law against stealing ten dollars or even a chicken, then the Home Board could have prosecuted Mr. Carnes. No matter what the punishment might have been by a verdict in a Georgia criminal court, Baptists would have submitted without a word and then we would have gone right on with our work.

There is no misunderstanding about it. There was just no lawsuit, the thing Southern Baptists wanted for information and justice for all concerned. A failure to have the trial and bring all facts to light has created much doubt and talk for which the cause is suffering. We better just own up to the corn that the Carnes trouble was not settled by a prosecution but by some kind of a compromise. But it's settled and nothing is left for us to do but forget the past and turn our faces to the future and go on with our work.

It was wise that the Editor said, "The action of the State Board in employing men to check up on the good men already employed is a matter for debate." "For debate" is the Editor's word. Then he makes the point, had the Home and Foreign Mission Board had such a plan ten years ago, Southern Baptists could not have lost nearly a million dollars. The trouble did not come to the Home and Foreign Mission Board by the method of checking on the money received from the churches but on the method of borrowing money to keep our work going. This is the point our State Board ~~and the Home and Foreign Mission Board~~ ^{and the Home and Foreign Mission Board} ~~is~~ ^{is} ~~the~~ ^{the} ~~point~~ ^{point} ~~of~~ ^{of} ~~the~~ ^{the} ~~State~~ ^{State} ~~Board~~ ^{Board} ~~and~~ ^{and} ~~the~~ ^{the} ~~Home~~ ^{Home} ~~and~~ ^{and} ~~Foreign~~ ^{Foreign} ~~Mission~~ ^{Mission} ~~Board~~ ^{Board} ~~is~~ ^{is} ~~the~~ ^{the} ~~point~~ ^{point} ~~of~~ ^{of} ~~the~~ ^{the} ~~State~~ ^{State} ~~Board~~ ^{Board} ~~and~~ ^{and} ~~the~~ ^{the} ~~Home~~ ^{Home} ~~and~~ ^{and} ~~Foreign~~ ^{Foreign} ~~Mission~~ ^{Mission} ~~Board~~ ^{Board} ~~is~~ ^{is} ~~the~~ ^{the} ~~point~~ ^{point} ~~of~~ ^{of} ~~the~~ ^{the} ~~State~~ ^{State} ~~Board~~ ^{Board} ~~and~~ ^{and} ~~the~~ ^{the} ~~Home~~ ^{Home} ~~and~~ ^{and} ~~Foreign~~ ^{Foreign} ~~Mission~~ ^{Mission} ~~Board~~ ^{Board} ~~is~~ ^{is} ~~the~~ ^{the} ~~point~~ ^{point} ~~of~~ ^{of} ~~the~~ ^{the} ~~State~~ ^{State} ~~Board~~ ^{Board} ~~and~~ ^{and} ~~the~~ ^{the} ~~Home~~ ^{Home} 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makes it a practical impossibility for any misappropriation of funds. No one has suspected any one of us servants that we know of; but we wanted to make it impossible for criticisms to arise.

Concerning the denominational machinery, we can only say that our brother has a different idea of it from ours. In our article relative to the Southern Baptist Convention (see issue of May 2nd) we presented the age-old plan of Baptist co-operative enterprise. If the churches are to pass on to the associations and the associations to the conventions their policies and programs, then we cease to have Baptist bodies and become Presbyterian in our polity. The convention is made up of Baptists. They meet and plan what they deem to be the best possible program for the entire Baptist brotherhood. They then ask the churches and individual Baptists to co-operate with one another in carrying out the plans. If a church does not wish to co-operate, it has that right. If a pastor will not co-operate, he has that right also. Brother McGarter would be the first to rebel did the convention go to one of his churches and try to tell them how to organize, whom to make deacons, how many deacons they could have, how much money they could spend at home, etc. The association is as free as the church and the convention is as free as the association. As to the amount of machinery necessary to run any one of them, each must decide for itself in the light of its own individual task. We do not see how it would be possible for our State Convention to run its great kingdom work with less workmen, and do it efficiently.

We never knew there was any secret about the amount the workers for the state are paid. Any one who wishes to know can find out by writing to Secretary Bryan. The matter is discussed often. Let it be said to the praise of the state workers that, without a single exception of which we know, they are all working for quite a bit less than they would be receiving if they had felt led of the Lord to go to other tasks. We suggest a re-reading of our editorial of a few weeks ago on "Is It Enough?"

Every year every agency of the state and the Southern convention publishes a complete report of all its receipts and expenditures. Any Baptist or Baptist church that wishes to do so may have such a report and see for himself or itself just where the money went. And if the churches cannot co-operate through their associations and conventions in employing men and women to work as denominational leaders, we fail to see how they can ever co-operate.

We appreciate our brother's suggestions and criticisms, but do not understand how he hopes to have co-operation among our people unless he is willing to trust them who have been employed to carry on the work and the great band who give so freely of their time to help promote the work.

A REFORMER BEFORE THE REFORMATION: JOHN HUSS

(From page 1.)

sors withdrew from Prague and went to Leipsic and established the university in that city. This, of course, was a loss not well received by the merchants of Prague.

The archbishop, who was an ardent follower of JOHN XXIII and his party, by every means sought to combat Huss who was striving for purity and reform within the church. He burned a large number of heretical books and accused Huss of heresy, a charge that in that day and time was considered much worse than treason. Huss was summoned to Rome, but refused to go. The archbishop also strongly promoted the sale of indulgences for the support of the Roman Pontif, a course that Huss equally opposed. Matters reached a climax in March, 1411, when Huss was excommunicated and went into voluntary exile. He did not leave Bohemia and was everywhere greeted by huge audiences to whom he preached. At this time he was writing and did more to spread the reform ideas for which he was contending than had he remained in Prague.

Conditions within the Catholic Church called for the summoning of the Council of Constance. This

was a huge affair. There was present a pope and an emperor, 30 cardinals, 4 patriarchs, 33 archbishops, 150 bishops, 4 electors, 24 princes, 78 counts, 600 barons, and 4,000 priests, doctors of philosophy and other prelates. The city then had 50,000 population and during the extended sessions of the council it had as many visitors. When John XXIII and his retinue came into sight of the city he called it a "fox trap," and such it proved to be for him.

The question as to which of the two popes the council should support resulted in the deposing of both and John had to flee for his life, only to be captured and brought back to occupy a cell with Huss. John XXIII was accused of forty-five charges, including infamy, and convicted. His punishment was a short imprisonment, a most absurd contrast to the final outcome of the trial of Huss.

Under the promise of a safe conduct Huss had consented to appear before the council, there to refute the false charges that had been brought against him. Scarcely had he reached the city before he was deprived of his liberty and cast into a vile prison there to remain throughout the four years the council was in session. While the question of charges against John were under consideration, Huss was taken to Gottleiben, and it was there that John was brought to be his fellow prisoner. Huss was subjected to every conceivable sort of ignominy, weak and sick as he was, given no consideration and even left all but to die of starvation.

Finally the council had him brought back to Constance, and the trial, which was a foregone conclusion, began. Huss was charged with teaching that no outward sign was needed for one to become a member of the church and that membership did not depend upon any possible choice of a man, only upon the electing grace of God. He was charged with promoting the teachings of Wycliff, and many garbled quotations were read from the sermons Huss had preached, giving to them false interpretations. Nor was Huss allowed to defend himself or to explain what he really had taught.

July 6, 1415, Huss was brought before the leaders of the council assembled in the church, stripped of his robes and taken to the scaffold, led out and burned—"a torch that lighted the Reformation."

John Huss taught the Scriptures are the infallible norm of instruction for the Christian, though he accepted the doctrines, teachings and explanations of the fathers when they did not contradict the plain teachings of the Word. He accepted the Trinity, the creative work of God and taught that man, on account of sin, is blind, impotent, full of error and exceedingly poor. He united predestination with foreknowledge of God. He took the present-day Protestant ground in the matter of the church, that one mortal and infallible man cannot govern that body nor can its members be required to give obedience to a fallible priest or pontif. He taught that to rebel against an erring pope was to be obedient to the Lord Jesus Christ. His teachings join hands in closest bonds of sympathy with John Calvin and the Pilgrim Fathers.

Just before his death he was asked to recant. He replied: "Why should I recant, not being conscious of any errors? I call God to witness I have neither taught nor preached falsely." His last words as the flames consumed him, were, "Lord Jesus, Forgive my Enemies." His ashes were scattered but his spirit has gone on triumphantly. First in his beloved Bohemia, giving rise to the great "Unitas Fratrum" movement which in turn was succeeded by our present-day Moravian and other "brethren" bodies. After his death his spirit came out in the work of Luther and those who followed him.

Though the tongue of the preacher was silenced, his message rang in the hearts of men, for Huss is a part of Luther, Calvin, Zwingli, and Cranmer. By the impress of the Moravian followers of John Huss upon the life of John Wesley he made a profound contribution to the ongoing of the kingdom of God in England, and America particularly.

Like Joan of Arc, some of the present-day followers of that organization which accomplished his

death are seeking to claim John Huss as one of the great sons of the church, thereby to discount his Protestant influence. This is a futile task as any fair-minded reader of history will testify.

Baptist Bible Institute, New Orleans, La.

22,000 COUNTRY BAPTIST CHURCHES

(From page 1.)

left the country churches without competent leadership—the noble pioneer preacher type not fitting into the modern complex situation. Finally, the economic condition of the country, which the tenantry has not been able to master, shows why country life has deteriorated. The improvement of country life is a problem from which the rural church cannot be separated. "Rural churches," declares Dr. Jent, "regardless of their attitude, are community institutions, their life is rooted in its economic and social structure, so community and church are mutually dependent, and rural churches not only have something but much to do with the general life of their community."

That the situation is not hopeless, Dr. Jent is able to prove by the citation of conspicuous succession in certain country fields. Take these examples: Three country churches in Hebron Association, in northeast Georgia, are meeting the challenge admirably. These are Cross Roads, Reedy Creek, and Sardis, all churches of the open country. The first has a membership of 500, the second 844, and the third 514. All three own brick houses of worship that cost from \$30,000 to \$40,000 each. These meeting houses are equipped, like city churches, with Sunday school rooms, parlors and halls for social gatherings. They have homes for their pastors to live in, and their pastors would not exchange their places with city pastors.

Texas ranks first among Southern Baptists in full-time country churches—108 in number. Of churches that maintain a pastor for only one-fourth of his time there are many, a majority in fact. Alas, there are many also that have no pastor at all. And of those that do, there is often no Sunday school, only an occasional gathering to hear preaching. Think what a difference between

strong church in the right location with a capable pastor, leading in seven-day activities through the week!

Any investigator into Southern Baptist conditions must be disposed to agree with Dr. Jent when he says: "Hundreds of country churches are seeing visions and dreaming dreams. They are beginning to understand that they must supply a more vigorous, spiritual, aggressive, altruistic church life. The prejudice against 'modern fads,' so-called, has practically disappeared and one discovers enthusiastic, sympathetic support of improvements. The religious people are studying rural economics as an adjunct to their work and in a most practical way. Colleges and seminaries are putting new emphasis upon country life and are offering courses designed to awaken among candidates for the ministry a love for the country pastorate and to qualify them for becoming rural engineers and community builders.

Orlinda Church, in Middle Tennessee, points the way to the new era. This country church with 372 members, about one-third of whom own their homes and none wealthy, have discarded their old rectangular frame building for a \$39,000 stucco building which has twenty-seven rooms fully departmentized for a modern Sunday school; they have erected a home for the pastor at a cost of \$4,000; and as a result they have an enrollment in Sunday school almost equal to that of the consolidated school, and, a few years ago, 120 were actively enlisted in the young people's society, 160 were in the Women's Missionary Society, and the total annual contributions of the church amounted to more than \$21,000, with everybody happy over taking care of their own community, besides helping others to Christianize the regions beyond.

LOOK ON THE LABEL. IF YOUR SUBSCRIPTION EXPIRES JUNE, 1929, SEND US YOUR RENEWAL TODAY WITHOUT WAITING FOR US TO NOTIFY YOU.

The New Financial Plan

As Approved by Southern Baptist Convention
at Memphis, May 11th

We believe that the time has arrived when the Southern Baptist Convention should adopt a policy in its Co-operative Program of attempting to provide for the approved operating budgets of its various agencies by allocating specific sums instead of percentages as heretofore. In order that this may be done the principle of co-operation among the agencies of the convention must be applied to the making of obligations, as well as to the sharing in the distribution of funds. Therefore, be it resolved:

1. That each agency now receiving aid from the Southern Baptist Convention, or which may hereafter receive such aid, shall submit to the Executive Committee of the convention a detailed itemized budget covering (1) its estimated income from all sources other than from the Co-operative Program, and (2) its estimated expenditures for the next calendar year, including operating expenses, proposed work for the year, interest on all debts, principal of funded debts maturing, and an amount desirable to be paid on current debt.

2. That the Executive Committee shall, as required by the by-laws of the convention, prepare and recommend to the convention a total operating budget for the next calendar year; provided, however, that the amount of the proposed operating budget shall not exceed the total anticipated receipts from the Co-operative Program, designated and undesignated, for the year in question:

3. That, in preparing the proposed total budget, and in determining the total receipts which may reasonably be anticipated from the Co-operative Program, designated and undesignated, the Executive Committee shall take into consideration the following facts: (1) Total amount of the submitted budgets of the agencies; (2) total receipts of all the agencies for the past year from the Co-operative Program, designated and undesignated; (3) goals set by the states for Southwide causes for the next calendar year.

4. That, with the total amount of the convention budget determined, and with the submitted budgets of the agencies in hand, the Executive Committee shall present such general and detailed budgets to the convention for its approval.

5. We unquestionably recognize the right of donors to designate gifts to specific causes, as provided in Article XI of the constitution, and bind ourselves and our agents faithfully to apply and use all such gifts as designated, provided that no agency of the convention shall accept the offer of any gift that will, or may, incur any additional outlay or expense on the part of such agency, without the consent of the convention, or its Executive Committee.

6. That in the event of the sum, or sums, received by any of the agencies of the convention from the Co-operative Program, designated or undesignated, becoming equal to its total allocation at any time before the end of the year, then the treasurer of the Executive Committee shall make no further remittances from undesignated funds to such agency; except that all money received from the churches and states prescribing its use, shall be sent as directed without deductions of any kind. However, should any agency thereafter receive designated gifts, such gifts may be used by the agency, preferably for payment on debts, unless such gifts are designated for other special purposes.

7. That all sums collected in the various states for Southwide objects shall be forwarded monthly by each state secretary to the Executive Committee, which shall become the disbursing or distributing agent of the convention; and the treasurer of the Executive Committee shall remit from the undesignated funds to each agency every fifteen days such percentage of the undesignated funds received by him as the total amount allocated to each such agency bears to the total amount allocated to all the agencies; and that the said treasurer shall remit every fifteen days all designated funds to the agency, or agencies, specified in the designation.

8. That each agency of the convention shall make a monthly, detailed report to the Executive Committee of all other monies, designated and undesignated, that may have been received by said agency from any source.

9. That the Executive Committee shall make monthly reports of receipts and disbursements, and shall forward each month copies of these reports to the various state secretaries, to the heads of Southwide agencies, and to the denominational papers.

10. That, in the event the sum, or sums, received by the agencies of the convention becomes equal to the total allocation at any time before the end of the year, then the treasurer of the Executive Committee shall remit to each and every agency thereafter such percentage of the undesignated funds received by him as the total amount allocated to each such agency bears to the total amount allocated to all the agencies.

11. That any special campaign by an agency for endowment, or building and equipment, or other purposes not specified in the approved budget of such agency, shall first receive the endorsement and approval of the Southern Baptist Convention, or its Executive Committee.

12. That in borrowing money for reasonable needs, the boards, institutions, and other agencies of the convention shall not exceed the amount of the balance of their budget allowance at the time of such borrowing.

13. That, in the event an unusual opportunity or serious crisis should arise in any of the agencies of the convention, financially or otherwise, the Executive Committee be authorized and instructed, upon the request of such agency, to take any action necessary to meet such opportunity or emergency; provided, that in no event shall money allocated or due to any agency of the convention, according to its proportion of percentage, or specially designated for any such agency, be loaned to or used for any other agency.

14. That no agency of the convention shall be allowed or permitted to solicit gifts designated to any use except as herein above specified, and any and all such solicitations on the part of any agency of the convention shall be considered a breach of the Co-operative Program.

15. That, as the percentages of distribution have already been adopted for 1929, this new method of distributing funds shall not become operative until January 1, 1930.

16. Gifts designated for general purposes of an agency shall be chargeable to "the definite sum" of an agency; specifically designated gifts shall not be chargeable to "the definite sum" allocated to such agency, unless such specific designation is to an object already named in the operating budget. The right and practice of the W. M. U. in making special offerings for extra budget items is hereby recognized and approved as in line with these policies.

Your committee recommends that for the remainder of 1929 the agencies of the convention continue under their present instruction, and that the committee be instructed to confer with the various agencies in the preparation of their annual budgets for 1930.

In order that the financial plan above may operate successfully, the convention appeals to its constituents to give to the whole Co-operative Program, thus assuring the success of each and every cause included.

The convention also urges the states, in the interest of exercising the spirit of co-operation, in the interest of the Co-operative Program and all our Southwide causes, to leave the percentages of distribution of undesignated Southwide funds to this convention; and that the Executive Committee of this convention be instructed to confer with the several states for the adjustment of this matter.

Nothing is impossible to industry.—Periander of Corinth.

NEHEMIAH'S EXAMPLE

By G. M. Savage

Nehemiah stands out as patriot and man of God. If we pray as he prayed, weep over lamentable conditions as he wept, work as he worked, God will right conditions and move hearts and give us success as he did Nehemiah. The cause of Christ and his people should be even dearer to us than Jerusalem was to that wise and courageous patriot.

What I am now begging of God and of my brethren is for some Baptist at the convention near at hand to organize a band of prominent men for constructive work—men who are willing. The suggestive example of Nehemiah is this:

Before starting back to his far-away home he called together at Jerusalem 28 priests, 18 Levites, 44 chiefs of the people, and other people, priests, Levites, pastors, singers, the nethinims and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge and having understanding. They bound themselves by oath to walk in God's law, to do all the commandments of the Lord our Lord and his judgments and his statutes.

This meeting should be addressed by secretaries, pastors of great churches, and captains of large businesses. Let their speeches be brief, but long enough to say they will give a tenth and more of their salaries and perquisites to the Lord's cause chiefly outside of local interests. I believe the people of the country churches would rally to such a leadership as this. My salary is small in comparison with incomes here referred to, but I will do all I ask others to do.

Romans 11:29 has much influenced my life: "The gifts and calling of God are without repentance." I believe that God directed in the organization of the Southern Baptist Convention in 1845. That organization was needed then, and it is needed yet. Think of the voices of men that were heard then. Have we better now? God bless our convention at Memphis and make it for progress—an epoch-making event.

HIGH COST OF DYING

By J. H. Grime

We frequently hear something said about the high cost of living. The tables have turned now until the expense of funerals is almost as badly dreaded as any expense account coming our way. Arrangements are rarely made beforehand to take care of that occasion, and this makes it all the more a hardship. A letter is in hand from a noble Christian woman and great church worker of another county. She says:

"Dear Brother Grime: You may be a little surprised to get this, but I am writing you to ask: Do you believe it is wrong to cremate the bodies of our dead? I am sure you have noticed how awfully expensive it is now to bury the dead. And it is getting so poor people are very much embarrassed to try to bury their dead. Can you suggest some way by which the high cost of funerals can be cut down? And will you please answer through the Baptist and Reflector."

The above letter certainly touched a tender place in my heart. And I see so many practical demonstrations of the facts stated here that it makes them all the more pointed to me.

I do not believe it would be wrong to cremate, and yet I shudder at the thought of the time coming when our poor people should be forced to burn the bodies of their loved ones. It may come, however.

How to reduce the cost of funerals is not an easy matter. Custom and pride are the biggest obstacles in the way of reaching this end. When our loved ones die, our spirit of resistance is gone, and our desire to do a last service for them is stronger than our will power to stay within our means, and the limit of our obligation to our loved ones still living. We see how others bury their dead, and each of us feels that our loved ones are entitled to as good, if not better, service than the other, and thus we strain beyond our means and beyond reason. You cannot talk to people; they

won't listen to you when their dear ones are dead. And then there is that disposition to keep pace with the fashion and custom and not to be outstripped by others.

I have a practical example that solves the problem if only the poor people would follow it. Some nine years ago I was called upon to hold the funeral services of one of our best and most honored country ministers and pastors. Few men had done more for the cause than he, especially among the poorer classes. He received little for his labor and reached the end of life without much surplus. Knowing his loved ones would need what means he had accumulated, instead of leaving a funeral debt for them to settle, he stored away suitable lumber to make his coffin and engaged a neighbor, who was a workman, to make it when he died. The coffin was made; he was put in it; a two-horse wagon carried him to the church; I preached his funeral and we buried him hard by in the church cemetery as decently and nicely as any one, and yet practically without cost. Instead of leaving his aged and afflicted wife with an annoying debt hanging over her, he left her in comparative comfort and ease.

If people would dismiss the idea that they must do like other people, much would be gained. I have long since told my people that I did not want any metal or anything costly put in the ground with me. If I am entitled to any honor, let it come in almsgiving to the needy.

Before closing, let me say that we have good undertakers in this section that bury the people regardless of what they are to receive.

Lebanon, Tenn.

BRUISED REEDS (Isaiah 42:3)

By Lucille Allen Dinkins

Do you ever chafe at the limitations of circumstances describing the horizon of your life's activities? Or has loss, tragedy, discouragement or a sense of what's-the-use overtaken you? If so, you have arrived at a crucial stage questioning, out of the grimness and apparent barrenness of an unpromising future, the love and kindness of Him who watches even the sparrow's fall. I wonder what grownups who do not believe in God do in times of fear when, like little children calling mother in the deep of night, they need help.

Maybe you have not recalled for your reassuring the beautiful story of Elizabeth Barratt Browning's "The Musical Instrument." She tells how the great god Pan, half man, half beast, with hoofs like a goat, splashed in the river's edge breaking the lilies and frightening the dragonflies. He tore out a reed from the cool bed of the river. Then he "hack'd and hew'd" at the patient reed till there was not a sign of leaf to prove it fresh from the waters. The story continues:

He cut it short, did the great god Pan
(How tall it stood in the river!),
Then drew the pith, like the heart of a man,
Steadily from the outside ring.
And notched the poor dry empty thing
In holes, as he stood by the river.
"This is the way," said the great god Pan,
"The only way since gods began
To make sweet music, they could succeed."
Then dropping his mouth to a hole in the reed,
He blew in power by the river.

The story tells further that the music thus produced was so sweet that the sun lingered, forgetting to die, and the lilies revived and the dragonflies came back to dream by the river.

Do you get the thought sending conviction and sweet comfort to hearts gripped with despair and loss? Maybe our real true God, observing our careless trend, "cuts and notches" our freedom seeing we are indifferent and forgetful children. Then perhaps we sing the melodious song like the caged bird whose song only begins when the doors close upon him forbidding the freedom he loved so. The song is the bird's plaintive melody, describing in the most tender notes of musical cadence, the yearning and hunger for the beauty and freedom of the leafy perches he would enjoy.

Better than that is the inspirational note that the notched reed, transmuting the voice of the mythical god creating it, "blew in power." Blew in

power! Get the full connotation of the phrase. It suggests the utilization of crushed spirits or perhaps broken bodies. Can you rise to the level of that thought and not have the fire of determination, "I can" and "I will," race through your soul? It is truly for me a most comforting thought that the adversities as we see them are but the instruments God employs to sound out the most sympathetic and pleasing notes we can send forth. And God's grace, supplementing our feeble efforts, makes us marvel that we may work with an astonishing measure of success when such lessons of faith consciously inspire us.

In "pastures green"? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

So where He leads me I can safely go,
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.
—(Author Unknown).

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Q. Please interpret St. John 3:3.

A. First of all, let us drop the "Saint" business which was added to the Gospel by the Roman church and copied by the English Churchmen in translating the King James Version. John records the words of Jesus, "Except a man be born again, he cannot see the kingdom of God." Your Revised Version will show the correct translation of the word rendered "again" in the King James Version. "Born from above" is the correct rendering. 1 John 5:1 gives the nature of him who is born of God or "from above." 1 John 5:4 gives the power of him who is born from above. The verse is clear. No one can ever enter the kingdom of God except by faith in Jesus Christ which brings about the change which we call the "New Birth." "Jesus is the door of the sheepfold; if any man enter in by any other way, the same is a thief and a robber." "No man cometh unto the Father but by me," and coming by Him requires saving faith.

Q. Also explain the fifth verse.

A. Our answer to this has been given before. "Born of the water" can never be understood until we know what "water" signified unto the Jewish scholar Nicodemus. Go back to the Old Testament and follow the word through to Rev. 22:17 and you will find that it is the type of the Word of God. The river of life flows from out the throne of God. Isaiah called in the name of God for the people to come and drink without money and without price. Therefore, "to be born of water" means to have the "water of life or the word of life implanted in the heart, there to bear fruit in the new birth." "To be born of the Spirit" means exactly what it says. The Spirit begets us into the likeness of Jesus Christ. He it is who ministers the seed and produces the fruits. He brings conviction of sin and of righteousness and of the judgment to come. He makes the truth germinate and spring into life.

Q. Whoever got into a Baptist church without water?

A. No one ever became a full-fledged member of a Baptist church until after he was baptized. But the customary practice of our churches is to receive all who desire membership and then baptize them. Every church of which the writer knows receives members as candidates for baptism. No church has a right to baptize them before the body has voted to receive them. If a church or a preacher has such a right, then Baptists are wrong, the ordinances were not committed to the churches as Paul so emphatically declared to the church at Corinth, and we need to remake our whole church polity. The church votes to receive converts upon

their profession of faith, and that is right. But they can never be regular members in full fellowship until they have obeyed their Lord by being baptized. Our great mistake has come in calling "Baptism the door of the church." Public confession of faith in Christ is the thing that makes one worthy of being received by the church for baptism. Baptism is the first act of obedience of the candidate for church membership and without that he can never partake of the blessings of church fellowship, although he may have been received by the church upon his profession of faith.

THE CHAMELEON

Another thing about "science" is that it doesn't stay parked anywhere long enough to get a snapshot of it. Concerning this very question, B. H. Carroll in his "Interpretation of the English Bible," says:

"I have seen that chameleon, Science, that forty years ago was one thing, and thirty years ago was another, and twenty years ago was still another, and ten years ago another, and today is another—I have seen Science come with her spade and dig up from the ruins of buried cities the conviction of the falsity of what she taught ten, twenty, thirty, forty years ago. Why, it doesn't stand still long enough to put your finger on it. A man would have to be swifter than Atalanta—yes, he would have to have the wings and heels of Mercury, or ride upon Pegasus, to be able to keep near enough to it to be orthodox, and then he would have to go on the supposition, 'I hold myself prepared to denounce as false tomorrow everything I hold sacred today.'"

"I think we had better wait until it settles in one place long enough to know 'where it is at' before we give up religion for it. I went out on all of those tracks in my early life. I was a fool, a downright fool. I laughed at the religion of my father and my mother, and like many another young man, half-fledged, imagined that I was wiser than those whose souls had been converted by the Spirit of God, and whose feet rested upon the everlasting rock. I was a fool. But God delivered me from my follies. And now I would not give one ray of light that shines from this blessed Book for all the fox-fire light that emanates from decaying philosophies. If the whole world was Egyptian darkness, whose opaqueness was penetrated in only one place, through which one flicker of light from that Book would come, do you think that I would exchange that ray of heavenly light for all the dim glow the lightning bugs of science could kindle by holding their phosphorescent tails together?"—New York Times.

OUR PAPER

By Fred Sharrock Gill

(Original verse of 13-year-old lad.)

Now friends, Romans, countrymen,
And every one who hears,
For several minutes lend me, please,
The usage of your ears.

I have a good suggestion
For all the Baptist friends.
Now here it is:

Each Baptist who, just two "plunks" sends,
Receives a first-class paper,
The name of which the editor says,
Is the Baptist and Reflector.

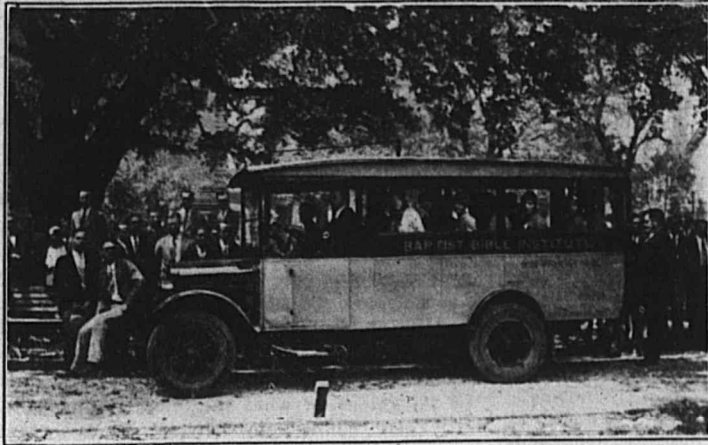
It teaches the Gospel, and
It tells the Baptist news;
It tells of Chinese children who
Need clothing, food and shoes.

It carries one or two puns, and
At Catholics it takes pokes;
And even treats you to a page
Of first-class, funny jokes.

The people who pass up this chance
Will cut a funny caper;
So, gentlemen, be wise, be wise!
Step up and get your paper!

THE NEWS BULLETIN

HOW THE BIBLE INSTITUTE WINS THE LOST Brief Account of Practical Christian Activities



Gospel "Busses" Purchased by the Students for Their Mission Street Services.
Scene Taken During the Dedication of the Busses to the Lord's Work

Right now the Baptist Bible Institute of New Orleans is going to be of striking importance to our Baptist people, and of our own accord, without any request from President Hamilton or other Institute workers, we are presenting this little account of some of their work in order that our people may know at least the primary reason for the action of the recent Southern Baptist Convention in giving the Institute permission to launch a campaign for at least \$125,000 in cash to meet their pressing obligations.

In a great city like New Orleans there are numerous strategic points where religious services may be held but where there are no houses in which to hold them. Street corners prove effective places in some instances, but because of traffic problems they are not always available. In order to meet an unparalleled situation the students and faculty of the Bible Institute recently purchased two large busses which have been converted into suitable "chapels on wheels," and groups of the personal workers go out regularly to preach from these chapels and to carry religious literature for distribution among the poor people of the city.

The Institute wisely requires some personal work of this kind from every pupil, but were there no rule it would be the unusual student who would not want to go. There is a fascination about the type of work that grips the heart. Ten or fifteen happy singers and personal workers climb aboard a gospel wagon, drive to some strategic corner or plaza, open up with their musical instruments and their voices and ere long have a fine crowd about them. Then a brief sermon is preached, an invi-

tation given and the personal workers scatter among the people to explain the plan of salvation to them, often in "their own tongues" just as it happened on the day of Pentecost.

Of course no tabulation of results can be given. No man can evaluate the worth of even one service. One night in Louisville a drunken, Irish Catholic bum was called to God through a simple little service. Now he is pastor of a fine Baptist church. On another night a penniless vaudeville actor was won and he is pastor of the First Baptist Church in a western city. On another night a drunken wreck of manhood was caught in the gospel net, led to Christ, and he is preaching the gospel. So it goes in New Orleans, and only eternity will reveal the worth of the mission work being done by our students there.

But some facts are already in hand. During the present session we find the following report of work done up until the last of March: Thirty-one places had regular services to which people flocked; 664 such services were conducted; 806 sermons and addresses were delivered; 3,250 people heard the gospel and were given personal instruction; 751 made professions of faith; 24,402 people attended the services listening in part or in whole to the messages.

There was a time when it cost Southern Baptists about \$900 for each convert won on the foreign field. At that rate the work of our Bible Institute for the past year has been worth \$675,000! We know several churches whose expenses for local work run around \$14,000 per year. The average number of con-

versions reported by these churches for one recent year was 20. At that rate the work of the Bible Institute was worth ONE-HALF MILLION DOLLARS!

But that is not all the work being done by Bible-Institute students. Last year there were twelve full-time pastors, 39 half-time pastors, and 14 fourth-time pastors in the school. They had 1,244 additions to their churches by baptism and 654 by letter, a total of 1,898. These churches gave to local work \$49,041 and to the Co-operative Program \$11,526. Thus there is going out from the Institute a steadily increasing stream of preachers who work in the small and needy fields near New Orleans and who develop them into strong churches that call them into full time resident work at graduation or else secure trained pastors from other sources, thus leaving the incoming students free to go and develop other fields.

Surely Southern Baptists are going to do the right thing by this great institution. It can be, IT MUST BE, made into an institution larger than Moody Bible Institute and must do for the South what that great institution is doing for the North and the South today—turn out a great army of soundly indoctrinated, practical Christian workers to man our ever enlarging fields of activity. And unless our Institute turns out Baptist workers for our field work, it will have to continue to depend upon the students from the great Chicago school which specializes in union ideas and programs. Ere long the Institute will launch its program for the needed aid. When it does, we trust that some way may be provided in every one of our churches to give the aid so sorely needed just now. Since the effort is part of the program for this year, we ought to give it a place in our prayers.

ANNUAL REPORT OF FOREIGN MISSION BOARD

Figures tell an interesting story when our Foreign Mission Board is telling them. During the twelve months ending May 1, 1929, the board received from all sources \$1,288,609.58. Of this amount, \$802,065.38 came through the Co-operative Program; \$219,188.01 through the Lottie Moon offering of the W. M. U. and a little more than \$260,000 in designated gifts. This is a slight decrease under the record of the previous year when the total receipts were \$1,350,604.59 of which amount \$950,640 came through the Co-operative Program.

BAPTIST WORLD ALLIANCE AND SOUTHERN BAPTISTS

When the matter of contributing to the support of the Baptist World Alliance was brought before the Southern Baptist Convention in Memphis, Dr. J. W. Porter of Kentucky presented a recommendation which was unanimously adopted and included as a part of the action of the Sunday School Board in recommending the transfer of the co-operation from the Board to the Executive Committee. This amended report is as follows:

"As the Baptist World Alliance deals with questions and relationships beyond the proper sphere of the Sunday School Board, therefore be it resolved, that the convention refer this matter to the Executive Committee, and that this committee be authorized, at its discretion, to draw upon the Sunday School Board for an amount not to exceed \$2,500 annually for the purposes stated.

"That in making this gift to the Alliance, we reaffirm our belief in the fellowship of all real New Testament Baptists of like precious faith.

"That our relation to the Baptist World Alliance shall not in any way be construed as an endorsement of any of the unscriptural views that may have been or hereafter may be expressed by any of the speakers,

whether in general or sectional meetings.

"That we urge all of our brethren everywhere to lovingly and earnestly contend for the faith that was once and for all delivered to the saints."

REMARKABLE RECUPERATION ENJOYED BY HOME MISSION BOARD

In connection with the presentation of the report of the Home Mission Board Thursday afternoon, President L. R. Christie pointed out the following financial achievements of the Board since its reorganization:

1. The work has been carried on in a measure that seemed impossible last September.
2. All obligations on the year's work have been paid.
3. All payments on bonds have been met promptly.
4. Notes payable have been reduced from \$1,248,000 to \$882,000, a reduction of 26 per cent.
5. Restored to church Building Loan Fund \$99,872.
6. Restored and deposited to the Bottoms Fund \$50,000.
7. Balance in banks, April 30, \$93,332.
8. No money has been borrowed since last September.

LAST CONVENTION DAY

May 12th was the closing day of the actual sessions of the convention. All business save some formal matters was disposed of by Saturday night, and Sunday was given over to memorial addresses and a missionary program. During the afternoon H. W. Tribble of the Southern Seminary delivered an address in honor of the late President E. Y. Mullins. He characterized the fallen leader as the "outstanding Baptist of modern times" and mentioned three points in which he excelled: (1) He was a great scholar, (2) he was a moral giant, and (3) he was a masterful preacher.

Retiring professor, C. S. Gardner, of the Seminary paid a tribute to the late George B. Eager and spoke of his courage in the midst of many trying days of old. Louie D. Newton paid a glowing tribute to the beloved F. C. McConnell, Sr., to whose place as pastor of Druid Hills Church, Atlanta, he has succeeded. Beautiful and touching were the words of the young preacher, Joseph T. Watts of Maryland memorialized the noble and generous layman, Eugene Levinger of Baltimore.

SECRETARY ROGERS RESIGNS

Executive Secretary J. S. Rogers of the Arkansas State Mission Board has resigned in order to accept the presidency of Central College, Conway, Ark., from which ex-Governor C. H. Brough has recently resigned. Central is the state junior college for young women and is splendidly located in the largest school center of the state. It has some very fine equipment, a long and honorable history and a fine patronage.

Conway is the seat of the Methodist school of the state and will, in all probability, remain so. The last General Conference of the state voted to consolidate the Methodist colleges. Henderson-Brown College, at Arkadelphia, was sold to the state, and, since Hendrix already has a splendid plant and good endowment, it is very likely that the united colleges will be located there. The finest of the state normal colleges is also located in Conway and has an enrollment of several hundred each year. The editor is interested in the Baptist girls' school of Conway, for it was there, during other days, that he was befriended by the then president, W. W. Rivers and his wife, now of Montgomery, Ala., and it was in the old Hendrix Academy that he received his high school certificate of graduation. Dr. Rogers has served for many years as the Executive Secretary of the state and will go to Central College with a strong following.



Group of Students Ready to Go to an Assignment. Note the Number Who Look Longingly from the Outside

ETOWAH REVIVAL

First Church, Etowah, closed their revival the 5th of May. F. F. Gibson of Louisville did the preaching and Frank Grazaidei of Chattanooga led the singing. Pastor A. F. Mahan says: "We never had a more satisfactory team. Dr. Gibson preaches the plain, pure gospel in simplicity and power. The singer is consecrated and knows how to get the people to sing. Great crowds attended these services day and night. There were 49 additions to the church, most of them by baptism. Thirty were baptized the night of the fifth. The church was greatly revived. God be praised!"

We rejoice over this good news. Brother Mahan is an able pastor and a loyal worker. He has a fine people, and they have labored together long enough to know and love one another.

C. E. WAUFORD RESIGNS

C. E. Wauford has given up the work with the Jonesboro saints in order to accept the call of Smithwood Church, Knox County. He has been with the Jonesboro Church for several months and has made for himself an enviable reputation there. He goes to a church with 84 years of history behind it, one that has in its membership many of the descendants of the charter members. Joshua Frost was moderator when the church was organized in 1845. Charles Carnes and John Smith were the first deacons. Mrs. Sam Cooper, Fred J. and E. E. Conner are grandchildren of John Smith and carry on the work of their worthy forefather. Rev. H. Sears was the first pastor of the church. We congratulate the church and the new pastor both and wish for them long and successful relationships.

EAST ATHENS REVIVAL

The East Athens Baptist Church was organized in November, 1928, with 29 members. The work has prospered from the first and during their recent revival there were 42 professions of faith and 11 additions to the church, most of them by baptism. The membership has climbed above the 100 mark. Pastor D. C. Watson did the preaching in their revival and J. E. Johnson assisted him.

MINE CITY REPORTS PROGRESS

Pastor Org Foster of Mine City Church, near Ducktown, reports splendid success in their work. In the six months that he has served the church there have been 125 additions by baptism and 25 by letter. They now have three live unions, a splendid W. M. U. and a Brotherhood of 40 men. Most of the men of the church work in the mines, hence cannot be regular in their attendance, as they have shifts that must go on at different hours of the day, including Sundays. The membership of the church is now 316; Sunday school enrollment is 397, with an average attendance of 250. That is a very fine report from this great field, and we rejoice with the pastor over it.

A TRIBUTE TO MOTHER ROSE

By Tom L. Roberts

In last week's issue of your paper I noted with unspeakable regret the death of Mother Rose.

During the three years of my pastorate in Nashville I was associated with this great Mother of Israel in prison work in the Tennessee state prison. In fact, it was through her influence that I became interested in this particular line of work while serving Grace Baptist Church. The memory of her tenderest word and kindest smile still lingers with me, and as I think of her I recall numerous occasions where she did such effective work.

When Bob Tate was electrocuted it was Mother Rose who stood in the corridors of the old Tennessee prison and pleaded with him to give his heart to God; and after he was mov-

ed to the death house Mother Rose was there, her sweet spirit giving beauty and heavenly piety to this gruesome occasion. When Charlie Barr, a negro boy, was electrocuted, Mother Rose performed the same functions that she had for the white boy.

The beautiful thing that I found about her in my association with her was that she did not use her influence to thwart justice. So many social workers spend their time working on reduction of sentences and interfere with sentences of the state. This saintly character's life was occupied with bringing sunshine to aching hearts who lived behind shadowed walls. Many week nights I have preached for her in her service for the women and have taken her to her home in East Nashville after the service was over.

I thank God that I knew her, and I praise Him for such a life.

BELOVED PREACHER DIES

News has just been received of the death of Bryan Robinson, pastor of the Arlington Heights Church of Fort Worth, Texas. He was ill three weeks. He died in the Baptist Hospital of Fort Worth.

Mr. Robinson had been pastor of the Arlington Heights Church for two years. During this time he has put the church on a denominational and financial basis and has been responsible for the erection of a new church building.

After the death of Mr. Harry Strickland, five years ago, Mr. Robinson was with the Sunday School Board for a short time. Following that work, he was educational director at Broadway Baptist Church of Fort Worth until he was called as pastor at Arlington Heights.

UNION RIDGE CHURCH GETS AHEAD

Already Enlisted in Paper Drive

Union Ridge Church at Rover has responded in a splendid way to the campaign for the enlargement of our circulation. Pastor C. M. Pickler has led them into the budget method of circulation and the list has come into the office. We added last week to our family the following members of this church, Pastor Pickler already being with us: Mesdames Martha and Minnie Taylor, Mrs. Fannie Blanton, J. R. Phillips, Sam Blanton, Mrs. Alta Clay, Sam Ghee, Mrs. Mary Heath, J. W. Lamb, W. B. Jarrell, Miss Pearl Lamb, C. W. Reed, J. E. Sanders, Mrs. B. I. Simpson and Mrs. R. T. Smotherman. These, with the members already getting the paper, make up the required 70 per cent of the resident families and they get the paper at the budget price. Under these conditions, when as many as 70 per cent of the resident families subscribe, sending in their list through one man with pay for a year in advance, they get the budget rate of \$1.50 per family.

The editor recently had the pleasure of being with this church during their home-coming day and enjoyed the hour very much indeed. They are a live, enthusiastic, loyal band, and we expect even greater things from them in the future. We sincerely trust that other churches will catch their spirit, appoint a good committee, get the 70 per cent list and send it in. We must make the last week in June the greatest in the history of the paper. We hope to publish all additions to our family each week. Watch the new "BIRTHS" column for the names.

MT. LEBANON B.Y.P.U. PRESENTS "CHALLENGE OF THE CROSS"

The B. Y. P. U. of the Mt. Lebanon Baptist Church of the Chilhowee Association presented a sacred drama, "The Challenge of the Cross," on Sunday evening, May 12th. They were assisted by a mixed quartet. The young people of this place, under the leadership of their pastor, Rev. Earl B. Edington, are doing splendid work and are making many

plans for the summer. This special program was followed by a message by the pastor on "Cross Bearers." Miss Ellen Hitch directed the drama.

UPSHAW DEFENDS METHODISTS

Will D. Upshaw, "The Georgia Cyclone," able defender of the eighteenth amendment and friend of boys and girls, has sent a "jolt" into the wet ranks by defending the rights of Methodists to have their Social Service headquarters in Washington City. In a personal letter to Royal S. Copeland, who recently attacked the Methodists, he says:

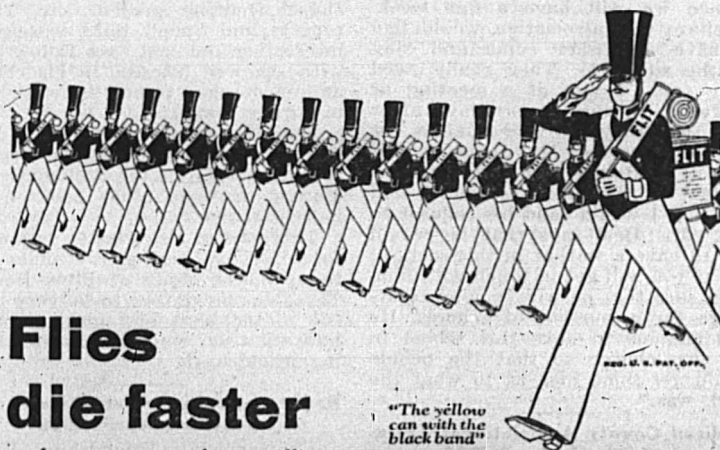
"I wish to protest against your published castigation of your brother Methodist, Dr. Clarence True Wilson, and all other 'dry Methodists' . . . for their so-called 'ecclesiastical' interference with moral legislation in Washington. . . . As a Baptist I take my place beside that Methodist building 'adjoining the Capitol' and declare in the name of the Constitution and the Flag that the Methodists who built that building are not there primarily as Methodists in religion; they are there as patriotic Americans whose religion teaches them to be militantly interested in the cause of 'righteousness that exalteth a nation'."

"All these 'dry' organizations, that came into being to help drive saloons out of America and are staying in business to keep saloons from coming back, certainly have as much right to have headquarters in Washington as the Association Against the

Eighteenth Amendment has to have offices likewise 'tolerably' near the Capitol. . . . This is the wet organization of which John J. Raskob had long been vice president. . . . You 'wets' seem to feel that it is all right for your 'wet' organizations to have lobbying and propaganda headquarters in Washington, but if the 'drys' dare lift our heads to protest against the crucifixion of our prohibition law, we are huddled to the nation as 'intolerant fanatics.' . . .

"If I were a betting man, I would wager dollars to doughnuts that you have been around to give the glad hand of welcome to the aforementioned John J. Raskob, who, according to front-page stories of this very first day of May has opened headquarters in Washington to continue his fight (in the name of an outraged and bedraggled Democracy)—the fight of a 'wet' Republican managing a so-called Democratic campaign, to help Governor Smith 'rid this country of the damnable affliction of prohibition'. . . . He is the same Raskob who announced his plan just after the Houston convention to stop the bread and butter of patriotic preachers, especially of the Democratic South, who dared openly to try to keep a liquor man out of the White House. . . . If you know national politics as well as you know medicine and New York politics, you would quit fighting that noble Methodist building with its lofty, patriotic purposes and try to save our

(Turn to page 16.)



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B. Y. P. U. Work

FIELD WORKERS

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

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

SUNDAY SCHOOL NOTES

Mrs. Paul Bronson sends in another engagement for the Grainger County simultaneous training schools, August 4-10.

We have just received a copy of Alla's Sunday school program for Mentone. Mr. Cooper has a fine line up of talent and topics for his week at the Mentone assembly.

Swan Haworth writes from Carter: "We had a fine start at Dungan Chapel. The people are very enthusiastic. Mr. Deal is a splendid man and is doing some real work for his church. They already have a graded Sunday school and are doing good work for a country school, even though they have never had a training course. There were 133 in Sunday school yesterday morning, and more than that in our training school last night. As soon as the cards arrive we are to take a census. I believe we will have a fine week. I believe this association would like to have a worker come and stay all the summer. They really need some one. I was at a meeting at Caldwell Springs yesterday afternoon, and they are very anxious for a training school. Mr. James E. Elliott of Watauga Valley is superintendent of the Sunday school. I told him that I would send his request to you. Mr. Deal says that he would like to have a worker in this section; and if you will get in touch with him, I am sure that he will be glad to arrange for a number of schools. He was anxious to have this school in his own church so that the people would get some idea as to what the work was."

Madison County Associational Training School, April 7-13

The Madison County Associational Training School went over in fine shape. Soon after the beginning of the new year Mr. T. L. Thompson, the associational superintendent, called his faithful corps of officers together and discussed with them the plans for a country-wide training school. They hardly let their wants be known until Mr. Barney F. Flowers, then president of the Life Service Band at Union University, Jackson, invited Mr. T. L. Thompson to come before the Life Service Band and present his plans and wishes for the training school. More than thirty of the finest spirits at Union University volunteered their service to go anywhere in the county and conduct a training class. Frequent visits were made by Mr. Thompson to the Life Service Band presenting the work more in detail.

On March 23rd Mr. Thompson and his associate workers, Mr. L. G. Frey, group leader; Mr. H. D. Geyer, group leader; Mr. Harvey Johnson, secretary and treasurer, and other interested parties of the city met at Union University and assigned the volunteer workers to their churches.

The publicity given the work by the Jackson Sun, the Baptist and Reflector, and letters written by the superintendent and group leaders made it possible to get most every church well in line for the training school.

Sunday, March 26th, the workers visited their church and presented the work. Most every worker made a very favorable report.

Two weeks later, April 7th, the workers went back to their churches, presented the work and encouraged

the church to send representatives to the mass meeting that afternoon at the First Baptist Church at Jackson. The mass meeting was well attended and a very helpful program was given.

Each afternoon of April 1-6 the workers came together for study in securing the best results from the books to be taught. This meeting proved to be very helpful.

A training school had been arranged in all the twenty-eight churches of the association with the exception of one or two. On Monday evening, April 8th, the workers were carried to their churches. Due to the down-pour of rain, some of the churches could not be reached until later in the week. Books were furnished by the churches of Jackson and the Sunday School Board.

At 4 o'clock each afternoon during the training school the workers met at Union University where each worker made a report and told some of his experiences in getting to his church, number present, etc. These reports and "pep" talks were very interesting and sent each fellow back with renewed interest to his church and encouraged to put the work over in a great way.

Special emphasis was put on Sunday school work, using the first or second division of the Sunday School Manual or some other book in the normal course.

There were also classes organized for the boys and girls (under sixteen) in the study of Bible Heroes. These classes proved to be very helpful to the boys and girls and also built up a fine spirit for future training school work.

Registered Intermediate Classes with Teachers, April, 1929

Chattanooga: Friendship, Brainard, Mrs. Raymond Dover, 417 Brockfield Avenue.

East Chattanooga: Glad Girls, Avondale, Mrs. Varnell, Wilder Street; King's Own, Avondale, J. B. Townsend, 2508 Ocoee Street; Victors, Avondale, T. E. Thurman, 1313 Roanoke Avenue; Golden Rule, Avondale, Miss Hennessey, 1508 N. O. Knob Avenue; W. D. W., Avondale, Miss Ruby Denny, 1215 Hendrick Avenue; Eagles, Avondale, J. T. Shipman, 2007 Cooley Street; Vanguard, Avondale, Reuben Ballew, 1109 Webb.

Fountain City: True, Trusted, Tried, Smithwood, Mrs. Ernest Pless, Kesterwood Road.

Knoxville: Vanguard, Broadway, Miss Nora Duggan, 341 E. Scott Street; Strivers, Deaderick Avenue, Miss Zelia Dixon, 820 Oak Street; Queen Esthers, Broadway, Mrs. C. S. Turner, 312 Caldwell Avenue; Pure Gold, First, Mrs. W. L. Stokesbury, 1051 E. Fifth Avenue.

Memphis: Radiant, Temple, Miss Julia Haynes, 2529 Felix Avenue.

Murfreesboro: Friendship, First, Mrs. J. P. Anderson, N. Maple Street. Nashville: True Blue, Grace, Mrs. O. V. Edison, 311 Wilburn Street; King's Messengers, Immanuel, Mrs. F. J. Lewis, 3729 Central Avenue.

Registered Intermediate Departments with Superintendents:

Murfreesboro: First, Mrs. Sam Cox, 421 E. College Street. Standard Classes with Teachers: Erwin: Agoga Cadets: First, W. P. Webb.

Nashville: Queen Esther, First, Mrs. C. E. Cinobear; Hy Shy Ny, First, F. E. Burkhalter; Eagles,

Third, Mrs. E. F. Judd, 161 Eighth Avenue, N.

Standard Intermediate Department with Superintendent:

Erwin: First, C. W. Adams.

June 30th Big Day for Education

We have planned with the Baptist and Reflector and the schools of the state to put on a big day in the churches on June 30th where the pastor and church can see their way to assist us. This is one of the regular denominational days; and since the Education Board no longer functions, we are planning the program to care for all educational agencies and to ask that the extra gifts go to our Student Loan Fund to be divided among the three schools of the state in the same ratio as their regular gifts. No fund is more needed and none more useful than this loan fund. So many of our boys and girls are not able to go to college without some help, and the poorest are usually the best pupils we have and make the best men and women. We do not ask that those who give regularly to the program or churches having on the budget participate in this gift, but there are thousands who never give regularly will give to special funds, and they would much prefer to give to something connected with our own denominational life. We are suggesting that the entire day be given to this program, beginning with the Sunday school, and that all agencies be represented in the educational features. We give below an outline for the entire day and then the skeleton program for the Sunday school hour. The program for the B. Y. P. U. will be given in another issue. These programs will be printed and distributed among the schools and unions in time to prepare for the day.

Education Day in Tennessee Churches

General suggestions for the day.

1. Make the week preceding build into this program by using the prayer meeting and conferences for getting ready.

2. Where the church has regular preaching on this day make the sermon a part of the morning program and let the theme, if convenient, be on some phase of education.

3. Take the offering for Christian education at the Sunday school hour by classes and departments and send this in to apply to the Student Loan Fund to be apportioned among the three schools of the state to help our poor boys and girls in their efforts to get an education.

4. The general outline of activities for the day.

9:30—Regular Sunday school session. Enlisting the classes in both the offering and taking subscriptions for the Baptist and Reflector. Let every class see that every family in the church takes the state paper.

10:15—Special program as outlined under "Education Day in Sunday Schools," all remaining for preaching service.

11:10—Regular preaching service, with music appropriate to the occasion. At the close let all who have come in late be urged to subscribe for the Baptist and Reflector.

2:00—Canvass for subscriptions to be made by the brotherhoods of the churches, or the men in case there is no brotherhood. Let the men meet at the church and go over all the names not subscribers and then go afield to enlist them for the paper.

7:00—B. Y. P. U. session. Special program planned for this night setting forth the same general phases of our work, but in a varied program. All remaining for the preaching service and special recognition given to students returned from college and those who are going away to school.

8:00—Regular services with sermon from pastor to young people.

Education Day in Sunday Schools

Outline of Sunday morning program. Material for each topic furnished on separate sheet.

This program is prepared to use

either following the Sunday school hour where there is no regular preaching services or between the Sunday school and preaching services in churches with regular preaching services, the sermon to be a part of the regular program, and the pastor is urged to preach on some phase of Christian education.

10:15—Following Sunday school session.

1. Special music by returned college students or some Sunday school school class.

2. Explanatory words by the superintendent. (See A.)

3. General topic, "Our Educational Institutions or Schools."

(1) Our Southwide Seminaries. (See B.)

(2) The Mountain Schools. (See C.)

(3) Union University. (See D.)

(4) Tennessee College. (See E.)

(5) Carson and Newman College. (See F.)

4. Special music.

5. Introducing returned college students and those going away next year. (All seated on platform.)

6. The State Board work.

(1) The W. M. U. Family. (See G.)

(2) The Educational Department. (See H.)

7. General topic, "The Printed Page."

(1) The Baptist and Reflector. (See I.)

(2) Other Magazines. (See J.)

8. Words from the pastor and subscriptions taken for Baptist and Reflector.

The regular morning offering to be taken by classes and departments during the school session, and this goes to our Student Loan Fund for the schools of Tennessee, the amount to be divided among them according to their ratios in the Co-operative Program.

This program to be followed immediately by the regular service with sermon by pastor on "Education."

How We Stand—Intermediate Departments

Texas now leads with seven standard departments. Louisiana comes second with five. Arkansas, Florida, Illinois, and Tennessee come third with two each. Texas goes one over her department goal. Fine! Illinois has reached her department goal. Again we say, fine!

Texas leads in standard classes, having sixty-one. Louisiana comes second with forty-one, while Tennessee is third with thirty. Illinois has doubled her standard class goals. Great! Florida lacks only two of having her class goals. Texas and Louisiana each lack nine. Remember awards are to be given the states reaching the highest per cent of their goals.

Just four months and a half until the Sunday school year closes. Shall we not make even a greater effort to reach our goals by that time—for Jesus' sake?

Why We Maintain the Standard of Excellence

Every organization should have some definite objective. The standard furnishes this objective. We are but following an approved leadership in attempting to reach and maintain this goal. Sunday school leaders for twenty years have worked on the standard. It has been tested in many schools. It does not come from theory, but from practice, and since it is the result of the work of good leadership it is well worth following.

The maintaining of the standard is building character. The points to be reached call for the best work on the part of the workers.

Certainly there are business methods to follow in reaching and maintaining the standard, methods that call for official councils, official accounting in reports to the church and school, business methods in leadership, in selecting officers and teachers.

In maintaining the standard we do it—

Not for records, but for results.
 Not for the sake of being "stand-ard," but for the sake of success.
 Not for percentages, but for persons.
 Not for organization, but for organism.
 Not for character on paper, but for character in persons.
 Not for system, but for saving.
 Not for show, but for souls.
 Not for appearance on paper, but for adherence to principles.
 Not just to be known, but to make known.
 Not for praise, but to praise.
 Not for efficiency alone, but for execution as well.
 Not for attention, but for action.
 Not just to win them, but to work them also.
 Not just to be listed, but to get them enlisted.
 Not to "dominate," but to permeate."—Outline of address by Mr. Frank Boggs, Hastings, Fla., at a recent Sunday school convention held in that state, in Hints and Helps.

Building a Bible Class

The word "building" instead of "starting" is used advisedly. Any one can start a class, but few build them.

The first thing in building is to have a foundation. There is but one foundation for a Bible class—the Bible. Not something about the Bible, not something associated with the Bible, but the Bible.

You must have faith in the Bible as the Word of God—a God-inspired Book, a supernatural Book, a supernatural power.

You must have knowledge of the Bible. You must know what you teach. You may not know the whole Bible, but you must know your lesson. The Bible is a Book with a purpose, a plot, a program. You must know it if you would do your best.

You must have a knowledge of men. This knowledge comes from the Bible and from experience with men. The Bible is the great delineator of human character.

You must teach the Bible. You must know how to impart what you know.

You must be a burden-bearer. You must bear the class upon your heart in prayer. Make them know that you are deeply interested in them.

You must put your class to work. They must give out if they are to take in. They must seek to interest others. Urge them to give personal invitations to attend the class and to do personal soul-winning.

You must advertise your class. Avoid ruts. Be alive. Never be discouraged. Depend upon God and horse sense. Don't be sidetracked from your purpose. You are building up a Bible class.

You must aim at the conversion of every unsaved member of your class. Do not wait for a "Decision day." Make every day a decision day. Selected by Hints and Helps.

B. Y. P. U. NOTES

The State B. Y. P. U. Convention meets at Chattanooga July 19-21. Plans are already made for special railroad rates and other conveniences. Plan to attend that meeting.

We must commend our Memphis young people for their untiring work in helping to entertain the big Southern Baptist Convention. Memphis always puts things across.

We are planning a great time on Signal Mountain July 22nd. The Chattanooga young people are planning to entertain all who will go to Signal Mountain for a large part of the day. From there we will go direct to Ocoee for the encampment. Do not miss either meeting.

The regional conventions are all planned to meet as follows: Johnson City, June 13th; Chattanooga, June 14th; Clarksville, June 15th; Jackson, June 22nd. We urge that all

hold their contest sword drills in their local unions and associations before these conventions meet and then be sure to have your contestants at your regional convention.

Introducing Miss Easley

Miss Catherine Easley of Paris has been employed as secretary for the Tullahoma office. She takes the place formerly held by Marvel and will be on the job constantly to care for every need. She is a Baptist girl, interested in all our Baptist work. Pinkie will remain in her own place until Mrs. Shooks leaves us for another state. Let our office serve in every possible way; and if you fail to get what you want, write again. Tell us if you get satisfactory service. Also tell the other fellow.

B. Y. P. U. Missionary Report for January, February, March

I conducted seven cottage prayer meetings, resulting in three conversions. Also seven were brought into the church through the efforts of the B. Y. P. U. Seven services were held at the county workhouse. Twelve services were held at the jail, resulting in four conversions. Six visits were made to the poorhouse, thirty visits to hospitals, twenty-three visits to sickrooms, five visits to old people. About six hundred tracts were distributed.—J. G. Gaugh, Missionary Director, Second Baptist Church, Jackson.

Just had a letter from Miss Edna Earl Rosenheimer, one of our Memphis leaders. She is very happy over the fact that she is making rapid progress through the high school by attending the night school. We quote from her letter as follows: "Last night my teacher told me she had been talking with the principal and his assistant, who is also one of my teachers, and they are thinking seriously of putting in four subjects next year instead of three; and if they do, they are going to graduate me next year. Honestly, I could not hardly sleep last night, and I just had to write Roxie and Mother Hudgie and tell you about it. You see I will make three years in one that way and do the four years' (it usually takes five years at night school work, in two years. They are going to give me full credit in English and literature for my B. Y. P. U. work, teaching, etc., public speaking, and that is going to bring my grades up until I will be finished with my English course and can take up the extra subject required to graduate me. I had a 'whoopie' party after I talked to my teacher last night—I 'whooped' all over the house." All will join us in rejoicing with her over her success.

Group Meeting

The B. Y. P. U. Group No. 3 of Duck River Association met Sunday afternoon, April 21st, with Smyrna Church. The meeting was called to order by the president, Miss Jessie Hastings. After an interesting song service the minutes of the last meeting were read and the roll was called by Miss Pearl Lamb of Rover. There were six churches represented—Rover, Hannah's Gap, Cornersville, Lewisburg, Mt. Pleasant and Smyrna. There is only one other church in this group and there are only two churches that have no B. Y. P. U.'s. We are hoping to soon organize these two.

The quiz was beautifully conducted by Miss Ollie Cathey of Smyrna. The program was then taken over by the Smyrna group who was to give the program, as we voted at our last meeting for the local union to give some kind of special program so we would break the monotony. The Smyrna group favored the audience by giving a sample business meeting in form of the regular programs in the quarterly.

After the main program we were very much pleased to hear Rev. L. S. Sedberry of Gallatin, formerly of

Lewisburg and Smyrna, make a short talk and then introduce his wife.

The union seems to be growing rapidly. The new unions that we helped to organize are doing splendid work. Our next meeting will be the third Sunday afternoon in May at Cornersville.—Sara Lane, Corresponding Secretary, Chapel Hill.

AN INTERESTING EXPERIENCE Student L. B. Noblitt, Baptist Bible Institute

Tuesday, April 2nd. Mr. Louie Davis informed me that there was a Japanese ship not far from the fruit docks and suggested that we take some tracts down. We went down to the Bible Society and got all the Japanese (ninety) gospel of John and Luke, also fifty assorted gospels in English.

There were over 200 people on the docks, while the ship "Manila Mara" was being fumigated, so we had an opportunity we would not otherwise have had.

In distributing the gospels there were only two men, who with a smile and a gesture, signified they did not care for them. After distributing all the literature we had, except seven in English, we came back through the docks and found some reading them; one man had just finished the first chapter of John; another was asleep with the gospel of John open in his hand on his breast.

Although only twenty of the over two hundred could speak English, most of them could say, "Thank you," and those who could not simply smiled "Thank you" in Nipponese.

The last man we met was a Christian, having been led to Christ by a Methodist missionary. He spoke English well, so we left him the rest of the English gospels. I asked him if we might pray together, which we did, bringing to an end a glorious hour and a half of witnessing in an atmosphere of prayer and the promise of a Japanese Christian that he would write and relate the results of future reading and meditation of the passengers and sailors. He gave us his address, and we gave him ours with an invitation to visit the Baptist Bible Institute on his return six months hence.

Healing Humanity's Hurt

A TRUE HOSPITAL STORY

I've told of two other cases of carcinoma, or cancer, which have been greatly relieved in this hospital—one a man with a family and the other a girl. This week it is a man 23 years old of whom I write. The cancer was under his right arm. Five treatments were given him, after he had been given up by another hospital. He responded well to the treatments, is up, and about his daily work; ploughing his field regularly, with no ill effects. He was sent home last February and told to return in six months for examination. Thus another life has been lengthened and human suffering relieved.

Each of the five treatments cost us about \$75, but the young man was poor and paid not a cent. His service was a Christian ministry of Southern Baptists. I am sure every one who helps us with our charity work is glad to have part in such a fine Christian ministry.

A DOLLAR WILL HELP

SOUTHERN BAPTIST HOSPITAL
New Orleans, Louisiana.

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WELLINGTON J. H. WALLACE
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Here's one granddaughter who takes advice from elders

Schoolgirl learns simple health measure

WITH all the talk there is nowadays about the independence of the sub-deb generation, your reporter got a great kick out of hearing a grandmother describe how her granddaughter was following a good old tried and true method of improving her general health:

"My granddaughter, Margaret," says Mrs. Zell of 6231 Catherine Street, Philadelphia, "read about Nujol, was interested in it, so sent for a sample." It seems she has been taking a tablespoon of Nujol once a day since and expects to continue this treatment. Already she has found an improvement in her general health, her system functioning normally where other remedies had failed.

That's one of the best things about Nujol. It is just as harmless for young girls, or babies even, as it is for adults. For Nujol contains no medicines or drugs. It can't upset



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you because it works so easily and regularly, in a normal fashion.

Nujol was perfected by the Nujol Laboratories, 2 Park Avenue, New York City. It can be bought anywhere for about the price of a ticket to a good movie. Get a bottle of Nujol today and try it, won't you? In sealed packages.

WOMAN'S MISSIONARY UNION

President ----- Mrs. E. L. Harris, 112 Gibbs Road, Knoxville
 Treasurer ----- Mrs. J. T. Altman, 1584 McGavock St., Nashville
 Corresponding Secretary ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Victoria Logan, Nashville
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

Forty-First Annual Session

Woman's Missionary Union, Auxiliary to Southern Baptist Convention
 (FROM LAST WEEK)

MISSIONARIES' FELLOWSHIP DINNER

We wish you could have seen the beautiful big dining room of the Peabody Hotel in Memphis on Wednesday evening, May 8th! There were one thousand two hundred W. M. U. women gathered there that evening from all states of our great Southland and a large number representing many of our home and foreign fields.

After we had partaken of a delicious meal and enjoyed some beautiful music, we had the joy of hearing short messages from our missionaries, in whose honor we were gathered that evening.

"God's Keeping Power in Every Nation" was the central theme of the program. The ability of the Creator to keep watch over those laboring in His name was brought out by the missionaries, each of whom narrated some experience in the mission field and emphasized the fact that prayer and vigilance were mainly responsible for their success in winning souls to God and spreading the gospel of Jesus Christ.

The program was in charge of Miss Blanche White, Corresponding Secretary of Virginia, who was introduced by Mrs. W. J. Cox, president of the W. M. U. The following missionaries took part on the program:

Africa: Mrs. H. P. McCormick.
 America: Mrs. Una Roberts Lawrence; Miss Gladys Sharp, Oklahoma; Miss Mary Headen, Illinois; and other home mission workers.
 Argentina: Mrs. Paul Freeman, Mrs. R. M. Logan, Miss Virginia Beck.
 Brazil: Mrs. S. L. Ginsburg, Mrs. Rosalee Appleby, Mrs. E. A. Ingram, Mrs. T. B. Stover, Miss Jennie Lu Swearingen, Miss Minnie Landrum.
 Chile: Mrs. R. C. Moore.
 China: Mrs. Eugene Sallee, Mrs. W. D. Bostick, Miss Alice Huey, Miss Doris Knight, Miss Sallie Priest, Mrs. J. T. Williams, Mrs. Earl Parker, Mrs. E. E. Steele.
 Palestine: Mrs. J. W. Watts.

As each one of these missionaries spoke to us she requested that we continue to pray for her and her work. Let us not fail to do this in behalf of those who have given and are giving their lives so sacrificially to His service. The prayer calendar in Royal Service will help us in this. We had a happy time of true Christian fellowship and one that we will not forget for many a day.—Victoria Logan.

SECOND DAY OF THE W. M. U. CONVENTION

Mrs. Eugene Sallee, China, led the opening prayer on Wednesday morning. The Margaret Fund, which provides for the education of missionaries' children while their parents are on the field, was presented by the chairman, Mrs. Frank Burney. There were eighty-seven scholarships granted last year. Our Mrs. R. M. Logan, Mrs. Bostick of China and Mrs. Taylor of Brazil thanked the Union for the help given their sons and daughters.

The Training School report was discussed by the alumnae. Our trustee, Miss Willie Jean Stewart, told how the school helped her to be an editor, preparing lessons for a mil-

lion children. Miss Eva Monroe of Temple Church, Memphis, spoke of the value of the training as a pastor's assistant. Miss Lois Moore of our Memphis Goodwill Center told of her preparation for this work. Miss Mary Christian, young people's leader of Arkansas, and Miss Mary Nelle Lyne of China testified to the help and training she received in our school in Louisville.

Mrs. Janie Cree Bose pictured to us the twenty-five volunteer graduates of this year who are longing to go to the foreign field. What a shame upon Southern Baptists that we are not sending them!

"Open your purses and give freely for the service of God," Mrs. Bose said. "Make it possible for new workers to go out for God. Let us not be held back for five years, as the missionary board's finances demand in sending new workers forth. There are hundreds of voices pleading, 'Here I am, send me.' Let us answer those pleas."

Miss Juliette Mather in presenting her report had a number of workers with the young people to speak on the various phases.

Especially proud were we over the way Duke McCall from Memphis First Church presented the R. A. work. He said being an R. A. had taught him he was a steward of money, time and talent, to be a friend and a comrade to all. He learned he could be a good Christian and love all sports, too. He said the Northern Baptist Convention thought so well of the Royal Ambassador organization for boys that they adopted it and the Boy Scouts of America give credit for the work. How we longed to have thousands of Baptist boys receiving such training.

Miss Lona Cafe, a G. A. of Union Avenue, Memphis, presented the Star Ideals in a delightful way. We were proud of our Tennessee young people.

"Christianity has laid enormous stress on the value of womanhood," Dr. J. H. Rushbrooke, general secretary of the Baptist World Alliance, said in his address on "Baptists and World Conquest." "Women were last at the cross and first at the sepulcher. We should rejoice in their accomplishments in the churches."

"The strength of the Baptists is shown by figures of growth of denominations during the past one hundred years. The Roman Catholic Church has increased 160 per cent; Eastern Orthodox, 144; Protestant, 152; and the Baptist, which had 475,000 one hundred years ago, now claim more than 11,000,000, or 2,216 per cent increase. This means that we have 23 times as many Baptists today as one hundred years ago."

"This growth may be attributed to the teaching of the real religion, the simple religion. Because our church holds to the simple teaching, it appeals to white, brown, black and yellow."

Mrs. Rosalee Mills Appleby of Brazil led the noonday season of worship. Very vividly did she portray the needs of the land of the Southern cross.

Wednesday Afternoon

Mrs. Hugh McCormick of Iwo, Africa, led the afternoon devotional. Miss Ethel Winfield presented the report from the W. M. U. Literature Department. How many wonderful things can be purchased from our Birmingham office!

Personal Service was the theme discussed by Miss Emma Leachman, Miss Carrie Littlejohn, and Mrs. Una R. Lawrence. Enlistment is now a part of personal service. Miss Leachman told us the reasons for enlistment were: (1) Obedience to the command of Christ. (2) What it will mean to our own lives. It will save a rebuke of the Master when we reach heaven; it will make us obedient Christians, enable us to make better investment of our lives, give a larger knowledge of work, broaden our sympathies, associate us with the highest type of women and furnish us with a worth-while occupation. Through our organization we can present a united front, direct the thinking of our Baptist women and teach the great doctrine of ownership. How can it be done? (1) By prayer, (2) preparation, (3) patience, (4) persistence. Miss Leachman's talk was the most practical one of the convention.

Miss Littlejohn told us of the fourteen Goodwill Centers in the South. Three of these are in Tennessee.

Mrs. Lawrence, our new personal service director for the South, addressed us on "Interracial Relationship." She said the question was not a static one, but dynamic. The negro needs Christian contact with the white race. Our business is to get busy with the negro nearest us and try to influence her for the best.

The Baptist Bible Institute was presented by Dr. W. W. Hamilton and the Southwestern Training School by Dr. L. R. Scarborough.

Mrs. F. S. Davis of Texas presented the report on the Lottie Moon offering for next December. The goal set was \$225,000. We will return sixty more missionaries with this fund, pay the salaries of the forty sent back last year and pay \$100,000 on the debt.

The W. M. U. convention is always calm, well balanced, lacking in "thrills." Rarely does one speak from the floor; so when some one from Texas asked the Union to pass a resolution condemning the cigarette signs on our highways, it caused a stir. The women were unanimous in opposing the signs, but how could anything be done? was the question. Finally it was referred to the Personal Service Committee, asking them to take any steps necessary to show the companies that Southern Baptist women resented the use of the pictures of beautiful girls smoking. Miss Mallory said we should use our influence with our daughters and nieces. Much more effective will we be when our preachers cease to smoke.

All of our officers were re-elected, the convention accepting the report of the nominating committee, made by Mrs. J. D. Freeman, chairman. How proud we are of our president, Mrs. W. J. Cox, Tennessee's best gift to the Union!

Wednesday Evening

The closing session of the W. M. U. convention was held in the auditorium. Mrs. Cox, Miss Mallory, Dr. A. U. Boone, Mrs. R. H. Haener and the leaders of the W. M. U. auxiliaries of Memphis came before the curtain, and Miss Mallory read the list of 178 churches having A1 Unions, and Mrs. Cox presented Dr. Boone with the A1 banner for the First Church, Memphis.

A pageant depicting the history of Baptist mission work was presented by 500 men, women and young people of Memphis. The most beautiful scene was the one showing the graded Union. The closing episode depicted the Ruby Anniversary with a procession of the states victorious in one, two and three of the aims. Tennessee reached the goal for membership and organization. The states reaching all three were Alabama, Arkansas, Georgia, Illinois and New Mexico. These leaders received the chaplet of victory.

Thus closed the great W. M. U. convention of Memphis.

MESSAGE OF W. M. U. PRESIDENT, MRS. W. J. COX

Illimitable Vistas

"Did you ever really fling yourself on Jesus Christ and ask Him what He is prepared to do for you?"—Gossip.

One of humanity's predominant characteristics is a yearning to express its ideals and experiences in visible form. This fundamental impulse is evidenced in the fashioning of figures in stone and bronze, silver and gold. And as buildings of church and civic structures thrust their spires heavenward and public parks and national highways are constructed human verities and achievements are made manifest by these symbols. This longing to express in visible and tangible form the missionary vision of the Woman's Missionary Union was translated into a reality by the Ruby Anniversary program. It is a visible symbol of love and loyalty to the Galilean vision. The Ruby Anniversary opened our eyes as an organization and as individuals to illimitable vistas.

At the annual meeting of the Woman's Missionary Union in May, 1926, definite forces were set in motion for a worthy missionary effort to commemorate the fortieth anniversary of this organization. The goal of this program was forty thousand new members in existing organizations, a forty per cent increase in new organizations, and a total gift during the calendar year of 1928 of \$4,000,000 to all causes represented by our Co-operative Program. Sixteen states reached their quota as to new members. Eleven states reached the 40 per cent increase in new organizations, and nine states reached their financial goal; five states, almost one-third of our entire organization, were fully victorious. The total cash gift of the Union for 1928 was \$3,500,166.59, of which \$3,436,641.19 was for the Co-operative Program. Perhaps the outstanding fact in this effort is that no new incentive was offered for gifts. The sole emphasis was placed upon the regular Co-operative Program.

Out of the depths of our gratitude we purpose to make these anniversary efforts a permanency. The reports of the corresponding secretary, the young people's secretary and other official reports give detailed information. The annals of the Woman's Missionary Union will forever enshrine the name of Mrs. Carter Wright under whose radiant leadership the state Ruby Anniversary chairmen, state leaders and an innumerable host of workers have made the Ruby Anniversary program a shining symbol of achievement.

Maeterlinck has given us the beautiful thought that there is in happiness a humility deeper and nobler, purer and wider than sorrow can ever produce. We know this humility of happiness today. And we are assured that "thought once awakened does not again slumber."

Results of our Spiritual Adventuring

We have found that, after all, the new task, the new ruby gleam, is the same task, the same light that has guided us from the beginning. We have discovered that our whole organization is bound up in one nervous system. When touched by an inspiration in one place, it responds everywhere. Our organization is now girded to advance. With our 30,415 organizations qualified by training and experience we will attempt greater victories because our splendid achievements are but the beginning of the "Unoccupied areas in Christ."

A flood-tide of water or of enthusiastic effort has but two results: it leaves rich deposits or it is destructive. The Ruby Anniversary effort has brought us to a flood-tide and its final result largely depends upon this year's intensive conservation. These new-born organizations must be fostered and nurtured or they will die. They must be given specific

training. The organization that gave them life should lead them until they catch the ideal of a full-graded A1 missionary organization, through which medium they will function in the largest, fullest sense. If left to struggle alone against possible weaknesses, lack of leadership, perhaps lukewarm co-operation from a disinterested pastor, many of these new organizations will die. These are living problems. We must pledge ourselves to stand by and complete the task. While our conservational efforts are intensive, our plans must also be extensive. We must write upon our hearts the challenge that the Son of God ever goes forth to war and we who claim His leadership must follow in His train. As we dedicate ourselves to the incompletable task we address ourselves to expansion and to the deepening of the spiritual life in our organizations and through them the spiritual life of our churches.

Capitalizing the Result

The Chinese have this proverb: "There are wise men and men that are wiser." That a far-reaching wisdom actuated our organization is demonstrated in the success of our Ruby Anniversary. We will display a greater wisdom if we now capitalize on the result. God prepares us for great movements by individual fidelity to a common duty. He rarely works with a view to spectacular effect. As our organization proves itself faithful to its present opportunity it will be given a larger task. That is ever God's remuneration for work well done. If we seek the pulsing dynamo of Christian work and achievement we find it in the development of the individual, for it is the individual that is charged with the surest energies and largest hopes of Christianity. Our greatest opportunity is the individual. This brings our tasks within the scope of all. Our service to Christ is mainly through our personality. Science has become interested in the remotest atom, the smallest unit. Delicate instruments record each lightning flash and count a plant's heart-beat. Shall we lag in interest in an eternal soul? Moffatt translates Cain's question, "Am I a shepherd to my brother?" We are shepherds to our thousands of newly enlisted women and young people.

The common denominator of our problems is spiritual fellowship. Through fellowship we must tie the individual to the common task. The loss of ingathered members will be great unless they are assimilated into the church program. Because isolation often means stagnation this missionary Union must magnify and cultivate the spirit of fellowship in the church, in the association, and in the state. Just as the individual is linked to the common task in a spirit of fellowship, so the association and the state are linked with larger agencies. Our magazines, Royal Service and World Comrades are outstanding in creating and promoting this spirit of fellowship. They give us our programs, facts and information; they interest and link the individual serving in the local missionary society to the world-wide missionary task. They with our state papers, the Home and Foreign Fields and other missionary periodicals are like newsy missionary family letters. Our South-wide and state Woman's Missionary Union headquarters are watch-towers surveying conditions, watching tendencies, diffusing facts and knowledge and information. All this eventually touches the individual. We should not overlook the fact that, as a rule, it is not the one in the watch-tower that first perceives difficulties in the local work. It is more often the worker down on the level with the problem who sights the obstacles because it looms large against her skyline. The leader in the watch-tower does not always get the practical perspective of the worker carrying out the plan or policy. We need this reciprocal fellowship in planning W. M. U. policies, setting our standards of excellence, in the teaching of mis-

sion methods, in our reporting, and in the training of our young people. We need this same reciprocal fellowship in the attainment of these things.

Miss Applegarth tells the story of a fish that sought to change the way the little crabs were walking. "That isn't the way to walk at all, my dears," the fish earnestly cried, and in great concern began to teach the little crabs exactly how. The crabs proved such apt pupils that the fish went home quite happy. But alas! the very next week the gait of the little crabs was as side-wise as ever. Lesson followed lesson, but each time the little crabs had quite forgotten the proper gait. At last the fish did what all good teachers have done since the world began: They held a conference on methods. One big fish spoke: "I marvel how you can expect to teach these little crabs to walk straight when all the other six days of the week their mothers and fathers are walking so crooked at home." This story is truly applicable to teaching mission methods. We teach our new organizations to walk and we think they are learning. But alas! the very next month they are walking side-wise again. All the great ideals of missionary zeal and world fellowship are all but lost because of a lack of sympathetic interest on the part of the members, the leaders, or the church. All efforts with the young people can soon be wiped out by the indifference of the home. It takes all-round co-operation to succeed.

In our vast throng of new workers we will find women and young people of very type with varied talents. Walter Barnes has written some thought-provoking verses called "The Maid of the Mist." This is the story: When he first saw this boat below Niagara Falls he inquired how she got there. They replied she was built right there on the river. There was never a boat like her. She is dumpy, stocky, squat; strong engines built for one particular job. Every hour she takes the tourists up, up, until Niagara looms over them like a liquid mountain and mist falls on them. She gives them their thrill and brings them safely back again. Nothing graceful about her, nothing frivolous or fanciful—except her name. She is not what one would call a wide traveler. A half mile or so comprises her universe. She wouldn't be much boat on Lake Erie. Neither could one of those big liners do her work. Every boat for its place and its job. You see the moral. We all know folks like that. It is not necessary to be versatile, highly trained, widely traveled to do our job. Every life has its place and its task. Sometimes the woman far out in the rural districts accomplishes a greater feat, renders a larger service than her seemingly better prepared sister in the city's first church. Every life, like every boat, for its place and its task.

In our mission vision there is no near and no far. Only one great world of eternal souls to be rescued and saved through the only Christ. This is the world challenge to our efforts in personal service, soul winning and missions. "Nothing whatever," says a virile writer, "is alleged against Dives except that as he rushed about his busy life he did not notice a beggar lying in the shadow of his home. He never noticed. That in itself proved the distance between happiness and torment. To be self-centered is to be an immense distance from Christ." Within the shadow of our own homes, our churches, our cities and countryside are countless opportunities for personal service. Often we never notice! There is the foreigner to be Americanized and led to our Christ. The negro women and negro young people in our midst need guidance in their study, organizational planning, in their feeble efforts to improve sanitary conditions and their home relations. We need to teach them the things we demand of them. If our aim is reform, we will fail; if it is

redemption, we will succeed. Everywhere there are varied conditions to challenge the fellowship of a direct personal service.

"At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by

Is a place of central calm:
So, here in the roar of mortal things,
I find a place where my spirit sings,
In the hollow of God's palm."

Year by year our organization seeks the hollow of God's palm in special seasons of prayer for state, home and foreign missions. Last year 6,187 women's missionary societies and 5,911 Woman's Missionary Union young people's societies met to observe the week of prayer for foreign missions. Let us unitedly purpose to observe the full week of prayer this year. It is almost impossible to cram a week's program into a day's meeting and there find God's great purpose. We must linger until our souls become placid enough to reflect the eternal.

For forty years the Woman's Missionary Union has observed seasons of prayer for foreign missions, followed by the Lottie Moon Christmas offering. For thirty-four years it has observed a season of prayer for home missions, followed by a thank offering. Those who make these offerings can testify that these gifts are over and above what is pledged through the church budget. Indeed, countless times these gifts have been enlarged, even doubled after inspirational appeals for world needs. At the last week of prayer a woman brought as her offering a generous amount over and above the family tithe. After a searching hour on the day set aside for making the offering, this woman in a spirit of love, added forty dollars to her gift. This additional gift was from her own personal savings which amounted to a little more than a hundred dollars. What other cause but foreign missions could inspire such a gift! Any church program that denies the right to take or make offerings strangles a spiritual service that needs revitalization, not repression. To deny this right is to sever the taproot of individual responsibility and accountability to God in the spiritual service of giving. The very name of our organization defines its purpose. It is missionary. We as workers have a conscience and conviction concerning fundamental reasons for its existence. Any one budget system that prohibits, denies or disapproves of offerings in our missionary organizations is striking at the very life of the Woman's Missionary Union. Our members in every church have an inalienable right to give as God leads them. Failure to recognize this principle will bring an inevitable restriction in all giving. Since 1926 the Woman's Missionary Union has especially emphasized the stewardship of tithes and offerings in relation to a world-wide missionary program. Through united effort it must be continually magnified. But the tithe is only a measuring rod and is but the beginning of giving. It is tragic to measure our responsibility by mere compliance to a mechanical rule.

Helen Barrett Montgomery says: "I imagine that when we get to heaven the sin that will smite us most, as we look back over our earthly pilgrimage, will be our prayerlessness; that we have counted it a weariness, and we have found no time for our prayers, and we have not believed very much in prayer, and we have prayed little Lilliputian prayers when we might have prayed great world-shaking prayers." If any pray great prayers it should be this missionary organization. Let the individual busy at the task, the Intercessory League of Shut-Ins, and the entire organization pledge to pray daily and in our special seasons of prayer and together let us pray world-shaking prayers, giving in proportion as we pray.

Now is the psychological time to enlist the women and young people in our 6,405 new organizations in the Co-operative Program, stewardship, mission study, personal service and work among the young people. Almost five thousand of these new organizations are among our young people. It will be a stupendous task to lead and foster, with sensitive fingers, almost 20,000 young people's organizations.

(Continued next week.)

We Set an Alarm Clock

The small seeker after truth had been catechizing daddy for almost an hour. Finally he asked: "What do you do all day at the office, daddy?" To which the long-suffering parent answered shortly, "Nothing!" "Then how," questioned sonny, "how do you know when to stop and come home?"—S. P., Ottumwa, Iowa.

NEW COURSES AT BLUE RIDGE WILL HELP YOUR CHURCH

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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. I. R. Davis has resigned the care of the church at Piggott, Ark., to do the work of an evangelist, effective June 1st.

Dr. W. O. Anderson has again resigned as pastor of the First Church, Tulsa, Okla., the resignation to be effective August 1st.

Dr. J. M. Carroll of San Antonio, Texas, has been serving the First Church, Port Arthur, Texas, as supply pastor during the month of May.

Rev. E. N. Calhoun of Leslie, Ark., has been called to the care of the First Church, Lake City, Ark., and has delighted the saints by accepting.

Rev. W. C. Neeley of Stearns, Ky., was lately assisted in a revival by Rev. J. D. Franks of Columbus, Miss., resulting in 51 additions, 47 by baptism.

Rev. J. E. Bell of Memphis, who lately resigned to care for the church at Eudora, near that city, has accepted a call to Sand Hill Church, near Gleason.

Rev. J. M. Dameron of Winstanley Church, East St. Louis, Ill., has been called to the care of the church at Marion, Ky., and it is believed he will accept.

The church at Wolfe City, Texas, loses its pastor, Rev. Hal C. Wingo, who has accepted a call to the First Church, Santa Anna, Texas, effective June 1st.

Rev. I. N. Strother and Seventh Street Church, Memphis, are being assisted in a revival which began last Sunday by Rev. J. R. Black of Temple Church, that city.

Mountain Home College, Mountain Home, Ark., has elected Prof. H. G. Thomasson of Russellville, Ark., as president, succeeding Rev. H. D. Morton, and he has accepted.

The address to the graduates of the high school at Iuka, Miss., was delivered by Dr. C. B. Williams of Union University, Jackson, Tenn., on Thursday night, May 16th.

Dr. J. W. Porter of Lexington, Ky., went from the convention in Memphis to Batesville, Miss., to assist Rev. J. W. Lee in a meeting which is attracting enormous crowds.

Rev. J. T. Dougherty of Hardinsburg, Ky., after serving that church approximately two years, has resigned and accepted a call to Stanford, Ky., where he has begun work.

Rev. P. L. Vernon resigns the care of the First Church, Alexandria, Va., after serving five years, to accept a call to the United Baptist Church, Lewiston, Me., effective June 1st.

Dr. H. E. Watters, president of Union University, Jackson, preached the baccalaureate sermon of the high school at Newbern. The graduating class was composed of 16 girls and 14 boys.

Rev. Thomas E. Baber of the Central Church, Martin, delivered last Sunday night the commencement sermon of the high school of Martin in the beautiful auditorium of his new church.

En route home from the convention in Memphis, Rev. Leonard O. Leavell of Louisville, Ky., and Rev. Charles H. Stevens of Bessemer, Ala., wife and baby, were guests Sunday, May 12th, of Rev. J. H. Buchanan and family, Paris. Brother Leavell filled the pulpit of the First Baptist Church in the morning and Brother Stevens the First Methodist Church at night.

The First Church, Paragould, Ark., has called Rev. Roy L. Hurst and he has accepted, succeeding Rev. B. L. Bridges, who some time ago became an evangelist of the Arkansas Executive Board.

The First Church, Fayetteville, Ark., has called as pastor, Rev. J. T. Gillespie of Shawnee, Okla., and it is highly probable that he will accept. The University of Arkansas is located there.

Miss Verda Von Hagen, educational director of the First Church, Griffin, Ga., has gone to the Sunday School Board of Nashville to accept a position in the young people's department.

Rev. R. L. Rogers of Lexington is to be assisted in a revival at Hepzibah Church, near that place, beginning on Sunday, August 18th, by his gifted son, Rev. J. Floyd Rogers of Seminary Hill, Texas.

Rev. R. P. Mahan of the faculty of the Baptist Bible Institute, New Orleans, La., is doing the preaching in a gracious revival at Emmanuel Church, Baton Rouge, La., which began Sunday, May 19th.

After serving as pastor of the South Street Church, Portsmouth, Va., for twelve years, Rev. H. B. M. Jones has gone to the Second Church, Washington, D. C., where his work has begun most auspiciously.

Evangelist D. R. Wade of Oklahoma City, Okla., is doing the preaching in a revival at Highland Heights Church, Memphis, of which Rev. E. F. Curle is the popular pastor. The interest is steadily increasing.

P. L. Johnston, editor of the Florida Baptist Witness, and James H. Felts of the Illinois Baptist are the only two laymen editors in the Southern Baptist Convention since Louie D. Newton of the Christian Index entered the ministry.

Rev. A. L. Young of Cambria, Va., has resigned that church and the one at Christiansburg to accept a call to Scottsburg, Va. His successor at Christiansburg is Rev. E. C. Burrell of Farmville, Va., and at Cambria is Rev. J. H. Powers of Parkton, N. C.

Dr. F. M. McConnell, editor of the Baptist Standard, Dallas, Texas, is to supply the pulpit of Ervay Street Church, Dallas, Texas, during the absence of the pastor, Dr. Chas. S. Pierce and family, who will spend four months in Europe, Egypt and the Holy Land.

Rev. H. R. Holcomb of the First Church, Tupelo, Miss., lately died the preaching in a revival at Amory, Miss., Rev. Charles F. Hinds, pastor, resulting in 27 additions, 19 by baptism. Prof. J. F. Evans led the singing and Miss Sue Holcomb led the work among young people.

Rev. James M. Nowlin, aged 90, of Martin, died Thursday, May 16th, at the home of his son, Lee Nowlin, and was buried in Martin. He was a good preacher of Christ Jesus, serving for the most part country churches. He was for many years field representative of this paper.

During the absence last Sunday from Bellevue Church, Memphis, of Dr. R. G. Lee, who was preaching the commencement and J. R. Graves Society sermons, his pulpit was filled at both hours by Dr. T. D. Brown of Arkadelphia, Ark., who is already immensely popular with the church.

His hosts of friends in Tennessee will regret to learn that Rev. L. D. Summers of Park Place Church, Hot Springs, Ark., underwent recently a serious operation in the Baptist State

Hospital. He has been called to the care of Fisher Street Church, Jonesboro, Ark., and it is believed he will accept.

Rev. Otto Whittington of Immanuel Church, Little Rock, Ark., has declined the position of general secretary of the Executive Board of Arkansas Baptists, to which he was recently elected. He would have succeeded Dr. J. S. Rogers, who has accepted the presidency of Central College, Conway, Ark.

By THE EDITOR

W. D. Hudgins, Jr., closed a meeting April 28th with Pastor R. E. Rule and the New Hopewell Church. There were 16 additions and 9 baptisms.

The Southern Baptist Hospital, New Orleans, treated 5,935 patients last year and gave more than 4,000 days of free treatment. It paid nearly \$63,000 on its debt and interest.

We were glad to have a visit from former secretary, Lloyd T. Wilson, last week. He had been to Memphis, from which place he visited his old home in Kentucky near Paducah.

Gospel Singer J. L. Blankenship and his wife have been with the Bel-den Avenue Church of Chicago in a meeting in which they had charge of the music and Pastor T. F. Harvey did the preaching.

Pastor J. L. Dance, Deacon Herman Wilhite and Educational Director W. D. Hudgins, Jr., attended the Grainger County Sunday School Convention which was held the 2nd of May and rendered valuable aid on the program.

Brother J. L. Truett of White-Wright, Texas, sends renewal and says: "I began reading the paper when it was called The Reflector and have continued till now—more than fifty years. I want it as long as I am able to read."

Rev. C. S. Wales of Blue Mountain, Miss., pastor of the church at Middleton, Tenn., is getting things started in a good way. He is anxious to hold some meetings in our state during the remaining spring months and in the summer.

Pastor Millard A. Jenkins of Abilene, Texas, reports a great revival just closed with First Church there. Len G. Broughton preached. Seventy-three were received into the church. Dr. Broughton began a meeting with Central Church, Memphis, the 12th.

We are grieved to learn of the death of Bryan Robinson of Fort Worth, Texas. He was a splendid worker and was at one time connected with the Sunday School Board force in Nashville. Our hearts grieve over the loss of this splendid workman.

Rev. O. G. Poarch of Wytheville, Va., has returned to his home from the hospital in Abingdon where he has been confined for some weeks on account of a serious auto accident. It will be several months yet before he will be able to walk without crutches.

We acknowledge receipt of two new books from the Sunday School Board. "Missions in Principle and Practice," by W. H. Knight of Southwestern Seminary, and "This Is My Church," by F. F. Brown of Knoxville. Reviews of them will appear in an early issue.

Several of our brethren were robbed during the recent sessions of the Southern Baptist Convention. It was an almost ideal place for pickpockets, for the messengers felt secure in the crowds and the criminals felt sure that there were no guns among the messengers.

State Evangelist E. Floyd Olive began a meeting with Westvue Church, Murfreesboro, on the night of the 15th. J. Carlyle Brooks of At-

lanta is doing the singing. Splendid preparations had been made by Pastor O. L. Nolen and his good people. This young church is rapidly becoming self-supporting.

Pastor A. T. Allen of Central Church, Chattanooga, preached the commencement sermon for the South Pittsburg High School on the 19th. He rendered the same service for the Birchwood High School earlier in the month and for the Tracy City High School.

Belmont Heights Church of Nashville made her "budget budge" on the night of the 15th when, by a hearty and unanimous vote, the treasurer was instructed to pay weekly to our state treasurer all money due to the Co-operative Program. That's as it ought to be. When the Sunday collections are in, the church has no right to withhold the percentage that goes to the program of the state and of the South.

HOME BOARD MEETING

The annual meeting of the Home Mission Board will be held in the Henry Grady Hotel, Atlanta, Ga., the 29th of May. Retiring President Christie says: "This is some earlier than the annual meetings have been held heretofore, but we felt that it would be wise policy to get the whole matter of our new organization definitely settled at the earliest possible moment." Our member will take notice.

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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, MAY 12, 1929

Nashville, First	3062
Memphis, First	1851
Memphis, Bellevue	1538
Knoxville, Broadway	1282
Chattanooga, First	1215
Memphis, Temple	1000
Chattanooga, Highland Park	737
West Jackson	587
Chattanooga, Tabernacle	564
Memphis, LaBelle	561
Nashville, Belmont	545
Cleveland	541
Chattanooga, Avondale	534
Elizabethton	523
Erwin	479
Nashville, Eastland	428
Chattanooga, Ridgedale	422
Humboldt	420
Nashville, Lockeland	411
Chattanooga, Red Bank	404
Memphis, Boulevard	396
Nashville, Grandview	390
Memphis, Seventh Street	387
Paris	364
Memphis, Hollywood	324
Nashville, Third	311
Chattanooga, Oak Grove	303

NASHVILLE PASTORS

Lockeland: J. C. Miles. Mothers' Day program; Rainbows. SS 411, BY PU 60.

Third: W. Rufus Beckett. Rev. W. M. Kuykendall, supply. Victory Through Faith. SS 311.

Grandview: J. R. Kyzar. Honor Thy Mother; An Unanswered Question. SS 390, BYPU 63, by letter 1. North Edgefield: O. F. Huckaba. Our Mothers; Echoes of the Convention. SS 288, BYPU 80, profession 1, for baptism 1.

Eastland: J. Carl McCoy. Kingdom Affairs; Spiritual Religion. SS 428, for baptism 1, by letter 5.

Tabernacle: L. P. Royer. Mother at the Cross; Some Things When Jesus Comes. SS 154, BYPU 29, for baptism 1, by letter 1, profession 1. Seventh: Edgar W. Barnett. Zealous of Good Works; Baptism. SS 261, BYPU 61, baptized 2.

Centennial: T. C. Singleton. Dr. W. J. Stewart. Memories of Mother; Rev. Geo. Stewart. Mothers of the Bible. SS 135, BYPU 60.

Belmont Heights: R. Kelly White. Mother's Picture; Have You Received the Holy Spirit? SS 545, BYPU 107, for baptism 6, baptized 9, by letter 3.

CHATTANOOGA PASTORS

First: John W. Inzer, D.D. Mothers Who Are Mothers Indeed; Demonstration of the Bible in Public School, by Dr. J. P. McCallie. SS 1,215, BYPU 150, by letter 2.

Clifton Hills: A. G. Frost. Behold Thy Mother; I Saw and Bare Record. SS 286, BYPU 79, by letter 3, baptized 6.

Highland Park: J. B. Phillips. Mother; Beauty of Summer and Sadness of Winter. SS 737, additions 7.

Red Bank: W. M. Griffith. A Mother's Pledge and Its Fulfillment; The Lord's Discrimination. SS 404, BYPU 71.

Ridgedale: R. L. Baker. New Converts, New Life, New Environment; Faith by Proxy No Good. SS 422.

Avondale: D. B. Bowers. Mothers' Day program; Rev. T. J. Smith. Two-fold Life. SS 534.

Alton Park: T. J. Smith. His Mother Stood by the Cross, Brother Hay. SS 224.

Eastdale: J. D. Bethune. Mother, Rev. Luther Chambers; The Hour Is Come. SS 199, BYPU 38.

Tabernacle: J. P. McGraw. Question Mark of the Ages; Serious Words about a Great Day. SS 564.

OTHER PASTORS

Bellevue: Robert G. Lee. Then Came Jesus, Dr. H. A. Porter. God's Plan of Salvation, Dr. E. S. Reaves. SS 1,538, BYPU 237, for baptism 2,

by letter 7, additions 9, baptized 9.

Cleveland, First: Lloyd T. Householder. Mother's Day program; Rev. E. Gibson Davis. SS 541, BYPU 105.

Battle Creek: E. W. Stone. Honor Thy Father and Mother; Abundance of Grace.

Harriman, South: Geo. M. Trout. Our Mother; Outer Darkness. SS 211, BYPU 35.

Mine City: Org Foster. Mary the Mother of Jesus; The First Commandment. SS 274, BYPU 51.

Knoxville, Broadway: Dr. Byron Smith. Broadway's Progress for 44 Years; Ye Must Be Born Again. Both sermons by Dr. O. L. Halley. SS 1,282, by baptism 1, by letter 2.

North Etowah: D. W. Lindsay. Moses' Choice; Christ Crucified. SS 198, BYPU 40.

OTHERS! THINK OF OTHERS!

By Rev. I. G. Murray

Others! Think of others!
Jesus thought of thee;
And purchased thy redemption
On Calvary's Tree.

Others! Think of others!
Others need your thought;
To bring to them that cheer
Which never can be bought.

Others! Think of others!
Others have thought of thee;
And chased away your shadows
And bade your heart go free.

Others! Think of others!
Then others will exercise that
grace;
And others will make others happy
And all will wear a smiling face.

Then others! Let's think of others!
For selfishness is sin;
There are others in this big world
Beside ourselves and kin.

"MISTER, SAY A PRAYER FOR MY PA"

"It was in a Southern city where much prayer was wont to be said." It was in a mid-week prayer meeting in an evangelical church. The service was being held on the ground floor of the church. The church was located on a main thoroughfare within a few feet of the street. It was in the winter. The minister was leading the prayer service. A hymn had been sung and requests for prayer were being made. A lad, poorly clad, entered the front door and approached the minister, handing him a dime. The minister said, "What is this for, my boy?" The lad looked up wistfully and said, "Mister, say a prayer for my pa." The lad went out. The minister led a prayer for his "pa."

There were hearts in that congregation that evening that were deeply stirred. Some were keenly aroused and were made to consider seriously the futility of "saying prayers." Some were led to study anew the teachings of God's Word on the ministry of prayer.

The habit of "saying prayers!" How many thousands have the habit! What is prayer? Does it consist in the vain repetition of words? Is it of the head or of the heart? Is it to men or to God? How many of God's redeemed really pray? Do you? Do you believe God wants His children to pray? Do you believe God answers prayer? Do you believe that "nothing lies beyond the reach of prayer except that which lies outside the will of God?" Is there no one for whom your heart goes out in definite prayer to an omnipotent God hour by hour? Are you so self-centered that you have no concern for those about you? Is it nothing to you that men and women are going down in sin moment by moment because you failed to pray? Do you realize that through prayer you can win to the Saviour those in India, China, Japan and every other country? Can you claim to be a redeemed child of God

and remain indifferent to His interests? Is your own Christian life all that you wish it to be? Can God put His full approval upon it? Would you have it approved of Him? Then pray. Pray for yourself, for your family, for your friends, for a lost world.

Does God's Word say anything about conditions of prevailing prayer?

"If I regard iniquity in my heart the Lord will not hear." (Ps. 66:18.)

"Forgive if ye have aught against any one, that your Father also who is in heaven may forgive you." (Mark 11:25.)

"Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures."

"Cleanse your hands, ye sinners, and purify your souls ye double-minded." (James 4:3, 8.)

"Whatsoever we ask we receive of him because we keep his commandments and do the things that are pleasing in his sight." (1 John 3:22.)

"And this is the boldness which we have toward him, that if we ask anything according to his will, he heareth us; and if we know that he heareth us, we know that we have the petitions which we have asked of him." (1 John 5:14, 15.)

"And whatsoever ye shall ask in my name, that will I do." (John 14:13.)

"All things whatsoever ye pray and ask for, believe that ye receive

them, and ye shall have them." (Mark 11:24.)

"Confess therefore your sins one to another." (James 5:16.)

"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." (Phil. 4:6.)

"With all prayer and supplication praying at all seasons in the Spirit." (Eph. 6:18.)

"He is faithful that promised." (Heb. 10:23.)

"No good thing will he withhold from them that walk uprightly." (Ps. 84:11.)

"Pray without ceasing." (1 Thess. 5:17.)

His ways not our ways.

His thoughts not our thoughts.

His delays may be ours.

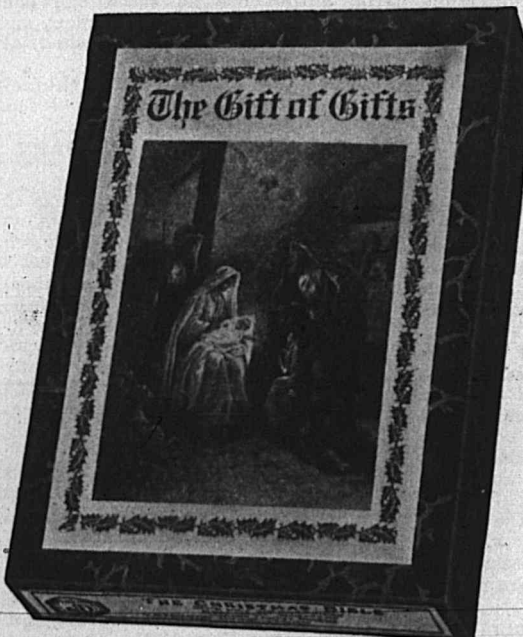
"Yes," said Dr. Pearsall, "he had a curious affliction. Everything he looked at he saw double."

"Poor fellow! I suppose he found it hard to get a job?"

"Not at all. The gas company snapped him up, and now he's reading meters."

Give Her Time

The caller was politely making conversation with the small daughter of the house. "And how old are you, my dear?" she asked sweetly. "I aren't old," was the indignant reply. "I am almost new!"—W. W., Denver, Colo.



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NEWS BULLETIN

(From page 9.)

staggering Democratic party from shrouding and clouding the economic hope of the masses in the Smithsonian fumes of Raskob's beer kegs and liquor barrels; for, take it from a fellow Democrat who has traveled the nation widely over, and whose heart is sick with millions of others over three abject 'wet' surrenders and three crushing presidential defeats—if the party which you helped to lead to the political slaughterhouse three times in tragic 'transgression' can do no better than stagger around with the reeking carcass of outlawed John Barleycorn in its campaign arms, then the sooner it asks for a receiver the better it will be for our children and for the memory and ideals of Jefferson and Jackson before the American people."

SCHOOL OF RECREATIONAL LEADERSHIP

An important innovation which should meet a long-felt need and consequently deserves every encouragement is the School of Recreational Leadership to be conducted this year for the first time at Blue Ridge, N. C., the famous Southern assembly ground, beginning July 18 and running through August 8.

The Blue Ridge Association, which for nearly twenty years has been conducting a South-wide center for religious leadership and training, is undertaking this year to supply the need by putting on a thorough-going three weeks' recreation school. A dozen courses will be given by specialists, dealing with almost every phase of boys' work, Sunday school and scout activities, girls' clubs, indoor and outdoor play, nature study, etc.

PERTINENT QUESTIONS

Is reverence for God's house enhanced by knots of men standing around on the outside as service begins, talking, laughing, joking, smoking, until after the first hymn is sung, then entering and disturbing the service by having to be seated?

Does the constant hum of voices in the gathering congregation inspire the worship which should fill our hearts as soon as we enter God's house?

A good joke told from the pulpit brings a laugh from the audience, but does it inspire reverence?

Emphasizing notices in the calendar, such as pink teas, socials, ball games, contests, etc., especially at close of sermon—is this more important for the congregation to carry away with them than the impressions received from the sermon?

Is it conducive to reverence when the organist plays the postlude in variations of ballroom music, which set our feet dancing down the aisle?

Whereunto is all this irreverence leading us?—R. A. P.

REVIVAL AT MINGUS, TEXAS

By Homer C. Lindsay

I have just closed a two weeks' revival with the Baptist Church at Mingus of which I have been pastor about two months. This town has a population of about 1,000 people, of whom approximately 400 are foreigners and Catholics. This was the first revival meeting that has ever reached any of them. The singer, Brother Bernice Nichols, who is also here in the seminary studying gospel music, went with me to pay a personal call at the home of each resident of the town, both Protestant and Catholic. As a result of our efforts, and that of other members of the church, we had an average attendance of from 14 to 18 Catholics present each night. One Catholic girl was converted, but was prevented from joining the church and being baptized by her father, who threatened to drive her from home. There were so many people present at many of the night services that at

least a hundred people were forced to stand on the outside.

Residents of the town say that deeper interest was shown and larger crowds present than they had seen at a revival there in about ten years. Twenty members were added to the church which represented a gain of about 35 per cent in membership. The old church house was blown down a year or so ago, and they have just completed and gone into a beautiful brick building. This is truly a home mission field if there ever was one. My father, Rev. D. W. Lindsay, is going to hold a revival for me this year at my other half-time church at Boyd, Texas.

BLUE BOOK OF SOUTHERN PROGRESS

A copy of the 1929 edition of the Blue Book of Southern Progress has just been received in our office. This volume of 324 pages is published by the Manufacturers' Record. The price is 50 cents.

We find much valuable information contained in this volume. Facts and figures dealing with the economic advancement of the Southern states are presented in compact form for ready reference for any one seeking information as to the South and its resources and development. The volume states that the South has about one-third of the area and population of the United States. In less than thirty years the South's population has increased nearly 50 per cent. Its wealth has a gain of 346 per cent and the value of its industrial output has increased 620 per cent. The statistics cover almost every phase of the South's industrial and agricultural activity.

Order the volume from Manufacturers' Record, Baltimore, Md.

FIRST CHURCH ANNIVERSARY

By J. Pike Powers

Sunday, May 5th, was the eighth anniversary of Dr. F. F. Brown as pastor of the First Baptist Church of Knoxville. A packed house greeted him. The Sunday school numbered 1,260 by actual count. One class, Mrs. Mason's, had 235 ladies present.

Dr. Brown is an unusually popular pastor. He is beloved by many outside of his own church of 2,500 members, among whom there seem to be almost perfect unity and good fellowship. And this is remarkable where there are so many different minds, tastes and wishes to gratify and satisfy.

The house was decorated with gorgeous flowers presented by dear Mrs. Margaret Jones whose abundant gardens supply our pulpit and tables with the rarest blossoms throughout the year. Mrs. Epps at the organ and Jack Pickel, leader, supported by a large choir, rendered inspiring and worshipful music.

The pastor preached on "The Model Church." At the conclusion of his sermon six persons were received into fellowship. As a matter of fact, some one or more comes in every Lord's day. During his pastorate of eight years nearly 1,800 have been welcomed and 600 of them by baptism.

There is never any trouble, it seems, about finances; the excellent treasurer, Mr. C. H. Baker, has only to mention the need to have it supplied. The board of deacons is composed of fine business and professional men who seem to maintain discipline and order throughout the great organization of committees, special workers and visiting classes. The superintendent of the Sunday school is always on the job. He is the noble son of an honored sire, Rev. M. W. Edgerton, beloved pastor, who went up to glory ten years ago.

Dr. Brown is fortunate in having two valued assistants, Rev. O. E. Turner as educational secretary and Mr. Ackridge as organizer of all forces. They also supply the pulpit in his absence and are highly esteemed and honored.

Dr. George W. Truett is expected on the 13th to spend a week in special meetings with us. We are praying for a great blessing.



A little girl was teaching her dolls a Sunday school lesson. "Children," she said, "you know God made Adam, and he was lonely; so God put him to sleep and took out his brains and made a fine woman."

After terrific struggles, the freshman finally finished his examination paper, and then, at the end wrote: "Dear Professor: If you sell any of my answers to the funny papers, I expect you to split fifty-fifty with me."

The color scheme when Miranda wed Revealed her folks as patriots true; The groom looked red and the bride looked white, And her dad (who paid the bills) looked blue.

"Does Smith know much about automobiles?"

"Well, judge for yourself. Yesterday I told him it was cold in his car and he started to tinker with the radiator."

"Speaking of old families," said the aristocrat of the party, "one of my ancestors was present at the signing of Magna Charta."

"And one of mine," said little Ikey, "was present at the signing of the Ten Commandments."

Her Grandma Was, Two

Two little girls were overheard in conversation:

Esther: "I have two nice, sweet grandmothers who send me presents."

Betty: "Well, I have only one grandma, and I don't see how you could have two."

Esther: "I dunno; I s'spose they's twins."—E. F., Topeka, Kans.

Exposed at Last

"I am satisfied on one thing at last; I've found where my husband spends his evenings," remarked Mrs. Gadabout.

"You don't say so, dear! How did you find out?" questioned the excited Mrs. Gossip.

"I stayed at home one evening last week, and found him there," answered the satisfied lady.—Arkansas Utility News.

The Home Rule Party

A young woman political worker was helping to take a pre-election poll of the voters.

"May I see the gentleman of the house?" she asked a large woman who opened the door at one residence.

"No, you can't," answered the woman decisively.

"But I want to know the party he belongs to," pleaded the girl.

"Well, take a good look at me," she said sternly. "I'm the party."—Pacific Rural Press.

From a weekly newspaper: "Owing to the overcrowded condition of this issue, a number of births and deaths are postponed until next week."

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