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Do We Need a New God? *A Reply to Professor H. E. Barnes' Article*

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HERE is an article in the April "Forum," entitled "Do We Need a God?", by Harry Elmer Barnes. Some of the statements therein are so remarkable that the writer desires to make a few remarks which may be not without value in estimating their worth. In the first place, let us examine just what right Prof. Barnes has to speak in such dogmatic terms, always basing his statements on science. Is he justified in calling on science to prove the very numerous assertions made in its name?

Those of us who work in the natural sciences, where our data at least are approximately correct even if our theories frequently are not, become a little impatient with men who claim that our work proves things which in the opinions, certainly of most of us, we never dreamed of. The writer has been in research work in astronomy ever since he was a boy and thought that at least he had a superficial knowledge of what the science taught. Certainly it is news to him that "Modern astronomy and astrophysical concepts have completely and finally undermined the pretensions of . . . the Biblical God. . . ." Even more surprising is it to learn that "The belief in immortality cannot be squared with modern scientific facts." And further that "Modern physiological chemistry and psychological psychology have shown the sheer impossibility of perpetuating psychic life after the intervention of the chemical change known as death." These are only a few of the statements made by Professor Barnes.

While the writer takes issue with the whole trend of argument, or rather set of unproved assertions, in the article in question, here he desires to make an emphatic protest against men, not themselves in any exact science whatsoever, presuming to speak in the name of science. This case is aggravated in that Professor Barnes does not even state that these opinions are merely his own, but passes them out as accepted science. We who work in the natural sciences have been taught to be more humble. We know that our well-supported theory of today may have to be modified or even scrapped tomorrow, in the view of new evidence. It was not so long ago, for instance, that the superb Nebular Hypothesis of Laplace stood almost unchallenged, and nearly every one was

convinced of its essential truth. But in the past thirty years it has been utterly discredited, at least as to our solar system. Innumerable other theories have gone the same road. Does this destroy in the slightest the value of science? Not in the least; *but its realization should curb the man who, despite his relatively small array of data and imperfect theories, attempts to argue away the existence of God.*

As to offering anything new, men of this type of mind really ask us to go back to the beliefs (or rather lack of them) of the debauched noble of the Roman Empire or the degenerate Greek philosopher of the Decadence. They, too, believed in no personal

God and that "there can be no good but the human desires and their satisfaction." As Professor Barnes invites us to adopt for our highest rule of conduct! They, too, had lost belief in immortality. Some of that period had even evolved theories of moral conduct, which most indeed never lived up to, that would compare favorably with those of our would-be "modern" teachers. To these latter persons we may commend the use of the Bible for a book of definitions, if for nothing else. Among other definitions this may be found: "The fool hath said in his heart, There is no God." It would be hard to condense an important truth in fewer words.

As a mere matter of personal experience, which the writer freely acknowledges is always limited for the individual, he would like to make this statement: *Whenever he has known a man or woman well enough to watch the courses of their lives and changes of beliefs, he has, practically without exception, noted that persons never lost their faith until their conduct had first slipped from the ideals they originally had held. Once they had done what their consciences told them was wrong, and what was definitely contrary to their religious beliefs, they began to cast around for an excuse. The easiest, with many, was to try to convince themselves that it was not wrong anyhow. Those who eventually succeeded in this attempt at self-delusion were soon classed in the agnostic group. The writer respectfully submits that bad conduct, or in plain terms "sin," the existence of which Professor Barnes so vehemently denies, and not intellectual growth, is the usual reason for slipping into disbelief and agnosticism.*

While general statements are so often valueless, the following restricted one may have weight. The writer personally knows some of the most brilliant scientists in America who not only believe in God, but a personal God, and the God taught according to the doctrines of the Christian Church. If science has disproved His existence, why is it not known to these men, some of whom have world-wide reputations?

The average human being is inherently religious, if only he be allowed to have a reasonable religion to hold to. Why cannot all teachers of the gospel

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"Persons never lost their faith until their conduct had first slipped from the ideas they originally had held." With that word the author of the splendid article on this page stabs the very heart of skepticism and agnosticism and lets out the deadly truth. God's word stands firm; only man's faith shakes, and it falls only because of sin. Through the kindness of Dr. Inzer of Chattanooga, who met Prof. Olivier on his cruise last summer, we are able to present this great article to our readers. Study it carefully. The author is one of the world's outstanding scientists and he bends his scientific mind to the problem of unbelief.—EDITOR.



WHAT GOD SAYS

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government there shall be no end." (Isaiah 9:6, 7.)

Editorial

June 16 was "Dad's Day," and at least one of the dads was not disappointed.

"While the others are fooling around with the phantom of Union, let Southern Baptists follow their Lord," is a good motto for us today.

"What About a Broom Factory in Our City?"—headline in South Pittsburg Hustler. If it is as dirty and smoky as Nashville, you need one pronto.

A woman, who will peddle bootleg liquor, has no business trying to rear children. The sooner she is sent to the penitentiary, the better off will be her offspring.

Now that Lindy has made a successful landing in the love flight, perhaps the Prince of Wales will follow his example and leave the lassies free to pay heed to less noted fellows.

Many of our churches are adopting the methods of the "beauty shows" in calling pastors. They have a long list of preachers, parade them Sunday by Sunday, and at last find one popular enough to secure a call.

The puny-mindedness of our nation is indicated today by the "tempest in a teapot" stirred up in Washington every time they have some sort of a state social function. Total depravity will eventually wreck our nation, and signs of it are growing more and more ominous.

The young man, who would rush up a wedding in order to evade the new law requiring five days' published notice of the approaching marriage, will have only that much more time to realize what a fool he was; the girl who would rush up the wedding day to evade that law is going to make her husband pay for the extra time she gains thereby.

Calvin Coolidge advises heads of corporations not to do anything they can get some one else to do for them. Sounds like a mighty waste of breath. They don't do it now save when it comes time to cash their coupons and claim their dividends, and it is a sure bet that they will never allow some one else to do that for them until after they die.

"Ain't American people funny?" says the grouch. "They'll break their necks to git a slant on some black yap from a furrin country jist because he calls hisself a prince. An' they'll invite him to their homes, give big blowouts fur him an' sich. But jist let a honest-to-goodness American citizen of black skin rise high enough to command the respect of white folks an' they want to see him hung right off."

With high heels giving them curvature of the spine and "making them walk like apes," according to one eminent specialist, and grape fruit diet robbing them of the stamina necessary to withstand the duties of every-day life, the young womanhood of the day faces a hard future. And added to that is the curse of cigarette smoking which, according to reliable scientists, will rob them of the ability to bear normal children. Race suicide seems destined to grow in its terrible power.

The attack against our Baptist Hospital in Memphis, against which the Commercial-Appeal spoke in a recent strong editorial, was one of the most ignoble and inexcusable pieces of religious bigotry ever perpetrated in an American court room. We give elsewhere an editorial from the Appeal relative to the matter. All the facts are not in hand but it seems quite clear that the attorney's attack against the Memorial Hospital was false and malicious and made solely for the purpose of turning Catholics and others away from the institution. We congratulate the Commercial-Appeal for its fearlessness and fairness.

A TRAGEDY

Carson-Newman students have been shocked by the terrible accident which befell their schoolmate, the popular Albert Carter of Nashville. On the afternoon of June 18th he was crushed beneath a great water tank which he was helping unload. He was working for Foster-Creighton, contractors, on the Franklin pike. His left side was badly mangled and his left arm crushed to pieces. Only the miracle of God's grace can assure his life.

Albert is an outstanding youth of high ideals and was making for himself an enviable record not only in Carson-Newman where he has been in school, but in his home town. He was spending the summer working on the highway in order to earn a part of his next year's expenses.

ORGANS AND RESTAURANTS

A certain denomination is very much put to it now and then to find Biblical defense for its opposition to the use of musical instruments in the houses of worship. It claims never to do anything except what has a clear "Thus saith the Lord" for it. "We speak where the Bible speaks" is their motto.

We now challenge the Central Church of Christ of Nashville to find one single Scripture passage that gives them authority to enter the commercial world and compete with legitimate business enterprises by running a restaurant in their church house. We challenge them to produce one Scripture that authorizes them to have a restaurant in the house of God. We cordially refer them to the instances when Jesus cleansed his temple of the business men who were taking advantage of the presence of worshippers to conduct business therein.

Restaurant owners in Nashville pay license fees, taxes and rentals for the privilege of earning a living through the conduct of business enterprises. They cannot go to churches, secure room in their buildings tax-free and thus increase their income. What right has a church of the Lord Jesus to enter their legitimate sphere, tax-exempt, and compete with them on a wholly unfair and inequitable basis? We leave it to the Church of Christ to explain why it is such a sin to have an instrument in the house of the Lord in obedience to the example of the entire Old Testament dispensation and without one single word of the Lord against it, and at the same time bring a restaurant into their church house without one single precept or example from the Lord and in direct violation of the example of Jesus who ran the business men out of His Father's house.

ANOTHER PUNCTURE FOR PRIDE

There is little danger that the editor will ever rise up and become "puffed." Something new turns up every few days. Last week one of our beloved readers wrote us and among other things said, "I have heard some people say that you wrote them such offensive letters that they stopped taking it."

That is a new angle on the situation. We had prided ourselves upon the nature of the form letter that is mailed out to each subscriber just before the expiration of his time. We make a new one about every twelve months and, since it must go to approximately 7,000 homes, we have done our very best to rid it of anything that might be offensive. Of all the letters we send out it is what we thought to be our best. Now what shall we do about it?

Tennessee Baptists have ordered us to send out statements notifying our readers when their time expires and notifying them when we have to stop their papers. Some Tennessee Baptists have been offended by the letter we have sent, and we have lost them, hence they will not see this and we do not know who they are! Perhaps others have been offended but were too good Baptists to stop their paper, and too gracious to complain to us about it.

We will give a three years' subscription to any reader who will tell us how to remind our readers that their time is out, ask them to renew at once, and then notify them of the lapse of their subscription if they do not renew, and do it without offending anyone of them. This is a good chance, brethren, to help us out. Our pride is punctured

again and we do not believe a "cold patch" will do it any good.

NEW PRESS, BETTER WORK

The Hermitage Printing Company, who do our printing, have installed a new and more rapid press. In this way our paper will come out a little earlier each week and the mechanical work will be even better than it has been and that is saying a lot. We receive compliments from all over the South on the mechanical work shown by our paper. But when they make finer fellows than "Bob" Day, our make-up man, "Tom" Boyle, the foreman, and "Newt" Dunn the pressman, they will be getting up early. Then there is Williams, Moss, and Curtis Williams in the linotype room. In fact it is as fine a band to work with as we have ever seen and Mr. Pettus the "boss" is always considerate and courteous.

And in this connection we are glad to tell our readers that the Hermitage Printing Company does splendid job work with Dennis Wilson, our "shop poet," in charge of the job presses.

GENERAL BOOTH

The death of General Bramwell Booth, founder of the Salvation Army, brings to light the tragedy of the action of the Army some time ago in depositing the aged minister. He was indeed a great man with a great soul. Under his direction the Salvation Army became one of the most powerful evangelistic agencies in all the world, dealing as it did in its early years with the debased products of the saloons and red light districts. One of the earliest memories this writer has of city life is the scene of the Salvation Army conducting a service on a street in Texarkana, Ark.-Tex., on State Line Avenue. When the sermon closed and the invitation was given, a drunken, debauched man came forward for prayer and was led away to the "barracks." The next night, on the same spot, he testified to the power of God to save sinners!

The sudden rise to popularity which the Army experienced during the World War made some of the younger element in it become more conscious of power than they were of the ministry of their bands. Instead of the many heart-searching sermons heard on the street, one came more and more to hear little talks followed by powerful efforts to raise money. And when the Army had its chance to show a big heart, leave General Booth in honorary charge, and go on with the work while loving him because of what he had done, the leaders of the day set the old man aside, estranged many of their members and hurt the conscience of the remainder of the evangelical world.

General Booth is dead! The word has been sounded by radio around the entire world. It has been printed in practically every secular newspaper in the world. He will be mourned by millions of admirers and lovers. And the one lesson of supreme importance he gives out in his death is, "Trust in the Lord and do good and your life cannot fail."

B. Y. P. U. CONVENTIONS

The editor had the pleasure of attending the four regional B. Y. P. U. conventions this year, the last having been held at Union University on June 22nd. It was a rare treat to him to come in contact with so many virile young people and to seek to inspire them with a desire to carry on in their training work.

At Johnson City Central Church entertained the meeting and did it in a gracious way. We never saw so many beautiful flowers on one church platform save at a funeral, and this was anything else but a funeral. Pastor and Mrs. L. M. Roper were present and did much to increase the pleasure of the people. A splendid program was carried out, with special messages at 9:30 a.m., sectional conferences at 10, the sword drill contest at 11, and special messages to the general assembly until 12:30. Bountiful lunches were served by the hostess churches, and the afternoons were taken up with general discussions and round-table conferences, with an address at 3:30. At night the general topic was "Extension," with three speakers, followed by the closing address which the editor had the honor of giving.

In the afternoon at Johnson City the church members, aided by business men, gave us a motorcade trip through Johnson City and over through the Elizabethton district. It was delightful and instructive.

Chattanooga was the next meeting place and Highland Park Church hostess. We did not get to attend the day services on account of train connections, but understand that there was a good attendance, a splendid program and a delightful lunch. At night the attendance was rather small, but the interest fine.

Clarksville came next day, and the meeting there was good, although the crowd at night was almost dissolved before the closing address (of course the speaker did not blame them for going). The Clarksville ladies gave a very fine service from their dining room, and the delegates to the convention were taken in the afternoon for a trip to the cave, a most interesting and pleasant picnic spot.

West Tennessee came last, with Union University as hostess. The summer school students attended in goodly numbers, and this was in many respects the best of the conventions. It had a larger territory of Baptists to draw from, a finer system of highways centering in the meeting place, and the summer students to swell the crowds.

Mr. Hudgins is to be congratulated upon the fine work done. Sam Harris, state B. Y. P. U. president, also did a fine piece of work and attended all of the gatherings. Other workers in the educational department, including Miss Jacobs, were attractions on the programs. The state convention is the next great occasion for our B. Y. P. U. Uppers and will be held in Chattanooga July 19, 20, 21.

LAW GOES DOWN IN ATLANTA

Another step towards anarchy was taken in Atlanta the other day when, according to a recent press dispatch, Chief of Police Beavers ordered the police not to use their guns save in the defense of their own lives or the lives of others. He had just as well have said to the criminals, "Go on and help yourselves. Of course the police can't take you by hand, and I have forbidden them to shoot you when you run away." Such an order from a public officer is utter folly. The world has never known civic order save when criminals have been made to fear the law enforcement officers.

"It won't be long now" until police and other officers will be forbidden to shoot mad dogs or to arrest carriers of contagious diseases. They will be given orders to "speak gently to the mad dogs and shoot them only in case they are about to kill a policeman or somebody else." And the bum who "hits town" with smallpox will be pitied so much that no one would think of putting him in the pest house. His "personal liberty" is more precious today to the officers of the law than the general welfare of the public. A mad dog enjoys his wild rambles along the crowded thoroughfares. He loves to snap and snarl and bite. His revel of madness is his delight. If a policeman sees his frothing mouth, hears his guttural growls and sees his snapping jaws, he must not shoot! Oh, no! The "personal liberties" of the dog must never be jeopardized!

And along comes a bootlegger. He is money-mad. He cares nothing for the public welfare nor for the lives and property of other men. He is a raving maniac on the question of "personal liberty." He violates every national and local law in his nefarious business. He poisons the bodies of men, dupes innocent boys and girls into taking his illegal stuff and shoots without hesitation an officer of the law if he can "get the drop" on him.

But Chief Beavers says he must not be handled rough by the police. His "personal liberty" must not be jeopardized. If he begins shooting, the policeman may shoot back—provided he is alive to do it. If he makes a mad run with his liquor car and runs over somebody, the policeman may shoot at him then, provided he has been able to keep up with him.

What a burlesque on law and order is such an edict from a chief of police! How the liquor gang are spreading their sickly propaganda! The secular newspapers of the South, seeing their misera-

ble failure to elect a wet President last year, seem bent on breaking down all resentment against the violation of our laws. Folly, rank and gross, is seizing the mind of American citizens and anarchy stalks abroad with her grinning face, becoming more and more blatant in her efforts to break down the very power that alone can save us from his awful reign.

When will it cease? God alone knows. Every sign on the public highway today points to the near end of the road of peace and prosperity for America and to the precipice of chaos and revolution. Disrespect for law grows daily. Disregard for law increases with each passing hour. And the men, into whose hands has been committed the enforcement of the law, are being manacled by such ridiculous rules as that issued by Atlanta's chief of police, while the cry for disarming national enforcement officers gains in volume every day.

God reigns! Let Christian citizens never forget that fact. And over across the seas, Russian Sovietism and Italian Facism are growing in power with their tentacles spreading around the very heart of American government. Mussolini laughs up his sleeve every time such an order as that given in Atlanta is made, and the pope chuckles to himself for it means the surer chance for his wet candidate to go into office four years from now! The Baptist and Reflector sounds the warning. Some day a historian will read these lines and wonder why the readers did not heed it in time.

A LAST CALL

Next Sunday is the great day for the Baptist and Reflector. It is if it is supported by our churches. We have been greatly encouraged by the large number of communications that have come to us from over the state. Many pastors have written saying they were working for the paper. Other church officers have done likewise. The programs have been planned by many Sunday schools, committees have been appointed and we are expecting the heaviest mail we have ever had beginning about Tuesday of next week.

Can the brotherhood appreciate how your editor feels? In four years of hard work, acting almost alone and in the face of much indifference and against difficulties that grew up from the past, we have managed to double the circulation and a little better than that. But for the past year we have hung on "center" and have not been able to move forward, while by diligent efforts we have kept from sliding down hill very far. Now we have a real chance to add several thousands of new subscriptions if only our friends will help us. With an anxiety never before experienced in the work, an eagerness that keeps us awake at night and makes the nerves tingle in the day time, a hope that struggles to break forth into conviction, and one continuous, hurting longing for the mail to bring in literally thousands of new names for our list, we wait with painful suspense the close of the month and the beginning of July.

Can the brotherhood fail us this time? Somehow we feel that they will not. But, lest anyone has forgotten that Sunday is the day of days for us, we add this last earnest entreaty. Please let some member in every church see that the paper is presented. If the Sunday school has not arranged a program, then let some good reader rise before it closes (if there is to be no preaching service Sunday morning) and speak for the paper. Plead for the members to subscribe and do not let them leave until they have been asked personally for a subscription.

If the program is to be presented and no committee has been appointed, then let a good reader select one or two other readers and volunteer to do the work before the day closes. W. M. U. members have a chance to do one of the finest pieces of Personal Service work they ever did and we believe they will help.

We have received a few letters stating that the pastors of some churches will not present the paper. We grieve that there are such pastors, but they have a right to their prejudices until we can show them that they are wrong. If your pastor has

done nothing and will do nothing, then in the spirit of love for a great cause get a friend to help you and go out and solicit the subscriptions during the afternoon of next Sunday. Send us your list and add enough to have the paper sent to your pastor. He needs it more than anybody else if he is so prejudiced against it.

Work the budget plan, one of them. Read anew the full page announcement. Your church may not be willing to adopt the regular plan, but you can secure enough subscriptions to get in on the Modified Plan and secure the reduced rate. Remember, 70 per cent of the actual resident families subscribing for a year, payable in advance, secures the budget price. And they who refuse to have the paper, even if it is free, will not count against the percentage.

One great day for Baptist and Reflector. We ask for only that. It is not a special offering! It is not a special campaign! It is only an effort of Tennessee Baptists to get information to their people. Let's do it in a great way!

TWO SIGNIFICANT CHANGES

Two of our pastors are making changes at an early date. Wm. McMurray of Inglewood Church, Nashville, goes to Speedway Terrace of Memphis about July 1st. He has done a fine work in Nashville and will be greatly missed. Inglewood, under his ministry, has grown in a pleasing way and has erected the first unit of their new house of worship. He is a good preacher, a loyal disciple and a Baptist who is not ashamed of the name nor of the doctrines. We heartily congratulate Speedway Terrace.

D. L. Sturgis of Trenton resigned Sunday in order to accept the urgent call of the church at Indianola, Miss. He has been in Tennessee for practically all his pastoral work and has builded for himself a large place in the confidence and esteem of the brotherhood. His work in Bolivar and at Trenton marks him as a real builder, and his pulpit ability is known by all who have heard him preach. We give him up with real regret, for he has been a wise counsellor on some of our boards and special committees and an ever ready helper on departmental programs.

WELL WORTH WHILE

First Church, Memphis, Believes

The Baptist and Reflector is the official organ of Tennessee Baptists, and, as such, is found in the budget of the First Baptist Church.

The reading of the official organ of any organization is absolutely essential to its greatest effectiveness in service.

Readers are informed and become informers

Readers are trained and become trainers.

Readers reflect and become reflectors.

Readers are inspired and become inspirers.

So far as available records show, no church adopting this plan has discarded it and none has failed to show growth in grace and liberality.

(One or two small churches in Tennessee have discarded it.—Ed.)

Our own experience, as shown in response to co-operative appeals during the last convention year, bears positive testimony to the success of the plan.

Therefore, Resolved, that we heartily endorse the placing of the Baptist and Reflector in our church budgets, and authorize our beloved pastor to give enthusiastic publicity to this action.

A. A. TAYLOR,
F. S. MIDDLETON,
Committee.

The Eternalness of Jesus Christ

By H. M. GUYNN

Text, Hebrews 13:8: "Jesus Christ the same yesterday, and today, and for ever."

This is a subject so vital that it will take absolutely all of our best mental ability, coupled onto our best spiritual conceptions, for us to be able to grasp it in at least an understanding way. Our greatest need is to make Jesus Christ more real, know Him like we would a friend, a brother and a Saviour. He must be a real personal experience and a part of our very existence. We must make Him more real. To be able to do this, we must see Him as He is, and not as a visionless, misinformed conception of Him has represented Him to be. It is a fact that for over two thousand years Jesus Christ has been the worst misunderstood and misrepresented being that ever lived on this earth.

He is more than can be learned from schools and books; He is more than our human understanding can visualize; we must know Him through revelation and a personal experience of vitalizing faith. He must be made real to us.

What He Really Is

He is Divine and He is human. He is God, and He is man. He is past, He is present, and He is future. He is the eternal, unchangeable Christ, "The same yesterday, and to day, and for ever." The world is much concerned about exact standards and measurements. The British government keeps at Westminster a bronze bar in which are set two gold plugs; but since metal expands and contracts, the definition given is that the distance between these two lines, these two gold plugs is exactly one yard when the bar is at a temperature of sixty-two degrees Fahrenheit. So even the yardstick depends upon the temperature, and is an uncertain standard. But Jesus Christ never changes; He is the same always. He has no moods. He is the same on the Mount of Transfiguration; the same in the desert alone, or in the desert with the crowds; the same before Pilate in the mock trial; the same in the garden in the agony; the same on the cross in the suffering; the same in the grave as the angels watched over His body; the same out of the grave after the resurrection; the same in the glory of the ascension, and the same in the judgment of "The Great White Throne."

He is the only perfect and unchangeable standard. Because of this He is the only being fitted to be the Saviour of men.

He Lived Back in the Dateless Past

Jesus lived before He was born into this world; was with God the Father in the creation. God speaks of Him there when He says, "Let us make man." (Gen. 1:26.) He was present when the morning stars sang their first song together. (Job 38:7.) He was with God the Father in glory even before the world was made. He tells us so in John 17:5, when in His prayer He says, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." He was and is before all things, and in Him all fullness dwells. (Col. 1:17-19.) He is Lord of lords and King of kings, and in Him is eternal life; He reigns over a kingdom that is to last forever. He is the eternal, unchangeable Christ. I gazed once upon the picture of the famous Boston lighthouse, and as I did so I thought of the terrific waves that had lashed against it, of the many storms that had beat against it, of the constant bombardment that had come against it from the wild elements from time to time, and yet the great lighthouse had never been moved, nor had its wonderful life-saving light ever once refused to shine out over the storm and the wild havoc of the sea. So it is with Jesus Christ. Infidels may deny Him, critics may criticize Him, scholars may refuse to teach the world of Him, modernism may relegate Him back into a discarded past, and sinners may continue to reject Him, but after all He is still the same eternal, unchangeable Christ. Still the same yesterday, and today, and forever. Poor, sinful, deluded man! Oh could you see Jesus as He is, how gladly you would say good-bye forever to your false theories and hence-

forth and forever become His willing follower! Too many creeds and too much of deeds, and not enough of Christ to meet our needs, is our condition today.

He Lives in the Present Time

Coming from the dateless past and connecting up with the present now, with the life of Jesus Christ, means to have the mind poised in dizzy heights for a brief space of time, and then suddenly drop to the matter-of-fact things of this earth, and try to unravel the mystery of how He came to us through His human birth.

But this is beyond our human analysis. We come square up against the fact that the secret things belong unto the Lord our God, and only revealed things belong to us. (Deut. 39:29.) We simply cannot fathom His miraculous human birth; we only know he left heaven and came to live with us upon this earth. That's all; He came to earth to save us. He became man, and was also God. He lives not only in the past, but in the present. In Acts 17:28 Paul says, "For in him we live, and move, and have our being." Today He is our real need and is just as really our need today as He was two thousand years ago. He is our real need in the school, in the home, and in business. Any school that does not teach the principles of Jesus Christ and the Christian religion is a dangerous institution, and will prove to be a hotbed of skepticism in the end. Better ten thousand times have our boys and girls remain unlearned in books than to have them taught to deny Jesus Christ, who is the Source of all real knowledge. The problems of the home are simply too complex and complicated to be worked out rightly without it is done on a Christian basis. The only thing that will do away with separations and divorces is Christianity as the uniting bond of unity. This ungodly and unequal yoking up together of males and females has destroyed the sanctity of the home to a degrading extent. There is no such thing as a safe and sane business that does not have as its foundational basis Christian principles and Jesus Christ as its silent partner. The things that we are depending upon of a material nature are not safe. It is Jesus, and Jesus only, that is all-sufficient in our present time of trouble. He is a just God and a Saviour. An old negro was rowing a traveler across the Mississippi River. He suddenly dropped his oars, sprang to his feet and shouted in great excitement, "Look, look! Dere's de captain!" On a sloop coming down the river stood a man leaning against the mast. This was the captain. The traveler asked who is he, and what did he ever do for you? The answer was: "He is de man dat saved me. I fell into the water, and he jumped in after me and pulled me out, and I love him for it, and jest like to pint him out to everybody what comes along." I love Jesus Christ, and like to point Him out to everybody wherever I go. I know He saved me! If we will turn back to the principles of the Bible, and live sane, sensible, and Christian through living grace just for today, we will have dying grace for tomorrow and its needs.

He Lives in the Everlasting Future

Not only does Jesus Christ live in the eternal past and the present now, but He also lives in the everlasting future. He saves us not only for this present time, but forever and throughout all eternity. In Him is life. (John 1:4.) He is life, life, life! In Him we find life eternal—life now and life throughout all the endless forever.

Some one told an old lady who was saved late in life and was constantly talking of how sure she was for heaven, that Jesus Christ might let her slip through His fingers some time and be lost. She assured them that that could not be. They inquired why. She replied, "Because I am one of the fingers." "Your life is hid with Christ in God." (Col. 3:3.) In Revelation 22:13 Jesus says: "I am Alpha and Omega, the beginning and the end, the first and the last." That settles it. He that lives in Jesus has life, and he that lives without Him has death. Any man that lives for self and what he

can get out of life loses himself and his life finally. One of these "take care of self" kind took his frail wife to a hospital. The physician examined her and found her system impoverished for blood. He told her husband she needed a transfusion of blood and asked would he give her some of his blood; but he was too selfish and little for a good deed like that, so he refused, and left that hospital thinking that he had saved himself; but did he? No. For in less than one hour what he had done was known all over that hospital; in less than three hours it was known all over that city, and men and women that met him on the streets turned their backs upon him; in less than three days it was known all over the state, and nobody wanted to trade with him or in any way come in contact with him. He had lost all in less than one week just by one selfish act to save himself. What of Jesus Christ today? He is resurrected, ascended into heaven, is seated at the right hand of God the Father. Is interceding for us this very minute. Is coming to earth again, and this in glory. Will make all things new. Will judge the world. Notice that the world began with Him, and that the world will end with Him. Everything changes but Jesus. "He is the same yesterday, and today, and forever." He is the beginning and the end.

When the moon grows old and the sun grows cold and the leaves in the judgment book unfold, eternity will have scarcely begun, and Jesus Christ will be the same unchangeable being that He was when the world began.

Who could refuse such a Saviour as this? No wonder doubting Thomas said, "My Lord and my God," when he saw Him face to face!

(This may be had in tract form by writing Church and Community Press, 41 Cambridge Building, Cincinnati, Ohio.)

BAPTISTS OF WORLD CALLED TO PRAYER IN BEHALF OF THEIR PERSECUTED RUSSIAN BRETHREN

By Frank E. Burkhalter

At the meeting of the Executive Committee of the Baptist World Alliance in Detroit on Friday, May 17th, the following appeal to the Baptists of the world to unite in prayer that God will intervene in behalf of the persecuted Baptists of Russia was unanimously adopted:

"The Executive Committee of the Baptist World Alliance, assembled in Detroit, U. S. A., on Friday, May 17, 1929, appeals to Baptists of every race and tongue, and to all other lovers of religious freedom in all parts of the world, to offer continuous and united prayer for their fellow believers in Russia, and for all others who in that land in this twentieth century, are denied religious liberty, and exposed to disabilities and persecutions because of their loyalty to their conscience and their Lord. "John MacNeill, President.

"J. H. Rushbrooke, General Secretary.

"Clifton D. Gray, Honorable Associate Secretary.

"George W. Truett.

"L. K. Williams."

While the persecution of Baptists in Russia was generally known to the members of the committee prior to its meeting, through the reading of dispatches in both the secular and denominational press, fresh authentic information from absolutely authentic sources reached the committee while in session to the effect that places of worship have been closed, congregations dispersed, whole groups of believers arrested and sentenced to imprisonment, preachers excluded from professional unions and disfranchised, and other Baptists deprived of work, lodgings and even of the bread rations. Some of the most foremost Russian leaders are at present in prison and exile. While persecution of Baptists was common under the Czarist regime, never in history have Baptists in Russia been exposed to more severe and cruel trials than they are now suffering, it was pointed out.

Among the other actions of the Executive Committee that are of general interest to Baptists were the following:

1. Admission to membership in the Alliance of the National Baptist Convention, Unincorporated, a large group of negro Baptists of America. This

body will come in to the Alliance under the name, "The National Baptist Convention of America," to prevent confusion with the National Baptist Convention, composed also of negroes, which has held membership in the Alliance from the beginning. The motion to admit the new negro group was made by a representative of the National Baptist Convention that has held membership from the beginning.

2. Adopted resolutions proposed by Dr. Clifton D. Gray commemorating the service performed for the Alliance and the Baptist cause in the world generally by the late President E. Y. Mullins.

3. Voted to transfer all the current funds of the Alliance to the Eastern treasurer, Mr. Herbert Marnham of London, and thus provide for a consolidated and simplified handling of the current funds, and leave all the funds of the capital account for the Russian Baptist Seminary in the hands of Mr. Albert Matthews of Toronto, Canada, the Western treasurer.

RELIGION WHEN I WAS YOUNG

By J. Pike Powers

(Another interesting word from our beloved nonogenarian.—Editor.)

In my young days religion seemed to be the supreme matter in the minds of most people. Appointments for preaching were kept in mind and arrangements were made to attend them. One of my earliest recollections is of a camp meeting held by Baptists about a mile from our home in Westmoreland County, Va., when I was about two years old and was carried in the arms of one of our servants. Tents were pitched in a beautiful grove where "Nomoni" Church now stands, and partitions were made by hanging quilts to separate apartments for the nights.

Provisions were carried in hampers and meals were served on the grounds. Usually a number of preachers took part in the services, preaching, exhorting or instructing inquirers at what was called the "mourners' bench. Sinners were urged to confess their sins to God and to plead for pardon. When professions were made candidates for church membership were examined and an experience of grace was required to show a change of heart. This was not a formal service, but one of serious meaning in justice to the candidate and to the church.

When I was about sixteen years old I was present when a young fellow at the mourners' bench arose to give his experience, and he made an impression on me. He said among other things: "I don't say that I am converted. I don't know that I am converted. I feel differently from what I did, and know that." He was received for baptism, and he grew in grace and in knowledge and became pastor of that church and afterwards one of the editors of the *Western Recorder*. Later he was president of Georgetown College until the day of his death. When he was buried the people said, "A great man has fallen in Israel." No wonder that mothers used to shout and sometimes clap their hands when their children were converted!

On another occasion I remember that a man of some thirty or thirty-five years arose and told his Christian experience for the first time. Another brother took out his watch and, looking at it for some time, suddenly exclaimed, "The child is born at nine o'clock. Glory to God!"

In the smaller towns and country the churches generally held services only once or twice a month, Saturday and Sunday. After preaching on Saturday, business meeting was held, minutes of the last meeting were read and acted upon, the state of the church was called for and cases of discipline were tried. One interesting case of discipline about which I heard was this: A member of a church had gone to New Orleans on business. He was absent about four weeks, and when he returned to his home his wife was at the church meeting. He went immediately to the church, and when he reached the side of his wife he kissed her right in the church. He was cited before the body for disturbing public worship. That is a matter of record.

The deacons usually reported any cases of discipline. Opportunity was given for confessing faults

one to another that they might be healed. A notable case came in a large town where two pastors did not speak to each other. The brethren took the matter in hand and demanded reconciliation. One of the pastors had been sent as a prisoner to Camp Chase, Ohio, as a Southern sympathizer, and when he was released, accused the other pastor, who was a Union sympathizer, of having aided in his imprisonment. The brethren demanded that the Union pastor must go and speak to the offended brother, and he replied, "Certainly I will do it."

He kept his word in the following manner. He went to the other pastor and when he met him said, "The brethren say I must speak to you. How are you?" He then extended his hand. The offended brother arose and began to make explanations, give circumstances, etc., but the Union brother said, "Never mind about that now. The brethren requested me to speak to you, and I have done it." So far as I know they met each other on friendly terms ever afterwards.

Pastors did not receive much salary in those days, but they generally owned their own homes, and many of them had good farms which yielded them a living. Others taught school and lived largely on the fees. Still others were poor managers and could not pay their debts. It was a sad day for us when we saw the library of our preacher and teacher put up and sold at public auction for debt. We could hardly keep back the tears.

Young people in the country liked to go to church in the old days. And the young men were always courteous. When the congregation was assembling, they would stand outside the house and watch for the carriages to approach. When one came, if there were ladies in it, they would go and open the door, let down the steps, help them out and escort them to the door of the house and there bow them in. After meeting was over, these young gallants would often ride by the sides of the carriages to the homes of the ladies where they would remain for the dinner and a pleasant afternoon. In that way many strong attachments were made which sometimes resulted in happy marriages.

Attention was paid to preaching. The preacher was the man of God! The Bible was the Word of God! The people were gathered to worship God! The services were something to be revered and children in their homes would often show their keen interest by having their own services. Usually the older brother would stand upon the high seat at the back of the carriage and, with the other children in the carriage before him, whites and blacks together, would preach to them. Then they would sing and pray after the fashion of their elders.

There was no doubt in those days about the Bible being the word of God. True, Tom Payne and Voltaire had written and others had followed in their wake, but their views had not been disseminated among the churches, and very few knew anything about them. The churches loved to sing:

'Tis religion that can give
Sweetest pleasures while we live.
'Tis religion must supply
Solid comfort when we die.

After death its joys will be
Lasting as eternity.
Be the living God my friend,
Then my bliss shall never end.

Knoxville, Tenn.

"DO WE NEED A NEW GOD?"

(From page 1.)

remember the verse, "The letter killeth but the spirit giveth life." The real leaders of Christian thought know that religion has no truer ally than science, but this fact is unfortunately either unknown to, or ignored by, vast numbers of persons both in and out of the church. The very future of Christian civilization depends upon this alliance and the realization of its importance. Because after all the laws of nature are simply the laws by which God governs the universe. And it is the function of true science to seek to learn what these laws are, what effects they produce, and to state its conclusions to mankind in intelligible language. It cannot disprove the existence of the Creator, and any statement claiming that it can is an obvious absurdity.

METHOD OF CO-OPERATION

At a meeting of the Administrative Committee and the Executive Committee of the Southern Baptist Convention, held in Nashville, Tenn., June 12, 1929, in conference with President W. W. Hamilton of the Baptist Bible Institute, the following method of co-operation was agreed upon and adopted:

1. That the minimum amount of the emergency appeal shall be as follows:

| | |
|---|---------------|
| Aug. 1, 1929, trustees' note (balance) | —\$ 27,500.00 |
| Aug. 1, 1929, interest on bonds and notes | 10,876.75 |
| Feb. 1, 1930, bonds maturing | 25,000.00 |
| Feb. 1, 1930, interest on notes and bonds | 10,876.75 |
| Feb. 1, 1930, second mortgage note | 73,900.00 |

Total -----\$148,153.50

2. That in conducting the emergency appeal the following principles shall govern:

(1) That no organized collecting agency shall be employed.

(2) That individual representatives may be employed when necessary.

(3) That the work be done in each state in conference with the secretary or the board of that state, seeking as far as possible to conform to their plans.

(4) That any other details of the emergency appeal be left to the administrative officers of the Baptist Bible Institute.

The above action was taken in order to carry out the instructions of the convention in authorizing the emergency appeal, from which the following article is quoted (page 63, Convention Annual):

"That the convention authorize an emergency appeal by the Baptist Bible Institute, the amount of the emergency fund required and the method of raising the funds to be determined in conference between the administrative officers of the Baptist Bible Institute and the Administrative Committee of the Executive Committee."

In perfect harmony with the action of the convention and of the Administrative Committee, the Baptist Bible Institute is arranging with the several states such plans for making the emergency appeal as will prove most effective and will best fit in with all of our Co-operative Program as carried out in the given state.

The earnest and sympathetic response on the part of the state organizations is very gratifying, and the work is going forward in a most satisfying way.

Since this is the first opportunity given for the Baptist Bible Institute to lay its claim before Southern Baptists, we feel that we should make the most of it. We therefore crave the earnest prayers and co-operation of every pastor and church in the South, to the end that this emergency appeal may reach the hearts of the people and produce a worthy response.

W. W. HAMILTON, President.

CAN YOU MATCH IT?

"The Church of Christ, of which I, W. M. Oakley, am a member, was set up, started, begun, established and organized in the city of Jerusalem A.D. 33."—W. M. Oakley, Evangelist, Church of Christ, Cookeville, Tenn., March 7, 1928.

"Today we number about one million and the Salvation Army about five million, yet we started about the same time. Brethren, do not forget we are drifting."—J. D. Tant, Evangelist, Church of Christ, Gospel Advocate, November 1, 1928.

These two "nothing but Christians" say, "We speak where the Bible speaks and where the Bible is silent we are silent," yet one says the sect to which he belongs "started in Jerusalem on Pentecost, A.D. 33," and the other says, "We started about the time the Salvation Army started," which was about sixty-four years ago. They differ about one thousand and eight hundred and thirty years about when their denomination started. Neither can find their sect anywhere mentioned in the Bible, for A. Campbell never started it till 1827, and it is now split to pieces and still splitting. Can you match it?—J. T. Oakley.

We are Republicans, and don't propose to leave our party and identify ourselves with the party whose antecedents have been Rum, Romanism and Rebellion.—Isaac H. Bromley in 1880.

ANNUAL MEETING OF THE RELIEF AND ANNUITY BOARD

The annual meeting of the Relief and Annuity Board of the Southern Baptist Convention was held in the offices of the board in the city of Dallas, Texas, on Wednesday, June 5th. The attendance was the largest that the board has had in recent years and twelve of the states were represented in addition to the local members.

The business coming before the board was principally of a routine nature, such as the election of officers, the hearing of reports from the Administrative Committee, the Investment Committee and the Budget Committee.

Certain amendments to the by-laws of the board which were adopted last fall by the Executive Committee, looking especially to the safeguarding of the board's finances, were ratified at this meeting.

The budget providing for payments to relief beneficiaries, including administrative costs carrying \$130,000 was adopted; and a budget of \$89,075, carrying \$58,000 for Annuity Fund beneficiaries and \$31,075 for general and administrative expenses, was adopted. The combined budget for beneficiaries in the two departments was \$177,975.09. Only 25 per cent of the administrative costs of the board is charged against the Relief Department, the remainder being charged to the Annuity Department. There was a slight decrease in the budget for administrative and general expenses as compared with last year and an increase of some \$18,000 in the provision for old-age and disability annuitants in the Annuity Fund. The provision for relief beneficiaries is to be about the same as last year.

The combined receipts from the states for both Relief and Annuity for the year which closed April 30th was \$19,575.55 less than for the preceding year, but as reported to the convention, the combined assets of the board were \$3,028,504.93, of which \$2,484,206.50 is in the Annuity Department and \$548,298.43 is in the Relief Department. There was an increase in the assets of the board over last year of \$283,530.86. The number of beneficiaries in the two departments at the beginning of the present convention year was 1,336. The membership in the Annuity Fund at the beginning of this fiscal year was 1,412, which number includes 110 beneficiaries consisting of aged and disabled ministers and the widows and orphans of former members.

The members of the board from the various states showed great interest in all the affairs of the board, and some of them scrutinized with the greatest care the methods of the office in the handling of funds of the denomination. All gave evidence before the close of the meeting of their hearty approval of all such matters.

The board members listened with the keenest attention to an address made by the Executive Secretary concerning the fundamental principles which should govern in the matter of providing support for aged ministers and their families. The Annuity method was shown to be fundamentally sound and socially and religiously just. The dual method of rendering aid to our ministers was carefully appraised and the principle of preventing need by means of annuities provided for on the reserve pension basis was clearly shown to be superior to the method of providing only for need after it arises.

Both methods will of necessity have to be resorted to indefinitely on account of the complex status of our Southern Baptist ministry, but the more adequate provisions must be made by the annuity method.

A continuous and persistent campaign looking to a more intelligent grasp on the part of the denomination of the principles involved in the board's larger conception of Ministerial Relief and Annuities was declared to be essential to any steps which the board would take in accomplishing its great mission for which it feels that it was commissioned when the convention called it into being.

The board re-elected unanimously its present Executive Secretary, Dr. Thomas J. Watts, and Treasurers Paul Danna of the Annuity Fund and Orville Groner of the Relief Fund, and also chose the present incumbents, Dr. Wallace Bassett as president;

"The Young South" WILL BE RESTORED TO LIFE

Once popular page in Baptist and Reflector to be renewed!

For months we have been getting requests from parents asking us to have a page in the paper for the children. Many of the older subscribers, who once read The Baptist, have urged us to restore the page once edited by Dr. Graves' daughter, now Mrs. O. L. Hailey. We have wanted to do it, but have not heretofore found it practical.

We are happy to send forth the news this week that the page will be a regular part of our great family paper after the first of July. Mrs. Freeman will edit it temporarily until such permanent arrangements as will be suitable may be perfected. The title of the page will be THE YOUNG SOUTH, and on it we will publish "Smiles," short stories, conundrums, Bible studies, letters from primaries, juniors and intermediates, questions and answers, and other things that will be of interest to the boys and girls.

Let pastors make announcement Sunday as a part of the preparation for the subscription campaign.

Tell your fathers and mothers about it and urge them to come on the 30th prepared to give their subscriptions for the paper. We now are ready to reach every member of every Baptist family with the Good News in many forms. Soon your little ones will be asking for the Baptist and Reflector and enjoying it while they learn to look forward for the coming of clean literature to their homes.

We have done our best to please our entire constituency. Now let the constituency do one noble task on June 30th to please us. Then we will be happy on the Fourth of July!

W. B. Lee, vice president; Robert H. Coleman, recording secretary. It was also found necessary to have an additional vice president, and this position was filled by electing Mr. Paul Danna to the office of vice president. Dr. George W. Truett was continued as chairman of the Executive Committee.

It was agreed that state members should represent the board in the state conventions whenever

it is impractical for the executive secretary to be present, and this task was heartily accepted by the state members present.

BUSY DAY SUNDAY

The editor had a happy day Sunday in company with Deacon Sam Jones of the First Church, Lexington. At the morning hour we worshipped for the first time with Pastor Fleetwood Ball and his flock. It was good to be there and to have fellowship with one who has been on the field so long. Immediately after lunch Brother Jones, who is one of the district Sunday school superintendents of Beech River Association, drove us to Sardis where we spoke to a packed house that sat for two hours during the district Sunday school program. From there we went to Parsons, had supper with Brother Pettigrew, preached for Pastor Joyner and a good congregation, were joined by Mrs. Sam Jones, who is the W. M. U. superintendent of the association, and drove back to Lexington. We will tell more about the trip next week.

COMMENDATION

By E. K. Cox

Allow me to say a word in behalf of a brother who has recently come to Tennessee as pastor. It is a fortunate church at Ripley which has secured the services of Dr. O. O. Green, who goes from Hazlehurst, in this state. I learned to know and love Green in seminary days. It was a joy to renew that fellowship down here in Mississippi. He did a monumental work at Hazlehurst. Their beautiful new church, one of the best in any small town in the entire South, stands as a memorial of his wise and faithful leadership.

I commend Green to the love and confidence of the brethren of Tennessee. He is cultured, consecrated, and a wise and faithful pastor, a man to be trusted in every relation of denominational work. He will stand hitched anywhere and under all conditions. His noble wife is fitting helpmeet in his ministry, and they make a team that any church should be proud of.

Jesus knew that the kingdom must grow as does a mustard seed, nor does it ever come with observation. . . . He came by quiet ways, and as the light cometh when the day is breaking, He came as the leaven which does not burst the loaf but works in secret till the whole be leavened.—G. H. Morrison.

SOME ADVANTAGES IN HAVING THE DENOMINATIONAL PAPER IN THE CHURCH BUDGET

It is simple truism to say that to be enlisted one needs to be informed. Our paper serves this function. Our paper is giving itself to the great task of informing our people in eternal things pertaining to our Lord's cause. It is the megaphone through which our leaders every week speak forth the denominational needs to our thousands of Tennessee Baptists.

The Baptist and Reflector is the medium through which Dr. Bryan, our secretary, announces his missionary programs. It is the forum from which our Sunday school, B. Y. P. U. and W. M. U.'s launch their respective programs. The editorials, from the keen pen of our Dr. Freeman, are worth many times the price of the paper. The man or family who reads these sound and undeniable fundamentals will not likely go wrong in Baptist doctrine. It is the champion of gospel truth and Christian living. In a word, it is the one agency absolutely indispensable to our general work.

I count it a privilege to call attention from the pulpit to certain articles in the paper that I think would help the reader and our work. Of course, the people will not read all the good things published in our paper, but the pastor can increase the reading interest of his people by making a public announcement occasionally, calling their attention to some of the outstanding contributions made by some of our strongest men.

By all means, Brother Pastor, put the paper in your church budget; and in a few years you will see our people enlightened, enlarged, and enlivened in the great cause for which our Master died.—A. H. Huff, McMinnville, Tenn.

Here are several ways to do the big publicity task!

STUDY THEM CAREFULLY AND ACT ACCORDINGLY, IMMEDIATELY!

Because of the many requests for information about the subscription campaign for the Baptist and Reflector, we take pleasure in making the following outline of the ways by which the paper may be presented to our people on Christian Education Day, June 30th.

I. REGULAR SUBSCRIPTION PLAN

The plan that will be used in most of our churches is this: Make every arrangement to secure as many personal subscriptions as possible at the regular rate of \$2.00 per year each. If you cannot get the subscription for a full year, then solicit it for six months at \$1.00. Some one may be willing to pay \$3.50 for two years in advance. In putting on this plan, we suggest the following:

1. Be sure and have the program outlined by Mr. Hudgins for the Sunday school and have a special appeal made for the paper by the superintendent or pastor.
2. At the close of the appeal, let the subscription committee be ready and have a show of hands of all who will subscribe. The committee gets each name and address and collects the money then or later.
3. During the afternoon the committee goes out to visit the homes not solicited during the morning service. A report of the day's work is made at the night service and others asked to subscribe. Follow up during the week until every home is canvassed.

II. MODIFIED BUDGET PLAN

This plan is for those churches not ready or willing to adopt the regular budget plan. In it the subscription price is \$1.50 per year, all payable in advance through the church treasurer or some other member of the church who sends in the complete list. It may be worked as the preceding plan save as follows:

1. Get men who are able to pay the full price and to pay for the subscription of some who may not think they can afford the paper.
2. Have a list of the families who live within reach of the church and seek a subscription from every one of them.
3. The budget price of \$1.50 is dependent upon securing at least 70 per cent of the resident families in the list. This will make a good appeal to every family to subscribe.
4. Work the membership thoroughly during the day of June 30th. Report at the night session; and if the required number of subscriptions has not been secured for the budget price, make a special appeal for enough to complete the list or let the church agree to pay the amount needed to complete the list and send the paper to families that would like to have the paper but are not able to subscribe.
5. Make out the complete list and mail to us with check for the entire amount for the year.

III. REGULAR BUDGET PLAN

This plan calls for the sending of the paper to the homes of all resident members, the cost to be paid out of the regular church treasury. If adopted, the church may send us check monthly or quarterly in advance, the same to cover the entire list of subscriptions from the church. The plan may be worked either by direct payments by the church or by letting the treasurer collect once every four months fifty cents from each member who subscribes. If the plan is adopted by the church, the clerk and treasurer should meet during the afternoon and make out a list of subscribers. Read this list at the evening program and ask for corrections, changes, etc. Turn the list over to the treasurer, who will mail it to us with check for the first month or quarter, and we will send statements thereafter each time the list is due.

IMPORTANT THINGS TO REMEMBER

1. The paper is the principal publicity agency of the Baptists of Tennessee. If it fails to reach our people, they will be uninformed.
2. It would cost Tennessee Baptists five times as much money to get the news the Baptist and Reflector carries to their people in any other way than through its columns.
3. WE DO NOT WANT YOU TO SEND THE PAPER TO PEOPLE WHO WILL NOT READ IT. Find out if there are those who do not want the paper. If there are such, they will not count against your church in the budget plans. And if after starting the list to your members you find some who do not take their papers and use them, you may drop their names from the list after urging them to read and enjoy the paper.
4. This is the first time Tennessee Baptists have given the paper a real honest-to-goodness chance since the present editor has been with you. PLEASE DO NOT FAIL US THIS TIME, BUT MAKE IT A GREAT DAY WITH A GREAT RESPONSE.
5. Take special care in sending in your lists. Be sure that your check (send all money by check payable to Baptist and Reflector) corresponds in amount to the list sent in.
6. Give us several days to get things straightened out in the office. If mistakes occur after two weeks, write us immediately, and we will get right.

WE ARE COUNTING ON OUR FRIENDS OVER THE STATE TO MAKE JUNE 30TH A RED-LETTER DAY FOR THE PAPER. MAKE US VERY HAPPY INDEED BY BACKING US TO YOUR LIMIT ON JUNE 30TH.

THE NEWS BULLETIN

HONORING THE PASTOR'S BIRTHDAY

On Monday evening, June 3rd, the Newtown Church of Newtown, Pa., gave a reception honoring T. R. Waggener, their pastor, on his birthday. The reception also honored the organist, whose birthday was the same day, and all of the members who have joined the church during the two years Brother Waggener has been pastor.

An interesting program of music and addresses from representatives from each organization was rendered. At the close of the program the senior deacon led a procession of the new members to the basement. These members formed a line which reached more than half way around the building. After the hand of welcome was extended them a social hour was enjoyed. A Ford sedan was given the pastor as a birthday gift.

THE GOSPEL IN PRINT

At the annual meeting of the Bible Institute Colportage Association, recently held in Chicago, the secretary and manager reported that there had been an encouraging increase in the ministry of the missionary book funds; 2,217 more shipments of literature were made than during the year before. The principal advances were made in the hospital and mountain funds. It was estimated that 138,000 hospital patients were given the Messages of Life during the year. Through this fund there were 97,668 more pieces of gospel literature distributed than in the previous year. In the mountain fund the increase was 20,498. Beside the adults reached, 35,000 mountain boys and girls were given Bible portions and gospel books. More than 4,700 of these earned Gospels and Testaments by memorizing choice Scripture passages.

During the year a number of shipments were made to Italy, where there has been a gratifying interest manifested in Mr. Moody's sermons by the Waldensian pastors especially. Other calls have come from Central Europe for Gospel books for distribution among the Russians, Germans and German-speaking Slavs.

Missionaries in nearly all of the Spanish-speaking countries have been urgently calling for large quantities of the association's Spanish publications. A larger demand is expected from these countries in the near future. Additional funds are needed to enable the association to meet these pressing demands. The Bible Institute Colportage Association may be reached at 843 North Wells Street, Chicago, Ill.

INCREASE ENJOYED BY SUMMER SCHOOL AT SOUTHWESTERN

By L. A. Myers

A check of figures at the Southwestern Seminary reveals an increase of fifteen per cent in the summer enrollment over the previous year. Already between one hundred eighty and ninety have registered as compared with one hundred and sixty-two of the previous session.

Over a period of four years Southwestern has had a steady small increase. Two tendencies have been noted by those close to the administration.

First, while each year has not always experienced an increase over a previous year, no year has fallen below the minimum of five years ago, which means that the increase has been safe and beyond the possibility of unfavorable reaction.

Second, an improved personnel has been noted. There have been a greater number of college men and women and a more serious seeking after scholarship and real spiritual training.

Dr. J. D. Ray, director of the school, has assembled about him fifteen teachers, and the school is offering major courses in theology, missionary training, sacred music and education.

FRUITS OF CHRISTIAN EDUCATION

When J. B. Gambrell was a young preacher he made a talk at a picnic in the hills of Mississippi on the importance of Christian education. One country lad was set to thinking and he asked his father as they drove home in the wagon if he might sell his horse and go to school. The father consented and agreed to help him further. The boy went to school. God called him to preach, and he led many to Christ. Among those whom he won was a country boy, John C. Hardy, who for nearly twenty years has been president of Baylor College. Thus Dr. Gambrell's talk on education had for a part of its fruitage a great college president.—Baptist Messenger.

PROGRESS IN RACE RELATIONS

Dr. R. R. Moton, principal of Tuskegee Institute and the recognized leader of the colored race in America, said in a recent address on race relations:

"We hear a great deal of interracial friction. Wide observation convinces me, however, that there is a great deal more trouble within each race than there is between them. For the most part, the two races in the South are living side by side in harmony and friendship, and the negro is making rapid progress in education and the attainment of opportunity and justice. We may congratulate ourselves on the great gains that are being made in interracial good will and co-operation. The best people of the South are determined that the negro shall be dealt with fairly. Ten years ago I had no expectation of such improvement. In God's providence we have a great chance here in the South to demonstrate to the world that different races can live alongside in mutual friendship and helpfulness."

A MOVING PICTURE

On Sunday morning during the convention at Memphis I attended a moving picture at Dr. Robt. G. Lee's church. The house was packed with Baptists from all parts of the South, and they all seemed to enjoy the picture very much. Dr. Lee was one of the actors in the picture and did his part in a wonderful way.

I would recommend that Baptist pastors everywhere make large use of this moving picture in their churches. The picture is as near as possible a reproduction of the original scene as first enacted at the River Jordan over nineteen hundred years ago. History records that Jesus and John the Baptist were the leading actors in the original picture at the Jordan.

The reader will recognize that this moving picture was a baptizing as we Baptists understand it and believe it. Dr. Lee is an artist in administering this beautiful ordinance. It was one of the few times in my life that I have seen a baptizing done with the grace and dignity that the ordinance deserves. There is nothing more impressive than this burial and resurrection scene properly portrayed.

Now since the Baptists seem to have the copyright and exclusive use of this first great moving picture, let's make the most of it. Let's give it a setting that will emphasize its wonderful meaning. The people will flock to see it. They always do.

I shall never cease to thank Dr. Frost for writing "The Moral Dignity of Baptism." How I do wish the pastors would all learn the fine art

of administering the ordinance so as to preserve its beauty and moral dignity.—N. T. Tull, Baptist Bible Institute, New Orleans, La.

NORTH SHORE CHURCH, CHICAGO

Miss Nellie Waggener, secretary of the North Shore Church, Chicago, sends the following invitation to friends who expect to visit Chicago this summer:

"Our services will be maintained throughout the entire summer, according to the usual schedule. Morning worship will begin at 11 o'clock, preceded by the Bible school at 9:45. At 6:45 p.m. the young people will meet, and at 8: p.m. evening services will be held.

"We extend a cordial invitation to all visitors to our city to make the North Shore Baptist Church, located at Berwyn Avenue, at Lakewood (5300 block, north), their church home while in Chicago."

WHO WILL PAY THE COST?

By Louis J. Bristow, Superintendent

I have before me a letter from the president of the Baptist Bible Institute asking that we care for a young woman student free of charge. She is already in the hospital, having had an emergency operation a week ago. President Hamilton says: "She has been without financial resources during the past session. . . . She is deserving of confidence and help."

Of course, the Southern Baptist Hospital will gladly care for her. There will be a considerable expense involved, and I am writing of this case only to lay before the denomination our situation. I deem it our duty to take care of this young woman

who is unable to pay for the hospitalization necessary to save her life. I regard such care as a Christian ministry. The girl is only one of many thousands of such cases.

But the question arises, "Who is to pay the cost of this case?" The cost in this particular case will be something like six dollars per day. Who will pay it? The hospital owes more than half a million dollars on its construction cost; and the money we receive from co-operative funds only little more than pays the interest on that debt. The churches do not send anything regularly with which to pay the cost of caring for charity patients.

For more than a year we received help from the New Orleans Community Chest, but we have been cut off there, not having received anything since last October, and we have no prospects of ever receiving anything more from that source. No church, organization or individual sends anything regularly. We have no endowment and no income for free work.

However, we are expected to do free work; and if we should refuse to care for this young woman who attends the B. B. I. or any other such needy case, the management of this hospital would be severely criticized. We are not permitted to make appeals for contributions, and no provision is made for any income from regular denominational sources.

Who is to pay the bill of this girl and others like her?

We are told to make brick, but are not given straw.

New Orleans, La.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

Is it thrifty to pay 50¢ ?

WHY pay 50c for a half-pint of liquid insect-killer, when you can get Black Flag Liquid, the deadliest made, for only 35c? Black Flag Liquid will quickly kill every annoying fly, mosquito, ant, roach, bedbug, etc. Money back if not entirely satisfied.



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Modern, Convenient, Delightful

RATES, \$2.50 up

Every Room with Bath

UNION UNIVERSITY NOTES

By A. B. Palgrove

The most recent forward step in the educational world has been the unusual amount of interest thrown upon the subject of vocational guidance. A little over a year ago Dr. H. E. Watters, president of Union University, introduced this subject into the curricula of his institution. Within the past few months numbers of colleges have adopted courses similar to the one offered by President Watters, and this advance has proved to be one of the most productive innovations in years. Due to the fact that no text suitable to class work is securable, the class at Union is doing a bit of research which is bearing much fruit. Dr. Watters contemplates publishing a text on this subject in the near future.

Union University has just opened what promises to be one of the most successful summer schools in recent years. The beginning of the summer term marked the beginning of the institution's ninety-sixth year of tireless and efficient service.

A number of additions to the faculty personnel has added appreciably to the scholastic strength of the school. Professor McGee, Ph.D., head of the Education Department at Limestone College, North Carolina, is head of the Education Department at Union for the summer. Prof. S. S. Sargent, superintendent of city schools, Booneville, Miss., and Prof. J. L. McAliley of Doyle, Tenn., are also instructors in the Education Department.

Professor Smith, A.M., of Vanderbilt and Professor Robinson, principal of Jackson High School, are additions to the History Department. Professor Rutledge, head of the History Department, is in Peabody doing work on his Ph.D. degree.

Miss Lillian Watters is conducting classes in Public School Muisic, a new course at Union, which has met with notable success. Prof. Russell Reed, superintendent of Milan city schools, who holds his A.M. degree from Colgate University, is instructor in the Sociology Department. He is also assisting in the English Department.

At the annual commencement Union closed her ninety-fifth year of service which proved to be one of the greatest in her long and useful history from the standpoint of enrollment and accomplishment. Her regular term enrollment increased 20 per cent over the previous year and marked advances were made in every phase of collegiate endeavor. The total enrollment for the fiscal year, 1928-1929, was 1,313.

During the past year marked improvements were made in virtually every branch of the institution. The administration building was enlarged by excavation, thus affording additional classroom space. Several additions to the faculty enhanced the effectiveness of that body. The introduction of a number of new courses met with much approval on the part of faculty and patrons.

W. L. HOWSE IN MISSISSIPPI

A letter from our good brother, W. L. Howse, formerly of Jackson, states that he is happy and busy down in "Mississipp." He is at Marks where he is making headquarters while doing mission work and seeking to group some part-time churches into an active pastorate. He is leading the Marks Church out of the woods and the promise is good. He did a fine work in Jackson and is one of the best qualified of our preachers for the special work to which he has placed his hand.

GIBSON COUNTY ASSOCIATION

Fifth Sunday Meeting to Be Held with Spring Hill Church, Jackson

A splendid program has been arranged for the Gibson County Association which holds its fifth Sunday meeting with Spring Hill Church, near Trenton, beginning Friday night, the 28th. The opening sermon will be preached by C. L. Crider, follow-

ed by a sermon by D. L. Sturgis. Saturday morning "Church Succession" will be discussed by C. E. Hutchinson; "The Divine Call of the Ministry," by H. J. Huey; "Some Duties of Church Members," by B. F. Harwood; "Why I Am Not a Catholic," by C. L. Bowden.

Following lunch, which will be served on the grounds, "Heavenly Citizenship" will be discussed by J. L. Robertson; "Laymen's Work," by B. F. Jarrell and W. H. Keathley; "The Security of the Believer," by R. K. Bennett. Saturday night I. N. Penick will deliver a message on "Baptists and Their Message." Sunday morning the program will center around Sunday school work, with J. H. Rochelle and J. L. Robertson in charge, and at 11 o'clock W. F. Carlton will preach a missionary sermon. We are indebted to Brother W. M. Pratt for this news.

J. L. CAMPBELL MINISTERIAL ASSOCIATION REPORT

By J. T. Warren, President Carson-Newman College

At the close of the spring semester I requested the secretary of the Ministerial Association to report to me the work done during the semester. I believe the brotherhood will be interested in reading this report which will give them some idea of the work done by the Ministerial Association of the college:

Sermons preached, 244; Sunday school classes taught, 195; conferences with the lost, 125; prayer meetings conducted, 75; pastoral calls, 298; baptisms, 6; number attending conventions, 21; addresses before Sunday schools, B. Y. P. U.'s, etc., 50.

In addition to the above work among the churches, a number of the ministerial students conducted training classes during the Jefferson County associational training school.

The association meets regularly on Tuesday evening in the Bible room of the college. This is a fine group of consecrated young men who deserve the prayers and help of our Baptist churches.

SUPPOSE HE HAD NOT JOINED?

By Thos. J. Watts, Executive Sec'y

The letter which follows could be duplicated many times. Many men under fifty think that they need not participate in the Annuity Fund of the Relief and Annuity Board, yet they are likely to become totally disabled at any time. The writer of the letter was forty-eight when he joined. Doubtless he thought he had passed the age when tuberculosis was a menace. Five hundred dollars per year will be a Godsend to him now. It is the equivalent of a savings account of \$10,000—drawing 5 per cent interest. Such a provision, though inadequate, is not to be despised:

"Dear Brother Watts: I hold Certificate No. 100 in the Relief and Annuity Board of the Southern Baptist Convention. Am writing in regard to the disability clause. Last fall, and in fact through the winter I had a recurrence of the flu. It settled on my lungs and became so bad that I had to resign my work. I have been out four months. Now the doctors, after an examination, say that I have tuberculosis in both lungs and say there is no need of trying to carry on. I am advised to go into New Mexico, Arizona or Colorado, but cannot go unless I get some help.

"I have held this certificate ten years. Had no idea of ever needing it in this way. The Lord has been good to me in the way of health, and I trust that I shall see His goodness continued in this affliction.

"Signed)....."

CHURCH ACTION ON DEACONS

At the regular business meeting of the Morristown Church on the first Wednesday evening of this month the following resolutions were offered by the board of deacons and was carried by the action of the church, none voting against it:

Be it resolved (1), That the church rescind its action of retiring five deacons each year and electing five, and that all the present deacons remain active deacons until the number is reduced by death or otherwise to twenty-five.

2. That after the number has been reduced to twenty-five, if vacancies shall occur during the year, that the places remain vacant until the annual election of officers in December.

3. That each deacon shall agree and be required to meet the Bible qualifications for deacons and carry out the covenant of our church.—Baptist Pep.

FROM FAR-AWAY MICHIGAN

By Louis J. Bristow, Superintendent

One never knows how far the influence of one's work may reach. The Southern Baptist Hospital is located in the far South, in New Orleans. Here is a package and a letter from Mrs. R. D. Nelson, president of the Woman's Missionary Society of Gorman Street Baptist Church, Jackson, Mich., for the hospital, to aid us in "healing humanity's hurt," she says. The influence of the Christian ministry of our nurses and others of this hospital has reached away up there, and the hands of those noble women are reached out to co-operate with us.

If I only dared, I would write a story about an old woman who has been a charity patient in this hospital for many months, and who is about ready to go home now, strong and well, after more than three years of suffering. But I will not. I will say, however, that the women up yonder in Michigan had part in our ministry to her.

PREACHERS ROBBED

An interesting word has come from a Memphis reader in response to the news note of a few weeks ago relative to the preachers who were robbed during the recent convention. The reader says:

"It was my privilege to hear only a part of the day sessions of the convention, reaching the auditorium about eleven in the morning and again about four in the afternoon. I was surprised to see literally hundreds of delegates, messengers and preachers on the streets and in the halls. I am sure you did not see much of this, as I asked some one to point out for me the man who 'is terror to error,' and he said, 'He is sitting fifth from the end of the press table, and he is always right there.' My preacher, Dr. _____, says preachers are poor listeners, so I presume that is one cause for the lack of attendance at the convention. . . .

"I must admit I was rather amused over the report of the preachers who were robbed. I am wondering if some of these unfortunate brethren had spent more time inside the auditorium instead of in the halls, there might have been fewer robberies. I hope next year, before the convention, you will write an editorial on delegates 'On the inside looking out instead of on the outside looking in.'"

There is a fine word of injunction in this letter. But in justice to some of our unfortunate brethren, we must say that they were not robbed at the convention hall. At least one was robbed at his hotel while he slept. "It is always safe for guests to leave their valuables in the hotel safe while they sleep," might be remembered next time.

REPORT OF EVANGELISM. CENTRAL CHINA MISSION

By J. M. Rogers

It is a joy and great pleasure to me to make the report on evangelism. It is a subject that is near and dear to every missionary's heart. We may differ on methods and the use of money, we may not agree on places and plans, but all agree in giving evangelism first place in our work. All other forms of work simply exist for evangelism. This year it is also a pleasure, because there

are so many encouraging things to report. There were a large number of baptisms reported last year. (For exact numbers I refer you to the statistical tables.) We have found a very friendly attitude on the part of the people. There are a few agitators, and they are working at their job, but the general spirit among the people is much better.

One of the very encouraging aspects of the work is the great amount of independent work that is being carried on. We find in Shanghai a large number of small, independent, self-supporting chapels. Most of these are Baptist in their practices, though not in name. Dr. Lui spoke of the fellowship groups in the North. These groups of Christian people meet in their different homes and carry on a form of worship. He also spoke of gospel bands in Shantung. These bands meet for study and inspiration, then go out for service. All of this shows most conclusively that Christianity is taking root; it is here to stay.

From over hill and plain comes good news of progress and success. Brother Marriott reports glorious results from the Yangchow and Chinkiang fields—good news from personal work, itinerating and tent meetings. They have had large, interested crowds and splendid results. From Wusih comes a great optimism; we see the picture of Brother Hamlett and his good wife battling alone, yet they with their native helpers are doing a wonderfully fruitful work. From Soochow comes the news of the greatest revival they have ever had. Shanghai College has had a good meeting with nine baptisms, thirteen inquirers and a splendid spirit as the result. Shanghai is being richly blessed. Grace Church is forging ahead—good preaching, good crowds, and fine work. The Cantonese are in the midst of a revival this week, and all are working hard for a great outpouring of His reviving, saving power. Old North Gate received eleven new members at a recent service, and we are planning a two weeks' meeting soon. It seems that the hallelujah chorus has almost begun. What does all of this mean? It means that now is the time to keep on preaching. Preach, preach! The oral proclamation of the gospel will never be superseded. The foreigner is most surely still needed to preach. He may not be able to do it like a native pastor, neither can a native pastor do it like a well-trained evangelistic missionary. One of our Shanghai churches has a foreigner for its pastor—Sallee Memorial, with Dr. Bryan as its pastor.

FIFTH SUNDAY MEETINGS FOR GRAINGER COUNTY

The fifth Sunday meetings of Grainger County will be conducted this month by the Grainger County brotherhood and the John Cruze brotherhood of Knox County. No Saturday meetings have been planned, but services will be held in all the churches of the association on Sunday. Two from Grainger County and one from the John Cruze brotherhood will speak at each church. A fine list of speakers is presented. At 10:30 the programs will begin. At 2:30 in the afternoon the sixty speakers will meet at Rutledge where a general program will be rendered, with addresses by J. H. Anderson and C. B. Cabbage of Knoxville. This is a splendid program and will do great good for the association. Why not let every association in the state put on such a program the next fifth Sunday?

AT ROCKWOOD

We were surprised to learn a few days ago of the resignation of John A. Davis from the pastorate of Rockwood. He has gone to Erwin where he is acting as associate pastor with A. C. Sherwood who is ill. Brother Davis was once pastor at Erwin, and his resignation in a time of need at that place seemed like a providential

(Turn to page 16.)

EDUCATIONAL DEPARTMENT

Sunday School Administration W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn. Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,
JUNE 16, 1929

| | |
|---------------------------|------|
| Nashville, First | 1399 |
| Memphis, Bellevue | 1066 |
| Chattanooga, First | 978 |
| Memphis, First | 837 |
| Memphis, Temple | 803 |
| Knoxville, Broadway | 802 |
| Johnson City, Central | 764 |
| Elizabethton | 551 |
| Etowah, First | 550 |
| Nashville, Judson | 519 |
| Memphis, LaBelle | 491 |
| Nashville, Eastland | 468 |
| Erwin, First | 468 |
| West Jackson | 457 |
| Chattanooga, Avondale | 446 |
| Fountain City, Central | 410 |
| Cleveland | 397 |
| Nashville, Park Avenue | 377 |
| Humboldt | 362 |
| St. Elmo | 343 |
| Chattanooga, Northside | 342 |
| Memphis, Trinity | 342 |
| East Chattanooga | 337 |
| Chattanooga, Ridgedale | 335 |
| Chattanooga, Calvary | 330 |
| Memphis, Seventh Street | 325 |
| Chattanooga, Central | 322 |
| Memphis, Highland Heights | 305 |
| Newport | 304 |

SUNDAY SCHOOL NOTES

Mr. Julian Johnson writes from Chilhowee that he has already twenty-five classes engaged for the simultaneous school next week.

We are having a number of responses to the Education Day program, and it looks now like the day will be generally observed.

Broadway Church, Knoxville, is growing every week. Last Sunday they had present 1,207. This is a large growth for the last few months.

Swan Haworth reports a fine school at Elizabethton this past week and also sends a large list for awards coming from the Greeneville school last week.

Mr. M. W. Robinson, Bolivar, asks for a rural worker for Hardeman County and also requests a simultaneous training school for that county. We shall be glad to plan to this end if we can find workers to do it.

Miss Lucile Mayfield of Immanuel Church, Knoxville, writes asking for a week of training with a view to reorganizing the school throughout and putting in the best of everything. This will be granted with pleasure as soon as possible.

The Duck River program has just come to our desk, and we are planning to be with them all day this time. We rarely ever have this privilege, but it meets in our home church this time, and we have been invited to have part on the program. The church is making preparations for a big crowd and a good time.

Mr. T. W. Davis, Turtletown, sends us a copy of the program to be put on at the Mt. Zion Church, Turtletown, on July 7th. One of our workers will be there to represent our department of work on this program. Mr. Davis is doing some fine work in Polk County, and the results are already being seen all over the county.

The response to the educational program for June 30th is very satisfactory, and it looks now like we are to have a good day. It is hoped that

all our people will observe this program and give us a nice large offering to be used as a loan fund for the students of the three schools in our state. This will help to keep many of our students in their last year who otherwise would have to drop out. We should have \$10,000 on this day, and this would give more than \$3,000 to each of the schools.

Plans are already being laid for a great State Mission month in October. The State Mission Board will get out the program, and the same will be mailed out from this office. All the month is given to the various phases of our State Mission work and will be wonderfully helpful as well as to gather a small gift to relieve Dr. Bryan in his overburdens.

Rev. J. G. Hughes of Union City, chairman of the Reelfoot Lake Encampment Committee, writes calling a meeting of this committee to meet at the lake on July 8th. He urges all interested parties to attend this meeting, and graciously invites us to attend, but this seems impossible, as we are to be in East Tennessee at that time. We call special attention to this important meeting and urge that all our West Tennessee leaders be sure to attend.

Rev. C. P. Jones writes from Greeneville: "Last night we closed the best training school that I have been in in a long time. Mr. Frank Wood and Swan Haworth make a fine team. They did fine work here, and we all appreciate them very much. We got a good start last Sunday with two great addresses from Brother J. T. Henderson, and we kept going until the last minute of the school. We had two classes—'Training in Church Membership,' by Frank Wood, and 'Intermediate B. Y. P. U. Manual,' by Swan Haworth. There was an average attendance of 85 each night. I believe that most of them will take the test. We look forward to your coming this fall to teach 'Growing a Church.'"

Special Program at Encampment

We are planning for Saturday and Sunday, July 27-28, at the encampment a special program for the young people and adults and have secured Mr. W. A. Harrell and Dr. VanNess and others for this special program. The Sunday school hours in the morning of Saturday and all day Sunday will be given to this program. We are anxious that our people come from all over the state to this meeting. It will be pitched upon the same high plane as the Southwide conferences held each year. No better leaders can be found than will have charge of the conferences.

A letter from Brother E. E. Lee to all of our young people: "I am allowed to spend a little while at my desk now, and am giving this time to a message to you and a few others among these whom I am happy to count as my inner circle friends. The doctors assure me I am moving down the main line to 'Wellville' now, and there is no sign whatever of a side-track or a way-station stop interfering with my movement toward that wonderful little place. You can pass the word out to my many friends in your state that I appreciate their thoughtfulness and their words of good cheer, and I will give a personal answer to each and every one some

time. My desk is piled high with literally thousands of letters, telegrams, cards and flower cards. Certainly if the Master wanted me to know the value of friends like you in bringing me to these five weeks in bed, with days of critical condition, he has succeeded, for I love you better and treasure your love and esteem more highly now than I did in days past."

Statewide Sunday School Conference

On July 27th and 28th we are planning to put on, in addition to our camp at Ovoca, a state-wide Sunday school conference. The program will consume the Sunday school and B. Y. P. U. hour on Saturday and all day Sunday except the regular service hours. Mr. W. A. Harrell, Dr. I. J. VanNess and others from the Southwide Board will be with us, along with the workers in our own state. Let every worker in an adult class plan to be with us on that occasion.

Watauga Encampment

On July 7th to 12th, at Butler, the following program will be observed:

8:15 a.m.—Devotions, "Beginning the Day Right," Pastor R. N. Owen.

8:30—B. Y. P. U. study classes. (1) Senior Administration, Frank Wood; (2) Meaning of Church Membership, B. M. Canup; (3) Trail Makers, Miss Roxie Jacobs; (4) Story-Telling, Mrs. J. D. Freeman.

9:30—Sunday school classes: (1) Sunday School Manual, Division 1, Frank Wood; (2) Sunday School Manual, Division 2, Miss Zella Mae Collie; (3) Teachers That Teach, Swan Haworth.

10:30—Rest.

10:45—Bible hour, C. P. Jones.

11:45—Quiet moments before lunch, Pastor Owen.

In the afternoon there will be lots of fun, much recreation and the best of fellowship.

4:00—W. M. U. classes, Miss Logan.

7:00—Study classes as before for older ones.

7:45—Lecture, Dr. J. D. Freeman. 8:30—On the Campus with Jesus, camp pastor.

A special program will be planned for the Juniors and Intermediates in the morning session, not to interfere with the regular program.

We should encourage the older people who lead in the local churches to attend rather than the children. If the boys and girls come, we will care for them, but our job is to train those who care for the younger ones.

Write Miss Loretta Stout, Butler, for reservation, as we will be crowded and must economize room.

Rate as before, \$1 per day for those who want board and room. Others may camp if they will.

Work in Grainger County

A fine piece of work done in Grainger County and reported in the letter below from Mrs. Paul Branson, associational president, Washburn: "Yesterday afternoon our band of workers, fourteen in number, had the privilege of going to Beech Grove to give a program on B. Y. P. U. work, with the understanding that a B. Y. P. U. was to be organized; but upon our arrival we found it was a Sunday school they wanted. All our folks agreed they should first have the Sunday school. However, they were anxious to have the B. Y. P. U. program given, because they did not even know what a B. Y. P. U. was. Our faithful B. Y. P. U. folks gave their program, then the meeting was given to the Sunday school department, and we helped them to organize a Sunday school. Of course, we at once saw the great need of having had a Sunday school program along our line of work, but the only thing left for us to do was to organize and briefly explain a few things to them, one of which was the training department of our Sunday school, and do not be surprised if within the next two weeks they ask for a training class. This church

also requested the free literature that is given to new Sunday schools, and as I do not know about it, I am giving their order to you and you can have it sent to them if it is still given. If not, send it anyway, and they will pay for it. We are closing our training class enlistment campaign on July 1st, and our pastors for our closing day program at Rutledge are all ready, just waiting to be sent to their destination, and this we plan to have completed by July 1st. I shall soon send you a complete list of our training classes, so we may be able to check up and have all our plans ready. I plan to write each church, giving details of our plans and encouragement in the work of their classes."

The Ridgecrest Program

We call especial attention to the program being put on by our Sunday School Board at Ridgecrest, N. C., during the summer season. We have leaflets for distribution and shall be glad to send to any one making inquiry. We are mailing them out to our workers over the state and trust that some of our people may attend this meeting. We mention below the general outline of interesting programs, as follows, omitting the North Carolina week, July 22 to 27:

June 19-27—Young Women's Auxiliary Camp. Under the direction of the Woman's Missionary Union. For information write Miss Juliette Mather, 1111 Comer Building, Birmingham, Ala.

June 28-July 5—Southwide Baptist Student Retreat. Under the direction of the Department of Southern Baptist Student Work, Sunday School Board. For information write Mr. Frank H. Leavell, 161 Eighth Avenue, North, Nashville, Tenn.

July 11-22—Southern Baptist Boys' Camp. (R. A.'s, Boy Scouts and Intermediate Boys.) Under the general direction of Mr. Frank E. Burkhalter and Mr. Noble VanNess. Rev. R. K. Redwine representing the R. A.'s; Mr. J. A. Carter represent-

Healing Humanity's Hurt

A TRUE HOSPITAL STORY

There lies before me the report of a State Secretary for May. There are reported 131,580 Baptists in the churches of his state. Cooperative Program receipts for the month were \$7,367.55. After deducting "Administration Expense," "Preferred Objects," etc., the distributable balance is \$538.91, of which that portion allotted to the Southern Baptist Hospital is \$4.47.

Less than four dollars and a half from more than one hundred and thirty thousand Baptists!

It would require the gift of a thousand states like that to furnish enough for us to make our monthly sinking fund deposit on bonded debt.

We do from three to four thousand dollars worth of absolutely free work every month. But not a dollar of the cost is contributed by the churches. We have to depend upon personal gifts and the need is so great!

We gave 316 days of free and part free service during May.

Did you have a part in it?

A DOLLAR WILL HELP

SOUTHERN BAPTIST HOSPITAL
New Orleans, Louisiana.

ing the Boy Scouts; Mr. Ben Favell representing the Intermediate Boys. For information write Mr. Frank E. Burkhalter, 161 Eighth Avenue, N., Nashville, Tenn.

July 29-August 3—Southern Baptist Social Service Conference. Representatives of Southern Baptist Hospitals and Orphanages. Under general direction of Dr. M. L. Kesler, Thomasville, N. C.

Sunday, August 4—Dr. F. W. Moore, Petersburg, Va.

August 5-10—Dr. John L. Hill, Nashville, Tenn. Special addresses morning and night.

Sunday, August 11—Dr. John D. Freeman, Nashville, Tenn.

August 12-17—Mrs. W. J. Cox, Memphis, Tenn. Morning addresses will relate themselves specially to women; evening addresses will be of a general character.

Sunday, August 18—11 a.m., Dr. Powhatan W. James, Nashville, Tenn. 8 p.m., Dr. George W. Truett, Dallas, Texas.

August 19-25—Dr. Geo. W. Truett, Dallas, Texas, will speak each morning and night, concluding on Sunday, August 25th.

Summer Tourist Railroad Rates—June 1st to October 1 round trip tourist ticket at one-way fare plus one-third.

Special Reduced Railroad Rates—Round trip tickets at one-way fare plus \$1, good for twenty days, and sold only on following dates: June 17, 18, 24, 25; July 9, 10, 16, 17; August 3, 4, 7, 8, 1929.

Hotel and cottages open June 15th to September 1st. For rates at hotel or for rent of cottage, write R. F. Staples, Ridgecrest, N. C.

B. Y. P. U. NOTES

President Sam Harris says the meetings were good, but not as largely attended as they should have been. Much good will result, however, from them.

—B & R—

Mr. T. S. Crouch, Jonesboro, says: "Please send us some free literature on the B. Y. P. U. The meeting at Johnson City was very fine and stimulated our people to want to know about the work."

—B & R—

Mr. E. R. Halstead writes concerning the Chattanooga meeting: "I enjoyed every minute of the program. I was sorry that I could not have a larger representation from Campbell County. The three that came with me expressed themselves as having been benefitted by the program."

Echoes from the Regional Meetings

V. D. England writes from New Tazewell: "I have a very good report from the meeting at Johnson City since we were represented at that meeting, and the program was so interesting it has inspired our leaders and they still wish to carry the message of stewardship further. So we have selected the same subject for the coming county meeting, and I would like to have some helps on this subject. Anything you send will be appreciated, and any suggestions you have to offer for a program of this kind, together with the tracts on stewardship, I am sure will be well worth while."

State Convention at Chattanooga

The four regional conventions are over, and we now turn our attention to the coming state convention which meets at Chattanooga on July 19 to 21. The programs will not be mailed out generally, but another special announcement will go out from the office this week. We call attention to some of the things connected with this program.

Meeting Place

The convention is to meet with First Baptist Church, Chattanooga, one of the largest and most adequately equipped church buildings to be found anywhere in the South. It will be worth the trip to Chattanooga to see this great educational plant and

the inspiration that will come from this experience. The city is back of this meeting with their full force. All the churches are giving away their night services for this convention program. The young people are thoroughly organized and have matters well in hand for the convention. No city in the South has more attractive places to visit, and the young people are planning to carry the visiting young people to all these points of special interest.

Things to Remember Before You Come

First, send in your name to Miss Frances Massey, Dallas Road, North Chattanooga, chairman of the Registration Committee, and she will see that you are cared for while there. It might be a good thing to send in your dollar registration fee also when you send your name. This registration is very important. It will help the local committee and assure you of a place to stay. Do not forget to do this right away.

Second, be sure to advertise this convention and see that your church sends its representatives. Two delegates from every Union is allowed. A church having four Unions will be allowed four delegates (provided two come from each of the four Unions).

Third, take special note of the railroad rates and the stopover privileges at Tullahoma on the return trip. There will be a special rate to the convention, and then there is a regular summer rate. It is this summer rate which grants the stopover privileges.

The Program

The program will be one of the best ever gotten out.

Time, July 19 at 2:30 p.m. to Sunday night, July 21.

Design of the program, "To Exemplify the Year's Program."

Motto, "Training for Service."

Key word, "Loyalty."

Underlying principle, "Stewardship."

Officers of the Convention

President: Sam Harris, Chattanooga, 1600 East Twelfth Street.

Secretary: Miss Louise Chester, Trenton.

Treasurer: Wallace Lane, Knoxville, care South Knoxville Bank.

Reporter: Mrs. L. S. Sedberry, Gallatin.

Chorister: W. A. Blalock, Memphis.

Pianist: Alton Wheeler, Nashville.

Vice Presidents: No. 1, Oscar King, Kingsport; No. 2, Frank McKinner, Etowah; No. 3, Raymond Kennedy, Nashville, 136 North Third Street;

No. 4, Jesse W. Overton, Rutherford.

Leaders: No. 1, Miss Lottie Bird, Johnson City; No. 2, Miss Ida Gilliland, Chattanooga; No. 3, Miss Nan Northington, Clarksville; No. 4, Mrs. Mark Harris, Martin.

LAYMEN'S NOTES

We are asking our laymen to help us put on the associational program just out. We have had a number of responses to this program and believe that it can be put on to great profit in all the associations.

A word from Rev. G. M. Phillips, Crawford: "I have read the program suggested, and it seems good to me, but Christian work is at a very low ebb in this association at present. I fear that any one who undertakes to put on such a program will find it very discouraging at the present time. However, I favor such a campaign and will do my best to help put it on. I have no suggestion to add except that you write to the members of our executive board and urge them to take the matter in hand."

Regional Conventions

The regional B. Y. P. U. convention No. 1 met Thursday, June 13th, with the Central Church of Johnson City. There was a good attendance, consid-

ering the fact that Johnson City is nowhere near the middle of the region. Oscar King, vice president of the state convention, presided.

As stated on the programs, the underlying principle of the meeting was stewardship, and this principle was carried out in all the sessions. The morning session was taken up with speakers on "Giving" and the Co-operative Program, with conferences dealing with important phases of B. Y. P. U. work. The afternoon meeting was in two sections, the Juniors and Intermediates having a session of their own under the direction of Miss Jacobs. "Stewardship of Self" was the topic. The night session was taken up with a demonstration of an associational group program, with the subject, "Extension." The program closed with an excellent address by Dr. John D. Freeman on "Training for Service."

Regional Convention No. 2 met the next day, Friday, June 14th, with the Highland Park Church in Chattanooga. Here, also, the attendance was not too large for there to be an earnest spirit of seeking after the best ways of doing our Lord's work. The program followed the same general lines as the other conventions, with largely new speakers from Region No. 2. Dr. Freeman, Mr. Hudgins, and Miss Jacobs were there with us also.

At both conventions lunch and dinner were served the visiting delegates. The churches entertaining seem to have almost outdone themselves in providing good food and pleasant fellowship for the meetings. One of the special features at Johnson City was a trip provided for all visitors by automobile through beautiful Happy Valley, with its places of historical and present-day interest, to the growing city of Elizabethton, the site of the greatest rayon plants in America.

The numbers in attendance at these conventions may have been larger at times, but the feeling of devout spirituality has not, we think, been surpassed. We found everywhere that young Baptists are most earnest about finding their places for work in the kingdom. There seemed to be, too, a great and growing interest in the state convention in Chattanooga and the encampment following.

THE PRICELESS PLUS FOR BAPTIST STUDENTS AT BAPTIST SCHOOLS

By Frank H. Leavell

Culture is the ultimate object of education. There are varying degrees and qualities of culture. No young person should be willing to enter life without first acquiring the highest possible degree and the highest possible quality of culture. Only such is a worthy scholastic ambition. College is a means of acquiring culture. But colleges differ in the quality of culture that they can offer. One college may train only the hand and the product will probably be a brute. Another college may train only the heart and the output will be a fanatic. Still another college may train the head, and the head only, and the product will be a freak. The college that symmetrically trains the hand, the heart and the head is the college of highest cultural value.

The Baptist college, therefore the Christian college, offers this plus of culture. In such a statement there is no implication that other colleges are not Christian, or are non-Christian. The Baptist college has a definiteness of purpose, of aim and of objectives that is distinctly Christian. It therefore affords a "Culture Plus" the analysis of which is the purpose of these lines.

Culture Plus Congeniality.

When a Baptist boy or girl goes to a Baptist school he usually merges into an atmosphere that is, or should be, distinctly congenial to his thinking, to his social nature and to his predisposition. He feels that his in-

structors are men of approved Christian ideals. He feels that they are, or should be, the guardians of the faith of his fathers and, therefore, of his faith. He feels that they will place an emphatic accent upon the eternal verities of life. There is usually between teacher and pupil a mutual bond of sympathetic anticipation.

Also, in a Baptist school Baptist fellow-students feel a common purpose both spiritually and intellectually. They have a mutual heritage which needs and merits a similar nurturing. For them the conquest of the campus is a mutual conquest. Under usual circumstances in a Baptist school Baptist students enjoy a snug congeniality. This assures culture plus congeniality.

Culture Plus Christianity.

In a Baptist school there is an atmosphere of Christianity. If this is not true, the school should close its doors, or disclaim the name of Baptist. If you put a fish in water he must swim. There is nothing else for him to do. If you put a student in the atmosphere of a Christian school he must "live in" and "breathe" the atmosphere of Christianity. All students will not equally appropriate Christianity, but they will be "exposed" to it. With many of them much of it "will take." With all of them some of it "will take." By every process of reasoning every member of the faculty of a Baptist school should be a Christian. By the laws of average the vast majority of students in a Baptist school will be Christians. The thinking, the planning, the purposes, the ideals, the objectives of Baptist schools should be, and usually are, predominantly Christian. That assures culture plus Christianity.

Culture Plus Convictions.

History reveals that the world's greatest personalities, the world's greatest heroes, were men and women of uncompromising convictions. The builders of Baptist colleges were men of such convictions. There are sound reasons for Baptist colleges. These reasons are as sacred as life itself, and vastly more so. These reasons are rooted deeply in the sacred conscience of the people called Baptists. These people believed, as we believe now, that culture without Christianity is dangerous to the individual, unsafe for civilization, and unfruitful for the kingdom of God. The student who attends a Baptist school inherits the traditions of such convictions. He imbibes the force of such convictions. His character development is influenced by such convictions. This assures culture plus convictions.

Culture plus Character.

The measure of great people and of small people is the measure of character. Character is sure of revelation. Character is the acid test of greatness. Character is caught, not taught. The student at a Baptist college comes in daily contact with teachers, administrators and students who are usually people of distinct character qualities. The personnel of a Baptist college center represents a highly selected group of people. Statistics startle us when they reveal that practically all of the missionaries and practically all of the preachers of the world come via Christian colleges. A strikingly high percentage of the Presidents of the United States have been the product of Christian colleges. The business of the Baptist college is the building of Christian character. Fortunate is the student who goes through a Baptist college. This assures culture plus character.

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| Young People's Field Worker | Miss Cornelia Rollow, Nashville |
| Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn. | |

TWO DIVISIONAL CONFERENCES

Forty women, superintendents and young people's leaders of associations in West Tennessee and the officers of Madison County responded to the invitation to spend the day with Mrs. Chas. M. Thompson, West Tennessee vice president, in Jackson, June 6th. Her beautiful new home was well adapted to our general meeting of all officers in the morning and to the sectional conferences in the afternoon. Misses Logan and Northington counted themselves fortunate in being guests and led the conferences on young people and superintendents.

A delicious lunch was served by Mrs. Thompson.

The entire day was spent in talking over problems and planning to go forward this year.

A similar meeting was held for Middle Tennessee in the Y. W. C. A. in Nashville on June 11th. Miss Kellie Hix had charge of the young people's conferences, as Miss Logan had other engagements.

We believe both of these conferences were well worth while. The divisional programs were discussed. The West Tennessee meeting will be held in Milan the first week of October. The Middle Tennessee in Clarksville the first day of October.

Mrs. W. J. Cox, our president, has promised to be in Milan. Great programs are promised for both meetings.

VOLUNTEERS

Ours is the "Volunteer State." We sing we are "Volunteers for Jesus." Is it true? Instead of one woman doing training work in our new organizations, we need now a great number of teachers.

We are having calls daily for classes that we cannot fill.

We cannot pay salaries, but we will pay the expenses of our workers. You who have studied many books, who have had experience in your own church, will you go to that little society that is struggling so hard? Please write today to Miss Mary Northington, 161 Eighth Avenue, N., Nashville, if you will do this work.

If you are in a society that needs a teacher, write Miss Northington. She will do her best to get the teacher to the society. May we soon be able to say, "They that publish the tidings are a great host."

THE QUARTERLY MEETING

The young people are to have charge of the meeting of the associational W. M. U. this quarter. How can we as women help them?

1. By all means attend.
2. Furnish cars for the young people.
3. Help by carrying lunch.
4. Train the boys and girls for their parts in the tournament.
5. Call your leaders and ask how you can help.
6. Pray for and boost your associational young people's leader.

IT WORKS, THANK GOD, IT WORKS!

We have talked about Christ in India; we must let her realize him now. Why do we go back? It means little or nothing whether one succeeds as people account success. I am not drawn to that, but I am drawn to his cross. The world's most tragic failure is the universe's most glorious success. There God was most beautiful and most glorious, full of the perfume of his power. Some way

it must succeed. Mine is not to succeed, but to be faithful to the highest purpose. That is the central reason why I go back. Underneath this going back is an affirmation of the belief in personality apart from birth and race and color, money and social standing — at the heart of the missionary movement—a belief that men are of infinite value. I love that affirmation and the tingle of the discovery that men are men. Jesus was the great believer in man; not in some men, not in a part of men, but man as man. Men felt anything possible in contact with him. And I watched that thing work and with the feeling that it was more interesting than a novel. Among the lowest of the low, Jesus takes hold of man.

I come back to you from the East to say to you that I believe if Jesus Christ cannot save the world, there is no one else who can. It is either Jesus Christ or nothing. There is no one else on the field. There are scars on this face which the non-Christian world has battered in their daily attack on his message for more than twenty-one years; but there is no uncertainty in my heart; no other way will work. If this be dogmatism, it is dogma that has scars on it. Jesus is the Way. The Chinese are a wonderful people. Watch them. And I await with joy the contribution the Chinese people are going to give to the world. A Chinese has said of Christ's message, "It works." I may not be able to explain this or that or the other thing, but it works. He has never let me down. It works, thank God, it works! And if you will just work it, this is the way of life—Christ's way. I gave him my bankrupt soul and he gave it back to me with a sun in the center of it. I could not help being a missionary. I gladly share it with the lowest.

I hope you will say, "Go on back to your task, and we'll stand with you in prayer, in self-giving, in material resources, until the last man's in." If you will do that, something will happen in your heart that will make life forever new.—Christian Index.

REMARKABLE REMARKS

- Behold thy mother.—Jesus.
- The mother is the supreme asset of national life.—Theodore Roosevelt.
- The greatest heroine in the world is the mother.—Orrison Marden.
- We women can do anything we wish with men—if we begin with them when they are little boys.—Lady Astor.
- All that I have accomplished in life I owe to my mother.—Dwight L. Moody.
- My mother was the making of me. I must not disappoint her.—Thomas A. Edison.
- A kiss from my mother made me a painter.—Benjamin West.

LOVE PROVIDES

- (A Margaret Fund Playlet.)
- Mother (missionary seated sewing): "Some years since our last vacation in the Land of Promise! Can scarcely realize we shall soon be back in the homeland."
- Ruth (daughter dusting): "'Tis hard for me to imagine what America-looks like, but I long to see the many marvelous achievements that I've been reading about and to have a chance to visit the relatives and friends back home." (Sits down.)
- Mother: "My dear, for some time I've been wondering about your education. You've finished all that the school here offers. I've written the

board and am anxiously awaiting a letter, wondering what can we do. Your father and I mind not any deprivation for ourselves, so happy are we to teach of Jesus and his love, but we do long for you to have a high, cultured Christian education, and as yet there are no advanced Christian schools on this field, and our hearts are somewhat burdened for your future."

(Enters Susie, younger daughter, bringing mail.)

Susie: "I love these days when the boat brings us mail. Here's a letter from the board, mother."

Mother (reads letter): "The board requests us not to return to states if we can possibly remain on field. No missionaries to take our places."

Ruth: "But, mother, you and dad were to have a year's rest over there."

Susie: "And we were to try to find some way to go to school while there."

Mother: "But listen, dear, here is some good news—for you."

Susie: "How can there be good news when we have no chance to go to school and our furlough in America wiped away?"

Mother: "But do listen; there is an educational fund, called the Margaret Fund, given by Woman's Missionary Union, which provides for assistance in educating the children of missionaries."

Susie: "Who's fund is it? What do we have to do to get it? Do you reckon I'll ever get to ——— College?" (Name Baptist state college.)

Mother: "Here's a tract the board has enclosed. Read it for us, Ruth."

Ruth (reading): "The Margaret Fund is a fund of the W. M. U. used to furnish boarding scholarships for the sons and daughters of S. B. C. foreign missionaries and of S. B. C. home missionaries living outside the United States."

Susie: "Why is it called Margaret Fund?"

Ruth: "Hush, Susie, we'll find out all about it from this tract."

Ruth (reading): "The initial gift of the fund was a love gift, a memorial gift of \$10,000 contributed in 1905 by Mrs. Frank Chambers of New York, formerly of Alabama. The money was used in purchasing a home in Greenville, S. C., named the Margaret Home in honor of her mother, Margaret Waller, and her daughter Margaret. Here fifteen fur-

loughed missionaries rested and forty girls and boys of missionaries enjoyed the comforts provided during the eight years of its history."

Susie: "Mother, isn't Furman University at Greenville? That's where Frank wants to go to school, cause they've got such a good football team there. I wonder if that Margaret Home is still there?"

Ruth (reading): "Because of changing conditions on foreign fields it seemed advisable to sell the Margaret Home, invest the money and use the interest for the higher education of missionaries' children; so in 1916 the first scholarships were granted. There were eight students that first year who received aid under the Margaret Fund."

Susie: "Well, I declare! Isn't that fine! Our own Margaret, our baby sister, was born that year 1916. We didn't know we were giving her such a great name. We won't forget the Margaret Fund's birth year, 1916. Isn't it interesting? Has the fund grown?"

Ruth: "This tract says: 'Each year the Union has added to the fund. The missionary societies make gifts to it each year, some have remembered it in their wills, some are building memorials to this memorial, the Union celebrated the Margaret Fund's tenth birthday in 1926 by special gifts to it, until now it has interest-bearing investments amounting to \$50,190.57.'"

Mother: "Isn't it marvelous how God sets His approval on love gifts and how, when love provides an offering, He multiplies and uses it for His glory?"

Susie: "Why haven't we known of this Margaret Fund before? Don't guess many students have been aided by it?"

Ruth: "Yes, this says: 'During the thirteen years (1916-1929) 634 scholarships have been used, \$140,072.31 have been given (not loaned) in scholarships.'"

Susie: "Whoopee! That's lots of money—\$50,190.57 now in principal

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and \$140,072.31 given away in scholarships in these thirteen years! I believe the Woman's Missionary Union does love her missionaries! Does every missionary society in the South help with this?"

Mother: "That is the ideal, my dear, but I guess there are many societies in the Southland like we were—have not ever heard of the Margaret Fund. Ruth, does it say who has supervision of this fund?"

Ruth: "Yes, mother. 'A committee, consisting of the W. M. U. president, corresponding secretary and treasurer and one member from each Southern Baptist state. These are elected annually at the W. M. U. annual meeting. There is also one life member.'"

Mother: "I'm wondering if students from many countries have been under the Fund."

Ruth: "Let's see (reading): 'Parents of students from China, Japan, Africa, Italy, Mexico, Brazil, Chile, Argentina and Panama write most grateful letters for this aid, and particularly do they appreciate the special love, attention, gifts and prayers which each state Union provides for the students specially assigned to them to 'mother.'"

Mother: "My dears, I believe this is truly one of the greatest works the Union is doing. How it helps us to bear our greatest cross—the separation from our children—and then, too, with our small salaries we could not possibly provide an education for you."

Susie: "Oh, I bet a lot of them get mighty homesick, so far away from their parents, but you know I do think it is lovely for the Baptist women to send boxes, letters, Christmas and birthday remembrances to these students. When I get under the Fund I'm going to study hard and make them proud of me."

Ruth: "Yes, Susie, I see this standard says 'the applicant must be of studious habits and good character and good health'; and, mother, here is a list of schools in the Southern Baptist Convention which give free tuition to these students, while the Margaret Fund grants \$300 a year on their boarding expenses."

Susie: "Gee! I'd feel rich to get a check for \$300 from the W. M. U. treasurer."

Ruth: "No, you wouldn't get the check. You'd write the W. M. U. treasurer and she'd send the two checks to the president of the school, one in fall and again in winter. If the bill is less than the amount of scholarship, the overplus would be given you."

Susie: "How about reports, Ruth? I always did hate for reports to have to come."

Ruth (reads): "It is very necessary for the committee to know the scholastic standing of each beneficiary, and they ask that reports be sent the treasurer or chairman of the committee."

Mother: "Must these students attend only Southern Baptist schools?"

Ruth (reading): "The W. M. U. is loyal to the Southern Baptist schools, and it is not her policy to grant scholarships outside of Southern Baptist territory. However, some few exceptions are made when the missionaries give wise and expedient reasons for selecting other schools."

Susie: "Isn't that generous, mother? I wonder what some of these students do in the summer when they haven't any grandmas or families?"

Mother: "I guess a great number of them work at these summer assemblies, chautauquas, etc. I imagine the summer period when they are out of the dormitories is indeed a dangerous and trying time for them. I guess each state keeps in touch with the students assigned. Oh, how thorough and wonderful is the love work of this Margaret Fund!"

Ruth: "Let's hurry and finish this tract so we can tell dad and Frank all about it. Let me see—must be at least fifteen years old, preferably sixteen. No need to apply if you are

twenty-one and are applying for first time. No married students."

Susie: "Married students! Whoever thought of a married student applying? Married people ought not to ask for help. If old enough to marry, certainly they ought to be old enough to support themselves."

Ruth: "Susie, let's finish this (reading): 'No scholarships are granted graduate students except in case of those who are volunteers for medical mission service.'"

Mother: "For how many years, dear, does a student receive help? Can you find that?"

Ruth (reading): "Allowance from the Margaret Fund will not be granted for a period longer than four years to any recipient, except in case where lack of schools on foreign fields has made the preparatory course impossible, the exception to be made also in case of girls desiring to attend the W. M. U. Training School to prepare for missionary service. Exceptions will be made for students preparing to be medical missionaries. Scholarships will be forwarded annually in every instance. Now, mother, as you and dad can't return to the states, hurry and write the chairman for application blanks so Frank's and my applications can be voted on at the Southern Baptist Convention in May."

Mother: "I will, dear, but O, there comes the great heart pull, the great cross—separation from you children—I don't see how we can bear to see you sail across the ocean and be away for so long—so far! Oh, when I think of the temptations, the glare and lure of America, the fear of sickness and sorrow, absent one from another, the loneliness without you, I can scarcely bear to think of it—and yet—we have no treasures to leave you, we long for you to be well equipped for life, no chance here for an education. Oh, yes, you must go! This fund is truly an answer to prayer. Without this aid you would have no chance. Your father and I can bear this cross—for your sakes—for His sake—such a cross—'His grace will be sufficient,' and we are so grateful for this wonderful help, this love gift of Southern Baptist women!"

Susie: "Looks like Southern Baptist women think of every little thing."

Mother: "But, my dear, missionaries' children are not little things. You are the missionaries of tomorrow and far better missionaries than we are will you be, for you already know the customs and languages of the people, and many of you will come in to fill our places; and, as love has provided this fund with its educational advantages and its loving attention and prayers, you will be more efficiently prepared to tell of God's great love for the whole wide world."—Mrs. Frank Burney, Margaret Fund Chairman, Waynesboro, Ga.

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

IN MEMORY OF SISTER HILA PHILLIPS WARD

Sister Hila Phillips Ward was born May 6, 1891, and died April 9, 1929. She leaves a husband and one son and a host of relatives to mourn her loss. She united with the Robertson Creek Baptist Church in her teens and remained a member until death. She was an invalid for the last four years of her life. Then God in his infinite wisdom called her away to live with the redeemed ones on high, where there will be joy and peace throughout eternity.

Committee: G. W. Phillips, Elmer Clemans, Martha Berry.

SPARKMAN

James Robertson Sparkman was born January 20, 1849, and died January 18, 1929. He professed faith in Christ in early manhood and united with Pleasant Grove Baptist Church where he held his membership until death. Several years ago he was ordained a deacon.

Brother Sparkman was a good husband and father and loved his church, being deeply interested in the work of the kingdom. Not only did his church lose a good member by his going, but the community has lost an honored citizen.

SOMEBODY'S MOTHER

The woman was old and ragged and gray,
And bent with the chill of a winter's day;
The street was wet with a recent snow,
And the woman's feet were aged and slow.
She stood at the crossing and waited long,
Alone, uncared for amid the throng
Of human beings who passed her by,
Nor heeded the glance of her anxious eye,
Lest the carriage wheels and the horses' feet
Should crowd her down in the slippery street.

Down the street with laughter and shout,
Glad in the freedom of school let out,
Came the boys like a flock of sheep,
Hailing the snow piled white and deep,
Passed the woman so old and gray,
Hastened the children on their way,
Nor offered a helping hand to her,
So meek, so timid, afraid to stir.

Till at last one came of the merry group,
The gayest laddie of all the troup.
He stopped by her side, and he whispered low,
"I'll help you across if you wish to go."

Her trembling hand on his strong young arm,
She placed, and so without hurt or harm,
He guided her trembling feet along,
Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow,
And I hope some fellow will lend a hand
To help my mother, you understand,
If ever she's poor and old and gray
When her own dear boy is far away."

And somebody's mother bowed low her head,
In her home that night, and the prayer she said
Was, "God be kind to that noble boy,
Who is somebody's hope and pride and joy."
—Anonymous.

"Nimrod was a good hunter."
"Yes, but what about that man in Worcester, Mass., who kept the same collar button for fifty-five years?"

A religion that is not used every day soon becomes tarnished.—Young People.

Baptist and Reflector

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"No; who are they?"
"First and second Tuna, Barracuda, and Bass."—Christian Science Monitor.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Tallahassee, Fla., secures as pastor Rev. S. A. Campbell of Norfolk, Va., effective September 1st.

Rev. E. D. Walker, after serving five years as pastor at Delhi, Okla., has resigned, but the church has refused to accept his resignation.

Central Church, Ranger, Texas, is fortunate in securing as pastor Rev. H. H. Stephens, formerly of Winters, Texas, who began his labors June 1st.

College Park Church, Orlando, Fla., has called Rev. W. R. Lambert, who served so long at Avondale Church, Jacksonville, Fla., and he has accepted.

Central Avenue Church, Memphis, is in the midst of a gracious revival, the pastor, Rev. E. A. Autry, doing the preaching and Hardy Spence leading the music.

After serving the church at Simsboro, La., for twenty-six years, Rev. W. T. Strain has resigned as pastor, effective July 1st. That closes the oldest pastorate in the state.

Rev. W. O. Anderson, who lately resigned the care of First Church, Tulsa, Okla., has accepted a call to Emmanuel Church, Long Beach, Calif., effective September 1st.

Rev. Walter B. Knight has resigned as pastor of Miller Memorial Church, Orlando, Fla., which he organized nearly three years ago. He will make a trip through the West.

Rev. H. A. Bickers, who lately resigned as pastor at Marianna, Ark., has accepted a call to the church at Bauxite, Ark., where he was formerly pastor. He takes charge August 1st.

Revs. D. A. Ellis of McLean Boulevard Church and J. H. Oakley of Prescott Memorial Church, Memphis, exchanged pulpits last Sunday morning acceptably to each congregation.

Northwood Church, Birmingham, Ala., of which he was pastor three years, recalled Rev. C. H. Bolton of the First Church, West Palm, Beach, Fla., from his present pastorate, but he declined.

Rev. D. L. Sturgis has resigned as pastor at Trenton after having served there nearly four years to accept a call to the care of the church at Indianola, Miss. We regret his leaving Tennessee.

Rev. Andrew Potter of the First Church, Enid, Okla., is spending his vacation in and around Paris, Tenn., principally at Spring Hill Church, where he was converted, baptized and ordained.

It will be gratifying to his hosts of friends to learn of the improvement in the health of Evangelist J. B. DeGarmo of Memphis. It has been necessary that he receive blood in four transfusions.

On Sunday, July 14th, the church at Dresden, Rev. T. N. Hale, pastor, will inaugurate a revival in which the preaching will be done by Rev. D. L. Sturgis of Trenton. It will continue at least two weeks.

Dr. R. M. Inlow of Immanuel Church, Oklahoma City, Okla., is being richly blessed in his ministry. On a recent Sunday four persons were converted at an evening service. One was from the country, one from Shawnee, one from Dallas, Texas, and one from Dozier, Okla. It shows the cosmopolitan character of Dr. Inlow's congregation, as well as the power of God in saving grace.

Rev. J. L. Anderson has resigned as pastor at Columbia, La. He is a state senator and has an office with the State Highway Commission. He will continue to serve the church at Colfax, La., for half time.

The First Church, Columbus, Miss., Dr. J. D. Franks, pastor, has let the contract for the erection of an annex and educational building, to cost \$67,017. The new building will have a frontage of nearly one block.

Hodges Chapel, near Dresden, Rev. T. N. Hale, pastor, will hold a revival beginning Sunday, July 28th, in which Rev. W. A. Gardner of Martin will do the preaching. That church contains some of the salt of the earth.

Tabernacle Church, Atlanta, Ga., which he founded thirty years ago, has called as pastor Dr. Len G. Broughton, who is now an evangelist. He has been absent from them sixteen years. It is hoped he will accept.

Rev. M. Jamerson of Lake City, Fla., after serving the church there for five and a half years, has resigned to accept a call to the Campestella Heights Church, Norfolk, Va. He led in erecting a \$100,000 church in Lake City.

Bomar Avenue Church, Vicksburg, Miss., Rev. H. G. L. Busby, pastor, is being assisted in a revival by Rev. A. F. Crittendon of the First Church, Brookhaven, Miss. Brother Crittendon was formerly pastor at Parsons, Tenn.

In the absence of Rev. J. H. Wright, the pastor, who is preaching in a revival at Tulsa, Okla., the pulpit of Boulevard Church, Memphis, was occupied at both hours last Sunday by Rev. Geo. B. Daws, aged 82, of Memphis.

Beginning Sunday, August 11th, a revival will be held at Union Grove Church, near Dresden, Rev. H. D. Hagan, pastor, in which the preaching will be done by Rev. T. N. Hale of Dresden, and it will be of the very highest evangelistic order.

Rev. C. E. Azbill of Jackson has just concluded a successful revival at West Hickman Church, Hickman, Ky., of which he is pastor and did the preaching. There were 18 conversions and 15 additions, baptism occurring in the majestic Mississippi river.

The church at Hickory Valley, of which Rev. S. V. Gullett of Blue Mountain, Miss., is pastor, was totally destroyed by fire Friday, starting from a bolt of lightning which hit the house. The piano and pews were removed, but the building was a complete loss.

Rev. J. H. Buchanan of the First Church, Paris, preached last Sunday morning at McKenzie on account of the union sermon for the town in connection with a chautauqua in progress at Paris. The McKenzie Church continues pastorless since the resignation of Rev. A. P. Moore.

At the end of the first week of the revival at Bemis, Rev. W. A. West, pastor, in which Evangelist Geo. W. Wilburn of Memphis is doing the preaching, there had been 30 additions. Crowds are filling the church to overflowing. The good work will continue another week.

Dr. M. F. Ham has resigned the care of the First Church, Oklahoma City, Okla., to re-enter evangelistic work. The church unanimously refused to accept his resignation. A wire was sent to Dr. J. Frank Norris of the First Church, Fort Worth, Texas, to know if he would accept, but he declined.

The church at Friendship, Dr. C. B. Williams of Jackson, pastor, and Fellowship Church, three miles north of Friendship, have decided to unite their membership and build a new church together, somewhere on the halfway, inside the corporation of Friendship. Each had planned to build a new house separately.

Rev. Cecil G. Osborne has resigned the care of Wadsworth Avenue Church, Borough of Manhattan, New York, N. Y., to accept a call to Lorimer Memorial Church, Chicago, Ill. He is a son-in-law of Dr. Herbert W. Virgin. George Horace Lorimer, editor-in-chief of the Saturday Evening Post, has been a liberal contributor to the church.

By THE EDITOR

J. T. Early of Tulsa, Okla., has just closed a successful meeting with the saints of Newbern.

The fifth Sunday meeting of the Concord Association will meet with Eagleville Church, Sunday, June 30.

W. L. Ball of Spartansburg, S. C., is with A. T. Allen and Central Church, Chattanooga, in a revival meeting which began the 17th.

Editor J. S. Compere of the Arkansas Baptist Advance was with the Church at Morrilton, Ark., last week in a revival meeting.

R. T. Skinner and family of Birmingham, Ala., are visiting relatives in our midst. On the 16th he preached for his former parishioners in Milan.

Shelby County Association meets July 16-18 and not 9-10, as formerly announced by us. The hostess church will be Temple, with J. R. Black host-pastor.

Evangelist Wade House has closed a meeting in Lawrenceburg and is now in Mt. Pleasant where he will be until the first Sunday in July when he goes to Murfreesboro.

J. B. Leavell of Houston, Texas, and R. A. Walker of Mt. Olive, Miss., conducted a revival meeting with the First Church of Kerrville, Texas. R. W. Merrill is the pastor of this church.

J. H. Turner is now on the field at Alamo and Bells, with his home in Alamo. He joins our family of readers. We are glad to have him and congratulate him upon his choice of fields of labor.

The commencement address at the recent closing exercises of Baylor College for Women at Belton, Texas, was delivered by Mrs. W. J. Cox, president of the Southern Baptist W. M. U.

Pastor L. W. Clark of St. Elmo is chaplain of the R. O. T. C. unit now encamped near Chattanooga for a training season. He holds the rank of Captain and is serving 900 student officers.

The recent death of Pastor Ira L. Jordan of Carrollton, Ala., has brought sorrow to many hearts. He had just gone to the field and taken hold in a splendid way. His death came suddenly.

H. Evan McKinley of Morristown, Tenn., writes that he has had to turn down many engagements for singing in revivals on account of the breakdown of his wife's health, but he is now ready to accept engagements for the rest of the summer.

Prof. Ernesto Buonaiuti, internationally known authority on Christian history, has been excommunicated by the papacy, and, under the new laws of Italy, he cannot hold any position under the state. Hence he loses his place in the University of Rome. Thus does the pope show his "liberalism" toward them who disagree with him.

On June 23rd the church at Mine City observed the Lord's Supper and took an offering for the Co-operative Program. Pastor Org Foster is leading this church out into larger fields of usefulness.

Lester A. Brown and the East Lake Baptist Church of Chattanooga have just closed a revival meeting. W. T. McMahan did the preaching. There were nine additions by letter and nine for baptism.

Dr. Arch C. Cree, secretary of the Georgia convention, sailed on June 19th for his old home in Scotland. He had with him a choice party of friends and will make a tour of Europe before returning.

Ben L. Bridges is acting General Secretary of Arkansas Baptists. Secretary J. S. Rogers completed his work on June 15th and will assume his duties as president of Central College about the middle of July.

D. R. Isom, a dentist of Baton Rouge, La., has given up his practice in order to accept the position of Secretary of Laymen's Work in that state. He is highly recommended as an active and consecrated lay worker.

Pastor Fred Smith of Hohenwald Church reports that they observed the Lord's Supper at their June service, it being the first time in four or five years the church has eaten it. They have been without a pastor.

According to an exchange, M. F. Ham has resigned from the pulpit at First Church, Oklahoma City, and will return to do evangelistic work. He is to be in a great tabernacle meeting in Jackson Tenn, at an early date.

Dr. and Mrs. L. E. Barton of Andalusia, Ala., announce the marriage of their daughter, Anne Alethia, to Dr. Charles H. Chapman. The wedding was solemnized on June 11th, and the young couple are living in Andalusia.

Plans have been perfected for the building program of McMaster University of Toronto. An administration building, men's dormitory, educational building, womens dormitory, heating plant and dining hall will be constructed at once.

John J. Hurt of Jackson is the inspirational speaker of the Arkansas Baptist Assembly to be held in Siloam Springs, July 2-11. He was once editor of the Baptist Advance of that state and later pastor of First Church, Conway.

The tent meeting being held in Clarksville by E. H. Greenwell of Greenbrier is drawing large crowds and creating a splendid interest. The tent, 40 by 60 feet, proved too small for the crowds and additional room and seats had to be provided.

E. W. Provence of Lubbock, Texas, has been elected president of Montezuma College, New Mexico. He is a son of the late S. M. Provence and has been teaching in the Texas Polytechnic School. We hope he is more of a Baptist than his brother who is writing the Sunday school lessons.

Laymen of the First Church, Columbia, conducted services at Fairview Church, seven miles in the country, on the night of June 9th. On the 16th Layman J. M. Young conducted the morning service at Hohenwald church. That's the way to increase the kingdom of our Lord.

We congratulate the American Issue on its new dress. The June number comes out in magazine form, neatly edited and mechanically good. The leading article is from the pen of Dr. A. J. Barton and deals with the action of Southern Baptists relative to prohibition and other moral issues.

Miss Janie McGaughey of St. Louis has been elected secretary of the Department of Woman's Work of the

Southern Presbyterian Church. She is a graduate of Agnes Scott College and of the Biblical Seminary, New York City. She holds the Phi Beta Kappa key and has made for herself a fine place among her people.

Solon B. Cousins, Second Church, Richmond, Va., delivered the address to the Pastors' Conference of Philadelphia, Pa., early in June. The Canadian Baptist says of it: "The message was a breeze from the sunny

Southland wafting the melody of human joys and the song of divine triumphs to the listeners."

J. T. Henderson spoke on June 5th to Central Church of Fountain City. Stewardship was his theme. In the afternoon he spoke to the deacons of the association, with fifteen churches represented. So delightful was the program that the deacons voted to hold a school for deacons in the near future with Dr. Henderson leading.

gins to Slip. SS 431, for baptism 3, baptized 3.

St. Elmo: L. W. Clark. A Vision of Judgment; Saving Faith. SS 339, BYPU 76, for baptism 1.

Chamberlain Avenue: A. A. McClanahan, Jr. Gideon's Band: God's Invitation to the Unsaved. SS 241, BYPU 81, by letter 4, by statement 1, professions 3.

Red Bank: W. M. Griffitt. Two Blind Men and a Prayer; The Scope and Power of Redemption. SS 226, BYPU 67.

Oak Grove: Geo. E. Simmons. Save East Dale: J. D. Bethune. Jesus versus Adultery; Jesus versus Profanity. SS 189, BYPU 38, by letter 2. ing the Saved; Barabbas or Christ? SS 260.

Northside: R. W. Selman. Walking with God; The Horror and Guilt of Neglecting. SS 361, BYPU 65, by letter 2.

East Chattanooga: J. N. Bull. Christ Our Only Saviour; Saul's Confession. SS 347.

NASHVILLE PASTORS

North Edgefield: O. F. Huckaba. Repentance; Faith. SS 261, BYPU 75, baptized 6.

Belmont Heights: R. Kelly White. Husbands and Wives; Jesus the Saviour. SS 507, BYPU 115, by letter 8.

Eastland: J. Carl McCoy. Our White Harvest Field; Prepare to Meet Thy God. SS 446, by letter 2.

Judson: R. E. Grimsley. Jesus the Only Hope; The Last Day. SS 482.

Grace: L. S. Ewton. There Is a Way That Seemeth Right; The Pre-eminent Christ. SS 565, BYPU 80, for baptism 1, by letter 3.

First: W. F. Powell. Walking in White; God's Runaway. By letter 2, by statement 1.

Third: W. Rufus Beckett. The Child in the Midst; Anxiety. SS 277, BYPU 49, by letter 1.

Calvary: W. H. Vaughan. Martha and Mary; The Deity of Christ. SS 182.

Seventh: Edgar W. Barnett. The Things That We Should Do for Missions; Is Jesus Dead? SS 170, by letter 1.

Lockeland: Rev. J. C. Miles. What Will You Leave Your Children? Visions. SS 313, BYPU 63.

OTHER PASTORS

Central, Fountain City: Leland W. Smith. Three Great Facts; B. Y. P. U. Program. SS 395, by letter 1.

Erwin, First: John A. Davis, associate pastor. Prayer; Christ Seeking the Lost. SS 450, BYPU 80.

Mine City: Org Foster. There's a Rumor of a Departure in the Air; The Fifth Commandment. SS 150, BYPU 47.

Rogersville: J. R. Chiles. The Utter Breakdown of Human Wisdom: What God Put in Its Place; Why Paul Thanked God He Had Not Baptized Some Church Members. By letter 1, professions 2.

Murfreesboro: F. C. McConnell. He Knew Not That the Lord Had Departed from Him; Conviction.

Shelbyville, First: W. C. Creasman. Going All the Way with Jesus; Gypsy Smith, Jr., on "Coming Back." SS 160, BYPU 26.

North Etowah: D. W. Lindsay. The Lord's Supper; Watch. SS 167, BYPU 42.

West Jackson: T. C. Crume. God's Barricade to Hell; What Shall It Profit a Man?, etc. SS 553.

Cleveland, First: Lloyd T. Householder. The Race Set Before Us; The Pre-eminent Christ. SS 419, BYPU 91, by letter 2.

She "I hear the Scotchmen are trying to put an end to all the jokes about them."

He: "And why?" She: "Every one of them is at a Scotchman's expense."

"What time do we get to New York, George?"

Porter: "We is due there at 1:15, unless you has set your watch by Eastern time, which would make it 2:15, then, of co'se, if you is gain'

by daylight savings time, it would be 3:15, unless we is an hour an' fifty minutes late—which we is."

Teacher: "I have went. That's wrong, isn't it?"

Johnny: "Yes, ma'am."

Teacher: "Why is it wrong?"

Johnny: "Because you ain't went yet."

A grouch is a man who thinks the world is against him—and it is.—Newspaper Enterprise Association.

A church which does not produce ministers should at least not be reckless about wearing them out.—John A. Holmes.

PASTORS' CONFERENCES

MEMPHIS PASTORS

Temple: Dr. J. R. Black. Breaking Our Alabaster Boxes; More than a Million. SS 879, BYPU 188, by letter 2.

Raleigh: E. J. Hill. He's Knocking at the Door; Sin and Its Wages. SS 107, BYPU 25.

Eastern Heights: W. M. Couch. Closed Opportunities; Passing the Red Lights. SS 136, baptized 11.

Merton Avenue: S. P. Poag. Correct Living; Sin Wrongs the Soul. SS 261, BYPU 117, for baptism 18, baptized 29.

Bellevue: Robert G. Lee. The Ears of Man; Unconscious Gray-Headedness. SS 1101, BYPU 172, for baptism 2, baptized 2, by letter 8.

Trinity: C. E. Myrick. Purpose of Heart; Unprofitable Servants. SS 409, BYPU 128, profession 1, by letter 1, baptized 2.

Union Avenue: H. P. Hurt. The Appeal of the Church; The Building of a Home. SS 628, BYPU 322, for baptism 4, baptized 8, by letter 4.

Rowan Memorial: J. W. Joyner. God's Promises; God Working at Both Ends of the Line. SS 93.

Yale: W. L. Smith. The Soul Winner; The First Question Asked by God of Lost Man. SS 112, BYPU 62, for baptism 1, by letter 1.

Longview Heights: L. E. Brown. The Beauty and Power of Faith; Preparation to Meet God. SS 63.

Prescott Memorial: Jas. H. Oakley. Salt; Fellowship, by Brother E. F. Curle. SS 300, BYPU 81.

Seventh Street: I. N. Strother. Pastoral Life; Baptism. SS 324, for baptism 1, baptized 7, by letter 1.

First: A. U. Boone. The Kingdom of God; Wholesome Principles in the Christian Life. SS 899, baptized 3, by letter 2.

Italian, First: Joseph Papia. The Ten Commandments. SS 47.

Hollywood: J. R. Burk. Growth—Why Grow? Genesis 7:7. SS 222, BYPU 99.

Calvary: J. G. Lott. Looking for a Man; A Torn Curtain. SS 260, BYPU 35, by letter 2.

LaBelle: E. P. Baker. Fruitfulness in Christian Life; A Question of Life and Death. SS 505, BYPU 196, for baptism 1, by letter 1.

KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. Dr. H. C. Risner of New York; special service by R. A.'s. SS 1207, BYPU 90, by baptism 1, by letter 2.

Pleasant Hill: A. B. Johnson. Dr. L. T. Mays spoke; Co-operation the Key to Success. SS 126, BYPU 41.

Lincoln Park: H. F. Templeton. The Promised Reserve; Christ's Call to the Unconverted. SS 284, BYPU 58.

Broadway: Byron Smith. The Kiss of Christ. For baptism 6, by letter 1.

Glenwood: L. C. Chiles. Christian Motherhood; God's Call. SS 98, BYPU 24.

Lonsdale: H. L. Thornton. Lands Yet to Be Possessed; Brother J. C. Shipe preached.

Washington Pike: R. E. George. Think on These Things; Was God Ever in Style? SS 127, BYPU 57.

Philadelphia: A. B. Johnson. Co-operation; The Gospel. SS 87, BYPU 44.

Central of Bearden: C. L. Hammond. I Will Lift Up My Eyes Unto

the Hills; Whom Do You Prefer? SS 202, BYPU 64.

South Knoxville: J. K. Haynes. Great Days in Human Experience; Evangelism. SS 390, by letter 2.

Oakwood: J. W. Wood. Christ's Program, Dr. Snow; Christianity's Success. SS 239, BYPU 45, baptized 4.

Mascot: Clyde Burke. Hearts and Treasures; Sin and Its Consequences. SS 119, BYPU 37.

Island Home: Charles E. Wauford. A Parable of Encouragement; Our Strong City. SS 300.

Euclid Avenue: W. A. Carroll. Alone; preaching by Brother Master-son. SS 385.

Smithwood: W. E. Wauford. Our Program; The Man Among Thieves. SS 172, BYPU 55, by letter 1.

First: F. F. Brown. Building the Battlements, by Dr. Henry Alford Porter. SS 987, by letter 2.

Fifth Avenue: J. L. Dance. Why Are You Not a Christian? Drifting. SS 687, BYPU 140, by baptism 8, by letter 10, by statement 1, conversions 17, Reconsecrations 24, baptized 7.

Bell Avenue: J. Harvey Deere. The Militant Spirit; Message to the Womanhood of the Hour. SS 911, BYPU 206.

South Knoxville: J. K. Haynes. The Bread of Heaven; The Enthroned Christ. SS 370, by letter 1.

Washington Pike: R. E. George. The Heroic Life; No Man Liveth Alone. SS 172, BYPU 58.

Beaumont Avenue: D. A. Webb. Church Discipline; The Power of the Devil. SS 139, BYPU 41, by baptism 1.

McCalla Avenue: A. N. Hollis. Eyes That See; Elijah's God. SS 237, BYPU 114.

CHATTANOOGA PASTORS

First: John W. Inzer. What We Have More than Others; The Gospel and What to Do with It. SS 1065, BYPU 69, by letter 3, for baptism 1, baptized 2.

Oakwood: R. R. Denny. Rev. Herman G. Matthews. Hearing God's Voice, J. W. Christenbury; Building a Church. BYPU 16.

Calvary: W. F. McMahan. A Father and His Place in the World; A Father with a Heart. SS 304, BYPU 80.

Ridgedale: R. L. Baker. The Two Adams; A Misused Text. SS 377.

Lafayette, First: L. B. Arvin. The Father's Heart; A Tramp. SS 150, BYPU 36.

Rossville Tabernacle: Geo. W. McClure. J. G. Black. The Transfiguration; The Lord and the Leper. SS 280.

East Lake: Lester A. Brown. Courage in the Lord's Work; Influence. For baptism 2.

Clifton Hills: A. G. Frost. Rev. C. A. Ginn. A Cloud of Witnesses; Christ an Paths. SS 287, BYPU 59, by letter 4, for baptism 3.

Avondale: D. B. Bowers. Our Duty; Will Hypocrites Always Call on God? SS 472.

Central: A. T. Allen. Essentials of Evangelistic Victory; The Meannig of the Cross. SS 339, by letter 2, baptized 3.

Tabernacle: J. P. McGraw. What's Real Revival Will Mean to This Church; when the Sinner's Foot Be-

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NEWS BULLETIN

(From page 9.)

arrangement by the Erwin Church. A son-in-law of J. H. Sharp of Sevierville is now pastor at Rockwood which called him immediately. He is N. V. Underwood who came to our state from Detroit, was educated in Carson-Newman College and who has had one year's work in Colgate Seminary. He had his Bible training under Dr. Campbell of Carson-Newman. The work starts off well under his leadership.

CALL 'EM BISHOPS

Brother James H. Jones of Memphis writes to register his protest against the unscriptural appellations of our preachers. He says:

"I am anxious for Baptist pastors to have an orthodox scriptural appellation. 'Reverend' is mentioned in the Bible only once—Psalm 111, and there it refers to God, 'Reverend is his name.' I think it is a sacrilege and a sin to call any man reverend, but some high dignitaries are called 'Right Reverend'—bigger than God!

"Upon investigation it is plain that New Testament Christian pastors were called bishops. Bishop is mentioned in the Bible only three times. First in Philippians. I asked Bishop Cox of Central Church if there was more than one church in Philippi, and he said, 'I don't know, but there may have been two bishops at the same church, just as we have here.'

"First Timothy third chapter describes a bishop to have the same qualifications as the deacons and apt to teach. Titus, chapter 1, states that a bishop has the same qualifications as the elders, and in addition must be able by sound doctrine both to exhort and convince the gainsayers.

"There is no real significance to the title 'Doctor.' When you speak of Dr. Bryan, you can't know whether he is a medical doctor or a corn doctor. Some may say that he is a doctor of divinity, which is a mistake, as there is no such thing.

"The best way to get orthodox in the appellation of Baptist pastors is for our people to call them bishops."

SEVERAL REVIVAL MEETINGS

By John J. Hurt

It was my good fortune two months ago to be associated with the First Baptist Church of Okmulgee, Okla., in revival meetings. This is a beautiful little city, located in the oil belt and having a population of some 20,000. Dr. Edward L. Watson is pastor. He is a product of Gibson County and of Union University and is a notable figure in the Baptist life of Oklahoma. His church has a membership of some 1,400 and is growing all the time. They completed last year an educational building which is a triumph of beauty and of serviceableness. There had been fifty-four additions up to the time I left. While in Oklahoma I promised to speak for a week at their summer assembly next year. They tell me they are accustomed to an attendance of 2,000 people.

I have just returned from a delightful meeting in Covington, Tenn., where my good friend, Rev. J. A. Clark, has been working so efficiently for five years and more. He is one of the most princely men in all Tennessee, but is so modest that only those who know him intimately can appreciate his genuine worth. Mr. S. L. Wolslagle had charge of the music. He is a wizard at the blackboard and an inspiration as leader of gospel music. I know of only one man who is his equal in making sticks of crayon preach the gospel to children, and that man is a specialist. When I left last night the pastor said there had been thirty-five additions during the ten-day period. He expects confidently that others will come at the Sunday services tomorrow. Covington is the home of Judge "Billy" Owen, former president of our state convention, and of number-

less other choice spirits who are not so well known in public life.

Jackson is to have Dr. Mordecai F. Ham of Oklahoma City in revival meetings which will begin the latter part of this month and run four or five weeks. He comes at the invitation of our Baptist pastors. His tent will be pitched in the heart of the city. God has wonderfully blessed this flaming evangel of righteousness in the past, and we confidently anticipate an awakening of our entire city. Baptist people who come this way any time during July will be benefited by spending a day or two with us. It would greatly add to our pleasure to welcome hundreds of them.

EL PASO SANATORIUM NOTES

By H. F. Vermillion, Superintendent
We have the largest patronage now that we have ever had in summer and larger than we had in winter with one exception.

We have made an operating profit for some months now, but our expenses will be much greater with the purchase of winter fuel, and we may not be able to run continuously without a loss.

We lost \$10,000 of income from patients last year because brethren were agitating for the sale of the sanatorium. Nobody wants to enter a sanatorium that is about to "change hands" or be sold.

Just received a letter from Africa inclosing \$20.00 for the endowment fund. No, it is not from a Baptist missionary, but from a Presbyterian missionary in the Belgian Congo. His wife recovered her health in the sanatorium a few years ago, and, although bearing increased burdens, is still in good health. They are grateful.

The superintendent is beginning his twelfth year of service since he was appointed to found the sanatorium.

We recently celebrated the tenth anniversary of the opening of the sanatorium. Hundreds of people visited the sanatorium on that day.

Nearly all patients' rooms have recently been redecorated. We have also repainted the chapel, dining room, offices and corridors. The ladies of El Paso First Church have placed new and attractive furnishings in our sun parlor, and many women's organizations have sent us tray covers and dresser scarfs. We furnish specifications for such articles when requested to do so.

While people in lower altitudes are sweltering in summer heat, we are having pleasant days and cool nights at an altitude of 4,141 feet.

We have had for some years now the most efficient and most co-operative organization that it has been my privilege to have or to know in any institution. It takes years to grow such an organization, and no such efficiency and harmony can exist in a newly organized or reorganized institution.

ANNUAL MEETING OF FOREIGN MISSION BOARD

By T. B. Ray

The Foreign Mission Board held its annual meeting June 12th. The attendance of the members was good. Considerable time was spent in making a careful review of the situation now before the board and the tasks to be undertaken. Many encouraging evidences of progress were presented.

The outstanding feature of the day was an address by Dr. Herman C. E. Liu, president of Shanghai College. He spoke at length and spent much time in answering questions put to him by members of the board. He assured the board that it was his purpose to make the college truly Christian and made the members feel that they should support the institution.

The board decided to appoint about twelve new missionaries who are called for by crises which cannot be denied. A large number of missionaries could not be appointed, but it was felt that this number was imperative.

The Committee on Executive Secretary had been unable to find an available man for the secretary's office and was continued. The officers of the past year were all re-elected. The offer of the Southern W. M. U. to raise enough money in their next Lottie Moon offering to send back sixty missionaries was heard with pleasure. They also propose to pay the salaries of the forty sent back this year, and in addition will seek to raise \$100,000 to pay on the debt of the board. So sure does the board feel of the success of this offering that some of the sixty missionaries will be sent back before the offering is taken.

BAPTIST STUDENTS WIN PRIZES IN ESSAY CONTESTS

By Frank H. Leavell

Miss Blanche Mays of Ouachita College, Arkadelphia, Ark., was the winner of the first Southwide prize in the essay contest recently promoted by the Department of Southern

Baptist Student Work for the Baptist Sunday School Board. This prize was \$75. A second Southwide prize of \$50 was awarded to Miss Clyde Merrill of Alabama College, Montevallo, Ala. In addition to these prizes, each of these authors received the \$150 cash prize for the winning paper in their respective states. The subject for the contest was "The Relationship Between Church and State as Viewed and Held by Baptists."

In addition to the two states above mentioned, the state prize was awarded to students in the following states: Georgia, Missouri, New Mexico, North Carolina, South Carolina, Texas and Virginia. The winning paper in each state was entered in the Southwide contest in which contest thirteen states were represented.

For its educational value the winning paper by Miss Mays will be published in pamphlet form to be distributed free by the Sunday School Board. This is the second year that this contest has been promoted.

man, "I will bring my brother!"—Christian Advocate.

"Mamma," said little Fred, "this catechism is awfully hard. Can't you get me a kitchyism?"—Chicago News.

Boy: "Say, mother, this book says that in the ocean the big fish eat up the little sardines. Is that true?"
Mother: "Yes, I believe it is true."
Boy: "How do they open the cans?"—The New Guide.

"What became of that hired hand you got from the city?"

"Aw, he used to be a chauffeur, and the idiot crawled under a mule to see why it wouldn't go."—Ex.

"Listen," remarked the exasperated driver over his shoulder, "Lindbergh got to Paris without any advice from the back seat."

"All the brooms have been taken out of the White House."

"Is that so?"

"Yes, they've got a Hoover now."

There was a young lady from Kent
Whose grammar was terribly bent;

She said to her flame,
"I'm glad you have come,
But I'll miss you so much when
you've went."



That's a Help

Wife: "How can you see to read when it's almost dark?"

Hubby: "This is light literature, dear."—Young People.

Judge: "Haven't I seen you before somewhere?"

Defendant: "Surely; I taught your daughter singing lessons."

Judge: "Fifty years!"

A young man arrived home after having received the degree of M.A. for graduate work at college.

"I suppose Robert will be looking for a Ph.D. next," said a friend of the family to the father.

"No," was the reply, "he will be looking for a J. O. B."—Brooklyn Eagle.

An Englishman, an Irishman, and a Scotchman were planning a picnic. Said the Englishman, "I will bring the food!" Said the Irishman, "I will bring the drink!" Said the Scotch-

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