

SOUTHWEST TEXAS BAPTIST

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Shotguns vs. Rifles

By Geo. W. Coltrin

The writer has developed a liking for the rifle as a hunting arm, after a quarter of a century of experience with shotguns. To be sure, there are advantages in the old "scatter-gun" when one wants to go bird-hunting; but for big game, the worth-while sort, the rifle is far better. Just the sight of a good rifle stirs the sporting blood of a man who has ever hunted much.

Real game gets out the range of the shotgun, or slight obstacles stop the shot. That was one trouble in the 75-Million Campaign. The scatter-gun was expected to reach all the game, and it did do good work, too; among other things it brought out the virtues of the rifle. "Missions" is a shot-gun load; "Foreign Missions" is a 30-30 cartridge; "Christian Education" is all right for a shot-gun; "Baylor University" and "Carroll College" fit for a rifle, and will get there better. A Baptist knows something hit him when that sort of bullet strikes him. The writer once loaded a long brass shell with duck shot, and he loaded it so heavily that he had to stick the shot in the shell with beeswax. No room for the wad. When he stood in the stern of a boat and pulled the trigger, that long duck gun did a lot, but when the fellow who fired it got to his feet, he found he hadn't done as much as he would have done with a smaller load, so far as the ducks were concerned. He never did decide whether it was too big a load, or too small a gun; but he didn't try it over again. He has had a growing fondness for rifle shooting ever since. He loaded some shells, later, in denominational campaigns, and stuck in the shot all right, and has puzzled over the results many times. It may have been the gun, and it may have been the load; anyhow, the ducks didn't suffer much. As one result of a shotgun shooting, certain Baptists know less about our great mission work and our institutions than they did five years ago, and they have largely moved out of range of the shot-guns. This pastor is laying down the shotgun and getting down the rifle and cartridge belt. Just for the time being he is a trifle partial to home-loaded cartridges, black powder and bullets moulded on the back steps. Somehow they are more interesting.

A Rejected Report

The Convention overwhelmingly rejected this part of the report-of the Executive Committee at the Memphis Convention:

"The Commission on Approach to the Churches of the National Council of the Y. M. C. A. invited the Southern Baptist Convention to appoint a committee to confer and act with them. Your Executive Committee appointed a sub-committee consisting of B. G. Lowery, Z. T. Cody and J. Calvin Moss to consider this matter and report. The sub-committee gave much time and thought to the matter, and unanimously recommended to the committee, and the committee recommends to the Convention the adoption of the following:

"1. That the Convention accept

(Continued on last page)

Southern Baptist Convention

Negatively, neither revolutionary nor evolutionary. The press accounts might lead you to believe it either or both; they did not always state matters correctly.

Turbulent might be one descriptive term; depressed, mediocre, monotonous, lacking in thrills—so adjectives might be piled up.

And yet in spite of all these things being so, it accomplished many worthy things, and we face a more hopeful future as a denomination.

It was preceded by an evangelistic conference that kindled many revival fires in the hearts of the attendants, and also by a session of the Fundamentalists conference, or convention—whichever it is.

The Convention started on Wednesday morning on time and was soon in full swing. Dr. George W. McDaniel of First Church, Richmond, Va., was elected president, and all other officers were speedily elected to succeed themselves. Addresses of welcome were reduced to minimum proportions and responses likewise abbreviated. Convention-goers welcomed this shortening of matters purely formal, and were even glad to have the President forego the accustomed address that he is supposed to make.

Dr. Len G. Broughton of Florida delivered the Convention sermon, using as a text Joshua 2:4 which reads, "For ye have not passed this way heretofore," and it was a very acceptable deliverance. He said some strong words about the relations of religion and science and expressed himself as being forever for the whole Bible and the supernatural in religion. Much applause was given him by the vast appreciative audience. Len Broughton has always been a favorite with the majority of Southern Baptists, though his independence has sometimes irked Southern Baptist leaders. He is now an old man, frail in appearance, white of hair, but with a mind brilliant and a tongue that is touched of fire. No man in the Southern Baptist Convention has had a more enthusiastic hearing for a quarter of a century than he.

The report of the executive committee of the Convention was made on the first day and was the first item to draw fire. It was a very lengthy document that dealt with minutiae in the main, corrections of the verbiage of the constitution and by-laws of the Convention, and various details of operations during the interim between conventions. Its recommendation for a closer co-operation between the Y. M. C. A. and the Convention met with instant opposition, and that part of the report was eliminated before final adoption. There was nothing to be feared in the recommendation as it in nowise committed the Convention to any financial responsibility in connection with Y. M. C. A. work, nor in any way that the writer could discern allied the two organizations in any manner except in counsel. The writer believes it is good to stay on friendly terms with such organizations as the Y. M. C. A. and by counsel help to determine their policies. It is certain that we can do more to correct any wrong tendency in that great organization

by sympathetic relationship than by a critical opposition or aloofness. The opposition of some brethren resembled opportunism, so vehemently opposed in others.

A daily Bulletin is distributed at the Convention by standing order of the Convention that shows the program as outlined for the day and in the first issue the tentative program for the whole conventional meeting. It developed early that the effort of the committee on order of business to have the report of the committee, appointed a year ago, on, "Baptist Faith and Message," come on Saturday night right at the tail-end of the Convention was not well-pleasing to the messengers. Accordingly by formal vote of the body that report was ordered made on Thursday afternoon. That report was the most interesting and affecting item of all the Convention program. The statement was printed and distributed. One member of the committee dissented from the majority report and made a minority report in which he would have placed in the third article of the statement a negation of the evolutionary hypothesis. Editor C. P. Stealey of the Baptist Messenger of Oklahoma made the minority report. Dr. E. Y. Mullins made the majority report. Editor Stealey spoke to his report, which was presented in the form of a motion to amend, and started off so vigorously that he was loudly applauded. In the mind of the writer his speech defeated his amendment, for the speaker lost his force somehow after he had been running about ten minutes and wound up in a harangue. Viva voce vote on the amendment was so lusty in its "ayes and nays" that a rising vote had to be taken, and it took at least a half hour to count the vote. It resulted in a vote of nine hundred for the amendment and twenty-nine hundred against it. One matter in connection with the whole procedure that was doubtful in the mind of the writer, however, was the motion of Secretary A. J. Barton of Missouri for the previous question, which shut off all discussion. The writer voted for the motion calling for the previous question, but he doubted its propriety then, and does so yet, for all efforts to stifle free expression in Baptist bodies is fatal to harmony. It takes more time to consider a matter fully and hear everybody who wants to speak, and the writer gets woefully tired of the threshing over of old straw, but when it is in this manner finally settled it finds more satisfaction in the settlement.

There was a serious feeling evident throughout the meeting that was due to the debts that embarrass our mission boards. Secretaries Gray and Love were greatly burdened and depressed and their spirit of seriousness was contagious. Both boards are fighting for their life, and what is more, for the life of the fields that they minister to. The Home Board situation can never be as poignant as that of the Foreign Board, for the Home Board could be done away with at no serious hurt to our work now, but the Foreign Board is our agent for all our work beyond our borders.

Education

(This is the pronouncement of the Memphis Convention on the important question of education).

Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

That eminent preacher, Richard Cecil, of London, tells us that when he was a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that.

At one evening session our foreign missionaries at home on furlough spoke of the tragic situation of their fields and all hearts bled in sympathy as they described their needs. We must furnish better financing for our foreign work or we will have to give up the name Missionary Baptists. In another column we give the substance of a speech made by Secretary Love in connection with the report of the Foreign Board.

The next meeting of the Convention will be held at Houston. Galveston and Miami were in the race for it, and how many other cities we do not know, but Houston won. Texans can go next year with more ease than for eleven years, for it was in 1915 that the last Southern Baptist Convention was held in Texas. It was at Houston. One prominent brother sought to get that part of the report of the committee on time and place that named Houston as the place set aside and the matter of place left to the executive committee. But the Convention was in no mood to leave anything to any committee if it were possible for the Convention to deal with it. So the brother lost his motion. It was believed by many to be an effort to express subtly an opposition to certain persons rather than the place.

Adjournment came Saturday night about ten o'clock. Many matters of routine occupied the last day and the crowd dwindled to a mere fraction of its former size, at some sessions over twelve thousand. More than six thousand and messengers enrolled, and multitudes of visitors attended. President McDaniel held himself down until the last, and then he made a speech of fifteen minutes in which he appealed to the messengers to go back home and stand together in spirit and purpose and program. He enriched his remarks with an appropriate dog story that was lustily cheered. Dr. McDaniel is very near a perfect presiding officer. He is never in doubt as to procedure, he is not ever frustrated, is as impartial as one can be, has enough of humour to save a sore situation and put the body in fine humour with itself. "Blest Be The Tie That Binds" was sung with fervor, and Hon. Joshua Lovering of Maryland led the body in a closing prayer.

The Southwest Texas Baptist

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Men and Movements

—On the evening of May 26, a recital is to be given by two certificate pupils of Rudolph Richter at San Marcos Academy. Miss Emma Buckner of San Marcos and Miss Ruth Randle of Bandera are the two pupils, and they will be assisted by Miss Gertrude Holloway of Donna as a reader. It is to be one of the events of commencement week at the Academy.

—A Missouri Pacific official told a San Antonio audience the other day that his road was fixing to give the Valley eight tracks as an outlet for its products when so many were needed. That will mean one mile of railroad track for every square mile of land in the irrigated area. Great is the Valley.

—A daily paper recently was describing the speeches of some railroad men. It said, "As orators it may be said that they proved themselves railroadmen. Not one transportation head in a hundred can deliver a speech which even resembles the popular idea of oration. Some of them are splendid conversationalists, but most are poor workers at any form of 'gab.' Moving freight and a moving tongue do not work together."

—The editor heard Dr. R. A. Torrey twice while attending the Convention at Memphis. Dr. Torrey's message is simple, direct, clear, richly illustrated by stories out of his experience, scriptural. He is one of the world's greatest soul-winners.

—Rev. M. B. Hayes declined to accept the place to which he was elected by the Executive Board as a state evangelist, so will not be able to help Brother B. S. Franklin and the Alice Baptists.

—Evangelist R. G. Baucom of San Antonio will begin a meeting at First Church, Corpus Christi, on May 27, with Pastor M. E. Weaver.

—Evangelist R. G. Baucom of San Antonio recently held some meetings in the Colorado Association in which 159 were added to the churches, 109 of the number being by baptism.

—Robstown Baptists are in a revival campaign with Rev. J. J. Kellam of Yoakum helping Pastor Judd B. Holt. We expect to hear of great results in this meeting. Brother Kellam when asked how long he intended to stay there replied, "Until we have a meeting." That settles it.

—The Rev. W. L. Brandon has resigned the work at Bertram effective June 1.

—Fifteen were received into the Riverside Baptist Church, San Antonio, in the recent meeting that Pastor Calvin M. Nelson held. An amusing item in a daily paper about this meeting was that "a class of fifteen was baptized." At one guess we would say the reporter was an Episcopalian who does not know that Baptists are not received in classes.

—Rev. J. A. Dekle is doing missionary work among foreigners in Bastrop, Fayette and Lee counties. He has met with very encouraging success and is locating permanently at Bastrop.

—Pastor M. H. Godfrey and his good church at Luling find themselves so crowded for room in their Sunday school that additional quarters were recently found necessary. So they took action on Sunday and on Monday began the erection of a frame addition to their church and finished it before the next Sunday. Quick work for relief. They have now a goal set at 300 in Sunday school.

—Final report on 75-Million Campaign shows that a total of \$58,000,000 was realized in actual cash. The W. M. U. of the South pledged fifteen millions, and actually turned in, according to the system of credits, fifteen million and thirty thousand. That accounting, however, gives all the credit of the slump to the men and is not absolutely correct. But we don't want to start an argument, least of all with the women.

—Luling Baptists will begin a revival meeting on May 27—the Rev. John G. Winsett of Abilene, leading the forces.

—Baylor College and Simmons pulled off a debate at Abilene last week in which the Baylor College girls won over Simmons—we started to say hands down; they were probably up and out and around about. At any rate—we congratulate our woman's college upon the victory.

—The meeting that Pastor R. L. Powell of San Marcos held with Smithville Baptists is reported to have been very successful.

—A training school in Sunday school normal work was held at First Baptist Church, San Antonio, last week in which 78 enrolled and took the examinations successfully. Mrs. W. R. Burns, teacher of the T. E. L. Class taught the school.

—At an early date we will have an unique article from the pen of Pastor I. E. Gates of San Antonio. It will be entitled, "How I have managed to live to be fifty in spite of all my ailments." For racy humor it will be a classic. Watch out for it.

—Hambone says in one of his meditations, "Fahson done bin a preacher so long a new suit o' clo'es makes him look onnatch'ul!" That's just another way of saying that the parsons are not burdened with clothes-buying money.

—Have you heard of the "Winter Garden District?" Well, be careful how you use the term; for the promoters of it have copyrighted the name and will prosecute infringement. It is composed of Dimmit, Zavalla, and Maverick counties, and the Dilley district of Frio county. It is the greatest spinach and onion producing section of the world.

—Two more weeks and Riviera Beach Encampment. Dig up the camp outfit and mend the cots and shake the moths out of the bathing suit, and let's get going to the place of recreation, education, inspiration, fraternization, evangelization—and bring all the family.

—Alo Frio Encampment is set for July 11 to 20. A two-hundred-page book is being issued announcing its program and features. It was to have gone on the press the 20th instant. Mr. R. H. Burgess, 125 Glenwood Court, San Antonio, is the advertising

manager and will furnish you a copy of the book on application.

—West Columbia Baptists, L. W. White, pastor, begin an evangelistic meeting Sunday, June 7, with Rev. R. A. Clifton of Livingston doing the preaching.

—The Rev. William H. Joyner, former pastor of the Immanuel Baptist Church, El Paso, is making San Antonio his home now and desires to be used of the brotherhood in evangelistic service, anywhere in the South or at the North. Naturally he would like to be used in Texas most. He is southern reared, and has the commendation of Pastor T. V. Neal of El Paso First Church, Secretary F. S. Groner, and Superintendent H. F. Vermillion of the Baptist Sanatorium at El Paso. He is located at 532 Cooper St., San Antonio.

—If you don't say "Amen!" to Brother George W. Coltrin's article on "Shotguns vs. Rifles," we give you up as a hard case. It is full of humor and good sense.

—Pastor Chas. S. Harrison of Taft preached the Baccalaureate sermon for the high school at his place on last Sunday morning. It was a good occasion for all. On the tenth instant Pastor Harrison reports that he had the largest crowds in his church services that he has ever had there. Deacon M. H. Wolfe of Dallas is to speak for Brother Harrison's church one night next week.

—Brother J. H. Vinson of Brinkham, Oklahoma, is one of the best men anywhere, and he could be had for evangelistic meetings in this section during the summer. If any church in village or rural section has need of a real old-time Baptist preacher who will put his best into the work, just get in touch with Hood Vinson and he will do good service. The editor has known Brother Vinson all his life and believes him to be a mighty good and dependable worker.

—You will be interested in the advertisement of the little book of Pastor L. W. White of West Columbia, "Deacon Dugan's Diary." Brother White is a very versatile man.

—Pastor J. L. Eddings of Mission has perfected a B. Y. P. U. Report Register that is finding favor with the people all over the country. It enables B. Y. P. U. workers to make their reports of attendance and all other points of the credit system in such a way that it can be visualized at a glance. He will be glad to furnish you a booklet explaining his unique system.

—Pastor M. H. Godfrey, Luling, always friendly to the paper and helpful; says some good words concerning it in a personal letter, all of which we keenly appreciate and trust to merit his continued sympathy and support. Already the goal set early in the month for his Sunday school, 300, has been reached. Since the building of a new room to the church, they now have five big department rooms that can take care of 100 in each room. We expect to see Brother Godfrey and others of his place at the Encampment.

—The Ozona Church, up in Crockett county, has been constantly improving its material situation for several months, and with this the spiritual life of the church has been greatly enhanced. On the coming of Rev. H. C. Slaughter, as pastor last October the church purchased a splendid new parsonage, and is now engaged in rearranging and enlarging the church

building. During this period the church has succeeded in putting the Budget System into effect and it is working well. The annual meeting will be held from the fourth Sunday in August, Singer Hugh L. Hiett directing the music, and Pastor Slaughter doing the preaching. Brother Slaughter has time for one or two meetings off his field if the brethren desire to employ him.

SONG ABOUT MOTHER

No living poet is writing so much that appeals to the heart as Edward Guest. His songs about home and mother and children and the household affections are touching many hearts. Happy the boy who feels toward his mother as Mr. Guest tells us one boy felt in the poem entitled

"A Boy's Tribute:"
Prettiest girl I've seen
Is Ma.

Lovlier than any queen
Is Ma.

Girls with curls go walking by,
Dainty, graceful, bold, and shy,
But the one that takes my eye
Is Ma.

Best of all the girls on earth
Is Ma.

Sweetest girl to look upon
Is Ma.

Seen 'em short and seen 'em tall,
Seen 'em big an' seen 'em small,
But the finest one of all
Is Ma.

Sweetest singer in the land
Is Ma.

She that has the softest hand
Is Ma.

Tenderest, gentlest nurse is she,
Full of fun as she can be,
An' the only girl for me
Is Ma.

WHAT'S A MAN WORTH?

A newspaper quotes Dr. Charles H. Mayo, famous surgeon of Rochester, Minn., as saying: "That the body of an average man would supply enough fat to make seven bars of soap; iron enough for a medium-sized nail; sugar enough to fill a salt shaker; lime enough to whitewash a chicken coop; phosphorus enough to make the tips of 2200 matches; magnesium enough to explode a toy cannon, and sulphur enough to rid a dog of fleas. The value of all these constituents, estimates the great surgeon, is about 99 cents—the commercial value of the man."

But it is not the commercial value of a man computed on his oil and soapmaking capacity, but the quality of his soul and the character of his service. Helen Keller is blind and deaf and was dumb, but she is worth untold millions to modern life by reason of the inspiration she affords. Fannie Crosby was not much judged by some standards, but her influence on modern religious life is inestimable. It is the soul that counts, not the material elements of man's body.

A good many automobiles go over the top early on Sunday morning into the enemy's country.

He who makes two Christians grow where one grew before is a benefactor of the race.

Let the other fellow talk occasionally; you can't learn much by listening to yourself all the time.

Some people don't like anything; they simply dislike some things more than others.

Self-restraint is the flange that keeps character on the track.

Baptist Faith and Message

The most interesting thing that occupied the recent Convention at Memphis was the report of the committee on Baptist Faith and Message. There were two reports: the majority report made by President E. Y. Mullins, and the minority report presented by Editor C. P. Stealey of The Baptist Messenger of Oklahoma. The statement is too lengthy to give in our columns, and for the most part is well-known to our Baptist brotherhood since it is the New Hampshire Confession with a few minor changes in wording and the addition of new articles on the following subjects: Religious Liberty, Peace and War, Education, Social Service, Co-operation, Evangelism and Missions, Stewardship, and the Kingdom. Instead of the former seventeen articles there are now twenty-five.

The thing upon which the committee differed was over the injection of a phrase in article 3, which deals with the creation and fall of man. We give below the two statements and let our readers judge for themselves as to which was right:

The Majority Report

"3. Man was created by the special act of God, as recorded in Genesis. 'So God created man in his own image, in the image of God created he him; male and female created he them.' (Gen. 1:27). 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' (Gen. 2:7). He was created in a state of holiness under the law of his maker, but, through the temptation of Satan he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors."

The following statement was appended to the report as an explanation:

"1. We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering

up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists. First, in making discoveries, or alleged discoveries, in physical nature, a convenient weapon of attack upon the facts of religion; second, using the particular sciences, such as psychology, biology, geology and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the super-natural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science, and will probably continue to be, because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational, or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts.

"2. We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of Himself through men moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary, through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, raising the dead. He died as the vicarious, atoning Saviour of the world, and was buried. He arose again from the dead. The tomb was emptied of its contents. In his risen body he appeared many times to his disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

"3. We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for

ourselves in the religious realm. But we do insist upon a positive content of faith in accordance with the preceding statement as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and super-naturalism. We stand unalterably for the super-natural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures."

The Minority Report

Editor Stealey made the minority report in the form of a motion to amend by the substitution of Article 3 with the following statement:

"We believe that man came into this world by direct creation of God and not by evolution. This creative act was separate and distinct from any other work of God and was not conditioned upon antecedent changes in previously created forms of life. Gen. 1:27. 'God created man in his own image, in the image of God created he him.' Gen. 2:7. 'And the Lord formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.'"

"Man was at first in a state of holiness under the law of his Maker, but through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness, whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors."

THE COMMITTEE

As a matter of information we give herewith a list of the members of the committee which was appointed a year ago at Atlanta. The committee gave a whole year to the framing of the statement; it is not the work of a committee thrown together by chance with a few hours to work.

E. Y. MULLINS, Chairman.

S. M. BROWN

W. J. MCGLOTHLIN,

E. C. DARGAN,

L. R. SCARBOROUGH,

Z. T. CODY (acting for R. H. Pitt),

C. P. STEALEY.

If any criticism of the committee should be offered, it would be that all the members are professors and editors. The pastor is the most important man in our denominational scheme, and one or more would have done good service on the committee.

DEACON DUGAN'S DIARY the unfurnished truth

FRIDAY: Bill Billins cum over to borrow my post hole digger. We set on the gallery. I sed, says I: Bill, why dont you never go to church? Bill, he sed: Ah shux; your preacher aint no good; if he was preaching for beans he wouldnt even get his head in the sack. Ma heard him in the house. Bout the time he split it out she came out with her new Shears and Sawbuck Catalogue, and as she handed it to Bill, she sed: Heres what you want. He sed: What do you mean? Se sed: Pick you out a preacher, and we will look him over. He tuck the holdedigger and went down the rode. As he went, I sed, says I: A fellers opinion of Gods ministers reveals his character, and a lot ain't got gumption enough to know it.

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THEN

Riviera Beach Encampment

Ten days of body-building, delightful social contact spiritual uplift, rest from weary grind of labor, educational opportunities. Bathing, Boating, Fishing, Hiking, thrown in for good measure.

JUNE 9 TO 19

Future Programs

(Because all are interested in the Future Program we give below as much of the report of the Committee on Future Program as is of general interest. All Baptists ought to acquaint themselves with these plans for the future conduct of our work.)

1. That we fix our financial goal for Southwide purposes in 1926 a minimum of \$5,000,000 and we recommend to our constituents that they divide their offerings for denominational purposes upon a basis of 50 percent for Southwide purposes and 50 percent for State purposes. In the event that any find it impracticable at present to make this division, such brethren are urged to provide as much as possible of the \$5,000,000 for Southwide purposes.

2. We recommend that all moneys raised for Southwide purposes be allocated as follows:

Foreign Missions	50 percent
Home Missions	22 1/2 percent
Christian Education	15 percent
Ministerial Relief	9 1/2 percent
New Orleans Hospital	3 percent
Total	100 percent

It must be clearly recognized as we face the practical question of providing for our various denominational interests in one common correlated program, that a distinction must be drawn between our great Boards with their large percentages, and the institutions of the Convention whose percentages are much smaller; yet these institutions at times are called upon to undertake building or enlargement programs which must either be financed by great special campaigns, which prove a disturbing factor in the general co-operative efforts, or they must finance themselves through loans repayable through a considerable period of time.

3. That every Baptist Church in the South be requested to put on a simultaneous thorough Every-Member Canvass from December 6 to 13, 1925, or as near thereafter as possible for subscriptions to cover the needs for the calendar year 1926. It is advised that both individuals and churches maintain the present standards and regularity of giving until the program of the following year is fully installed, that there be no break in the contributions and no lapse in the financial support of institutions and activities.

4. While we recognize the right of individuals and churches to designate their gifts, we urge most insistently that contributions be made to the whole program and that pastors and denominational representatives and all others of our workers present the whole program and impress upon the people the importance of unity in its support. Gifts made to special objects should be over and above a liberal support of the Co-operative Program; such gifts being over and above a liberal support of the Co-operative Program should not be chargeable against the particular percentage of the activity which is the beneficiary of said gifts.

5. We recommend that Southwide causes shall have after the simultaneous campaign is completed, the right of approach to individuals in soliciting large gifts, but not subscriptions; provided, first, such solicitation be approved by the state organizations, and second, be done in such a way as not to disturb or discredit the Co-operative Program.

Your committee would not favor granting to any institution or activity the privilege of putting a force of workers in the field to secure subscriptions or any special campaign of advertising for gifts. In view of the critical financial condition of our

Southwide and State interests, we would recommend that no institution or cause, Southwide or State, shall initiate any special campaigns in its behalf during 1926.

6. That renewed emphasis be placed upon permanency in financial plans through the Bible principles of stewardship and tithing. Every church is urged, after a careful study of local and denominational needs, to adopt a budget and install the weekly plan of giving, with the use of the duplex envelopes.

8. We recommend that the present and future Southwide programs of Southern Baptists be known hereafter as "Co-operative Program of Southern Baptists."

9. We recommend that there be a general committee, with headquarters in Nashville, for the promotion of the co-operative program, which shall hereafter be designated as the Commission on Co-operative Programs, consisting of seventeen members chosen from the South at large.

16. That the special days in the Sunday schools, as heretofore provided for by the Southern Baptist Convention and the several State Boards shall continue to be a co-ordinate part of this program. The special thank-offerings for state and home missions and the Christmas offering for foreign missions ingathered during the Week of Prayer of the Woman's Missionary Union for these respective causes shall be recognized as gifts in addition to the regular contributions to the Co-operative Program and shall not be subject to expense deduction or percentage bases.

17. That for the present, until our churches generally have attained higher standards of enlistment and regularity in giving, the months of April and November, or such other autumn month as will best suit the convenience of the states, be observed as months of special financial ingathering and that a certain day in each of these months be adopted as a day of thank-offerings, for great and universal giving on the part of the people. This suggestion is in no way to interfere with the systematic weekly plan of giving, nor with the Special Days in the Sunday schools, nor the weeks of prayer of the W. M. U.

RESOLUTIONS

The Southern Baptist Convention is a great place for the offering of resolutions. They deal with almost all items of human interest and questions. They are offered explaining creeds and confessions; they treat of matters on conduct and decorum; they would regulate procedure of the body and conduct of the business of the Boards and committees; they affect individuals and states; there is no limit it seems to their scope. We believe in resolutions and modestly suggest an enlarged range that some of the brethren have evidently not yet thought of. Already they have touched amplifiers and sounding boards; they ought to go a few steps forward and provide for fumigation of buildings and visitors, the proper toning of speakers, cushioning of seats, carpeting of aisles, direction of the winds and intensity of sun's rays. These are all good subjects and the only reason they have not yet been resolved upon is because some of the dear brethren have not yet thought about them. They will no doubt utilize this modest suggestion and arrange for the presentation of all these items next year so as to allow themselves to appear on the platform and to make a speech. Blessed is the resolute for verify he shall be seen.

A REJECTED REPORT

(Continued from first page)

this invitation for closer relations and co-operation, and join the 13 other denominations now in similar relationship with the Young Men's Christian Association.

"2. That the Convention authorize the Executive Committee to appoint each year a sub-committee of three of its members as our Special Committee on relations with the Young Men's Christian Association, and to designate one member of this sub-committee as the Convention's representative on the General Counseling Commission of the Churches, to meet annually with the Committee of the Young Men's Christian Association.

"Totally disconnected and uninformed now, we will thus secure intimate reports and reviews of the policies and work of the Association; we thus facilitate contacts which prepare for wise counsels in any fields of principles or facts, or of new programs of the Association; and we thus make available to the Convention an accurate statement of all the work of the Association.

"We regard this connection as both an opportunity and an obligation.

"It is expressly understood, in taking this action, that if any serious differences arise that prove unsolvable, the Convention holds the right to withdraw at its pleasure."

BURYING A MURDER VICTIM

The editor was just in the act of leaving the city of Memphis following the close of the Convention when he was summoned to go to Coleman to assist in the funeral of Sheriff Dick Pauley who was murdered by two negroes whom he had attempted to arrest. The brave officer was greatly honored by his fellow citizens at his burial. The floral offerings were immense, the crowd was the largest ever seen in the community in attendance upon a funeral, the procession stretched more than three miles as it went the ten mile distance from Coleman to Valera where the interment took place. The impressive Masonic burial was given him. The murderers were promptly indicted and trial will proceed as soon as possible, and it is hoped that the punishment will speedily be administered. Summary action by the citizens was averted only by spiriting the criminals away to Fort Worth. To brave Sheriff Dick Pauley we pay the tribute that is due his memory.

SOCIAL SERVICE

(The Memphis Convention approved this statement of a vital question). Every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the spirit of Christ every form of greed, selfishness and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

Crowds Too Big

That a new basis of representation in the Southern Baptist Convention is needful is evident. As it is the crowds are too big for comfort or for well-being. It is no longer a deliberative body; it is more like a big-mass meeting. Few auditoriums are big enough to accommodate it, and the speakers have to shout so in order to be heard that their speaking is painful to them and to the hearers. Only a few speakers of the whole Convention have voices powerful enough to be heard. Human nature is always perverse, even in its best estate, and when folks cannot hear, they get restless and move about and whisper and read newspapers and do other things that hurt the meetings. It looks like some folks go to conventions just to mill around and visit with their friends. Visiting is fine, but it does not go well with conventions. Somehow our conventions ought to be reduced in size and a little more responsibility put on the messengers so as to insure a little better interest in the sessions and reduce the interminable movement that obtains in the auditorium. We offer a chromo for the best solution.

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