

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
*Organ of the Tennessee Baptist Convention*

Volume 95

NASHVILLE, TENN., THURSDAY, MAY 30, 1929.

Number 22

## Survey of the Northwest—An Appeal to Idle Baptists

By  
FRANK M. WELLS

In the last two years I have lectured and preached the gospel in Colorado, Nebraska, Wyoming, North and South Dakota, Montana, Washington, Oregon, Idaho, Utah and Nevada. These are all interesting countries and all they need is more Baptists, better and more loyal to the Bible. To make a Baptist survey of such a country is good schooling. In fact, the school of experience is the best school we have. Some of these states have very few Baptists in them, and this is a drawback to any country. With me, the worth of any country depends in a very large way on agriculture and the number of Baptists in it.

When God told Abraham "to possess the land," Abraham had to do two things—first, leave where he was, and go where God said "go." This is God's way, and God's way is always better than man's way and man's method. Why not follow it? There are enough idle Baptists in Georgia, South and North Carolina, if they were distributed over Colorado, Nebraska and Wyoming, to take these states for the Baptists, and why not migrate to these states and establish churches and work to evangelize these states by working through the churches. Baptist churches and the Holy Spirit's leadership are all that God's people need to take any country for God.

There are enough idle Baptists in Virginia and Tennessee, if distributed over South and North Dakota, to change things in these states in two years, if they would emigrate, establish churches, and work through the churches. South Dakota needs more Baptists and better informed Baptists than any country I ever saw. There is a great work in these two states. Some of the Baptists in these states want help, and help there would count for more than in any part of this vast northwest. There are some very choice spirits in these two states, and more Spirit-filled Baptist preachers and more Baptist churches and more Holy Spirit power is all that is needed.

Montana is the third largest state in the United States, and has more wonderful scenery in it than any place of like size in the world. I "split" the state wide open from east to west, making four side trips, and this is how I know. I gave forty-three lectures and held one meeting in Montana; spent two full days in Yellowstone Park, guided by Tom Huxley, pastor of First Baptist Church, Livingston, Montana.

If you have never seen Yellowstone, you should go next summer and see it. Goldsmith nor Irving could ever describe it, even in a life time. Two-thirds of it is in Wyoming and the other third lies in Idaho and Montana. But very few people know it. There is enough hot water in Yellowstone to give every man, woman and child in the world a bath every morning for a million years and never exhaust the supply. It boils out of the ground and spouts 100 feet high in fully five thousand places, and you are quick to think the whole earth is hot water, just covered over. The park is 65 miles long and 55 miles wide and good roads run everywhere, with hotels and camps for tourists in abundance. I have seen the Alps and the other ten wonders of the world, but I never saw anything until I saw Yellowstone.

We spent Monday and Tuesday in the park, then Tom drove me back to Livingston where I lectured

for two hours in the First Baptist Church to a fine crowd against a hard downpour of rain. I wish a hundred thousand idle Baptists in big Texas would emigrate to big Montana. There is plenty of room and plenty of work in Montana for them. If Baptists don't want to work for Christ and to build up the Baptist Churches, what do they want to live for? This is the best and greatest work in the world; and when I get too feeble or too mean to work in these capacities, I do not care to live any longer.

I saw less of Washington and Oregon than any of these states, but saw enough to know that more Baptists and better Baptists are needed there. I wish fifty thousand idle Baptists in Alabama and Mississippi would emigrate to these states. There is room enough in these states for that many "new-comers"; and if they were distributed over these states and established churches and worked through the churches in soul-winning effort, conditions would change in Washington and Oregon.

Idaho is a great state for agriculture and cattle and fruit of all kinds, and all the state needs is more Baptists and fewer Mormons. If I were a farmer and was looking for a home, I would come to Idaho. It is one of the most beautiful countries I ever saw. I think it is the garden spot of the West. I "split" the state wide open from west to east, and my stay of one week in Boise, the state capital, was all I could wish. The First Baptist Church, Boise, is one of the largest churches in membership in the west, and they have a large church building, well located. I enjoyed one Sunday with them. The Pastors' Association arranged for my lecture, "Jerusalem Under the Turks," in the First Christian Church on Monday night, and we had a record-breaking crowd of the best people in the city, including the governor of the state. Brother Burgiss, the pastor of this church, and all the other pastors, showed me much kindness. I enjoyed every hour of more than four weeks in Idaho and shall be glad when I can return.

Utah has only 1,100 Baptists and 695,000 Mormons. Nevada has fewer than 1,000 Baptists and more than 75,000 Mormons. I believe these two states have fewer Baptists in them and more Mormons than any two states in the Union. Now if 100,000 idle Kentucky Baptists and 50,000 idle Missouri Baptists and 25,000 idle Oklahoma Baptists and 25,000 idle Arkansas Baptists would emigrate to Idaho, Utah, and Nevada, organize Baptist churches all over these states and work through the churches, we would have a new West in one generation. This is the quickest way to win the West. Baptists have the Truth, and if they would "preach the word" and mind their own business, this vast Mormon country would soon be a Baptist country.

I spent one full week in Salt Lake City and studied Mormonism at close range. We have eight or ten small, struggling Baptist churches in the city, and I assisted the pastor of the First Baptist Church in the morning service and from him obtained much information about this great state. I do not think there is a more needy field in all the world than Salt Lake City, and I shall rejoice when I can conduct a meeting in that interesting city.

This country I have been laboring in for the last two years is the greatest foreign mission country in

all the world and the most inviting. Any pastor of any church can do foreign missionary work all day and stay at home every night. The heathen are at the back door, the front door and side door of all the churches. Truly, the foreigner has come to us. In one of my meetings I counted ten different nationalities besides mixed breeds. Some of the best and most loyal Baptists I have found are foreigners. All of these foreigners would make good Baptists if we could win them to Christ.

I called on the president of the Bishoprick of the Mormon Church of the World as soon as I learned his name was Wells and had a two hours' talk with him. Bishop Wells is a Chesterfield in politeness. He is a cousin to my grandfather and, like my father, is proud of the name. After Bishop Wells rehearsed the history of our family from Cardiff, Wales, to Savannah, Georgia, in 1765, he told me how he became "a Mormon" in England, then came to Utah. And also how he became the "President of the Bishoprick of the Mormon Church of the World."

He invited me to lecture in the assembly hall of the Mormon church, with the understanding I must not say anything about politics or take a collection. I agreed, and because of my extreme hoarseness I could not then accept the invitation, but deferred it until later. Before this year closes I will preach and lecture the gospel in the assembly hall (which seats about 6,000), located in the temple grounds, by invitation of Bishop Wells, the president of the Bishoprick of the Mormon Church of the World.

Sawtelle, California.

## "Light"

By C. E. PATCH

(Note: Because of the new "light" thrown on this subject, we are presenting this article from our good young pastor at Bellbuckle, Tenn.—Editor.)

"The time has come," the walrus said,  
"To speak of many things,  
Of shoes and ships and sealing wax,  
Of cabbages and kings."

Nothing could be more pertinent to the times than this simple quatrain, spoken in the cogent words of Rev. Charles Lutwidge Dodson. Words spoken ostensibly to children, but with a dynamic force of thought behind them. Who knows what was in the mind of the author? Certain it is that many of his seemingly simple phrases hit us with the force of a lightning bolt years after their utterance.

So the simple words of Jesus, "I am the light of the world," come to us with a new force in this day of science when the study of "light" has revealed to us the fact that it is of prime importance. Who knows what was in the mind of Jesus when he uttered these words? A generation ago the words of Rev. Dodson, quoted above, would have sounded vague and the doctrine expressed revolutionary if not absurd. Historians for 3,000 years had concerned themselves almost exclusively with two things, "Sealing wax and kings," with legal documents and the doings of royalty and neglected what is considered more important and vastly more interesting—namely, the life of the people, what they ate and what they wore, "Cabbages and shoes."

So scientists, both in physics and chemistry, had, until the time of the great Sir Isaac Newton, concerned themselves about "little of nothin'," but Newton opened for the scientific world a new field when he began the study of "light." Likewise, the

(Turn to page 4.)



# Editorial

The fuss over the Stone Mountain memorial is getting to be about as bad as the big "Fuss" that made the men who are to be memorialized by the colossal monument.

The explosion in the hospital at Cleveland, Ohio, just goes to prove that every forward step in the progress of man is fraught with its dangers.

According to a note in the Alabama Baptist, John Wesley's mother was the twenty-fifth child of Dr. Samuel Annesley and was herself the mother of nineteen children.

According to Simon Michelet of Washington, D. C., 3,000,000 people of our land cast defective ballots last November. Forty million voters went to the polls and a little less than 37 million votes were recognized. We have heard that Arkansas and Alabama managed some way to evade counting a lot of votes.

Student strikes are growing more common. And they always come where there has been emphasis placed upon the false dogma that constituted authority has no right to meddle with educators. The professors rebel against laws that control their teaching, thus sowing the wind; the pupils rebel against the laws of the faculty that seek to curb them and the faculty reaps the whirlwind. "Whatsoever a man soweth, that shall he also reap."

President George W. Truett handled the recent Southern Baptist Convention with his usual skill and efficiency. It seemed an almost impossible job for the body to transact all its business in the brief time given for it, but by rushing things along the president was able to keep fairly well within the limits set by the program. His ability to keep semblance of order in the convention is perhaps the outstanding achievement and that most sorely needed by the body. He has done a remarkable work for us as our presiding officer and deserves our heartiest congratulations.

## Convention Reactions

We always like to look backwards upon events that affect the life of any people. The greatest need of today is for our leaders in politics and education to turn their eyes back across the centuries with a view to grasping the relation between the conduct of a people and the future of a nation. Prophets have never been able to stay the inevitable day of doom, yet they must cry aloud and spare not if they prove themselves worthy of their calling. History, if rightly interpreted, will present not only the records of the past, but the reasons for the records. The curse of the world has been due to the fact that teachers of history have only presented the facts without the ability to reveal the reasons that made the record necessary.

Southern Baptists can now see, far better than they could a month ago, the facts that made the last convention what it was. The unprecedented calamity which befell us tore our hearts and disrupted our fellowship. In the sudden and overwhelming shock caused by the defalcation of Carnes, we were unable to think rightly. Out of our sore grief we rushed into pulpit and into paper with declarations that were untimed and unwise. Unlike a court of justice, we pronounced our verdict first and then waited for the testimony to be presented. The result was suspicion and unrest on every hand.

Out of the turmoil grew a number of plans for reconstructing our missionary program. Resolutions came from various sections, each resolution containing good suggestions, but none of them presenting a plan that would have made possible concerted and harmonious fellowship in the propagation of the gospel. And out of the turmoil grew

the demand for a more careful and centralized control over all convention agencies. The actions of the convention in Memphis were inevitable. The record was not made in Memphis; it was made during the months that preceded that gathering. In other words, there was a "raison d'être" for the history of the past weeks.

### Significant Spirit

The spirit of the convention was vastly different from what it was four years ago when we met in Memphis. Then every one was on the qui vive because of doctrinal discussions. The report of the committee on doctrinal statement precipitated what would have been a long debate had not the call of "Previous Question" ended it. And the call at that time made absolutely certain the Houston convention with its pronouncement on the origin of man. The convention messengers left Memphis with a feeling that something was wrong, something unfinished. Discussions continued throughout the year. "There is but one way to settle any question, and that is to settle it in open debate on the floor of the body" was the verdict drawn from the record of those two meetings.

This year the spirit was different. The doctrinal issue was not to the front. In fact, this writer did not hear it mentioned save in connection with the McNeill affair. Fortunately, that gentleman was wise enough to refrain from attending. Southern Baptists are not in sympathy with his liberal views. They have none too much sympathy with the idea of supporting the Baptist World Alliance under such leadership. We feel that it was good for all that Dr. McNeill did not appear on our program. Aside from this incident, we heard no discussions of doctrinal points. This gave the messengers time for the more needed business of settling the matters relative to their mission machinery.

There was little of that subtle suspense that has characterized some of our conventions in the past. The brotherhood was concerned about the disposition of our mission question, but not excited. Therefore, when the resolutions were referred to the special committee, practically every one felt it the wise thing. When the committee reported, it was soon manifested that the convention was in sympathy with them. Unfortunately, the misunderstanding of the brethren who sought to go before the committee after it went into executive session caused a hurtful reaction for a brief time and has been misunderstood by many. The committee announced publicly from the convention platform, with emphasis upon the statement, that all brethren having resolutions and all others interested were invited to attend the meetings. We blame the committee for not giving instructions to its doorkeeper to ascertain who desired admittance after the executive session opened. However, they who wished to go before the committee are not free from blame, for it was unfair in them not to go immediately and present their claims since they knew that the committee could never finish its business and make a report without ample time for consideration after all parties had been heard. The debate over the recommendations relative to the Home Mission Board ended in a vote of about three to one against the proposed plan of consolidation and we believe settled for a long time to come the relation of the Home Board to the convention work.

### The New Program

Our program has been changed very little save in matter of the budget. The primary business of every agency for this year is to do its work of ministering at the least possible cost and to pay the largest possible amount on its indebtedness. Evangelism will be the business of the states; the Home Board will function in actual Southwide mission fields such, as work among the Indians, foreigners, negroes and in industrial sections. The Foreign Board will place more emphasis upon evangelism and curtail, wherever possible, its institutional work. The hospitals in New Orleans and El Paso will live within their incomes and pay off their debts out of co-operative funds.

The new budget plan is simple when once understood. It provides that each agency shall make

out a budget for the new year's expenses, giving actually what it needs to carry on its work and pay its debt. It puts an end to the old haphazard plan and asks each agency to set forth what it actually needs. The total of the necessary budgets of all the agencies will constitute the "goal" for the new year's campaign and will be trimmed to come within the average receipts for a given number of years. Thus, for example, instead of our going before the convention and asking for a "drive" for \$6,000,000 when we only received \$3,500,000 the previous year, we will go asking for a minimum of \$3,500,000 with which to carry on our Southwide work. Our people will raise that amount; we will go to the next convention having done what we tried to do; every agency will have made no more debt, but reduced its present debt; the convention will be thrilled over a victory; a new day will be before us.

### Further Tinkering

It is useless for us to think that we have now a perfect organization. There is no wisdom in sitting down satisfied with what has been done in the way of organization. Conditions change; needs change; methods change; machinery must also change. As time goes on, the weaknesses and defects of the present financial plan will reveal themselves and can be corrected by further convention action. We believe that the by-laws of the Executive Committee must be changed to provide against the continuance in office indefinitely of the members of the board. Such a powerful agency, entrusted with so much authority, can never be allowed to remain in the control of a selected group year after year. In fact, we have said it before and shall repeat it continually: **Southern Baptists must come to the day when they will adopt the rule which automatically retires board members after a certain period of service on any one board and that will do the same with the executive officers of our boards.** Our Lord very wisely provided against the idea of enduring organizations, aside from His churches, when He made the twelve apostles the first and last such body among Christians. **Democracy cannot function without changes in leadership.** Our own national government has the plan that all democracies must follow, for it is based upon the fundamental principles underlying all democratic relationships.

But let us not tinker with things until we have proved what is the matter. The automobile has been used by way of illustration. The other morning my brakes gripped the right rear wheel and skidded it ere the other three wheels were much affected. I immediately took the car to the garage to have the brake adjusted. But I did not say a word about the engine for, so far as I could tell, it was running perfectly. And I did not go on account of the brake until several experiments proved absolutely that it was wrong.

Experience will reveal the weaknesses of our new plans. Let us try it out earnestly and sincerely. First of all, the agencies of the convention must submit to the right of the convention to control their expenditures. Not to do so is to prove themselves undemocratic and non-cooperative. Next our state organizations must realize that they do not set up the machinery of the Southern Convention nor can they control it. For the sake of harmony and fellowship, let each state fall in line, keep step with the general program and wait for the defects to reveal themselves before they clamor against it. Then the churches must come along with hearty co-operation and keep step.

To be sure, we cannot all agree. We never have all agreed. Unfortunately many times in the past slight disagreements have broken our ranks and produced rival organizations. We maintain with earnestness that there is but one ground upon which one group of brethren are justified in severing their relations with another group, and that is on doctrinal issues where conscience and the Scriptures are involved. But in all matters of polity in handling our co-operative enterprises the Scriptures leave us free. No fundamental doctrinal issue is at stake now; therefore our churches ought to fall into line, set their goals for a fifty-fifty distribution of funds, learn the brotherhood



through their newspapers, keep abreast of all movements, watch the machinery closely to see how it functions, and enter with whole heart and undaunted zeal into the program before us.

#### A Year of Victory

We sincerely believe that we are facing the brightest year we have had in many years. With the trend of the day in the Christian world away from the sordidness of life and the shallowness of temporal amusement; with the sentiment turning against the waves of sex slime and crime exploitation in which the movies have been the arch enemies of the human race; with the settlement of our financial problems and the opening of a new day; with the reduction of our interest account by some \$60,000 per year; with the relief many of our churches are now enjoying from their pressing building obligations; with the determination of hosts of our people to demand an equitable distribution of all church funds between local needs and the co-operative needs—with these and many other hopeful things in mind, we do not see how any worker among us can be very pessimistic.

If the Foreign Board disposes of the \$300,000 worth of property that is not absolutely essential for its work and reduces its debt by that amount and in turn reduces it by another \$100,000 from the program; if the Home Board can wisely dispose of some of the Cuban property before the next convention and wisely administer its home affairs; if the Building and Loan department has no misfortunes and adds some \$35,000 in accumulated interest to its loan fund; if the hospitals at New Orleans and El Paso do what they are planning to do and what the one in New Orleans has been doing in the way of reducing debts out of current funds as well as from the program; if the Bible Institute is given the support it deserves in the special campaign and the Southwestern has no reverses—if these things which are promised with every sign of assurance come to pass, we shall find ourselves going to New Orleans next year with joy in our souls; and when "How Firm a Foundation" rings from the throats of the thousands of messengers, the tragic gloom and despair that characterized the past year will be swamped under the glorious optimism of a people who have had proved to them again that—

"The soul that on Jesus hath leaned for repose,  
I will not, I will not, desert to its foes."

♦ ♦ ♦

### The Wild Man of Europe

So is Mussolini of Italy characterized by John Bond in his new volume, "Mussolini, the Wild Man of Europe," published by the Independent Publishing Company of Washington, D. C. The book is a thrilling disclosure of the record, character, aims and plans of the noted dictator. The shady past of the man, his abounding conceit, his Napoleonic program, his relentless hate, and his cunning are pictured with keen insight and fearless truth. The volume abounds with illustrations taken from the life of Mussolini and data in support of his statements.

In Chapter I is a general introduction to Mussolini. Chapter II sets forth the early record of the man, including his relations with a peasant girl to whom, according to her claim, Mussolini was married in 1910. This woman, so the record given by Mr. Bond goes, was deserted, and when Mussolini came into prominence went to obtain a certificate of marriage. Then follows an account of the machinations of the Roman Church and the dictator which have led to the housing of this woman in a safe retreat and to the provision for the boy who, it is claimed, bears a striking resemblance to Mussolini.

The revolutionary and anarchistic activities of Mussolini prior to the time when he seized the reins of government are depicted in a graphic way. At the time he is supposed to have had the illicit relations with the girl he was editing a communistic paper in a remote province of Italy. From 1904 to 1914 repeated entries are found in the court records relative to his activities and his arrests. How he deserted his communistic friends and joined the "Blue Shirts" in their plans is given. How he finally

headed the "black shirt" brigade known as Fascism is told.

"No foreign correspondent can last twenty-four hours in Italy if he does not color his news to suit the Mussolinian demands. He has no alternative; he must either use what is handed out as news by the fascist bureau or shut up shop and pack his trunks. Men who in the past have dared tell the truth about the crimes of fascism and its founder are on a black list and cannot get a visum even for a short visit to Italy," is the way he characterizes the methods used by the dictator to present himself before the foreign world in a false light and to keep the world from knowing him as he is. European countries know him, states the author, and only in America does he receive the glowing tributes which his agents hand out to correspondents of American papers. "According to the law placed on the statute books by edict of Mussolini, the least uncomplimentary reference to himself is a crime punishable by fine and imprisonment."

Chapter VII deals with the relations between Fascism and the Vatican and lays bare some of the intrigue which has been going on for months. How valuable lands were turned over to the papacy for two per cent of their value, how the pope in turn ordered the discontinuance of the papal political party, how contracts were made and enlarged until at last Mussolini agreed to enforce the canon law of the church in turn for certain support from the papacy—these and other secrets are brought out in the volume. But says Mr. Bond: "There is but one genuine bond of union between them—a common hatred of Free Masonry. A joint war on Free Masonry not only within the petty confines of this kingdom, but throughout the entire world is the one tangible and certain program on which both these men in black are fully agreed and which they will push with all the means at their command."

The most startling matter presented in the volume is the revelation of fascist propaganda in America. "Fasci" or units of fascists exist in sixty of our American cities. Headquarters for the fascist movement in our land are in New York City and "have grown from a desk room to a large and active office." It is governed directly from Rome by a "director of Foreign Fascism" who acts under the immediate orders of Mussolini and reports to him regularly and directly. . . . The office of "American Inspector General" is at present held by one Count Thacon de Revel."

According to the author of the book, Mussolini has set some time between 1930 and 1940 as the time to strike, and "strike means war." How like Kaiser Wilhelm that sounds! His speeches bristle with warlike sentiments. He is quoted as having said on one occasion: "Then will come the time when each one of us must grit his teeth and fight for the glorious future of Italy." . . . "Four million young men await but my word to break the circle of foreign hate and envy." . . . "I love peace but always the peace that lies in the shadow of the swords." In his ambitious schemes in America he has the support of 125 Italian-language newspapers and everywhere Italians are getting hold of lucrative positions or businesses.

This book should be read by every loyal citizen who wants to keep posted on affairs as they affect our nation. We cannot be wise and remain blind to the situation before us. With all that has occurred since last November, we must be convinced of the program of Fascism and the papacy. The volume may be ordered from the publishers.

### No Wonder Things Go Wrong!

We have just had our attention called to an article in the New York Times of April 13th in which some startling facts are brought forth and the revelation of Christian weakness is made. Prof. Geo. H. Betts of Northwestern Methodist University recently sent out a questionnaire to a large list of evangelical preachers, including 50 Baptists, 50 Congregationalists, 30 Episcopalians, 49 Evangelicals, 104 Lutherans, 111 Methodists, 63 Presbyterians and 13 of other faiths. The results of the questionnaire are summed up in the following table, giving percentages of believers:

- Do you believe God exists? 100.
- Do you believe in the Trinity? 80.
- Do you believe God omnipotent? 87.
- That the relation of God to man is best expressed by the word Father? 98.
- That evolution is consistent with belief in God as Creator? 61.
- That the Genesis account of creation is correct? 47.
- That God occasionally performs miracles? 68.
- That the devil exists as an actual person? 60.
- In the plenary inspiration of the Bible? 55.
- That the New Testament will always remain the final revelation of God to man? 66.
- That the Bible is wholly free from legend or myth? 38.
- In the virgin birth of Jesus? 71.
- That Jesus, while on earth, was subject to limitations in knowledge about scientific facts? 58.
- That Jesus, while on earth, restored life to the dead? 82.
- That the death on the cross was the one act which made possible the remission of man's sins? 70.
- In the resurrection of Jesus from the grave? 84.
- In the ascension? 84.
- That heaven exists as an actual place or location? 57.
- That hell is an actual place? 58.
- In the resurrection of the body? 62.
- That the eternal status of man is fixed at the time of his death? 58.
- In the second coming of Jesus? 40.
- In the doctrine of depravity? 53.
- That baptism is essential to salvation? 44.

These are the chief points presented in the review. They present some things for serious consideration. We must, of course, remember that the questions were probably sent to preachers of the North and East where modernism has made its greatest inroads. If the suspicion is well grounded, there is something in the review to give hope. But what do we find?

1. Ninety-eight per cent of these 500 preachers believe in the "universal Fatherhood of God." No more pernicious nor dangerous doctrine was ever propagated. Of the entire race, God is only Creator, Lord, Jehovah. Only of the redeemed is He Father. Yet almost every one of these preachers believe in the baneful doctrine of universality!

2. Only 39 per cent of these 500 preachers do not believe in evolution as consistent with the idea of God and creation as revealed in the Bible. Thus do their followers swing with them away from the supernatural to materialism!

3. Fifty-three per cent of them do not believe that God created the world and the original pairs of living forms de novo!

4. Forty per cent of them do not believe in a personal devil. How can they warn their hearers of dangers to come from him who does not exist?

5. Only 45 per cent of them believe in the inspiration of the Scriptures unless we accept their interpretation of inspiration which is, after the manner that Woodrow Wilson or Tennyson was inspired! Think of a preacher seeking to win souls by preaching Tennyson to them!

6. Sixty-two per cent of them believe that parts of the Bible are wholly myths or legends! Imagine them seeking to win the lost by telling fairy stories to them!

7. Twenty-nine per cent of them believe that Jesus was the illegitimate son of Joseph and Mary and yet they pose as preachers of the Son of God!

8. Thirty per cent of them believe in salvation without the atoning work of Jesus.

9. Forty-three per cent do not believe heaven is a real place, and 42 per cent do not believe in hell. Thirty-eight per cent of them do not believe in the resurrection.

10. Forty-two per cent of them preach and teach that the sinner has a chance to repent after death! What are our preachers who propagate the idea of an intermediary place for the dead going to do to offset their heresy?

11. Only 40 per cent of them believe in the visible second coming of Jesus. Therefore, the declaration

(Turn to page 6.)



## "LIGHT"

(From page 1.)

theologians of Christ's time had concerned themselves with "little of nothin'" (traditions and laws) until Jesus came and opened the great field of "light" with the statement, "I am the light of the world." Were I asked to choose one word in the vocabulary of a scientist, the study of which has revealed more startling truths than any other, immediately I would say, "light"; and were I asked to choose what I believe to be the greatest sentence uttered by our Lord, just as promptly I would answer, "I am the light of the world." It seems to me that this thing we call "light" contains more hidden power than any other one thing.

What is light? We read by means of something that is reflected from the paper to our eyes. This something is found in all parts of the universe known to man, and is the only means by which we learn about the greatness of the universe. This something we call "light." It is one of the many forms of power or energy, and none is more important and interesting. Jesus spoke many important and interesting words, but we cannot find any saying of the Christ which is more pregnant with meaning than when He referred to himself as the "Light of the world." Without light we would never have learned the secrets of Nature through the natural sciences, the secrets revealed by the microscope and the telescope. The idea of the Messiah as "the light" was familiar to the Jews, even as it is to us, and as light dissipates the dark, so Jesus the Light dissipates the darkness of ignorance and sin.

We know light by means of our eyes. If we were blind, though there existed something in the outside world which would be called light, yet that something would not be light to us. Because the word "light" covers so much territory surrounding us, many writers speak of it as radiant energy, because the term "radiant energy" covers everything it should cover, whether we see or not. Many men are blind to the great truths contained in the words of Jesus, and His teachings appeal to us in different ways, yet we may truthfully say to Him, "Jesus is the Radiant Energy of the world." Whether we see Him in His fullness or not, we must admit His power and the things He has accomplished in the past 2,000 years.

Although light has been studied for many years, it is only in the last century or so that men have learned enough to make them certain that it consists of waves in the ether, and although the wave theory is now generally accepted, there was another time when it was supposed that light consisted of tiny specks of something flying through space. But the "wave theory" of light has taught us a great many things which would have remained a secret forever had the scientist held to the theory that light was "specks." The waves of light rise and fall like the waves of the ocean. A particle of red light traveling through space vibrates to and fro 400 million million times per second. Violet light vibrates to and fro about 800 million million times per second. Kelvin, speaking on this subject, and giving these figures, said: "There are recognizable qualities of light caused by vibrations of much greater frequency and much less frequency than this. There are vibrations having twice the frequency of violet light, and others having one-fifteenth the frequency of red light, and still you do not pass the limit of the range of continuous phenomena, only a part of which constitutes visible light."

Now, when we go below visible red light we come to what is known as "radiant heat." That, too, is light, but we do not see it, therefore it is called invisible light. The scientists tell us that the lowest vibration as yet investigated is about 100 million million per second. Some people say they cannot imagine an Infinite God nor an Incarnate Christ, and this class of people say, I cannot imagine 100 million million. But the truth of a statement does not depend on whether we can imagine it or not. Our imagination does not make nor mar truth. When we have exhausted figures and imagination, the fact of an Infinite God and His begotten Son will be the Light of the world, showing

to men the "red light" to turn them from sin and burning judgments, and the "violet light" penetrating the secret thoughts and desires of the heart.

The latest discovery about light is that it has pressure. Though no material thing is moving when the light "flies," yet the waves of light have pressure. Maxwell was the scientist who first learned how much pressure light has. He found that when a very light weight is delicately hung by a slender thread of quartz, so that the tiniest touch will push it, then the force of this push can be measured. When this weight was touched or hit by a "light ray," the weight was moved. The movement was measured and force of the light ray was computed. I am wondering if there will ever come a time when man will be able to compute the "pressure" which the Light of the World brings to bear upon the material things of life.

It is correct to think that matter is composed of molecules, each molecule containing plus and minus atoms. Now a ball of iron may be set in motion, and this ball of iron would set in motion waves in the air, and upon falling on the ear-drum be called sound; but no matter how fast this ball of iron moved it would not "give off" light. But heat the ball of iron and something happens to it. What is that something? The atoms in it start moving in their own way, setting up ether waves which we call "light." If the ball is only fairly hot, the particular kind of waves produced will be red light, but as more heat is applied the color changes until finally we have "white heat" which is nothing more nor less than the atoms moving in such a way as to cause a mixture of ether waves which we call "white light." Now by the aid of the spectroscope these different colors may be examined; and although during the heating process the atoms have produced no less than seven colors—namely, red, orange, yellow, blue, indigo and violet—each of these colors registers the same substance on the spectroscope, and no other element will register the same as iron. Therefore, we learn that each element or substance has its own special kind of light, and these are called the "spectra of the various atoms or elements."

What a field for comment in the preceding paragraph. Suffice to say: We make lots of noise, but it requires the breaking down of self to reflect the Light we love, and regardless of color, or creed, or denomination, our "light" tells to the world what we are. We may try to register "red or violet, orange or indigo," but we only have one place to register, and we fall into that place and fit there as the flower fits the stem on which it grew.

There is a marvelous energy always going on in the air to make light. It is an important fact to remember that it is impossible to make something out of nothing. Light is not a "thing" in the sense that it can be handled or "chopped up." Light is a great reality, a form of power or energy, constantly being hurled through the air from the atoms of matter that are luminous. The earth's life must die if the sun's light goes out. The great luminous bodies of the heavens are subjected to the same laws as the head of the glowing match, which soon dies out and turns cold. It is from the sun that the earth receives its heat and light. When the sun cools, then the earth must die. The making of light is the spending of power; and if that power is not replenished, then the light ceases when the power is exhausted.

Some scientists claim that the sun is cooling as many of the stars have done, and that some day it will be cold and dark. Others claim that the heat of the sun generates gases which are burned, and we might say it this way: The heat and the light of the sun are a perfect example of perpetual motion. That is, it gives off heat which generates gas which in turn is burned, and on and on ad infinitum. The scientists conjecture and theorize. But our scientists are not by themselves in theorizing. Some of the learned theologians ask the question, "How long will the Son of God be the Light of the World?" Jesus, the Great Light, receives his power from the Father, and is Eternal; therefore, when the sun is cooled—yea, when it has grown cold and this earth is passed away—Jesus will be the Eternal Light of the city of God.

If it were the case that light were stopped and made into nothing as it travels through the ether, half of the things we believe about the sky would have to be given up, but ether does not soak up nor absorb any of the light it conveys. Of course light may disappear between a star or a planet and our eyes because it is stopped, not by the ether but by something material which Edwin E. Slossoms calls "sky dust." The light of a star, for example, will disappear if the star grows cold and "goes out." Any star we see tonight may have already gone out, for the light we see left it a long time ago. Though light may be so steady and so permanent, yet we must think of it as we do an electric current. Light is really a sort of electric current. It has to be made and kept up from moment to moment. To make light it is necessary to "spend power"; and if the new power is not forthcoming, the light will cease, just as an electric current will cease if the battery runs down or the dynamo stops. Therefore, light ceases if you do not continue to make it.

I am just wondering if we always realize that the Holy Spirit who conveys the Light to our hearts absorbs none of this Light, and if we are not sometimes guilty of being the "star" that has gone out, and if it would not be a good idea to cease laying the blame on the Light and admit that it is our fault that we are in darkness. The power or energy of the battery and the dynamo do not become light until it is properly connected, and the great Dynamo of the Universe will become light to us when the proper connections are made.

Does light grow fainter as it travels? We know that the farther off a bright object is the less bright it appears to our eyes. We know that the little moon or a planet like Venus is brighter than the stars to our eyes, though not a ten-thousandth part so bright in reality, but it is brighter because it is nearer. We have previously made the statement, "Light loses not as it travels through the ether." Yet we know that somehow light grows fainter as it travels. The reason is: Light spreads in all directions as it travels, and, therefore, it gets less intense at any particular place—as, for instance, the place where it strikes the curtain, or retina, of our eyes.

Spiritually speaking, I think that the reason for our doubting the majestic brightness of the Light of the World is that we have not drawn close to Him, and our spiritual eyes are partially closed, therefore we find ourselves in a semi-darkness. It is not a fault of the Light, but a fault of the individual. We are, like Peter once did, "following afar off."

Why does light give light? We realize that what we call light is a wave motion in the ether, just as we realize that what we call sound is a wave motion of another kind in the air. But there still remains the question for us to answer: Why does one kind of a wave motion produce in our brain the effect we call light, and the other what we call sound. Why should not the air waves produce light, and the ether waves produce the effect of sound? This can only be answered by saying that the brain is not so made. I raise another interesting question, leaving it unanswered as I leave the above question unanswered: Why is it that to some the Gospel of the Light produces only a lot of "sound waves"; to others it produces silent "light waves" which guide men of the world to the true Light and prove a great blessing to all people?

We have to think of light as a kind of energy, a kind of disturbance full of power that is made in ether. It is a thing that travels at a tremendous speed, and it is capable of moving, but not capable of being still. When we have a steady light in a room it is not that there is something in the room called light which is staying there, but that from every millionth part of a second to every next millionth part of a second new light is being steadily made. So we cannot keep light in a room as we do anything material. But light stays nowhere. It is continually moving; and if there is to be a steady light, there must be a steady source of light to produce it from moment to moment or it will cease. If we would be a light to the people around us, we must of necessity be in touch with the source of



true Light—not once a year during the “big meet-in’,” but moment by moment, because the moment, the very moment, the connection is severed, that moment we cease to be a light to those around us, and some soul needing the Light may fall into everlasting darkness because of our backslidden condition. Get the connections repaired now.

Light is always bent in some degree by various things through which it passes, as in passing through the air to our eyes from a star. So far as light is concerned, the air is different according to its warmth. Warm air is less dense than cold air, and when light passes through from one to the other in either direction, its path is more or less bent. This bending or breaking of light rays as they pass from one thing to another is called refraction.

Recently I attended services in a church house where there was a great deal of “refraction.” One person seemed all aglow with Light of Jesus shining in his eyes, and another seemed like an imitation iceberg. Both Christians? Oh, I don’t know; I suppose so. Yet what a bending of the “light rays” from one of them! What a great thing it would be to find a congregation in which there is no bending of the Light, but where each person, making up that congregation, is reflecting the Light of Jesus without changing it into individual light. Just to have it said of one, “He is in touch with Jesus the Light of the World,” should be the acme of our ambition.

Light alone has a chemical action, as, for example, on the salts spread on a photographic plate; the bleaching of curtains and other clothes. It also affects the eyes; the pigment cells which are scattered about over the surface are connected with the brain. The lens of the eyes focus the light, so that it falls upon the sensitive cells that are chemically affected by it. In discussing the effects of light we might use the subject, “Why Is Snow White?” or “Why Is Foam White When the Wave Breaks?”—in both cases dealing with water. Instead of being transparent, which means that it lets light through, it becomes white. Snow is formed by tiny crystals of frozen water, and these all lie loosely together. If one of them is taken by itself, light goes through it just as it will go through a piece of clear ice; yet when you have a large number of crystals together, all turned in different ways, they throw light back in all directions, just as salt does. They do not absorb any part of the white light falling upon them, but reflect it all. Therefore, snow is white. The same is true of foam when hit by a white light. If sunlight was green, foam and snow would be green also.

With this principle in mind the artist worked out a scheme which has almost revolutionized the theater business. They found that by changing the light—that is, the color of the light—and having paintings which would respond to certain kinds of light, that on one canvass three different scenes could be painted, and only one of them would be visible at a time.

It makes a lot of difference as to the kind of “light” in us as to what we see. Some of us are very much like the “scenery of the theater.” If one kind of light comes along we reflect one picture of life, and when the next one comes along we reflect another kind of picture. We simply change to suit the crowd. If Jesus was the Light of the World when he said he was, then Jesus is the Light of the World now. If this be true, then we, as followers of His, should reflect but one kind of light and but one picture of life. How happy would be our lot if we reflected only the true Light!

Light also has an effect on plants. “If a green leaf, exposed to bright sunlight for a few hours, is bleached with alcohol and then tested for starch with iodine, the green mesophyll areas will be tinted blue or bluish black. This will be found to be due to minute starch grains, which are formed in the green chloroplasts of the mesophyll cells during the exposure of the leaf to the sunlight. . . . The term photosynthesis means literally the uniting, or compounding, of substances by means of light. It is not fully understood, but it is supposed to involve the union of carbon dioxide and water to form carbonic acid. Under the influence of sun-

## THE VALUE OF THE DENOMINATIONAL PAPER IN THE CHURCH BUDGET

By WILLIAM R. PETTIGREW  
First Baptist Church, Springfield

The greatest value is uniformity of information and inspiration concerning kingdom affairs which results from all the members receiving the paper. I deem this to be a fundamental condition to smooth, unhampered progress. A cold glass will crack at the water line if placed in hot water. A church membership, having unequal temperatures of interests and enthusiasms, will have its divisions and “cracks” when the vote is taken on forward-looking measures. The denominational paper will never improve this condition unless it is sent to **all the membership.** The old individual subscription method will result in the warm becoming warmer and the cold colder.

Another value: We have put the paper in our church budget because we believe that this is the only method by which we can get the paper into the homes that need it most. The homes most difficult to secure as subscribers under the old method are the homes to which come many non-religious magazines.



WILLIAM R. PETTIGREW

In a great number of cases the children of these homes go to the picture show once or twice each week. We consider our church doing little enough to counteract the evil influences that invade the modern home when we send our own paper to homes of our members.

Again the paper, going into all our homes, not only influences our members for good, but reaches many people who visit or have rooms in our homes. Last year a woman of another denomination was converted on a great moral question by reading the Baptist and Reflector that came to the family with which she roomed.

Placing the paper in the budget has an efficiency value. After we vote the paper in the budget our treasurer sends a monthly check for one-twelfth of the total for all our subscriptions. The responsibility to remember when subscriptions are out or whether we have remitted or not ceases. The paper's office does not have to waste a lot of time, stationery and stamps urging us to “Please remit.” **We would no more go back to the individual subscription method than we would ask our Sunday school folks to subscribe individually for the Sunday school literature they are to use.**

light and chlorophyll the carbonic acid is reduced to form a compound, possibly formaldehyde, which is then multiplied or condensed into sugar.

“A part of the original molecule of carbonic acid is at the same time given off in the form of free oxygen, which represents the excess of that gas not needed for building sugar molecules. The reduction of the carbonic acid is accomplished in some manner not fully understood, but by the acting upon this substance in the presence of green pigment (chlorophyll) of the leaf plastids. It is estimated that under ordinary circumstances this decomposition would require the production of energy ‘equivalent to 1300 degrees of heat,’ and yet the green leaf, through the agency of chlorophyll, is able to do this work without high temperatures or elaborate machinery.” (Page 117ff of Densmore’s General Botany.) A leaf during its life time manufactures enough grape sugar to cover itself forty times the thickness of its chlorenchyma. Here are some apparently useless elements that through the power of the sun and the chlorophyll of the leaf are making useful elements. The leaf takes in through its stamata the carbon dioxide given off by man and beast, converts it into oxygen which can be breathed again by man and beast, and also stores up starches and sugars which are eaten by man and beast, and all because of light!

Thus the Light of the World takes apparently useless men and women and through the power of the blood cleanses them from all unrighteousness and sin, and they go forth to bless the world and glorify the Father.

Another thing we have learned some time, somewhere is that germs cannot live in sunlight. Doctors have discovered the healing power of light, and it is used extensively in the treatment of rickets, in man and beast, and in the treatment of tuberculosis. We know of another kind of germ: the germ that, when fully developed, causes a disease known as “sin,” and “sin when it is finished brings forth death.” There is only one remedy for this germ, and only one place where it cannot live, and that is in the Light shed abroad “in the hearts of men.” But this Light not only “kills the germ”; it also heals the “sore” caused by the germ. No other light will heal this sore, but all other lights aggravate the sore and make it worse and worse.

The x-rays of modern science have proved a blessing to mankind many times, and the field of service for the x-rays grows greater day by day. If a man is apparently in perfect health, and the doctors are sorely put to it for a remedy for his trouble, being unable to locate the cause of his suffering, the x-ray physician takes a picture of the man, and, regardless of the size or the extent of the development of the germs causing the trouble, the x-ray picture shows just what and where it is. If men would examine themselves through the x-ray of the Light of the World, they would find just the trouble in their spiritual lives and, applying the remedy recommended for that trouble in the Word, would quickly be made strong.

Light causes growth. Without light it is impossible to grow anything that is beneficial to man. The flowers that beautify the earth are soon dead when taken out of the light. The great trees of the forest would be dwarfed and dead were it not for the sunlight. The thing upon which life itself depends more than anything else is light. Jesus, the Light, causes us to grow, and without this Light we, too, would soon be dead, “dead in trespasses and sin.”

We, in conclusion, just wonder: What was in the mind of the Master when He said: “I am the Light of the World.”

### CAN YOU MATCH IT?

Mrs. M. C. Bacon of Charleston says: “My little granddaughter went out where her father was having a hog butchered. After a while she came back crying. Upon being asked what the trouble was she said: ‘Daddy wouldn’t let me help pull the feeders off the hog.’”

Pleasure admitted in undue degree  
Enslaves the will, nor leaves the judgment free.  
—Cowper.



## THE TROUBLE AT DES MOINES UNIVERSITY

By H. C. Wayman, President

Many of the friends are shocked at the news of the trouble at Des Moines University I am sure. Many things have gone on that are regrettable in the extreme. However, there is a cause for every effect, and I wish to make this brief statement outlining the causes of the trouble as I see them.

Shortly after I came to the University I discovered that there was great feeling against Dr. Shields and Miss Rebman among faculty and student body and in the city of Des Moines as well. I discovered also in visiting churches in Iowa and in other states that the same feeling existed there. Personally, however, I determined to make the best of it, and I had a conviction that we could overcome this. Not a great deal was said of any definite criticisms, but I could see there was great animus everywhere. In February of this year I learned through one of the pastors that the criticisms were numerous and of long standing. These criticisms, while they were indeed serious, seemed to me to be ill-founded. I talked with one of the deans, one of our professors, the business manager, and one of our house mothers, and found that the criticisms were severe and of long standing. I had hoped that they would subside, but there were many things that tended to crystalize the situation in the minds of those who had heard the rumors. Things became so serious that three of the trustees called a meeting of the board to meet at Des Moines on May 10th "for the purpose of requesting the resignation of Dr. Shields and the secretary-treasurer." After hearing evidence and deliberating all day and all through the evening up until two o'clock the next morning the board voted to exonerate them of the charges.

The next morning Dr. Shields took complete charge and acted as chairman. He himself offered a resolution that every one connected with the institution would be out of a job June 4th, but any one who might desire to reapply might do so. This resolution was discussed considerably, and at last it was carried, although there were several of the trustees dissenting.

Immediately Dr. Shields himself called a meeting of the faculty to read this resolution. He also himself called, or attempted to call, a meeting of the entire student body to read the same to them. The news spread through the student body, many of the students having already formed their opinions about the criticisms and hence the spirit of rebellion became rampant. While there have been many things in the papers that have been over-emphasized, it nevertheless remains that the situation is indeed bad. Out of the thirty-five faculty members, there will be no more than two or three who will apply for reinstatement if Dr. Shields and the secretary-treasurer remain in office. Very few of the students, if any, will return.

I wish to say that there is not a finer student body in America than the student body here, and I have a firm conviction that a stronger Christian faculty could not be assembled. There is no modernism in Des Moines University, and the attacks in this respect are indeed only a subterfuge. Personally, I have never had a cross word with Dr. Shields until the meeting of the board, nor have I had a critical letter from him. I preached in his church three Sundays in March at his invitation, and I wish to say that I believe it is the greatest Baptist Church that I know. Very unfortunately indeed Dr. Shields has turned upon me and other members of the faculty, according to the press, and is making an attack. This can be nothing other than a subterfuge, if he is doing so. It is my belief that if Dr. Shields and the secretary-treasurer could be removed from Des Moines University that the school has a great future. I know that the Lord needs an out-and-out Christian school, and such I believe Des Moines University to be.

This is a time for much prayer, and I am hoping that the friends of Christian education will bear the work here to the throne of grace.

## Addenda

Since writing the above and before I have opportunity to get it in the mail the morning papers

come with statements from Dr. T. T. Shields and Dr. L. M. Hale attacking me over the matter of degrees. It can easily be seen why Dr. Shields is thus resorting in an effort to camouflage and beloud the predicament in which he finds himself. The press has for past three or four days advertised, as they call it, his "moral turpitude" and "romance." However, it is absolutely impossible for me to understand why Dr. L. M. Hale would again attack me. He waged warfare on me in Missouri, and the board, together with the Baptist ministers of Kansas City, completely exonerated me, of which fact the denominational papers apprised the people. In the statement made by the committee of the board of trustees attention was called to the fact that "Dr. L. M. Hale and Dr. Frank Howell were guilty of deception in their dealings with Dr. Wayman. This deception was admitted to the board of trustees at the March 15th meeting, 1927."

It was not my purpose to hurt any brother, and I felt that Dr. Hale and Dr. Powell, though they had maliciously treated me, should be allowed to carry on without publicity of the above mentioned fact. Evidently Dr. Hale is determined to hound me for life. In the papers of May 14th a quotation from him states that "Dr. Wayman subsequently was ousted and went to Des Moines University." This Dr. Hale knows to be false, and is only another evidence of his determination to ruin me. I was not ousted from William Jewell, and, in fact, when I did offer my resignation the board declined it. This Dr. Hale knows. I am asking the denominational papers, therefore, to publish this statement with the earnest plea that Dr. Hale be refrained from forever misrepresenting me.

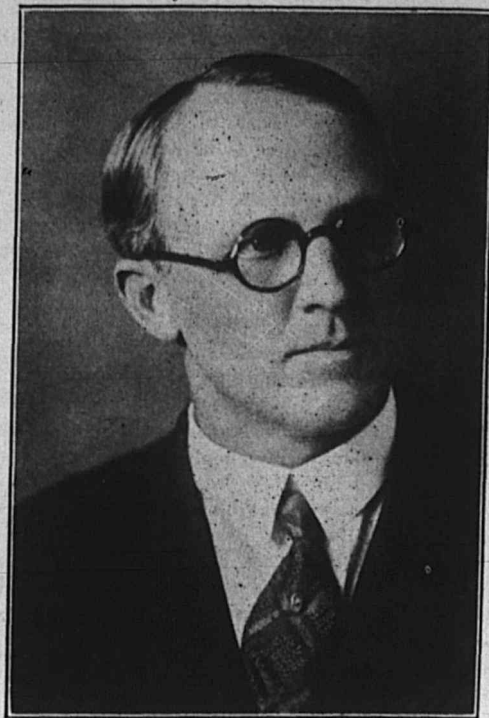
## A LAYMAN AND A PREACHER

Union University honored herself in honoring two men during the commencement exercises just closed. These men were I. B. Tigrett, an alumnus of the institution, a layman of splendid parts and consecrated spirit, and R. G. Lee, pastor of Bellevue Church, Memphis, one of the most talented and consecrated of our young ministers. We take pleasure in presenting these two honored brethren to our readers.

I. B. Tigrett, as we recently told, is president of the Gulf-Mobile and Northern Railroad. He is the son of a Baptist preacher, is a Baptist layman of no mean ability and is coming more and more to give of his valuable time and talents to the work of his Master's church. He is one of the most generous laymen in our state, and it is due to his work in a large measure that Union University has been able to carry on in her hours of financial embarrassment. His worth and success were recognized by the board of trustees and faculty in their granting him the degree of LL.D.



I. B. TIGRETT, A.B., LL.D.



ROBERT G. LEE, A.B., Ph.D., D.D.

R. G. Lee is a preacher of fine ability. He knows the Book, believes the Book, and defends it while propagating its teachings. He is an author of ability, and his books have been heartily received by the brotherhood. "Lord, I Believe," is especially worthy of careful study. He has had a remarkable work in Memphis where the church has grown by leaps and bounds until already their large plant is inadequate for their work, and plans are being completed for further buildings. He was honored by the brotherhood of the South in being elected to preach the Annual Sermon before the next Southern Baptist Convention. He preached the commencement sermon for Union this year and was heartily granted the degree of Doctor of Divinity by the board of trustees upon recommendation of the faculty.

## NO WONDER THINGS GO WRONG!

(From page 3.)

ration that 55 per cent of them believe in the inspiration of the Scriptures is false somewhere.

12. Forty-four per cent of them believe in some form of baptismal regeneration.

The tragedy of it all lies in the fact that these men who are the hope of Christ among so large a population, and who represent the spirit of their brethren throughout the sections where they live, have so far lost their faith that they must be classed as "blind leaders of the blind." Surely we may understand the conditions in the Christian world when we read these statistics. "My people perish because their leaders lack vision." How God's leaders need today to have a vision of a world doomed by sin, of a yawning hell waiting the souls of the lost, of the truthfulness of Jesus as recorded in the last chapter of divine revelation, and of the certainty of the coming of Jesus to judge the quick and the dead. Until these eternal facts are accepted and preached without equivocation or mental reservation whatsoever, we can never hope for a change in the conduct of Christian people.

And once more we are compelled to sound the warning to our Southern Baptist Churches. You are under the curse the moment you allow a modernistic preacher to enter your pulpit. Some time soon we hope to publish a list of questions which every Baptist Church in our state and in every state should submit to every applicant for a call as pastor. If a preacher cannot honestly and truthfully answer the questions in the affirmative, he should be relegated to the scrap heap of disbelievers, for he will lead into scepticism and heartless incapacity any church to which he preaches. The hope of the world for New Testament Christianity lies among Southern Baptists. God help them to save themselves from the blighting curse of Modernism!



**"ARE ALL PROTESTANTS DAMNED?"**

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

"The Calvert Handbook of Catholic Facts Compiled for Information and Use of Educators, Students, Speakers, Writers and Editors," is before me. All my quotations, not otherwise credited, are from its first and second pages.

"Do Catholics believe that all Protestants will go to hell when they die? No.

"Catholic teaching is summarized by Pius IX in an address to the Bishops as follows: We must all hold as certain that ignorance of the true religion when it is invincible excuses from all fault in the sight of the Lord.

"The universal teaching of the Catholic moralists is in accord with the above declaration that only those are lost eternally who, having come to the full knowledge of the Catholic faith and believing in its truth, refuse to follow it. The same case might just as well come from the loyal leader of any religion convinced of the truth of the system which he follows.

It has always been the teaching of the Catholic Church from the times of the catacombs that 'baptism of Desire' is sufficient for salvation. The definition of 'baptism of desire' exactly meets the conditions of sincere men of all faiths who are sorry for their sins and seek the forgiveness and love of God.

"The Catholic Encyclopedia, Vol. II, page 266, says: 'It is the teaching of the Catholic Church that when baptism of water becomes a physical or moral impossibility, eternal life may be obtained by the baptism of desire. . . . The baptism of desire is a perfect contrition of heart, and every act of charity or pure love of God which contains, at least implicitly, a desire (votum) of baptism.'

"The efficiency of this baptism of desire to supply the place of baptism of water as to its principal effect (the forgiveness of all sin) is proved from the words of Christ. After he had declared the necessity of baptism (John 3), he promised justifying grace for acts of charity or perfect contrition (John 14): 'He that loveth me, shall be loved by my Father: and I will love him and manifest myself to him.' And again: 'If any man love me, he will keep my word, and my Father will love him, and we will make our abode with him.'

"The doctrine is set forth clearly by the Council of Trent. In the fourteenth session (chapter IX) the council teaches that contrition is sometimes perfected by charity (love of God), and reconciles man to God before the Sacrament of Penance is received. In the fourth chapter of the sixth session, in speaking of the necessity of baptism, it says that men cannot obtain original justice except by the laver of the regeneration or its desire."

"The Encyclopedia then quotes a long line of teaching to this effect: that men are just as much saved by the sincere love of God and the will to serve him as they are by the mark of membership in the church contained in the sacrament of baptism, when the sacrament is morally or physically impossible for them. Of course, to sincere Protestants baptism in the Catholic Church is 'morally impossible,' and it is just these to whom the teaching refers. This is certainly far from the libelous statement that Catholics believe all Protestants to be damned."

I have quoted every word the "handbook" offers in support of its answer. This is certainly fair to them. This handbook was evidently published to win Protestants to Catholicism. It presents its answers to its own questions very plausibly. Catholics often accuse non-Catholics of gross ignorance. The compilers of this volume must have believed all non-Catholics were intensely ignorant of the history and doctrines of the Catholic Church.

One of old said: "My desire is that mine adversary had written a book." My adversary in this controversy has written many, and I will quote some of his official documents bearing on his answer:

"I, N. N., having before my eyes the holy Gospels, which I touch with my hand, and knowing no one can be saved without that faith which the Holy Catholic, Apostolic Roman Church holds and believes and teaches." (Manual of Prayers, page

413.) No Protestant has that faith, therefore, according to this, no Protestant can be saved.

"Profession of the Tridentine Faith, Article XII, says: 'I do, by this present, freely profess and truly hold this true Catholic faith, without which no one can be saved.' No Protestant has that faith, therefore no Protestant can be saved.

The bull "In Coena Domini" has possibly aroused more antagonism than any other papal utterance. It was ratified, confirmed or enlarged upon by many popes, and was published for centuries in the Eternal City every Maunday-Thursdays till Pius IX, according to the Catholic Encyclopedia, abrogated certain parts of it October 12, 1869, because the condition demanding them passed away. I found no evidence whatever to show that the part I shall quote was ever abrogated. Even if it has been its spirit and meaning is still in other documents certainly in force.

One section of it reads: "We do, on the part of Almighty God, Father, Son, and Holy Spirit, and also by the authority of the blessed apostles, Peter and Paul, and by our own, excommunicate and curse all Hussites, Wycliffites, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates from the faith of Christ, and all and sundry heretics, by whatsoever name they may be reckoned, and of whatsoever sect they may be; and those who believe in them, and their receivers, abettors, and in general, all their defenders whatsoever: and those who without our authority and that of the Apostolic See knowingly read, or retain, or print, or in any way defend the books containing their heresy, or treating of religion."

In this document the Pope curses every Protestant and every individual who aids them or refuses to obey him, or who aids non-Catholics in any manner, or who without his permission knowingly reads or prints a Protestant book. This makes it very plain that the Pope curses and consigns to hell all Protestants.

Study the following quotations carefully. They are from "Dogmatic Canons and Decrees." The numbers in parentheses denote the page.

Concerning the Bible: "But if any one receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, and knowingly and deliberately condemn the tradition aforesaid: let him be anathema" (9). No sincere Protestant believes either the Apocrypha, included in the Catholic Bible, or the traditions mentioned, therefore every Protestant is "anathema."

When the council authenticated the Vulgate it was full of errors. These were so numerous and glaring that the council, immediately after authenticating it, appointed a committee of six to correct it, and urged them to complete their work before the council adjourned. Think of it! A committee correcting a "canonical" document.

"Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, with the approval of the sacred council, we teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks *ex cathedra*—that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority—he defines a doctrine regarding faith or morals to be held by the universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed in defining faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church; irreformable.

"But if any one—which may God avert—presume to contradict this our definition, let him be anathema" (256). Every sincere Protestant contradicts this, therefore he is "anathema."

"If any one denieth that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ,

and consequently the whole: but saith that He is only there as in a sign, or in figure, or virtue: let him be anathema" (81). Every sincere Protestant denies this, therefore he is "anathema."

"If any one saith that the sacraments of the New Law were not all instituted by Jesus Christ our Lord; or that they are more or less than seven, to wit—Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament: let him be anathema." Every sincere Protestant is guilty, therefore he is "anathema."

To say this "handbook" begs the question might be considered discourteous, but that is just what it does by saying "all Protestants." If, of the millions of them, only one is saved, the answer is correct. But I believe that I have proved by Catholic declarations that, according to Catholic doctrine, no Protestant can escape the Church's anathemas. What is invincible ignorance of the true religion that "excuses from all fault in the sight of the Lord?" This is certainly a "straw man" and begs the question. The "Baptism of Desire" is mentioned, but not stressed in the Catholic books I have, and it certainly rests on a very sandy foundation. "Only those are lost eternally who, having come to full knowledge of the Catholic faith and believing in its truth, refuse to follow it." No sincere Protestant believes "in its truth." If he did, he would no longer be a Protestant.

What is "anathema"? "A formal ban, imprecation, or curse; specific, the greatest excommunication solemnly pronounced by the Roman Catholic Church upon the greatest offenders only." (Standard Dictionary.) "The Council of Paris (846) forbids anathematization, on account of its being 'a condemnation to death,' to bishops without the consent of their archbishops and fellow bishops." (New Inter. Encyclo.) It is, then, certainly the severest penalty the Catholic Church believes she can inflict.

"Do Catholics believe that all Protestants go to hell when they die?"

I leave the question with my readers.

**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.)

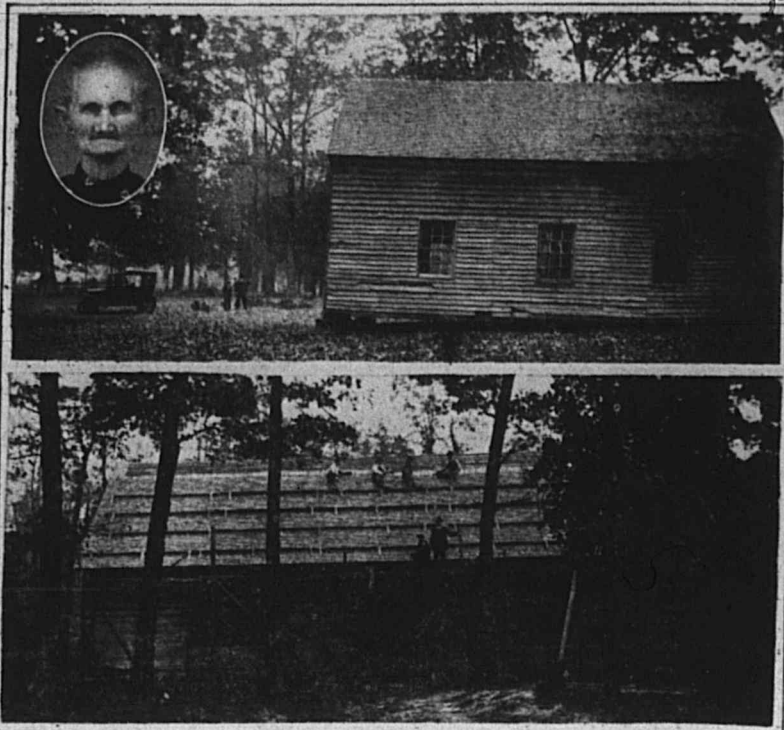
Rev. W. E. Craighead	Bucharest, Roumania
Rev. G. G. Joyner	Parsons
Mrs. F. B. Olds	Friendship
Mrs. S. H. Edens	Johnson City
J. N. Gryder	Mayland
Mrs. Ida B. Fletcher	Sladen
Goodwill Center, Inc.	Chattanooga
Mrs. Carl McCullough	Lewisburg
Claude Jones	Milan
Dr. Louie D. Newton	Atlanta, Ga.
C. E. Azbill	Jackson
Bertha M. Mann	Brownsville
Mrs. Bruce Helm	Newport
Mrs. Josie Odom	Lebanon
Mrs. H. F. Bullington	Nashville
Rev. H. A. Bickers	Jackson
Rev. W. E. Whalen	Harriman
Rev. H. A. West	Gleason
J. O. Jones	Butler
D. H. Evans	Kingston
Rev. J. G. Lott	Memphis
Rev. C. Herman Trueblood	Concord, N. C.
Mrs. H. R. McCleary	Memphis
Mrs. J. M. Hollowell	Westport
Mrs. Dora Parkham	Santa Fe
Miss Frances Fitzgerald	Santa Fe
Mrs. May Lewis	Santa Fe
Mrs. Nila Barns	Santa Fe

It has come to be practically a sort of rule in literature, that a man, having once shown himself capable of original writing, is entitled thenceforth to steal from the writings of others at discretion.—Emerson.



## THE NEWS BULLETIN

### SAVING COUNTRY CHURCHES FROM RUIN Work of an Associational Missionary Shown



(Above) Old Hepzibah Meeting House as it was when the new roof was placed on it.  
(Below) The New House, out on the pike, while it was being constructed.  
Brother Azbill is one of the workmen.

We take pleasure in presenting to our readers a little of the work done in months past by the Rev. C. E. Azbill of Jackson in saving country churches from complete disintegration and death. This good man worked day and night with his hands and head, sacrificing personal pleasures as well as financial gain for the sake of the ministry of the Lord. The works of his hands stand today as a testimonial of the good done by any man who is willing to pay the price

necessary to do the work of a home missionary.

Aided somewhat by the State Mission Board and more by associational boards, Brother Azbill began his work back in 1916 and 1917 when he tackled the work in Beech River Association. Old Hepzibah Church was in a dying condition. The house was rotting down. The sills were broken; there was a hole in the roof large enough for an elephant to fall through; part of the floor was gone;

the old cemetery, in which many noted pioneers had been buried, was grown up into a veritable jungle. Trees half a foot in diameter stood on the grave mounds and many of the stones were overthrown by growing plants.

Mrs. Susie Nichol, whose picture appears in the cut along with that of the old church house, was the sole member who knew her standing. At her urgent request, Brother Fleetwood Ball and Brother Azbill met in her little cottage home along with her son, two of her daughters and Mr. and Mrs. Henry Hill, and the church was reorganized on the 18th of September, 1917. Brother Azbill held a meeting with them a little later. He and Fleetwood Ball stood good for the price of the shingles, and, while the revival was in progress, the house was given a new roof with the preacher doing much of the work.

The church struggled along as best it could until 1920 when it was decided to move the location to the Lexington and Jackson Highway. Brother Azbill got busy and solicited the materials for the new plant. A good Methodist man, Isom Hearn, gave the shingles. Henry Hall donated the land and gave materials. Other brethren contributed materials, and the work was done largely by volunteer labor. Brother R. L. Rogers is now the active pastor and the church is supporting itself. It is strategically located, has a building that can readily be enlarged and promises to provide for the needs of the people in that rural section. The wisdom in moving to the pike becomes more and more apparent.

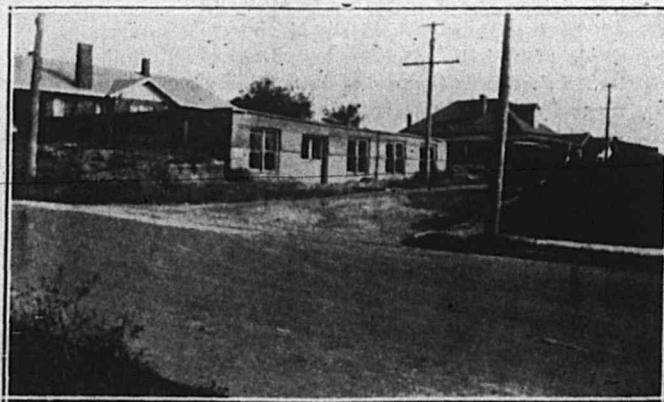
#### Enville

There was no church at Enville. Services were held for a long time

for several weeks and to the "woods" for several more weeks while he regained his strength. There was an opening that appealed to the missionary's heart. He saw the growth of the city in the direction of the new location. With a prophet's vision, he chose a lot, secured the purchase price of the same and set to work to erect some sort of building. Nothing short of a modern plant would do the work here, so he planned such. The picture herewith presented shows the structure as it now stands.

The people of the community were rich in love and grace, but poor in money so the material had to be secured as cheaply as possible and the labor provided without cost as far as possible. Brother Azbill again entered the ranks of day laborers. He cut the forms for the concrete walls and set them. He worked eight hours a day on the building and spent almost every evening soliciting funds. When the walls were up and the temporary roof was on, he faced the problem of flooring the structure. He wanted a permanent floor, but concrete was costly. \$475 was the regular contract price for such a job, but he found helpful friends, secured much material without cost, engaged a good friend to pour the concrete at actual cost and finished his job for less than \$150.

This church is rapidly growing into a strong and useful body. A meeting has just closed in which Walter Edwards did the preaching. The debt on the building has been greatly reduced, and it is hoped that ere long the superstructure may be begun. About 200 new residences have been erected in the section about the house since it was begun. Again the wisdom of the missionary has been revealed.



EAST CHESTER MEETING HOUSE PARTIALLY COMPLETED

in the schoolhouse, and finally, in 1916, a church was constituted. Among the charter members of this church was Aurie Bishop who is now the pastor. The present house of worship, shown in the background beyond the school building, was erected in 1920.

#### Luray

The situation at Luray was seemingly more hopeless than some of the other fields in which Brother Azbill worked. For thirteen years the congregation worshipped in a schoolhouse; and when the time came that the missionary was ready to promote a building program, there was no money with which it could be done. Consequently, he went into the woods and helped cut the saw logs. He took his saw and hammer and aided in erecting the building. Finally the house was completed, and the missionary's task was done on the field. Brother John Barnett is now the pastor of this church, and they are planning some time soon to erect an educational unit which will give them a complete and modern house of worship. This church is completely organized and is doing a fine work. It, too, is strategically located.

#### East Chester Street

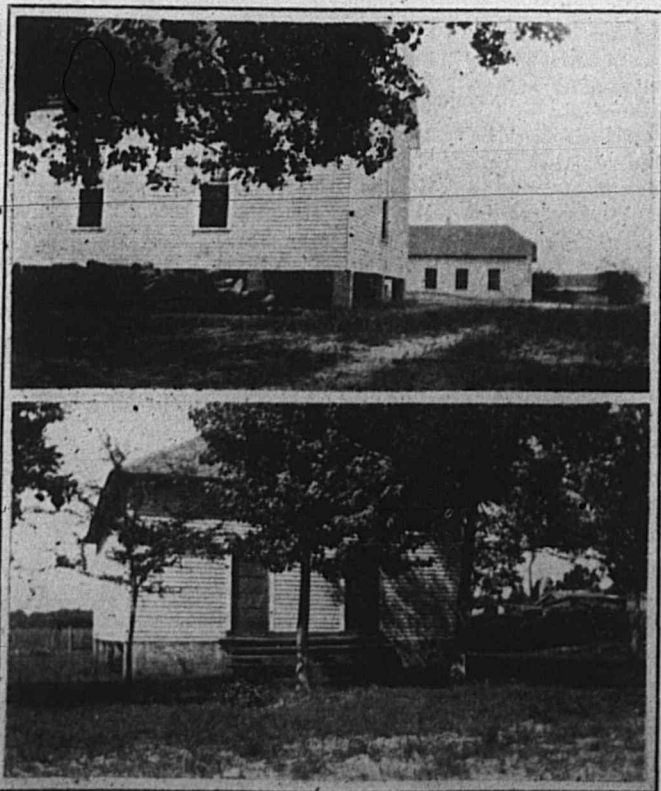
It was the work in Jackson that finally broke the strength of the missionary and sent him to the hospital

#### Central Grove

Another needy field was found five miles east of Lexington at Central Grove. A church had been in existence there for many years, but they were still worshipping in an old log house which was very much dilapidated. Brother Azbill tasked the job with his usual vim and faith, and the result of his work was a new house of worship, a greatly revived and strengthened church and another trophy for the Lord. We do not have a picture of this house.

Brother Azbill has about recovered his lost strength. A severe mastoid operation left him in a critical condition for months, but he is about again and looks as well as ever. He was called to the West Hickman Church when in the hospital, and in spite of his urgent request that they not wait on him, they continued their work with supply pastors until he was able to come to them.

We do not find many preachers who are willing to undergo the hardships of pioneering work. Brother Azbill has done his share of real labor. He cleared the jungle from the Old Hepzibah churchyard with his own hands, aided by a son who has since been taken to his eternal reward. He sawed logs, dressed lumber, set framing, put on shingles and did other jobs for the churches he helped revive. He worked day and night



(Above) Enville Church House showing the strategic location right alongside the consolidated public school. When our churches are located thus in the rural districts, we may hope to man the fields. (Below) Meeting House of Luray Church. This house was made possible by the faith and hard labor of Missionary Azbill.



without thought of remuneration save from his Master. When he broke down under the strain, he was provided for, and as he faces the future he does so with happy faith, knowing that "he who began a good work in him is able to carry it on to completion." He jokingly refers to himself as a "little preacher," and his humility in that is the badge of his greatness as a servant of the Most High. He is unstinted in his praises of Fleetwood Ball of Lexington and John J. Hurt of Jackson who encouraged and aided him as he sought to carry on his work.



MISSIONARY C. E. AZBILL  
Now Pastor of the West Hickman, Ky.,  
Baptist Church

If Tennessee Baptists had 100 such men as he, and they would give their services as willingly as he has given his, we could reclaim 500 of our disintegrating rural fields within the next ten years, establish 500 strong, strategic rural churches and save the day of our Lord in the country fields. Our hat is off to him. Two years of labor in such work as he has done taught us the meaning of it.

### THREE GOOD SERVICES

The editor had a full day on the 19th. He worshipped with the church at Dresden at the morning hour and had a fine hearing when he preached for this good people. They are enjoying their beautiful house of worship, and it is indeed a credit to their faith and sacrificial love. Pastor T. N. Hale has been with them about eleven years and holds a fine place in their affections. It was our pleasure to be the guest of Brother Hornbeak for lunch. He operates a splendid cafe in Dresden, and any of our readers who pass that way will find genuine Baptist hospitality in his place of business.

Brother Hale, Mrs. Hale, Mrs. W. T. Mayo and Brother "Sox" Freeman took us over to Union City where we preached at three o'clock in the afternoon. It was a gala day with the saints of that town, for they were celebrating the opening of their beautiful new house of worship. It is a splendid building with as beautiful an auditorium as one can find. Pastor J. G. Hughes was proudly showing guests about the building when we arrived, and he was ably assisted by the Y. W. A. girls who were attractive in their special dress and with their faces wreathed in smiles. We spoke to them on "The Magnetic Church," and owing to the long drive to Milan we had to rush away before any one could compliment or "scold." It was a happy service and we deeply appreciate the compliment extended in the invitation to speak. A further description of their building is promised our readers.

Pastor H. J. Huey of Milan drove over for us, and we returned to be surprised by being taken to the new pastor's home about which we had not learned before. It is a "joy" to the pastor and his wife, and the church is truly proud of it. The old

parsonage stood alongside the church building with a somewhat unattractive vacant lot in front of it, another church house on the other side and an old cemetery behind. This building is soon to be converted into a departmental room for the Sunday school and some day a modern educational plant will stand on the lot. Brother Huey has taken a good hold of the work and the departments are growing. Four B. Y. P. U.'s have been organized and Mrs. Huey is the director. It was a real treat to be the guest of this energetic young pastor and his charming wife who is a graduate of Baylor College, Belton, Texas.

### LOUIE D. NEWTON RECEIVES DEGREE OF DOCTOR OF DIVINITY

"Honor to whom honor is due" is an age-old expression, but nevertheless true. And Oglethorpe University sought to pay its tribute of honor to a citizen who has won a worthy place in the abiding affection of every citizen of Atlanta and Georgia who knows him. For at the tenth annual graduation exercises of Oglethorpe University, held at Wesley Memorial Church, Atlanta, on Sunday night, May 19th, the degree of Doctor of Divinity was conferred upon Rev. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta. Dr. Thornwell Jacobs, president, conferred the degree in the name of the University. Dr. J. F. Sellers, dean of Oglethorpe, is a former professor and president of Mercer University.

How fitting was the descriptive phrase about him used on the program, "A pastor among men, a man among pastors." For even though Mr. Newton will wear with dignity the distinctive honor of the D.D., yet at heart he will remain the same thoughtful, serving pastor. No sort nor kind nor quantity of degrees can take from him that natural love of his fellowman nor rob him of that kindly smile as he goes in and out among his people.

Other honorary degrees conferred this year by Oglethorpe were: Doctor of Laws, Bishop H. J. Mikell of Atlanta and Dr. Henry Russell Stafford, pastor of Old South Church, Boston; Doctor of Commerce, Rudolph Hetch, president of Hibernia Bank, New Orleans; Doctor of Pedagogy, Mark Burrows, Oglethorpe University; Doctor of Letters, Mrs. J. M. High, Atlanta; Doctor of Letters, Nathan Haskell Dole, Boston; Doctor of Laws, Chief Justice Russell of the Supreme Court of Georgia.

Dr. Russell Henry Stafford, pastor of Old South Church, Boston, delivered the baccalaureate address. He said that he had come to bring a message from the valedictory address of a young man, and launched immediately into the words of Jesus, "I have overcome the world." from Jesus' last message to his faithful followers. He reminded that graduating class that Jesus Himself was a young man and that His followers were perhaps largely young men. As he continued in scholarly fashion to discuss the place and promise of the young man and woman in the life of today whose eye could fail to scan that group of distinguished citizens assembled on that platform to receive honorary degrees and not note that the youngest man present was the present editor of the Christian Index, the pastor of Druid Hills Baptist Church, Louie D. Newton.—Mrs. A. B. Brown, in Christian Index.

### SUMMER REVIVALS

C. F. Bridges of Dover has a full program of revival services for this summer in the churches of which he is pastor. At Erin, June 2-14, he will be assisted by Mark Harris of Martin, Tenn.; McEwen, July 7-19, by Claude Bridges of Birmingham, Ala.; Weaverstore, July 29-August 9, by A. M. Nicholson of Orlinda, Tenn.; Dover, during August, by Claude Bridges; Lafayette, September 15-28, by L. R. Riley of Paducah, Ky.

(Turn to page 16)

### SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1929

(All postoffices in Tennessee unless otherwise stated.)

JULY			
Date.	Association.	Church Where Held.	Location.
9.	Shelby County	Temple	Memphis
19.	McNairy County	Mt. Gilead	10 miles west of Selmer
23.	Big Hatchie	Oak Grove	Tipton County
25.	Fayette County	Mt. Moriah	Near Whiteville
31.	Concord	Westvue	Murfreesboro
AUGUST			
6.	Robertson County	Not given	
7.	Sequatchie Valley	Pikeville	Pikeville
13.	Holston	First	Bluff City
14.	Chilhowee	Mt. Lebanon	Maryville, Route 8
14.	Nolachucky	Concord	Mohawk
18.	Jefferson County	Mansfield	Talbott
20.	Grainger County	Rutledge	Rutledge
21.	East Tennessee	Allen's Grove	Cosby
22.	Walnut Grove	Shelton's Grove	Loudon County
27.	Bledsoe	New Hope	Long Hill Pike, between Goodlettsville & Gallatin
27.	Mulberry Gap	Sneedville	Sneedville
28.	Providence	Cedar Grove	Kingston, Route 3
29.	Big Emory	Cardiff	Cardiff
30.	Tennessee Valley	Mt. Vernon	Sale Creek
SEPTEMBER			
3.	Gibson County	Atwood	Atwood
4.	Dyer County	Lenox	Lenox
5.	Madison County	Liberty Grove	Jackson, Route 3
7.	Lawrence County	Iron City	Iron City
11.	Midland	Union	Knox County
11.	Salem	Salem	Liberty
12.	McMinn County	Eastanallee	2 miles east of Riceville
13.	William Carey	Prospect	Near Fayetteville
14.	Stockton Valley	Smyrna	3 miles west Byrdstown
18.	Wilson County	Ramah	Near Watertown
19.	Watauga	Butler	Butler
20.	Beech River	Darden	Darden
20.	Hiwassee	Old Friendship	Rhea County
20.	Indian Creek	Waynesboro	Waynesboro
25.	Clinton	Longfield	Coal Creek
25.	Maury County	Mt. Pleasant	Mt. Pleasant
26.	Duck River	Cornersville	Cornersville
26.	Holston Valley	Rogersville	Rogersville
27.	Giles County	Liberty Hill	Ethridge
27.	Northern	Alder Springs	Union County
OCTOBER			
2.	New Salem	Cornwall's Chapel	Near Defeated, Smith Co.
3.	Sevier	Sevierville	Sevierville
4.	Stone	Dodson's Branch	Cookeville, Route 3
5.	Judson	Sylvia	Sylvia
8.	Cumberland	Little Hope	Clarksville
8.	Enon	Antioch	7 mi. northeast Lafayette
8.	Weakley County	New Prospect	9 miles east Greenfield
10.	Beulah	New Salem	Near Kenton
10.	Sweetwater	Second Church	Loudon
10.	Western District	Bethlehem	9 miles south of Paris
11.	Southwestern Dist.	Bruceston	Bruceston
15.	Ocoee	St. Elmo	St. Elmo
16.	Knox County	Third Creek	Knoxville, Route 7
16.	New River	Shiloh	Near Moore's Camp, Anderson County
16.	Polk County	Ocoee	Benton
16.	Stewart County	Big Rock	Big Rock
23.	Campbell County	Caryville	Caryville
24.	Nashville	Seventh	Nashville

We have no minutes of the following associations: Crockett County, Cumberland Gap, Hardeman County, Riverside, Union, Wiseman. We will appreciate it if any one can furnish a copy of either of these minutes or give us the date and place of the next meeting.

## FURMAN UNIVERSITY

Greenville, S. C.



RICHARD FURMAN HALL

In the healthful, beautiful Piedmont Section of S. C. Strong Christian faculty. Emphasis on moral and spiritual values of life. Beautiful campus, commodious well equipped buildings. Courses leading to A. B., B. S., and LL. B. degrees. Vigorous and successful law school. 12 Weeks Summer School. Championship Athletics, Glee Club, Debating etc.

For catalogue and other data write  
W. J. McLOTHLIN, Pres.



# EDUCATIONAL DEPARTMENT

**Sunday School Administration**

**W. D. HUDGINS, Superintendent**  
Headquarters, Tullahoma, Tenn.

**Laymen's Activities**  
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

SUNDAY SCHOOL ATTENDANCE,  
MAY 19, 1929

Nashville, First	1627
Chattanooga, First	841
Memphis, First	819
Memphis, Temple	704
Memphis, Union Avenue	607
Nashville, Grace	588
Knoxville, Fifth Avenue	502
Nashville, Judson	486
Fountain City, Central	475
Nashville, Belmont Heights	474
Memphis, LaBelle	462
Chattanooga, Tabernacle	453
Memphis, Trinity	425
Murfreesboro	382
Elizabethton	373
Nashville, Eastland	360
Chattanooga, Tabernacle	345
Memphis, Boulevard	326
Nashville, Grandview	326
Paris	321
Chattanooga, Avondale	316

## Our Large Sunday Schools

Just a few days ago Dr. Alldredge asked that we give him the names of the Sunday schools in our state with more than 900 enrollment. When we made up the list and totaled the enrollment of the sixteen schools with more than 900 enrollment and found that these sixteen schools had almost as many as the entire state had twenty-one years ago, we were astonished. However, this is true. In 1908 we had only 724 schools with a total enrollment of 35,000, while in these sixteen schools we now have 23,802. On the first Sunday in May we had 41 schools reporting an attendance of 25,582. Figuring the average attendance in comparison to the enrollment, this is about as many as we had in all the schools of the state in 1908. When we note the problems in our work and watch it from day to day, we hardly see how we are growing much; but when we compare from year to year and from decade to decade, we find considerable progress. We give below the schools with more than 900 with the names of the superintendents:

Johnson City, Central; enrollment, 1,151; superintendent, George T. Wofford.  
Knoxville, Broadway, 1,566, E. A. Peacock.  
Knoxville, Bell Avenue, 1,799, L. T. McSpadden.  
Knoxville, First, 1,764, M. W. Egerton.  
Knoxville, Fifth Avenue, 1,116, S. T. Reagan.  
Etowah, First, 1,208, H. D. Rule.  
Nashville, First, 2,278, F. E. Burkhalter.  
Nashville, Grace, 1,026, W. T. Estes.  
Jackson, First, 1,077, H. H. Wal-drop.  
Jackson, West, 927, L. G. Frey.  
Chattanooga, First, 1,780, Lee H. Battle.  
Chattanooga, Highland Park, 906, Dr. J. B. Haskins.  
Memphis, Central, 2,059, L. T. Binford.  
Memphis, Bellevue, 1,554, Luther Jones.  
Memphis, First, 2,039, J. R. Black, resigned. We do not have the new man.  
Memphis, Temple, 1,542, E. A. Patten.  
Sixteen schools, 23,802 enrollment.

## Education Day

The material for the special Education Day is all in hand and with

the printer. We trust that every school is preparing to put on this program and enlist our people in the various agencies that inform our people and make it possible to enlist them in the Lord's great program. We will never enlist our people until they are informed, and they will never be informed until they read and study. Nothing brings more definite information to them than the Baptist and Reflector. They will not get this unless the paper is put in the homes of our church members. So let some one be selected to put on this program and also see that the organization is brought about to enlist all in the canvass for the paper. The gift is to go to the Student Loan Fund and be divided among the schools as other gifts, but to be kept intact to be used for aiding poor boys and girls to get an education. It will not be given to them, but loaned to them for a time with the understanding that it be repaid and loaned to others in the same way.

Mr. J. G. McCarrolls writes from Lincoln Park Church, Knoxville: "Both Miss Collie and Mr. Wood did fine work as teachers, and I think the school as a whole was a success. We did not have the attendance that I had hoped for, and especially on the part of our adults. As you know, no doubt, Dr. Truett was at the First Church last week, and many of our people wanted to hear him, and I could not censure them for this. As you know, we had planned to start our schools on May 20th so as to not conflict with the First Church services this past week. But after talking to Mr. Wood on Wednesday, May 8th, and learning that, on account of other dates, we would not be able to get he and Miss Collie for some time unless we used them last week, we decided it best to go ahead and have the best school possible last week. A number of our younger people took the first division of the Normal Manual under Mr. Wood, and some time this year, preferably in September, would like to have Mr. Wood teach this second division of the Normal Manual and your son Douglas teach a class for us in "Teachers That Teach." Some of our adults took this under him at the First Church last winter, and they think this is the best book in the course and that there could be no better teacher than Douglas. We will work this out later."

Frank Collins had a good week at Iron City last week, notwithstanding the farmers were all busy. He also reports a fine class in the Senior B. Y. P. U. Manual at Ethridge this past week with an enrollment of more than fifty in the class.

Miss Collie and Frank Wood and Swan Haworth have all been in the Kingsport Church this week in a training school. Good word comes from the superintendent, Mr. Good. Further report will be made later.

Mr. C. L. Sparks taught a class in "Building a Standard Sunday School" at Dandridge, French Grove Church, and sends in some additional names for awards.

Trinity Baptist Church had a fine school last week with several classes as follows: "Young People and Adults," taught by Mrs. L. L. Cooper; "Building the Intermediate Department," taught by L. L. Cooper;

"Working with Juniors," taught by Mrs. Maude Reams; "Working with Primaries," taught by Josephine Brumfield; "Teachers That Teach," taught by Mr. Barnhill. Quite a number of awards from each class were sent in.

Mr. Everett Hix reports a class in the General B. Y. P. U. Organization from Shelbyville Church, with a number of awards.

Miss Madge Sweet reports a nice class from North Chattanooga Church in the Intermediate B. Y. P. U. Manuals.

## Convention—1929—Encampment

State B. Y. P. U. Convention, Chattanooga, July 19-21: Worship, fellowship, inspiration, vision, information and consecration.

State Encampment, Ovoca, July 23-31: Study courses, lectures, conferences in the mornings; recreation, fun and frolic in the afternoons.

The state convention meets at Chattanooga for three days of great inspiration and fine fellowship. Coming from there on Monday, we will spend the larger part of the day on Signal Mountain in a good old-fashioned outing. From the mountain we will go to Ovoca for the state encampment where we have a feast of good things awaiting us. Get your plans made to attend all of these great meetings and fellowship with the greatest bunch of young people that ever lived in any state.

## Four Regional B.Y.P.U. Conventions and Summer Camps

Regional conventions: Johnson City, June 13th; Chattanooga, Highland Park, June 14th; Clarksville, June 15th; Jackson, Union University, June 22nd.

Summer camps: Butler, July 7-12; Helena, August 4-9; Reelfoot Lake, August 11-16; Smoky Mountain, September 8-13.

Do not let these meetings slip your mind. It is important that all the records, contests, etc., be ready for the regional conventions preparatory to the state convention in Chattanooga.

NEW BOOKS  
REVIEWED

**The Three Dimensions of Love.** By L. E. Barton, Andalusia, Ala. Published by Richard Badger Co. Order from author.

This is one of the most interesting, beautiful and complete contributions on the subject of God's infinite love we have ever read. And it deals with the subject from the standpoint of one who does not hesitate to accept and defend the vicarious atonement as the expression of that love. Written in language that is chaste and classic, presented out of a heart that knows the true meaning of unmerited love, and presented on behalf of a cause that is dear to every real believer's heart, the book constitutes a worth-while addition to the literature on the subject. Dr. Barton is one of our best thinkers and truest students. His knowledge of the Greek New Testament is equal to that of any pastor among us and surpassed by few seminary or college professors. We heartily recommend this volume to our readers as one that will inspire and instruct.

**We Believe in Immortality.** By Sydney Strong. Published by Coward McCann, New York City.

This volume is made up of the ideas of a large group of prominent men and women of our country who present their ideas relative to the doctrine of immortality. Among the outstanding contributors are Peter Ainslee, Roger W. Babson, James L. Barton, S. Parkes Cadman, Arthur Capper, Sherwood Eddy, W. H. P. Faunce, Charles W. Gilky, Newell

Dwight Hillis, Helen Keller, John J. Tigert. The expressions from these writers are, in the main, brief and pointed. For example, Henry Churchill King says: "My greatest grounds, I think, for belief in immortality are the whole spirit and atmosphere and quality of the life of Jesus." Various and sundry ideas drawn from the hypothesis of evolution enter into the discussions and an array of arguments is presented that is somewhat startling to the reader who has accepted the fact of immortality without ever asking himself why he accepts it. The volume will prove interesting and helpful.

**This Is My Church.** By Dr. F. F. Brown, popular pastor of First Church, Knoxville, Tenn.

This is a very interesting little book, in which he magnifies the Church and seeks to inspire its membership to appreciate it and support it and its program as they ought. He emphasizes the "Baptist Message"—Biblical and unchangeable—and points out some dangers of "Baptist Prosperity."

The chapters on "Beware of Covetousness," "Concerning the Collection," and "Jesus Over Against the Treasury" need to be read and pondered by all our Baptist people. They affect the Co-operative Program in a very vital way. Both pastors and laymen will read these brief messages with interest and great profit.—J. R. K.

## Obituaries

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

## LUCAS

Solomon S. Lucas, aged 32, went to his reward May 14, 1929. He came to Big Spring Church, by letter from Jefferson City, October 9, 1921. He was made a deacon in December, 1922. Later he was chosen Sunday school superintendent and served two years. He did not seek leadership, yet was called upon to fill two of the most responsible places in the church. He filled them well. Big Spring Church is better for having had him as a member.

Funeral services were held from the Big Spring Church, conducted by the pastor, with interment at Macedonia Cemetery. Members of the board of deacons served as pallbearers.—Church Clerk.

## MRS. HARRIET E. DENNING

Mrs. Harriet E. Denning, aged 81, of the Toone Baptist Church, passed to her reward May 9th. Aunt Harriet had lived all of her life in the Toone community and in her early years had given herself to the Lord and His people. She loved her home, her church and her Saviour, being full of faith, hope and devotion. She was an inspiration to her children and friends, to whom she left a rich heritage in her sacrificial living and good name.—H. C. Cox, Pastor of Toone Baptist Church.

Southern Baptists have fewer than 200,000 subscribers to their seventeen state papers. The report of the commission further shows that Roman Catholics are holding, leading, and developing their people through the printed page, while the Baptist ranks are cluttered with uninformed, unawakened, and unenlisted church members. Less than one home in four receive their denominational paper. Many conventions and associations treat these necessary and vital agencies of our denominational life as unimportant.—Baptist Canadian.

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





## REPENTANCE TOWARD GOD AND FAITH TOWARD OUR LORD JESUS CHRIST

By H. C. Sanders, M.D., Selmer, Tenn.

"Repent ye for the kingdom of heaven is at hand," seems to have been the only text John the Baptist had for a six months' revival. Jesus had the same text, and the twelve, and the seventy, and the apostles on the day of Pentecost, and on and on. Repent, repent, repent!

The people of Nineveh repented at the preaching of Jonah, and "Except ye repent ye shall all likewise perish," said Jesus to some people who were trying to tell Him how bad some other folks were. "And the times of this ignorance God winked at [R. V. overlooked], but now commandeth all men everywhere to repent." Repent and you have eternal life; fail to repent and you have eternal condemnation. That is the Bible on it, and we might as well agree with it, although Satan says: "Oh, maybe it is not so bad as all that!"

Then what is repentance? How am I to know when I have repented? What does it mean to repent? What is the definition? The preachers have so many different explanations of the meaning of repentance. Are they all correct? Does it make any difference which preacher's definition I accept and act upon? Indeed, indeed! It must be what John the Baptist meant, what Jesus meant, what the apostles meant when they said, "Repent!"

If you put a dozen different drugs in a dozen different bottles and label each quinine, only one could be quinine, but the other eleven are not. But if taken for quinine and is strychnine, which tastes like quinine, the man will die with hard fits. If one is morphine, which also tastes like quinine, the man will go to sleep and never wake up; dying differently, but on drugs that taste alike. So, if twelve different preachers have twelve different explanations of the meaning of repentance, only one can be right; and if all twelve are wrong, then all are wrong. If one has the right meaning and you do what one or all of the other eleven say is repentance, you are no nearer saved than you were before you started—maybe worse off, for you may be led to think you are saved because you have done what a preacher said was repentance, and it wasn't so, and you may never know any better until you stand before God.

"Except ye repent ye shall all likewise perish." "All men everywhere are commanded to repent." "Repent and believe the gospel that your sins may be blotted out," and so on. The people of Nineveh repented at the preaching of Jonah and they were not destroyed, but will rise in judgment and condemn the generation of the Lord's day, so Jesus said. Repent, repent, repent! And how shall we know when we have repented when a dozen different preachers give us a dozen different explanations of what repentance means? What did the people of Nineveh do that caused Jesus to say that they repented at Jonah's preaching? They turned to God for mercy, and proved the sincerity of their turning by crying mightily to Him. I wonder if there could be any sort of turning to God without addressing Him in some sort of way, in some sort of way talking to Him? How could there be? There is no way! Hence, repentance without prayer is not the thing that John, Jesus and the apostles were talking about.

The thief on the cross, possibly the most perfect picture of repentance in the whole Bible, turned to Jesus,

who had power on earth to forgive sins, acknowledge his awful guilt—awful to the extent that his crucifixion was the punishment that he deserved—and plead with Jesus to remember him when He came into His kingdom. Whether he understood all about Jesus or not is not so important. He turned to Him, believing in Him, for something and got it.

The repentance that John, Jesus and the apostles preached got people somewhere. It produced results in the lives of those who repented, for John refused to baptize those who did not bring forth satisfactory evidence of repentance. Only those that gladly received the word were baptized on the day of Pentecost. And let it be the thing called repentance that God commanded all men everywhere to do; not at all the thing meant when it is said that it repented God that He had made man. It must be the thing the lost, the unregenerate, the man dead in trespasses and sins, the man already condemned because he has not believed in the name of the only begotten Son of God must do before God will save him by the washing of regeneration and the renewing of the Holy Spirit. The thing the Ninevites did and were saved.

What did they do? They turned to God for mercy, and it was called repentance. Is there any difference in repentance then and now? No. Anything said about their reformed habits being a part of it? Not a word. Of course it is very positively implied that when they turned to God they turned away from a number of things, but the positive side of repentance is turning to God. The negative side of repentance may involve leaving off a lot of things, but the leaving off of a thousand bad habits, even the leaving off of every outward evil practice avails nothing if the soul does not turn to God. Therefore, the leaving off is not repentance, but the turning to God is. In this way repentance means the same thing to the vilest sinner, and the most innocent child—a turning to God for whatever is meant in the salvation from sin and in coming to be a child of God. It is coming into the attitude to which the unregenerate, alien sinner, must come before God hears him, and bestows upon him the benefits of His salvation; the attitude into which the unsaved are slow to come. It is a turning to God by the very soul or spirit of the individual, for God is a Spirit, and any approach to God is a spiritual affair. Our very souls, or spirits, turn to God in coming into this attitude. This repentance is something one has never done before, and can never do again in the same sense.

When repentance has taken place according to this definition, the individual is accepted of God as His child; he is adopted into the family of God; he is saved and that with an everlasting salvation. Before this he was an unregenerate, unreconciled rebel against God, expressed as being in some sort of way a child of the devil. Now, he becomes God's child by adoption, an adopted brother of Jesus Christ, and entitled to joint heirship with Jesus, and a division with Him of what God has for His only begotten Son. His disobedience as a child to the will of his Heavenly Father is an entirely different thing from his sins before he was a child, and the meaning and punishment different.

This turning to God, this the real thing meant when it was said that all men everywhere were commanded to repent, brought the individual into the attitude before God in which it pleased God to confer upon him all these things, and infinitely more beyond our comprehension. And this definition agrees perfectly with what the Greek scholars tell us is the meaning intended to be conveyed by the Greek word, or expression, which has been translated "repentance" in these connections. It is a reconsideration of what the past life has been. A reconsideration, carrying with it action to the extent of the renounc-

ing of what has been the individual's past attitude toward God. "To repent, as a religious term of the New Testament, is to change the mind, thought and purpose as regards sin and the service of God." (Broadus.) This would place reformation, etc., among the results of repentance instead of being repentance itself.

Where does faith in Christ come in? "Without faith it is impossible to please God." "Believe on the Lord Jesus Christ and thou shalt be saved." and "He that believeth that Jesus is the Christ is born of God," and so many other positive Scriptures. No soul can come to God except through Jesus Christ. There is no repentance according to the true meaning of repentance without this believing in, or trusting in, or depending on Christ. If we attempt to turn to God, still retaining any sort of a spirit of rejection of the Christ, we are yet in an attitude of rebellion against God. We are still asserting our wills against His will; we are not in the attitude that the soul must be in to exercise repentance.

While true scriptural repentance and true scriptural faith are two separate things—one, repentance, being toward God, and the other, faith, being toward the Lord Jesus Christ—yet one cannot be without the other. They are as inseparable as God the Father and God the Son. There is no getting to God, nor into favor with Him, except through Jesus Christ; through the merits of what He did; because He made propitiation for our sins. There is no pleasing God till we renounce our past attitude toward His Son. As long as we count the blood of the covenant an unholy, or even an unnecessary thing, and refuse to accept this Christ for ourselves for whatever He proposes to mean to the lost whom He came to seek and to save, we cannot please God. As there is no such thing as this repentance we are talking about without scriptural faith in Christ, neither is there, nor can there be, any such thing as this faith in Christ without accompanying repentance. And whatever difference there may be in point of time, if only a fraction of a second, repentance, so defined, precedes faith. The repentance and faith we are talking about—this attitude of repentance and faith, is the turning to God for mercy, accompanied by depending upon Christ as our hope of getting a hearing from God, that attitude to which every saved soul came before he was regenerated, born of the Spirit, made a new creature in Christ Jesus, washed, made happy in a Saviour's love, etc. And to which attitude every lost individual must come before he is saved. Any other definitions or explanations of repentance and faith are wrong and are failures.

Brothers and sisters in Christ: Do these explanations, or definitions, fit into your experience of grace? Do these explain the attitude to which you in your very soul came before you received the love of God shed abroad in your hearts by the Holy Spirit which was given unto you? Can't you trace back to the time when you really turned to God in your very soul, depending on Jesus Christ, on Him, nothing more and nothing less, as your hope of obtaining mercy? All you had ever tried had failed; this succeeded. All before, whatever it was you tried, was not what Jesus meant when He said, "Except ye repent ye shall all likewise perish." Then there is nothing between any lost individual and salvation except coming into this attitude of turning to God for mercy, trusting in, depending upon Christ to see that the Father hears him. And how could there be a turning to God without addressing Him, talking to Him? There is not. There is not! The Ninevites talked and mightily, too; the thief on the cross talked, and the publican in the temple talked. The very idea of turning to God without in some way addressing Him, making prayer to Him, is too absurd for serious consideration, were it not

for the fact that preachers often tell the unsaved that they don't have to pray, and millions of souls are being deceived into believing other explanations of "repentance toward God, and faith in the Lord Jesus Christ." "Except ye repent ye shall all likewise perish."

Satan makes it so easy for us to miss this real repentance and faith. Just any way to get our souls for eternal destruction if he cannot get our lives for outrageous sinners. He will agree, if we insist on being high-class ladies and gentlemen, for us to make a profession of religion, confess Christ, be admitted into membership in some church, be baptized, go to the Lord's table, and any other religious form or ceremony, be made deacons, or even authorized by the church to preach the gospel, all of these and more, if he can only get us to these places without us ever coming to this point of real repentance toward God and faith toward our Lord Jesus Christ. To which place, and only at which place, God regenerates and saves souls.

Friend, be careful, be sure, for many are going to appear in judgment having been deceived. Jesus said so (Matt. 7:22, 23), speaking of those who would claim wonderful things which they had done in His name, and He will answer, "I never knew you." Not once known and forgotten, but "I never knew you."

It is not necessary that any soul should be deceived, for that same Holy Spirit who has convinced you that you are a sinner in spite of yourself, and all the arguments the devil could furnish you to the contrary, will lead you on, if you permit Him, to this attitude of repentance and faith, to where God accepts you as His love is shed abroad in your hearts by this same Holy Spirit, who has up till now only been a reprover to you. Then it will be your privilege to have Him as your daily Companion, your Comforter, your "Chum," so to speak, and your Guide into all truth.

(Note: Dr. Sanders will be glad to furnish this article in tract form at 30 cents per dozen copies, \$2 per hundred.—Editor.)

## Healing Humanity's Hurt

### A TRUE HOSPITAL STORY

I've told of several cases of carcinoma, or cancer, which have been relieved by treatments from a special machine we have—given to us by a noble, generous New Orleans man, at a cost of nearly \$11,000. We have been doing a deal of free work with it. Each case costs us about \$75 per treatment and requires from four to eight treatments, or from \$300 to \$600 for each case. Now, however, the necessarily high voltage required has "punctured" the "tube" and we must needs buy a new one. The cost will be around \$400 to \$500.

I am wondering if some reader of this story will not send us that sum, and thus have part in this splendid Christian ministry to those who suffer from the dread disease, cancer, and are too poor to pay the necessary cost? Could \$500 be better invested for Christian service?

### A DOLLAR WILL HELP

SOUTHERN BAPTIST HOSPITAL  
New Orleans, La.



## WOMAN'S MISSIONARY UNION

President — Mrs. R. 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.

### MISS BUCY GOES TO ALABAMA

Our Miss Wilma Bucy who has served so very efficiently as Tennessee field worker for two years has resigned, to go to Alabama as corresponding secretary. Certainly we congratulate our sister state, for we know no better informed W. M. U. worker could be found in the South, but how we will miss her!



MISS WILMA BUCY

Miss Bucy has been as popular in the rural districts as she has been in our largest city churches. She has made a great contribution to the Southern Union in writing the "Why and How of W. M. U." It has been adopted by every state, and thousands of copies have been sold.

We commend her to Alabama as a true helpmeet, a loyal worker, an efficient leader, the best of teachers, an inspiring speaker and a tireless worker. Our only regret is that Tennessee could not keep her, for we have never had a more acceptable field worker. Our love and prayers will follow her to her new home in Montgomery.

### SUGGESTED LEAFLETS FOR JUNE

Who forbids? (a little play), 15 cents; A Cluster of American Beauties, 2 cents; Bankumbaxi's Plea, 3 cents; Christine Miller's Home-Coming, 4 cents; Contribution of W. M. U. to Religious Education Program, 4 cents; Four Parables, 3 cents; Having Torches, They Will Pass Them On, 2 cents; Kom Wai Fong, Doctor?, 3 cents; The Awakening, 4 cents; The Child and the New Earth, 5 cents. Order from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

### THANKS FROM THE TRAINING SCHOOL GRADUATES

To the Tennessee W. M. U.: Long ago should I have heartily acknowledged the beautiful W. M. U. pin that you sent to me for a commencement remembrance. These "post school days" have been very crowded with nursing, attending the convention and visiting homefolks and friends in Memphis, so I hope for these reasons I shall be forgiven.

I indeed do cherish this beautiful pin, but even more by far I pray that I shall ever be loyal to all its beautiful ideals. It will ever be an inspiration to me, and I wear it with a great deal of pride and thankfulness.

Many the time has the Training School looked to Tennessee for inspiration and especially in the visits

of Misses Stewart, Bucy, Logan and Rollow. These personalities have meant much to us as they have come.

The Training School is proud and thankful for Tennessee W. M. U. I earnestly hope to represent you on the foreign field soon. Pray often and earnestly that I shall be wholly and joyfully submitted to the Master every minute of my preparation.

Numbers 6:24-26 is my wish for you.—Minnie Lee Eastman.

Dear Miss Northington: I wish to express my sincere thanks to the W. M. U. of Tennessee for the pin. If you have ever received something you never expected to own in your life, you know something about how happy I was to get it. As I wear it I shall constantly think and pray for the W. M. U. work of our dear state.

If ever you can use me in any way in promoting the work of our Master, call on me any time. Please remember me in your prayers that I may give the best service to Him and to you, Philippians 1:3-5.—Ruby Wagner, Dandridge, Tenn.

### "THE WINDOW"

Miss Juliette Mather writes: "A Tennessee associational young people's leader has already written for particulars about the new Y. W. A. magazine so that she can tell about it at the associational young people's rally. Good work!

"The Window, our Y. W. A. magazine, \$1. With a personal appeal and for the organization purpose. Opens with September number, out in August. Subscribe now to insure receiving the first number. For all young women in churches, hospitals, colleges.—The newest thing for Y. W. A.'s. Send in your subscriptions right now. The Window, 1111 Comer Building, Birmingham, Ala."

### "WHAT THE MARGARET FUND HAS MEANT TO ME"

Dear Women of the State: As an older daughter of your Margaret Fund family who is about to leave its circle, I wish I could tell you what you, as foster mothers, have meant to me—what you are meaning to many others. I wish I could tell you of the four happy years at Carson-Newman and these two most precious years at House Beautiful, all made possible by the scholarship you gave me. I wish I could mention all the surprise boxes that have been sent by unknown hands and which have been frequently followed up with delightful friendships. I wish I could tell you of the messages that came bringing love and the pledge of constant prayer. That love made golden everything that you did, and I have felt your prayers many times when I have needed them. Your love and your prayers are your two greatest gifts to your Margaret Fund children. You would have to be a member of their ranks to know just how much you enter their hearts, how much you influence their lives, in these two ways. You set high ideals to be reached, and our love for you, that answers to your love for us, sets us eagerly to the task of attaining them as best we can.

I am stepping a bit outside the circle of the Margaret Fund family, but I will always belong to it. I will be doubly bound by love to every phase of W. M. U. work—bound not only by my love for you, but yet more by the love for the Master that you helped to deepen in me. Like so many of your Margaret Fund students, I am a member of that great number of foreign volunteers who

are waiting for Southern Baptists to awaken to the great needs of home and foreign mission work. O foster-mothers, will you not pray that our people will get a vision that will set Christ's message, "The field is the world," burning on their hearts! I feel that God has said to me to "Go," and I pray that I may be faithful wherever He leads. I shall never forget Miss Mather in the quiet of our commencement hour as she gave her message on "Arise, let us go hence." And, women, wherever you are, as I "arise" to do His work I know I shall always be conscious that you are working through me.—Harriet King.

### "WISDOM IN SOUL WINNING"

Among the many good books on soul winning is Dr. W. W. Hamilton's volume dealing with this subject from every possible angle. (This book is published by the Baptist Sunday School Board, Nashville, Tenn.)

In the first five chapters he presents the plan of salvation; gives reasons why soul winning should be the desire of our souls, why this great business should come first with every Christian; urges that prayer, the greatest asset in soul winning, not be neglected, and seeks to impress upon every saved person that preparation for this work is not merely mechanical, but is vital and real and spiritual.

The author gives excellent methods for telling the story in his sixth chapter; while in those succeeding he brings the reader face to face with his own motive in soul winning, with the fact that he must have the mind of Christ with the importance of using every day for soul winning, and with the significance of following the example of Jesus, our Model, in this our chief business.

The chapter on leading children to Christ is especially impressive. Any personal worker will find the author's answers to those who make excuses and have difficulties scriptural, pointed and convincing.

In conclusion there are two fine chapters on wisdom in leading the converted into church membership after which it is the Christian's duty to teach them to observe all things whereby they may be not only sinners saved, but servants sent.

Dr. Hamilton's book is well written, intellectually clear in presentation, and vivid in its illustrative material, driving home every point in a peculiarly forcible way.—Mrs. Wm. McMurray, Director of Mission Study.

### "MITSU, A LITTLE GIRL OF JAPAN"

By Winifred Banard and Helen Jacobs. Published by the Edinburgh House Press, London, England.

A charming child is Miss Mitsu! Any five-year-old Sunbeam would respond to this engaging "cherry blossom" who is just like Betty in her love of father, mother, live pets and dolls.

Each child is true to her national type, yet the spirit of comradeship is the most conspicuous quality in this beautifully illustrated little volume. The point of the story is explained by this incident: Mitsu, whose doll has been rescued from the pond by Betty, out of gratitude gives her to the little American girl. After a happy evening in the garden with sparkling fireworks, the thought suddenly strikes Betty that her small friend has no doll. She impulsively turns to the child and cries: "Oh, Mitsu, you must have my doll!"

This is the first step taken towards friendship with the children of other lands.—Mrs. Wm. McMurray.

### "THE DAY OF SMALL THINGS"

By Anna Seward Pruitt. Published by Foreign Mission Board, Richmond, Va.

Mrs. Pruitt has succeeded in giving to us an essentially feminine interpretation of the growth of the North China Mission.

The volume abounds in vivid pictures of the general living condition

among our workers and of the intimacies of the missionary's domicile, as well as the usual glimpses into the native's home, his social and religious customs.

The Boxer Uprising with its accompanying evils and blessings is presented briefly, yet adequately for the lay leader.

The author has a facile pen that makes the reading of her book a pleasure. A gentle humor pervades the whole, not only in incident but in style. It is rare for a missionary's treatise to be lacking in pathos, and the "Day of Small Things" is no exception to the rule. The account of the death of the two Pruitt children is simply given, and for that reason is all the more poignant in its appeal.

An excellent book for the woman who frequently finds mission study dull.—Mrs. Wm. McMurray.

### TRUE Y. W. A. SPIRIT

Miss Helena Hoppe, a student at Union University, in writing to thank us for the ten-dollar prize she won in this contest, says: "I thank you for the check given me as the winner of the state Y. W. A. contest. It was hard to believe, but there it lay before me. I just felt that God needed half of it because He has been so good to me this year and showered me with blessings, so I am laying \$5 aside for Him. I am enclosing \$5; you may use it for the best purpose."

This gift has been more than tithed, and it just proves that the true spirit of giving is really found in our splendid young people of today. We have given this \$5 to the W. M. U. Training School in Louisville where it will be well invested in the preparation of splendid young women who go out from there year after year to serve Him at home and abroad.—Victoria Logan.

### PRESIDENT'S ADDRESS

(Continued from last week.)

When our young people's secretary was elected in 1921 the Union reported 8,963 young people's organizations. The present number more than doubles that of the report made six years ago. They comprise almost two-thirds of our 30,415 organizations and include all the interests and projects of the Union. The scope of the work has been materially broadened. For instance, the Royal Ambassadors and Girls' Auxiliary camps; the Girls' auxiliary conferences; Girls' Auxiliary and Young Women's Auxiliary house parties; city mission study classes; Grace McBride organizations; enlarged college activities, the College Bulletin; World Comrades and the Ridgecrest camp have been added. All these have their attendant responsibilities. It is unlikely that the state leaders would have developed these South-wide activities without a young people's secretary to draw from, to launch and lead out in these movements. In view of this unparalleled expansion, with almost unlimited obligations, the Executive Committee last January voted to procure at the earliest possible time an associate young people's secretary. The Woman's Missionary Union must meet the needs of this growth by adequate plans and increased personnel in leadership. World's Comrades is self-supporting and will continue to be if proper stress is given subscriptions. Within the next few months the Union hopes through its young people's department to launch a new magazine for the Young Women's Auxiliary. The material now used in the mimeographed College Bulletin will be incorporated in this magazine. Special helps for Grace McBride organizations and the college Young Women's Auxiliary will be included as well as the regular Young Women's Auxiliary material now appearing in Royal Service. The practical helps with the glowing missionary articles and special features prepared to appeal to young women will develop spiritual, competent mission-



ary-hearted young womanhood. Enthusiastic and zealous advertising on the part of the Woman's Missionary Union constituency will do much to insure a propitious beginning for this much-needed magazine. It is within our province to launch this publication with such enthusiastic support that it will shortly be self-supporting.

Our workers are urged to constantly hold out to our young people who are considering the call to special service, the Woman's Missionary Union Training School and our other Southwide training schools. Many of our most helpful workers and leaders in our young people's organizations are Margaret Fund students. They lend a real missionary atmosphere by their lives and early environment.

Our constituency must be mobilized into a mind for missions. It is not information about missions that creates the mind for missions, although that is essential in its development. Only the truly regenerate are enthusiastic for missions. Dr. Speer says there are two reasons for the lack of interest in missions today: The absence of information and the absence of a religion worth giving to others. Organization alone does not interest people in missions. Mission study will not fling them headlong into the missionary task. This holds a lesson for us: We must go beyond facts and figures and information. We must seek for aid lift up the living Christ. We catch the Galilean vision that extends from Jerusalem to the ends of the earth only from Christ. Methods must largely fade into the background, leaving the challenging Christ lifted up in our mission study. When we begin to study missions like that our people will move toward a Christ-like missionary program.

#### Horizons Beyond

Horizons, like geography, never stand still. They are constantly lifting. The greater our accomplishments, the wider our horizons. The Woman's Missionary Union now stands upon the summit of the Ruby Anniversary achievements. Unparalleled vision and responsibility are upon us. Never before has the missionary enterprise demanded such wealth of money and superior personnel, individual and united effort, as now. What will we do with our world-wide vision? Will our extended horizon become an automatic heritage?

#### Which way in 1929?

The journey to the edge of the horizon begins with a single step. The first step before us is conservation and continued expansion. Conservation of the individual won, the organizations formed during the Ruby Anniversary period. Continued expansion in spiritual development of both individual and organization. Constant expansion in new organizations. 'Tis said a lad once lived in a log cabin on top of a mountain. Each morning as he drew water from the well he would gaze down the wide valley to the west and watch the beautiful houses with their windows of gold. One day he decided to travel down into the valley and see the rich people who lived in the beautiful houses with shining windows. He arose early and journeyed all day. At the setting of the sun he came to a row of small houses. He inquired of a young girl at a gate for the house with windows of gold. She pointed across the valley to a house, and he saw the windows of his own home were bright flaming gold. Each of us lives, each of us serves in the place of the golden windows, though sometimes we travel far to find it true. Let us resolve to leave this meeting with these convictions assured that each of us works in a God-given place.

When we consider the tremendous results last year of our trembling touch upon the fringe of the Master's garments, we can but wonder what would happen if we dared to grasp with both hands! Dr. Gossip

wrote: "Did you ever really fling yourself on Jesus Christ and ask Him what He is prepared to do for you?" That is the supreme challenge to us as individuals and as an organized body. Let us this year really fling ourselves in utter abandonment on Christ and ask Him what He is prepared to do for us. If we do this, we will be miracles of grace, and great power will be upon our witness.

#### GLORIA'S TITHE

Best Y. W. A. Tithing Story in the State Contest

"Oh, mother, I am so happy! Read this." And as Gloria came bounding into the room she handed Mrs. Keller the telegram which she had just received.

Mrs. Keller dropped her work and with eager eyes read:

"Can offer enough work to pay all expenses. Wire decision.—D. C. Batteau, President, Judson University."

Gloria's eyes were sparkling. The happy moment had come. At last her dream was to be realized.

A month previous to receiving the telegram Gloria had made application to Judson University for a position, should an opening occur, which would enable her to work her way through college.

Four years before, Gloria, along with sixty other students, walked across the platform of the large high school auditorium and received her diploma on the eve of their graduating exercises. Already many of her friends were planning to enter college the following fall—some near and some far. All Gloria could do was to dream of going. Her education had given her a thorough preparation for the business world and a position already awaited her. Then, too, there was not sufficient money in the Keller family for a college education.

It was true that Mr. Keller had worked hard and conscientiously for forty years, but his income provided just a comfortable living for the circle of ten—and there was no fortune laid aside. Now that Gloria was going to work, the little that she would have to offer each week of her earnings would help the family along.

But time changed, and along came sorrow.

From that happy circle, one evening at sunset, God saw fit to call the father to his heavenly home, and as the family stood around the bedside the very atmosphere seemed filled with God's presence. Mr. Keller indeed had lived a righteous life. The men who worked for him loved him. His nature became the nature of his children.

This which had happened the previous spring seemed to permeate through Gloria's mind when she handed her mother the telegram.

"What shall I answer, mother?" Gloria asked. But Mrs. Keller was not as enthusiastic as was her daughter. She felt that Gloria should stay at home to work and help her.

"If dad were here, daughter, I wouldn't hesitate letting you go, for then we could help you from time to time. But as it is now, things are different."

Gloria saw the future from another angle. She had heard many students tell of working their way through college, and she strongly believed she could do it, too. Had not her pastor often remarked, "Let God help solve your problems?" The Master was her only refuge now. One problem after another confronted her; and while the door of opportunity stood open, Gloria began wondering if she should go—if it would be really worth while to leave her position and start out for a college education without a cent—if she could bear to leave her mother. Her faith was in God. She would make supplication to Him for guidance. The road He chose, she would take.

She just couldn't answer the message that night. It must wait until morning. The decision to make weigh-

ed heavily upon her mind as she dozed off to sleep that night.

Gloria awoke suddenly at five the next morning. She had not been dreaming, yet so it seemed. She remembered no vision, yet the word "Go" sounded clearly. To her it seemed to come as a breath from somewhere. What was its significance? Then Gloria remembered, "Jesus answers prayers." This was her answer.

At breakfast the decision was made known to the family. At the office, to her employer. Later to her friends. Her decision pleased the president at Judson.

Moments passed too swiftly for Gloria the next few weeks, still they were happy moments of packing and planning.

The departing day dawned with glorious sunshine. Her trunk had been taken. Her traveling bag was packed. There she stood, a picture, in a little blue suit and hat to match, with curly auburn tresses about her face. The taxi had come, and with big tears in her blue-grey eyes Gloria kissed her mother, brothers and sisters good-bye. She hated to leave, yet she knew she would come again. She was going to make them proud of her.

The train was on schedule time. As it puffed its way from the station, Gloria looked longingly at her little home town and said: "Good-bye; I am going away."

At University Town some one was at the station to greet Gloria. Before long she found herself seated at the desk of the president of Judson University, receiving instructions as to her work. The new term had opened. New faces were about everywhere. "I know I shall love it," she thought.

Gloria was very apt and had soon learned the details of the work she was to do. The president marveled at her efficiency and praised her. This did not turn her head, because Gloria had made a resolution to try always to please and to do it in a cheerful manner. She was not called Gloria because she sought "Glory." This was simply a nickname the high school superintendent had given because of her halo of red hair.

Gloria felt she would make it just fine, but doubts crept about her. She had not figured on the little incidents. Where were they coming from? She knew God would provide. She was relying upon Him.

One day Fortune helped; it was only one of the students wanting some typing done. Gloria did it neatly, and a silver dollar was placed in her hand. Her splendid work brought others, and during odd moments outside of office hours the way for incidents was provided.

All the money she could make came in handy, but she couldn't forget the command: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16:2.)

From each little sum made, Gloria always remembered to drop her tenth into the cold-cream jar which she provided for God's treasury. The nickels and dimes seemed to multiply.

Luck was again on Gloria's side. A lady living in University Town needed some one for a companion. Her husband traveled and was gone nearly every day of the week. She needed some one for company and was offering board and room to the girl she chose. She came to Judson because she knew she could get the right kind of a girl from such a

school as Judson was. Gloria was the prize.

Since Gloria's board and room was being paid through work in the office, the University agreed to refund this amount to her. It helped wonderfully well for a long while.

Since everything was working so nicely in Gloria's favor, she decided to continue in school through the summer quarter. After a few weeks, however, funds became a little low in Gloria's purse. Many times she took God's money out and counted it.

The day came when Gloria needed money badly. You must remember that she was receiving no money at all from home, and what she spent must first be earned by the "sweat of the brow." Her condition became so distressing she decided to use some of God's money. Was not God's money used for helping the poor and needy? Wasn't she poor and needy? Doesn't God help them who help themselves? She felt she was doing no wrong, and the little treasury was emptied.

When the money had been far spent, every once in a while Malachi 3:8 kept ringing in her ears and troubling her: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

If she had really sinned, she wondered how God would punish her. The day was not far off. It came bringing two weeks of sickness along. Her expenses during those two weeks were exactly twice as much as the money she had taken from God. What does it teach you? It taught Gloria a lesson. She promised faithfully from that day to offer God what was rightly due him, and offerings beside.

"Prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

If any one could verify the truthfulness of it, Gloria certainly could, for since making her new resolution she had been receiving so much work to do which would bring her extra money that many times she was compelled to tell them she couldn't possibly do it.

God's treasury was again piling up. From its collection Gloria soon had enough to send a check across the ocean to help the work of a missionary in China. She was even giving God offerings now to satisfy her conscience that she was giving God that which rightly to him belonged.

Everything seemed to go Gloria's way. God was certainly blessing her efforts.

As never before Gloria really knew what it meant in the Bible when it said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."—Helena Hoppe, Union University, Jackson.

"Now, we all know about Noah's Ark. Do you know of any other ark?"

Tommy: "Yes, miss; the one the 'erald hangels sing."

#### Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company,  
Hickory, N. C.



Alumni Chapel, One of Seven Fine Brick Buildings on 120 Acre Campus

#### The Baylor School

A BOY'S OPPORTUNITY  
Sound Scholarship and a Happy School Life  
on the most beautiful campus in the South.  
An accredited preparatory school for many boys.  
Christian Influence, High Scholastic Standards,  
Unusual Equipment, Golf, Tennis, Swimming, Boat-  
ing, Gymnasium, 3 Athletic Fields, etc.

For Catalogue, Address  
ALEXANDER GUERRY, Headmaster.  
THE BAYLOR SCHOOL, Cherokee Trail  
CHATTANOOGA, TENN.



## AMONG THE BRETHREN

By MARY BRYAN

Dr. R. Q. Leavell preached the sermon at the graduating exercises of the Baptist Hospital in Memphis.

—B & R—

John W. Inzer preached the commencement sermon at the Baptist Orphanage, Sunday, May 26th.

—B & R—

E. A. Cox is assisting in a revival at Englewood. Truett Cox is leading the music.

—B & R—

E. E. Lee, Southern Baptist B. Y. P. U. field secretary, is slightly improved. However, he is still seriously ill.

—B & R—

James B. Leavell, pastor of the First Church, Houston, Texas, recently led his people in a great revival campaign.

—B & R—

The death of John A. Earl is a loss to the Northern Baptist Convention. For four years he was editor of The Baptist.

—B & R—

We are sorry to learn that W. T. Amiger, president of the American Negro Seminary, died May 26th. His going will be a great loss to his people.

—B & R—

We acknowledge with appreciation an invitation to the commencement exercises of Tennessee College which will be held Tuesday evening, June 4th, at 8 o'clock, in the First Baptist Church, Murfreesboro.

—B & R—

Pastor Ray Palmer of Washington, D. C., preached May 19th, morning and evening, at the First Church of Durham, N. C. He is hastening to Portland, Oregon, to his son, John, who is very ill. He asks for the prayers of his brethren.

—B & R—

Treasurer E. P. Buxton of the Foreign Mission Board writes to correct an error in his recent report for the year's receipts. He asks us to add these words: "Maryland sent also a special gift in stocks valued at \$50,025."

—B & R—

We are sorry to learn of the death of Mr. N. B. Lassiter, father of Mrs. Elizabeth Allen, in the B. Y. P. U. department of the Sunday School Board. He died suddenly. We extend our sympathy to the bereaved family.

—B & R—

Pastor C. E. Vermillion and the Calvary Church of Spartanburg, S. C., are in a series of evangelistic services. They have the assistance of John W. Ham, evangelist, and E. L. Wolslagel, singer. There were 75 additions the first week.

—B & R—

The editor and his family left last week for a little visit with his relatives in Arkansas. They drove through the country in spite of the floods which made it necessary for them to go via Helena, Arkansas, in order to reach Little Rock.

—B & R—

We acknowledge with appreciation an invitation to the commencement services of Dodd College which will be held Monday, June 10th. Dr. Carter Helm Jones will preach the sermon and Dr. George W. Truett will deliver the address.

—B & R—

We wish to correct the mistake made in last week's paper of the initials of Pastor Reeves of Hot Springs, Ark., who was elected one of the vice presidents of the Southern Baptist Convention. His initials are W. C. and not W. P.

—B & R—

Wallace Bassett and Singer John C. Cohen conducted a revival at the First Church in Stephenville, Texas, beginning the middle of April and continuing to the first of May. There were 65 received into the fellowship of the church, 38 of them for baptism.

Frances Bryan, daughter of Secretary O. E. Bryan, recently underwent an operation for appendicitis at the Nashville Baptist Hospital. She recovered quickly and is back in school once more.

—B & R—

Dr. W. M. Vines recently conducted a successful revival with the First Church of Americus, Ga., Rev. O. M. Seigler, pastor. John D. Hoffman of Atlanta conducted the singing in his usual fine way. There were forty additions with more to follow.

—B & R—

Dr. John W. Ham of Atlanta, Ga., has just closed a great meeting in the Highland Park Baptist Church, Chattanooga, Tenn. Dr. J. B. Phillips is pastor. There were 70 additions to the church. The pastor says that his people have been greatly quickened.

—B & R—

J. C. Miles will assist in a revival in the church at Prosperity, Tenn., beginning the first week in August. He preached the sermon for the dedication of the new church building. The building, costing \$11,000, was paid for long before the day of dedication. W. B. Woodall is pastor.

—B & R—

H. A. Bickers has resigned as pastor of the First Church, Marianna, Ark., to become an independent Budget Enlistment Worker. Pastors and churches that desire his services may reach him at Jackson, Tenn., after June 1st. In putting the work in the churches he desires to begin on Tuesday evening, work an hour each evening of the week, and install the system on the following Sunday.

—B & R—

After paying all operating expenses, including \$36,643.42 for free work given, the Southern Baptist Hospital in New Orleans made a net profit of \$32,492.32 last year. The hospital has property valued at \$1,246,950.10 and owes a bond issue of \$515,000. The operating income last year was \$319,294.74, and operating expenses were \$286,802.39. The hospital did nearly \$40,000 worth of free work also.

### BIBLE DRAMA PRESENTED

The closing exercises of the Religious Training School of the Sunday School Publishing Board of Nashville were held in the chapel of the Morris Memorial Chapel during the week of May 12th. Mrs. Mattie G. Anderson and Bishop I. B. Scott made addresses. Mrs. A. M. Townsend was in charge of the music. Dr. Arthur C. Barbour of First Church led in prayer. Other numbers on the program were essays by Mrs. Alice M. Mitchell and Mrs. J. H. Lawrence. Miss Julia M. Jackson and her class gave "Traveling with Jesus." Mrs. Mattie G. Anderson, directress of the negro Fireside School, spoke and Bishop I. B. Scott of the M. E. Church, North, voiced his praise for the work done. The second part of the program consisted of a Bible drama directed by Mrs. S. N. Vass. This received the hearty praise of the large audience and showed up some splendid talent.

Dr. S. N. Vass has been in charge of the school. Fifty-one pupils have enrolled, and it is expected that the enrollment will be doubled for next year. Courses in training leaders will be offered for next year and Bible dramatics will be featured. Secretary A. M. Townsend of the Sunday School Publishing Board is backing the movement.—Mrs. M. H. Flowers, reporter.

### FATHER NOT ALLOWED TO MOVE CHILD'S BODY

Manila, P. I.—Ramon A. Arnaldo wished to remove the remains of his child from the Roman Catholic cemetery of Capiz to the Masonic cemetery of that town. This action on

the part of the father was protested by the Roman Catholic bishop of Jaro and the parish priest of Capiz. The case was tried in the Court of First Instance of Capiz and a decision rendered in favor of the father. The bishop and the priest appealed the case to the Supreme Court of the Philippine Islands and the decision of the lower court was reversed. The Manila Scottish Rite bodies, believing that the decision preventing the father from having his child buried where he desires is in absolute contradiction to American ideas of private rights and the relation between Church and State, are furnishing assistance to Mr. Arnaldo in appealing the case to the Supreme Court of the United States.—Scottish Rite News Service.

### HOUSE REVIVAL HITS SNAG

An open letter from Evangelist Wade House to the Lawrenceburg News dated May 20th tells of the effort made to stop the preacher from his ministry. On the 18th notice was served on them to vacate the lot on which their tent was stretched. In the letter to the News Brother House says: "The question of moving the tent or closing the meeting was left to the people who enthusiastically asked that the meeting continue. On Sunday afternoon money was raised with which to move the tent and continuing the meeting indefinitely." Subjects for the sermons were announced, among which were, "To What Church Do the Largest Percentage of the Teachers in the County Belong?" "Is There a Similarity Between Campbellism and Romanism?"

### REVIVAL AT CENTRAL CHURCH, MEMPHIS

Dr. Len G. Broughton of Atlanta, Ga., is conducting a series of revival services for the Central Baptist Church, Dr. Ben Cox, pastor. The church was crowded to its capacity before eleven o'clock at the first service, and many who came after that could not gain admittance.

At this service he spoke on what he termed "The Lost Power of the Church." "By power," he said, "I do not mean numbers. The church has more in number today than ever before, but numbers do not make power; Gideon found that out. I do not mean wealth; the church has far more of wealth today than ever before in its history. I do not mean influence; the church today has more influence than at any time in its history. But influence is not power. Paul, before his conversion, had great influence. After his conversion, he did not have enough influence to keep out of jail; but when he was in jail, bound with chains and stocks and behind bolted doors, he had enough power to shake the shackles from off his hands and feet and walk out of the prison a free man. . . . The church has come to rely upon human means and organization in carrying out its program and has lost its grip on the supernatural powerhouse of God. . . . The prayer meeting has come to be the most neglected service of the church, and the prayer meeting is the spiritual pulse of the church. Let us have our church machinery, but let us not forget that our organization is as naught if we fail to lay hold, and keep hold through prayer upon the power that can come only from above."

### WHERE ARE THE BAPTISTS HEADED

We ask the question in all seriousness. Where are we headed, and where will we land? Or, will we land? Will it ever be possible to formulate an accurate definition of the word "Baptist"?

A few years ago the Park Avenue Baptist Church of New York City, Harry Emerson Fosdick, pastor, abandoned the requirement of baptism as a condition of church membership and became a true open-membership church. That caused a

good deal of agitation and no small controversy.

Not long ago the Tenth Avenue Baptist Church of Oakland, Calif., adopted practically the same plan, and not much notice was given to it. Still more recently the Hyde Park Baptist Church of Chicago followed suit, even calling for pastor a man who had never been immersed and who does not intend to be immersed.

Now comes the Second Baptist Church of St. Louis, M. Ashby Jones, pastor, and joins in a communion service with the St. John's Methodist Church of St. Louis. We read an account of this event in the Word and Way for April 11th. The joint communion service was announced to be held on Thursday evening before Easter Sunday, and Dr. Jones and the Methodist pastor were to officiate.

The Word and Way very properly says this action by Pastor Jones and the Second Baptist Church "amounts to a declaration that Baptists are, and always have been, wrong in their belief and practice." The same thing could be said of the other cases that we cited. Are we willing to admit the truth of such a declaration? Are we willing to abandon the distinctive Baptist testimony and message? If not, what shall be our attitude towards churches that do abandon it? If such churches increase in number (as it seems certain they will do), and if we do nothing whatever about it, will not they bring about a condition that will cause our distinctive testimony and message to cease? It is high time for us to do some serious thinking and earnest praying along this line.—Baptist Advance.

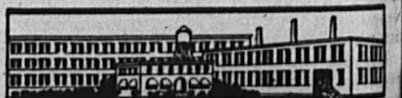
## University of Virginia

F. W. Boatwright, President

The University includes:

1. **Richmond College**  
(For Men)  
W. L. Prince, Dean
2. **Westhampton College**  
(For Women)  
May L. Keller, Dean
3. **The Law School**  
Jas. H. Barnett, Jr., Secretary

Session opens September 12. Early reservations desirable. For catalogue and full information address Dean or Secretary. P. O. University of Richmond, Va.



**Cloth** Direct From Mill To You

LATEST PATTERNS in new fresh materials at Mill Prices. Our direct-to-consumer selling plan saves you 1/4 to 1/2.

Ginghams	Prints
Shirtings	Bedspreads
Broadcloths	Pillow Tubing
Chambrays	Wide Sheetting
Voiles	Marquisettes
Dimities	Draperies, etc.

### Free Samples

and Mill Price List on request. We cut cloth any yardage and pay postage. Prompt shipments. Satisfaction guaranteed.

Write today for Free Samples and Mill Prices

**MONAGHAN MILL STORE**  
Station A, Greenville, S. C.

Save 1/4 to 1/2



# PASTORS' CONFERENCES

## CHATTANOOGA PASTORS

Hixson: T. G. Blessingame, J. D. London. Helpers in God's Kingdom. SS 60.  
First: John W. Inzer. How Baptists Seek to Obey Christ; The Believer's Security. SS 841, BYPU 57, by letter 2.  
Oakwood: R. R. Denny. Building Up the Church. SS 72, BYPU 20.  
Tabernacle: J. P. McGraw. Walker Evans. Accepting Our Place; Suicide. SS 345.  
Alton Park: T. J. Smith. In All Points Tempted Like We Are. SS 116.  
Red Bank: W. M. Griffith. Following a Victorious General; Making the Grade. SS 185.  
St. Elmo: L. W. Clark. The Church's Greatest Need; Jesus Only. SS 268, BYPU 78.  
Avondale: D. B. Bowers. What Is Good in Life; God's Invitation. SS 316, BYPU 83.  
Clifton Hills: A. G. Frost. Rev. C. A. Ginn. What Is Man? Two Paths. SS 129, BYPU 64.  
Eastdale: J. D. Bethune. Ye Are the Salt and Light of the World. J. W. Christenberry. Personal Account in the Judgment. SS 140, BYPU 17.  
Calvary: W. T. McMahan. Getting Ready for Tomorrow; A Closed Door. SS 194, BYPU 89.  
Oak Grove: Geo. E. Simmons. Peaks of Progress; Sacred Fires. SS 206, BYPU 75, for baptism 1.  
Ridgedale: R. L. Baker. The Resurrection of Lawyers; The Good Samaritan. SS 275.  
Rossville Tabernacle: Geo. W. McClure. Report on Convention; Musical Program.  
Central: A. T. Allen. Rev. Clarence Green; The Godly Life.  
Brainard: Claude E. Sprague. The Second Coming of Christ; The New Birth. SS 116.

## MEMPHIS PASTORS

Hollywood: J. R. Burk. Growth in What? Psalm 127:1. SS 219.  
Prescott Memorial: Jas. H. Oakley. Our Answer to God's Call; Repentance and Faith. SS 210, BYPU 81.  
Merton Avenue: S. P. Poag. Isaiah's Vision; The Supreme Gift. SS 286, BYPU 123, for baptism 1, profession 1.  
Longview Heights: L. E. Brown. Handling Life's Second Best; A Delightful Sinner. SS 65.  
Boulevard: J. H. Wright. Brother Holder spoke on T. B.; pastor, God's Call. SS 326, BYPU 89, for baptism 1, professions 4.  
First: A. U. Boone. God as Father; A Rainbow of Thoughts. SS 319, baptized 3.  
Seventh Street: I. N. Strother. Religious Delusion; The God Man Needs. SS 271, BYPU 39, for baptism 1, baptized 1.  
Italian Church: Joseph Papia. The Sermon on the Mount; The Beatitudes. SS 43.  
LaBelle: E. P. Baker. Christian Stewardship; Hindrances to Faith. SS 462, BYPU 198, for baptism 1, baptized 10, by letter 3, by statement 1, profession 1.  
Yale: W. L. Smith. Our Mothers; Christ's Invitation. SS 96, BYPU 71.  
Eastern Heights: W. M. Couch. Brother Floyd Ingram preached at both hours. SS 100.  
Rowan Memorial: J. W. Joyner. The Man of Sorrows; Self-Condensation. SS 74, BYPU 30.  
Trinity: C. E. Myrick. L. L. Cooper. Port Worth, Texas, speaker at both hours. SS 425, BYPU 128, for baptism 1, baptized 7, by letter 4.  
Calvary: J. G. Lott. Thy Kingdom Come; Paul's Confidence in the Gospel. SS 224, BYPU 60, for baptism 1, baptized 4, profession 1.  
Temple: J. R. Black. Taking Our Possessions; A Fool Fooled. SS 704, BYPU 185, baptized 4.

Whitehaven: F. W. Roth. Redeeming the Fine; To Me to Live Is Christ. SS 92.  
Union Avenue: H. P. Hurt. The Supreme Test; Repentance. SS 607, BYPU 327, for baptism 3, by letter 3.  
Hernando: C. C. Weaver. Baptism. BYPU 56, for baptism 7, professions 7.  
Batesville, Miss.: J. W. Lee. The Pharisee and Publican. SS 86, BYPU 28, for baptism 1, professions 20.  
National Avenue: A. J. Stamps. The Fifth Commandment. SS 72, BYPU 36, for baptism 1, by letter 1.

## NASHVILLE PASTORS

Murfreesboro, First: The Oneness of the Son and Father; If Ye Love Me. SS 382, BYPU 70.  
Grace: L. S. Ewton. Echoes from the Convention; What Must I Do to Be Saved? SS 588, BYPU 72, baptized 3.  
Belmont Heights: R. Kelly White. Fathers; The Blue Prints for Building a Life. SS 474, BYPU 106, for baptism 3, baptized 3, by letter 5, professions 3.  
Immanuel: Powhatan W. James. God's Universal Message; Reality in Religion. By letter 3.  
Centennial: T. C. Singleton. Dr. I. J. VanNess. Report of the Convention; The Great Invitation. SS 142, BYPU 50.  
Third: W. Rufus Beckett. Achievements and Aims; Known by Fruits. SS 264, BYPU 65.  
Eastland: J. Carl McCoy. Loyalty to the Book; A Deadly Disease. SS 360, baptized 1, by letter 4.  
Calvary: W. H. Vaughan. Account of the Convention; I Am the Light of the World. SS 176, BYPU 40.  
Judson: R. E. Grimsey. The Eagle's Lesson; BYPU officers installed. SS 486, by letter 3.  
Grandview: J. R. Kyzar. The Will of God; God and Youth. SS 326, BYPU 67, for baptism 1, profession.

## KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. The Ministry of Succession; The One Creed. By baptism 1, BYPU 110.  
Lonsdale: H. L. Thornton. The Mission of a Church; Glorifying in the Cross. BYPU 60, by letter 2.  
Central, Fountain City: Leland W. Smith. Convention Impressions; Faithfulness. SS 289, for baptism 1, by letter 2.  
Jefferson City, First: C. W. Pope. The Voice of Religion. Prof. Rives. SS 218, by letter 1.  
Glenwood: L. C. Chiles. Heard Dr. Truett over radio; Glenmore Garrett, Jr., preached. SS 47, BYPU 20.  
Ball Camp: G. X. Hinton. The Sin of Omission; Unity of Church Membership. SS 65, BYPU 15.  
Euclid Avenue: W. A. Carroll. Failure; The Presence of Jesus. SS 200, baptized 1.  
Philadelphia: A. B. Johnson. Mother; Man's Greatest Enemy. SS 168, BYPU 59.  
Fifth Avenue: J. L. Dance. Conditions for God's Blessings; Characteristics of New Testament Church. SS 502, baptized 1, by letter 2.  
Lenoir City, First: W. R. Hill. Convention Echoes; Paralytic Healed. SS 147.  
Lincoln Park: H. F. Templeton. Christ's Promise to a Tired World; Abuse of Prayer. SS 176, BYPU 64.

## LOVE IS THE GREAT PRINCIPLE

Dear Baptist and Reflector: Many of your readers are teachers from grammar grades to universities, from state schools to Sunday schools. Maybe I can make some suggestions that will be welcome and helpful to many who teach, as well as to parents from whose homes the pupils go. These suggestions are rules that I found helpful to me in my career as a teacher. Proverbs 16:21 is the

text: "Sweetness of the lips increaseth learning."

All teachers experience vexations and have to be on their guard. Fear, anger, irritation are feelings that militate against the state of mind so necessary to the acquisition of knowledge and the building of character. Let me bring to your attention the single standard to be used in valuing men and books. There is no other standard by which to judge.

When I examine a book with a view to its use in the classroom or to be recommended for collateral reading and find in it statements launched intentionally and carefully, but in conflict not only with Genesis but with other portions of the Bible, I set it aside as a bad book. In philosophy or any study whatsoever where teaching is in conflict with the Bible, the same treatment is given. Every teacher, as well as people in other occupations, must find their light in the Bible. **By the Bible and the Bible alone men and books are to be valued.**

I am a natural dualist, and not a monist of any type, because natural dualism is evidenced in the teachings of Christ, whether directly or through his prophets and apostles. I have made these prefatory remarks to set forth clearly the principles of sound teaching.

How to deal with a refractory student: If he shows an irritable and stubborn disposition pass over it at the present as lightly as possible. Try not to notice it, but privately seek an interview with him and prove to him that you are in sympathy with him and that you are seeking his good. There is much to awaken pity in his case. He is not responsible for having been born into the world a sinful being, nor could he control the circumstances which deprive him of a cultured Christian mother's care. Other members of the class have rights that must be respected. To speak harshly to any member of the class disturbs all the class, and their rights must be respected.

An old maxim is, "The teacher is in loco parentis." We are told in the Bible: "Parents, provoke not your children to anger." Fault-finding is the beam fault. I learned this from our Saviour's Sermon on the Mount. Then he said, "Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye." Here is where I learned that fault-finding is the beam fault, the big fault in comparison.

The question may arise how to keep sweet. There are some considerations to be made here. One rule is for the teacher to have the lesson well prepared. He may thereby go to his class with a peaceful mind. Another recommendation is that a teacher should not only know beforehand the subject well, but he should go from his knees to his classroom. Let him close his closet door behind him and pray to his Father who is in secret to give him the poise and patience of the Lord.

A teacher would be slow in becoming cross and irritable himself if he would properly consider the dignity of his office. It is an honorable work. David said: "Come ye children, hearken unto me, and I will

teach you the fear of the Lord." The work of the statuary in fashioning the human model is greatly admired. Great prices are often paid for his work. But under the touch of time the marble statue will crumble. The soul of the child, moral and immortal as God himself, will take a polish that will never cease to shine. Thomas Jefferson, of his great works, esteemed the greatest the part he had in founding the University of Virginia. Robert E. Lee, though the cause he defended was lost, returned from war covered with glory, and when the war was over he found honorable occupation in a school. The honor of the teacher's work as expressed in beautiful character is a great reward.—G. M. S.

## Taking No Chances

Rastus (after a visit to the doctor): "Dat doctah sure am a funny man."

Wife: "How come?"  
Rastus: "Made me swallah two cartridges filled with powder, and then told me not to smoke. As if Ah would!"

An Irishman was seated in a train beside a pompous individual, who was accompanied by a dog.

"Foine dog ye have," said the Irishman. "What kind is it?"

"A cross between an Irishman and an ape," was the answer.

"Sure, an' it's related to both of us," the Irishman rejoined.

A modernist married a fundamentalist wife.  
And she led him a catechism and dogma life.

—Keith Preston, in Literary Digest.

## Week End Fares

BETWEEN ALL STATIONS

Tickets on Sale Every  
Friday, Saturday and Sunday

### Tennessee Central Railroad Company

### Cecil's Business Colleges

Let us train you for business.—Secretaries, Accountants, Bookkeepers, Stenographers, Stenotypists find ready employment. Keep cool and go to school in the glorious mountains of Carolina. Resident school or home study course. Address  
**CECIL'S BUSINESS COLLEGES**  
Asheville, N. C., or Spartanburg, S. C.

### Manufacturers TENTS, AWNINGS, PAULINS.

GOSPEL TENTS  
A SPECIALTY.

We rent Tents.

Oldest Tent  
Company  
in the South.



M. D. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.

## HOTEL HERMITAGE

Howard Baughman, Manager Nashville, Tenn.

Modern, Convenient, Delightful

RATES, \$2.50 up

Every Room with Bath

## MARS HILL COLLEGE

The junior college covers the first and second years of standard college work; the academy, the third and fourth years of high school; both accredited by the Southern Association. All heads of departments have the Master's Degree. Positive religious influences. Three dormitories for young women, two for young men. Expenses reasonable. Session opens Sept. 9, 1929. For illustrated catalogue address, the Registrar or  
R. L. MOORE, President Box C MARS HILL, N. C.



## NEWS BULLETIN

(From page 9.)

## D. V. B. SCHOOL

One of the Tennessee Baptist Churches to have a Daily Vacation Bible School last summer was the Ocoee Baptist Church, Benton, of which Rev. N. W. Ellis is pastor. In reporting his school, Mr. Ellis said: "The school was the first to be held in this church. The people had

Soon after he began to preach he entered Simmons University at Abilene, Texas, and later continued his preparation at the Southwestern Baptist Theological Seminary at Fort Worth, Texas. His first pastorate after graduating from the seminary was the Avondale Baptist Church at Birmingham.

During the World War he served as a chaplain in the army and at the close of the war was made national chaplain of the American Legion, un-

furniture; a new paved street, complete redecoration inside and out; a new roof and many other features are included in the program. When complete, the building will be one of the most beautiful and one of the best equipped church plants in Central Texas. The formal opening to the public will be held the week of June 2-9. A number of the outstanding leaders and brethren over the state are to appear on the program. The pastor recently did the preaching in a meeting, with Brother Harrell leading the music, in which there were 29 additions to the church, most of them by baptism.

## REVIVAL IN CHATTANOOGA

A revival meeting is to be held in Central Church, Chattanooga, June 15-30, writes Pastor A. T. Allen. W. L. Ball, pastor of the First Church of Spartanburg, S. C., will do the preaching and Frank Grazecki will lead the singing. The church has recently secured subscriptions for the payment of the debt that has been on their church since it was built. Most of the \$20,000 was secured in a great service on Easter Sunday. These subscriptions are to be paid by October 15th.

## NEW OFFICERS OF EDUCATION COMMISSION

For next year the chairman of the Education Commission will be Rev.

G. W. Duncan, pastor of the First Baptist Church, Nevada, Missouri, formerly president of one Baptist college and formerly chairman of the board of trustees of another Baptist college. The vice-chairman will be H. W. O. Millington, 320 Woodward Building, Washington, D. C., the executive secretary of the Baptist the District of Columbia. The secretary-treasurer, Mr. Frank Leavelle, department of Southern Baptist Student Work, Baptist Sunday School Board, Nashville, Tenn., was re-elected. All of these men are much beloved and trusted as leaders among Southern Baptists, and the brethren may confidently expect great achievements from the Education Commission during the next twelve months.

## CHURCH ARCHITECT

WELLINGTON J. H. WALLACE

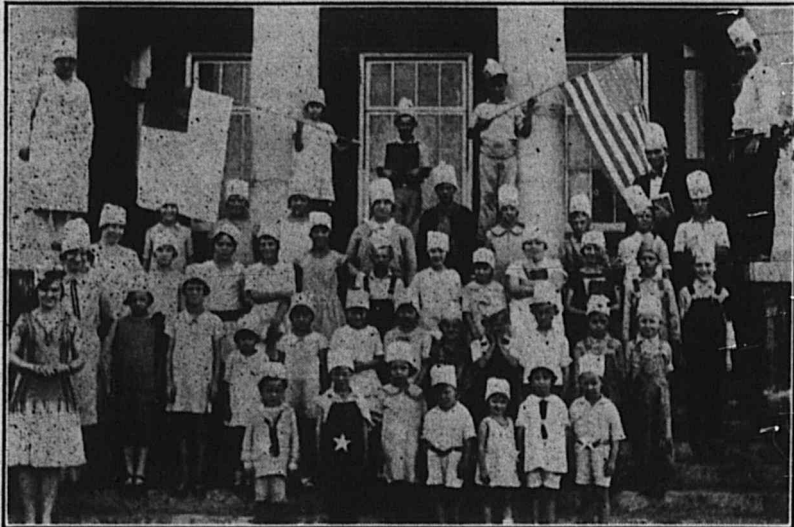
A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.

167 8th Ave., N., Nashville, Tenn.

## EDMONDSON

SCHOOL OF BUSINESS

Established, Accredited, Well Equipped, will prepare you for a good position. Write for catalog, Power Bldg., Chattanooga, Tenn.



The 1928 D. V. B. S. of the Ocoee Baptist Church, Benton, Tenn., Rev. N. W. Ellis, Pastor.

heard but little of the Vacation School. The school was a success. We had four recreational trips in school trucks and automobiles. Our school ran four weeks and enrolled sixty-five pupils. The average daily attendance was eighty-seven per cent of the enrollment."

The accompanying picture of the school is further evidence that children enjoy going to their church during the week days to meet their pastor and Sunday school teachers for studying the Bible.

Indications now are that a large number of Tennessee Baptist Churches will have Vacation Schools this year. This work is under the supervision of Mr. W. D. Hudgins, state Sunday school secretary, who will be glad to hear from any church that is thinking of having a school, or would like to get free information about one.

## TWENTIETH ANNIVERSARY OF DR. J. W. INZER'S FIRST SERMON

Dr. John W. Inzer, pastor of the First Baptist Church, Chattanooga, celebrated the twentieth anniversary of the day he preached his first sermon, Sunday, May 19th.

The exact date on which his first sermon was preached was May 20, 1909, and the place was in his own home church in Savoy, Texas. At the Sunday evening service he will use the same subject for his sermon that he used for the first sermon he preached, "The Believer's Security."

der whose auspices he toured the United States, lecturing on Americanism. From this position he came to the pastorate of the First Baptist Church almost ten years ago.

## NEW SUMMER GRADUATE SCHOOL

For several years there has been an imperative need for a summer graduate school in religious education, which is evangelical in its atmosphere and which is at the same time abreast with the best in scholarship. Such a school has been provided for, and it will offer its first courses of study June 21 to August 2, 1929, in the buildings of the Presbyterian (McCormick) Theological Seminary in Chicago. Credit toward M.A. and Ph.D. degrees will be given. The North Shore Baptist Church of Chicago, Dr. H. W. Virgin, pastor, is paying the salaries of two Baptist professors. Several scholarships for Baptist students are available. For further information write Dr. Norman E. Richardson, 506 Wellington Avenue, Chicago, Illinois.

## MEMORIAL CHURCH, TEMPLE, TEXAS

The Memorial Church of Temple, Texas, of which Rev. Lyn Claybrook is pastor and Mr. L. E. Harrell, educational director, is spending \$8,000 on its building and working facilities. The building is being renewed, improved and thoroughly finished throughout; a new baptistry, new lighting fixtures and complete new



We're Sure Going!  
"Wouldn't Miss it for the World"

SOUTHERN BAPTIST  
BOY'S CAMP

RIDGECREST, N.C.

JULY 11 TO 22

"Something Doing Every Minute"

Auspices Sunday School Board, Southern Baptist Convention.

Such Wonderful Climate!! Such Beautiful Scenery!!

CAMP EQUIPMENT and LEADERSHIP THE VERY BEST

Body-Building Sports — Mind-Building Studies — Soul-Building Devotions—all properly balanced and combined to appeal to every energetic boy and return him to his home and church prepared to live more usefully.

## UNUSUAL OPPORTUNITY FOR THOUGHTFUL PARENTS

When fathers and mothers learn of the wonderfully diversified program and the surprisingly low cost, they will send their boys to this camp. Get full particulars by writing to the General Director, Frank E. Burkhalter, 161 Eighth Ave., N., Nashville, Tenn.

Ridgecrest Y. W. A. Camp

JUNE 19-27

Write MISS JULIETTE MATHER,  
1111 Comer Building,  
Birmingham, Alabama  
for full information.

Ridgecrest Student Conference

JUNE 23-JULY 5

Get full information by writing  
FRANK H. LEAVELL,  
161 Eighth Avenue, North,  
Nashville, Tennessee.



Pastorium of Jonesboro, Tennessee, Baptist Church. The pastorate of this church is vacant, and the church is interested in corresponding with young married ministers who have had seminary work.

Good-bye,  
Flies and  
Mosquitoes!

Unless you're a Flit user, you have no idea how soon you can rid your home of every fly and mosquito. Flit kills quicker, and is easier to use, in the handy Flit sprayer. Spray into cracks and crannies to kill roaches, bed bugs, ants. Flit vapor does not stain. Try the quicker Flit method today!

FLIT

© 1929 Stanco Inc.



"The yellow  
can with the  
black band"