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## Modern Conscience and the Blood

By S. C. BAIN

One of the most insidious attacks of the liberal religionists of today upon the gospel of the grace of Jesus Christ is in the form of ridicule heaped upon the blood atonement for sin. They claim that a blood sacrifice is primitive, elemental in conception, and appeals to the baser and uncultivated notions of an earlier stage of social development. The modern man is supposed to have reached a degree of civilization where such lurid pictures no longer attract his attention or grip his interest. His thinking is on an elevated plane where such dire, gruesome concepts do not belong and should not intrude; and if they do, they are "shocking to his sensibilities." In short, he is too good to become interested in bloody orgies and especially does not want to associate them with his religion. To him, the religion of the atonement is "slaughter-house religion."

That such an attitude is superficial and unreasonable easily appears when we face the problem squarely. However refined we are, we still contain blood in our bodies, and the shedding of blood is associated with actions that are not repulsive, but often stimulate emotions of the finest kind—gratitude, patriotism. The writer once made an appeal to a group of young men to furnish a quart of blood to save a brother's life by transfusion. There was no prudish, feminine shrinking in their minds! How proud was the one who was chosen to give his life's blood to save another!

Americans enjoy privileges unprecedented in history. Can it be said that this generation's refined sensibilities are outraged, that our fathers shed their blood to purchase the liberty of which we boast, and the freedom of religion which has resulted in our humanitarian refinement? We cannot be so craven as not reverently to maintain their idealism and jealously guard it even at the tentative cost of our own lives. Are we so stupidly entrenched in luxury, is our idealism so shallow, are our present blessings so easily handed down without struggle and effort on our part to achieve them, that we forget that our liberty was dearly bought by the blood of heroic men? Do we cringe like cowards at the thought, or do we remember with gratitude the red blood of deliberate, thinking men shed at Lexington, King's Mountain, Gettysburg, Verdun and the Argonne? Do we undignify patriotism as "slaughter-house" because our country is blood-bought? We blush at the suggestion. We feel deep shame at the indignity heaped upon the best man that ever lived because His religion is termed "slaughter-house."

But we do not have to look back in history very far. We are just past the greatest of bloody wars. Even today shedding of the assailant's blood is still regarded as a protection against his attack, and nations are arming to the teeth. Why should any with hypocritical prudishness assume a delicacy that is violated by the thought of the One who gave His blood a voluntary substitution for sin—and conceitedly call it "modern"?

It is true that there is a repulsiveness attached to blood. The sight, the thought of blood, produces fear, dread, horror, striking deep into the emotions and arousing vengeance and protective responses. This may not be pleasant to the modern disposition, nor was it to any previous, primitive social disposition.

Blood does shock the sensibilities. It always did.

That is one of the purposes of the manner of the atonement. Christ's crucifixion was calculated to shock men; it is that which has awakened the race in its mad career of sin, causing the world to halt and begin its upward climb to righteousness. Men see what sin does when it comes to the point of causing the savage crucifixion of the one Man who was not sinful. The spectacle of the paragon Son lifted on the cross in an actual human sacrifice, with shedding of blood, was meant to cause a revulsion in the human heart toward sin. God is on the cross showing to a savage humanity that sin is as serious an occasion as is the shedding of blood, which is instinctively identified with death.

The blood of the Saviour cries out in mute, yet irresistible, appeal for vengeance—a vengeance against sin that demands repentance, whole-hearted repudiation of all the forces of evil that condemned the Saviour to the cross on our behalf. No power since the beginning of time makes such an appeal for virile, manly, effective morality as the shameful, inexcusable shedding of the blood of our King.

It required such a shock to arouse men from sin. God in His wisdom used good psychology in his method of attracting men's minds to the truth about sin, and in teaching its exceeding sinfulness by association with the death of the Beloved. The atonement is not only a refuge for the weakness of the human flesh; it is the supreme energizer of sin-sick flesh, stimulating to purity of mind and heart, cleansing to the soul, not only potentially, but also in practical result. Insipid is a moral order based on any other foundation, futile is a gospel without the cross at its center.

Happy, fortunate are those whose sensibilities have been wrung by the cross, by the shedding of His blood. Theirs are the tenderest of hearts, the keenest of sensibilities, the truest of loyalties, the deepest of gratitude, the profoundest of love, the most refined and cultivated spirits among men. They sing with rapture:

I stand all amazed at the love Jesus offers me;  
Confused at the love that so fully He proffers me.  
I tremble to think that for me He was crucified,  
That for me, a sinner, He suffered and bled and died,  
O, it is wonderful that He should care for me  
enough to die for me!  
O, it is wonderful, wonderful to me!

Central Y. M. C. A., Knoxville, Tenn.

## A Story of the Inquisition

(This document is a recital published by the Gospel Union Publishing Company, 1841 East Seventh Street, Kansas City, Mo., for the publication of which, so far as we know, no Protestant clergyman has as yet been sent to jail. It is headed "Inquisitorial Horrors," and lays at the door of historic Romanism the credit for the picture drawn. The description is that of an officer in Napoleon's army.)

Napoleon Bonapart decreed on December 4, 1808, that the terrible institution of the Inquisition in Spain should be exterminated. The following account of the accomplishment of this work of destruction is made by Colonel Lehmanowsky, one of Napoleon's officers, and gives a good idea of the instruments of torture that were used and the fiendish cruelty practiced by the Inquisition on its helpless victims in those dark days:

"I was in Spain in 1809, attached to that part of Napoleon's army which was stationed in Madrid. While it had been decreed by the emperor that the Inquisition and the monasteries should be suppressed, several months passed away and the decree was not executed. I used to express my opinions freely among the people respecting the priests and Jesuits of the Inquisition, and one night as I was walking along the street two armed men sprang out from an alley and made a furious attack upon me. While struggling with them I saw at a distance the lights of the French patrols, who carried lanterns and rode through the streets of the city at all hours to preserve order. I called to them, and they hastened to my assistance. The assailants took to their heels and escaped—not, however, before I saw by their dress that they belonged to the guards of the Inquisition.

"I went at once to Marshal Soult, then governor at Madrid, told him what had taken place, and reminded him of the decree to suppress the Inquisition. The troops required were granted, and I proceeded to the Inquisition, nearly five miles from the city. It was surrounded by a wall of great strength and defended by a company of soldiers.

"When we arrived at the walls, I addressed one of the sentinels, and summoned the Jesuit fathers

to surrender to the Imperial army and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared upon the wall.

"It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the 'Holy Office'; there was also a breastwork upon the walls, behind which they partially concealed themselves as they discharged their muskets, while we were in the open plain and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. We could not retire and send for cannon without giving them time to lay a train for blowing up our troops. I saw, therefore, that it was necessary to change the mode of attack, and directed that trees should be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire to protect them from the shots that were poured upon them. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed in.

"Here we met with an incident to which nothing but Jesuitical effrontery is equal. The Inquisitor-General, followed by the father confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the Inquisition; and with long faces, and their arms crossed over their breasts, their fingers resting upon their shoulders, as though they had been deaf to all the noise of the attack and defense, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying: 'Why do you fight our friends, the

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# Editorial

Modernism—bread scorched on each side by an electric "toastmaster," soggy in the middle and called "toast."

The foolishness of preaching is a mighty factor in the development of any race, but there are many foolish enough not to believe it.

It's hard to understand—the modern woman in bathing suit sitting under an umbrella on the beach where she has gone for a sun bath.

Six people out of every million are struck by lightning. There is little consolation in that, for how can a fellow know he will not be one of the six?

Don't pay attention to testimonials, for they may deceive you. The only testimonial that is worth having is the first-hand knowledge of a fellow's reputation where he has been living and serving.

Some people are very much afraid of discussions relative to our religious beliefs. History shows that the finest type of Christian living and service accompanied such discussions.

It is always a matter for grave speculation—the way people fuss about the heat in summer and the cold in winter. Enough energy is spent to discover methods of harnessing the heat and storing the cold, but it goes to waste along with all other worries.

DePriest went one step too far when he secured, in some way, a "no-parking sign" for his Washington home. The police immediately removed the sign from the street, since not even members of the Supreme Court are allowed to use them. You can always tell the caliber of a man by the way he reacts to public honors.

The greatest moral asset the world has is the Jewish race. It is lost to mankind and unknown in our midst because the Jew spurns Jesus Christ the completion of all morality. Let us remember that the Jews are lost spiritually and lost to the world as a moral force, and set to work to convert them with the gospel.

A revival is brewing. Signs of it are in the air. Never before in modern days has there been such vital interest in religious themes. Discussions of various kinds are rife. The masses are watching the day and waiting for God's men to champion the rights of all mankind and to urge the practice of the Golden Rule in all business relations.

Beloved Dr. A. T. Robertson is writing a series of articles for Church Administration. And even as great a scholar as he, as chaste in his use of our language, begins the series by talking about "Local Baptist churches," as if "Baptist churches" ever were anything else than local bodies! When will our pulpit leaders and instructors learn how to speak the "language of Zion?"

That was a great picture which the rotogravure sections carried recently of Franklin D. Roosevelt of New York celebrating with the Tammany Tiger crowd. Of course it was all right for him to deliver their celebration address on the Fourth of July, but that only indicates the trend of mind of the Tammany crowd and the ambitions of the new Governor of New York. They still believe, that band of alien-lovers, that "If Tammany be for you, who can be against you?"

Another liquor hoax has been perpetrated upon the nation through the United Press. A dispatch from New York dated July 9th states that the Brooklyn Union Gas Company has declared that prohibition is responsible for the discontinuance of the home dinners, with the result that domestic cook stoves are being used less and less while restaurants and delicatessens are increasing at a rapid rate. Such a declaration is utter foolishness and

malicious anti-prohibition propaganda. The next thing we know the ice manufacturers will be accusing prohibition of destroying their business on account of there no longer being a demand for ice to keep beer cases cool. If the Brooklyn Gas Company will ask the electric company for facts, they will find that the consumption of electricity has increased through the use of electric ranges. And if the gas company will examine their profits sheets for the past twenty years, they will learn that there is a business cause for their troubles. If they want people to use gas, they must make them a decent rate.

"Habituated to nudity through the exigencies of sport, the most virtuous women, the most carefully brought up young girls, do not hesitate to exhibit themselves upon the athletic tracks, or all day upon the sea beaches, clad in the most scanty tights. . . . No one is astonished to see upon the stage of our music halls women completely nude." Thus does M. Gaultier, a great French writer, characterize conditions in France today. We wonder if our people realize how closely many of our women are following their French sisters?

Many present-day writers are expressing their pessimistic views of social conditions in the civilized world. They have seen the handwriting on the wall, but they lack the vision of Daniel, for they cannot interpret it. Instead of prescribing the old-fashioned gospel preaching as the only panacea for our social ills, they harp on the worn-out theme of "cultural advantages." They are like the fellow who advocated that water be poured down the throat of the man who had gone down the third time in water and was being resuscitated. So-called culture has wrecked our fair land and is ruining the race. What we now need is Christianity, the only true culture there is.

## Editor Allen Misses Fire

In the Gospel Advocate for July 11th Editor James A. Allen opens a discussion on "Who Baptized Him?" with these words. "The learned editor of the Baptist and Reflector is identified with a great human denomination that proclaims that no baptism is valid unless performed by a regularly ordained Baptist preacher. All right, Dr. Freeman, who baptized you?" Then he goes on in the customary way wanting to know who baptized him and Him and Him, etc.

He misses the entire point and shows that, in spite of the many splendid works that have been written by true New Testament Christians, he has never learned what real Baptists teach about baptism. To claim that a regular ordained Baptist preacher alone can baptize is to misrepresent the editor who has made his belief on that point clear. We do believe that, under normal conditions in Christian lands, our churches should authorize only regularly ordained bishops to administer the ordinance of baptism. But Philip was not such a man, and he administered the ordinance. Furthermore, we have heretofore stated, and repeat for the information of Brother Allen, **New Testament churches alone have the right to administer the ordinances.**

In 1 Cor. 11:23, Paul specifically declares that he delivered the ordinance of the Lord's Supper to the church at Corinth. 1 Cor. 11:2 gives a direct command. "Traditions" may be used in translating, as is found in the Revised Version, but that does not change the meaning, since baptism was involved in these traditions, or customs and ideas handed down. Jesus himself set baptism in his organization as the final requirement for membership. Of course, Brother Allen and I cannot agree on the place nor the significance of the ordinance. But Jesus never gave any specific command to the church relative to who should administer the ordinance. Paul gave the ordinances to the church at Corinth, but left it to their discretion to choose the administrator, knowing that every New Testament church would act wisely in that matter. The church at Jerusalem had the divine command to make disciples and baptize them. Brother Allen denies this, but that does not change the fact. Nor does it change the further fact that the same body that

met in the upper room for ten days of prayer went out and delivered the message of Pentecost through Peter (interpreted by others so that various peoples heard in their own tongues) and had added to them that day 3,000 souls.

Baptists have ever declared that the church is the only authorized administrator of baptism; and when real Baptists say "church," they mean what the Scriptures teach it to be as long as its work on earth is concerned—namely, a local assembly meeting the meaning of the word which our Lord chose for its name—*independent, freeholders in the kingdom of our Lord*. That body has a right, if need be, to authorize one of its deacons to administer the ordinances. That body has a right, as churches have repeatedly done since the church at Jerusalem sent out Philip and the church at Antioch sent out Paul and Barnabas, to authorize one to make disciples and baptize them in fields where no churches have been planted to administer the ordinances. But such missionaries are under the authority of the church that sends them out and must report back to that church or the agency it and other churches have set up to carry on their work.

Now as to who baptized the preacher who baptized the preacher who baptized the preacher, etc., who baptized me, I have no worry. I know that I was baptized by the authority of a Baptist church, which is to say, a regularly constituted body of my Lord, acting under His own direct and divine command. I know, furthermore, that that body came into existence in a regular manner and that it was made up of disciples who had been properly banded together, who accepted the doctrines and ordinances of Christ as a sacred trust and who administered them in the light of the Master's divine commands. Whether there was somewhere in the remote past a baptism that was not administered by a regularly ordained Baptist preacher does not affect the validity of my baptism any more than it affects the validity of the authority of the church that baptized me.

One thing I do know and that gives me great joy is, my Lord has never left himself without faithful witnesses here on earth. History, taken from non-Baptist sources in the main, proves to every unbiased mind that there have ever been churches on earth, since the going away of the Master, who have held to practically the same doctrines and practices that I believe and practice today; there have always been Christians who held New Testament doctrines and whose creed has squared with the statements of the Bible on every point. I am not worried because I have no absolute infallible chart to show that my baptism went all the way back through these bodies to John the Baptist. I am supremely happy because I know that the beliefs of the church that baptized me were exactly the same that Jesus presented, the apostles approved by precept as well as by example, and that the Scriptures everywhere support.

Brother Allen then boasts: "Experience has taught Baptist preachers and editors that the only way to hold their people is to keep them in the dark." In answer to this we ask him to count noses and see how the percentage of his followers who are allowed to attend the services of other denominations compares with that of others who attend services at his churches. If all the people were to depend upon the Gospel Advocate for their light, they would surely be left in the dark on every fundamental principal of Christian love and doctrinal practice. And, instead of seeking to promote brotherliness among the followers of Christ, they would be seeking continually to drag out some "bone of contention" whereon preachers and all others might whet their teeth for battle and over which they might wrangle while sin-sick souls die and go to hell.

That wine drinker at Buenos Aires, Argentina, who drank five quarts of wine without stopping and got \$2.50 for the feat, was no more foolish than many an American business man who slaves for fifty years to amass a fortune. The wine drinker died as soon as he had his money in hand, and many a business man does the same thing.

A verse may find him who a sermon flies,  
And turn delight into a sacrifice. —Herbert.



## Meeting the Issue

One of the strangest arguments we have run across in many moons is found in the Gospel Advocate of July 11th from the pen of F. B. Srygley. It comes in answer to our request for information relative to the harmonizing of the opposition of the Church of Christ to the use of musical instruments in public worship and the support of the use of mercantile establishments in the house of God. That our readers may see the humorous side of the reply from Dr. Srygley, we quote some of his statements:

"There is no logical connection between organs and restaurants, still the Baptist and Reflector has them joined together." . . . "He seems to want to prove that it is right to use the organ in worship because it is no worse than something else which he thinks is wrong." Just how he got that idea out of our question, we cannot imagine. We did not want to prove anything! We asked the Central Church of Christ to show how the restaurant in the house of God could be any more scriptural than musical instruments. We have no worries about the musical instruments in God's house. We do not need to prove anything that is clearly commanded in God's Word, practiced by Jesus himself and never set aside by a command from his lips or through his inspired writers. We have no apology to make for what Jesus himself felt to be honorable in the sight of the Lord. He worshipped in the temple where was gathered the finest body of musicians of that day. He ran out the **merchantsmen, the sellers**, but he did not interfere with the musicians who were obeying the command given through the inspired pen of the psalmist in the last psalm. **We did not set out to prove anything.** We wanted the Central Church of Christ to show the proof. Brother Srygley has set himself up to champion the cause of Central Church. Then he should furnish the proof.

Again he says: "The proof he offers against restaurants does not apply to the use or non-use of the organ in worship." We did not offer one iota of "proof." We asked for proof! We challenged the Central Church of Christ for "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."

Brother Srygley seeks to becloud the issue in the minds of his readers by asserting: "Mr. Freeman comes as near furnishing Biblical grounds for using the instruments as any of them, and that is, it is no worse than something else which is wrong." We assert that we were not offering proof of anything; we were asking for proof. We insist on having Scripture in support of the right of a church to make of the Father's house a place of merchandise. If there are so many Scriptures that prove it to be right enough for a body that rejects everything for which there is not a "Thus saith the Lord," then let them be forthcoming. Do not ask us to give them; we have asked for them.

The further charge is made: "He certainly went wonderfully out of the way to get to hit some one for opposing the use of the organ in public worship." Again we beg to deny the charge. We merely called attention to this matter in connection with the restaurant. For the sake of truth, let us make our positions clear everywhere. If it is such a heinous sin, as some people would have us believe, for us to use musical instruments in the house of God, then for the sake of all truth and perfect obedience why can the Church of Christ open a restaurant in the house of God?

We might accuse Brother Srygley of going out of his way, for he certainly flew from the Central Church of Christ in Nashville to the prison in Atlanta when he brought in the Home Mission Board's unfortunate experience with Carnes. And he missed the entire trend of our request for information when he asks: "Is not this Mission Board a business enterprise and does it not go tax-free? Say, Mr. Freeman, if I were you, before making such a bold challenge, I would clean up around my own doorsteps."

We insist that all such talk is in no wise connected with our challenge for Scriptures in proof

of a position taken by a body of Christians who continually make the bold claim that "They speak where the Scriptures speak." We have no apologies to make for our mission boards, and we respectfully insist that Clinton Carnes has no connection with the restaurant in Nashville. Perhaps he would like to be in charge of it, for it is evidently a profitable business enterprise. We make no defense of our mission boards, for they are no more nor less than agencies created for the propagation of the gospel to the ends of the world. We have no time nor inclination to argue about things which Jesus left us free to work out for ourselves. We were much interested, however, in getting the position of the Church of Christ on a theme that is very vital to their doctrinal teachings.

We never denied that Brother Srygley teaches the independence of the "local" church, but we do deny that we said "The local church is independent." We said no such thing in the article referred to, and we have repeatedly expressed ourselves on the point. The only church, outside the "congregation of the first born" which is assembling in heaven, that we know is a local assembly of God's children. These are not tied together by us nor by any other man; they are bound together into co-operative enterprises in the same way that their members are bound together in fellowship for service—by their own free will and accord.

But we wonder what that has to do with the restaurant in Nashville! We asked for scriptural proofs in support of the right of the church to run a business enterprise in the house of the Lord. We did not ask for a chance to prove that our mission boards are legitimate enterprises. Furthermore, we ourselves have no bias against the churches entering the business field along certain lines of service. We are now and have always been opposed to any church engaging in any business where competition with secular business enterprises is created, unless the church business pays the same licenses and taxes that the secular business pays. If the Central Church of Christ will pay its license, keep accurate books and pay taxes on the business, pay into the church treasury full rental value for the room used and let the church pay city and state taxes on that same room, we shall not object to the business undertaking, provided "excess profits taxes" are paid the general government!

Our Sunday School Board is brought into the discussion. What has it to do with the restaurant? The nation, throughout its history, has recognized the right of Christian bodies to publish their own literature. When the publication of this literature was begun years ago, no secular body was willing to take it on because of possible losses. Christian men engaged in the business, subsidies were secured from wealthy Christians, and finally we, who do not mind being called "denominations," set up our own printing plants. Yes, our Sunday School Board is a business enterprise doing almost \$2,000,000 business per year. But what has that to do with furnishing Scripture proof that it is any more right to have a restaurant in the house of God than it is to have a musical instrument?

But listen to this word! "The house of God, Mr. Freeman, is not the meeting house, but it is the church of the living God, the pillar and ground of the truth." Then he evades the whole issue by declaring that "Mr. Freeman is not the right man to discuss the proposition." We never intended to discuss it. We merely asked Central Church for Scripture in support of their plan. If Brother Srygley wants to speak for them, then we challenge him to furnish the Scripture. We never offered to go into any discussion on the matter. We have no apologies to make for our organization nor for our practice. Brother Srygley finds so much pleasure in harping on them all the time that we would not deprive him of that pleasure. If he can get amusement or spiritual food out of such work, he is welcome to both.

Baptists have no business save that which is connected with the promotion of the kingdom of Christ. Some Baptist churches have business enterprises that are open to criticism and that are criticized. That has nothing to do with our request for information. Baptist boards have nothing to do with it.

Central Church of Christ of Nashville is asked to show what Scripture they have for placing a restaurant in the house of God and operating it for profit. Whether it is operated by an individual or by the church does not alter the situation. The church (local church, according to Brother Srygley) refuses to have an instrument in its house because the Scripture, they say, forbids. We are not asking them to show those Scriptures; we ask them to show Scripture in support of the restaurant.

## PH.D. TROUBLES

President John R. Sampey is having his hands full these days trying to defend the Seminary at Louisville from the various arguments being presented against changing the graduate degree from Doctor of Theology to Doctor of Philosophy. We have been silent so far, but we hereby register our conviction that, in making the change, the Seminary not only did violence to its own fundamental purposes, but actually offered what may be deemed by academic circles as an affront to them.

Every one of us, who have attended school in the Seminary, knows that the institution does not have the background for such work as is everywhere else required for the Ph.D. degree. To be sure, the man who takes his Th.M. degree there and follows it with the two years of work required for the doctor's degree has done all the hours of labor required for the academic degree, but he has not done it in the field necessary. Therefore it is utterly unfair for the Seminary to send out men bearing the title Ph.D. when these same men have not met the standard requirements for such degree.

We do not oppose the giving of titles to men who have won them. And there is no ground for opposition to the conferring of degrees to them who have paid the price in labor and time to secure them. We furthermore believe that our ministry should be as highly educated as possible. We do not believe, however, that the change in the title of post-graduate candidates for degrees from the Southern Seminary will work for increased scholarship or cause any more of our preachers to take the post-graduate courses. Let the seminaries stick to their own sphere which is theological. Academic degrees have no place in them.

## INFIDELITY AND MENTAL INCOMPETENCE

We have the following word from Brother John Tanner of Knoxville: "Who is the editor of the Baptist and Reflector that he should brand as mentally incompetent such men as Voltaire, Hume, Paine, Franklin, Jefferson, Darwin, Spencer, Huxley, Tyndall, Ingersoll, Stanley Hall, W. James, John Morley, John Dewey, Bertrand Russell, John McCarr—to name only a few. Judge not," etc.

Our reply is brief. Mental incompetency consists of the inability to comprehend facts that cannot be explained from the standpoint of pure reason, so called. We made the declaration about infidelity upon the basis of God's eternal words: "The fool hath said in his heart, There is no God." If the fool is not mentally incompetent, we would like to know who is. And if speaking the words of God, or speaking the meaning of those words, is "judging," then let the world stand condemned.

As to the list of great minds mentioned, no one will deny that they were shrewd logicians, learned in the things of this world and skillful in the use of arguments. But that fact does not lessen the truth that they were sadly lacking in the greatest of all mental powers, that of creative thought in the realm of the spirit. Any one who denies the spiritual in life denies one of the most absolute categories of the day. Our friend needs to read Fluellin, Will Durant, Dr. Brightman and a number of other scholars whose brilliance outstrips anything the noted infidels ever possessed. If he will do so, he will learn that any man who makes a dogmatic declaration relative to the non-existence of God is mentally incompetent, and sooner or later will be known as such, even as the men named by him are so known today.

And to some men popularity is always suspicious. Enjoying none themselves, they are prone to suspect the validity of those attainments which command it.—George Henry Lewes.



## A STORY OF THE INQUISITION

(From page 1.)

French?' The intention was, no doubt, to make us think that the resistance was wholly unauthorized by them; and if they could have succeeded in making a temporary impression in their favor, they would have had an opportunity in the confusion of the moment to escape. But their artifice was too shallow and did not succeed. I caused them to be placed under guard and all of their soldiers to be secured as prisoners.

"We then proceeded to examine the stately edifice. We passed from room to room, and found all perfectly in order. The apartments were richly furnished, with altars, crucifixes, and wax candles in abundance, but no evidence could be discovered of iniquity being practiced there—none of the peculiar features which we expected to find in an Inquisition. Splendid paintings adorned the walls; there was a rich and extensive library. Beauty and splendor appeared everywhere, and the most perfect order on which the eyes ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture which were reported to be there, and where were those dungeons in which human beings were said to be buried alive?

"The search seemed to be in vain. The 'Holy Fathers' assured us that they had been belied, and that we had seen all, and I was prepared to abandon the search, convinced that this Inquisition was different from others of which I had heard. But Colonel de Lile was of a different mind, and said to me: 'Colonel, you are commander today, and as you say, so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'Do as you please,' and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished, and when the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam to see if the water ran through. Presently Colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through rapidly, as though there were an opening beneath.

"All hands were now at work for further discovery; the officers with their swords and the soldiers with their bayonets cleared out the seam, and endeavored to raise the slab; others with the butt ends of their muskets struck the slab with all their might to break it; while the priests remonstrated against desecrating their holy and beautiful house. When thus engaged, a soldier who struck with the butt of his musket hit a spring and the marble slab flew up. The faces of the Inquisitors instantly grew pale as Belshazzar's when the handwriting appeared on the wall.

"Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar and took from the candlestick one of the lighted candles, four feet in length, that I might explore the room below. As I was doing this, one of the Inquisitors laid his hand gently upon my arm, and with a very demure and sanctified look said: 'My son, you must not take those lights with your bloody hands; they are holy.' 'Well,' I said, 'I will take a holy thing to shed light on iniquity; I will bear the responsibility.' I took the candle and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room which was called the 'Judgment Hall.' In the center of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the 'Throne of Judgment,' which the Inquisitor-General occupied, and on either side were seats less elevated for the 'Holy Fathers' when engaged in the solemn business of 'holy inquisition.'

"From this room we proceeded to the right and obtained access to the small cells, extending the entire length of the edifice, and here such sights were

presented as we hope never to see again. These cells were places of solitary confinement where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings; and there their bodies were suffered to remain until they were entirely decayed and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of a number who had paid the debt of nature, some who had been dead apparently but a short time, while of others nothing remained but their bones still chained to the floors of their dungeons.

"In other cells there were living sufferers of both sexes and of every age, all in a state of complete nudity, and all in chains. Here were old men and aged women, who had been shut up many years. Here, too, were the middle-aged, the young man, and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness.

"We then proceeded to explore another room on the left. Here we found instruments of torture of every kind which the ingenuity of men or devils could invent. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms, and body was broken or drawn, one after another, until the sufferer died. The second was a box in which the head and neck of the victim was so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victim every second, each succeeding drop falling in exactly the same place, by which in a few moments the circulation was suspended, and the sufferer had to endure the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine being then placed between two beams in which were a score of knives so fixed that by turning the machine with a crank the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was an immense doll, richly dressed and having the appearance of a beautiful woman, with her arms extended ready to embrace her victim. A semi-circle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him, and a multitude of knives cut him in pieces while in the deadly embrace.

"The sight of these engines of infernal cruelty kindled the fire of indignation in the bosoms of the soldiers. They declared that every Inquisitor should be put to the torture. They began with the 'Holy Fathers.' The first was put to death in the machine for breaking joints. The torture of the Inquisitor that suffered death by the dropping of water on his head was most excruciating; the poor wretch cried out in agony to be taken from the fatal machine. Next the Inquisitor-General was brought before the infernal engine called 'The Virgin.' He was ordered to embrace her, but begged hard to be excused. 'No,' said the soldiers; 'you have caused others to kiss her, and now you must do it.' They interlocked their bayonets so as to form large forks, and with these they pushed him over the deadly circle. The beautiful image, prepared for the embrace, instantly clasped him in its arms and cut him into innumerable pieces. Having witnessed the torture of four of the barbarous Inquisitors, I sickened at the awful scene, and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell.

"In the meantime the news had spread to Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. O, what a meeting was there! It was like a resurrection. About one hundred and fifty who had been buried for many years were now restored to life. Fathers found their long-lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children. The scene was such as no tongue can describe.

"When the people had retired, I caused the library, paintings, furniture, and other articles of value to be removed, and having sent to the city for a wagonload of powder, a large quantity was deposited in the vaults beneath the building, and a slow match placed in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive structure rose majestically in the air, impelled by a tremendous explosion, and then fell back to the earth an immense heap of ruins. The Roman Catholic Inquisition of Spain was no more."—Gospel Advocate, July 11, 1929.

Would Rome do it again? The same cruel Latin mind and the same religious intolerance live that created the horrible Inquisition. Let Christians beware of the new papal kingdom!—J. D. F.

## WHAT OTHERS THINK OF THE BAPTIST BIBLE INSTITUTE

**Dr. G. M. Savage, Union University, Jackson, Tenn.:** There is hardly one thing in which I am more intensely and deeply interested than in the Bible Institute emergency appeal. I promise to use my influence however I can and some of the money I have in carrying successfully this undertaking. I shall read in papers and in private letters all that people may say about this work. The Baptist Bible Institute occupies a strategic position—one unequalled in my estimation by any Baptist Bible seminary.

**Miss Kathleen Mallory, W. M. U. Corresponding Secretary:** "Cut way forward" is said to be the meaning of the Greek translated "advanced" in Luke 2:52: "Jesus advanced in wisdom and stature and in favor with God and men." Reverently may it be said that the Baptist Bible Institute has "cut the way forward" for evangelical Christianity in Roman Catholic New Orleans. "The favor of God" is seen in the fact that during the Institute's twelve years New Orleans Baptists have advanced from 1,242 to 5,000. "Favor with men" is manifested in a city-wide confidence in the Institute's teaching as practiced in its many mission centers. Therefore, I feel that Southern Baptists should loyally support the Institute, remembering also that it serves the entire world through its training of preachers and other Christian workers. Sincerely do I hope that Southern Baptist women will respond to the Institute's emergency appeal as authorized by the Southern Baptist Convention. As members of S. B. C. churches we can but long to see this emergency met; but will we help to this good end through our prayers and gifts to the appeal as made by the Institute? Personally I want to do my best. Will you?

**Mrs. George W. Bottoms, Texarkana, Ark.:** It is pleasing to me to note that the recent session of the Southern Baptist Convention authorized an appeal to our Baptist people in behalf of the Baptist Bible Institute. This call should meet a hearty response from Southern Baptists. A school with such remarkable history and with its matchless opportunity for future service, becomes at once a challenge and an inspiration to sacrificial giving.

The report of the Baptist Bible Institute to the convention shows that nearly \$150,000 will be needed during the present convention year. It must be remembered that the school has no endowment and must depend on the free-will offerings. It must be supported as an educational and missionary enterprise—a denominational asset located in a territory indifferent to the truth held by Baptists. It is worthy of our heartiest sympathy and support. I trust the appeal for funds will be made all over the South and Baptists will respond liberally to their most worthy institution.

We live in a mundane area wherein even the preachers are flattered by an unyielding world whenever they are willing to submit to be secularized and disrobed of their spiritual power. The world seems to enjoy a smirking, cowardly, unprincipled type of minister who will laugh at its rude jokes, shut his eyes to or maybe practice its vile habits and exalt its soul-destroying doubtful pleasures.—John W. Bradbury, in Western Recorder.



# A Wild Feast

SUNDAY SCHOOL LESSON, AUGUST 4

## Scriptures

Lesson Text: Daniel 5:17-28.

Devotional Reading: Psalm 1.

Golden Text: Ephesians 5:18.

**Introduction:** Since the capture of Jerusalem, when Daniel was taken to Babylon, about 66 years had elapsed. Daniel had proved himself worthy by his clean life and by his ability to interpret the dreams of the king. Then he was a youth, but he is now an aging man with the wisdom and fearlessness of his years. Nebuchadnezzar had passed off the stage. Belshazzar was reigning as regent with his father. Israel was still in captivity.

## I. REVELING AND TROUBLE

There is a mysterious relation between sinful revelings and national troubles. As far back as written records take us we have the sad picture of the rise of nations, their degeneration into sin and their collapse. Not one nation has failed, thus far, to go through the terrible cycle. Babylon, Nineveh, Egypt, Greece, Israel, Rome, Spain, France, and Germany. To be sure, out of these nations has remained a remnant to keep alive the name, but the glory that was theirs before the fall seems never to be restored. We wonder if our citizens have ever considered these inescapable warnings from history.

**1. The Great Feast. (1-4.)** It is difficult for us in this day to imagine what took place during one of the ancient oriental feasts. Slaves prepared and served the meals unless some conceited ruler desired to humble his courtiers by making them serve. Food gathered from the corners of the earth was served in vessels of silver and gold. During this feast of Belshazzar the sacred vessels which Nebuchadnezzar had brought from Jerusalem were brought out of hiding and used to help glut the vanity of the puffed up and wicked king. And during the feast toasts were drunk to the various gods of the day and country, especially to the gods of silver and gold and of the other useful metals. And, no doubt, while the feast was in progress, beautiful virgins danced the voluptuous dances of the day and fools cracked their silly jokes at the expense of the gathered nobility.

**2. The Strange Writing. (5, 6.)** We cannot know just what the strange hand was, but that there was such an apparition, no one need question. It was no more mysterious than is the phantom city which thousands have seen lying ahead of them on the desert, hundreds of miles from any city, yet as distinct to the vision as ever real city was. God is not limited in his methods of revelation. Belshazzar had ignored all other warnings. The last would glorify Jehovah and establish the faith of Daniel beyond cavil.

"M-N-A; M-N-A; T-Q-L; P-R-S" is the way Farar gives the writing in our English words. The writing of that day was done without the use of vowels as we know them. Daniel translated the strange words thus, "Mene, Tekel, Upharsin." To the king they meant nothing but the sight of the strange fingers writing on the plaster of the wall over against the candlestick where all was in plain view.

**3. The King's Trouble. (7-16.)** A more graphic picture of stark terror is not to be found than that presented by Daniel. The king's countenance was changed. Horror was registered on it. The joints of his loins were loosed and his knees smote one another. His first thought was for his wise men, and he shouted for them in his terror. "Thus does conscience make cowards of us all." Great rewards were offered him who would read the writing and interpret it. And when Belshazzar's wise men failed to interpret the writing, the king's trouble increased.

Then entered the queen. Perhaps the wife of Nebuchadnezzar. We must remember that the Hebrews had no word for grandfather. Nabonidus was the last king of Babylon, and it is probable that Belshazzar was his son who had assumed charge of the government. Belshazzar's wives were already

in the banquet hall. (Verse 2.) There may have been another wife who was considered the queen, but an older woman would more probably have known of Daniel. She told of the power of Daniel and of what Nebuchadnezzar had done for him. When Daniel entered, the king said, "I have heard of thee," which shows that he had not cultivated Daniel nor profited by any of his advice.

## II. BELSHAZZAR REBUKED. (17-23.)

**1. Daniel's Fidelity. (17.)** Daniel set the world a fine example of fidelity when he proudly refused to be tempted by the offer of the king's reward. He would not be enticed, by the offer of a reward, to speak words that might please the king, but only add to his danger. How fine an example for teachers and preachers and politicians and all others in public places today! We need Daniels who will speak out and warn the world of the consequences of sin sparing not them who are responsible for bringing the wrath of God down upon a nation.

**2. God's Goodness Declared. (18, 19.)** Daniel's first words were aimed at the conceit of the king who felt that he had made the nation great. God gave the kingdom and greatness and glory and majesty to Nebuchadnezzar, and Daniel did not fail to exalt God in his moment of opportunity. They who know ancient history know how true were the words of Daniel. No monarch of ancient times was more honored or more powerful than was Nebuchadnezzar.

**3. God's Wrath Pictured. (20-23.)** But his honor and power made him foolish, and they were taken from him and he was made a companion of the beasts of the fields. Surely Belshazzar had not forgotten that! Such a tragedy could not have been forgotten. Splendid illustrations may be had by looking up Philip II of Spain, Alexander the Great, Napoleon, Louis XIV of France, and Kaiser Wilhelm of Germany. One of the last things the German emperor did before the great war was to hold a mighty display of his military power and to gloat over it before the world. God rules whether nations acknowledge it or not, and in His good time every one who forgets Him is overthrown. Verse 23 gives the word of the prophet against Belshazzar. He had lifted himself up against the Lord of heaven, had drunk wine with his wives and concubines from the sacred vessels, and had refused to glorify God who gave him his breath. It is the picture of sinful man, puffed up over what he considers his own achievements.

## III. THE WRITING INTERPRETED. (24-31.)

**1. The Kingdom Ended. (24-26.)** "Mene," according to Driver, is pronounced to rhyme with "bewray." The Aramaic word for number or weight is nearly the same as that for numbered or finished. It was clear to the mind of the prophet that the first word in the writing, repeated for emphasis, indicated that the end of Belshazzar's reign was at hand.

**2. The King Dethroned. (27.)** "Tekel" is to be pronounced to rhyme with "bewail." The word comes from an Aramaic root which means to weigh. "Thou art weighed in the balances and found wanting." Such was the interpretation of the second word on the wall. The young man, with a fine heritage from his noble grandsire, was too much in love with show and glamour and self-indulgence to rule over a great people. Instead of planning for their welfare, he thought only of his own pleasures. God will never allow such a man to continue long in a place of power.

**3. The Kingdom Divided. (28.)** "Upharsin" is a compound word. The "U" takes the place of our word "and." "Peres," the other part of the word, meant "divided." According to some Aramaic scholars, the idea may have come from the word meaning "half a mina" or half a weight. Driver claims that there is a double idea in it. "Divided" from "Peres" and between the Medes and Persians from "paras." Daniel was master enough of the languages of the day to grasp their meaning, and he applied it to suit the occasion.

We need to pay especial attention to these words. "Numbered" is a Biblical expression. Some day each of us is to stand the test. If we are numbered with the redeemed, all will be well. "Divided" is

another Biblical expression rich in meaning. "From him that hath not shall be taken even that which he hath." "He will divide them a portion with the rich." Even Jesus, our Lord and Saviour, is ready to divide his inheritance with us who trust and obey Him. "Weighed" carries the idea of the judgment. "We are all to stand before the judgment seat of Christ." McClaren says: "These three fatal words carry in them the summing up of all divine judgment, and will be rung in the ears of all who bring it on themselves. Belshazzar is the type of the end of every godless world power and of every such individual life."

**4. The Interpretation Proved. (29-31.)** Belshazzar kept his promise to reward Daniel. When he commanded that the scarlet robe and the chain of gold be placed on the prophet, Daniel obeyed like a good citizen should always do when no moral principle is involved. He did it also because he knew that his being honored would be the last official act of the king. And that night Belshazzar was slain. Herodotus, the great historian, tells us that Cyrus the Great captured Babylon by turning the waters of the Euphrates aside into a great reservoir prepared for that purpose. The stream ran through the city. Following the dry bed of the stream, the soldiers of Cyrus reached the city unobserved. On account of a great feast, the gates of the walls had been left open, and he entered through them with his armed force against which the drunken ruler and his chief officers were helpless. A descendant of Xerxes, the Mede, was made king, and he ruled under the direction of Cyrus. Thus was the reading of the handwriting fulfilled.

**Application:** The lesson should be applied to both national and individual life. We in America have come to think of our country in much the same way that Belshazzar thought of his nation, as invincible. We are enormously rich. Our wealthy people stage all kinds of feasts, and, if reports are true, many of them are as elaborate and as sinful as was that of Belshazzar. The guests assemble, forbidden intoxicants are served; "slave girls" are brought in to entertain the guests with their semi-nude dances; crude and often vulgar jesters are on hand with their coarse wit; hilarity of the kind known in every wicked age of the world takes place. Against such God has spoken, history proves His word to be true, and judgment has been pronounced. Every loyal and patriotic citizen should raise his voice in protest against such "tempting of God."

And we should not forget the individual. People remember God more readily when they are in need. Just a few years ago we were praying daily for our nation and doing it at the request of our President. Today our President is calling for law observance and loyal citizenship. A good ruler cannot save a nation from the judgment of God upon a wicked and lawless citizenry any more than a good citizenry can save the nation from judgment upon a wicked ruler. Therefore every one of us should be sincere in our efforts to break down and destroy the littleness in our own lives and to compel the thoughtless to remember the whole people and be obedient to the laws of the land and to the demands of God.

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Now we raise this question: Is there a Baptist preacher anywhere in the wide world of intelligence and loyalty to the cause of Christ who can bring himself to believe that the world is indebted to any institution the effect of whose work is a palpable and disastrous perversion of the Christian religion? And where is the Baptist preacher who does not believe that the Roman Catholic church misinterprets and misrepresents the New Testament, and is a perversion of the doctrines of salvation and the polity of the New Testament church?—Word and Way.

Property has its duties as well as its rights.—Thomas Drummond.

Of a rich man who was mean and niggardly, he said: "That man does not possess his estate, but his estate possesses him."—Diogenes Laertius.



CENTERS OF DENOMINATIONAL  
ENTHUSIASM

By Austin Crouch

Within the next few months tens of thousands of Southern Baptists will assemble in the annual meetings of the district associations. The far-reaching possibilities of these gatherings are beyond the power of man to calculate. They can be made centers of spiritual power and of denominational enthusiasm.

Most of the people who attend the district associations are deeply interested in all the causes fostered by their denomination. They are eager for information about every phase of the work at home and abroad. They want to know about the activities, the successes, the needs, and the possibilities of each and every agency trying to promote the cause of Christ among men.

The program committees of the various associations can so plan the meetings that every cause will have due consideration. A well-worked-out program will count tremendously in furthering the whole Co-operative Program. Upon winning the loyal and hearty support of individuals and of the churches depends the success of all of the work maintained both by the state conventions and by the Southern Baptist Convention. Where better can this support be called forth than in the meetings of the associations?

The reports of the committees are of vast importance and should, therefore, be most carefully prepared. At least four benefits will come from such reports:

1. The committee itself will derive great profit from an earnest study of the cause on which it reports. And this is no small result.

2. The great congregation of people who hear it read and discussed will be stirred by the facts presented and by the earnest appeal made.

3. The reports will all be published in the minutes and will, therefore, be read by hundreds who did not attend the association. More people, doubtless, read the reports of committees found in the associational minutes than read either the minutes of the State Convention or of the Southern Baptist Convention Annual.

4. During the year these reports will furnish information needed by those who are called upon to make talks on the various denominational causes. Any one can gather sufficient material from well-written and carefully prepared reports to make an informing and appealing address on any phase of denominational work.

All who speak at a district association have both a golden opportunity and a grave responsibility. For this reason each speaker should not only give much thought to the preparation of his address, but should above all else pray for divine guidance and power. When one discusses any phase of the Lord's cause, he should earnestly strive to do his very best. A worthy message delivered by a Spirit-filled messenger produces a deep and abiding effect upon the hearers. This has been true in the past and will be true in the future. Remember that Carey's immortal missionary sermon on Isaiah 54: 2, 3, was preached at a meeting of the Northampton Baptist Association, May, 1792.

Every report, every sermon and address should be directed toward one end—the advancement of the Lord's cause. One motive should dominate every heart—a holy zeal for Christ's everlasting glory. If this end is sought and this motive controls, then surely every session—morning, afternoon, and night—will be ablaze with evangelistic and missionary fervor. God grant that this may be true in every associational meeting from Maryland to New Mexico and from the Ohio River to the Rio Grande!

## EXACTLY!

This is a free country. Everybody knows that. But that does not mean that the government will pay the expense of propaganda that is calculated to destroy the government or defeat its purposes. Postal authorities recently excluded from the mails letters sent out by a labor organization bearing the slogan, "Smash the murder frame-up against the Gastonia strikers." The officials seemed to think

it was not the duty of the United States to provide the agitators with the means of hindering the government in carrying on its work. But when some preacher wishes to use a pulpit or a professor's chair to attack and tear down the very things they were established to promote, the cry of narrowness and intolerance is raised. But any agitator has as good right to use the mails to attack the United States with treasonable propaganda as the preacher or professor has to attack the fundamentals of the denomination that provides his position and salary. —Baptist Advance.

## FACTS ABOUT LOANS TO SOUTHWIDE SEMINARIES FROM BOARDS

By L. R. Scarborough

In order that the misinformed and the uninformed among our brethren may know the facts about certain loans authorized by the Southern Baptist Convention in 1929 to the three Southwide Seminaries, I wish to give the following facts concerning this much-discussed matter:

1. The original plan of the 75 Million Campaign in 1919 did not provide for the building programs of the three seminaries—Southern, Southwestern and Bible Institute.

2. In the spring of 1920 Dr. Mullins asked the Executive Committee of the Southern Convention to make provisions for a \$1,000,000 building fund for the Southern Seminary. The Executive Committee thoroughly investigated this matter and made recommendations to the convention in May, 1920, which met at Washington, that the convention instruct the Home Mission Board, Foreign Mission Board, and Education Board to advance out of funds received by them, \$1,000,000 to the Southern Seminary, \$500,000 to Southwestern, and \$500,000 to the Bible Institute for building purposes, the money not to be called for by these seminaries until actually needed in the construction of the buildings. This advance was to be refunded to these boards out of the first funds secured above the 75 Million. The objective of the campaign was \$75,000,000. Churches pledged more than \$90,000,000. It was hoped that there would be a considerable surplus above the \$75,000,000, and the first money above the objective was to go to these boards as a refund. In case there was no surplus, these loans were to be refunded by additional allocations to these boards in the future plan of the convention. There was no surplus above the 75 Million. The Executive Committee did have regard in their plans of 1924 and 1925 to this matter, and larger allocations were given these boards because of the failure of the 75 Million Campaign to produce a surplus out of which this was to be paid. It is difficult to know how much more the boards have gotten on account of this plan than they would have gotten had these loans been paid.

3. The Southern Seminary did not get as much from these boards as the other two institutions for the reason that its program for building was so large it had to wait for the money to accumulate for it to begin building, hence when it got ready to draw on these boards, they did not have the money to advance. The Bible Institute got more than Southwestern for the reason that it got one year's percentage more than the Southwestern Seminary. Southwestern Seminary did not claim its part the last one or two years. If the Southern Seminary could have begun its building at once, it would have drawn twice as much as either of the other two institutions.

4. I have been blamed for this whole affair in some misrepresentative publicity. I wish to state that I was not on the Executive Committee nor have I ever been on the Executive Committee of the Southern Baptist Convention. This loan was not made on my request. I never made a speech before the convention about it and made no request before the committee about it. The facts are at that time I did not think that was the best way to handle this matter. Though I believe that the Executive Committee and the convention had a perfect right to do as they did.

5. As I remember, this recommendation unanimously passed the Executive Committee after thorough investigation in two sessions of the commit-

tee—one in Atlanta and one in Washington. Dr. J. B. Gambrell was president of the Executive Committee. This action either unanimously or almost so passed at the Washington convention, which convention had 10,000 or more messengers—the largest convention that has ever convened among Southern Baptists. If there is any blame attached to anybody—and I do not think there is—the Executive Committee composed of a group of as fine men as were ever among Southern Baptists and 10,000 messengers of the Southern Baptist Convention in open session, after a discussion of the whole matter, are responsible.

6. I think the convention had a perfect right to do what it did on the recommendation of its Executive Committee. The funds of the 75 Million Campaign were pledged by the churches for missions, education in all lands and benevolence, including hospitals, orphan homes, ministerial relief, and so on. The Foreign Mission Board was in the business of theological and ministerial education on the foreign field. The Home Mission Board was in the business of ministerial education in its mountain schools, and the Education Board was in the business of promoting and encouraging theological and ministerial education. All these boards are in a large measure dependent upon the three Southwide institutions for their trained leaders in all their work, and for these boards to help theological education in the training of their missionaries and workers, is certainly not a misappropriation, but was in direct line with the purposes for which the money was raised, and the convention composed of messengers from the churches in their largest convention meeting had a right to direct these boards in this matter. This was the plea of Dr. Mullins and Dr. Gambrell and others who led in this matter, and certainly these men understood the rights of churches and the convention and the boards and were as loyal to the interests and rights of the convention and churches as anybody who ever lived. There can be no doubt in the mind of any truth-loving, co-operating Baptist that these boards have not profited immeasurably by the building programs of these three institutions.

Where will you put money that will go further for missions and Christian education than to equip three great theological seminaries so that they may train hundreds and thousands of preachers, teachers and missionaries.

7. It has been charged that the seminaries ought to pay this money back. The convention distinctly said that there was no responsibility on these seminaries for refunding this money. In any event the obligation is not on them. The convention provided a method by which these funds were to be refunded, but it was not from the seminaries.

I have felt that the above facts should be given to the Baptist brotherhood. The record of this whole matter is in the minutes of the Southern Baptist Convention, 1920-1921, on pages 113, 114.

## THE UNFAIRNESS OF LATE DAY INFIDELITY

By Charles Branson

We call this thing by a great many different names. Liberalism, modernism, rationalism, higher criticism, advanced thought, and the new religion are names often given to this modern infidelity. Years ago Dr. R. A. Torrey rightly said that much of so-called advanced thought in religion was just Tom Paine infidelity sugar-coated. To my mind the rankest statements of it are nothing short of granulated atheism! Dr. John Horsch, Dr. Leander S. Keyser, Dr. J. Gresham Machen, and other good and able men have written books and articles in which they show, by means of ample quotations from numerous liberal teachers, that this new religion is nothing short of infidelity. No one can read William Jennings Bryan's "Seven Questions in Dispute" without seeing that this new religion is infidel.

Here are the conclusions arising from the teachings advanced by the rankest forms of this new religion: No real inspiration; no real God; no deity in Christ; no virgin birth of Christ; no atonement in the death of Christ; no resurrection of Christ; no ascension of Christ; no intercession by Christ; neither deity nor personality in the Holy Spirit; no



creation; it all is by evolution; no fall of man; no sinfulness in sin; no devil, no hell, and there can be no heaven; no regeneration. Therefore no justification, no personal salvation, no prayer in the Bible sense, no divine relationship, no real immortality, no human freedom, no accountability, no prophecy in a Bible sense, no millennium in a Bible sense—either pre or post, no real soul, no resurrection of the dead, no judgment day, no worldwide evangelism, no way to get absolute truth, doctrine a secondary matter, no absolute truth in theology or ethics, no church founded by Jesus Christ, all religions much the same—no heathens, no infidels, no miracles, no angels.

You see the thing is nothing less than the purest and most absolute materialism. It does not believe in anything except what can be measured, or weighed, or tasted, or smelt, or heard, or heated, or frozen, or analyzed by some physical means. It is just a repetition of the old Sadduceism—belief in neither angel nor spirit. You can easily see how all these statements I have given about it must be accepted if there is no such thing as spirit, substance, or personality, if all spiritual phenomena are only the result of organized matter, if matter is all there is. And such is the belief of rank modernists. With them, the word "God" is just a term to refer to all material substance taken together. This is nothing but pantheism; and pantheism is just a longer road to atheism. Why not just claim to be an atheist and be done with it?

And yet we have a religion consisting of all this mass of infidel stuff and at the same time it claims to be real Christianity. Here is where its unfairness comes in. If one does not believe in the teachings of the Bible, its inspiration, its trustworthiness, why should he claim to be a Christian and want to belong to a church? Why should he want to be a preacher or a theological teacher in some Christian school? If he does not believe in Christianity, why should he do any of these things? If he is an infidel, why should he belong to any church? Where is his fairness in his being a church member, or a minister, or a theological professor? Bob Ingersoll and Tom Paine and David Hume and Edward Gibbon and Voltaire were infidels. They wrote and lectured against Christianity much like these late-day infidels do. But they were fair about it in that they staid out of the churches and out of the ministry. There is nothing fair in any one being ordained to the ministry of any Christian denomination to teach its fundamental beliefs, and then spending his energies teaching this sugar-coated infidelity—this granulated atheism.

Washburn, Tenn.

#### REELFOOT ENCAMPMENT

By J. G. Hughes, Chairman

At a meeting of the Reelfoot Baptist Encampment Committee held at Reelfoot Lake Monday, July 8th, plans were further perfected for holding the first session of the Reelfoot Baptist Encampment, August 12-16. The educational department of our state convention has charge of the program for this encampment, and Brother Hudgins has it already worked out. The usual order for the morning will be held, opening with a devotional at nine o'clock, followed by classes in different phases of church activities. A sermon will be brought by the camp pastor or other preachers at 11 o'clock. The afternoons will be left open for rest, recreation, and games. Swimming, fishing, and boating will be allowed, but under the strictest of regulations. Arrangements have been made for a private beach under the management of a good Baptist brother who lives within a few feet of the water's edge where swimming will be allowed for limited periods with separate hours for men and women.

The programs for the day will be concluded with a mass meeting at night when some outstanding man will preach or lecture. I do not have a copy of the program as worked out by Brother Hudgins or I would give the names of some of these speakers. The services will be held either under a large tent which has been arranged for or under a shed which is now being constructed and which we think we may be able to rent.

Accommodations may be had most anywhere one wishes. Furnished cottages will be for rent where everything is furnished for complete housekeeping except the groceries. These are limited in number, however, and those desiring them ought to reserve them early. Then there are other cottages with simply sleeping accommodations; while if one wishes to camp, there is all the fine camping space one could desire free, with good fish docks and a grocery hard by. A good restaurant on the grounds will provide meals for all who desire it at the rate of one dollar per day for the period of five days.

Brother P. L. Ramsey, pastor of the First Baptist Church of Ridgely, is the encampment secretary, and it is hoped that all who wish accommodations for the encampment will write him at once. Those desiring the furnished cottages ought certainly to do this, since these are somewhat limited. These cottages have two bedrooms and a kitchen and rent for \$15 per week. A registration fee of \$1 will be charged.

The program is designed for those who are seventeen or older. Children may come, of course, but will be at the responsibility of those who bring them.

#### BURKHALTER TO BAYLOR

Frank Burkhalter, for ten years publicity director for Southern Baptists, has resigned his position with the Executive Committee in order to become head of the Department of Journalism of Baylor University, his Alma Mater. He has been in the newspaper and publicity game for about twenty-five years, and his experience has furnished him the background for a fine service to the great Baptist institution that enrolls some 3,000 students each year.

We regret to see him leave Nashville. He will be missed about the Sunday School Board buildings, and First Church will hardly know how to get along without his splendid services as superintendent which position he has held with them for several years. He will be missed greatly by the editors of our Baptist papers, for during the sessions of the Southern Baptist Convention he has been a valuable aide to them in preparing their copy for publication.

Mr. Burkhalter is a quiet, modest man of sterling character and unimpeachable reputation. He is of the type that never "sells for its worth" before the public. He never sounds a trumpet about the work he is doing, but patiently awaits the reward which the Master has promised them who serve their fellows. He is a true Christian gentleman, a sound and loyal Baptist, and an untiring worker. Baylor University could have done no finer thing than to honor this son of hers by making him head of a department in which he has been at home for a long time. Our admiration, esteem and heartiest good wishes follow him to his new field of labor.

#### BELOVED DE GARMO DEAD

News of the death of J. B. DeGarmo has brought sadness to thousands of Southern Baptists. He passed to his reward on the 18th after a continued seige of pernicious anemia. He was under treatment in the Memorial Hospital, Memphis, where everything possible was done for his recovery. Brethren F. W. Roth and T. A. Hill gave him blood on seven occasions, but the transfusions failed to restore his strength. The funeral services were held from the First Baptist Church on the afternoon of the 21st.

Brother DeGarmo was one of the finest of all our evangelists. He knew the doctrines, was not ashamed of them, and never failed to preach them. Wherever he went he left stronger New Testament churches and happy pastors who sang his praises. He loved the rural work and gave a large part of his time to small churches when invitations to larger fields were seldom lacking. The dollar was not as big in his eyes as the salvation of a soul, and publicity was not half as charming to his eyes as the smile of hope on the face of some newborn life. He served efficiently for several years as a member of the Home Board's evangelistic staff.

We shall miss him, this saint of God and brother in Christ. We need men of his type in this day

of sensationalism when the pure gospel must be preached or all will be lost. His place among evangelists will be hard to fill, for either we do not know the doctrines like he did or else we are prone to ignore them for the more ready words of every day and for the more immediately pleasing popular phrases. Our sympathy goes out to his bereaved loved ones.

#### INGLEWOOD CALLS BECKETT

Pastor W. R. Beckett of Third Church, Nashville, has accepted the urgent call of Inglewood Church, Nashville, and will assume his duties as bishop of the new field early in August. He has been with Third Church for more than four years and has done a splendid piece of constructive work. He was pastor in Nashville before going to Third, so feels much at home with the brotherhood who believe in his ability to lead in their work. We are glad that in making a change of fields he did not leave our state.

#### CONCORD ASSOCIATION TO MEET JULY 31-AUGUST 1

The one hundred and nineteenth session of Concord Baptist Association will meet next Wednesday, July 31st and August 1st with the Westvue Baptist Church at Murfreesboro. This meeting will be one of the most important gatherings of the Association in many years, and great preparations are being made to entertain the large crowd that is expected on this occasion. Rev. O. L. Nolen, the pastor of the church and moderator of the association, has outlined an interesting program for the two days' session. Brother Nolen has served as moderator of the association for three years. According to the constitution, the moderator can serve only three years, and a new moderator and other officers will be elected at this session. Everybody is invited to attend this association.

#### NEW SUBSCRIBERS

Chattanooga: Mrs. Frank Murphy, Dewey Talley, V. M. Pirkle, Edith Welch, J. C. Witt, J. H. Miller, Miss Irene Lokey, Miss Mattie McKnight, Miss Texie Cate, Newport.

Mrs. W. E. Burmley, Adamsville.

Kingsport: Miss Lois Tarbette, Boyd E. Ritter, James M. Johnson, Mrs. J. B. Carson, Mrs. Frank Cloud.

Lewisburg: Mrs. George Ketchum, R. H. Bennett, Mrs. Ellen Bills, Mrs. Mary Anderson, Mrs. Chas. Rich.

W. H. Turner, S. Jacksonville, Fla.

Geo. C. Webb, Woodbury.

Nashville: Miss Elizabeth Gower, Mrs. Virgil Gonce, C. L. Merit, Chas. H. Dorris, I. W. Moore, Mrs. W. M. Clifton, W. S. Frazor, J. E. Farrell, Mrs. S. E. Cutrell, C. P. Morris, E. J. Anderson, Mrs. J. L. Carter, Mrs. Bertha Bise, J. F. Anglea, T. W. Martin, Mrs. S. C. Claxton, J. F. Renfro, Mrs. J. W. Clutinger, Mrs. H. A. Layton, J. I. Farrell, G. L. Hooker, Mrs. J. E. McCanless, Miss Sarah Jones, Mrs. A. E. Castleman, Mrs. M. S. Williams, J. B. Hunnicutt, J. M. Thomason, J. H. Cherry, J. R. Downey, J. W. Holt, J. H. Morgan, U. B. Huggins, T. J. Smith, H. J. Chandler, T. A. Simpson.

C. M. Ford, Mrs. C. E. Miller, Knoxville.

Memphis: R. L. Arquitt, O. E. Early, Mrs. O. J. Richards.

Mrs. J. A. Smith, Sapulga, Okla.

Brown Cothran, Culleoka.

Rev. I. H. Dunlap, Seymour.

K. D. Austin, Portland.

Alcoa: B. H. Sutton, W. J. Wallace, J. A. Skoog, C. E. Gibson.

Maryville: Miss Elizabeth Davis, W. O. Farmer, C. A. Massey, Taylor Hamilton, J. W. Bryant, Roy Cowan, Mack Everett, Miss Tish Davis, Mrs. J. U. Tedford, J. R. Broyles, R. D. Hunnicutt, Mrs. Chas. Clark, Mrs. J. A. Raulston, Mrs. A. G. Williams.

Mrs. T. B. Webb, Smithville.

J. W. Stone, Capleville.

J. R. Nixon, Hollywood.

Rev. R. A. Morris, Hollywood Springs, Miss.

Mrs. Florence Sheets, Jackson.

J. E. Bailey, Steele, Mo.

Mrs. Hunter Bell, Friendship.

Mrs. E. A. Brown, Hartsville.

Mrs. J. W. Hughes, Lebanon.

Nashville: Miss Hixie Anderson, Miss Robbie Trent, Mrs. L. F. Binkley, Miss Katherine Cole, B. E. Hamblin, Miss Lucille Hitt, Mrs. H. P. Howlett, Mrs. L. M. Hurst, J. T. Hunt, J. W. Leggett, Miss Helen Ford, Mrs. E. L. Manning.

Union City: E. P. Futrell, G. T. Holland, Mrs. J. W. Woodard.



## THE NEWS BULLETIN

### MOUNT PLEASANT STIRRED

According to Pastor J. E. Hight, the Baptists of Mt. Pleasant have had one of the best revivals in many years. The meeting was conducted under the direction of the House-Wall party, with Wade House doing the preaching. There were many professions of faith, and Pastor Hight has baptized 53 converts into the fellowship of the church with at least 20 others to follow. Eleven were received by letter and the entire church was revived. Brother Hight says:

"We want to thank the State Board for making it possible for us to have our new church building. We ask you to rejoice with us over our victory. And I want to say that I do not know of an evangelist who preaches the gospel with more power than Brother House. He is a full-fledged Baptist and preaches repentance toward God and faith in the Lord Jesus Christ. Brethren, he is ours. I had a heart-to-heart talk with him, and he told me that he is longing to help Baptist preachers in meetings in their churches and only awaits an invitation. I believe that persecution and jealousy have drawn him closer to his Lord, and I know they have drawn him closer to his denomination. Oh, if we had more love for our Lord and for each other so that we could see lost souls all around us dying for the want of sound preaching! (Romans 1:16)."

We rejoice to have this good word from our brother and to know that Brother House is aligning himself with the denomination. He is one of the most promising of our young men, a preacher of rare ability, and an evangelist with rare gifts. It will be a day for rejoicing among all New Testament churches when he throws his heart and soul into their cause.

### FOREIGN BOARD RECEIPTS INCREASE

#### Slight Gain Showed Over Last Year

The financial report of the Foreign Mission Board for the period of May 1st until July 1st is in hand. While the report does not show receipts in keeping with the ability of Southern Baptists, it does show an increase over the same period of last year. For this year the total receipts of the board from all sources was \$46,824.58, while a year ago it was \$44,271.91, an increase of \$2,552.97. Of the amount received this year, \$18,915.09 was designated, about \$1,200 increase in designated gifts over the same period a year ago. The debt of the board has been reduced slightly and now stands at \$798,145.55.

Of the increase reported, our own state has had a part. Our contributions for the period of May 1 to July 1, 1928, were—designated, \$352; undesignated, \$2,050, a total of \$2,402. For the same period this year they amounted to—designated, \$829.98; undesignated, \$2,675, or a total of \$3,504.98. There was an increase from Co-operative Program funds of \$625 and from designated funds of \$477.98. The only other states showing an increase in gifts over last year were Arkansas that went from \$0.51 last year to \$5 this year; Illinois that gave nothing last year and \$250 this; Maryland with an increase of \$600 over last year; Mississippi, \$84; Missouri, \$660; North Carolina, \$3,600; South Carolina, \$4,185, with \$4,740.91 designated to foreign missions.

### GRANDVIEW NOTES

The Daily Vacation Bible School which Grandview Church, Nashville, conducted during the last of June and first of July was a great success. There was an enrollment of 192 with a very fine average attendance, 140 to be exact, and 59 of the children did not miss a day. The workers gave

a total of 444 days or 1,332 hours of service during the school and all of it free. Brother Kyzar says: "It was a glorious hard task, but infinitely worth while."

Miss Lola Kyzar of Bogue Chitto, Miss., is in the Baptist Hospital in New Orleans for a very serious operation. She is a sister of our pastor, a teacher of several years' experience and a splendid young woman. Mr. and Mrs. Kyzar went last week to be at her bedside during the trying hours.

Brother Kyzar will hold two meetings during the summer months. One

is with Pastor J. L. Price at Tyler-town, Miss., the pastor of the church that licensed our pastor to preach. This meeting will be with New Zion Church, Walthal County, Miss. The other meeting will be with Pastor B. B. Cooke and the Knox Church in the same community. It will be the second successive revival with the first group and the third with the second.

The vacation of our pastor will end August 1st. Our work is moving along well and attendance is good for the summer time.

### BROWNSVILLE BUILDING

Word from Pastor N. M. Stigler of Brownsville says that they are at work on their auditorium. The cornerstone was laid with fitting exercises on July 9th with addresses by President H. E. Watters of Union

University and Evangelist Mordecai Ham who is holding a revival in Jackson at the present time. The people are happy over the prospects of having an auditorium after so many years of waiting. Their educational building was erected under the ministry of Wilson Woodcock, the former pastor. Brother Stigler has just returned from a meeting in Sand Springs, Okla., where he aided his brother, Pastor G. H. Stigler. More than 40 adults were converted and baptized into the fellowship of the body.

### ROCKY VALLEY HAS BIG DAY

"Sunday, June 30th, was a high day in the history of Rocky Valley Church," writes Brother J. T. Carter of Dandridge. "The new church house was dedicated and about \$270 was raised to be used in furnishing seats and for some finishing touches on the building. The old house was wrecked and the material from it used in the new building along with new material. Our house is a wonderful improvement over the old one which was located off the pike in a place that was inaccessible during wet weather. We now have a desirable location on the pike."

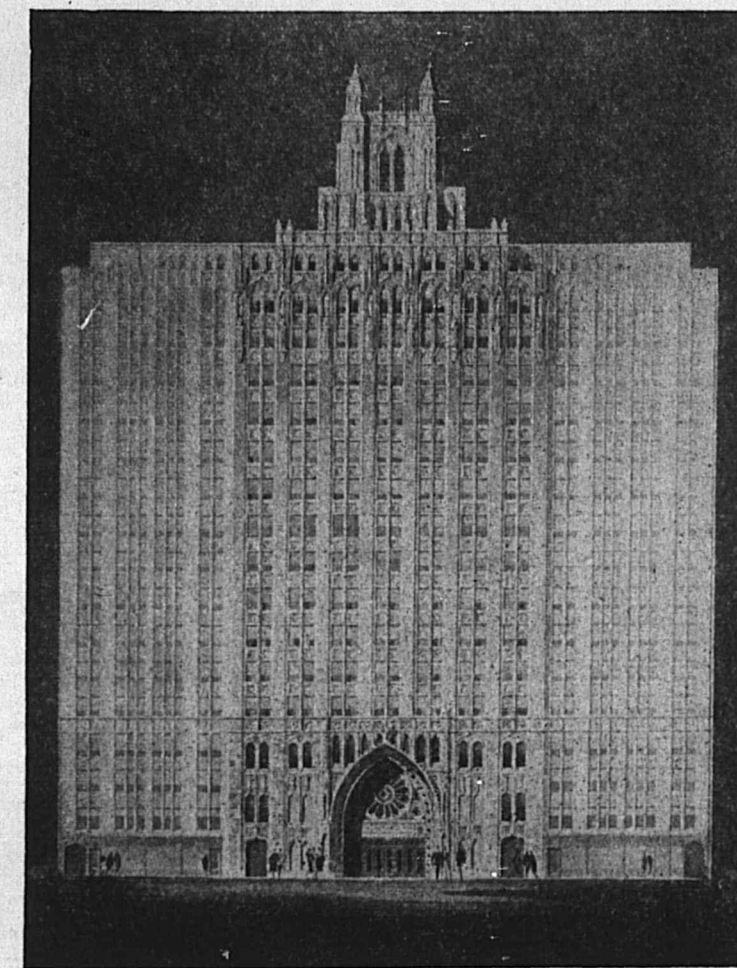
"Under the leadership of Pastor Bert Cochran the church has done good work for the past five years. The dedication day was one of rejoicing by the present members, former members, and many friends. Among those present were former pastors, J. M. Otley, J. L. Dance, and Lowry. They related many interesting incidents connected with their ministry among us. The church was organized in 1833."

"J. H. Sharp of Sevierville presided during the exercises, and J. L. Dance of Knoxville preached at 11 o'clock. It was indeed a great day for us."

### DEMONSTRATION SUNDAY SCHOOL

On the 21st Joelton Church, Nashville Association, was treated to a (Turn to page 16)

### MISSION WINDOW



We present herewith a picture of the building which is being erected by Calvary Baptist Church, New York City, at 123 West Fifty-seventh Street. Work has begun on the structure which will be completed some time next year. The building, which is being razed, was erected in 1884. This is the church of which Dr. MacArthur was pastor from 1870 to 1912. When he led the church in building the structure that is giving place to the apartment-temple, he was laughed at and ridiculed and the building was called "MacArthur's Folly." At that time it was located in the edge of the city, a fact that today seems hardly believable since the city has spread ten miles beyond 57th Street. Dr. Joseph Kemp succeeded Dr. MacArthur, and in 1918 Dr. John Roach Straton was called from Norfolk, Va., to lead the church.

In the new building there will be a magnificent and large auditorium, Sunday school departments, social rooms, executive offices and an apartment for the pastor. For the use of the ground upon which the apartment is being erected the church will receive their auditorium, Sunday school rooms, offices, social rooms, pastor's apartment, light, heat and water free of charge, and in addition will receive a rental of \$40,000 per year. According to the Watchman-Examiner, this will mean an additional income for the church of approximately \$50,000 per year which will be used in missionary work.

Dr. Straton is known over the nation and the world as a staunch fundamentalist. His church has received much notoriety because of exaggerated reports published in secular newspapers about some of the peculiar beliefs of the pastor and about the various struggles of the body during the past years. Hillyer H. Straton, son of Pastor Straton, is the able assistant and is now in full charge of the work of the church while his father recuperates from overwork last year.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.  
Louisville, Kentucky

### FEATURES

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# THE YOUNG SOUTH

*The Happy Page for Boys and Girls*

Send all contributions to "The Young South," 1806 Ashwood Ave., Nashville, Tenn.  
Letters to be published must not contain more than 200 words.

## PUT-OFF TOWN

Did you ever go to Put-Off Town,  
Where the houses are old and tum-  
bledown,  
And everything tarries and every-  
thing drags,  
With dirty streets and people in rags?

On the street of Slow lives Old Man  
Wait,  
And his two little boys named Linger  
and Late  
With unclean hands and tousled hair,  
And a naughty little sister, named  
Don't Care.

Grandmother Growl lives in this town,  
With her two little daughters, called  
Fret and Frown,  
And Old Man Lazy lives all alone  
Around the corner on street Post-  
pone.

Did you ever go to Put-Off Town  
To play with the little girls, Fret  
and Frown,  
Or go to the home of Old Man Wait,  
And whistle for his boys to come to  
the gate,  
To play all day in Tarry street,  
Leaving your errands for other feet?

## THE WOODPECKER

The woodpecker pecks  
Out a great many specks  
Of sawdust while building his hut.  
He works like a digger  
To make his hole bigger,  
He's sore if his cutter won't cut.  
He'll not bother with plans  
Of cheap artisans;  
But one thing can rightly be said,  
The whole excavation  
Has this explanation:  
He builds it by using his head.

## SCOTTY

Donald and June had just come in  
from school and were putting their  
books on a shelf preparatory to hav-  
ing a good game of "Run, sheepy,  
run" when their mother called them  
and said: "Mr. Angus just now phoned  
and asked if you would mind going  
to Mrs. Barrick's bakery for him.  
He wants some Scotch cones."

"Oh, shoot!" sighed June. "We  
were just going to go out and play  
with the rest of the gang."

"He's always wanting something.  
Mother, did he say we could take  
Scotty? That bakery is a mile from  
here," complained Donald.

"Yes, he said you could take Scot-  
ty. And, children, I don't think you  
should be cross about doing errands  
for Mr. Angus. He is very old and  
almost blind."

"I'm not fussing, mother, but it  
looks as if he could eat the pastry  
from the bakery on the corner in-  
stead of sending us way over to Mrs.  
Barrick's," said June.

"Well, dear, he is Scotch, you  
know, and he likes the regular Scotch  
pastries. Now run along and you'll  
be back in time to play a while be-  
fore meal time."

Donald and June started rather re-  
luctantly toward the old man's cot-  
tage. As they neared it their faces  
lighted up, for in front of the door  
stood the beautiful Scotch collie dog,  
Scotty, harnessed to the little cart  
in which Mr. Angus used to bring  
his groceries. As the old man hob-  
bled to the door to give them the  
change the children felt thoroughly  
ashamed that they had not wanted to  
come.

"Take this, lassie, and buy an ex-  
tra few for yourself," smilingly said  
the old man. "And if you get tired,  
let Scotty pull you a while."

"All right, Mr. Angus," said the  
children as they led the dog away.

It was late when they got back,  
but not too late to talk a while with  
Mr. Angus and hear of his plans of  
returning to the land of his birth.  
Many times they had heard the same  
story told, and both children were  
beginning to wonder if his dreams  
would ever come true. He was grow-  
ing older and his eyes were growing  
dimmer each day, still he held fast  
to the belief that his last days would  
be spent amid the familiar surround-  
ings of his childhood.

As they started to leave June im-  
pulsively put her arms around his  
neck and kissed him lovingly on the  
cheek.

"Mr. Angus, we are so glad to do  
things for you," she said.

"Just call on us any time," said  
Donald as they started out the door.  
"I'll go out in the back and see about  
Scotty before I go. You won't have  
to bother about him tonight."

"You love him, laddie?" asked Mr.  
Angus.

"Love him?" Why, Mr. Angus,  
June and I think Scotty is the most  
wonderful dog in the world. If dad  
could afford it, we would try to find  
another dog just like Scotty for our  
very own."

"There's not another, laddie. Not  
of his pattern. He has a heart of  
gold," sighed Mr. Angus.

"You look tired, Mr. Angus," said  
June. "We'll go on now and let you  
eat and go to bed. Goodnight."

"Goodnight, children," murmured  
the dear old man.

After making the collie comfort-  
able with food and a soft bed the  
children hugged his beautiful shaggy  
neck and went on their way home,  
talking of how much they wished  
they could have a beautiful dog like  
Scotty for their own.

Supper over, the children did their  
studying and were so tired from  
their long walk that they went right  
to bed and to sleep.

It was perhaps a week later that  
Donald and June came running home  
from school with great news.

"Oh, mother," they called, as they  
ran through the front door. "Guess  
what? Mr. Angus' brother is here,  
and they are going back to Scot-  
land!"

"Sure enough? How did you find  
out?" asked their mother.

"We have just been by there. They  
are going to sell his house and all  
his things tomorrow, and they will  
leave in a few days. It will be lonely  
without Mr. Angus, but I'm glad his  
dreams are coming true."

"Oh, but June," exclaimed Donald,  
"I wonder what will happen to Scot-  
ty?" June's face fell.

"I don't know. Oh, mother couldn't  
we buy him?"

"I'm afraid not, dear. He is a reg-  
istered collie and would cost a great  
deal. I'm afraid we couldn't afford  
it now. I'm sorry, dear," said she.

The children found it very hard to  
be happy that afternoon, for they  
could not keep from thinking of life  
without the beautiful dog to play  
with.

The next day dawned bright and  
clear, and early, before school, June  
and Donald walked over to Mr. An-  
gus' house.

It was in disorder, but the face of  
the old Scotchman was beaming so  
brightly that the disorder of the  
house or the early time of leave tak-  
ing could not stay uppermost in the  
children's minds. They listened eag-  
erly to Mr. Angus' description of the  
trip he was to take and watched his  
eyes sparkle as he talked of "home."

It was so interesting that they  
were almost late for school.

Night found them again in the old  
Scotchman's now half-furnished cot-  
tage, doing what they could to help  
him in his final preparations.

"And what's going to become of  
Scotty, Mr. Angus?" asked June  
when she could keep the question  
back no longer.

"Aye, the dog?" sighed the old  
man. "It will be a sad day of part-  
ing for us, but he must go with the  
rest. I hope his new master will be  
good to him."

"We do, too," said Donald. "We  
had hoped to buy him, but my dad  
can't afford it just now."

With a few more remarks they  
left, promising to return in the morn-  
ing.

But morning held a great surprise  
for them. They were awakened early  
by their mother who showed them a  
special delivery letter. They rubbed  
their eyes in surprise, for they had  
never received one so early, not one  
that looked so important.

"Mother, open it quick and let's  
read it. I can't imagine who it's  
from," cried Donald.

Their mother opened it, and they  
read the following:

"Dear Lassie and Laddie: I could  
not bear to tell you goodbye last  
evening, though I knew then that I  
was leaving before I could see you  
again. I sold the house partly fur-  
nished to a family and left soon after  
you left my house.

"I just want to thank you two dear  
little bairns for your kindness to an  
old troublesome man. You were so  
good to me, one who was not able to  
return any kindnesses to you.

"You asked me about Scotty. He  
is yours, little ones. I could not bear  
to see another have him. You will  
find him with the cart tied to a tree  
in your back yard. Each time you  
have a good time with him remember  
me, an old man whose last days were  
made happy by you. With love,

The children's eyes were wet with  
tears as they finished the letter from  
their dear old friend—tears of han-  
piness, for that day, through the gift  
of Scotty, was one of the happiest  
days of their lives.—Gloria Young,  
in Baptist Standard.

## TRY THIS ONE

Place the backs of your hands to-  
gether out in front of you, left palm  
up and right palm down. Then, hold-  
ing them in that position, lock the  
right little finger over the left little  
finger, the right ring finger over the  
left, hold them tightly locked to-  
gether and raise the right middle  
and fore fingers out and over the  
palm of the left hand. Place the left  
thumb against the right middle fin-  
ger, the left middle and the forefin-  
gers against it also. Place the right  
thumb against the left hand just at  
the end of the wrist. Now you are  
ready to operate a sewing machine.  
The right forefinger you may work  
up and down like the needle. The  
left middle and forefingers you may  
pat against the right middle finger  
for your pedals. Hold the left thumb  
firmly against the end of the right  
middle finger while you do it.

## AN ANSWER TO AN OFT-ASKED QUESTION

Many persons ask: "Why do tele-  
grams come pasted on a blank? Why  
aren't they printed right on the blank  
instead?"

Here's the answer: With the in-  
creased use of the automatic meth-  
od of handling telegrams the mes-  
sage is received at the company's  
operating stations on a paper tape.  
This tape is then pasted on the tele-  
gram with a special gumming device.

The new simplex automatic tele-  
graph printer and the multiplex au-  
tomatic printer handle seventy-five  
per cent of the traffic of the Western  
Union and are rapidly replacing the  
old-fashioned manual method of tel-  
egraphy. The machines are faster  
and more accurate and persons can  
be trained to operate them in a  
shorter period than it takes to learn  
Morse telegraphy. Under the auto-

matic method the operator merely  
types out the message on a type-  
writer-like instrument and at the dis-  
tant point another machine prints it  
automatically on the paper tape.—  
Dots and Dashes.



"Your uncle seems rather hard of  
hearing."

"Hard of hearing! Why, once he  
conducted family prayers kneeling  
on the cat!"—Tit-Bits.

Hubby: "Here is ten dollars, dear!  
Don't you think I deserve a little ap-  
plause for giving it to you without  
being asked for it?"

Wife: "Applause! Why, darling, I  
think you deserve an encore!"

Mrs. Finnigan: "Was your old man  
in comfortable circumstances when  
he died?"

Mrs. Flanagan: "No, he was half-  
way under a train.—The Pathfinder.

"Has your husband any hobbies?"  
asked the neighbor who was calling.

"No," said Mrs. Neurich, "he has  
rheumatism a good deal and hives  
now and then, but he ain't never had  
any hobbies."

Bassler: "Honestly now, you would  
never have thought this car of mine  
was one I had bought second-hand,  
would you?"

Leisenring: "Never in the world.  
I thought you had made it yourself."

White: "They say that broadcast-  
ing has now passed the infant stage."

Black: "If my neighbor's infant  
would pass the broadcasting stage  
everything would be perfect."

Small Boy: "What is college bred,  
pop?"

Pop (with son in college): "They  
make college bred, my boy, from the  
flour of youth and the dough of old  
age."

The little girl was a very timid lit-  
tle soul and her father was trying to  
reason her out of her fears. He tried  
to tell her that there was nothing to  
fear in mice or frogs or bugs.

"Papa," she asked, "ain't you 'fraid  
of bugs?"

"No, dear."

"Ain't you 'fraid of snakes?"

"No, dear."

"Papa, ain't you 'fraid of nothing  
in the whole world but just mamma?"

Strolling along the boardwalk at  
Atlantic City, Mr. Mulligan, the  
wealthy retired contractor, dropped  
a quarter through a crack in the  
planking. A friend came along a min-  
ute later and found him squatted  
down, industriously poking a two-  
dollar bill through the treacherous  
cranny with his forefinger.

"Mulligan, what the mischief ar-  
ye doin'?" inquired the friend.

"Sh-h," said Mr. Mulligan, "I'm  
tryin' to make it wort' me while to  
tear up this board."—Everybody's  
Magazine.

"Billy," said the teacher, "what  
does c-a-t spell?"

"Don't know, sir," said Billy.

"What does your mother keep to  
catch mice?"

"Trap, sir."

"No, no; what animal is very fond  
of milk?"

"The baby, sir."

"You stupid! What was it that  
scratched your sister's face?"

"A pin, sir."

"I am out of patience. There, do  
you see that animal on the fence?"

"Yes, sir."

"Then tell me what does c-a-t  
spell?"

"Kitten, sir."



## PUBLIC OPINION

### SEMINARY ALUMNUS ON PH.D.

By J. B. Turner

Discussion of our seminary change from Th.D. to Ph.D. as its designation for post-graduate students in recent issues of the Recorder has evoked considerable talk among the readers. Brother Farmer and Dr. Paschal have the weight of public favor on their side, from all that I can learn.

The old grads are wondering why the change. The universities who should have a peculiar right, in the very nature of things, on the time-honored Ph.D., are wondering, too, I suspect. True, these institutions are not considering the action of our seminary as trespass, but the change is confusing, to put it mildly. Does our seminary think to curry favor with the pedants and scholars of our day, or does it contemplate changing the standards of its own curriculum? Or what does it hope? For the writer the reason is hard to arrive at.

A degree of this high order is supposed to convey the life work of the graduate. Usually the winner of the coveted Ph.D. follows the profession of teaching or some other public educational work. Of course there are exceptions to this rule, but our colleges have requirements that a certain number of their full professors must have this title. Ph.D. distinguishes the college and the men who teach in it.

The holder of the Th.D. honor has almost invariably been a pastor, or a teacher in a distinctively religious school. Now, there are exceptions to this rule, but they are rare. Certainly, if one should find two men who hold these degrees, the inference would be that one contemplates a teaching career, and the other wants to enter the pastorate or some phase of religious work.

There is a distinct work for the church colleges to do. Is the time near at hand when this bulwark of our blood-bought principles will pass into desuetude? We hope not, and we find it hard to believe. Our seminary is blazing the path to this end, and all unconsciously, I fear me. Why not remain distinct in the matter of degrees, as it has been and is in the greater matter of work accomplished and hopes realized?—Biblical Recorder.

### A SPLENDID BOOKLET

Brother J. H. Grime of Lebanon has published another booklet which ought to have a wide circulation. The title is "Roman Catholicism," and it may be had from him for ten cents plus two cents postage. It is an exposition of the claims of the papacy and contains the results of much study. Catholic sources are presented as authority for his findings. Many of the boasted "liberties" of the Catholic Church are exposed and much valuable information presented which the average reader does not have a chance to see. We heartily recommend the booklet and trust our readers will aid this venerable man of God in his work by purchasing it.

### REBUKE

"Individuals still think an honest rebuke of their faults an insult, and a plain statement of their danger a sign of ill feeling. Try to warn a drunkard or a profligate by telling him of the disease and misery which will dog his sins, or by setting plainly before him God's law of purity and sobriety, and you will find that the prophet's function still brings with it, in many cases, the prophet's doom. But still more truly is this the case with masses, whether nations or cities. A spurious patriotism resents as unpatriotic the far truer love of country which sets a trumpet to its mouth to tell the people their sins. In all democratic communities, whether republic or regal in form of government, a crying evil is flattery of the masses, exalting their virtues and foretelling their prosperity, while hiding their faults and slurring over the requirements of morality and religion which are the foundations of prosperity. The men who dare

to tell their countrymen their faults and preach temperance, peace, civic purity, personal morality, are laid hold of by the Irijahs who preside over the newspapers and are pilloried as deserters and half traitors at heart."—McClaren.

### THE BOOK

There is no other book so various as the Bible nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its cover and find illumination. The study of this book in your Bible classes is a post-graduate course in the richest library of human experience.

"As a nation we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."—Herbert Hoover.

It does seem strange to us how some good people believe the falsehoods of Catholics concerning Masons. In order to rob Masonry of its political power, certain sinister forces are constantly spreading damaging reports concerning the order, and every time an American citizen believes them the papacy laughs. We hold no brief for any secret order, but we do love everything that stands in the way of the ambitious schemes of the papacy. We had a thousand times rather be ruled by Masons than by papists.

### THE FINAL ISSUE

The final issue in respect to Christianity is—whether the Bible is the fully inspired, inerrant, infallible Word of God. If it be, then all question as to miracle and doctrine is definitely and dynamically settled, and there is nothing for the Christian to do but sail quietly and restfully on the waveless sea of faith.

If you reject it as such, then you are in the troubled waters of reason, perpetual guess, the black darkness of torturing doubt and the unrest of soul for which there is no cure.

It is to be remembered beyond all question that faith is not a matter of evidential conviction, but the pure, unqualified gift of God. If happily you have it, you may, and you will, realize the truth of the Scripture statement that there is "peace in believing."—I. M. Haldeman.

### THE POPE AND AL SMITH

"The Pope is King," "God save the King," and all that kind of stuff! But there is one part of the program that did not work out. The plan was that the pope should become king just about the same time that Al Smith should become President of the United States. The tootin' of horns was to terrify all Protestants the world over. It was to be the hour of the avalanche. The king was to visit Al's republic, and the pomp and splendor was to be gorgeous. Then Al was to visit the king's little bug-sized kingdom, and masses were to be said and "sacramental wine" consumed in quantity. But it didn't come to pass. The pope got his playhouse, but Al "faw down."—Bob Schuler's Magazine.

### LAW ENFORCEMENT

It is an unusual situation which makes it necessary for the President so repeatedly to appeal to the people to help the officers enforce the law. A few days ago a New York paper compiled and published the number of people who have been killed by law enforcement officers since the passage of the Volstead act. We are surprised to note that 135 people had been killed and 100 of these resided in the South. So far as we know the Southern people have never lodged any protest with the President or with Federal officials about these killings, and the President has not found it necessary to appeal to the Southern people to help the officers enforce the law. There are reasons for this. There are very few foreigners in the South and the Southern people as a rule are law-abiding.—Clarksville Leaf-Chronicle.

### DON'T CUSS

"The other afternoon I was driving my car along the Conway-Little Rock highway just south of the city when my attention was attracted by foul words uttered in a loud voice. Turning my head, I observed a farmer at work in a field. He was 'mad-dern-a-hornet,' and he was cursing his team and the weather, and finally in his rage he picked up a club and struck one of the faithful horses over the head," said a city business man.

"I had observed other farmers at work in their fields, but they were silently and diligently pursuing their farm duties with now and then an encouraging word to the loyal, hard-working animals. They were not finding fault with either their horses and mules or the weather, but they appeared to be getting real pleasure out of the cultivating of their finely growing crops.

"I venture that the cussing farmer was giving an exhibition of his general personality. He is a fault-finder, one of those tillers of the soil who would profit by reading the late Henry Grady's picture of the ideal life on the farm where nature was to be seen in all her glory and where the birds sang sweetly and cheerily to the toiling farmers who worked because their hearts were in the job and who rejoiced that they had many blessings along with the worries of making farming pay and keeping their families supplied with the necessities of life.

"Of course some farmers have many vexations, just as do other business men in the cities, but who ever heard of a city business man getting the best results from his clerks by cussing and striking them, or making his business successful by berating the weather and the merchandise which he sought to turn into profit. I hope that cursing, fault-finding farmer will read my reflections on the picture which he presented to the public on a beautiful, but hot, Arkansas afternoon that was doing its dead-level best to make his work profitable to him."—Conway (Ark.) News.

Be it said to the credit of Protestants that there is not on record an instance where they have sought to prohibit a Roman Catholic priest from delivering a public address anywhere in America. A few months before I was in Phoenix and spoke to a capacity audience in one of the largest auditoriums in the city, a priest had spoken in the high-school auditorium, and no Protestant had protested. A year previous the Knights of Columbus had occupied the auditorium without any Protestant objecting. But when this pastor was billed to speak in that same building the Roman crew remonstrated vociferously and threateningly, a proof of their boasted tolerance and lack of bigotry that does not seem to be found in the pudding.—Bob Schuler.

"Have been reading the paper for fifty years. My father took it when I was a child (reared his family with its influence in his home), and when I grew up I subscribed for it. It is next to my Bible. I have reared my family with it. You are surely making a good paper now."—Glenmore Garrett, Sr., Knoxville.

"It is a fine paper, and I am glad the editor has grit enough to stand for the right on all questions and wisdom enough to explain things so they can be understood."—Mrs. J. P. Cunningham, Nashville.

### CAN YOU MATCH IT?

"The Baptists have 'shot off' some distance from the teaching of the Great Commission. That document says, 'He that believeth and is baptized shall be saved.'"—F. B. Srygley, Gospel Advocate, April 26, 1928.

"Our 'transgressive' brethren who have cut loose from the Bible as their guide . . . are teaching many things that are sinful; they teach the false doctrine that people may become members of the church without being baptized."—James A. Allen, Gospel Advocate, November 28, 1928.

Here Mr. Srygley, one editor of the Gospel Advocate, says the Baptists have "shot off" some distance from Mark 16:16, but Mr. James A. Allen, his associate editor of the same paper, shows him under with the statement that their own brethren have "shot off" from the whole Bible as their guide." Can you match it? Seleh.—J. T. Oakley.



# EDUCATIONAL DEPARTMENT

Sunday School  
Administration

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

Laymen's Activities  
B. Y. P. U. Work

## FIELD WORKERS

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

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

## SUNDAY SCHOOL ATTENDANCE, JULY 14, 1929

Nashville, First	1368
Chattanooga, First	984
Johnson City, Central	892
Knoxville, Bell Avenue	890
Memphis, First	649
Nashville, Grace	508
Memphis, Union Avenue	507
Etowah	503
Chattanooga, Highland Park	479
Erwin, First	469
Memphis, LaBelle	461
Chattanooga, Tabernacle	440
Chattanooga, Avondale	435
Nashville, Belmont Heights	429
Elizabethton	417
Cleveland	399
Nashville, Eastland	365
Nashville, Park Avenue	357
South Knoxville	342
Chattanooga, Calvary	340
Memphis, Trinity	339
East Chattanooga	334
Nashville, Lockeland	309
Humboldt	304
Memphis, Speedway Terrace	300
Memphis, Boulevard	300
St. Elmo	300
Chattanooga, Northside	300

## SUNDAY SCHOOL NOTES

We have a number of interesting notes from the various workers over the state, but they are in too late for this week's paper.

On account of being away in the State Convention, we have not much for this page this week, but give our space to other things. We have just had a great week in the B. Y. P. U. and are at present in the State Encampment at Ovoca. We are hoping for a great time this week.

### Sunday, July 28th, a Big Day

Sunday, July 28th, will be the big day at Ovoca this year. The entire day will be given over to young people and adult Sunday school work and the B. Y. P. U. The morning will be a regular Sunday morning service, beginning with the Sunday school under the auspices of the encampment, with Mr. W. J. Blomer acting superintendent. Dr. J. L. Dance will bring the sermon at the morning hour, and the afternoon will be full of conferences and addresses in various phases of Sunday school work, dealing especially with the young people's and adults' departments. The evening service will consist of a regular training service, closing with a sermon by Dr. O. E. Bryan. We are hoping to have a large delegation to this special program from all over the state, at least Middle Tennessee.

### Clear Creek Encampment

We are glad to announce the Kentucky Clear Creek Encampment which meets on August 5th at night and continues through the 16th. We are anxious that many of our Tennessee people attend this encampment which is just across the state line. All those living near Middleboro and as far out as Knoxville can easily attend this great meeting with profit. They have a splendid array of speakers and workers not to be excelled on any program anywhere. We have some copies of the program and will be glad to send one to any of our people wanting same.

### The Butler Encampment

The Butler encampment was not well attended this year, and it is our

judgment that we are putting too much into these encampments where the attendance is so small. Then, too, they are becoming only camps for boys and girls, and we are not willing to take the responsibility of holding camps for boys and girls, as that is not in our line of work, and we should spend the money of the board for the thing to which it was appropriated. Hereafter we shall confine our programs to the work of training. If the people will not agree to attend this meeting as well as others of its kind in sufficient numbers to justify the salaries of the workers who go, we will have to discontinue same. We are sorry, for this encampment has been one of the best we have had anywhere and well attended. (The attendance would have been the largest ever, but for a rumor about an epidemic that caused more than half the people to cancel their reservations.—Editor.)

July 14th J. W. Christenberry, our wide-awake associational education director, presented 14 diplomas to the class he successfully taught in the Brainerd Church. In the absence of the pastor, who was away assisting Brother W. W. Crouch in a meeting at Dunlap, he conducted the morning service, giving, according to a report, a forceful message. Our church is putting much emphasis on teacher-training. We believe the greatest need in our church work today is trained teachers, deacons and B. Y. P. U. leaders. We must know before we can teach others.

When a tired mother gets one to a dozen children fixed up for Sunday school (sometimes one is more trouble than twelve), gets the shoes cleaned and blacked, or whited as the case may be, clothes cleaned, ironed and pressed, we surely owe it to the Lord, that good mother and the children, to have a trained and Christlike teacher ready to receive and instruct them. We should take this task more seriously in the future. How we thank God for Hudgins who has gone up and down our state and sold this idea to us! He has done his dead level best if ever a man did to get this one thing over. He has sold it to me, and in our new church at Brainerd we mean to everlastingly keep up this teacher-training work until every teacher is a King's teacher.

Brother Christenberry has demonstrated what a man wholly devoted to this task can do in an association. He has taught training schools in every nook and corner of our association. They are so anxious for schools now that he is planning and putting over a number of schools that he never goes to with volunteer teachers. I do not see how any association can get along without an educational man in the field. It is not burdensome on the churches to provide the finances. We are indeed happy to see our teachers so ready to take this training. If we can get the manual taught and a diploma in their hands, the rest is easy. They will then work for the seals. Let's make much of teacher-training.—Claude Sprague, Pastor.

A good Christian never takes advantage of others. He helps them instead.—Exchange.

Stability and reliability make the ability that eliminates impossibility.—F. A. Redman.

## EDUCATIONAL DEPARTMENT STATE EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION

W. D. Hudgins, Supt.

We bring a condensed report of the seven months just gone of the Convention year and ask that you listen carefully to the statements we make.

First, we are grateful to God for his leadership and to the Board and the Corresponding Secretary for their loyal support and cooperation.

The work was never in better condition in all our history. The general meetings have all been well attended and, especially, were the three S. S. Conventions not only well attended but the program seemed to strike home as it has never done before. The Associational Organizations are functioning better and more definite work being done all along the line.

We have rewritten the pamphlet setting forth the Associational Organization and Program and believe that we will soon have a new day in our work when we get the local units to functioning the year through.

In the Training Department we have made rapid gains. More than 150 training schools have been conducted already this year with a total of 3,070 Diplomas, 8,119 Seal awards, making a total of 11,189 Awards for the seven months just closed. This is a gain over last year, same seven months, of 351 Diplomas, 4,932 Seals or a total gain of 5,283 Awards, or nearly double last year, which was our best up to that time.

Two Simultaneous Training Schools have been held under the leadership of Carson-Newman and Union University Faculties and Students. In Jefferson County we held 19 schools with more than 600 enrolled. In Madison County they held 27 schools with something like 1,000 enrolled.

We have prepared and sent out a program for Education Day on June 30th, which we trust all will support and help us to make this a great day in the history of our educational work. The Sunday School Hour is

featuring our schools and other educational agencies, giving, especial attention to our own state schools and to the Baptist and Reflector as one of the outstanding agencies for information and unification. In the afternoon we are asking the men to canvass the membership for the Baptist and Reflector and at night the BYPU's are featuring the Educational Work of the Foreign Fields. We are getting responses already to this program and looks as though we will put it over in good shape.

We are asking your approval of the following program for the remainder of the summer:

First, the four Regional BYPU Conventions meet this week as advertised. The State BYPU Convention at Chattanooga, July 19 to 21, and the State Encampment at Ovoca on July 23rd and closes July 31st. Prospects are good for a large attendance this year. Besides this central encampment we have four others already planned and the programs ready. Butler, Helena, Smoky Mountain and Reelfoot Lake.

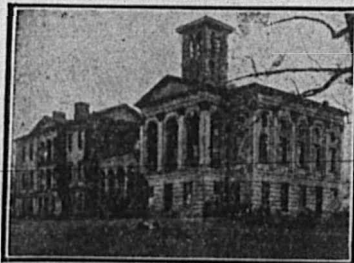
On June the 23rd we gather with 20 Rural Workers at Maryville for a week of training of the men themselves and during this week we will send them out to 27 churches over Chilhowee Association, where they will conduct schools themselves. The week following in Big Emory the same thing will be done. Immediately following this we expect to place these men over two associations each for the summer. They will help to organize and put on the associational program besides teaching classes themselves and using all the volunteer help they can find for the same thing. We are asking the S. S. Board to cooperate in this as well as other lines of Rural Work as usual.

The demand for the work is growing constantly but we must organize the Associations and use more volunteer help if we ever get the program on. We solicit your prayers and cooperation and suggestions.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

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Box C

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

### OUR BABES

By Mrs. J. Wm. Jones

(Two mothers were talking of their boys, who had grown up and left home, when one of them said: "But they will always be boys—in fact, babes, to us." This suggested the following lines):

Though they larger grow than we—  
 Babes we've trotted on our knee—  
 We can from sweet memory call,  
 As faithful pictures on the wall,  
 Laughing eyes and dimples sweet,  
 And hear the patter of their feet.

Though they larger grow than we,  
 Nothing plainer can I see  
 Than that precious baby face,  
 In its lovely frame of lace,  
 Cradled in its mother's heart,  
 Nought can babe and mother part.

Though they larger grow than we,  
 And our ways never separate be;  
 Though they from the right may turn,  
 And lessons from transgressions learn,  
 Still the babe is in the nest,  
 Sleeping on its mother's breast.

Though they larger grow than we,  
 And strangers in our homes may be,  
 Fancy calls a laughing group,  
 And merry children round us troop,  
 Mother listens for the noise  
 Of her romping girls and boys.

Though they live in heavenly bowers,  
 Buds unfolded into flowers,  
 Their sweet spirits hover near,  
 And touch the cheek where lies a tear.  
 No, our babes ne'er from us go,  
 Though they men and women grow.

When declines her evening sun,  
 And the mother's work is done,  
 There will come a cherub band,  
 Sweetly singing, hand in hand.  
 Hark! they nearer, nearer come—  
 Messengers to call her home.

—Religious Herald.

### STATE G. A. HOUSE PARTY

Tennessee College, Murfreesboro,  
 August 28-31

It is almost time for our state G. A. house party again. Please give the girls full particulars in regard to this, and we would be delighted to have the counselors to come with the girls.

Place.—Tennessee College, Murfreesboro.

Time.—August 28-31. Come Wednesday afternoon (not before) and plan to stay until Saturday morning after breakfast.

#### Program

6:30—Rising bell.  
 7:00—Morning watch.  
 7:30—Breakfast.  
 9:30—Mission study classes.  
 10:30—Conference period.  
 12:30—Dinner, "I'm starved to death."

Afternoon: Recreation, tennis, hiking, etc.

6:00—Supper.  
 7:15-8:00—Mission study period.  
 8:15-9:00—Wednesday: "Get-acquainted night. Games, relays, songs, etc. Thursday night: Stunt night. Each G. A. organization be ready to give a stunt. Award given to best stunt. Friday night: Talk by a returned missionary.

10:00—Lights out. "Pals, good-night."

Things to bring with you: Sheets, pillow-cases and towels.

Who are eligible? All G. A. girls over ten years of age and G. A. counselors.

Expenses: \$3 for room and board, to be paid upon arrival at college. Fifty cents initiation fee, extra, to be sent to Mrs. Douglas J. Ginn, 161

Eighth Ave., N., Nashville, at least one week before the opening of the house party. This is necessary, so that our friends at the college may have some idea of the number to expect. Registration fees cannot be refunded.

Leaders to be there: A missionary, Miss Mary Northington, Miss Cornelia Rollow, Mrs. Douglas J. Ginn, counselors, and Victoria Logan.

We had a big time last year. In case it is impossible for a number of the girls to come, maybe they can help to send the president, so that she can learn something more about G. A. work and catch some enthusiasm from the many other G. A.'s from over the state.

Please send the names of the girls, with their registration fees, by August 20th. A place cannot be assured for you without this.—Victoria Logan.

### STATE Y. W. A. HOUSE PARTY

Tennessee College, Murfreesboro,  
 August 31-September 2

Get ready for the Y. W. A. house party. Please read this at your next Y. W. A. meeting and make plans to come and be with us. "The more, the merrier," you know. We had a mighty good time last year and expect even a better one this year.

Place.—Tennessee College, Murfreesboro.

Time.—August 31st, Saturday, after lunch, until Monday afternoon, September 2nd.

#### Program

Saturday night: "Get-acquainted night" and stunts. Come prepared to give a stunt. Award given to best one.  
 Sunday, 7:00 a.m.—Rising bell.  
 7:30—Morning watch.  
 8:00—Breakfast.  
 9:30—Sunday school at the college.  
 11:00—Attend preaching service at First Baptist Church.

Sunday night: Message by a missionary.

Monday morning: Conference period and recreation.

Things to bring with you: Sheets and pillow-cases, towels.

Expenses: \$2.50 to be paid upon arrival at college. Fifty cents registration fee is extra, to be sent to Mrs. Douglas J. Ginn, 161 Eighth Avenue, N., Nashville, not later than August 20th. A place cannot be assured to you without this. It is very necessary for us to know just how many are coming. Registration fees cannot be returned.—Victoria Logan.

### WHAT A CHANGE!

The Saturday Evening Post, from a "Gentleman's Book of Etiquette," published in 1860: "One must never smoke at all in the coffee room of a hotel. One must never smoke without consent, in the presence of a clergyman, and one must never offer a cigar to an ecclesiastic. But if you smoke or if you are in the company of smokers and are to wear your clothes in the presence of ladies afterwards, you must change them to smoke in. A host who asks you to smoke will generally offer you an old coat for the purpose. You must also, after smoking, rinse the mouth well out, and, if possible, brush the teeth. You should never smoke in another person's house without leave, and you should not ask leave to do so if there are ladies in the house. When you are going to smoke a cigar, you should offer one at the same time to anybody present, if not a clergyman or a very old man. You should always smoke a cigar given to you, whether good or bad, and never make any remarks on its quality."

### SWEETWATER W. M. U.

The quarterly meeting of the W. M. U. of the Sweetwater Baptist Association was held Thursday, June 13th, at Philadelphia.

Through the courtesy of the Methodist Church, South, the meeting was held in that church, due to the repairing of the Baptist church.

Mrs. H. M. McGuire presided. Miss Edith Carter read the Scripture, followed by prayer by Rev. O. D. Flemming. A half-day session was held and given entirely, with few exceptions, to the young people's organizations in what was considered the best program heretofore presented by the young folks.

Philadelphia auxiliaries were all represented. Grace Carter, Peggy Miller, and Mabel Thompson, Philadelphia G. A., gave a playlet, "Love Provides." Miss Mary Peoples, Philadelphia Y. W. A., gave a humorous reading, "Jonah and the Whale." The R. A. and S. B. favored with a song and yell.

Sweetwater G. A. won the contest for having the best program, which consisted of readings, playlet, solo, and quartet. Participants were Elvena and Orene Galyon, readings; Alice Queener, solo; Elvena Galyon and Alice Queener, playlet; Ruby Humphrey, Robbie Scruggs, Beulah Romine and Hazel Blair, quartet, with Mildred Flemming at the piano.

Miss Sara Flemming, Sweetwater Y. W. A., gave a most interesting reading, "When Sally Ann Expresses Herself."

Madisonville R. A. gave a very interesting reading. A vote was taken and carried for holding half day sessions during the summer months. The next meeting will be at Chestnut Church. Revs Flemming and Adkins each gave a short talk. Mrs. Molher Kimbrough led the closing prayer.—Mrs. S. M. Carter, Secretary.

### SALEM W. M. U.

The W. M. U. of Salem Association met with Prosperity Church on July 3rd. The fine spirit of this church is indicated by the beautiful new building, well arranged and splendidly equipped, which was erected after the former building was destroyed by a storm last year. The women did not, however, slacken their missionary interest during the building operations, for they were A-1 last year.

Mrs. Ernest Moore of McMinnville, associational young people's leader, presided in a graceful and efficient manner. A cordial welcome was cleverly expressed in original rhyme by the Prosperity young people. It was a joy for Mrs. T. L. Thompson of Shelbyville and the writer to serve as judges for the tournament and to speak later in the day on "W. M. U. Specials" and "Accomplishments of W. M. U. Young People of Tennessee in 1928 and What Is Expected of Us in 1929," respectively.

In the contests of the various grades, Salem Sunbeams, McMinnville R. A., Auburntown G. A., and Prosperity Y. W. A. achieved first honors. Prosperity was awarded the pennant for the church whose young people, as a whole, acquitted themselves with most credit. The best stewardship poster displayed was by Miss Louise Clark, a McMinnville Y. W. A. girl, who is leading the G. A. in her church. Other members on the program which were especially enjoyed were two musical readings by Miss Louise Huff, McMinnville, and a vocal solo by Mr. Charles Bryan, also of McMinnville.

The bountiful and delicious lunch served at the noon hour made one realize that one was truly at "Prosperity."

During the afternoon business session the superintendent, Mrs. T. M. Bryan, Auburntown, presided. It was with much regret that the resignation of Mrs. Moore as young people's leader was accepted. Mrs. Moore has given herself freely to the work and has made splendid progress, but illness in the home compels her resignation.

Miss Dixie Lee Edwards, Auburntown, was elected to succeed her. Time and place of the next meeting were left to be decided later.—Kellie Hix.

### CUMBERLAND GAP W. M. U.

The quarterly meeting of the W. M. U. of the Cumberland Gap Association met with the Tazewell Baptist Church, Friday, July 5th, 10 a.m.

The following program was given: Welcome by Mrs. Cunningham of Tazewell.

Devotional, "The Greatest Gift, a Saviour," by Mrs. Cunningham of Tazewell.

Duet, Mrs. M. B. Carr and Mrs. J. P. Davis of Tazewell. "The Life of a Missionary," by Miss Mathilee Campbell, New Tazewell.

Address, "Holding Forth the Word of Life," by Mrs. J. W. Marshall, which was very inspiring.

The afternoon program follows: Devotional, "My Faith," by Mrs. W. H. Redmond of Cumberland Gap.

Prayer that God may use our young people, by Rev. J. W. Crowley of Cumberland Gap.

"Sunbeam Rally Cry," Sunbeam songs, by Sunbeams of Tazewell.

R. A. Requirement for Page, by Sidney Davis of Tazewell.

Song, "Win Them One by One," by Sunbeam Band of Tazewell.

Missionary story, by Trent McNeeley of Tazewell.

"Our W. M. U. Specials," by Mrs. Perry Debusk of New Tazewell.

Musical duet, by Little Beverly Carr and Ame Davis.

Business session.

The entire program was one of inspiration. There were ten churches auctioned, Mrs. Marshall being the auctioneer.

The hostess church served a very

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### FAITH LAMBERT

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"The best story read since 'In His Steps'."—Kans.

"A beautiful, clean, ennobling love story of two modern young people."—Ala.

"Faith is 'different.' She dares to be different from the modern college girl."—Ga.

"Being the mother of grown children, it is gratifying in these days of modernism and doubt, to be able to place such a book in their hands."—Canada.

## BAPTIST SUNDAY SCHOOL BOARD

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delicious lunch.—Mrs. J. W. Crowley, Superintendent.

THE THIN LINE OF BAPTIST OCCUPATION IN MEXICO

By Myrtle Barber Ware

(As we are studying "The Frontier" in August this article will be especially helpful.)

New Mexico is the third largest state in the Union. She is old in occupation and tradition, but young in possibilities and development. With an area of over 122,000 square miles and a population of 400,000, her wide boundaries embrace tremendous variety of opportunities in educational, scientific, social and religious progress. The state has long been noted for her scenic beauty. Her towering mountains and alluring foothills, her wide plains and deserts make up an atmosphere of western beauty almost unparalleled. She is known as the "Sunshine" state because of her numerous mellow sunny days.

Furthermore, New Mexico is exceedingly rich in tradition and historic romance. She is in truth the oldest state in the Union, for her fields have been the seat of Spanish occupation since the sixteenth century. She is the last of the Old West, and one can today find American people and their modern civilization side by side with the native Mexicans and their burros, with the Indians and their adobe houses and the ancient agricultural implements. The abundant natural resources remain as yet almost untouched and the government irrigation projects are seeking to reclaim much of the desert land.

But the great need of New Mexico is the need of Jesus Christ. Of the eighteen Southern Baptist States, New Mexico is considered the "whitest" of all for the harvest. But it is a difficult field fraught with sacrifice and hardships.

The Baptists

A few thousand Baptists, only 11,000 or less, in 150 churches, hold the thin line of defense on this western front. The enemy seeks constantly, day and night, to break this weak but faithful line, but through Him who is Victory they "shall never pass." Many cities in the east and south have 11,000 Baptists within their bounds.

Yet in New Mexico this brave group, knowing that spiritual power is not in "numbers," is maintaining a large state mission program. The headquarters of the state work is at Albuquerque and is headed by Rev. C. W. Stumph as Corresponding Secretary. The work includes Sunday school, B. Y. P. U., W. M. U., laymen's work, evangelism, Montezuma students, pastoral support, the Baptist "New Mexican," the state institutions (Baptist), and the regular and special missionaries.

Institutions

The Baptist hospital is at Clovis and is doing a splendid work. The Orphans' Home at Portales is a growing institution and has the loyal support of all the Baptists of the state. Montezuma College is the institution, however, that has the universal appeal to young people, far and near. Nestled in the foothills of the Rockies, her walls stand like a beacon light in the midst of Catholicism, ignorance, and wicked indifference. This college is the key to ultimate victory for Baptists in New Mexico. Great was the rejoicing and thanksgiving when Southern Baptists at Memphis became conscious of Montezuma's mission value and planned an investment for God in this school and

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state. Only eternity can reveal the value and wisdom of that investment.

Spanish Americans

New Mexico is predominantly Spanish American, perhaps as much as 65 per cent. It does not seem unnatural, therefore, to find that she is a Catholic state. About 70 per cent of the population is of the Catholic faith. This leaves 30 per cent to include Baptists, Methodists, Presbyterians, Christians, and other faiths and non-believers. What a need for gospel truth to penetrate the darkness! If Catholicism is wrong in South America; if it is wrong in Brazil, it is wrong in New Mexico.

Penitentes

There is a sect, among the Spanish American people largely, known as the Penitentes. They are indeed a part of the hosts of darkness. These people believe in making compensation for their own sins, in beating themselves with cactus whips, in lashing their uncovered backs, in walking on their knees over rugged mountain paths and leaving trails of blood along their way. Once a year they tie one of their numbers to a cross where he remains as long as he can and still live. The longer he suffers, the more sins he makes compensation for and the purer becomes his life. There are more than 11,000 of these people in New Mexico. There are more Penitentes in this state than there are Baptists! Would that they knew that Jesus Christ has already made atonement for all our sins! There is nothing left for us to do but believe on Him and live for Him. But they do not know this. If it is right for us to take the gospel light to the heathen in China, must we not also take it to the heathen in America?

Indians

There are between 35,000 and 40,000 Indians in New Mexico. The difference with which we have for years considered their spiritual condition is appalling. They are a people to whom we owe more than to any other race on earth. We cannot pay back to them that which we took from them, but we can give them that which can never be taken away. They long to know the "Jesus way," and we have done practically nothing in New Mexico to show them His way. Hundreds of Navajos near Farmington, the thousands of Pueblos around Toas, and the myriads of others on the reservations—all are lost, except for a few Christians found among them recently led to Christ by the efforts of Missionary T. D. New, our one missionary among 35,000 people! We must not, of course, forget the untiring efforts of Missionary Graham and his wife who formerly worked among the Navajos. May God allow us to see the day when we have many missionaries among these people, showing them the "way" of life.

Our Personal Responsibilities

When I consider the call of this frontier state with its few faithful soldiers holding a thin line of defense for the Master against the enemies of righteousness, I often wish that I had ten lives to give in this conflict. But I do not have ten, or five, or even two. I have only one brief life; but if I know my own heart, all of that life belongs to a task such as this. What is your personal responsibility toward New Mexico? Perhaps you will never come in actual contact with this needy field, but you can lend your compassionate interest in her problems and express that interest through prayer and money.

There are many heroes and heroines of the cross falling by the way in the fierce battle on this challenging frontier. Let us younger Baptists of the South say to them whose failing hands will soon pass the torch to us—

"Your flaming torch aloft we'll bear;  
With burning hearts an oath we swear,  
To keep the faith, to fight it through  
To crush the foe or sleep with you."

"FAREWELL, MY BOY, FAREWELL!"

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

Some years ago I had a friend who was an atheist. He was well educated, and at one time a prominent high school principal. He was a refined, cultured Southern gentleman. At the time I knew him he was a professional gambler. But he claimed, and I believed him, that he never induced any one to gamble, would advise all men to leave it alone, and only proposed wagers to men already committed to gambling. His wife was an earnest, sincere Christian, a Methodist, and, so far as I ever knew, he never embarrassed her in the exercise of her religion. I was a frequent and welcome guest in their home. They had two bright, beautiful little children.

One day I heard that their little boy was ill. I promptly called at the home to express my sympathy and otherwise minister to them in their heart-breaking trial. No minister ever was received more cordially than I was received in that home.

Before I called there again the news reached me that the child had died. I hurried to the home. My friend saw me coming and hastened to meet me half way between his residence and the street. I never witnessed such distress as overshadowed his handsome face. Clapping my hand in both of his, he cried out: "I am so glad you have come! I was looking for you! We want you to preach our baby's funeral. I would give the world if I could believe as you do, but I cannot! I cannot! But, Brother Robinson, just forget me and preach what you believe. You know my wife believes as you do; and, O, I would give all the world for such a hope! But it is denied me!"

I promised my friend that I would gladly do all he asked of me, and I did. I poured out my soul in the profoundest earnestness to God to guide my every step on that occasion and to speak through me to that wife and husband. I preached with unusual earnestness, tenderness, power and freedom.

When we went to the grave, it so happened that a little oak tree, three inches in diameter, stood at a corner of the grave. The mother stood at my left side and my friend at my right, his strong left hand grasping that little oak. When the lowering device began to drop the little body, my friend, quaking in every fiber of his being and shaking that little tree as a mighty wind, gave an unearthly shriek: "Farewell, my boy! Farewell! I will never see you again!" Again and again he fairly screamed forth his agonies of despair. Cold chills chased themselves over my body. My very blood was chilled. His cries were unearthly wails of agony. They expressed inconsolable despair. I hope I may never again hear such heart-rending cries of agony.

I turned to his wife. She stood calmly watching the little casket descend to its final resting place. Tears were flowing down her cheeks. Her lips were moving, but gave no sound. I imagined she was saying, "I shall go to him, but he shall not return to me," or, "He is not dead, but sleepeth." Her face was darkened by sadness, but over all that there was an expression of hopefulness, but no mark of despair. The contrast between her manner and her husband's was the difference between an indestructible hope and chaotic despair.

"The fool [the atheist] hath said

in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good." They have destroyed faith and hope and filled countless souls with despair; and in their own hour of need their teachings deluge their own souls with biting bitterness and despair without a gleam of hope. But the Christian's faith sweetens the bitterest experience and brightens the darkest hour.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

Ullin W. Leavell, a missionary to China, preached last Sunday night in the Immanuel Church, Nashville, on "Comrades in Crusades."

G. G. Pope of Magnolia, Miss., supplied the pulpit of Prescott Memorial Church, Memphis, at both hours last Sunday.

Beginning August 4th, R. W. Cooper of Drew, Miss., is to do the preaching in a revival at Ecu, Miss., where H. G. West is pastor.

The call of the church at Mangum, Okla., to become pastor was recently accepted by C. E. Wilbanks, formerly pastor at McAlester, Okla.

Calvin Nelson declined the call to the First Church, Lamesa, Texas, remaining as pastor at Palestine, Texas, at the urgent request of that church.

C. W. Baldrige resigns the pastorate at Hayti, Mo., to accept a call to the First Church, Iverness, Miss. He was born, reared and educated in Tennessee.

The historic old First Church, Waco, Texas, J. M. Dawson, pastor, will launch the erection of an additional educational building to cost about \$100,000.

The affairs of the Home Mission Board, Atlanta, Ga., are now being actively administered by J. B. Lawrence, the new Executive Secretary, who has moved to that city.

J. R. Carter, formerly superintendent of the Mississippi Orphans' Home, has accepted the position of business manager of Clark College, Newton, Miss., of which Dr. W. T. Lowry is president.

The church at Baldwin, Miss., A. M. Overton, pastor, will have a meeting beginning August 25th, in which H. R. Holcomb will do the preaching. Paul Ballard of Tupelo will have charge of the music.

J. L. White, pastor of the First Church, Miami, Fla., is on a leave of absence for three months which he is spending in Asheville, N. C. J. Raymond Nelson, the assistant pastor, will have charge in his absence.

The First Church, Sanford, Fla., loses its pastor, Fred D. King, who has resigned to accept a call to the First Church, Newnan, Ga., effective August 1st. In seven years 1,175 people have united with the Sanford church.

For the first time since his prolonged illness, Ben Cox, pastor of the Central Church, Memphis, attended services at his church at both hours last Sunday, though he did not preach. May his recovery be complete and speedy.

Fostered by 31 churches of Copiah County, Miss., a revival is in progress in Crystal Springs, Miss., T. W. Talkington, pastor, in which M. E. Dodd of the First Church, Shreveport, La., is doing the preaching. John S. Raymond is directing the music.

G. J. Rousseau, pastor of the First Church, Pensacola, Fla., and contributing editor of the Florida Baptist Witness, was recently promoted to the rank of major in the national guards at Pensacola. He will supply the University Church, Baltimore, Md., a part of the summer.

J. S. Bell of Life, a brilliant young preacher, supplied the pulpit of Piney Creek Church, near Lexington, la Sunday in beginning a revival which will be held by Rev. G. G. Joyner of Parsons. Brother Bell plans to enter Union University this fall.

His friends in Tennessee, legions in number, will be interested in the announcement of the return of Herbert W. Virgin to the duties of his pastorate in the North Shore Church, Chicago, Ill., from a trip abroad. He is again on the job.

Eleven years after he was converted, Homer B. Woodward, aged 29, of Memphis, has forsaken the business world to enter the profession of the ministry. He was licensed in June and preached his first sermon in the First Church, Memphis, last Sunday night. He will enter Union University this fall and later go to the Seminary in Louisville, Ky.

Harry Leon Watts, aged 58, of Memphis, died suddenly in Hernando, Miss., Thursday, July 18th, and was buried in Memphis Saturday, after services by Dr. A. U. Boone in the First Church, of which he was a member. Until two years ago he had been a member and worker in the church at Winona, Miss. He was a consecrated, useful man. Our deepest sympathies are extended his wife and two daughters.

By THE EDITOR

Brother P. W. Carney is doing the preaching in a revival with South Carthage Church. The meeting began on the 14th.

Cecil H. Franks began a revival with his people in First Church, Rector, Ark., last Sunday. J. Linley Dodd is in charge of the music.

Ben Cox of Central Church, Memphis, is out of the hospital after several weeks of illness and hopes soon to resume all his duties.

Charles R. Brewer was ordained to the full work of the gospel ministry on July 13th by authority of the Fellowship Church, Hartford, Ala.

The Baptist Record says that First Church, St. Joseph, Mo., is planning to build a \$100,000 annex to their plant. Frank Tripp is the energetic pastor.

J. M. Roddy, formerly a pastor in Knoxville, has accepted the call of the church at Wilmore, Ky. That is not far from Springfield where he served for two years.

W. L. Howse, formerly of Jackson, had the pleasure of baptizing a niece of his last week. The beautiful symbolic ordinance was celebrated in the wonderful lake at Palacios, Tex.

Readers will save us a lot of trouble and some expense if they will not send us money for subscriptions to the W. M. U. publications. Send them to W. M. U. headquarters, Birmingham, Ala.

H. I. Green of Russellville, Ky., writes that his brother, Guard Green, of Louisville is aiding him in a meeting which began the 23rd. This is the third time he has helped during the past five years.

J. L. Robertson has resigned the care of the church at Gibson after more than three years of service. He succeeded the late W. L. Puckett at that place. His resignation takes effect September 1st.

We were mistaken about the coming of the parents of Dr. John W. Inzer to Chattanooga to live. At least an exchange was. They were only on a visit and did not unite with the church while there.

Baylor University, Texas, has received a fund of \$5,000 from the Masonic body of the state, the income from which is to be used in the education by that institution of some worthy child of a Mason.

Forty-seven members were added to the church at Guin, Ala., as a result of the meeting conducted by W. W. Kyzar of Mississippi. Pastor A. M. Nix baptized 41 happy converts on the evening of July 14th.

J. R. Johnson of Maryville First sent us a fine list of new subscriptions last week. It can be done, brethren. We know our pastors have many tasks, but once a year we feel we have a right to ask them to help us.

"Post Office" Freeman, noted railway engineer preacher, spoke for the

Strand Bible Class, Memphis, last Sunday. He is pastor of the church at Thayer, Mo., and drives the Frisco's famous passenger limited.

Tabernacle Church, Waco, A. Reilly Copeland, pastor, opened their beautiful pastor's home on Monday night. The pastor and family extended an informal reception to members of the church.

On July 7th Prof. Harry Clark of Furman University assisted Pastor A. L. Shumate of First Church, Easley, S. C., in the dedication program for their building. The debt has been paid and the house consecrated to the Lord's cause.

Pastor S. P. Poag of Memphis is proving that subscriptions for the paper can be had when the bishop of the flock seeks them diligently enough. He is sending in lists every few days and hopes by fall to have the church in our budget family.

Rev. and Mrs. William Hughes Rymer of Benton celebrated their golden wedding on the 17th of this month. Mrs. Rymer was formerly Miss Josephine Lemons. Our heartiest congratulations to this beloved two.

Rev. L. M. Polhill, dean of Bessie Tift, Georgia, and Mrs. Polhill are spending part of the summer on "The Beeches" at Louisville, Ky. While there Dr. Polhill is doing some research work in the Seminary library.

The Baptist reports that Michael Iggoe, a member of the Illinois legislature, recently spoke in the House against Mrs. Willebrandt, using language "too vile for quotation in this paper." What else could you expect from a "wet" legislator of that kind of name?

"Dropping the denominational paper out of the church budget because one is found thrown in the wastebasket is like a father refusing to put food on the table because one of the children left something on his plate at the dinner table."—Baptist Record.

George Ragland of First Church, Lexington, Ky., and M. E. Dodd of First Church, Shreveport, La., have been carrying on a friendly discussion of women speaking in Baptist meetings. These letters have been published in Dr. Ragland's paper, Sling and Stone.

Pastor J. E. Hight reports that he baptized 27 more members into the fellowship of Mt. Pleasant Church on July 14th. These all united with the church at the morning hour. This makes a total of 80 additions by baptism and 12 by letter as a result of the recent revival conducted by Brother Wade House.

J. Dean Adcock of Orlando, Fla., has been invited by Union University to deliver the baccalaureate sermon at the close of the summer school. The program will be held August 15. The trustees have voted to confer upon Brother Adcock the degree of D.D.

Editor Gwaltney of the Alabama Baptist was one of the speakers during the opening services of First Church, Ensley, Ala. He describes the inside of the church house as "Surpassing in beauty all that we have ever seen in the shape of a church auditorium." David Gardner is the happy pastor.

D. J. Evans has resigned the care of First Church, Kansas City, in order to accept a position on the faculty of Colgate-Rochester Seminary. He has had for several years one of the largest men's independent Bible classes in the nation, one Sunday during a contest, reporting around 20,000 in attendance.

Churches wanting revival meetings conducted by a preacher who knows the Book, believes it and preaches it with power, could do no better than invite Dr. Allen Hill Autrey of 1714 Maryland Avenue, Little Rock, Ark., to visit them. He has open dates after the fourth Sunday in September. Watch for the series of articles from his pen. They're top notch!

John W. Inzer of First Church, Chattanooga, will leave the first of August with Mrs. Inzer for a motor trip vacation. During the month of August the supplies for his pulpit will be Hewett Jackson of Mississippi; — Phillips of Mobile, Ala.; A. J. Dickinson of Newport News, Va.; and M. E. Dodd of Shreveport.

Our readers will wish to offer their sincere congratulations to the Rev. George Randolph Ferguson of Greenwood, Ind. On the first of August he will be married to Miss Odesa Lyons, for some time the able and efficient secretary of First Church, Chattanooga. We extend congratulations.

F. D. King resigns the care of First Church, Sanford, Fla., to accept the call of First Church, Newnan, Ga. Central Church, Newnan, has called our own beloved John Buchanan of Paris. There are no greater churches in the big Baptist empire of Georgia than those in Newnan, but we would hate to see them capture our Parish bishop.

Georgetown College, Kentucky, recently conferred on Col. Benjamin F. Proctor of Bowling Green the honorary degree of LL.D. No more worthy subject for the honor could have been chosen. He is a princely soul, a loyal Baptist, and a faithful worker for more than half a century. Mrs. Proctor is the daughter of the noble J. M. Pendleton.

The New Menace carries a report in the issue of the 20th inst. to the effect that Cardinal Dougherty of the Roman Catholic diocese of Philadelphia is worth \$93,000,000. Eighty million of this enormous sum is in real estate and \$13,000,000 in cash. And he is only one of the prelates who are hoarding American wealth for the arch enemy of freedom and progress.

George Baird of Union Avenue Church, Memphis, was elected president of the B. Y. P. U. convention which met last week in Chattanooga. He is one of the most loyal and enthusiastic of our young men, has the greatest B. Y. P. U. organization in the state, and has made Shelby County union a mighty factor for evangelism and missions. Congratulations to Tennessee B. Y. P. U.ers!

A retired aged preacher has need of a summer suit of clothes. The size of trousers is 33-33 and the coat 38. If somebody has a good suit that will fit him, we will be glad to send his name at once. He has served the denomination twenty years and has been unable to get aid from the Relief and Annuity Board.

Pastor R. N. Owen and the Elizabethon Church are rejoicing over the announcement that F. F. Brown of First Church, Knoxville, will preach during their revival in September. The church is growing rapidly in their splendid new house. Brother Owen baptized four on the night of the 14th, and that day there were 417 in Sunday school.

### HOSPITAL REPORTS

Persons expected to prepare reports on hospitals for association may get the facts as to the Baptist Memorial Hospital, Memphis, by addressing a request to the hospital.—M. D. Jeffries, Pastor.

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## PASTORS' CONFERENCES

### CHATTANOOGA PASTORS

First: J. W. Inzer. An Eye for Excellence; What Shall I Do When I Doubt? SS 984, BYPU 73, by letter 1.

Tyner: W. C. Tallant. Getting Closer to God; Ye Are the Light of the World. SS 72, BYPU 35, baptized 1.

Highland Park: J. B. Phillips. The Love of God the Father; Things That Make Me Know There is an Awful Hell. SS 479, additions 3.

St. Elmo: L. W. Clark. Geo. E. Simmons. The Perfect Salvation; The Only Message. SS 300.

Central: A. T. Allen. The Ministry of the Afflicted; A Sorrow That Works Joy.

Calvary: W. T. McMahan. Spiritual Light; Partial Darkness. SS 340, BYPU 84, for baptism 1.

Chamberlain Avenue: A. A. McClanahan, Jr. Caleb, the Man of Courage; The Besetting Sin. SS 260, BYPU 63, by letter 1.

Oakwood: R. R. Denny. The Deason, His Qualifications, Duty and Reward; Reward of a Perfect Faith. SS 116, BYPU 30.

Red Bank: W. M. Griffith. The Right Use of Power; God Willeth Not the Death of the Wicked. SS 249, BYPU 65.

Eastdale: J. D. Bethune. Fasting and Prayer; special service by BYPU. SS 187, BYPU 42.

Tabernacle: J. P. McGraw. Going All the Way with Christ; Moral Dignity of Baptism. SS 440, by letter 4, baptized 16.

Clifton Hills: A. G. Frost. What Was the Matter with John? A House Divided. SS 225, BYPU 59.

Northside: R. W. Selman. Consecration; Jothan's Fable. SS 300, BYPU 53, by letter 2.

East Chattanooga: J. N. Bull. The Second Coming of Christ; Jonah. SS 334.

Avondale: D. B. Bowers. He Lifted Up His Hands and Blessed Them. Rev. Paul Hodge; God's Marked Man. SS 435, BYPU 78.

### KNOXVILLE PASTORS

Beaumont Avenue: D. A. Webb. Life of Consecration; Experience from Nature to Grace. SS 114, BYPU 20.

Bell Avenue: J. Harvey Deere. People Who Act the Fool; God and His Company of Builders. SS 890, BYPU 134.

Deaderick Avenue: Sam P. White. The New Creation in Christ. SS 276, BYPU 49.

Immanuel: A. R. Pedigo. W. H. Cook. Saved from the Underworld; The Way of the Transgressor Is Hard. SS 254.

South Knoxville: J. K. Haynes. The Church, Its Mission; Proving God, Nolan Roberts, supply. SS 342, baptized 5, by letter 1.

Lonsdale: H. L. Thornton. Deferring the Lord's Work; When He Comes to Himself. SS 287, BYPU 61.

Valley Grove: G. X. Hinton. Fishers of Men; What Is Man? SS 58.

Pleasant Hill: A. B. Johnson. 1 Timothy 6:11-12; Walk Uprightly. SS 145, BYPU 45.

Gillespie Avenue: J. K. Smith. Baptist Doctrines; The Lost Sheep. SS 212.

McCalla Avenue: A. N. Hollis. Valleys of Life; Unity among Brethren. SS 241, BYPU 98, by letter 4.

Lincoln Park: H. F. Templeton. Brother Meahaffey spoke in the morning; Some of Christ's Appointments with Men. SS 257, BYPU 52.

Island Home: Charles E. Wauford. The Lord's Zion and King; Ai and Achan. SS 260.

Oakwood: J. W. Wood. The Security of the Believer; A Great Crowd of Witnesses. SS 183, BYPU 40.

### NASHVILLE PASTORS

Grace: L. S. Ewton. Prayer; Christ and the Woman at the Well. SS 508.

Belmont Heights: R. Kelly White. Caesar's and God's; How to Overcome Religious Doubts. SS 429, BYPU 83, baptized 3, by letter 2.

Richland: Floyd W. Huckaba. The Call to Prayer; Sin.

Seventh: Edgar W. Barnett. How Make a Christian; As Thy Days. SS 171.

Park Avenue: E. Floyd Olive. New Testament Evangelism; The Appearing of Christ. 357, for baptism 1, baptized 1, by letter 4.

North Edgefield: O. F. Huckaba. Nothing Too Hard for Jehovah; Light Divided from Darkness. SS 252, BYPU 65.

Eastland: J. Carl McCoy. Obstacles as Opportunities; Lest We Forget God. SS 365.

### OTHER PASTORS

Cleveland, Big Springs: Samuel Melton. J. C. Chastain. Opening of the Seven Seals; Feed My Sheep. SS 192, BYPU 52.

Cleveland, First: Lloyd T. Householder. A Personal Request; The Only Source of Salvation. SS 399, BYPU 66.

Etowah: A. F. Mahan. How to Know; Law. SS 503, BYPU 103.

Mine City: Org Foster. The Christian and His Service; The Tenth Commandment. SS 266, BYPU 41.

Rockwood, First: Neslie V. Underwood. Bringing to Jesus; Naaman the Leper. SS 248, BYPU 77, for baptism 4, baptized 9.

Erwin, First: John A. Davis. Our Covenant; Giving God the Heart. SS 469, BYPU 81, profession 1.

North Etowah: D. W. Lindsay. The Lamb on Mt. Zion; The Vial Judgments. SS 142, BYPU 42.

Murfreesboro: F. C. McConnell. Righteousness. Baptized 1.

## NEW BOOKS REVIEWED

**This Is My Church.** By Rev. F. F. Brown, D.D., Pastor First Baptist Church, Knoxville, Tenn. Published by the Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

This is a valuable contribution to a much-needed concise and yet illuminating stewardship literature. This little book is different to any book we have read covering the subject of stewardship. Originality marks its every page. It is written from a pastor's view point, and the pastor's heart throbs is felt in every line. It is brief enough to engage the attention of the busy layman and yet full enough to arouse his interest and stimulate his zeal. No church member can seriously read this book without becoming a better church member. Pastors will do a great service to their churches by encouraging its reading among their members. I am placing a copy in the library of our church and in the library of Simmons University, and am recommending it wherever I go. It required but a brief half hour to read it; but when I had finished, I was conscious that its message would abide with me.—Millard A. Jenkins.

**Rainbow Gleams.** By Rosalee Mills Appleby. Published by the Baptist Sunday School Board, Nashville, Tenn. Price, \$1.75.

This volume of devotional and inspirational essays is a fascinating one for all who love old truths in new dresses. Out of experiences and travels in South America, where the author was a missionary, many interest-

ing illustrations are taken. "The Unsullied Triumph" is defined as the triumph of the spirit over the body, the precedence of right over wrong and truth's conquering error. "The Golden Quest" is that of service, the risking of all for a great cause. "The Higher Call" is the call of God to young people for sacrificial service in promoting the interests of the kingdom of Christ which are the highest interests of the world. "The Morning Star" is Jesus, and the author pictures him in a wonderfully attractive light. "The Eastern Window" is the opening of the soul through which "light and understanding about other people" may come in. "The Inner Veil" is the title of another splendid chapter wherein the need for intimate contact with Christ is presented. "The life within the veil comes as a result of entering in, the losing sight of self in the Master, the submerging of the human will in the divine." "The Sharon Rose" is the closing chapter. It deals with God's excellency as revealed through the glory of Jesus. There is pathos, splendid imagination, deep spiritual vision and abiding faith pictured in the book, and it will do much to develop a finer appreciation for the beautiful and the holy in life.

**The Diamond Shield.** By Samuel Judson Porter, D.D. Published by the Baptist Sunday School Board, Nashville, Tenn.

A very fine exposition and discussion of the thirteenth chapter of First Corinthians. He divides the book into the following chapters: "The Legend," "The Diamond," "Discovery," "The Diamond's Incomparable Worth," "Cutting the Facets" and "The Shield Imperishable." The volume will help any one to a better understanding and appreciation of this chapter on love.—E. W. B.

### DUCK RIVER CONVENTION

The Duck River Baptist Sunday School and B. Y. P. U. Convention held in this city last Sunday was a great success. Practically all the churches in the association were well represented. John W. Horton of Lewisburg, son of Governor Horton, presided over the meeting, with Will Beck as chorister. Members of the local band furnished special music for the morning session. Dr. Homer L. Grice delivered an address on the need in our country of spiritual training, along with physical and mental, in order that the youth may have some armor to shield themselves against temptations.

A delightful plate lunch was served to about two hundred guests of the convention.

The first part of the afternoon session was taken up with the roll call and business reports.

The Decherd Church won the banner for attendance.

The topic, "What Think Ye of Christ?" was forcefully discussed by M. J. Taylor, Mulberry; W. C. Creasman, Shelbyville; George Mitchell, Decherd; and W. D. Hudgins, Tullahoma.

The local B. Y. P. U. gave a playlet, "Facing the Facts," emphasizing the need of tithing as a law given by Christ. The characters in the play were: James Shaw, Thyra McManu, Glenn Halcomb, Hazel Beck, Jack Boyd, Will Beck, Lee Cox, Clayton Holt. Brother W. D. Hudgins, state Sunday school and B. Y. P. U. superintendent, delivered the night sermon.—Tullahoma Guardian.

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## NEWS BULLETIN

(From page 8.)

demonstration program in which a completely modernized Sunday school was held. Superintendent R. L. Pardue was host to the visiting workers. H. L. Brantley, superintendent of Lockeland Church, Nashville, assumed the role of general superintendent. J. W. Lusty of Third Church, Nashville, was his able assistant. Miss Emma Noland of the Sunday School Board force acted as general secretary and Mrs. Homer L. Grice of Nashville was chairman of the elementary division.

After a general counsel was held on the lawn of the church, the Donelson school rendered a regular Sunday school program, during which the following had parts: Rev. J. H. Ramsey, William Smith, Misses Ruth Greer, Ruby Hodge, Lucille McCullough, Louise Colley, Jannie Lannon, Catherine and Gwendolyn Zucarello; and Prof. C. C. Jennings, John Lipscomb, Victor Burnal, Mrs. W. C. Brent and Mrs. L. G. Wright. Demonstration openings of departments were held in the church auditorium and in the school buildings. Burton Stoddard of Belmont Church, Nashville was in charge of the adult department and W. J. Bloomer of Belmont in charge of the conference; Ben A. Tanksley, First Church, was in charge of the young people, and W. A. Harrell led the conference; B. T. Akin led the demonstration of the class period for young people. The intermediate department met in the grammar school building with Mrs. George H. Briggs of Eastland Church in charge and Miss Laura Cleveland conducting the conference. The other four departments met in the high school building. Miss Maggie Edmonston and Mrs. Grice were in charge of the Juniors, Mrs. H. R. Hamby of the Primary, Mrs. T. Cody Bell of the Beginners, and Miss Elizabeth White the Cradle Roll. It was indeed a great day and the program will prove a blessing to the workers in the Joelton Church.

## G. A. AND Y. W. A. RETREAT

At Union University, West Tennessee girls are planning a delightful time in August. The G. A.'s will have their house party from August 7-9. The registration fee is twenty-five cents and the board three dollars.

The Y. W. A.'s will have two days, August 9-10. The board is \$1.50 and registration fee twenty-five cents.

If you are planning to attend, send your registration fee to Mrs. Dallas Wohlath, 1890 Vinton, Memphis, at once.

Bring your bed linen and towels and come expecting a good, profitable time.

## SHELBY COUNTY ASSOCIATION

Shelby County held her twenty-fifth annual session with Temple Church, Memphis, July 16-18. D. A. Ellis was re-elected moderator, W. L. Dorris re-elected clerk, and L. E. Brown was elected treasurer. S. P. Poag preached the annual sermon from Acts 5:12. It was indeed a splendid message and from every standpoint was a great sermon. After lunch the report on literature was presented by A. U. Boone. The editor explained the methods of circulating the paper, and Dr. Boone followed with an appeal for volunteers who would go back to their churches and present the matter to them. Many responded, and it looks as if the circulation of the paper in Memphis would be doubled ere the year closes. The report on general benevolences was read and elicited a hearty discussion. At night the Shelby County B. Y. P. U. made its report which was indeed an inspiring one. George Baird presided, and one of the unions from Union Avenue Church rendered a splendid demonstration mission program.

We had to leave the next morning,

so cannot report the remainder of the sessions. This association has adopted a rule whereby each messenger brings his own lunch which is served by the ladies of the hostess church. Pastor J. R. Black and the ladies of Temple Church were gracious hosts, and the spirit of the meeting was fine. A special celebration was staged Wednesday in honor of the twenty-fifth anniversary of the church. A. U. Boone and H. P. Hurt were the speakers.

## BOARD EXPRESSES CONFIDENCE IN BISHOP CANNON'S LEADERSHIP

By A. C. Millar, President Pro Tem.

At the annual meeting of the Board of Temperance and Social Service of the Methodist Episcopal Church, South, held at Lake Junaluska, N. C., on July 4th, the matter of numerous attacks in many recent newspaper statements upon the president of the board, Bishop James Cannon, Jr., was taken up. After consideration of documents relevant to the matter and written statements by Bishop Cannon, and questioning of Bishop Cannon by members of the board so that the facts were brought out, and after full consideration of the telegraphic correspondence of the fall of 1928, which correspondence had already been given to the press by Bishop Cannon, the board was fully convinced that the attacks upon Bishop Cannon, in which practically the entire "wet" press of the nation has joined with evident unanimity, had been instigated by the enemies of prohibition with the sole purpose of discrediting a great and influential leader of the prohibition forces of the nation.

We forbear further comment upon the methods and motives of these attacks, and we hereby declare our confidence in the leadership of Bishop Cannon, and we urge him to continue his unrivaled work for the maintenance, enforcement and extension of the wise and beneficent policy of prohibition and for the accomplishment of the other objects of the board, and in all such efforts we pledge him not only our confidence, gratitude, and affection, but our continued support, sympathy, and co-operation.

## GOOD SUNDAY SCHOOL WORK

By J. R. Johnson

Though a little behind time, we wish to make a short report of the Sunday school work done in our association, under the leadership of our W. D. Hudgins. The workers began coming in on Saturday, June 22, and by Sunday evening about all had arrived. Julian Johnson had been asked by Mr. Hudgins to work up the association and have the churches ready for the training schools which were to be held. He had twenty churches lined up, as many as there were workers for. Most of these churches had their workers with them on Sunday morning to create interest and enlist the people. Work was done in the various churches every night up to Friday, and more than nine hundred enthusiastic pupils were enrolled. Not all of them were able to be present every night and not all took the examinations, but a great many did, and a large number of seals, certificates, and diplomas were awarded.

All the churches were very enthusiastic over the work and are anxious to have the program repeated next year. A meeting was held at the Pleasant Grove Church on the closing Sunday afternoon, and those present were hilarious about the schools. Mr. Jesse Daniels gave an address on taking the census, which was well received. It is very probable that the associational forces will try to have a school in all the churches not in the co-operative program.

The state forces met at the First Church, Maryville, each day at 8:30 a.m. and discussed their work for the summer. Lunch was furnished by the

ladies of the church for all workers and visitors. After lunch they went to their respective fields. It was a good week, and all parties were well pleased. We say to one and all, Come again.

Maryville, First Church.

## BUTLER ENCAMPMENT

Our annual B. Y. P. U. and Sunday School Encampment met in Butler, June 7-12. This encampment affords a wonderful opportunity for the people of this section to get together, united in the common interest of the advancement of Christ's kingdom. We spent a week under the instruction of the most competent faculty to be had anywhere, learning how to better carry on the program of our Saviour. We spent a week together in fellowship and love, with plenty of fun and frolic sprinkled in between the hours of rest and study. We spent a week under the inspiration of stirring, spirit-filled messages brought by some of God's most consecrated messengers.

A great many of our people did not come who had planned to come, because of the excitement of a local epidemic. We regretted this very much, but hope that many more will come next year. Plan early to come next year and send in your reservations early enough for adequate accommodations to be arranged.—Mrs. A. C. Todd.

## NEW CHURCH AT CEDAR SPRINGS

On July 14th the people of Cedar Creek Valley, after six months of the most careful and prayerful consideration, met by pre-arrangement to constitute a new missionary Baptist church. The meeting, which was largely attended, was called to order by the Sunday school superintendent who stated the purpose of the meeting. A set of ringing resolutions, declaring a new church in the community to be essential to the welfare of our Lord's kingdom, was read. These in no uncertain terms placed the church on record as being soundly Baptist and in complete sympathy and accord with every enterprise now being fostered by our leaders throughout the South.

The resolutions further declared allegiance to the New Testament Scriptures as a rule of faith and guide to duty. The old-time church covenant was adopted and the name Buckel's Memorial Baptist Church was chosen for the body. Resolutions declaring the church to be duly constituted were adopted after moderator and clerk had been elected. Then Brother Buckels, who owns valuable farming lands along the highway, presented the church with a beautiful site on which to erect their building.

The church fills a long-felt need and its house will prove a boon. There is not even a schoolhouse in which to conduct worship. Sunday school and preaching have been held in a grove near where the house is to be built. E. H. Burnett of Bluff City was present at the organization and preached from Acts 15:11. His message was a clear-cut statement of what Baptists have believed and stood for throughout the ages.

Dinner was served on the ground, there being an abundance for all. After dinner the church was called to order and E. H. Burnett was elected pastor by acclamation. He will assume his duties the fourth Sunday in July. This good news will please many of our people. Every New Testament church planted in a needy field is an advance step in the kingdom of our Lord.

## LAWRENCE COUNTY B. Y. P. U.

The quarterly meeting of the Lawrence County B. Y. P. U. was held with the Ethridge Church on July 6. About 400 people attended the services. The Mt. Horah Union presented a play, "Made a Vow and Kept It," which was enjoyed by all. Madge Weaver read "Smile" in a delightful way. Dr. Leo C. Harris, M. M. Langley, Leo Harris, Jr., F. M. Speakman, Ben Hudson of Nashville, Russell Tandy of Leoma, delivered special messages. Mt. Horah Union took the banner for the second time this year. The next meeting will be held with Mt. Horah Church on October 7th.—Sally Speakman, Corresponding Secretary.

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## HEALING HUMANITY'S ..HURT..

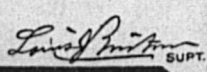
A TRUE HOSPITAL STORY

He was a prominent business man from a distant place. From the first it seemed that he would die. His wife, son and daughter-in-law were here. Cultured, Christian folk they were, and every one was impressed by their quiet demeanor. They attended the morning chapel services at times, the young man went to the Rotary luncheon with me two or three times, and their conduct was that of noble, God-fearing folk.

After weeks of suffering the father passed away. The family were sorrowful, of course; but their testimony was that the whole atmosphere of this hospital was so markedly Christian that it seemed he and they had a foretaste of heaven even here amongst so much suffering.

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