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## The Doctrine of Original Sin

By PAUL R. HODGE

The expression, "original sin," used by the theologians, like the word "Trinity" and many other expressions, is not found in the Scriptures, yet the idea we mean to convey by it is found therein, as we shall show.

Now we might as well admit from the outset that neither the expression nor the idea is in favor with the masses of people in our day. It is to them either too abstruse and far-fetched to be of any serious concern, or else it is so inimical to their ideas concerning sin and responsibility that they impatiently waive it aside for the discussion of something more practical forsooth. But if it is true and scriptural, it is not to be so lightly set aside. Indeed, what expression of Christian doctrine could be given today that would not meet with disapproval from some people? I fear that we, including myself, are unconsciously preaching an emasculated gospel in some respects in order not to disturb the self-satisfied complacency of our worldly minded congregations.

Isaiah declares that the people of his day were "saying to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." It is easy to blunt the edge of "the sword of the Spirit" by saying that many a passage does not mean exactly what it says or adroitly to turn its edge by giving it a wrong interpretation. When have we preached, or heard preached, a sermon setting forth the doctrine of original sin? And yet an emasculated gospel will fill churches with emasculated Christians. But if we uncompromisingly proclaim a full and sound gospel, laying bare sin, and putting responsibility for it where God puts it, cries of sincere repentance are going to ascend to the throne of God.

Original sins is to be distinguished from our own personal sins. Original sin is the sin for which God holds me, and each human being, responsible by virtue of our having been in Adam and Eve at the time they, and therefore the whole human race (for they were the whole human race at that time), apostatized from God. Another name for original sin might be racial sin—that is, the collective responsibility of the human race for its departure from God, a responsibility which must be charged against each and every person connected with the race.

Adam was created in the likeness and image of God and for a season walked in the high realm of fellowship with God. His first sin and disobedience plunged him into a deep and awful fall and placed between himself and God an infinite gulf, which could be spanned only by an infinite ransom price, an infinite sacrifice. His fall affected all of his descendants, not merely by influencing them to follow in his steps and sin as he sinned, for not all of his descendants sinned after the similitude of his transgression (Romans 5:14); but by virtue of the fact that they were in him, and therefore when he sinned they sinned, and when he fell they fell.

To illustrate, in Hebrews 7:9, Levi is said to have paid tithes in Abraham to Melchizedek, though the latter lived before Levi was born. "For he was in the loins of his father [great-grandfather] when Melchizedek met him." Now if Levi could be credited with paying tithes to Melchizedek because he was in the loins of Abraham at the time Abraham paid the tithes, then in some similar way the whole human race, collectively and indi-

vidually, are chargeable with having sinned when Adam sinned, because at that time all the human race were in the loins of Adam.

Such is the meaning, usually missed entirely, of Paul's declaration that "there is no difference: for all have sinned [literally, all sinned, Greek aorist tense] and come short [present tense] of the glory of God." (Romans 3:23.) Those familiar at all with Greek grammar know that the Greek aorist tense usually signifies point action—that is, not repeated, but single action. The meaning of this verse is not that each and every individual person has sinned at some time or other, and in varying degrees, though that is a fact demonstrable from other Scriptures; but the meaning here is that at one given time in human history "all"—that is, the whole human race—"sinned." And as a result of that one act of Adam in which all of his descendants sinned when he sinned, they all do now (continuous present tense) come short of the glory of God.

Such also is the meaning of Romans 5:12ff. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all sinned" [the same aorist verb]. "All sinned" in the loins of Adam, and therefore death passed upon all, "even over them that had not [personally] sinned after the similitude of Adam's transgression." (Verse 14.) Indeed this whole passage down to the end of the chapter is Paul's declaration of the doctrine of original sin. "By the offense of one judgment came upon all men to condemnation" and "by one man's disobedience many were made [constituted] sinners," etc.

I needed a Saviour, a Redeemer, a Ransom, not only because of the sins I have personally committed since my birth, but because I came into this world charged with my share in the collective sin of the human race.

Now it is at this point that violent objection to the doctrine of original sin will be raised. Where is the justice of charging a man with a sin which he never consciously or personally committed? Where is the justice of saying that an innocent (?) infant needs a Redeemer for a sin he is not yet conscious of? And so on.

It is not easy to answer these objections to the satisfaction of even humble seekers after truth, much less to fault-finding skeptics, and those gentlemen who think our ancestry cannot be traced to a single divinely created pair of beings in the garden of Eden. To the questions concerning the justice of it, we may say that it is a matter of common observation that people are continually suffering the consequences of their connection with certain families, communities, nations, etc., and that, long before they become personally conscious of any share in the sins of such families, communities, and nations. God has ways above our ways and reasons beyond our comprehension. We must remember that we are finite and our sense of justice is blunted by our own sin. The culprit's ideas of justice are always in conflict with those of the judge.

But before we go too far in charging God with injustice and even heartless cruelty in human race, foreknowing that this would be the result of one man's sin, let us call to mind another fact that should always be laid down alongside of the fact of original sin—namely, that there is such a thing as "original grace." If the race sinned by being in Adam at the time of his transgression, the race paid the penalty of its sin in Christ, the second Adam—for in a sense the human race was created in Him—by His death on the cross. Those who deny the justice of charging Adam's sin to his descendants usually deny the justice of crediting the merits of Christ's atoning death to the covering not only of original, but also of personal sins, and yet without the latter we cannot be saved from the righteous wrath of God. The same God who imputes the sin of Adam to a day-old infant entirely unconscious of it, and without having done anything personally to deserve it, also imputes the righteousness of Christ to that same day-old infant, thus saving it should it die in that unconscious stage of development. It is only when we personally come to the age of accountability and begin to acquiesce in that racial sin, not only by committing personal transgressions against the law, but by rejecting God's offer of mercy in Christ, that we became fully chargeable and responsible for the sin we committed in Adam. Sin acquiesced in becomes our personal sin.

"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?" (Ezek. 18:25.)

## An Official Valedictory

By LUTHER RICE CHRISTIE

The consideration shown the cause of Home Missions by the recent convention was, under all the circumstances, one of the most gratifying developments in our denominational history. At least, so it seems to me. If any one had intimated ninety days ago that such a thing could have happened at Memphis, it would have been accounted utterly incredible. At this close range it will not be safe to draw conclusions with any too much cocksureness, and interpretations of the convention's attitude should be made with very great caution. It is fairly safe to say, however, that this convention was composed of a group of messengers who had made up their minds, and had it in their hearts, to act with becoming restraint, and to disappoint those who had persuaded themselves that Southern Baptists could not discuss and dispose of their problems with soberness and discretion. There had evidently

been some very earnest praying in advance, and there must have been much of it going on while the messengers were meeting in the splendid West Tennessee metropolis. Rarely, if ever, have we had a session of the convention in which a finer spirit of fraternity was in evidence.

It is also reasonably safe to say that home missions, as a cause, has a much stronger hold upon the judgment and the affections of our people than any of us had dared to imagine. I confess to my own happy surprise. If the proposal to disturb this time-honored agency could muster no more strength, at this time, after all through which this agency has passed during the last few months, it would seem that a renewal of such an agitation would be foredoomed to hopelessness. It is fairly evident that Southern Baptists are going to con-

(Turn to page 4.)

# Editorial

Don't waste your ink scribbling on your desk blotter; there are other things that absorb writing.

Sane leaders never raise the roof with their protestations of ability and their shouts over seeming success.

"Long Distance Control" is being experimented with by electrical engineers and is being practiced by modern parents.

It looked and sounded very much like Walt N. Johnson was starting a movement at Memphis that would result either in the complete transformation of our convention or in the establishment of another body.

The brethren have a hard time getting this scribe's initials correct. J. W., J. P., J. B. and other combinations appear. We would be happy just to be called "John," and our choicest nickname is "John the Baptist" Freeman.

Let the Baptist and Reflector day be the big thing in your plans from now until June 30th. Specialize on the education program Mr. Hudgins is sending out and be sure to have a committee to solicit subscriptions to the state paper. This day ought to add 2,000 names to our mailing list.

Preachers who love the truth had better be warned in time; the devil and all his cohorts are laying plans to ruin your reputation; and the more daringly you attack the sins of the day and oppose the anti-Christ in his ambitious schemes, the more certain is the old fellow to lay his net for you. The bait now being most freely used is attractive womanhood.

We suggest that our churches, in building parsonages in the future, have one good room provided with gymnasium equipment. One of the sorest needs of the average pastor of a city church today is more exercise. An hour a day in a good gymnasium would keep him fit physically and pay big dividends in increased efficiency and spiritual vitality.

During the World War we hailed with shouts and tears the death of an American soldier. If he fell with his face to the dreadful Huns, we held special memorial service on his behalf. Now, if a soldier of our land (public officer) dies in the discharge of his duty, many so-called loyal citizens say, "It was good enough for him"; while, if he happens to kill an enemy of our government, he is branded as a murderer.

When the day's work is ended and the hour for rest has come on, let care fly from the door and turn the mind to things that lighten and brighten the corners of the soul. Many a preacher is hastening his demise by letting his work consume every waking hour and by robbing himself and God of the spirit and power that are generated during moments of relaxation and pleasure.

The Baptist Record of Iowa reveals the inside of the trouble at Des Moines University in a sympathetic way. Dr. T. T. Shields is made responsible for the trouble which is due in part at least to the fact that "the president and some of the faculty were not members of the Baptist Bible Union." The Record accepts the finding of the committee regarding the moral turpitude of Dr. Shields and Miss Rebman and grieves over the blow dealt true fundamentalism by the incident. Evidently our secular newspapers have done as usual where Baptists are concerned, made a mountain out of a mole-hill and sent "scare-crow" headlines over the land because Baptists were concerned. And Southern Baptists ought to learn their lesson; the wisest course for us to pursue is to stay on the job, keep our hands on our agencies, make it so unpopular for a man to play with modernism that we shall not be disturbed thereby.

## BAD THINGS

Dr. O. L. Hailey gives us the following: In an editorial paragraph in The Baptist of September, 1837 (your direct antecedent) I find under the head, 'Bad Things,' the following: 'An unfaithful servant, a smoky house, a stumbling horse, a scolding wife, an aching tooth, an empty purse, an undutiful child, an incessant talker, hogs that break through enclosures, a dull razor and a pimply face, a butting ram, mosquitoes, a buggy bed and a fop.' How much has the world and human nature and living conditions changed?

"Brother Editor, for the amusement and edification of your readers, rewrite that paragraph and revise it, bringing it up to date."

That would not be a difficult job. We would have to change "a smokey house" to a smoking furnace; "a stumbling horse" to a second-hand automobile; "an aching tooth" to plates that won't fit; "hogs that break through enclosures" to Judases who steal our funds; "a butting ram" to a "butinsky"; and "a fop" to a "lounge lizard" and a "flapper." Then we would add, notoriety seekers, professional grumblers, chronic pessimists, modernists and indifferent Baptists.

## SERVICE-ANNUITY

The Baptist Standard says: "The Service-Annuity Plan . . . was rejected by the Southern Baptist Convention. Now, will some preacher, layman or woman give us a plan by which aged Baptist preachers of the South may be adequately provided for in the future?"

No other plan is needed. Let the Relief and Annuity Board specialize in two things—namely, (1) laying up an endowment fund out of which the contributions of Southern Baptists for needy preachers may be supplemented each year, and (2) increasing the backing of the present annuity funds so that each preacher, when old and incompetent or incapacitated, may receive enough to keep the wolf from the door. The idea of seeking to provide a fund that will pay a man half as much in his old age as he gets in his prime can never appeal to the mass of Baptists, for it is based upon an inequitable distribution of Baptist funds that go to pastors and other Christian workers.

What Southern Baptists did at Memphis was to place the stamp of their disapproval upon a plan that would have made it possible for one preacher, when old, to receive as much as \$2,500 per year, while his brother minister, who had wrought as valiantly as did he, would have received the pauper's pittance from the relief funds simply and solely because he did not happen to be the favored son of the ministry when it came to receiving calls to strong churches. The primary purpose for which the Relief Board was established was to care for the preachers who give their lives to the service of the Lord with little remuneration. It was never intended by the states, when they surrendered their relief work to the Southern Convention, that the board thus organized should specialize in the insurance field.

On the other hand, there never has been any desire to prevent the Relief and Annuity Board from providing a method whereby preachers, who are able and wish to do so, may lay by in store for their old age. The present annuity plan is a good one, and it makes its appeal to large givers as is testified to by the fact that already several large gifts have been made to it. All the efforts of the board, aside from those spent in enlarging the stipends paid to needy preachers, should be spent in enlarging the funds that support the annuity plan. With proper work and careful administration of funds, this department ought to grow until within a few years it will be possible to pay every preacher who becomes totally disabled or who is retired at the age of 68 at least \$50 per month. And until the country preachers and workers in destitute and needy fields are able to receive that amount from the relief funds, we, who are more favored and are able to carry other insurance, ought to be content to know that when we are out of commission we may receive enough to keep soul and body together.

No plan that allows the Relief Board to go to the churches for special, designated gifts will please hosts of Southern Baptists. The mind and heart of the brotherhood is fixed on giving the Co-operative Program a fair chance to function, and it cannot have that if any agency is allowed to solicit direct, designated gifts. The Service-Annuity Plan did just that and, had it succeeded, would have drawn from hundreds of our churches more money than they have heretofore contributed to the entire program of the denomination outside their own fields of service. A little calculation will make that immediately evident. Hundreds of our churches pay their pastors between \$200 and \$500 per year for quarter-time and half-time work. These same churches average less than \$25 per year for the Co-operative Program. If, therefore, the Relief and Annuity Board had been permitted to go to them and solicit an amount equal to eight per cent of the pastor's salary, it would have gotten about the full amount of their program funds.

It is useless to argue that they would have given as much to the program afterwards. Our general men need to go back to the little churches and hold fellowship with their pastors. When a church gives \$10 to a special collection for the Orphans' Home, it is difficult to get many of the members to be willing to raise a collection for any other purpose. "We have given already" is their alibi. And that would be their alibi under any other conditions. The day may come in the future when they are developed to the point where special collections will not destroy the Co-operative Program, but it is a long way ahead of us as yet.

It is strikingly significant that the only criticisms this editor has received for this opposition to the Service-Annuity plan have come from men whose salaries are above the \$4,000 mark. And it is even more significant that scores of brethren from the small and struggling churches have thanked him for rising to oppose the plan. The brethren who serve the weak churches live next door to the old preachers who have worn themselves out in the work of the Master and who are getting today from the relief fund mere pittances. These brethren know also that there has been little said about, and practically no paid publicity for, the Relief Fund. They are they who face a future of hardships and want and they know full well that they would never be able to profit from the Service-Annuity Plan.

It is begging the question to present the ideas of beloved Dr. Lunsford. He was old when he was placed in charge of the Relief Board. He became interested in the Service-Annuity Plan through talking with insurance actuaries and through correspondence with agencies of other denominations. He presented his plan to the board, and it was approved by them out of deference to him as much as because of the worth of the plan. We have served on enough boards to be able to surmise that much. But the fact that a local group of men advocated a certain plan does not make it binding on Southern Baptists to adopt it. Boards are agents; they are not overseers. A new day will have dawned for our people when our agents realize that they are established to function for the denomination and not to determine denominational policies and plans.

We shall be glad to have reactions from the brotherhood of Tennessee in response to Editor McConnell's request. Do we need another plan in addition to what we already have? Do we have to make the churches responsible for any part of the extra program of the Relief and Annuity Board? Could not this agency function to the good of the entire brotherhood by establishing a "Group Insurance" plan that would be supported in whole by the preachers and other workers who wished to enter it? Would it not be more equitable and absolutely fair to the entire brotherhood if the board would establish a mutual insurance unit and function for the brotherhood at large while letting them who profit by its ministry pay all the costs involved? These questions may set some of our readers to thinking along the right line. Seek your insurance agent; have a long, frank talk with him; form your conclusions and write us what you think.

**FINE SPIRIT AND WORDS**

That "An Official Valedictory" of Dr. L. R. Christie's is one of the finest statements we have read from a brother in many a long day. Read it and re-read it. Catch some of those splendid statements such as, "If we who have served cannot find our victory in the future progress and success of the cause we were asked to serve, then we do not deserve anything at the hands of the brotherhood." . . . "If we were not glad to step aside for the work's sake, then we were never fit to serve at all." . . . "Boards, like everything else, need to be pretty thoroughly overhauled occasionally." . . . "Let's forget the unhappy things behind and press on through the open doors into the larger future that awaits us."

Some things in these words are worth much thought. We need to consider the sanity of the idea of changing the personnel of our boards at frequent intervals. There is no sound reason for keeping a man on one board all of his life. On the other hand, there are serious objections to it. Every Southern Baptist pastor ought to have to serve some time, somehow, on a denominational agency that he may become more concerned about the problems. No man can appreciate the trying duties of a denominational servant until he has had to labor alongside him for a season.

We would never have made as complete a change in the membership of the Home Board as was made by the convention. However, there is good reason for believing that the change will help the cause. Very few of our people knew who were on the board, but they had formed the opinion that the board should be remade. Had the members of the old board been nominated from the floor of the convention, we doubt that any appreciable number of them would not have been re-elected. But the retention of them on the board would not have satisfied the great body of Baptists who did not attend the convention. Therefore, it was wise to have a change. We expect a new reaction toward the agency, and by next year we sincerely believe the brotherhood will realize the wisdom of continuing it. Surely, as time goes by and the work here at home takes on ever-increasing significance, we shall rejoice that we have an agency directly responsible for it.

**MOTHER'S DAY SERMON**

We have received a copy of the Mother's Day sermon preached by Pastor L. W. Clark of St. Elmo Church, Chattanooga. It is a splendid presentation of the claims and influences of motherhood and is well prepared. In it he presented the attitude of famous men toward their mothers and sought to show that motherhood has the most potent influence over the tender nature of childhood in the formative years. He quoted the complaint of Careyle:

"Mother, come back from your echoless shore,  
Take me again to your heart as of yore.  
Over my slumbers your loving watch keep,  
Rock me to sleep, mother, rock me to sleep."

Mother's prayers were discussed and an appeal made to mothers to rely much upon the power of God in performing the duties necessary to the rearing of children. It is an interesting message and one that will bear fruits in days to come.

**A SPLENDID SUGGESTION**

We have before us a page from the Christian Advocate of May 17th in which an advertisement carries the names of evangelists of the Methodist Church who are vouched for by the denominational agencies. With this list appears this significant statement, "Use your own evangelists. Do not employ those on whom the church has not placed its official stamp."

Of course no Baptist would seek to control churches in their choice of evangelists any more than he would seek to control them in their selection of pastors. However, in this day of heresies and loose doctrines it is well for all our people to be warned, and our churches should beware of men who pass along seeking for opportunities to hold meetings. We could mention some serious troubles that churches have had because of preachers who have no regard for the welfare of the denomina-

tion and no desire to build up the churches. We could mention places where communities have been disrupted and churches split open because of the denominating manner in which free-lance evangelists have managed to have their own way.

The suggestion brought to us by the Christian Advocate is a good one, and Baptists might well carry it in a modified way. It is not difficult for us to secure a list of evangelists who love the Baptist cause, preach for Baptist churches, build up the Baptist life and work and leave Baptist churches stronger than they were before the meetings. We would never dictate to a church about its own work, but we believe the Baptist and Reflector and other Baptist papers could render a distinct service for the churches by keeping before them occasionally a list of the names of evangelists about whose doctrinal preaching and denominational loyalty there can be absolutely no doubt.

**VATICAN SPEAKS OUT**

The pope is wasting no time in making known to the world his ideas of the relation that exists between his newly formed state and the other nations. In a press dispatch of May 16th the pope is quoted regarding education and in regard to the Fascist idea of the state. He openly opposes the socialistic idea of a state in which the individual and the family are absorbed. Regarding education, he is quoted as saying:

"The state cannot remain indifferent to the education of the masses. It should provide technical and material aid for this, but only to perfect the action of the family and **'to respect above all the divine right of the church.'** He further asserted that the state could provide technical teachers, but could never furnish those called to the work, people of lives consecrated to education by entire and complete dedication to it."

There, in a nutshell, is the papal attitude toward education. The state has no right to teach save in technical branches. "Those whose lives are consecrated to education by entire and complete dedication to it" refers without doubt to the nuns and monks. The Catholic Church does not admit the right of the state to teach the children in the formative period of life. But after the children have passed through the mould of Catholic thought and have been shaped in Catholic principles and ideas, then the state can provide the technical and professional training. Such is the evident meaning of the pope's words.

On the matter of military training, the pope has this to say: "It will not be for us to say that in order to accomplish work in the field of education, that it would be necessary, convenient and opportune that a state should bring up conquerors and train for conquest. That which was done in one state might well be done all over the world; and if all states trained for conquest, what would happen? In this way nobody would contribute to general pacification, but rather to general conflagration."

That much sounds pretty good and seems to strike at the military ambitions of Mussolini. There can be no doubt that the "Wild Man of Europe" is planning for the military conquest of the world. He has little enough sense to believe that he can accomplish what the Kaiser failed to achieve. He is already training an army of four millions if some reports may be accepted as authentic. He has made known his imperialistic desires and aims, and there are just grounds for believing that he and the pope are working hand in hand. As a verification of this belief, read the concluding words of the above paragraph as published to the world: "**Unless** [and we underscore that word because it contains the gist of the whole matter], of course, that can be interpreted as saying—and perhaps that is the intention—that one intends to train for the conquest of truth and virtue, in which case we are perfectly agreed."

Every thoughtful reader will ponder those words. "Perfectly agreed" about what? Just one thing—namely: If the state is planning for conquest on behalf of "Truth," which to the pope is Roman dogma, then the pope will bless and support the movement. This is, to us, but the sounding of the battle cry of old. It is the call of Peter the Her-

mit! It is the alarm of the inquisition! It is the challenge of the papacy to the wide world and to Mussolini! It says as plain as day, if one interprets it in the light of Roman Catholic history and the repeated statements of Catholic writers and popes, that any nation has a right to train armies and organize military machines, provided she does so for the purpose of conquering the world for the papacy!

There is no cry of "Wolf!" in these words. We must face issues as they are. The records of the Roman Church make us know her aims and desires. The recent books from John Ryan, noted Catholic author and college man, speak in plain words the demands of the papacy regarding the right to enforce her canon laws in every nation in the world. As long as it is expedient for her to keep quiet, the "Scarlet Woman" will hold her peace; but, as is the case in Italy today, when things justify her in making her bold demands, she does not hesitate to speak them in plain words.

**♦ ♦ ♦  
"THIS IS MY CHURCH"**

The caption of this article is the title of the recent book from the pen of the versatile pastor of First Baptist Church, Knoxville, Dr. F. F. Brown. It is a little volume, but it is filled with splendid ideas presented in a way that makes them attractive and gripping. Chapter I deals with the church and the relations that should exist between the members and the body. Personal conduct of church members is treated. "There would be a new and better day for all our churches if every member could be brought to appreciate the responsibilities of church membership in such a way that his heart would thrill with pride and devotion at the thought, 'This is my church,' states the author in the introductory paragraph.

Chapter II deals with the Baptist message to the world and sets forth in no uncertain way the nature and worth of that message. Our people need to study this chapter carefully, for it contains a much-needed warning and appeal. It sets forth the fundamental spiritual doctrines and emphasizes the social doctrines. It answers once and for all the criticism of them who claim that Baptists are the enemies of higher education. "Southern Baptists and Material Prosperity" is presented in Chapter III. A serious and touching appeal against the sin of covetousness is given in Chapter IV. The nature of Christian Stewardship is presented in Chapter V and the estimate of Jesus upon Christian giving is given in Chapter VI. Our great co-operative enterprise is given in Chapter VII with tables showing the distribution of our funds.

There is no display of scholarship. The author, in the simple, straightforward manner that characterizes his preaching, presents his mature ideas about fundamental scriptural teaching relative to church membership and its obligations. Christian living is made a thing worth our serious undertaking, and the churches are magnified as they always should be. If we take the teachings of this book and follow them, we will soon solve our most distressing problems both in church and in general denominational work and, as the author says, bring a new day into our Christian living.

We wish to urge our readers to get a copy and study it carefully and prayerfully. Pastors would do well to make it the basis of a series of prayer meeting studies and even of a series of sermons on fundamental Baptist beliefs. We are turning back to the main line of Christian teaching and practice in these days. This volume will do much toward hastening our exodus from institutional ideas and mechanical methods back to inspirational and doctrinal appeals.

He serves his party best who serves the country best.—Rutherford B. Hayes.

A weapon that comes down as still  
As snowflakes fall upon the sod;  
But executes a freeman's will,  
As lightning does the will of God;  
And from its force, nor doors nor locks  
Can shield you; 'tis the ballot box.

—Pierpont.

**AN OFFICIAL VALEDICTORY**  
(From page 1.)

tinue to carry on their missionary program through the two great agencies which have served them since the convention was organized, over fourscore years ago.

It is still further safe to say that the convention action was not intended as any endorsement, or disapproval, of the board which has been serving during the past year. The cause was detached from all personal consideration, or at least as nearly so as possible. The board may modestly claim for itself that it sought to pitch the consideration of the issues upon that plane. It did not ask endorsement. It only asked that the cause of Home Missions be given a patient and careful hearing and that it not be permitted to suffer permanently by any alleged mistake of ours. There was a fine response to this appeal. It is significant that, in the only discussion had, both sides steadfastly declined to let the personnel, or the positions, of the board play any part in their pleas.

Whatever triumph there was, therefore, was a triumph for the cause and not for any group of men. If we who have served cannot find our victory in the future progress and success of the cause we were asked to serve, then we do not deserve anything at the hands of the brotherhood.

In my own judgement, it was a fine piece of strategy for the convention to set up a new board. The one now passing has had a gruelling task and so difficult have the situations been that frequently we have not known just what was the wisest and the most prudent thing to do. We could only do our best, as we saw it, in such a confused and bewildering situation, and we doubtless made mistakes, here and there. On the other hand, it is not impossible that some of our wisest decisions did not seem wise at all to many of those standing off at a distance. In either event, the effect was the same, and whether the mistake was ours or others', it placed us under something of a handicap, and the cause is far too important to be slowed up, when it is not absolutely necessary. If we were not glad to step aside, for the work's sake, then we were never fit to serve at all. Boards, like everything else, need to be pretty thoroughly overhauled occasionally. The best men get into ruts and drift into customs and conventions that seriously discount their usefulness. Some vigorous precedents along this line will be healthy and helpful. If, at any time, those retired develop any sensitiveness about it, it will be ample justification of the procedure.

I think the committee and the convention did a wise piece of work in the selection of the new board. The local members are as fine a group as could be selected in any city in America. The new state members represent the very best in our denominational life and spirit. Surely we can all get behind the superb leadership of men of the type of these and help them to make the Home Mission Board the mighty, militant agency it can be in serving our Southern Baptist Zion.

May we not modestly claim that we have earnestly tried to leave the situation as free as possible from embarrassments and to clear up, as far as possible, all the unpleasant and irritating elements of the task. There is hard work aplenty ahead, but the annoyances are largely behind. It is a hopeful and heartening outlook before us. It is a challenging vision. Let's forget the unhappy things that are behind and press on through the open doors into the larger future that awaits us.

**DR. GRAY'S PENSION**

By C. D. Creasman

It is with more regret than I can say that I undertake to write this article, and I do so with the earnest prayer that some good and no harm will come from it. Let me begin with a personal word, a thing that I dislike to do.

I am deeply interested in all the affairs of the kingdom of God as our great denominational activities interpret and foster them. I have never given as little as a tenth of my income to Baptist causes and never expect to. I have never allowed a

single extra offering to be taken for kingdom interests without my speaking for it and giving to it to the limit of my ability and never expect to. I have never designated a cent of my gifts and never expect to, except when the gift is or shall be extra for the benefit of some emergency call, and of course is in the nature of the case designated. My church started me to the convention in Memphis with enough money to pay all expenses. By good fortune and a little economy I made the trip on about half the amount they gave me. On my return I asked them to let me give the balance to the Co-operative Program, and they gladly did so.

I have never lifted my voice in any meeting against any of our boards. During all the unfortunate Carnes discussion I have tried to be sympathetic toward the Home Board and constructive in my remarks. My people gave liberally on Baptist Honor Day because I urged them to do so in three addresses.

I love Dr. B. D. Gray as I love my own father. He has been a great kingdom builder and ought to be appreciated everywhere among us, and he is, I think. I have never heard him discussed anywhere without saying something good about him. I have never heard any man anywhere say anything that reflected on his integrity.

I do not think I ever did anything as distasteful to me as the saying of what I am going to say now, and nothing but an impelling conviction could persuade me to do it. I believe that the convention made a serious mistake when it voted Dr. Gray a pension of \$200 a month permanently. Of course this article should have been written before the convention; and if I had had the slightest idea that the Home Board would make such a recommendation to the convention, I would have made this protest in advance. I was not on the convention floor when the matter came up, as it was nearing the time for adjournment and most of the delegates had left their seats, I among them. I wish to state the following reasons for my position in this matter.

Dr. Gray has given many years to the service of the Home Board and everybody appreciates this fact and honors him for it. The board, however, always takes good care of its secretary and has supported him financially much better than the average church has supported its pastor. This is no criticism on my part, but it is a matter of criticism on the part of a lot of good Baptist brethren. The pension of \$200 a month for Dr. Gray means that the office of corresponding secretary of the Home Mission Board, with its emeritus, will cost Southern Baptists \$8,400 annually. While no doubt the board is saving some money by combining the office of secretary and treasurer, still the above amount sounds awfully high for one office to be costing. I am speaking from the standpoint of the multitudes of good brethren who either say or think what I am writing.

If it be said that Dr. Gray will continue his work with the board, the question arises, "How long will the board need him?" Of course he is bound to be in possession of much valuable data and other information very useful to his successor. But whoever becomes corresponding secretary of the Home Board can digest all this in a comparatively short time, and then he will want to be free to do his work as he thinks best.

Look at the matter for a moment in the light of other workers of the board. I am thinking of a man who has been in one of our mountain schools for over thirty years. He has touched thousands of young people and given them a wonderful benediction. He never drew \$200 a month in his life. I don't suppose anybody will think of pensioning him. I am thinking of a woman who has been head of one of our mountain schools for many years. She has had everything to manage, teachers to employ, provisions to buy, dormitory to look after, etc. She has received less than \$800 this year, and the board is helpless to add to her income. She will never be pensioned perhaps. I am thinking of a great man who put eighteen years into a mountain school, and who for some reason was retired and had to go to a state school to work. He will not be pensioned. The list could be added to at great length. And, after all, the money for

missions is not raised by any secretary. Most of it is raised by the pastors who are true to the cause. And I can name them by the hundreds who do not receive \$200 a month for their work.

I hope no one will get the impression that I am opposed to Dr. Gray's getting any amount of money he can. But he is an able man. He is still a peerless orator, and there are plenty of churches that would be glad to have him as their pastor. Personally, I should be delighted to see him drawing a much larger pension than the amount he is to get. But we are on dangerous grounds when we begin pensioning men. The Relief and Annuity Board has that feature in it, and I wish that it could afford to give all worthy men more than it can at present. But many of our people are dissatisfied and are reducing their gifts to missions, especially to home missions. I fear many more of them are going to do the same thing next year. Multitudes of our people think that the overhead expense of all our work is entirely too much. One result is the fact that our gifts to missions and benevolences fell last year \$440,863 below the gifts of the preceding year. Many of our small givers have quit giving because of their dissatisfaction with the present order of things, and we had better be trying to win them back to faithfulness to the cause. It is hoped that our larger givers will make up the loss, but they didn't do it last year.

Finally, this is written with the prayerful hope that the Home Board, which is empowered to employ and fix the salaries of its officers, will rescind its action with reference to Dr. Gray, or better still, that he will do the magnificent thing, the magnanimous thing, the unselfish thing—if need be, the sacrificial thing—and refuse to accept the pension. I firmly believe that if all our leaders would do some real sacrificing and materially reduce the overhead expense of our work, it would bring in a new day of heroic giving that would make possible the greatest work Southern Baptists ever attempted, and God would pour out such a blessing upon us and others that there would not be room to receive it. This is my most earnest prayer.

**WAS THE LOAN PAID?**

By Editor R. H. Pitt

In a recent issue you print a communication from Mr. J. E. Gwatkin, who is I think a teacher in the Baptist Bible Institute of New Orleans, with the title, "The Loan Has Been Paid." The article is described also as "An Open Letter to Dr. R. H. Pitt." This letter is an attempt to reply to an article by me printed in the Religious Herald of April 14th. I am a little surprised that you were willing to publish an alleged answer to my article without printing at least the gist of the article itself, but let that pass.

In 1920 the Southern Baptist Convention meeting in Washington adopted, after amending it, a report of its Executive Committee in which the Foreign Mission Board, the Home Mission Board and the Education Board were instructed to advance out of their receipts for their respective causes, pro rata, money to the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary and the Baptist Bible Institute. It was ordered that the total advances should not be in excess of two million dollars, one million for the Southern Seminary, \$500,000 for the Southwestern Seminary, and \$500,000 for the Baptist Bible Institute.

It was further declared "that each of these boards shall be reimbursed out of the first money collected for Southwide objects beyond 75 Million Dollars, and that in case the requisite two million dollars is not available under this arrangement these advances by the three boards shall be sufficiently guaranteed to them in any new plan for funds that the convention shall project at the close of this five-year period, without prejudice to the pro rata apportionment of the three boards, or to the Relief and Annuity Board owing to previous action of the convention . . ."

I think you will agree with me that this is rather a confused statement, but the convention evidently meant that the three boards advancing the money should have preferential treatment in the

matter of allocations—that is, that they should have sufficient additional allocations to cover this loan within a reasonable period.

To simplify the discussion I shall deal only with the Foreign Mission aspect of it.

At the time this step was taken the action of the convention had fixed the percentage for Foreign Missions at 26 2-3 per cent of the total. Mr. Gwatkin maintains that this loan has been paid and quotes from a report of the committee on future program for 1924 the following statement in support of his contention: "The percentages recommended for Home and Foreign Missions have been arranged for the purpose of restoring to those boards the funds heretofore loaned to the Seminaries and Baptist Bible Institute."

Unfortunately for Mr. Gwatkin's contention, when we turn to see what percentage was given to Foreign Missions we find that it was fixed at 47 per cent of the Southwide funds, or supposing that the states divided on the 50-50 basis, 23 1/2 per cent of the total. This is indeed a new way to pay old debts. He is put in the awkward and indefensible position of maintaining that the convention redeemed its promise to increase allocations by seriously decreasing them. Not only was the percentage decreased in the case of the Foreign Board, but the total gifts under that arrangement, and adding in designations, steadily diminished year by year. Of course the proposition which Mr. Gwatkin makes that the women's special offerings taken around the end of the year are to be counted as meeting these obligations is too absurd to justify any comment. That the matter is one of importance, let me point out the fact that before this unfortunate business of diverting mission money to the building funds of the seminaries came to a necessary conclusion the Foreign Mission Board had advanced to—

The Southern Baptist Theological Seminary \$ 57,142.88

The Southwestern Baptist Theological Seminary 88,113.98

The Baptist Bible Institute 112,473.94

Inasmuch as the board has had to borrow the money, it is only fair to add interest. Calculating the interest on these amounts from the various dates on which the loans were made until April 1, 1929, we find a total of \$108,817.40; a total of principal and interest of \$366,548.20, a good deal more than one-third, or a little less than one-half, of the present indebtedness of the Foreign Mission Board.

It is nothing short of amazing that no attention seems to have been given by the Southern Baptist Convention to this extraordinary situation. The Executive Committee in 1920 would never have dreamed of breaking into these trust funds if they had not been sure at the time that there was going to be a large surplus, though if they had reflected a little, as it seems to me, they would have remembered that the surplus itself, if there had been one, would have been subject to the same allocations.

Mr. Gwatkin dismisses this whole matter with a wave of the hand. These sums of money were to be drawn from the boards as the building enterprises proceeded. It so happened that the institution with which he is connected was ahead of the others in the building enterprise, so that his school drew nearly twice as much as the school at Louisville. I have never held that the seminaries themselves were bound to return this money, though there are many Southern Baptists who do hold this view. I do maintain that the Southern Convention ought to have dealt in a serious and sensible way with the situation which it had itself created; that they owe it to the givers whose money they themselves diverted to arrange for increased allocations to the boards whose money had been advanced. They ought to have done this as a matter of honor, even if it had involved lessened appropriation to the three schools that benefitted by the diversion. Mr. Gwatkin, in holding that by giving a smaller percentage to Foreign Missions the convention discharged the debt, illustrates once more the truth of the ancient Latin maxim that "Men easily believe what they wish to believe."

The Religious Herald, Richmond, Va.

### IS IT WORTH WHILE?

By J. M. Good, Pastor First Baptist Church, Bluff City

I send greetings from the First Baptist Church of Bluff City. It is only two years old, but is one of the liveliest, healthiest, and most growing youngsters you ever saw. This is due largely, as I believe, because it has been thoroughly nursed by the Baptist and Reflector. After its organization one of its first official acts was to put the Baptist and Reflector in the church budget, and from that day until this it has gone each week into every home represented in the church. Since the paper has been put into the budget our membership has more than doubled and all other objects of the church have flourished likewise.



J. M. GOOD

### To my opinion no factor in the church has contributed more to our success than the church paper.

Our people delight to read it because it is both interesting and instructive. It keeps them well prepared to be able at all times to give a reason for the hope that is in them. I am sure it has done a great work for this church, and I doubt if there is a member in it that would agree to strike it from the budget.

In this connection I desire to congratulate the editor on the sound, able and fearless manner in which the paper is being edited. Just keep it that way and we sure will stay with you. No church can do its best without putting it in every home, and in my opinion no church can make a better investment—one that means more to every cause fostered by the church. Every church that does this will have a well-informed membership of sound Baptists and a live and successful organization under God.

### MAJOR BRASTED, U. S. N., SEES CHINA MISSIONS

#### Noted Baptist Chaplain Visits Canton

(We take pleasure in presenting his report as he has given it.—Editor.)

It was my privilege early in March of this year to visit several cities in China, one of which was Canton. I was entertained in the home of Mr. and Mrs. G. W. Greene of the South China Baptist Mission.

Less than two years ago Canton was a center of disturbance caused by the Reds, and there was considerable fighting and the loss of many lives. But today the Red element does not seem to be much in evidence. Law and order prevail generally in this section of China. The military forces are being well trained, and the several companies that I saw drilling presented a very creditable appearance. An effort is being made to instill the spirit of loyalty to country rather than loyalty to individual military leaders.

It has not been difficult in China for a military leader to raise an army to fight under him simply by offering rice and clothing. But there is now widespread propaganda in the promotion of nationalism. Of course China as a whole is far from being united. No man knows what the morrow will bring forth.

One reason why I went to Canton was to visit the Southern Baptist Mission there. Being a Baptist, I am especially interested in Baptist missions. While in Canton I was the grateful recipient of the splendid hospitality of Mr. and Mrs. G. W. Greene and Dr. and Mrs. M. T. Rankin. Dr. Rankin is president of the Seminary. I was pleased to find them all in good health and greatly enjoying their work. No doubt but that most Southern Baptists know that Mr. Greene and Mrs. Rankin are brother and sister, their parents having served with great distinction in this mission.

It was under the direction of Mr. Greene's father twenty-five years ago that the present strategic east side location was selected. Other missions had been and were being established on the west side of the city, and Dr. Greene foresaw the need and wisdom of moving the Southern Baptist Mission to the east side. Time has vindicated his good judgment.

Until I saw it, I did not realize that this mission was so old and so great. It was ninety-two years ago that the Rev. J. L. Shuck dared to penetrate this heathen darkness with the light of the Master; and from that year of 1837 this mission has "carried on," and for the last ten years the average attendance in this great center of Christian training has been 2,000 and above. There are more than 2,000 Chinese studying here today. For almost a century the gospel of Jesus Christ has been doing its saving work in this great city of some two millions of people.

In addition to the work in Canton, within a radius of a few hundred miles there are several large branch stations. Mr. Greene said that a great need is for more workers to establish more branch stations.

Dr. Rex Ray serves at one of these branch stations, about 200 miles from Canton up the river, if I recall correctly. During the recent trouble he was captured by the Reds, but in keeping with his Texas heritage he made his escape, and I was told that when they had him as a prisoner he refused to obey his captors. Having seen Dr. Rex Ray in Canton, I would not have been surprised if they had told me that he had put ten thousand of the enemy to flight.

No one can estimate the marvelous good that has been accomplished here since the establishment of the mission. Think of the many thousands of Chinese who have received training here and have gone away to pass on to thousands and thousands of others something of "The way, the truth and the life!"

It happened that I was so fortunate as to visit this mission when Dr. A. J. Vining of Canada was there. He was on his way from India to America, and while waiting for his ship in Hongkong, he

(Turn to page 8.)

## OTHER EDITORS AND THE CONVENTION

### THE PREVIOUS QUESTION

Memphis is a fatal place for Southern Baptists. It was here four years ago, when this parliamentarian expedient was invoked, which has cost us millions of dollars. Here again discussion was cut off entirely by the "Previous Question" being moved when the discussion on the Home Mission Board had reached a point where it was literally suspended in mid-air.

The "Previous Question" may be a necessary parliamentary expedient, but it is not popular among Baptists. It should be abolished among us. Our co-operation is voluntary. It is only by the frankest and most fraternal and free expression of opinion, wise or unwise, that we can ever talk ourselves into a unity of thought and spirit. When this privilege is arbitrarily taken from us the consequences are likely to be serious. We fear that the "Previous Question" on this occasion is going to cost us even more than it did on the former occasion, and at this writing we pray that the pent-up and inarticulate resentment will be released by a reconsideration during the session today, of matters that were left suspended yesterday. This is a very hurried sketch and next week it will be our endeavor to write a more coherent report of our reactions on the convention.—Baptist Witness.

### PROMOTION COMMITTEE DISCHARGED

The Promotion Committee was discharged. In doing that the most effective agency for the manufacture of ministerial gas ever devised in the Southern Baptist Convention was put out of business. Now let the Executive Committee proceed with its work unhampered and, if it does not get somewhere, let it be discharged at the next convention. Baptists do not need any organizations, except for good results.—Baptist Standard.

### HOME MISSION MATTER TAKEN CARE OF

The Home Mission matter was taken care of in a way to elicit thanksgiving and great relief. We had scarcely hoped that the question would be disposed of in so constructive a way at a single meeting of the convention, where so much feeling had been centered upon it and so many divergent views had been expressed throughout many months. The convention appointed a committee of two from each state to deal with it. Before this committee were placed the various resolutions on the subject. They were about six in number. Laboriously the committee read them, and it faithfully wrought to find common ground that would embody what was constructive in the various suggestions. Happily it also had before it in the Home Board report suggestions by that agency itself as to readjustments of its work. These suggestions were so timely and constructive that the committee decided it was wise to embody them as part of its report.

We need not here follow the discussion on the matter on the convention floor. When the vote came it was not less than three-fourths—some thought four-fifths—for the maintenance of the board as a separate agency and for those measures of reconstruction contained in the board's report to the convention.—Western Recorder.

### LET US SUPPORT HOME BOARD POLICY

In deciding to continue the Home Board with clearer and sharper definition of its tasks and the elimination of a number of items in its general program, the convention probably did the wisest thing in all the circumstances. It is beyond doubt true that a great many of our co-operating people would have been pleased to have the board discontinued and to have its affairs liquidated as early as practicable. This opinion, which is certainly prevalent, is not based simply on the awful collapse of the board, but on the fact that changing conditions in the South and the history of the board's administration during the past ten or fifteen years seemed in their judgment to make it wiser to discontinue that particular organization and then as the necessity arose for a connectional committee or board to begin afresh. This view we shared, though we realized the difficulties in the way. Certainly we prefer the course which the

convention has pursued to any attempt to consolidate our mission work and put it in charge of any one board. The whole program of the convention, so far as the great body of Southern Baptists are concerned, is vitalized by the great cause of foreign missions. If that ever loses its primacy among us, or if its claims upon the attention and support of our people are ever put in jeopardy, the chief bond which holds Southern Baptists together will be frayed and presently broken. Nothing would tend in our judgment more toward such a deplorable result than the policy of mixing up this concrete, distinct and appealing cause with all sorts of local schemes and institutions such as have been included in the sprawling program of the Home Mission Board in recent years.

On the whole we express the hope that Virginia Baptists will fall in cheerfully with the action of the convention, though it may not meet their wishes and will support with all heartiness the policy which has been adopted.—Religious Herald.

### NO TIME FOR DELIBERATION

The Southern Baptist Convention is supposed to be a deliberative body, but as a matter of fact it is not. It aims to be but simply cannot be. For one thing, it is too large. It is practically impossible for a company of six or eight thousand people to deliberate. And then there is almost no time for deliberation. There is always too great a program for too short a time. At Memphis the body was under constant strain. The time was too short. For deliberative purposes the convention ought to hold its sessions at least a week, but it is impossible to hold the people for so long a time, so it turns out that the body, after all, is only nominally deliberative. . . .

One gratifying feature of the convention was the promptness with which messengers and visitors assembled, and the patience with which they sat through long sessions. It was a quiet, reverent, deeply interested body of men and women. There was a minimum of visiting on the outside and but little going here and there. All came, it seemed, for the convention and devoted themselves to the business of the convention. This convention was characterized by deep earnestness. It seemed to the writer to be one of the most spiritually minded conventions he has ever attended.—Word and Way.

### A BUSINESS SESSION

The writer has not missed a session of the convention since 1900. He has made it a point to be in the auditorium and get all that was done. It is his deliberate opinion that in all these years there has never been so much important business transacted as was done at the session last week. It was inevitable that this should have been a business session, as those know who kept up with denominational affairs during the past year. Indeed, the meeting would have been a failure this year if it had not given most of its time to the consideration of matters of business.

This was a remarkable convention in the deep interest shown by the messengers and the patient and thorough consideration given to matters of grave importance. The only criticism which could be made of the people is that they seemed less interested in the work that is being done by the convention agencies than in the discussion of methods proposed for doing the work. For example, when they had listened with tense interest to the discussion of the mechanics of the convention, when it was over and the subject of Foreign Missions came up, literally thousands of people poured out of the hall, and a mere handful was left to hear one of the greatest speeches we ever heard on Foreign Missions, by Dr. J. B. Weatherspoon of Louisville. Again, after a similarly close attention to matters of business, the question of continuing the Home Board, they deserted and two or three hundred only were left to listen to the reports on the three seminaries. President Truett said truly this was a tragedy. He said the convention rarely hears such a flaming message as that brought by L. R. Shelton on the Baptist Bible Institute.—Baptist Record.

### A GOOD CONVENTION

It may be truly said that the Memphis convention was a good convention—not a great convention, in the commonly accepted use of that adjective, but a good convention. Grave issues confronted us. We would have had a terrific row, but the brethren were not after rowing; they wanted to find the very best possible way to deal with our work. They prayed. And whilst all the actions of the convention do not now seem to be entirely removed from possible mistakes, it is easy to say that the brethren did the best they knew under the circumstances. Every one came away with a deeper love for the causes fostered by our convention and with increasing love one for the other. Of the convention's actions in detail, we shall attempt to speak next week.—Christian Index.

### WHAT OF THE FUTURE?

It is the deliberate opinion of this writer that the work done at the recent session was constructive to a high degree. We shall not have space here to give our reasons for this belief, but hope to do so next week.

Remarkable reports were submitted showing that despite the unprecedented difficulties by which we were confronted, notable progress has been made.—Biblical Recorder.

### THE SPIRIT OF THE CONVENTION

The spirit of the convention was excellent. The difference between the convention just closed and the one held in Memphis four years ago is the difference in a storm-swept, turbulent sea and that of a calm one. All fires burn themselves out. So does all strife and folly among religious people. The old modern-fundamental question is gone forever. It was the "Zeitgeist" spirit of the times, which has all through the ages turned upon this or that point of popular interest. It will be back again after twenty or fifty or a hundred years, and the people of the time will not know what it is all about. It will be the return of the Zeitgeist.

This writer is more hopeful and encouraged than he has been in several years. Only God could bring our people safely through such strife of tongues and criticism and financial disturbances that followed one upon the other like succession of seismic shocks. To Him be the glory. Surely He can, and will, lead us on.

### MEETING OF THE HOME MISSION BOARD

The Home Mission Board met at the Henry Grady Hotel, Atlanta, last Wednesday morning, May 29th, at 10 o'clock and adjourned Thursday night at 11:50 o'clock. It was the annual meeting of the board. Only three members were absent. The personnel of the board is almost entirely new, every state member being a new man and only three of the local members having served before and they for short terms.

A quorum of the old board met, under the call of President L. R. Christie, to elect the new members of the board, in order to comply with legal requirements in the charter of the board. Immediately the new board was organized, with Pastor Ellis A. Fuller, of the First Church, Atlanta, as president; Pastor Louie D. Newton, of the Druid Hills Church, Atlanta, as vice president; and Pastor Samuel A. Cowan, of the Inman Park Church, Atlanta, as recording secretary. Dr. L. R. Christie, retiring president of the board, made a brief and heartening address, reviewing the stressful period through which the board has passed in recent months and expressing confidence in the future of the board.

Acting Executive Secretary-Treasurer Arch C. Cree brought to the board a suggested budget for the year, based on the cash receipts of the past year, and divided as equitably as he knew how, with his wide experience in dealing with the creditor banks and the mission work of the board, between the debts and the current operations of the board. His schedule was finally adopted, with only slight adjustments, the major change being the substantial reduction by the board of the mountain school work. The final budget adopted for this year is as follows:

For Debts	
Interest	\$116,000.00
Payment on Bonds	30,000.00
Notes Payable	54,000.00
	<b>\$200,000.00</b>

Current Operations	
Co-operative Missions	\$ 10,000.00
Cuba	60,000.00
Panama	1,800.00
Jewish Work	4,000.00
Independent and Direct Missions	71,250.00
Mountain Schools	6,750.00
Miscellaneous	54,000.00
Administration and Field Work	25,350.00
Adjustment in salaries and closing of a number of mountain schools	6,850.00
	<b>\$240,000.00</b>

Grand total \$440,000.00

There are several items that should be explained in these figures. First, the item of Co-operative Missions is reduced this year to \$10,000, whereas last year the board appropriated \$38,250, though only \$16,261 was expended. The reduction to \$10,000 was the very best the board could do, with the small amount of money. This will be divided between New Mexico, Louisiana and Florida. Second, the mountain school appropriation this year is \$6,750, as compared with \$33,538 last year. This is explained in the fact that all the mountain schools have been discontinued, except those having bond issues on the property, and the board had no option with reference to these schools. They have to be maintained and operated as long as the bonds are operative. The schools continued are:

Eldridge Baptist Academy, Eldridge, Ala.

Hazard Baptist Institute, Hazard, Ky.

Barbourville Institute, Barbourville, Ky.

Magoffin Institute, Salyersville, Ky.

Fruitland Institute, Hendersonville, N. C.

Sylva Collegiate Institute, Sylva, N. C.

Of course, it was a sad hour when the board faced the necessity of practically abandoning its mountain school program. There was not one person who did not wish that there might be found some way to continue it, nor was there one person who could suggest a way to do it. The action of the board provides that in each case the schools shall be turned back to local trustees, or to state boards, or otherwise disposed of to the best advantage of the cause of Christian education and at the same time safeguarding all equities and all rights. Dr. J. W. O'Hara, who for the past several years has done fine work as superintendent of mountain schools, retires from this work with the highest appreciation of the board and our people generally. The board provided that he receive his salary for the next three months. During this time he will help in the liquidation of the schools that have been discontinued.

Another item that should be further explained is the item of miscellaneous expense. Included in this sum of \$54,000 are the following items:

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention	\$13,200.00
Baptist Brotherhood of the South	2,280.00
Publicity	5,000.00
Convention Expense	1,300.00
Jonesboro College, Arkansas	7,000.00
Southern Baptist Sanatorium, El Paso, Texas	12,000.00

and a few other items of smaller amounts.

The other items in the budget are self-explanatory. It would be said that they are all substantially lower than last year, due to the fact that \$200,000 must be applied to the debts of the board this year. And in this connection, it should be further explained that the convention definitely instructs each of its agencies to lay out its work on the basis of the cash receipts of the previous year, so that the board had no option in the amount of the budget. It had to come within the cash receipts of last year, which, apart from the Honor Day offering, were \$415,000. Twenty-five thousand dollars of it from last year's receipts was added to this year's operating budget, making a total budget for this year of \$440,000.

More than a whole day and night was spent wrestling with the budget. The appeals for the work from New Mexico to Maryland and from Illinois to Florida were tremendous. As we would sit

and listen to these appeals our hearts would burn within us and then we would face that stern list of figures there on the blackboard and we knew that we had to stay within the convention's instructions.

Mrs. Una R. Lawrence spoke for an hour on Wednesday afternoon, giving a brief survey of Home Missions in the South today. It was one of the ablest presentations of Home Missions ever heard by an audience of Southern Baptists. Dr. Cree made a very discriminating analysis of the present plight of the board with reference to its financial obligations, pointing out the way the board must travel in order to re-establish its credit and retire its heavy indebtedness.

As heretofore announced in the denominational papers, the board, following the disaster of last year, enacted resolutions and regulations carefully safeguarding the matter of borrowing money, signing notes and issuing checks. These were carefully studied and were embodied in the by-laws. The denomination may be fully assured that no safeguard will be overlooked in the handling of the funds and the administration of the affairs of the board.

The election of an executive secretary-treasurer was the occasion of much thought and prayer. The board spent much time considering the qualities of leadership required in the present situation of the Home Mission Board and prayed that the Holy Spirit would direct them to the right man. Dr. Cree was asked to continue until September 15th as acting secretary, but he declined. He urged the board to secure a permanent secretary at once. Dr. Arthur J. Barton was elected acting executive secretary-treasurer, and the board hopes within the very near future to announce the acceptance of a permanent secretary. The brotherhood will pray that the will of the Lord shall be done in this important transaction.

In view of the possible transfer of the El Paso Sanatorium to the Hospital Commission, Dr. H. F. Vermillion was elected to continue his work, on the present basis, so long as necessary. Dr. J. W. Beagle was re-elected as superintendent of the Department of Independent and Direct Missions. Dr. M. N. McCall was re-elected as the superintendent of the Cuban work. Miss Emma Leachman was re-elected to continue her services as field worker. Brother Jacob Gartenhaus was re-elected as a missionary to the Jews. Mrs. Una Roberts Lawrence was re-elected as Mission Study Editor. In addition to Dr. Arthur J. Barton's re-election to continue as superintendent of the Church Extension Department, he was asked to serve as acting executive secretary-treasurer until the man to be elected as permanent secretary assumes the duties of the office. It was with deep regret that the board was forced to discontinue Dr. J. W. O'Hara as superintendent of Mountain Schools, but the drastic reduction in this work, together with the financial condition of the board, made it necessary to discontinue him. Surely no man has served his denomination more effectively and untiringly than this good man.

Resolutions of appreciation of the long and distinguished service of Dr. B. D. Gray, as secretary of the board for twenty-five years, were heartily and unanimously adopted, as were resolutions of appreciation of the remarkable contribution of Dr. Arch C. Cree in handling the financial problems of the board for the past eight months.

It was a board meeting in which a beautiful spirit of harmony prevailed. The brethren sought to face the task with all the facts before them and with the one thought in mind of serving the Lord Jesus. Differences of judgment were frankly expressed, but in every case there was final unanimity of judgment. Every vote on major matters was unanimous. The spirit of prayer pervaded and prevailed.

No board of the Southern Baptist Convention ever faced the difficulties which this board faces and the brotherhood will come to the side of the brethren who compose the board with their prayers and counsel and sympathy. Home missions is a great theme for Southern Baptists—always has been—always will be. Let us preach it now, and

support it now, with all our might, for Christ's sake.

ELLIS A. FULLER, President.

LOUIE D. NEWTON, Vice President.

#### CHINESE KITCHEN GOD

By H. G. C. Hallock

We recently passed through the big feast—Chinese New Year. Every one's birthday comes on this day. Should a child be born in even the last hour of the last day of the old year, it would be two years old on New Year's. New Year came on Sunday, February 10th. Every store was closed. All work stopped. But it was not quiet! It was like many Fourth of July's in one. Oh, the firecrackers! At midnight I was awakened by a vast broadside of large and small firecrackers, and they kept it up for days. In the morning the ground was covered as by red snow—the "confetti" of exploded fireworks. Firecrackers are but a part of the feast—the noisy part.

The last day of the year everybody is busy—the men at closing up their accounts. All bills must be collected and all debts paid. Woe be to the man who does not pay his debts! The women are very busy. The house must be made as clean as a pin and decorated, and the brooms hidden—bad luck if they appear on New Year. Before the New Year sun rises all kinds of food must be gotten ready. Guests—many will come during those days, and they must be feasted. Few people see slumber the last night of the old year. But when the sun rises, calm reigns over the household. As one walks out between 6 and 9 a.m. the whole town is asleep. Sunday indeed! But excitement arouses them, and about 10 o'clock you will find the streets alive with people dressed in their best "bib and tucker," and you hear "Kong Hyi Fah-dzai," "Congratulations and abounding wealth to you!" shouted from one to another. The closed doors are plastered with appropriate sayings written on blood-red strips of paper. Go to open spaces of the city and see crowds encircling puppet shows, acrobats, monkey performers, squirming dragons, entertainers of all kinds, and peddlers of sweets and children's toys—Vanity Fair! Go to the temples and you find thousands burning incense and candles before all the idols, praying for wealth, old age and bliss.

One interesting god connected with the New Year is the god-of-wealth which is worshipped especially on the fifth—his birthday. The money spent on firecrackers in his honor would pay China's national debt. Few begin work again until he is properly worshipped. Another is the kitchen-god. He is a paper god and sits over the stove in the kitchen where he spies on the doings of the family for a year. On the 23rd of the 12th month he is given a big feast. Sweet syrup is put on his mouth, and he is put in a beautiful paper sedan chair and burned in glorious style, accompanied by fireworks—which is sending him to the Upper-god to report on their year's doings—all this fuss and sweetness is to bribe him to speak well of their family to his majesty. When he returns on the last night of the old year, a new idol is bought and placed with little ceremony in the old niche. It will be a year before he reports again—why "taffy" him now?

Next to idol worship, gambling takes a big place in New Year celebrations—gambling everywhere! What they eat and drink and the firecrackers and gambling, all in some way or other, symbolize or point to the sound "Kao-sen"—excelsior!—in the sense of rising high in wealth and station, especially in wealth. It is indeed a wonderfully interesting time, and is indulged in even by beggars, for they receive a harvest of alms.

The Nationalist government ordered that Chinese New Year should not be observed this year. It might as well have tried to turn back the greatest tidal wave of history! National commands stop the observance of Chinese New Year's customs? Only the conversion of these people to Christ will stop this idol worship and lead to the worship of the true God. And to us the glad part of it is that each year more leave the false and adopt the true as the Chinese one by one are born anew. We are not discouraged. Pray much for China.

## QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Q. A certain church met to call a preacher. One was nominated; and when the vote was cast, only a few voted for him, but none opposed him. Immediately after this action a member nominated another preacher, and he received a few more votes than did the first, with no one opposing him. Can either of these men be considered pastor? What is the proper step to be taken in the matter, as there is division?

A. In answer to the two questions, we must say that the first man nominated was duly elected pastor of your church. Unless it is the policy of your church to have more than one elder, then you could not legitimately elect another man without first of all rescinding the action whereby the first was elected. If these good brethren, who are the innocent victims of the church's misunderstanding, have good judgment, neither of them would under any conditions accept the call thus extended.

In answer to the second question, we would say, Let the church come together in business session for the purpose of undoing the harm that has been done. Spend at least an hour on your knees in earnest prayer for the guidance of the Holy Spirit. Then by common consent, strike from your minutes all reference to the previous business meeting and just count the pulpit vacant as it was to begin with. When this is done, have another season of prayer, let your church appoint a committee to consider the possibilities for the pastor's office and report back to the church at a later meeting. When the committee has agreed upon a man, let them report to the church and the church invite him to pay a visit and preach for you. Then present his name to the church upon the recommendation of the committee. If he receives a substantial majority of votes cast, seek to make it unanimous and you are ready to go forward. If he fails to receive a sufficient vote, ask your committee to look about again and in the meantime keep on praying that God may have his way.

Q. Do you think the day of protracted meetings is past?

A. Emphatically not! And it will not be past until the Lord Jesus comes again. In the first place, none of our churches is ever going to be devout and consecrated enough not to need the revival that comes with the protracted services. In the second place, there will always be sinners who will not be reached by any other kind of service than the revival meeting. Regardless of how fine may be the perennial revival and the soul-winning work of the members, every church will continue to need the special services. The church that eliminates them is heading for formalism and spiritual death.

Q. What makes the Baptist and Reflector oppose evangelists?

A. We do not oppose evangelists. What we oppose is the free-lance preacher who will not espouse the cause of the Lord's churches and work for the building of them instead of for notoriety and big

### HOME BOARD RECORD FOR THE YEAR

1. All obligations on this year's work paid promptly.
2. All interest charges paid promptly.
3. All due payments on bonds paid promptly.
4. Notes payable reduced from \$2,248,000 to \$882,000.
5. Restored to the Church Building Loan Fund, \$99,872.
6. Restored and deposited to Bottoms Fund, \$50,000.
7. Balance on hand for other obligations, \$92,416.63.
8. No new money borrowed since last September.

purses. It is not prejudice with our editor that makes him stand up for the work of the churches; it is a conviction born of careful study of the word of the Lord and of years of observation. No evangelist who does not glory in his membership in a Baptist church, seek always to build up Baptist churches and work hand in hand with the pastors of Baptist churches, deserves any sympathy from our paper or any other Baptist paper. Every evangelist who does these things receives the hearty support of our paper.

Q. Is it ever right to take an oath?

A. Taking oath in our courts and under the authority of our government is a matter of conscience with them who believe the words of Jesus and of Paul concerning governments. It is not an oath in the sense used when Jesus commanded us not to swear ourselves. "I do solemnly swear or affirm" is the form usually used, and one is left free to choose between the two expressions, but they mean exactly the same. What our Lord wanted to teach us was to be so truthful and so reputable that we would not need to back our word with an oath. If I am a true man, all I need to say is "Yes." The very minute I back that with the oath, "I swear," I reveal my own lack of confidence in the faith of my fellow in my word. A great deal of rank hypocrisy is hidden under the refusal of some people to take the legal oaths required by their governments and a great lot of pure wickedness is expressed by the flippant use of the expression, "I swear."

Q. When is the best time to take our offerings for missions?

A. Every time you take an offering for any church cause you should include in it an offering for the missionary program of Baptists. The Co-operative Program of Southern Baptists is an effort to train our people and enlist them in giving as regularly to outside causes as they do to their own local needs. God never drew a line between any two causes of the kingdom. Every dollar that is given ought to be divided among all on an equitable basis.

Q. Why do some people call their pastors elders?

A. Because the word "Elder" was used by the King James translators in rendering a Greek word, Elder, pastor, bishop—all are from words which have the same meaning. The term "Elder" goes back to the Hebrew regime when the old men were the counsellors of the Jewish people. It is a dignified term for the pastor. The best title of all is "Brother," no matter by what official name the undershepherd of the flock is known.

Q. What is your opinion about the King James translation?

A. It is the finest translation, when everything is considered, the world of English-speaking people will ever have. We shall make a serious blunder whenever we allow any other to take its place.

### MAJOR BRASTED, U. S. N., SEES CHINA MISSIONS (From page 5.)

visited Canton, which is about ninety miles up the river from Hongkong.

As we were being escorted through the fine buildings of the mission and about the campus, as we saw classes in session, saw the chapel and students gathered for worship, saw the Bible school and the school for the boys and girls, school for the blind, the hospital and home for the aged and later the fine bookstore in the heart of the city, Dr. Vining kept saying, "I thank God for what I have seen today! I thank God for what I have seen today! This is worth all the money, all the toil, all the prayers, all the sacrifice ever made for the cause of foreign missions." Dr. Vining was right. If you, my dear reader, could see this work, you would agree with this eloquent and wonderfully talented representative of Canadian Baptists.

Here in Canton are eleven Baptist churches, and eight of them are entirely self-supporting.

I was deeply impressed with the fine Christian personality of the native teachers. They are well educated and highly competent, and I was told that if all the American teachers in this mission should be relieved that this work would progress success-

fully under the able leadership of Chinese Christians.

We were privileged to enjoy a Chinese luncheon with one Dr. L. K. Cheung, a Chinese banker. This luncheon, by the way, with Mr. Greene as host, was a great treat. Chinese chow "is not so bad." Dr. Cheung is a Baptist and very active in the Master's work. It seems that two of the leading banks are managed by Chinese directors who are Christian men, and every person who buys stock in these banks buys it with the understanding that five per cent of the profits will be devoted to Christian work.

Mr. Greene said that Dr. Cheung was one of the most liberal givers he had ever known, that he was highly public spirited and interested in every movement for good, that practically every minute not taken up with business affairs he devotes to benevolent enterprises, civil and religious.

At the close of the luncheon Dr. Cheung had to be excused to meet another appointment. After he had gone Mr. Greene said that if out of all the Christian laymen he knew in all the world he were to select the man whom he regarded as living nearest the ideals of the Master, he would select Dr. Cheung. Certainly this does not speak badly for the influence that Christian missions is exerting today in China.

Dr. Cheung when asked if he had any message to send Americans replied, "We ask for your sympathy and prayers."

We were entertained at tea at the home of Dr. and Mrs. Rankin, and here we had the pleasure of meeting many members of the mission faculty, and a rare privilege it was to be in the company of such a talented and consecrated band of men and women.

Having lived about four years in the Philippine Islands, this being our second tour of duty here, and knowing missionaries and their work as I do, having seen this Canton mission, and having had a sister, my only sister, who gave her life to the cause of foreign missions in Central China, I know that there are no servants of God under the sun making greater sacrifices and accomplishing more for the advancement of civilization and Christianity than the heroic men and women who in response to the command of Christ are carrying the gospel to the dark places of the earth. These missionaries are the great builders, and generations to come will rise to call them blessed.

### "ENJOYING (?) MYSELF"

By Frank E. Edwards

(Verses written by a noted actor who knows what he says.—Editor.)

I feel awful this morning—I can't walk or sit; I don't want my breakfast—and can't eat a bit. I've got a black eye! Guess I've been in a fight. Oh! I did have some fun? and enjoyment (?) last night!

My dress suit is crumpled; my watch and chain gone; And my head make me wish that I'd never been born.

My wife won't come near me, my babes shake with fright; Oh! I did have some fun? and enjoyment (?) last night!

I can partly remember some things that I've done; I insulted two ladies—and thought it was fun; And the language I used—it was far from polite. Oh! I did have some fun? and enjoyment (?) last night!

I can't go to work as I'm feeling too bad; Guess I'm paying the price for the fun that I've had; A highball or two will perhaps put me right. Oh! I did have some fun? and enjoyment (?) last night!

Long years in the office as clerk I have slaved, I'm near where I started, and nothing I've saved. My life is all wrong; it'll never be right, So long as I follow the fun of last night!

Whoever thinks a faultless piece to see, Thinks what ne'er was, nor is, nor e'er shall be. —Pope.

## THE NEWS BULLETIN

### HISTORICAL SKETCH, FIRST BAPTIST CHURCH, UNION CITY, TENN.

By J. G. HUGHES

The First Baptist Church of Union City, Tennessee, was organized some time in the early sixties according to the best information now available. The exact date is not known, neither is it known how many members the church had at the beginning. Being organized during the Civil War period, the members seemed to realize the necessity of struggling for existence, and this characteristic has probably been one of the greatest assets the organization has had.

On October 14, 1870, the lot upon which the first meeting house of this church stood, corner of Division and Vine streets, was deeded to the First Baptist Church by Alexander W. Campbell and his wife, Annie D. Campbell, through Richard C. Jackson, James Sutherlin, and John Morgan, trustees. It appears that the old house was built about 1874, according to the best information. An interesting fact is that the first building was twice offered for sale to pay the wages of the carpenters and workmen. The sale never actually occurred, however. The pastor at the time was Rev. R. W. Norton, and it became necessary for him to mortgage his library in order to prevent the sale.

The church has lived in an atmosphere of struggle, but has always managed to overcome its difficulties until at last a new and glorious day seems to have dawned upon it. The opening on Sunday, May 19, 1929, of its beautiful new house of worship was in many respects the greatest event in the history of the organization. The building when fully furnished will cost about \$85,000. Besides a most attractive auditorium seating 750 people, there is a commodious basement auditorium, a thoroughly modern three-story educational plant, kitchen, nursery, ladies' parlor and most every other convenience found in a modern church plant. The ladies of the church have purchased a splendid pipe organ which will be finished and installed about August 15th.

The new structure was begun under the pastorate of Brother J. W.



J. G. HUGHES, PASTOR

church. After his leaving the church was without a pastor for some months, the writer coming on the field the first of July, 1928. Contract was soon let for finishing the structure and work went steadily on until the plant was finished and is now occupied. The co-operation of the people has been beautiful, the spirit of unity delightful, and the grace of humility almost holy. Surely the Lord hath done great things for us, whereof we are glad.

Following is a list of the pastors of the church in the order of their service as best it could be gotten. It is by no means certain that it is absolutely correct: Elders W. H. McGowan, J. H. Milburn, R. W. Norton, I. N. Strother, R. W. Norton (second pastorate), J. H. Corpening, J. H. Wright, I. W. Kendricks, — Hargrave, — Bruton, A. S. Hall, — Mathes, J. W. Gillon, Ed Wat-

son, — Brinkley, Harry Drake, H. A. Todd, A. R. McGehee, D. F. Martin, J. W. Jenkins, J. G. Hughes.

#### A LOYAL BAPTIST

Frank Tripp Sends This Word

I am a good loser. I went to the convention with a deep and sincere conviction that the Home and Foreign Mission Boards should be consolidated. My conviction in the matter has not been changed. But the majority of the representatives of Southern Baptist Churches attending the convention were not in favor of my proposition, and since they were not, I want to pledge my most enthusiastic co-operation and support of the program as it stands.

I have always been a co-operating Baptist, and throughout the past years as a pastor I have supported the denominational program. I have no idea of doing otherwise. It is my hope and prayer that our two great mission boards may have the most successful and fruitful year of all their eventful history. I shall lead my church to support the Co-operative Program until the convention adopts another plan. I will be found supporting and promoting the interests of the two mission boards so long as that is the way Southern Baptists want to do their mission work.

I greatly enjoyed the discussion of the whole situation on Friday afternoon of the recent convention. The convention was exceedingly gracious and patient in the consideration of my resolution. President Truett put forth every possible effort to be absolutely fair to everybody. Whatever might be said of this or any other matter considered by the convention, I am sure all are agreed that it was a convention in which absolute fairness and impartiality characterized every decision made by the presiding officers.

Since the convention expressed itself in favor of the two boards, I trust that we may all give the most sympathetic and hearty co-operation in making this year's work that which will justify our decisions.

#### UNBAPTISTIC CHURCHES

The action of the Hyde Park Church, Chicago, in calling for an assistant pastor a man who has pedo-Baptist affiliation and has no intention of becoming a Baptist, has raised the ire of thinking Baptists everywhere. Of the many weekly exchanges coming to our desk we have eagerly scanned their pages to find a word of approval of this action and have failed to find it. In fact several have come out in strong and no uncertain language against this procedure.

It is un-Baptistic, to say the least of it, and when a church finds itself out of agreement with the established standards of church polity of its own denomination it would be proper to say so and withdraw from all official connection with it. There is a place for all such churches and let them go where they belong, and not try to bring the denomination into disrepute. It is vaudeville performances of this type that has forfeited the respect and confidence to which the Baptist denomination is entitled. There was a time when the Baptist name was synonymous with loyalty to New Testament truth and the last thing the non-affiliate thought of was to ask a Baptist church to compromise its position. Now we have so-called Baptist churches that will do anything for a mess of the world's pottage. No one questions the right of local churches to manage their own affairs as long as they do not exceed Scriptural authority, as has been done in this case. There is a stopping place and it is time to let the Hyde Park church and others of its kind know it and give them the opportunity to retire in form. This is nothing but religious bolshevism and should not be tolerated.

With the strong, resourceful, faithful and devoted ministers in our denomination there is no excuse for a church going elsewhere to find an

assistant pastor or to fill any official position.—W. A. Steeves in the Baptist Record, Iowa.

#### ORPHANAGES OF THE SOUTH PERMANENTLY ORGANIZED

By M. E. Weaver, Secretary

The superintendents of the orphanages within the bounds of the Southern Baptist Convention met in Memphis, Tenn., at the Central Baptist Church on May 8, 1929, for the purpose of forming themselves into an organization for the good of these institutions throughout the Southland.

Rev. M. L. Kesler of Thomasville, N. C., was elected temporary president and M. E. Weaver of Monroe, La., was elected temporary secretary. The secretary presented a paper setting forth a number of reasons why such a meeting was needed and would prove helpful. Dr. Jameson of South Carolina prepared a paper on our "Challenging Task," and in his absence was read by the president. This paper was greatly appreciated. In the round table discussion Brother Hal Buckner of Texas discussed the better organization of our orphanages and Brother Anderson of Georgia spoke on the organization of all denominations, others engaged in the round table discussion to the profit of all present.

Permanent organization was effected by the election of the temporary president and secretary as permanent officers. A program committee consisting of the president, secretary and superintendent in the state where the Southern Baptist Convention meets next year was appointed to prepare a program for a meeting on the day before the convention convenes.

Many helpful suggestions were made and all who were present felt that we had a worth-while meeting. There were present M. L. Kesler, Thomasville, N. C.; W. P. Anderson, Hapeville, Ga.; J. O. Colley, Troy, Ala.; O. M. Huey, Louisville, Ky.; W. J. Stewart, Nashville, Tenn.; C. R. Pugh, Monticello, Ark.; Hal Buckner, Dallas, Texas; Joe Buckner, Dallas, Texas, and H. E. Weaver, Monroe, La.

It was agreed that the superintendents would meet at the Orphans' Home in the state where the convention meets next year on their way to the convention. And since the convention is to meet in New Orleans, La., we extend a cordial invitation to all the superintendents to visit our Home here at Monroe, La., on their way to New Orleans, La., next May.

#### THE RIGHT KIND OF REVIVAL

That is the kind we have just had at Grace Baptist Church, Nashville, Tenn. The meeting lasted for two weeks. We had three additions the first day of the meeting and there were but few services to the close that we did not have additions. We did not have to pray and preach and work for ten days to get the church ready, the church was ready to go the first day of the meeting. Then the preaching, such wonderful gospel preaching as our young brother, Rev. W. M. McMurray, pastor of Inglewood, did do. He preaches the gospel in the power of the Spirit and depends upon the Holy Spirit for the results. We had 68 additions to the church and many other gracious results. Brother McMurray is my ideal of what we need today in evangelism.

Brother Carlyle Brooks of Atlanta directed the music, to the delight and profit of all. Brother Brooks is safe and sound, earnest and faithful. McMurray and Brooks, a splendid evangelistic team.

L. S. Ewton, the happy pastor.



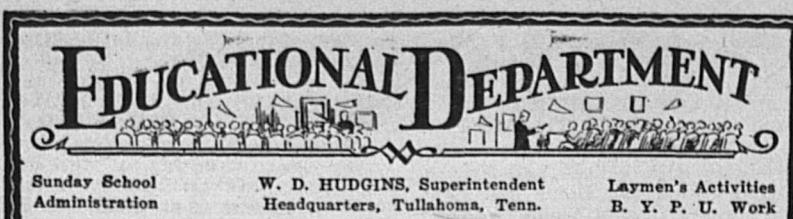
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B. Y. P. U. Work

## FIELD WORKERS

Jesse Daniel, West Tennessee.  
Frank Collins, Middle Tennessee.  
Frank Wood, East Tennessee.Miss Zella Mai Collie, Elementary Worker.  
Miss Roxie Jacobs, Junior and Intermediate  
Leader.

## SUNDAY SCHOOL NOTES

SUNDAY SCHOOL ATTENDANCE,  
MAY 26, 1929

Nashville, First	1692
Chattanooga, First	1158
Memphis, Bellevue	1104
Knoxville, Bell Avenue	973
Memphis, First	927
Knoxville, Broadway	874
Knoxville, Fifth Avenue	701
Nashville, Belmont Heights	582
Nashville, Grace	566
Chattanooga, Avondale	501
West Jackson	495
Memphis, LaBelle	483
Elizabethton	440
Nashville, Eastland	428
Cleveland	427
Chattanooga, Tabernacle	425
Humboldt	420
Fountain City, Central	414
Memphis, Boulevard	411
Chattanooga, Northside	405
Nashville, Park Avenue	402
South Knoxville	392
Chattanooga, Ridgedale	387
Knoxville, Lonsdale	380
East Chattanooga	373
Memphis, Trinity	324
Memphis, Highland Heights	305
Nashville, Grandview	302
Chattanooga, Calvary	300

Rev. D. Edgar Allen writes from Kingsport where Miss Collie, Frank Wood and Swan Haworth have been the past week: "All three of the workers you sent did most excellent work. They are all fine spirits and very efficient in their work. They will do good wherever they go. We had an average attendance of 50 in the classes."

Swan Haworth is with the Inskip Church this week in a training school. Reports will be made later as to the results.

Frank Collins is in Pulaski this week and the writer in Lewisburg, each conducting a training school and teaching the Sunday School Manual.

Jesse Daniel this week is in Memphis with Miss Collie conducting a training school in Calvary Baptist Church, while Miss Jacobs is conducting some associational conferences in Middle Tennessee. This week we have on five separate training schools in the one week.

We are ready now with the programs for the four B. Y. P. U. regional conventions and also the programs for education day on June 30. The encampment program and the state B. Y. P. U. convention is all in and will be outlined this week ready for general announcements. We have a splendid outline for both and a treat is in store for all who attend.

Education Day in the Churches on  
June 30th

We are mailing out from the office this week both programs for the Sunday school and for the B. Y. P. U. In the Sunday school program we are featuring every phase of our educational work, giving special attention to the day schools of our Southland. Then we are also stressing the Baptist and Reflector as the one outstanding agency for educating our people along all denominational lines, and on the afternoon of June 30th we are asking the men to go afield and take subscriptions for the Baptist and Reflector. In the B. Y. P. U.

program we feature the educational work on the foreign fields.

## General Suggestions for the Day

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

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

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

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

10:15—Special program as outlined on other slip. All remaining for the preaching service.

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

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

7:00—B. Y. P. U. session. Special program planned for this night setting forth the educational work on the foreign fields. All remaining for the preaching service and special recognition given to students returned from college and those who are going away to school.

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

The following is the outline for the B. Y. P. U. program:

General topic, "Education Among Our Foreign Young People."

Following the regular program, which might be shortened a little, the following special suggestion might be to advantage and in keeping with the plan for the day:

1. Words from the president or director. (See Item W.)

2. Our Educational Work in Africa. (See Item A.)

3. China in Line. (See Item C.)

4. The Far East. (See Item E.)

5. Appropriate music.

6. A Message from Japan. (See Item J.)

7. Across the Border. (See M.)

8. A Ray from the Southern Clime. (See Item S.A.)

9. A Closer View. (See Item X.)

10. Names of educational missions mentioned here with recognition of any who might be going. And all remain for preaching services.

We suggest that all our unions fall in line with our state program for June 30th and make this day a great day in all our churches for Christian education.

This program might be used for the assembly program or in the local unions where there is no general organization. Either substituted for the regular program or in connection with it.

The young people are also urged to attend the Sunday school and participate in the morning program when all our educational work at home is emphasized. They can also help wonderfully in securing sub-

scriptions for the Baptist and Reflector.

## Words from Director or President

(W) This day has been set apart by our state convention as Education Day and we have been asked to feature in our program tonight as a part of this day's exercises the educational work on the foreign fields. We cannot touch all the fields in a definite way, but in the short program outlined by Mr. Frank Collins, field worker for Middle Tennessee, we have a general view of the work summed up in a few words as follows:

(A) I am representing our educational work in Africa. We have 49 kindergarten schools, 40 lower elementary, 4 higher elementary, 1 middle, 1 normal training, and 1 theological school, making a total of 96 schools with 5,339 students. We have been trying to develop better primary schools to feed the secondary schools, which, in turn, are feeding the college and seminary. This will give us more and better teachers. It is on the college and seminary we depend entirely for our supply of native workers. For the last eight years these schools have been recognized by the government and our students were allowed to sit for the government teachers' certificate examination.

(C) I came to tell you about our educational work in China. We have China divided into five sections—North, Central, Interior, Pakhoi and South China. We have 13 kindergartens, 200 lower elementary, 25 higher elementary, 18 middle school, 1 college, 2 training schools for women, 3 theological seminaries, making a total of 262 schools with 8,587 students. This year, though much disturbed by the political conditions, has not been in vain in our school work. Many of the teachers had to leave their schools for a while, but the new officials for the most part young men, many of whom have been identified with the Christian cause in the past and are friendly in their attitude toward our work. We believe as these old customs and the superstition is swept aside it will give us a greater field to work.

(E) I bring you a message from Europe in regard to some of our baby schools. The following countries: Hungary, Italy, Jugoslavia, Palestine, Syria, Roumania and Spain. We have 1 kindergarten, 6 lower elementary and 4 theological schools—a total of 11, with 281 students. Our schools in Europe are young and it would seem a bit discouraging from their reports. Yet when we consider the crystallized influence of the Roman Church and the unfriendly attitude of the government toward our work and then see our progress, we have much to rejoice over. We feel that our schools will widen their influence and sow the seed of real Christianity and in the near future reap a great harvest.

(J) We are now tuning in on our school system of Japan, the empire of islands. We have 6 kindergartens, 2 middle, 1 college, and 1 theological—a total of 10, with 1,346 students. The middle college and the seminary students are doing active work in the Sunday schools and the churches of our cities. Our schools are going forward under many difficulties. But the increase of patrons and endowment have helped to break down much of the prejudice against Christianity. As the influence of our schools gradually spreads we are winning the respect of various sections of the empire in the same proportion.

(M) I am glad to step across the border and tell you about the schools you have helped us build in Mexico. We have 1 kindergarten, 1 lower elementary, 1 higher elementary, 1 middle, 1 normal and 1 theological school with 513 students in all the schools. Our preparatory school is fully accepted by the National University of Mexico. The strict laws about teaching the Bible have made the progress of our school work slow, but we are moving along in a splendid way looking forward to the time when our Baptist brethren will be

able to carry on their work with more liberty.

(SA) It is an unusual joy to bring a report of the educational work in South America. This rapid growing Baptist country composed of Argentina, Brazil and Chile, we have 3 kindergartens, 76 lower elementary, 6 higher elementary, 6 middle, 2 colleges, 3 normal, 2 training schools for women and 3 theological schools—a total of 101, with 5,710 students. Quoting from a report to the Southern Baptist Convention, May, 1929, we have: "The purpose of our Baptist schools and colleges is to complete the missionary program of Christianity." As we believe and work to this end, the government is taking notice of the work done in our schools and our pupils are making good in all professional callings. As an example, Pernambuco College had the official examining board this year. The results were the best possible, 95.5 per cent passing and a number with distinction. This percentage was better than any other college in the state.

(X) I am the X-ray of the whole foreign school system—466 schools with 21,766 pupils. This closer view of the situation also reveals the fact that we have in many of these countries publishing houses that publish our Sunday school and B. Y. P. U. literature in the languages of those countries, and many of our books are also used in other languages, such as the Sunday School Manual, the B. Y. P. U. Manuals and others of our best books. Training work is being done on these foreign fields just as here at home.

State Encampment at Ovoca,  
July 23-31

Place of Meeting: "Back to Ovoca!" is our watchword after spending last summer on the mountains at Monteagle. Ovoca is the home of the state K. P. orphanage and is located three miles from Tullahoma and on a hard-surface road. It is easily accessible, both on trains and in cars. At Ovoca we have a large brick building for our meetings with classrooms and a splendid auditorium. Besides the Friendship hall which entertains about 150 guests, we have fourteen cottages built especially to entertain parties with chaperones, and it can be secured by registering enough people to fill the cottage. All must be of same sex except the man and wife who occupies the separate room adjoining. On the grounds we have a large, beautiful lake, a waterfall, and other wonderful rustic scenery and beautiful surroundings. This is an ideal place for an outing of this kind.

Rates: Those who remain the full time will have a rate of \$10.50 for the seven days; those remaining shorter time will pay a rate of \$2 per day for room and board and all privileges of the grounds except for bowling and fishing.

Railroad Rates: A special summer rate is on to Tullahoma every summer from all points in the South and West as well as all over Tennessee. Besides this, we have asked for stop-over privileges at Tullahoma for those going to the convention at Chattanooga.

Speakers: We are using our own state men largely and all without cost to the camp. Our pastors and others have responded readily to our call. The speakers will be among the best in the state and will rank with any one that can be had.

Program: The program will be made up of study classes, conferences, addresses, sermons, lectures, and the best of gospel singing and other kinds of music. The plan is to make this a real camp where everybody will be happy and enjoy good fellowship and get a real spiritual uplift.

Activities: There will be something to interest every one who comes. Study for the studious, fun for the whole crowd, young and old; inspiration and good fellowship for all; education, inspiration, dedication, con-

separation, recreation, edification and all beneficial to every one who comes.

Who and What? Who should come? Everybody. What shall you bring? Something to wear, a little money to pay expenses, a happy disposition, a heart to feel and a mind to learn, your voice if you sing, your instrument if you play, your bathing suit, your tennis racket, your old shoes if you hike—and be sure to leave all your gourmets behind.

#### The Encampment Program

The program consists of B. Y. P. U., Sunday school and W. M. U. study classes and conferences, a Bible conference for pastors and laymen, addresses, sermons and special devotions.

The sunrise devotions will be led by Dr. W. S. Wiley of Muskogee, Okla.; the study classes and conferences will be led by experts in all lines; the pastors' conferences will be conducted by men like J. C. Miles, Nashville; A. M. Nicholson, Orlanda; J. B. Tallent, Harriman; E. Floyd Olive, Nashville; P. W. Carney, Alexandria; L. S. Sedberry, Gallatin; and J. R. Chiles, Rogersville.

The noonday addresses will be delivered by W. P. Reeves, Jackson; F. J. Harrell, Dyersburg; D. A. Ellis, Memphis; J. D. Freeman, Nashville; A. H. Huff, McMinnville; and J. A. Davison, Clarksville. The night lectures by Dr. J. J. Hurt, Jackson; J. W. Inzer, Chattanooga; W. F. Powell, Nashville; R. Kelly White, Nashville; Byron Smith, Knoxville; O. E. Bryan, Nashville; Arthur Fox, Morristown.

Jesse Daniel will serve as chairman of the social committee and Douglas Hudgins chairman of the music committee.

We have one of the most attractive programs that has ever been put on at Ovoda and everybody will have a good time.

#### B. Y. P. U. NOTES

We are printing the educational program for the B. Y. P. U.'s along with the Sunday school program because it is a part of the same day's program, hence it appears under the head of Sunday School Notes.

#### Next Week

We call especial attention to the regional conventions on beginning at Johnson City June 13th and closing at Jackson on June 22nd.

We print the Johnson City program and then give the places and dates of the other three as the outline of the program is the same, and we feel that it is not necessary to print each one. Those on the various programs have had topics and outlines and know that they are on and will not expect us to print them all in this note.

Region No. 1—Johnson City, Central Baptist Church, June 13th.



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Region No. 2—Highland Park Church, Chattanooga, June 14th.  
Region No. 3—Clarksville, June 15th.

Region No. 4—Union University, June 22nd.

Following is the general outline and the full program for the Johnson City meeting:

Oscar King, regional vice president, presiding.

Officers—Vice president, Oscar King, Kingsport; leader, Lottie Bird, Johnson City.

Motto, "Others." Key thought, "Missions." Underlying principle, "Stewardship."

9:00—Devotional, "Stewardship of Substance," Mary Love Stout, Doeville.

9:15—Roll call.

9:30—General session, "Giving."

(1) How I Teach My Young People the Doctrine of Giving, J. R. Chiles.

(2) How I Teach My Young People the Object of Giving, J. H. Sharp.

(3) How I Enlist My Young People in the Giving, Ellsworth Webster, Knox County.

10:00—Sectional conferences.

(1) Junior and Intermediate (Boys and Girls), Olive Brown, Erwin.

(2) Administration, Junior and Intermediate Leaders, Roxie Jacobs.

(3) Efficiency, Local Officers, Committeemen, Sam Harris, Ocoee.

(4) Extension Work, Pastors, Associational Officers, Frank Wood.

11:00—Sword drill.

11:20—"Young People and the Cooperative Program."

(1) Young People and the Local Church, W. D. Hudgins.

(2) Young People and the Association, Frank Wood.

(3) Young People and the Worldwide Program, Dr. O. E. Bryan.

12:30—Adjournment.

1:40—Devotional, "Stewardship of Self," Mary Bussell, Shawnee.

2:00—General session, "Developing Self."

(1) Feeding My Own Heart, Clara McCarron, Morristown.

(2) Developing My Own Talent, Swan Haworth.

(3) Enlarging My Vision, Louise Landress.

2:30—Round table, "Practical Problems Solved," W. D. Hudgins.

3:10—Our Literature and How to Use It, Roxie Jacobs.

3:30—Address, Douglas Hudgins.

4:00—Adjournment.

Demonstration, Group Program No. 1, Paul Fox, Morristown.

7:00—Devotional, "Stewardship of Service," Dorothy Davidson.

7:20—Roll call and report of the churches in the group.

7:30—General topic, "Extension."

(1) Our Unenlisted Constituency, Oscar King.

(2) Reaching the Unenlisted and How We Do It in Group 1, W. L. Daniel.

(3) Backing the Study Course Program, Wallace Lane, Knox County.

8:00—Special music.

8:10—Announcements, Time and Place of Next Meeting.

8:15—Address, "Training for Service," Dr. J. D. Freeman.

Let every union send representatives to this meeting that is covered by these associations.

Let all the unions and associations have their contests over and come ready to compete at this meeting for the state contest to be held at Chattanooga in July.

Associations: Campbell County,

Cumberland Gap, East Tennessee,

Grainger County, Holston, Holston

Valley, Knox County, Mulberry Gap,

Nolachucky, Northern, Sevier, Wau-

tauga, Jefferson County.

#### NOON PRAYER MEETINGS

Noon prayer meetings have been held every week day at 12:30 and 1 p.m., central standard time, at the Central Baptist Church of Memphis, Tenn., since January 19, 1914. About 9,000 people, representing every state in the union and several foreign countries, have joined the Prayer League. Something like 700,000 free meals have been served to women at

12 o'clock and men at 1. In addition to this, thousands of dollars have been spent in helping people otherwise. No collections have been taken and no personal solicitation has been made of any one, except the Lord, for the benevolent work of this meeting.

Ben Cox, pastor, in his pamphlet of May 2, says: "It encourages us to know that when a little band meets for prayer in Memphis there are joining with us people from every state in the union and a number of foreign countries. A great blessing has come to us for many years as we realize the truth of the old hymn, 'There is a scene where spirits blend; where friend holds fellowship with friend; though sundered far by faith they meet around one common mercy seat.'

"We are greatly helped to receive the good news that the Lord has answered prayer beyond all human expectation. The Lord has blessed in a

wonderful fashion the party who, every Friday, leave the noon meeting and visit the Mary Galloway Home, General Hospital, Baptist Hospital and Campbell's Clinic. I believe heartily in sending money to Africa, China and other countries for missionary work, and send to my best ability, but I believe I would be inconsistent to do this and then refuse to grasp the wonderful missionary opportunities near at hand."

"Voluntary offerings, testimonies and requests for prayer may be sent to the Noon Prayer Meeting, Central Baptist Church, Memphis, Tenn."

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R. L. MOORE, President

Box C

MARS HILL, N. C.

## 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.	

### I DO IT UNTO THEE

Lord of all pots and pans and things,  
since I've no time to be  
A saint by doing lovely things, or  
watching late with Thee,  
Or dreaming in the dawnlight, or  
storming heaven's gates,  
Make me a saint by getting meals  
and washing up the plates.  
Although I must have Martha's hands,  
I have a Mary mind;  
And when I black the boots and shoes,  
Thy sandals, Lord, I find.  
Accept this meditation, Lord, I  
haven't time for more.  
Warm all the kitchen with Thy love,  
and light it with Thy peace;  
Forgive me all my worrying, and  
make all grumbling cease.  
Thou who didst love to give men  
food, in room, or by the sea,  
Accept this service that I do—I do it  
unto Thee. —Selected.

### EAST TENNESSEE CONFERENCE

We always rejoice when the opportunity is given us to meet the superintendents and young people's leaders of East Tennessee.

On May 28th representatives from Campbell County, Chilhowee, Clinton, Cumberland Gap, Jefferson County, Knox, McMinn, Nolachucky, Providence and Sweetwater met for an all-day conference in Knoxville at the Y. W. C. A.

Mrs. J. W. Marshall, vice president, presided over the superintendent's conference, and Miss Laura Powers, young people's leader, over the meeting for the young people.

It was decided to hold the divisional meeting October 24-25 at Morristown. Miss Powers resigned as young people's leader for East Tennessee, and Mrs. Virgil Adams of Lenoir City was elected her successor.

Happy were all the leaders to hear Miss Ruby Wagner of Dandridge who just graduated from the Training School. A plea was made for the East Tennessee girls who want to attend our school, but there are no scholarships available. Only \$200 is required to send a girl for a year to the W. M. U. Training School in Louisville. Who will invest her money in a splendid young woman who wants to give her life in service to her Master?

Plans were made for the next quarterly meeting, for those who felt they could not carry out the suggested program.

How best to present the W. M. U. to the annual meeting of the association was freely discussed.

Personal service, mission study, institutes, encampments, stewardship, associational standard of excellence, Margaret Fund and other items of interest to the W. M. U. family were freely discussed.

Miss Logan and your secretary felt the day well spent.

On June 6th we have a similar meeting in Jackson in the home of Mrs. C. M. Thompson, West Tennessee vice president.

The Middle Tennessee officers will meet in the near future.

### W. M. U. SPECIALS

A number of years ago we were apportioned so much for the W. M. U. Training School, a smaller amount for the Margaret Fund and a hundred dollars for the Bible Fund. Now we ask the societies to give to the W. M. U. specials, and it is divided proportionately among these three objects.

Our W. M. U. Training School is located at 334 East Broadway, Louisville, Ky. It belongs to the W. M. U. auxiliary to the Southern Baptist

Convention. Its purpose is to train young women for definite religious work. Tennessee's trustee is Miss Willie Jean Stewart, 161 Eighth Avenue, N., Nashville, and any one who desires to attend the school should write to her. No tuition is charged. To meet the running expenses of the school the money is paid from the W. M. U. specials. The scholarships are two hundred dollars each and are given on the loan basis, to be returned in five years. If a girl goes to the foreign field or fails to secure a position paying her seventy dollars a month, the loan is cancelled in the few instances and time extended on the second.

A young woman must be twenty-one years of age, in good health, and a high school graduate. If possible a college education should be secured before going to the Training School.

The Margaret Fund is for the education of the children of the missionaries in our Southern colleges. The salary of the missionary is only sixty-six dollars a month and a small allowance is made for each child, but in no way sufficient to send one to college.

In 1904 Mrs. Frank Chambers of New York, but formerly of Alabama, gave \$10,000 to establish a home in Greenville, S. C., for the children of missionaries. After some years it was decided it would be better for these young people to be in colleges and have their board paid by this fund. All of our Baptist schools give free tuition to these students. The home was sold, the money invested and year by year we supplement this amount through our W. M. U. specials, making possible the keeping of more than ninety sons and daughters of missionaries in college during the past year. In Tennessee we have Landis Meddling at Union and the three Jackson children at Carson and Newman and the University of Tennessee.

The Bible Fund is for the free distribution of God's word. This money is given to the Baptist Sunday School Board, and they upon request send free Bibles to mission Sunday schools, Goodwill Centers, prisons, or to any place where they are needed, if they are not able to purchase them.

Each society has been apportioned for the W. M. U. specials and are asked to pay it this quarter. Send your gift to Dr. O. E. Bryan, 161 Eighth Avenue, N., Nashville, marked "W. M. U. Specials."

### THANKS FROM ARGENTINA

My Dear Miss Northington: My delay in writing and thanking the W. M. U. through you for the lovely Christmas present, "Good Housekeeping," has not been for lack of appreciation, for I do appreciate and love each one who has helped to give me such a favorite gift. Besides the magazine came a lovely cook book, which I gave to Margaret. Now we are having new dishes each day, as she is taking a course in practical cooking along with her many other duties, while I am taking a forced leave of absence from the kitchen.

The W. M. U. of this district is going ahead nicely. We celebrated our district meeting recently with a splendid attendance and a beautiful spirit of co-operation and sympathy prevailed. The program from early morning until late at night was not only interesting, but every subject was well prepared and rendered. The evening program was in charge of the Y. W. A., each society putting on a playlet or pageant. Margaret was elected superintendent of the young people's work of this district

and is giving a good deal of time to getting the girls and children organized. We find all our young people need leadership, and they willingly respond. Some eight girls volunteered for service the day of our district meeting. Naturally they all need special training, but we have nothing to offer them.

We have a wonderful opportunity here in this isolated district, but our funds are so short we are only playing at the job, at the same time giving our very lives doing the best we can with what we have. I often wonder what the people at home would do if they had to "skimp" and plan and work as we do on the money we receive. Do not think our people here are not willing to do all they can to sustain the work; they are, and the time is not far in the future when they will be self-sustaining, but as yet they are not, and we do see so many golden opportunities go by and are not in a position to do anything.

Recently I undertook an all-day study of the B. Y. P. U. Manual. We started at 8:30 a.m. and had class until 12 o'clock, when we had lunch at the church, each paying thirty-five cents; then all the afternoon we were in class. Some twenty attended, fifteen taking the study and ten taking the examination. We remained and ate the scraps for supper and put on a missionary program at night. It was a day well spent, and our young people say now they want to spend all the feast days in study instead of at picnics as formerly.

We thank the dear W. M. U. of Tennessee for the gift and pray God's richest blessings on each of you.—Daisy Kate Fowler, Mendoza, Argentina.

### VISITING EUROPE AND PALESTINE

In 1920 when your secretary was called to Alabama to serve the W. M. U., a letter from Mrs. W. P. McAdory was received saying: "You could not help accepting our work, for I have prayed so definitely that you would be our secretary." So cordial, helpful and constructive was Mrs. McAdory that when she left Alabama there was a vacancy that was never filled.

Mrs. McAdory is now on a trip around the world. We gave to you a message from Japan, and now you may read a letter written to Miss Mallory from Nice:

"Can I in a few terse sentences tell of my visits to our S. B. C. stations in Palestine and Italy? One warning—there are many pleas to give when I return, some encouraging, others discouraging. Artistic Italy! Musical Italy! Unappreciative and un-Christian Americans are when they cry 'Dago'! Mrs. D. G. Whittinghill tripped into my boudoir in Rome with fragrant Roman violets in one hand, a 'Small Guide for Tourists in Italy' (By Dr. Whittinghill) in the other hand. She spoke happy greetings in well-chosen words. The Whittinghills are 'the right people in the right place.' One of their great problems (and it seems to me an impenetrable one) is Roman Catholicism. In every town I mingled in great crowds with sympathetic Mussolini demonstrations.

"Notwithstanding the enormous difficulties of the Italian field, I noted with joyous heart-palpitations encouraging fruits. The handclaps of six stalwart young men, preparing for the ministry, lifted some of the burden from my heart. Joy tears ran down my cheeks as I listened to the cherub-faced boys in our orphanage at Rome sing English.

"In Genoa and Florence I was not so fortunate, for I did not meet our native workers, but I climbed to fifth and seventh stories of buildings and observed our workshops. In Milan on Sunday I had an opportunity to meet Rev. Robert Tenbel and his attractive wife and daughter. He speaks seven languages and it seems to me that he used the force of all seven when

he asked that we use our influence to take our work out of a rented hall! It was a happy close to that Sabbath day to see people rushing into that rented hall.

"Elsie Clor was my conductress for our work in Jerusalem. We must send her a helper; she cannot hold the fort alone. She is an attractive Jewish blonde, placing the work of her Saviour first. She visited with my frivolous tourist friends, I tea'd with her, we went sightseeing and shopping together, but always tactfully she in some way expressed something of what her Saviour meant to her. One of her girls (organized like our Y. W. A.'s) made me a Jerusalem frock. I crave the privilege of showing the dress and telling my friends the full story of Miss Clor's housekeeping, 'preaching' and teaching. If we have not the missionary or money to send now, surely we can give Miss Clor a telephone. What a help that would be! Our church building in Nazareth with productive garden adjoining—high wall all around—was a joyous surprise, but there also is an ache and call for a pastor.

"Seeing with my own eyes the work and talking with the missionaries in their own fields have made me know that we at home have not prayed and cheered our representatives as we should. Even if we cannot send all the money and men we think we should, we can every one of us study, pray and encourage more. More than we realize, our representatives are discouraged. My journeyings among missionaries have forced me to renew a pledge to study, pray and encourage our workers on far-away fields. Who will join me in this pledge?"

### KNOX COUNTY Y. W. A. HOUSE PARTY

The second annual Knox County Y. W. A. house party was held May 25th and 26th at the Smoky Mountain Inn, Sunshine, Tennessee, in the Great Smoky Mountains. We were chaperoned by our Knox County young people's leader, Mrs. Roy Shipley. There were seventy in attendance, including visitors from Mt. Olive Baptist Church and Russellville. We were delighted to have our state young people's leader, Miss Victoria Logan; our state W. M. U. president, Mrs. R. L. Harris; and our Knox County superintendent, Mrs. R. L. Cowan, with us.

The girls gathered during the afternoon, but our first session was supper in the large dining room of the hotel. After supper our vesper services were conducted by Mrs. R. L. Harris, who to all the Knox County girls is "the lovely Ma Harris." She talked to us about "Prayer" and led each of the girls into a closer communion with our Heavenly Father. At nine o'clock we again gathered in the dining room for "stunts" and an hour of fun. Each Y. W. A. represented gave a stunt and afterwards Miss Logan led us in games.

Some of the more ambitious girls got up at five o'clock and climbed to the top of Mount Luke, one of the beautiful mountains near Sunshine; but every one was up in time for morning watch at 7:30. This was on the spacious hotel veranda and was conducted by Miss Logan in her own charming way, using as her theme, "Look Up Unto the Mountains."

After breakfast we had a couple of hours for recreation, and then we came together again and had the regular Sunday school lesson taught by Mrs. R. L. Cowan, which was a real joy to all of us. We also had a conference of methods and plans for the work of Y. W. A.

At two o'clock we met on the upstairs porch of the hotel and Mrs. J. H. Deere of the Bell Avenue Baptist Church gave us an address which closed the house party. She urged us to return from the mountain-top experiences which we had had and to carry with us into the valleys the things we had gained while there.

The girls have voted to make this an annual affair in Knox County and to call it the Knox County Y. W. A. Retreat.

**"SHALL I GO UNDER ANOTHER BOARD?"**

Miss Eastman of Memphis, who graduated at our Training School in June, makes this appeal through the Home and Foreign Fields. How could you invest \$1,000 to greater advantage than by sending her to Brazil?

"The greatest privilege of a Christian is sharing. There is not a Christian anywhere, under any circumstances, who has not something to give to bring the kingdom of God to earth. The only way in which this can be accomplished is by carrying forward the message of Christ to those who do not have it. It may be money, it may be intellect, it may be skill that you have, and oftentimes all these combined. Is your personality dormant? Is your soul asleep in 'dead nothingness'? Thousands of Southern Baptists are 'mere nothingness'; they are in a stream of rapidly moving world-wide activities, but let every other interest run ahead of the Lord's. Are you poisoning self with selfishness or are you exalting self by doing all in your power to extend his kingdom?

"I am instructed that this is to be a personal message. What I write is done frankly and humbly. I have Christ and I passionately long to take his message—not where he is often spoken of and where there is much opportunity to hear more of him—but to a land where comparatively nothing is known of Christ. I have training that has fitted me to go. I am a graduate nurse. I purposely chose a charity hospital for my training because I thought it would best prepare me for service abroad. I graduated from the W. M. U. Training School this spring. All my life I have thought and planned for missionary service, and so much that I sometimes wonder just how I would serve if I stayed at home. I feel that my training has fitted me just for foreign service.

"From every source we hear that nursing conditions in Brazil are very poor in every way. The nursing profession barely knows, as a whole, with vital Christianity really is. I feel that God has definitely called me to Brazil to establish a training school for nurses (I understand that there has never been a Southern Baptist nurse in all Brazil), that there may eventually come not only a great army of white-capped Christian soldiers, but that they in turn may win thousands of patients by their tender mercies. Surely nursing ministry is one way, if not the best way, in which we women may win our fellows into a brotherhood through Christ our Saviour.

"I am ready to go. My application blanks have been heartily approved by the board. The only thing in all this world that is keeping me back is: 'The board lacks funds.' Why is this? Whose fault? Tithes alone from Southern Baptists would amount yearly to \$180,000,000, some one has said. What would more than tithes do? You say for me to go under some other board? Perhaps. But I love Southern Baptists and what they stand for. I have been partially educated in their institutions. I am not a stranger with them. I feel God would have me go as a Southern Baptist. What is your answer?"—Minnie Lee Eastman.

**THE SOUL OF A CHILD**

The soul of a child is the loveliest flower  
That grows in the garden of God.  
Its climb is from weakness to knowledge and power,  
To the sky from the clay and the cloud.  
To beauty and sweetness it grows under care.  
Neglected, 'tis ragged and wild,  
'Tis a plant that is tender, but wondrously rare—  
The sweet, wistful soul of a child!

Be tender, O gardener, and give it its share  
Of moisture, of warmth, and of light.  
A glad day will come when its bloom shall unfold,  
It will seem that an angel has smiled,  
Reflecting a beauty and sweetness untold  
In the sensitive soul of a child.—Anonymous.

**"WAITING"**

By Mrs. J. L. Minton

While riding out into the country one summer day, enjoying all the beauties and sweets of nature, the sight that impressed me most was that of an old dead tree. There it stood a picture framed against the sky. All the other trees around were

green and beautifully alive. The grass was everywhere, and yet not one leaf was upon the branches of this tree. It was dead. It stood out into space, alone, a veritable giant.

Now why did this old dead tree appeal to me? Why has it lingered in my memory a year, when the other things I saw that day are nearly forgotten? I think, dear reader, we find the answer in your heart and mine, for we are kin some way. Only God could make us and only God could make a tree.

It had seen its good days, when its branches were like green plumes waving gently in the spring breezes. When April sunlight played "I spy" among tender leaves. Maybe it made great shade for the children to play under; a quiet nook perhaps for young lovers to sit, and an oasis for the tired traveler. And so it gave of

itself to others. It had its day and now it only waits.

First it knew life in the calm, when it faced the bright sunshine and cast a long shadow behind. Then it had another day in its life when dark clouds gathered, heavy rain and snow came upon its body, strong winds blew and rocked it to and fro over and over again. All through the years it stood the cruel storms by bending and yielding and just standing still. And now it's all over, and then what? Waiting.

The old tree is gone, yet its memory lingers. Even so God's people are growing old. Would that we loved them more, these tired souls who have braved the storms of life, suffered, given much to others, living among the young, the gay and careless, almost forgotten, yet so calm, so strong and lovely—just waiting.



## The Eternal City

*"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."*

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

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## AMONG THE BRETHREN

By FLEETWOOD BALL

The Temple Church, Memphis, Rev. J. R. Black, pastor, has set the mark of attendance in Sunday school at 2,000 by October 1, 1930.

Rev. W. W. Rivers is rejoicing over a great revival at Electra, Tex., resulting in 93 additions. Evangelist Geo. W. McCall of Dallas, Texas, did the preaching.

Dr. Henry A. Porter of the First Church, Charlottesville, Va., is to preach the commencement sermon of the University of Tennessee, Knoxville, Sunday, June 9th.

Rev. F. O. Criminger has resigned the care of the First Church, Mt. Vernon, Ill., and moved to Louisville, Ky. He is available for a pastorate in that state.

Effective June 9th, Rev. Walter B. Knight has resigned as pastor of the Miller Memorial Church, Orlando, Fla., and will spend the summer in the West and Canada.

Rev. F. J. Chastain has resigned as pastor at Coldwater, Miss., to take up studies in the Southern Baptist Theological Seminary, Louisville, Ky. He resigns also at Como, Miss.

Rev. J. B. Caston has resigned as pastor of the First Church, Bamberg, S. C., to accept a hearty call to the First Church, Camden, S. C. The change is effective July 1st.

Pulaski Heights Church, Little Rock, Ark., lately licensed George Taylor to preach. He is a son of the beloved Dr. J. J. Taylor, who was for years a missionary in Brazil.

Central Church, Americus, Ga., has called as pastor Rev. John R. Joyner, who graduated from Mercer University, Macon, Ga., and he accepted, beginning June 16th.

Dr. Geo. W. McCall of Dallas, Texas, evangelist of the Executive Board of Texas, has resigned from that connection and will henceforth labor as an independent evangelist.

Rev. N. G. Hickman, pastor of the church at Sardis, Miss., began a revival at that place Monday night, June 3rd, in which Dr. L. B. Campbell of New Orleans, La., is doing the preaching.

Rev. O. O. Green, for five years pastor at Hazlehurst, Miss., has accepted a call from the First Church, Ripley, Tenn., and began his labors last Sunday.

Rev. Claude E. Sprague of Chattanooga lately assisted Rev. J. L. Marlow in a revival at East Side Tabernacle, Atlanta, Ga., resulting in 21 additions. The music was in charge of E. M. White and wife.

Dr. Lincoln Hulley has celebrated the twenty-fifth anniversary of his career as president of John B. Stetson University, DeLand, Fla. There has been no deficit since President Hulley has been in charge.

A revival is to begin Sunday, June 9th, at Trenton, Rev. D. L. Sturgis, pastor, with Rev. F. J. Harrell of Dyersburg doing the preaching and John D. Hoffman of Atlanta, Ga., leading the music.

Rev. R. L. Bolton, who for some time has been financial agent of the Southern Baptist Theological Seminary, Louisville, Ky., has resigned and moved to Hendersonville, N. C. He is now available as an evangelist.

Rev. C. S. Thomas of Leesburg, Fla., lately assisted Rev. Virgil M. Gardner in a revival in Opp, Ala., resulting in 32 additions. Brother Thomas was pastor there three years. He was formerly pastor at Parsons, Tenn.

Mrs. Lizzie McKay Ball, aged 73, wife of Rev. Martin Ball of Paris, died in the family home Saturday, May 25th, at 5:20 p.m. She ex-

changed her earthly home for the Father's house. No son ever had a truer, better mother.

Dr. T. V. McCaul of the First Church, Gainesville, Fla., is to deliver the 100th anniversary sermon at Georgetown College, Georgetown, Ky., Sunday, June 9th. He has observed his seventh anniversary as pastor in Gainesville.

Rev. James A. Clark of Covington is to be assisted in a revival at that place beginning Wednesday night, June 5th, by Dr. John Jeter Hurt of Jackson who will do the preaching. E. L. Wolslagel of Biltmore, N. C., will direct the music.

Plans are going forward for a revival at Kosciusko, Miss., beginning Sunday, June 2nd. The pastor, Dr. A. T. Cinnamond, is to have with him Dr. J. W. Mayfield of McComb City, Miss., and Norman Nason will have charge of the song services.

Rev. P. J. McLean, Jr., a returned missionary to China who has been doing pastoral service at Orangeburg, S. C., lately declined a call to Chestnut Hill Church, Philadelphia, Pa., because he hopes to return to his missionary labors in the fall.

Beginning Sunday night, May 12th, the pastor, Rev. E. Z. Newsom of the Second Church, Blytheville, Ark., conducted a revival in that church for two weeks, resulting in 35 additions, 18 by baptism. Rowland W. Lawrence of Little Rock, Ark., led the music.

Rev. H. T. McLaurin resigns as president of Clark College, Newton, Miss., to accept a call to the church at Picayune, Miss. Dr. W. T. Lowrey of Hattiesburg, Miss., has been elected his successor in Clarke College. He accepts and has already moved on the field.

Dr. T. T. Martin of Blue Mountain, Miss., offers to debate with Dr. M. E. Dodd of Shreveport, La., the subject of the scripturalness of women speaking in mixed assemblies. The place suggested is New Orleans the day before the Southern Baptist Convention. It would be literally a battle of giants.

The Second Church, Fort Myers, Fla., of which Rev. W. H. Edwards, Jr., is pastor, has lately enjoyed a gracious meeting resulting in 41 additions, 32 by baptism. Rev. W. L. Hambrick of Atlanta, Ga., did the preaching. Brother Edwards has been sojourning in Jackson among relatives for some time.

The services and sermon in the First Church, Memphis, last Sunday had a twofold significance. Dr. A. U. Boone, the pastor, preached on "The Kingdom Come." It was the twenty-second anniversary of the opening of the present building and the baccalaureate sermon for the senior class of the Southside High School.

The trustees of Furman University, Greenville, S. C., recently conferred the degree of D.D. on Rev. W. M. Craig of Gaston Avenue Church, Dallas, Texas, and Rev. W. H. Davis, professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky.; the degree of Doctor of Humanities on Dr. Lincoln Hulley of Deland, Fla., and the LL.D. degree on Prof. M. D. Earle of the chair of Mathematics in Furman University. Prof.

Harry Clarke of the same school should also have had the latter degree.

Gert: "Did you get your husband a surprise on his birthday?"

Sadie: "I'll say I did. You never saw a more surprised man in your life."

Gert: "What did you get him?"

Sadie: "Breakfast."—Life.

By MARY BRYAN

Dr. J. D. Sandifer is completing twenty years as president of Simons University, Abilene, Texas.

The editor preached at Pulaski Heights Church, Little Rock, Ark., at both services on May 26th.

Charles L. White has recently resigned from the secretaryship of the American Baptist Home Mission Society.

A. A. McClanahan, Jr., moved to Chattanooga on June 1st to become pastor of the Chamberlain Avenue Church.

E. W. Stone will assist the pastor and members of the Baptist Church at Cumberland City in a revival, beginning July 14th.

Miss Elizabeth Preston and John Hood of Nashville are attending the summer session of Carson-Newman College.

Grover Carr and Virgie Neely of Coopertown were married on May 25th by E. W. Stone, pastor of Battle-Creek Church.

H. L. Green, pastor of Oak Grove Church, Adairville, Ky., has just accepted a place on the faculty of Bethel College, Russellville.

Mrs. Mabel Willebrandt, assistant attorney general of the United States, delivered the commencement address for Baylor University on May 29th.

We rejoice to learn that E. E. Lee, B. Y. P. U. secretary of the Sunday School Board, who has been ill for some time, is rapidly improving.

West Jackson Church is in a revival, with P. C. Crume of Kentucky doing the preaching and Q. C. Petree of Knoxville leading the music.

On Friday, May 24th, Frank Collins closed a B. Y. P. U. training school at Mt. Horeb. The attendance was very good.

Dr. A. J. Barton was elected acting secretary and treasurer of the Home Mission Board until a permanent secretary can be secured.

Carlyle Brooks, singer, is in a meeting with the First Church at Copperhill, Tenn. A. B. Couch of Dalton, Ga., is doing the preaching. W. L. Cutts is the pastor.

W. A. Bryan, former state enlistment evangelist for Oklahoma, with headquarters at Enid, has accepted the pastorate of the church at Yukon, Okla. He is a brother to Secretary O. E. Bryan.

Carlyle Brooks has an open date from June 10th to 23rd, at which time he would like to help some pastor. He may be reached at Copperhill, Tenn., for the next ten days, or Box 1011, Atlanta, Ga., at any time.

John W. Ham is in a revival with Calvary Tabernacle, Spartanburg, S. C. When the invitation was given at the close of the first service 58 united with the church. E. L. Wolslagel has charge of the music.

J. G. Lott has been with the Calvary Church, Memphis, since April. During this time there have been 32 additions to the church. The Sunday school and B. Y. P. U. are growing. In a recent training school in this church 25 seals and diplomas were awarded.

Friends of Superintendent Louis J. Bristow of New Orleans will be pleased to know that he was elected president of the Louisiana Hospital Association at its annual meeting in April. He recently supplied for the First Church, Baton Rouge and St. Charles Avenue, New Orleans, during the absence of the pastors.

Dr. E. H. Marriner, former pastor at Humboldt, Tenn., recently held a one-day revival in his pastorate at First Church, Hattiesburg, Miss. There were 38 additions, 17 by baptism. This church has witnessed 518 additions during Dr. Marriner's pastorate. The membership now numbers 1,100.

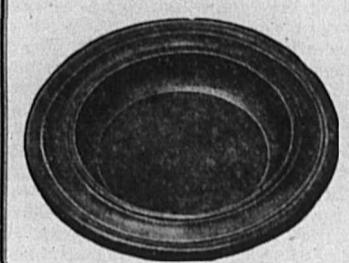
The recent statement in our columns about the election of Dr. T. T. Shields as president of the Bible

Institute of Los Angeles, Calif., was an error. Dr. White, a former field representative of Moody Bible Institute, has been elected. The institution is not connected with the Baptist Bible Union or its president, states a reader of our paper.

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## PASTORS' CONFERENCES

### KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. Enclosed Ground; The Tears of Jesus. SS 874, BYPU 66.

Bell Avenue: J. Harvey Deere. Power of a Great Heart; On the Devil's Sidetrack. SS 973, for baptism 1, by letter 1.

Smithwood: W. E. Wauford. The Barren Fig Tree; Besetting Sins. SS 192, BYPU 54.

Lincoln Park: H. F. Templeton. The Guardianship of the Soul; The Christian's Goodly Heritage. SS 276, BYPU 57, by letter 3.

Oakwood: J. W. Wood. Trials of Nonappreciation; Personal Contact with Jesus. SS 228, BYPU 40.

Washington Pike: R. E. George. Unbroken Fellowship; The Beatitudes, by Rev. George Loy. SS 125, BYPU 75, for baptism 2.

Immanuel: A. R. Pedigo. Who Is on the Lord's Side? The Fool's Vineyard. SS 273.

New Hopewell: R. E. Rule. Address by Brother McPherson; Sin, by pastor. SS 140, BYPU 40.

Lonsdale: H. L. Thornton. Stewardship; Why Will Ye Die? SS 380, BYPU 60.

Pleasant Hill, A. B. Johnson. Romans 12:1-2; The World, the Flesh and the Devil. SS 141, BYPU 44.

South Knoxville: J. K. Haynes. The Message of Sacrifice; A Land of No Tears. SS 392, BYPU 75, baptized 1.

Fifth Avenue: J. L. Dancee. Epochs in the Life of Jesus; Prayer for a Revival. SS 701, BYPU 140, for baptism 1, baptized 3, by letter 3, by statement 1, profession 1.

Mountain View: J. R. Dykes. The Great Commission; Are You Saved or Unsaved? Why? SS 162.

### CHATTANOOGA PASTORS

First: John W. Inzer, D.D. Prof. Alex Guerry of Baylor School. Discipline and Responsibility; sacred music concert given by the choir of this church and choir of St. Paul's Episcopal Church. SS 1158, BYPU 85.

Calvary: W. T. McMahan. Who Should Join the Church and Why? A Position That Answers Every Call. SS 300, BYPU 84, by letter 4, baptized 3.

Oakwood: R. R. Denny. The Compelling Gospel; Jesus' First Miracle. SS 102, BYPU 25.

Rossville Tabernacle: Geo. W. McClure. Making Use of Our Talents; The Holy Spirit Striving with Men. SS 288.

Macedonia: W. D. Arms. God's Gift. SS 60.

Cleveland, Big Springs: The Lord's Supper; The Dominating Truth. SS 190, BYPU 40, by letter 4.

Ridge Dale: R. L. Baker. What Christ Is Made Unto Us; What We Are Made in Christ. SS 387.

East Lake: Lester A. Brown. Peter's Temptation; Liberality. By letter 1.

Edgewood: Sam W. Lord. Home of the Saved; The New Birth. SS 144.

Northside: R. W. Selman. W. W. Evans, Jr., Selfishness; Living in the Light of the Eternal. SS 405, BYPU 60.

Avondale: D. B. Bowers. Cradle Roll Department in charge of program; True Friendship. SS 501, BYPU 92.

Oak Grove: Geo. E. Simmons. Inexcusable Idleness; Healing Punishment. SS 265, BYPU 74, by letter 3.

Clifton Hills: A. G. Frost. C. A. Ginn. Behold Your God; Choose Ye Whom Ye Will Serve. SS 253, BYPU 76, by letter 4, for baptism 2.

Red Bank: W. M. Griffitt. The Voice of the Signs; Fruitful Soil. SS 283, BYPU 55.

Eastdale: J. D. Bethune. Luke 22: 29; The Mission of Jesus. SS 205, BYPU 38.

Tabernacle: J. P. McGraw. He Whom the Preacher Preaches; The Way Made Plain. SS 425.

East Chattanooga: J. N. Bull. Jesus Our Only Hope of the Resurrection; A Hardened Sinner's Mock Confession. SS 373, by letter 2, baptized 1.

### MEMPHIS PASTORS

First: A. U. Boone. Hallowed Be Thy Name; Beginning at Jerusalem. SS 927, for baptism 2, by letter 3.

Bellevue: Robert G. Lee. The Eyes; What Jesus Expects of Me. SS 1104, BYPU 309, for baptism 3, baptized 2, by letter 13, by statement 13.

Trinity: C. E. Myrick. The Christ-like Life; What We Are Now and What We Shall Be. SS 324, BYPU 100, baptized 2.

Calvary: J. G. Lott. A Real Aim in Life, Judge McCall; The Beast Crouching at the Door. SS 258, BYPU 75.

Highland Heights: E. F. Curle. Evangelist W. R. Wade closed a two weeks' revival with us. SS 305, BYPU 90, for baptism 36, by letter 10, by statement 5, professions 36.

Raleigh: E. J. Hill. A Sleeping Church; The Conditions of Effectual Prayer. SS 96.

Eastern Heights: W. M. Couch. The Truth Is Fallen in the Streets; What Will the End Be? SS 125, BYPU 48, for baptism 3, by letter 2, by statement 1.

LaBelle: E. P. Baker. Fundamentals of Church Growth; Disposition of Life's Burdens. SS 483, BYPU 171.

Boulevard: J. H. Wright. Hindrances to Soul-Winning. SS 411, BYPU 90.

Prescott Memorial: Jas. H. Oakley. The Power of the Holy Spirit; Luke 15. SS 258, BYPU 77.

Longview Heights: L. E. Brown. Jesus the Pledge of Man's Lordship over Life; A Church Worth Suffering for. SS 69, by letter 2.

Rowan Memorial: J. W. Joyner. To Whom Shall We Go? Paul's Faith in God. SS 81.

Italian Church: Joseph Papia. The Baptism of Jesus. SS 47, for baptism 4.

Hollywood: J. R. Burk. Growth—How to Grow; Christ's Conduct Assailed. SS 233.

Yale: W. L. Smith. Earthly Investments vs. Heavenly Investments; Bidding God Goodbye. SS 75, BYPU 54.

### NASHVILLE PASTORS

Eastland: J. Carl McCoy. Kingdom Builders; A Life in Ruins. SS 428.

Immanuel: Powhatan W. James. What to Do with Your Burdens; If I Were a Jew.

Grace: L. S. Ewton. At Jesus' Feet. SS 566, BYPU 80, baptized 1.

Park Avenue: Dr. O. L. Hailey, supply. How to Be a Good Church Member; How to Be a Good Disciple. SS 402.

Grandview: J. R. Kyzar. My Church; The History of a Soul's Salvation. SS 302, BYPU 64.

Seventh: Edgar W. Barnett. Worshipping with Our Gifts; Knowing God in the Forgiveness of Sins. SS 258, BYPU 65, by letter 2.

Centennial: T. C. Singleton. Willing Workers; Comfort for Shut-Ins. SS 136, BYPU 60, baptized 2, by letter 6.

Third: W. Rufus Beckett. Scourging the Nations; Christening the Cities. SS 298, BYPU 52, by letter 1.

Tabernacle: L. P. Royer. Our Best Friend; Trumpeting God's Message. SS 160, baptized 1, by letter 1, profession 1.

North Edgefield: O. F. Huckabee. Jehovah's Marvelous Lovingkindness; Blessed Assurances of Salvation. SS 276, BYPU 86.

First: W. F. Powell. Unknown Soldiers; America Does Not Forget. By letter 1.

Belmont Heights: R. Kelly White. The Lad in Our Midst; An Able God. SS 582, BYPU 111, for baptism 1,

### OTHER PASTORS

Cleveland, First: Lloyd T. Householder. Consecration; Better Than Gold. SS 427, BYPU 84, by letter 3.

Fellowship: E. W. Stone. The Whole Family; Prophecy Fulfilled.

Mine City: Org Foster. Standing on the Promises of God; The Third Commandment. SS 206, BYPU 40.

West Jackson: R. E. Guy. Fighting the Devil; Making Your Religion Practical. SS 495.

Fountain City, Central: Leland W. Smith Christian Joy; Such as I Have. SS 414, baptized 1.

### "AM I MY BROTHER'S KEEPER?"

By J. H. Jones

If so, I would give him an insight into the beauties of a longer, happier life and stop his maddened rush through this cruel age to an irretrievable doom. If you esteem life a flesh indulgence, you agree with 90 per cent of civilized Americans.

About 600 years before Christ, adultery, gluttony and drunkenness caused man's life to be less than 100 years. But we add to this tobacco, "cured" spoiled meats, worthless patent flour bread, vinegar, coffee and other injurious drinks.

Next to too much food, tobacco is the greatest menace to health. Tobacco has already caused heart failure to exceed any other disease. If something is not done to stop the over-indulgence of this generation by the time they become 45 or 50, the death rate will be appalling.

Cigarette dealers run big advertisements to make smoking desirous. They say cigarettes protect the throat, when in fact statistics show 70 per cent of cancers are smokers. Almost any man now feels big with a cigar stuck in his mouth; with some it seems to fill a mental vacuum. The tobacco trusts have sung the praises of smokers until they have made vice a virtue. Seven million more cigarettes last year than year before!

"When ignorance is bliss, 'tis folly to be wise;  
When vice becomes a virtue, 'tis the devil in disguise."

Tobacco is the filthiest popular habit, and it is a shame for a spotless virgin to have to live with a "tobacco fiend." It is also the most extravagant habit. Millions spent for spittoons, cleaning up after them, increased fire insurance, and more money spent for tobacco than education.

Tobacco is a criminal producer. Seventy out of 500 California students said, "Smoking is the cause of so many boy criminals." When boys begin smoking they imagine their manhood and a pistol helps to demonstrate it.

A dope fiend will give up loved ones, health and life itself before he will quit. Many tobacco users are doing the same thing. Furthermore, whiskey sellers should be jailed, all pistols destroyed, all city dogs killed, no big dinners and no remarriages after divorce.

Ultimatum! God forbid that woman, the fairest flower that blooms in the garden of loveliness, the crowning masterpiece of His creation, who has received civic emancipation—equal rights with men—should follow the savage, inherited folly of men, by using tobacco, cursing and debauchery!

An absent-minded professor was walking down the street one day with one foot in the gutter and the other on the pavement. A friend, meeting him, said: "Good afternoon, professor, and how are you?"

"I was very well, I thought, but now for the last ten minutes I've been limping."

### Love and Memory

A young man and a young woman leaned over the front gate. They are lovers. It is moonlight. He is loath to

leave, as the parting is the last. He is about to go away. She is reluctant to see him depart. They swing on the gate.

"I'll never forget you," he says, "and if death should claim me, my last thought will be of you."

"I'll be true to you," she sobs. "I'll never see anybody else or love another as long as I live."

They part. Six years later he returns. His sweetheart of former years has married. They meet at a party. She has changed greatly. Between the dances the recognition takes place.

"Let me see," she muses, with her fan beating a tattoo on her pretty hand, "was it you or your brother who was my old sweetheart?"

"Really, I don't know," he said. "Probably my father." —Lest We Forget, Temple, Texas.

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# Selected Sermon

## LEAVING THE FOUNDATION WORK AND GOING ON TO COMPLETION

Sermon Preached by Rev. John B. Swanner at Cape Girardeau, Mo.  
Text, Hebrews 6:1-2.

In the first place, we must let Jesus be our guide. He said before he left the world, "I will send the comforter; howbeit, when he, the spirit of truth is come, he will guide you into all truth." If we do that we will never stand still in the Christian life. We will go on unto perfection, as Paul admonished us to do. Perfection—mature, advanced Christian knowledge—is secured by being progressive in our desire to be better Christians. In Phil. 3:12, "Not as though I had already attained, but I follow after," Paul had the "goism." He did that until he finished his work. We must not stand still if we want a complete house.

Paul said in Phil. 3:14, "I press toward the mark for the prize." I started from the foundation while I was on the road to Damascus. I have been pressing hard ever since and I am going on until the work is completed. No man completes a house by one stroke of the hammer. We first remove the dirt and get the obstacles out of the way. Removing the dirt is the conviction of sin. (Eph. 2:1.) Repentance is the foundation of the building. The starting from the top of the foundation is faith upward toward God; Baptism is the building of the walls and the covering in of the building; laying on of hands the painting of the building; the resurrection, putting the furniture in the building; the eternal judgment, coming up to the great day of inhabitation of the building.

I want to be myself that great day and know that the complete building is my home. I don't want to fool myself while here. I want to start from the foundation principles, then grow in the grace and knowledge of the Lord Jesus Christ. (2 Peter 3:18.) We do not put a lamb in the stall at night, then feed it good and go out next morning and expect to find a full grown sheep. So it is with a Christian; they are saved and sanctified when they repent of the sin of unbelief (John 3:18), but they are mere lambs and must be fed carefully if they are to grow.

We, as a Baptist people, believe in sanctification. We believe that it is a process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work. "Without holiness no man can see the Lord," but we don't get it by a second and definite work of grace, as some would have us believe. When I repented of the sin of unbelief and all of the other sins I had committed, then I had true faith in the Christ that he was my Saviour, and that he saved me. I believed that Jesus was the Son of God before I repented. That was a historical faith. Now it is a true faith. Therefore, I am going on unto perfection. I don't want anything to hinder Christ.

I know I can have a complete building, for I am laying the foundation work. Paul exhorts us not to remain babes, but to be able to eat strong meat. (Heb. 5:12.) Very often Christians remain for an unreasonable time in a state of spiritual infancy. They are babes when they should show the vigor of manhood. There is no excuse for this. The Christian, from the hour of his spiritual birth till he finishes his course, should constantly grow in grace. This could not be done if we are sanctified and get the complete building at once. Then let us leave the word of the begin-

ning of Christ, the simple initiatory truths.

After we have laid a good foundation for our building there is no use for us to tear the foundation out because we have put some bad material in the body of the building. In fact, we will not offer repentance from dead works. There are works done by sinners dead in sin. Repentance recognizes these works and prompts a departure from sin. It is a repentance from sin, of faith following repentance, and by its acceptance of Christ securing justification and sanctification. Baptism is the plural; probably referring, as in Ch. 9:10, to various immersions under the Mosaic law, are foolishness, vain repetitions. Baptism is not essential to salvation, but it is essential to obedience, and once done for the right purpose, it is not to be done over because you have committed some sin.

Laying on of hands is a ceremony which we learn from the Acts of the Apostles. (Acts 8:17.) This was done once for a man when he was set apart as a preacher or deacon. It is the Holy Spirit's way of doing things in order, and must recognize the authority of our guide.

Resurrection of the dead. We believe in it; we must believe it. Jesus believed it and taught the doctrine. (John 5:28.) "Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice and shall come forth." His audience doubtless seemed amazed at such claims, but Christ is the resurrection and the life. John 11:25. The resurrection of the body is foretold by Job (19:26). "And though after my skin worms destroy this body, yet in my flesh shall I see God," proclaimed by Christ (Matt. 22:31; Luke 14:4; John 11:23) and preached by the apostles (Acts 4:2; 1 Cor. 15; Col. 3:3). Thank God, we will be resurrected to a life of the highest form, a state of unending bliss!

We come to the last point, the eternal judgment, the finishing up of the building; the habitation of our house that is not made by the hands of man, but by God of heaven. This will be the day of all days, the decision of which judgment will be final in their consequences. "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) I sometimes long for that day and feel like Paul when he said, "I have a desire to depart and be with Christ, which is far better." (Phil. 1:23.)

Brethren, do you feel like you are ready for that great day? Have you put in some good material in the missionary work this past year? Let each live so it may be said of him,

"He has put some good material into his spiritual house." Then the Lord will say in that great day, "Well done, thou good and faithful servant, enter in and be with Christ forever more."

"Now I'm resting sweetly

In the cleft once made for me;  
Jesus, blessed Rock of Ages,  
I will hide myself in Thee."

### MAKE LIFE SUBLIME

"Life is a piece of paper white,  
On which each one of us may write  
His line or two, and then comes night,  
If thou have time  
But for a line,  
Be that sublime,  
Not failure, but low aim is crime."

The young dramatist walked nervously into the manager's office.

"Might I ask if my three-act play has been read yet?" he said.

"Three different people have read it," answered the manager, "and each thinks it will do with one act cut out."

"I'm glad to hear that it is no worse," replied the other, with a sigh of relief.

"But," continued the manager, "each wants to cut out a different act."

Scotsman (to dentist): "What do you charge for taking a tooth out?"

Dentist: "Four dollars."

Scotsman (after deep thought): "And what would you charge just to loosen it?"—Passing Show.

The weightiest single problem now before the human race is, Who is intolerant of whom?—Ft. Worth Telegram.

Mrs. Hix: "I don't take any stock in these faith cures brought about by the laying on of hands."

Mrs. Dix: "Well, I do. I cured my little boy of the cigarette habit that way."

Her Father: "What reason have you, sir, for wanting to marry my daughter?"

Young Man: "I—er—haven't any reason. I'm in love."

Professor: "Why do editors call themselves 'we'?"

Student: "So the man who doesn't like the article will think there are too many for him to lick."

A schoolboy's essay: "A goat is about as big as a sheep if the sheep is big enough. A female goat is called a buttress, a little goat is called a goatie. Goats are very useful for eating up things. A goat will eat up more things than any animal that ain't a goat. My father had a goat once. My father is an awful good man. Everything he says is so, even if it ain't so. That is all I know about the goats."—Epworth Herald.



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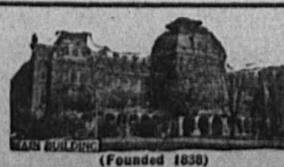
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