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Should Baptist Churches Adopt Open Membership?

REV. A. F. BALLBACH,
in Watchman-Examiner

The desire to open our church doors to all believers is a fine sentiment. Sentiment, however, is like steam. If unconstrained it passes off into ethereal clouds of nothingness. If not properly controlled, it explodes and blows things to pieces.

Where shall we find the answer to the question of open church membership? Back of open church membership is the question of baptism. Back of the question of baptism is the Word of God, in particular the New Testament. For Baptists the Word of God is beyond question. Back of the Word of God—in particular the Son of God who is the "head of the church." Back of God there is nothing. He is final, and his will on any subject should be the final word for the church. The answer to the question of open church membership, then, in its final analysis depends on one's personal attitude toward the Lord Jesus Christ and the place one is willing to give him in his own church.

Indeed, in back of every question—political, economic, social, philosophic, theological, ecclesiastical—stands the greatest question of all life and all history, "What think ye of Christ?" According as we answer this question, each one for himself, so shall we answer every other question. The question, "What think ye of Christ?" applies, and was meant to apply when Jesus propounded it, to his own Lordship. (Matt. 22:41-46.)

What his will with regard to requirements for church membership is as revealed in his Word is perfectly familiar. It is but necessary to emphasize his ownership of the church and his authority over the church, and decide whether he shall have the obedience of the church in conformity to his revealed will as to the question of open membership.

Christ's Ownership of the Church

With regard to Christ's ownership of the church. In Matthew 16:18 Jesus claims personal ownership. "On this rock I will build my church." That there might be no doubt as to whose shall be the ultimate responsibility for the church's future existence Peter himself writes in his first epistle (2:6), "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." This is likewise declared in Ephesians 2:20, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief stone." And again, in 1 Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ," which is preceded by the warning word, "Let every man take heed how he buildeth thereupon." The very heart of God's personal ownership of the church is declared in Paul's farewell words to the Ephesian elders (Acts 20:28): "Take heed unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood."

Christ's Authority over the Church

Christ's authority over the church logically follows and overlaps his ownership of the church. This likewise is clearly stated. Ephesians 1:19-23, after declaring that it was "the exceeding greatness of his power" which set him "far above all dominion—in this world, also in that which is to come," adds that he "gave him to be head over all things to the church, which is his body." In 4:3-6 we are told that the very "unity," that seems so desirable to the "open membership" advocates, must be a "unity of the Spirit." This passage gives as the basis (the only basis) "one body, one

Spirit, one hope, one Lord, one faith, one baptism, one God and Father." Wantonly to uproot any one of these sacred seven is to destroy the harmony of the whole, blast its beauty, destroy its very life and undo the unity that is so desirable. The keeping of each in its place gives a unity among his members on earth likened unto the unity and harmony of heaven itself. Ephesians 5:23-25, which gives the beautiful relationship between true husband and wife, feelingly and fittingly declares that "Christ is the head of the church," that "the church is subject unto Christ," that "Christ loved the church and gave himself for it." Conclusively we are told in Col. 1:16-18, "Visible and invisible, all things were created by him and for him: and he is the head of the body, the church, that in all things he might have the pre-eminence."

Obedience from the Church

If his is the ownership of and authority over the church, shall he have obedience from the church? This is the vital question back of open church membership. In Matthew 28:18 Christ's parting words claimed for himself "all authority," commanded discipleship, baptism and observance of all things which he had taught, and promised his personal presence to his church on fulfillment of these conditions. It was not merely teaching "all things," but "observing" all things that was commanded. In Vedder's "Short History of the Baptists" the author opens his book with the words of this "great commission" and significantly comments: "In this parting injunction of the risen Lord to his disciples, which the Duke of Wellington aptly called the marching orders of the ministry, we have the office of the Christian church for the first time defined." And, "Insofar as the church in all ages has been obedient to Christ's command

it has experienced the truth of this promise"—namely, "that their Lord was with them always." Acts 2:41 states that "they that gladly received his Word were baptized." The presumption is that they that did not gladly receive his Word were not baptized. Nor should have been, nor should be today. The forty-seventh verse adds: "The Lord added to them daily such as were being saved." Moffatt says this refers to the church or it has no significance. Therefore it is Christ's prerogative, and his alone, to add to the church, and to make the conditions on which that adding shall be done. It is the church's only prerogative to decide whether or not it shall submit to Christ's revealed will in the matter.

Are Baptist churches, which have ever held tenaciously to Christ's will as revealed in his Word, now ready to disregard Jesus' words (Matt. 7:21), "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"? Are Baptist churches, which have ever exalted the Lordship of Jesus, now ready to run the risk of hearing from his lips the words (Luke 6:46), "And why call ye me, Lord, and do not the things which I say?"

When Baptist churches are ready to scrap the Bible as the charter for their existence, and as the chart by which to steer their course until "the end of the age"; when, in other words, Baptist churches reach the point where they are ready to renounce the blood-bought ownership of Jesus Christ of his own church, to reflect his divine authority over it as revealed in his Word, and literally to uncrown him as King of kings and dethrone him as Lord of Lords; then, and, by God's grace, not until then should Baptist churches adopt open church membership. And, in the meantime, may they continue to hear and heed his words, "If ye love me ye will keep my commandments." (John 14:15.)

Baptists in the World By DR. J. H. RUSHBROOKE

The clans are gathering for the world congress. From far and near come the reports of their mustering. Scouts and advance guards are already moving steadily towards Toronto. The first member of the German delegation is on the ocean, and before these words are read will be in the states. From eastern Siberia a messenger has also arrived. China will be strongly in evidence, and more Chinese Christians will be on hand than at any earlier Baptist world gathering. From India the company including Indians, Burmese and missionaries, will be at least twenty strong. Australia is sending forty, some of whom are already in England en route. A report has just reached me that the soviet government is allowing the attendance of delegates, and that these are taking steps to obtain visas for England and Canada. Palestine will answer among other countries at the roll call, and representatives of South America and South Africa are announced. Toronto will see a world gathering; not merely in name, but in fact.

Great Issues to Be Faced

The program indicates that the Alliance "means business." We are not to avoid great issues because they are dangerous. Chinese and Japanese problems will be discussed by brethren with yellow skins. On "Racialism" the voice of others than whites is to be heard. It was a disappointment that a distinguished American leader, a Baptist, found himself unable to introduce the sub-

ject of industrialism, but it is on the program and its difficulties will not be shirked. "Militarism" is to be spoken of not merely by theorists, but by one who has had experience of war. "Baptist life in the world's life" is our comprehensive title; and when we are through, our parochialisms should be blown to shreds.

The Gospel and the Church

Let no one imagine, however, that what is gathering is a concourse to debate politics and sociology. It is precisely because we believe in religion, and in the Baptist presentation of religion, that we face these issues. To us religion is the supreme, controlling, decisive force; in other words, the God and Father of Jesus Christ is Lord of all. We set no bounds to His authority, and we would fain learn His will for the entire life of man. Nor shall we for a moment forget (what Baptist could?) the measureless value of the individual soul. We believe in the gospel, and we believe in the church. Hence we are to consider the Great Commission, and also to consider the distinctive character of our Baptist fellowship, including our relations to other evangelicals and to "Catholicism."

The Next President of the World Alliance?

On my recent visit to Canada and the states I found that there is widespread discussion of the question, "Whom will the Toronto congress elect to follow Dr. Mullins in the presidency of the Baptist?" (Continued on page 5.)

EDITORIAL

SOMETHING TO REJOICE OVER

Every new born soul that is brought into the kingdom—and if brought by you, rejoice with double joy.

"Railroads plan raise in rates on highway construction materials."—Headline. Just trying to keep the state from causing their doom by building roads for their competitors!

One has never begun to realize the glory of this old world until he has looked into the heart of a little flower through the eye of a powerful microscope. Likewise, one has never realized the glory of the spiritual realm until he has entered it through the eyes of faith.

Trying to make it appear that the eighteenth amendment will not be jeopardized by the election of Al Smith or some other "wet" is like trying to convince a man who knows anything at all that a dose of castor oil taken "raw" is not going to nauseate him. Only they who are hopelessly ignorant of the truth are going to believe the wet propagandists.

It does not sound quite right, but it is true. The financial life of some Baptist churches has reached the point in its development where thugs and yeggs have taken cognizance of it. On the night of April 9th burglars blew open the safe of Dauphin Baptist Church, Mobile, Ala., and secured the collections of the day, which amounted to \$900. Now our pastors will have to urge their members to pay their contributions by check, and the next thing we know burglars will be breaking into the homes of some preacher!

Have we forgotten John Bunyan's famous words?

"Arise, my soul, arise,
Shake off thy guilty fears.
The bleeding sacrifice in my behalf appears,
Before the throne my surety stands,
My name is written on his hands."

Surely there are hosts of us who appear to have lost the faith that made him such a marvelous man. Let us turn once more to Romans 8 and refresh our memories in regard to the promises of our Father.

Memphis has been having all kinds of preachers and among them was a twelve-year-old girl of the Pentecostal movement. She is reported to have converted 400 people while in the city and is leaving soon on an evangelistic tour. The tragedy of the farce lies in the fact that there should be room in the Christian world for a girl preacher. Where are the men of our churches that they do not carry the gospel?

R. H. Pitt, venerable wielder of the editor's pen on the staff of the Religious Herald and perhaps the wisest of all our denominational observers states: "Judging from the tone of the Southern Baptists, the only change likely to be made at Chattanooga will be the abolition of the Education Board which the Efficiency Committee did not recommend." And that will be the very wisest thing the convention can do with the report of that committee.

CAN YOU MATCH IT?

(Send us your best original joke.)

Young Joseph Judd of Nashville was recently laid up with an attack of mumps. Upon his return to Sunday school at Belmont Heights Church, Nashville, he was telling of his experience.

"And you must have been very fat, were you not?" asked his teacher.

"Well, not much," he replied. "You see, I only had it on one side of my face."

"Hugh!" grunted another boy in the class, all to himself, "must-a looked like a flat tire."

EDITOR NEWTON'S IRE AROUSED

The presence of Jimmy Walker as speaker at the unveiling of the Lee monument on Stone Mountain, Atlanta, Ga., has given offense to hosts of Southerners who happen to know about the matter. Some one asked Editor Newton of the Christian Index if he were not going to have something to say about it, and his reply in last week's paper was: "We prefer not to say what we think about this affair, as much as we would like to, and as much as we have hoped some daily paper would stand up in meeting and worthily represent Georgia and the friends of Robert Edward Lee. Think of this cabaret dancer, this boudoir dandy, this wise-cracking Broadway dude, standing up in front of that prince of men, that spotless character of Southern chivalry, to speak for our nation! Please don't shove us!"

PAGE THE PESSIMISTS

What's wrong with Christianity? Is the Church dying? The questions stared us in the face only a short while ago as we read the secular papers and semi-religious magazines. And the usual answer was, "Yes, something is vitally wrong with Christianity, and the churches are losing their grip on life."

But facts are not born of fancy. Reports recently submitted to the Associated Press by the Christian Herald show that there were more than half a million communicants added to the churches in our country last year. The figures evidently were distorted, for they placed Southern Baptists low in order of increase, but they reveal the fact that Christianity has not lost its hold and that there is growth in practically all the evangelical bodies. Of course the Catholic bodies, with their birth rate and immigration, have an increase which, compared to our own, seems large.

BE SURE YOUR SINS WILL FIND YOU OUT!

There is an interesting story which illustrates the gospel truth.

A king once gave a great feast for his subjects. Everything was ready. The people were gathered in great numbers waiting for the banquet to begin. All were happy and excited. But one man was not acting like the others, so a detective was set to watch him. Finally the officer noticed a slight streak on the side of the man's face and, coming close to him, discovered that he was a fraud. Quickly a false beard was jerked off and search revealed the fact that the man was heavily armed. He was a hypocrite, but his hypocrisy was exposed. Likewise will the deceit of every enemy of our Lord Jesus be exposed. Men and women may belong to our churches, wear the garments of the Lord's house here on earth, use all kinds of language and indulge in all sorts of sins; but the day will come when Death, the great sleuth from on high, will jerk off these human masks, and then we shall be exposed before the masses of the ages. Be sure your sins will find you out! Therefore, do not seek safety behind a mask of hypocritical pretense at church membership.

BRETHREN, HELP US OUT!

We are trying to get our list of associational meetings ready for publication. There are still 17 associations from which we have not received the minutes. We are publishing that list and wish to make the following request:

If your association is listed and you happen to have a minute for last year and can spare it, please mail it to the Baptist and Reflector immediately. Don't wait for some other member of your association to do this. We can manage with a dozen copies, but we cannot get along without one.

Chilhowie.	Providence.
Crockett County.	Sevier.
Fayette County.	Stockton Valley.
Gibson County.	Sweetwater.
Grainger County.	Walnut Grove.
Indian Creek.	Weakley County.
Jefferson County.	William Carey.
Midland	Wiseman.
Northern	

GEHENNA

If our Lord Jesus had searched all the languages of the world, he could not have found another word that would have conveyed to human minds the ideas of hell which are given by the word Gehenna. Outside Jerusalem there is a valley, and on its craggy slope somewhere, there once stood an altar to Molech. Ever and anon the heathen worshippers of this grim god came to make sacrifices. The great image of Molech was heated as hot as it could be made, and when the fires were removed some parent walked up and placed in the outstretched arms of this grinning image a little child. Its screams broke the stillness of the valley and resounded from the cliffs on the opposite side. As it slowly burned to death in that cruel embrace of paganism, the worshippers cried and beat themselves and bowed. Then, rising, they rent the air with their terrible devotions.

Memories of those sacrifices were not gone when Jesus was here. But the valley had been changed into the refuse pit of the great city, and the fires that consumed the garbage burned day and night without ceasing as they were fed by the never-ending stream of garbage. The odor was horrible; the fires were grotesque as they sent their faint glow athwart the cloudy skies of many a night. They sizzled and spewed and ever and anon broke forth into some brilliant conflagration.

The cries of the condemned child from the arms of Molech gave some conception of the cries of hell. The fires presented a picture of the terrors of hell. The fact that it was the dumping ground for refuse made it the symbol of hell, which is the dumping ground of God's moral universe. The continuous burning represented to Jewish minds and to all minds the everlasting nature of the punishment of hell. And, try as we will, we cannot get away from the fact that our Lord pictured fire as one of the agencies of punishment for them who rebel against their Creator and who spurn the blood of the everlasting covenant. But even if we grant for the sake of argument that Gehenna was only a picture of hell, which is not literal fire, we have to admit that no picture ever did justice to the original; and if our Lord could find no words in human tongues which would describe hell better than the word Gehenna, we may well shudder at the awful thought of what it must be.

FREEMAN, ENGINEER-PREACHER

P. O. ("Postoffice") Freeman drives the crackest train of the Frisco System, "The Kansas City-Florida Special," handling it from Kansas City to Memphis and from Memphis back. His orders come out for train number 105 or 106; and when he climbs into the cab and takes hold of the throttle, the dispatcher and trainmaster forget their worries and go to sleep. And the magnanimous heart of this great railway system is shown by the fact that the whole train schedule is arranged, so far as Freeman is concerned, so that he never is asked to make a run on Sunday.

He doesn't make runs on Sunday because he has other business that is of far greater importance. He has to look after the matter of making better citizens so that the railway and other institutions will have less losses from poor customers and more business because of the integrity, honor and industry of the people who live in at least one shipping point along the line. And if he is going to have time for this more important work, and have a reputation that will enable him to perform it, he cannot work at secular tasks on Sunday.

For you see, P. O. Freeman is the pastor of the Baptist Church at Thayer, Mo., and that is a full-time church. The Frisco System, one of the oldest and surest among all railways, has adjusted its system so that one engineer never has to be away from his post of duty on Sunday. So in the little town in the state where people love to be shown the engineer-preacher takes hold of a different throttle on each Lord's day, lets loose a different kind of power, and sometimes almost "hauls" a different class of passengers as he seeks to pull into the kingdom of God the unsaved of every kind. "He's one of the surest bets we have in the system," a certain big Friscoan is reported to have

said. "Everybody knows him, and we trust him absolutely. When he takes that special out, our most elaborate and expensive train carrying the choicest of our fare-paying passengers, we just breathe a sigh of relief, for we know it is going through all right."

Freeman has been on the road for more than twenty years. When a small lad, he felt the urge of God to preach. He used to get on a pile of logs out on an Alabama farm, and with an old hound dog for an audience and the birds for a choir, he delivered his little soul and thrilled at the effort. Misfortunes prevented his securing the training he wanted, and at an early age he had to go to work. Later he found himself with the railway company, and because of his honesty, integrity and industry, rapidly forged ahead. After he had been an engineer for many years, he answered the call of God and began to preach.

"I never could get away from it," he declared. "And now that I have had the joy of such service, I find it my chief delight. I won't pull a train on Sunday, though, and the company has been good enough to respect my religious scruples. They never ask me to go out on Sunday any more."

We wish our readers could have seen him as we talked with him. He has a big rich bass voice. He stands square and erect with piercing eyes that seem to be peering down the track, always looking for danger and ever anticipating the station into which he will bring his passengers. His looks belie his years, and when he talks there is a twinkle in his eyes and a rich vibrancy to his voice. His many days and nights in the cab of an engine have given him much time for meditation and prayer.

One wonders just how it must feel for an engineer when he enters the pulpit there to deliver his message to people whom he is seeking to lead to follow Christ. Just around the curve on the track one of them is following lies an open switch, and he is going into it unless warned. On another track is a broken rail, and unless the engineer who peers out of the eyes of that body is alert he will ditch his train and bring untold damage to the precious cargo of the soul. Out yonder is a long stretch of straight track. Many young people are at the throttle of their destinies. The lure of the new wild day in which we live will tend to cause them to open up and run wild failing to slow down in time to make the first curve. And there are the old and worn bodies; their drivers are weak and their vision bad; they are apt to go to sleep any time and let the old engine crash!

Does he dream of these things as he plunges through the darkness of the nights, feels the mighty mogul careen on the curves, plunges into the darkness of the tunnels or dashes out at eighty miles per hour along some straightway trying to make up lost time? We did not ask him, but our talk with him made us realize anew the awful responsibility every minister of the gospel has thrust upon him, and we bowed our head and prayed: "Oh, dear Lord Jesus, help us to be so faithful as a minister of thy holy Word that when we enter the pulpit to preach or the class room to teach, you may turn aside in peace because you know it will be well done."

A WORD ABOUT OUR PAPER

We have been struck by the timely words of Dr. Guy E. Shipler, editor of The Churchman, relative to our denominational papers. We quote some of his words:

"The most uncertain factor in considering the future is that of finance. The religious press is not a commercial enterprise—no more so than a college. Yet, unlike a college, it is forced to attempt sustenance through paid advertising which is, under present conditions, only partially successful. We all carry heavy annual deficits. On their present basis of organization, religious journals can exist only through some sort of subsidy. If church people, or even those outside the churches, recognized the value of the religious press to our social order, there would be no difficulty in securing adequate subsidy."

Editor Shipler then goes on to mention the difficulty of being able to secure proper financial sup-

port for a periodical of the nature of The Churchman. His words are informing, and they are encouraging to a novice in the editorial ranks. They are also of real value to them among us who would launch other papers. The annual deficit of The Continent which was recently discontinued was



Playin' in the Barn

By The Editor

(We found this in the Editor's drawer, and are inserting it during his absence.)

*Say! Did you ever get to spend
A rainy day down at the barn?
When work out in the fields must end
An' Ma was through a-windin' yarn,
An' sat with happy smilin' face
That never tolerated blues,
A-knuttin' by the old fire place
Where Pa was readin' of the news?*

*When Ed an' Henry, Bill an' Jim—
The biggest of the fine old clan—
An' "Doc" an' "Preacher," little Tim,
Were anxious for the games to plan?
An' then your dad said, "It's a go;
The barn is open; have your fun!"
Well, you just bet the gang weren't slow
But struck off in a scramblin' run.*

*Away you rushed with merry heart
To burrow in the fragrant hay;
To search the corners—every part—
For some new place in which to play,
For rats that lived beneath the floor
Or nested there among the wheat,
For shucks an' tassels, always more,
Which play-like horses loved to eat.*

*Up in the loft you scrambled fast
With whoop an' tremblin', screechin' wail;
For, whosoever came up last,
Just had to be the old cow's tail.
Right o'er the sill the first man flew
Kerplump into the spongy bed,
An' 'fore he'd time to yell, "Yohoo!"
The gang's atop him just like lead.*

*"Let us play horses," cried out Ed.
"No, let's play Injun," answered Jim.
"Oh, no! It's bandits, live an' dead,"
The "Preacher" shrieked with all his vim.
"Aw, let's play school," said burly Doc;
"I'll be the teacher, hard an' cold,
Who'll give to each dumb head a knock
If you don't do just as you're told."*

*With shouts and screams an' tossing hay,
With hearts aglow, an' eyes aflame,
Each lad a-wantin' of his way,
Refusin' every other game,
Until at last rose wee Tim's shout,
"Let's 'cide it by the old straw test!
I'll break the straws an' hold 'em out;
Who gets the longest beats the rest!"*

*An' so, 'twas done. Ed won the draw
An' all were horses. Oh, such fun!
An' just such steeds one never saw
As were you lads when play'd begun.
You romped an' snorted, bucked an' "skeered;"
You cracked the corn an' ate the hay;
You galloped, trotted, paced an' reared
Until you'd spent the livelong day.*

*There may be fun in park an' ground
Where teachers fuss an' kids aren't free;
But boys who've never had a round
Up in a barnloft, yet must see
The place where sure 'nough sport is found.
So spare the barns, hayloft an' all;
Don't tear 'em all from out the way;
For what will country lads befall
When there's so barn on rainy day?*



\$25,000. Other periodicals carry heavy deficits. Only a very few of our state papers make their own way, and these, with perhaps one or two exceptions, receive some kind of subsidy from their owners.

And as we face the situation we see little hope of a new day. We are debarred from securing local advertising by the large number of private papers and church bulletins which have pre-empted the field. Merchants feel they must advertise in the church papers of their towns. National advertisers class the religious papers as "class publications," and these are black-listed. Consequently, we are confronted with publication expenses which tend constantly to rise and advertising income which tends rapidly to be decreased by competition with local bulletins and newspapers. The inevitable conclusion is, therefore, if we want our religious newspapers, our only remaining medium of unity and conformity, we must provide for them through the channels of our general missionary and benevolent income.

DEATH COMES TO W. H. PRESTON'S FATHER

Dr. R. P. Preston, father of William Hall Preston who is known and loved throughout Tennessee, was called from his tasks here on earth and went to receive his rich reward. Death came on the morning of the 11th inst., after an illness of several days which followed an operation for appendicitis. He was seventy years of age and had lived a useful life, much of which was spent in the Baptist ministry.

He was born in Toronto, Canada, but came to the States early in life. He received his theological training at Crozer Seminary and served as a medical missionary in Cuba until his health was so impaired that he had to return to his homeland. For some years he has been living in Tennessee, and for a brief time was instructor in Hall-Moody College.

He leaves three fine sons to carry on his work. W. H. Preston of Memphis is a field secretary for the Inter-Board Commission. Edwin Preston of Atlanta, Ga., is B. Y. P. U. secretary of Georgia. Another son, Robert Preston, remains to be grateful for a noble father and to grieve over his loss.

BEWARE OF ROME!

Dr. A. T. Robertson sounds a warning in the Christian Index against the peril of Rome:

"The struggle in England among Protestants is fair notice to all men that the Romish peril is not gone. It still threatens every land, including the United States. There is no occasion for hysteria or undue excitement. But there is no reason for somnolent indifference. Rome never sleeps and is always awake and alert. The Catholics have the most powerful organization on earth. It is a compact autocracy and the will of one man, the pope, is easily and quickly carried into execution through the enormous membership all over the world. Time was when the pope exercised sway over kings and emperors. He still lays claim to such overlordship and would like to resume his power over all governments. The pope undoubtedly longs for the wealth and power of the United States to be in his hands. He will never give up that hope. He will leave no stone unturned to gain that end. The struggle in England has laid bare the seriousness of the situation there because of the union of church and state. In this country the fight—for it is a fight—has to be less open, but it is just as determined as in England. Rome means to get control of the United States sooner or later. Protestants may as well understand that purpose. They may falter and lose interest. It matters not with Rome. Defeat may come for Rome today or tomorrow. It matters not. The fight for the mastery will go on all the same. European history is rich with lessons for Americans if they want to know the ways of Rome. The wise man looks to the future in the light of the past and acts today by the light of that knowledge. History repeats itself all too often."—Baptist Messenger.

The books close April 30th. Send your offering now!

Is the Earth's Age Carved in the Rocks?

By BEN F. ALLEN, A.B., LL.B.

THE MILLION-YEAR SMOKE SCREENS

Lecture No. 5

Millions and millions of years are taken freely, with billions of supposedly changing kinds, changing gradually all through vast ages of time, both before and after each of the few widely different animals or plants depended upon for proof, but not one actually changing kind can be found in the rocks. No actual evidence of change of kind in the rocks. Is this science? Billions for smoke screens, but **not one** for proof. It is a fact that the leading evolutionists, from Darwin on down, admit that no actual change of kind is on record. See the citations below. It seems evident, even if ages could be read in the rocks, and if those ages did exist, that there was not only no change from one kind to another going on, but that since then there has been degeneration all along the line in both plants and animals. How can changes of kind be used to establish rock ages when there are admittedly no such changes evidenced in the rocks?

Do those who differ from this conclusion think they can palm off millions and billions of imaginary years deftly clothed with a cloak of smooth words and glittering generalities as a substitute for actual evidence? Don't they realize the more time they take and the smaller the changes, the more they expose themselves to ridicule for failing to show at least a few of each of those supposedly changing kinds?

They say the rocks were laid down steadily and gradually by the washing of the rain and the streams and the waves, just as they are today. They say the plants and animals of each age, as they evolved into higher and more complicated forms age by age, were buried, each in its own age, layer upon layer. Then why and how could it happen that **only distinct kinds** and **never a single confusion of kinds** got buried? How could it be possible for their evidence to be discriminated against in this way? We seem compelled to deny this alibi. The story of past life as told in the rocks is true and complete and perfect, if we can only read it correctly. "The Flood in the Record of the Rocks" is the key to it.

The widely different forms they do point to are found in abundance, but, like all other animals and plants found imprinted or petrified in the rocks, they are distinct, and even more so, than their degenerated grandchildren are today. And if such changes from kind to kind could have taken place, or could take place now, how could such rigidly distinct kinds exist at all? How could we have distinct kinds and also changes from kind to kind? You say, "Well, the changes are **so slow** that each form **only seems** permanent to us." But behold! What matters it **how slow** the changes are if there is correspondingly an almost unlimited amount of time? Would not the vast amount of time claimed produce the same results as if the change were faster and the time shorter? What is the difference? He who hath reason let him reason. (Dr. W. J. Gregory, "Geology of Today," pages 194, 195; Huxley, "Discourses Biological and Geological," pages 341-344; Joseph Le Conte, "Evolution and Its Relation to Religious Thought," page 251; Dr. Charles Schuchert, "A Century of Science in America," page 112; Charles Darwin, "Origin of Species," Part II, page 94; P. F. Collier and Son; Dr. Wm. B. Scott, "Darwin and Modern Science," page 188; Dr. L. T. More, "The Dogma of Evolution," pages 160, 161; Dr. H. A. Nicholson, "A Manual of Geology," page 97.) Evolution has arisen on the fall of reason. Reason falls because the heart is unwilling to follow and obey its conclusions, for true reason finds God, the Creator.

One great expert on animal life, the late Sir William Bateson, of England, after spending his long and toilsome life in search for one species that had changed to another or produced another, finally admitted that absolutely nothing is known, scientifically, about the Origin of Species, and said: "There is no use in appealing to unlimited time,

for even time cannot complete that which has not yet begun." In other words, the appeal to time is a mere smoke screen. (Sir William Bateson, "Science," January 20, 1922; also see his article in "Nature," May 10, 1924; "The Case Against Evolution," Dr. Geo. B. O'Tool, pages 1-92; Prof. Robinson, Harper's, June, 1922.) Dr. Bateson speaks of his belief in evolution as resting on "faith." Admitting such things himself, how can he hope to convince others of his "faith"? How can science be established by **faith**? It is like the half-wit trying to pour the milk of the milky way in his milk can.

LAWLESS VARIATION RUNS AMUCK

Lecture No. 6

Those who reject the Creation of Species as literally taught in the Bible, having also rejected Darwin's theories of Variation and Origin of Species, as I showed in my first series of lectures, are now face to face with the real law of variation, Mendel's law. But, refusing to take what this law plainly proves, they are now floundering in a sea of uncertainty and **lawless** variation. They say the mere fact that we have varieties of anything proves that evolution is "somehow" a fact, for they refuse to consider creation or species at all. But willful blindness leads only to darkness and lawlessness. Darwin's theories admit of endless speculation, therefore some prefer to cling to them. It seems that the situation has been for the last few years, among the leading scientists who cling to evolution, that they are reluctantly but rapidly finding fatal flaws in it; but the more they find, the more strenuously do they resist creation. The references next cited are a few of this class, and their admissions seem fatal, or all but fatal, to continued consistent belief in it. (Dr. L. T. More, "Dogma of Evolution," pages 160, 161; Dr. Wm. B. Scott of Princeton, "The Theory of Evolution," page 163; Dr. Alfred R. Wallace, joint framer with Darwin of the Darwin theories, "Letters and Reminiscences," by Marchant, page 340; Dr. M. M. Caullery, Sorbonne, Paris, in a lecture at Harvard, Science, April 21, 1916; Dr. D. H. Scott, England botanist, "Evolution by Means of Hybridization," 1916, page 140; Dr. A. G. Tansley, Address before the British Association at Liverpool, 1923; Dr. Thomas H. Morgan, "Evolution and Adaptation," page 43.)

Were this lawless variation possible, or any other variation that could cause variation from kind to kind so as to disturb the fixed kinds, the **very name "species,"** which means separate kind, and all the other names used to classify the forms of life, names some have been conjuring with all these years, **would not and could not exist.** There would not have been any use for such terms or names, for there would have been, and could have been, no distinct kinds or classes to name. In fact, if we think this out, we see that no life whatever, plant or animal, could have continued to live longer than the first generation, or at most only till lawless variation succeeded in obliterating distinct kinds. Seeding and breeding, as well as regularity and reliability in the food supply, demand like kinds, and the only way to have like kinds is to have fixed and repeated forms. Therefore the law of like kind, preventing unlike forms beyond a certain point, fixed within seeding and breeding limits, bars the way to a change of kind. It is the way by which the Creator made and still makes the continuation of life possible. Therefore the so-called "missing link" never came from a chain, and they are not links at all. They are closed rings, with not even a sign of a cut or a welding mark on them anywhere. There is no chain, and the evidence seems to indicate that none was ever intended, nor ever possible.

Now if there is no chain upward from kind to kind, how can the evidence of such a chain, if there be any real evidence, be made to prove that there has been a **chain of time**? If there is no

chain of life, how can there be a **chain of time**? How could great lapses of time be read in the rocks because there have been upward changes in the forms of life when there have been no such upward changes? Unless species arose by evolution, there is no age value to the rocks, and, as we will see later in this series, the order or position of the rock layers do not and cannot possibly prove it. On the contrary, the order and position of the rocks distinctly disprove it, as I will plainly show.

"If a man wills to do His will, he shall know of the doctrine, whether it be of God." Every created thing not only testifies to the glory of its Creator, but emphatically denies all else. Such wonderful progress is being made in discovering the finger prints of the Creator on all things that soon the scoffers shall be left without excuse. Modern scientists, even though many are scoffers, are unwittingly discovering the Creator in all things to those who have eyes to see and ears to hear. Even the daily press seldom fails to reveal some new evidence, and the scientific journals are full of it. It is my high purpose to draw off this cream of truth and serve it in digestible form to the people at large.

CAN YOU UNDERSTAND THIS?

Jefferson City, Tenn., April 6, 1928.

My Dear Friends: It is only a matter of a few weeks now until I hope again to be on my way to China. It will mean bidding good-by to a land of plenty, where very few ever go hungry and one is not saddened by the hopeless and utterly destitute, nor grim famine, nor war in our midst and lawless robber bands. It means, too, leaving all my children here, glad that you are lovingly providing a way for them to prepare themselves for life's work. As I cannot possibly meet you all before starting out, I am writing to tell you something of the country I go to and of the good opportunity the gospel has there now. And especially I want to beg an interest in your prayers, that you may share that blessed work with me, and that the intercession of many may remove difficulties and give victory over Satan in that land.

Many of our interior workers have gone back to their inland stations, but the Board considers it still uncertain, so that I cannot yet get back to the people I know and have learned to love. I am fortunate, however, in that I can go to help temporarily in our newest and most promising field, Harbin, Manchuria, in the north, not far from the Siberian border. It is only four years since Southern Baptists have opened work here, though some of our men have visited extensively the scattered Baptists that have migrated up here from our mission in Shantung; but they were able in 1924 to organize a Baptist Church in Harbin—in a Russian Baptist Church—a congregation of 170 members! These have grown in every grace, and, as God has prospered them, they support much work themselves, have their own schools, both day and night schools, support the medical work in large part, and are reaching out to evangelize the surrounding country. One of the emigrants from Shantung supports entirely the evangelistic work in a station on the railroad. The Christians are said to work together in beautiful harmony in evangelistic effort.

Since the Japanese obtained concessions to build a railroad running north and south, and connection with the Trans-Siberian railroad, emigrants from the northern provinces of China proper have been pouring in in ever-increasing numbers. Last year a million moved into Manchuria, and two million are expected this year. Mines, iron works and trades call a great many, but large numbers go to take up the new lands now opened up for settlement. Though we have not been in this part of China long, heroic work has been done by those of other missions. In 1867 William C. Burns, who had been mightily used of God in several cities in China, settled in Newchwang, on the border of Manchuria. He lived but one year, but his dying charge brought Scotch and Irish Presbyterians to this promising field. One of the enduring works of Mr. Burns was the translation of "Pilgrim's

Progress" into beautiful Chinese. This was one of the books we studied Chinese from when I first went to China in 1892. These missions used medical missions most successfully to win confidence and overcome prejudice. The work grew and prospered in a wonderful way until the Boxer uprising of 1900, when all the missionaries left and there was widespread persecution and destruction of property, nearly all the churches being burned, and hundreds of Christians being put to death, while others wandered in the mountains, suffering the loss of all things, but holding fast to their faith. During the war between Japan and Russia there was more trouble, and one missionary was murdered. Now the government is offering special help to those who will colonize on the new lands, and crowds wait near the railroad station in Tsinan, Shantung, for trains to carry them north. Here our refugee missionaries have been busy giving them the gospel, and at the other end Mr. Leonard and his loyal Chinese Christians are preparing to welcome them with the same gospel!

Years ago I met Dr. Greig, of the Irish Mission, in Manchuria, returning to China after he had been set on by the bodyguard of the Manchu governor and nearly killed two years before. He had just recovered enough so as to go back. A most successful medical mission was established in the very city in which he had been attacked. Then another memory is that of meeting a man in Tengchow, Shantung, who had spent some years in Manchuria, and while there had heard the gospel and believed. At last he returned to his home, near Tengchow, just before the new year when worship of the ancestors is considered most important. The man's family knew that he was a professed Christian, and so set men to watch him secretly that night, to see if he returned to his old habit of worship. When he did not, they set upon him, and after beating his head against the floor until his forehead was bruised and eyes swollen shut they left him half dead. He got some of his friends to bring him, in a large basket swung between poles, to our home, asking that Mr. King intercede with the official, that he might be protected from further violence. My husband was sick, and the time was the new year, the one time in all the year when business is forbidden, yet his case was so pitiful and urgent our request to the official was successful. The day was bitter cold, with snow, so I had him brought into our living room to warm by the fire. I talked to him about his sufferings and asked if he did not feel resentful to those who had so despitely used him. His reply was humble and confident: "My Savior suffered much more than this for me!"

A few years ago we passed through a severe famine in Anku. Arrangements were made whereby wheat was sent down from Manchuria to distribute to the destitute people, and I learn that for the present famine in Shantung the authorities are again bringing wheat from the vast grain fields to feed the hungry. Around Harbin is a rich agricultural section, and the government is having the new lands broken by tractors from America! Still those who have arrived and will still pour in are far undernourished and in tattered clothing. In a strange land, far from home and relatives, any one who takes an interest in them meets with glad response.

We should have many missionaries there to welcome and instruct them, now when they are easily reached. Instead, we have only Mr. and Mrs. Leonard, who are begging for helpers. Over here we have spirit-filled, efficient evangelical messengers ready to go, who already have the language and experience. But our Board says: "No money to send!" What a tragedy! Dr. and Mrs. James were there alone during a most strenuous time; and when her health failed and they started home, she passed on before reaching this shore. Dr. James tells of wonderful opportunities—far more than they could take advantage of—and of the fine fellowship between Chinese and missionary forces. Some of these people enjoyed Christian fellowship back home, and now, far away, they find the church a real home, where there is mutual love and understanding.

No one knows how long these opportunities may last. All the world is changing, and peace is scarcely known until it is gone. Pray that our workers, Eastern and Western, may be truly alive to the need, and that they may labor untiringly for the spread of the knowledge of salvation in Christ. Also, that their strength may be renewed and their hearts filled with joy.

I plan to leave here May 14th; and after visiting relatives in Chattanooga and attending the convention spend a few days with my son in California and sail from San Francisco on June 6th, on the Japanese steamer, Shinyo Maru. I will enter Manchuria at the port of Dairen, where we have the Adams', and by railroad straight north to Harbin. This city is said to be growing faster than any other city in the world today. Our Board owns no property here, but rents a large building which houses the meetings of the congregation, the medical clinics, and some 23 hospital beds, besides living quarters for the Chinese doctor and helpers. It is all in the heart of this large Russian, Japanese and Chinese city. I can tell you more when I get there. Address, P. O. Box 32, Harbin, Man. China. Your co-laborer, MARY L. KING, M.D.

BAPTISTS IN THE WORLD

(Continued from page 1)

tist World Alliance?" I venture respectfully to offer an opinion and a counsel to my fellow Baptists.

The opinion which I submit is this: that a fraternal organization such as the Baptist World Alliance must avoid even the appearance of a desire on the part of leading groups to monopolize honors. Hitherto England and the United States have furnished all the presidents. Should not some other region—Canada, or continental Europe, or the Far East, or the Southern Hemisphere—be now considered? My own judgment is that the next president should be sought in one of these.

The counsel I add is this: That we eschew the public discussion and advocacy of particular names. This might easily cause embarrassment, especially to those whose friends put them forward. Personal and sectional preferences are natural and right; but if the world point of view and the fraternal character of the Alliance are borne in mind, we may all cherish a quiet confidence that the representative nominating committee will in this matter and all others adopt recommendations that will promote the unity and effectiveness of our denomination in all parts of the earth.

Hubmaier Celebration

The Hubmaier celebration in Vienna was very successful, and those who participated expressed warm thanks to Dr. Anderson of the American Baptist Foreign Mission Society for suggesting the world-wide observance of the four-hundredth anniversary of this martyr's death. Dr. Franklin, at present on his way to Jerusalem, was an admirable representative of the Northern Convention, and Dr. Whittinghill of the Southern. To Dr. W. O. Lewis is due the credit of excellent arrangements for the gatherings. The reception of a deputation by the president of the Austrian republic symbolized the new liberty enjoyed by "dissenters" in Austria. What most deeply impressed me was the ability of the younger continental Baptists who took part—Professor Westin of Stockholm, Dr. Luckey of Berlin, and Dr. Prochazka of Prague. It was my privilege to preach the sermon and to deposit a wreath on behalf of the Baptist World Alliance.

Bunyan Tercentenary Year

Dr. W. Y. Fullerton has completed "The Legacy of Bunyan" which he has written at the suggestion of the Executive Committee of the Baptist World Alliance. The book will be published within a few weeks.

Send your offering to your State Secretary before April 30th.

The innocence of the intention abates nothing of the mischief of the example.—Robert Hall.

HERE'S BIGGEST PROBLEM THAT WILL CONFRONT CHATTANOOGA CONVENTION

By Frank E. Burkhalter

While there are several matters of vital moment that are due to claim the attention of the messengers to the Southern Baptist Convention at Chattanooga in May, the writer is persuaded the biggest problem that will be presented is that of the alarming decline in the contributions of the churches to missions and benevolences. A search of the records of the denomination for the years that have intervened since the convention met in Chattanooga last reveals the astounding fact that while the statistical secretary was able in 1921 to report \$14,037,611.48 as having been given to missions and benevolences during the preceding year; but when that official makes his report this year, it will show that during the past year the contributions for missions and benevolences have amounted to only \$7,900,483.58! In other words, during the short period of seven years our contributions for extending the Master's kingdom beyond the borders of our local communities have fallen off \$6,137,127.90—a sum larger than all the debts of all our South-wide boards, agencies and institutions!

This decline has come about in spite of the fact that last year Southern Baptists had 565,996 more members than in 1921; and in the face of the fact that during the past year our churches baptized nearly 30,000 more people than in the year before the convention met in Chattanooga last.

Other comparisons between the statistical reports of 1921 and 1928 reveal the fact that Southern Baptists have 1,766 more Sunday schools and 854,469 more Sunday school pupils than in 1921; have increased the value of their local church property in the meantime by \$98,150,384.42 and have put \$11,270,053.98 more into local church expenses this past year than in 1920; while the contributions of the churches to all objects show a gain of \$6,131,876.08. It would appear, therefore, that the denomination has gained greatly in numbers; has added an average of \$14,000,000 a year to its local church property; has during the past year put nearly \$1,000,000 a month more into local church expenses, and \$500,000 a month less into the great task of winning a lost world to Jesus Christ than it did seven years ago.

Assuredly all will agree that this marked decline in the gifts of the churches to missions constitutes the largest single problem that will be presented to the Chattanooga convention. Surely Southern Baptists need to rededicate themselves and their substance to their supreme task—that of carrying the whole gospel to the whole world.

WHAT DOES THE RESURRECTION MEAN?

Men claim to believe in the resurrection who believe only in the persistence of Christ's life beyond the cross on Calvary. The immortality of the soul and the resurrection of Christ from the dead are very different matters. Christ's life continued after his physical death on the cross. Nobody but an utter disbeliever would deny that. If you will pin them down to the explanation of their attitude, it will be found that there are many who doubt the story of the tomb, the angels, the great stone that was rolled away, and the actual resurrection of Christ. It is dishonest for the man who doubts these facts to say, "I believe in Christ's resurrection." A man has no right to use words that have to him a different meaning from that ordinarily associated with them. A man has the right to use words with a mental reservation. The resurrection was an actual breaking of the bonds of death, an actual coming out of the tomb or all the accounts of it are so highly figurative as actually to be deceiving. Of course, we do not so regard the Biblical narrative. We believe this narrative to be a simple fact, and that it is in no sense figurative. The man who believes merely that Christ's life continued after the death on the cross may claim to believe in the immortality of the soul, but not in the resurrection of Christ. Let us remember that Christ made his resurrection the final proof of his deity.—Watchman-Examiner.

CONVENTION ANNOUNCEMENTS

The seventy-third session (eighty-third year) of the Southern Baptist Convention will be held in the Memorial Auditorium, Chattanooga, Tenn., beginning at 9 a.m. Wednesday, May 16, 1928, and is expected to adjourn on the following Sunday evening.

The preacher of the convention sermon will be Rev. J. R. Hobbs, D.D., Alabama, or his alternate, Rev. Solon B. Cousins, D.D., Virginia.

Registration

The secretaries' office for the registration of messengers will be open in the lobby of the auditorium Monday evening, May 14, and daily from 8 a.m. to 10 p.m. the remainder of the week. Messengers should register as soon as possible after reaching Chattanooga. It is hoped that everybody will register who is entitled to membership in the convention.

Credentials

All messengers must present in person their credentials. Each messenger on the financial basis (Class 1) should present a card signed and supplied on request by the Corresponding or General Secretary in his state. Each messenger on the association basis (Class 2) should bring a printed copy of the association minutes containing his appointment, or a written certificate from the moderator or clerk of the association. All names and post offices, if not printed, should be very plainly written, preferably typewritten, so as to insure accuracy in the list which will appear in the Convention Annual.

On the acceptance of his or her credentials, each messenger will receive a badge which will admit to the floor of the convention.

Railroad Rates

Reduced rates to the convention on the basis of fare and one-half for the round trip, with minimum of \$1 for the round trip, have been granted by the following Passenger Associations:

The Southeastern, the Southwestern, and the Central from all points; the Transcontinental and the Western from Colorado, Illinois, Iowa, Kansas, Missouri, Nebraska, New Mexico and Wyoming; the Trunk Line from points in New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburgh), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of Wheeling, Parkersburg and Kenova).

Round trip tickets will be sold upon presentation of identification certificates to ticket agents at time of purchase of tickets. These identification certificates are in the hands of State Secretaries for distribution on application, to messengers from their respective states, each certificate being good also for dependent members of the holder's family.

Round trip tickets will be sold May 10-16, inclusive, and will be good to reach original starting points, returning prior to midnight of May 25th.

Tickets will be validated by ticket agents at Chattanooga before the return journey is commenced.

Geo. W. Truett, President.

Hight C. Moore, J. Henry Burnett, Secretaries.

SEMINARY BOARD MEETS

O. L. Hailey, General Secretary

The board of directors of the American Baptist Theological Seminary held its annual meeting in the Sunday School Board building, Nashville, on Wednesday, April 11th. It was about the largest and most representative meeting we have had. For many hours earnest attention was devoted to the seminary. It was a full and frank consideration, in which both the white and colored brethren spoke out their hearts.

They set forth, in a formal paper, the plan of co-operation by which the two conventions, the Southern Baptist Convention and the National Baptist Convention are maintaining and promoting the institution. It is done in a way to secure the largest freedom of all parties, yet in such a way that both parties to the undertaking can readily understand just what each is expected and is undertaking to do. The fullest autonomy has been

preserved in arriving at all agreements, and the utmost harmony exists.

That paper will soon be offered to the Southern Baptist press and to the colored Baptist press. It will discover, I think, that the brethren who have wrought this co-operation plan have given much thought and prayer to the formulation of the plan.

It will be seen that I, as the General Secretary, have a peculiar task, with many phases, and covering a large field. It may not be remembered that so far as the White Convention is concerned, it is the Southern Baptist Convention. But with respect to the National Baptist Convention, the field is coextensive with the United States. Pretty large territory, is it not? If there are no corners to run against, except on the perimeter, my poor head is safe, is it not?

Forty-one students are in the seminary this term. We expect to be able to largely increase that number, when we are able to render some aid to worthy students who must have help if they are to take courses in the seminary.

BAPTISTS WILL RECOVER

By H. F. Vermillion

The Baptist denomination has for several years experienced the worst period of depression and gloom that has come upon us for forty years. Our missionary, educational and benevolent enterprises have been hampered by meager income and embarrassed by increasing debt.

The Baptists are giving nearly as much money as ever to religious work, but a larger portion of it is going into buildings, equipment and personnel for local churches. Much of this is necessary to care for the home bases and to save our own people. But this condition is passing and larger revenues will come to the denominational causes.

I have traveled much lately, and I have visited many churches and ministers in different states. I find a note of cheer and a spirit of hope in many places where a little while ago there was gloom and despondency over our work.

We have already slowed down the rate at which our debts were increasing, and in most cases we are reducing our debts. There seems a determination everywhere to wipe out the debts as rapidly as possible and then to enlarge the work as rapidly as is safe and wise.

I confidently believe that we are entering upon a period of increasing prosperity for all our Baptist work.

GENEROUS CHRISTMAS GIFT FOR SOUTHWIDE INTERESTS IS TENTATIVE RECOMMENDATION OF DEBT-PAYING COMMITTEE

By Frank E. Burkhalter

Instead of a prolonged and intensive debt-paying campaign for the relief of the Southwide interests and institutions, the committee of twenty-five, named by the executive committee of the Southern Baptist Convention to consider ways and means for taking care of the obligations upon these causes, has agreed tentatively to recommend a general Christmas offering to these agencies that will enable them to make a very material reduction in their indebtedness. While this committee will meet again at Chattanooga just before the convention to perfect its recommendations, the sentiment of the members present was unanimous for the special offering rather than a regular campaign, though there was a slight variance of opinion as to the method of distributing the funds raised in this Christmas offering. The tentative report of the committee recommends that the undersigned gifts be divided on the ratio that the debt of the co-operating boards and institutions sustains to the total indebtedness, which was reported as \$5,285,034. Dr. O. E. Bryan of Tennessee, member of the committee, favored the special offering, but did not think it should come at a time when it would conflict with the regular Christmas offering for the Orphans Home. He also favored distributing the money raised by the special effort on the basis of the regularly established Co-operative Program ratios in this state, rather than on the basis of the size of the debts of the various agencies.

Further study will be given the matter between now and the meeting of the Southern Baptist Convention, and there will be another meeting of this special committee at Chattanooga Monday night, May 14, to perfect its report to the whole Executive Committee and promotional agencies which will in turn consider the matter before making final recommendations to the convention.

The members of the committee were unanimous in the conviction that the largest possible relief must be provided for the several boards and institutions that are so heavily involved, and all were anxious that in doing something to relieve the indebtedness of these agencies the least possible injury should be done to the Co-operative Program and the least possible drain made upon the regular offerings of the co-operating churches to this cause. With this purpose in mind a special offering rather than a prolonged campaign was decided upon. At the same time, it was realized that for this offering to attain a size that will afford appreciable relief to the causes, the members of all the churches must be informed about the proposal and enlisted as fully as possible in supporting it, and the committee favors definite steps looking to that end.

Other proposals favored by the committee include:

1. The listing by each board and institution of its indebtedness as of May 1, 1928, in a separate account, and publication by these agencies at least quarterly of the total reduction made on its indebtedness.

2. That the current deficit on operations for a given year, if any, be made the first item in the budget for the succeeding year.

3. That every effort be made to challenge all the members of all the churches to faithfully and sacrificially support the Co-operative Program and thus assist in raising the regular budget for denominational causes as well as local church expenses.

While the committee gave definite consideration only to the Southwide debts, it was recognized that certain adjustments may have to be made in certain states having large indebtedness of their own.

Miss Kathleen Mallory, corresponding secretary of the Woman's Missionary Union, a member of the committee, announced that a special envelope with two pockets could be prepared for the use of members of that organization so as to make it possible for them to contribute something both to the Lottie Moon offering for foreign missions and to the general fund.

WHICH WILL IT BE?

By One Who Is Interested

Will our convention in May spend its mighty forces in arranging for retrenchment and retreats, or in arranging for a great ingathering and triumph? The convention is able to do either. It can keep its keen knife still busy "cutting off" or "cutting down," or it can organize for a campaign that will raise every dollar needed and thus save our hard-won agencies.

Already the knife has gone into the very heart of our world program and our institutions and our work are bleeding in many places on the foreign fields.

Southern Baptists as a whole have little conception of the ghastly use to which the retrenchment knife has already been put. Our people will, of course, conclude that as our agencies are becoming reduced so the need for contributions is growing less. The entire fabric of our co-operative program is being shaken to its center. A victorious grappling with our emergency is not gained by a retreat, but by a forward charge; not a charge in increasing expenses, but a charge for a great ingathering.

A movement now to set free the co-operative program and pay the debts will be far more inspiring than dragging along year by year with the debt bell tolling its dispiriting notes over our Southern Baptist camp.

Let Southern Baptists get ready to hold their 1929 convention amid universal rejoicing over the triumphs of our co-operative program and the payment of our back-breaking debts.

NASHVILLE SCHOOL OF MISSIONS

By Ruth Banks

One of the greatest blessings that has come to Nashville in a long time was the School of Missions which was held in most of the Baptist Churches of our city last week. On every side we hear this same opinion expressed, and many of the churches have already voted to make it an annual affair. Through the visiting missionaries who helped to make it a success, we were brought in closer contact with the conditions on our different fields and made to realize again how much there is to be done and how little Southern Baptists are doing in comparison with what they might do if every Baptist in the South could get the vision of the needs of a lost world.

The missionaries who were in our city for this school were W. W. Stout from China, G. W. Bouldin of Japan, W. H. Tipton and T. W. Ayers, both of China, W. D. Powell of Mexico, E. A. Jackson of Brazil and Dr. Everett Gill, our European representative, Miss Mary Crawford, Miss Clifford Hunter, Miss Watson and Mrs. Miller, all of China. Mr. and Mrs. Jacobs of China, who are doing some work at Peabody, and Mr. Ullin Leavell of China, who is also doing work at Vanderbilt and Peabody, also assisted by teaching in local schools. Mr. Walter Jones of Brazil, now on furlough and located at Orlinda, was a visitor at some of the sessions.

Each morning at the First Church the missionaries brought their messages and appeals to the pastors and their members. Here the heights were reached and also the depths, when we realized how much was to be done and how Southern Baptists have retrenched by failure in the homeland to give the funds for sending the gospel, with more missionaries to reinforce those on the field, instead

of having to call so many back to the homeland. A resolve was made in more than one heart to do his part toward giving just a little more that the work may go on in an increasing way.

Each evening, at most of the churches, a school of missions was conducted, at which time the missionaries were heard, and classes taught to the men, women, young people, boys and girls. Around two thousand were in attendance in these schools each evening.

It was a great week—a week of inspiration as well as education. We are looking forward to next year when we may have some of these splendid men and women, who are giving their lives in foreign service, back with us.

SUPPOSE CHRIST SHOULD SPEAK TO US AT CHATTANOOGA?

By One Who Is Interested

What would He say? I do not know. But if He should speak, could He not truly say:

"My people, my world program! It lies among you mang'ed. You are serving your local communities. My plans embrace the earth. You have your eyes on your nearer interests. My eye is on all the nations. It takes whole-hearted enthusiasm. It requires your very life blood if you would do My work. It was in this fashion that I labored for you on earth. Can you not catch My viewpoint and lay your entire self on the altar? The nations are waiting. They will receive My gospel if you will press it upon them. Have you forgotten My commission? 'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always even unto the end of the world.'"

If the delegates at Chattanooga will rally around Christ's commission, what a gathering that will be! Can we not drop all minor matters until we catch the spirit of His memorable challenge? Have Southern Baptists forgotten it? Are they soft-peddling the missionary portion of it, and thereby taking the heart out of it?

Why not have a subject at Chattanooga worth our while? Why not lift up an ideal at the convention that can enlist the noblest forces and send back to the churches a heaven-born tide of inspiration? What loftier standard can be upheld at the convention than the **great commission**.

WET BUT HONEST

Prof. Charles C. Cook, of Yale University, recently made this statement before the Senate Investigating Committee: "I am not a prohibitionist and never have been, but I will admit that the effect of prohibition at Yale has been good. I have been a member of the committee on discipline for many years, and the change has been simply revolutionary. We have practically no business to transact with cases arising from intoxication, whereas in the old days we were constantly busy."—Watchman-Examiner.

WILL POLITICIANS HEAR?

The habit of intemperance by men in office has occasioned more injury to the public and more trouble to me than all other causes; and were I to commence my administration again, the first question I would ask respecting a candidate for office would be: "Does he use ardent spirits?"—Jefferson.

Ingratitude is treason to mankind.—Thomson.

Don't forget! Books close April 30th.

Ma's Ole Man Watches a Mallet Help a Train Up the Grade

(LEARNS A LESSON ON "PUSHING" WHICH HE PASSES ON TO HIS FRIEND DICKENS)

Cowan, Tenn., March 28.

Dere Brother Dickens: I am writin' to let you know that I ain't fergot the good time I had with you an' yore ole lady an' the mishunerry feller. It shore does a ole feller lack me a lot of good to be with folks as loves the Lord an' who have time to talk 'bout his bizziness.

I wuz passin' through here today an' sents I heard so much 'bout that thar place called Mont Eagle, I 'lowed it would not be a bad idee to stop over an' run out thar. I did an' found it a place worth seein'. The Peeee o' Palins has a big college up thar on one end of the thing, an' a lot of folks has what they call a assembling ground a little fudder down the road. It shore is a site worth seein'.

But the thing I started to tell you 'bout wuz seein' a frate train git up the mounting to whar it went through a tunnel. I got back to Cowan fur to spend the night, an' sents the hotel is right at the depot I rambled over thar jist as a long frate train pulled in. The thing stoppd with the cabuse right in ffont of the depot, an' the fust thing I knowed an engine with 16 drive wheels pulled up behind an' butted into it with a bam. It whistled an' then pushed that train right on up the side of the mountin' an, bless yore sole, it didn't seem to ask noboddy if it could!

It would-a thrilled a dead man an' stirred the valley of dry bones to of seen that site. I sed to a feller, what kind of engine is that? an' he sed "A mallet." Well, I guess he wuz right from the way it lammed the back end of that frate an' knocked her up the hill.

I jist cain't fergit the seen, an' when I got back to my room, I got to thinkin' how we Baptis needs somethin' to sorter shove us over the mountings of debt an' pessimists, through the tunnel of gloom an' turn us loose on the down-grade run fur the promise land of victories. An' I jist naterally beleeve that the best agent we have fur the job is our paper. I ain't discounting the other things, but we have gin 'em all a triel 'ceptin' the paper. We have organized an' aggernized. We have had drives cntil most of our peepel have balked. We have had campanes ontill many of our peepel acterly have panes over it. We have had all kinds of rallies, but somehow we ain't never been able to git the ole train through the tunnel.

After talkin' with you all 'bout the paper idee an' hearin' others talk 'bout it, I am ready to beleeve that if we could git the paper behind the whole she bang of us, with its news and its docterings, an' the fine artickles in it, it would jist fill our folks with so much rale thusyasm that it would push us right over the top an' give us a chancet ter run fur a while without bein' bothered by hills of debts an' doubts, an' give our leeders time to do somethin' else sides plan how to pay the debts without stoppin' the whole gospel railroad sistem.

I jist got to thinkin' on 'count of that mallet an' 'lowed as how I might let you know some of my thinks. I'm goin' home an' git our folks ter take the paper somehow or other fur I beleeve the **Baptist and Reflector** will prove a mallet or a maul sich as will drive 'em up whar they orter been all the time.

Yores fur a free church an' no more debts,
MA'S OLE MAN.

There's no wild fantasy in the mind of Ma's Ole Man. Give the paper a chance! Put the BAPTIST AND REFLECTOR in your church budget. Let your people know, and see if things do not move up once more!

THE NEWS BULLETIN

"PROOF"

That is the title of a little book which has just been issued by the Fellowship Forum, 339 Pennsylvania Avenue, Washington, D. C., in which the effort of the Roman Catholic Church to make America Catholic is presented from Catholic sources. The plans of the Vatican, the programs already put into effect, the strategic points in our national defense already dominated by Romanism—these and many other startling facts are portrayed. If you believe the subtle propaganda now emanating from Catholic sources to the effect that the desires and purposes of Rome in America are purely religious, this book will open your eyes. It is the most conclusive and damaging compilation of evidence against the papacy we have seen. It may be had for one dollar. Order from the address given above.

SUNDAY SCHOOL TEACHERS START ROW

According to press dispatches of last week, two Sunday school teachers of Texarkana, Ark.-Tex., have started somewhat of a row by openly espousing the cause of Al Smith for the presidency. One of these is a Baptist and the other a Methodist. Arkansas Baptists and Methodists are pretty solidly arraigned against the "wet" hopeful of the Democratic ranks. The Texarkana W. C. T. U. is solid in its opposition to any wet candidate. Some of the pastors in Texarkana have openly voiced their opposition to any liquor advocate who may be nominated. The result is that there is much interesting and often heated discussion in the border city which, for half a century, was one of the most miserable victims of the liquor traffic and its contemporary evils our nation had.

GIRLS SET A FINE EXAMPLE

Thirty-four women of the Y. W. A., Union Avenue Church, Memphis, have set an example that ought to inspire every church and every Baptist in the South. These young women have made a record this year that, we doubt, can be surpassed, if equalled, anywhere in our convention territory.

The church has adopted and put into operation the budget method of finances. These young women keep a record of their contributions to the budget as well as of their personal service and special gifts. For the past three months they have given an average of more than \$160 per month into the church treasury, while their special gifts makes the total contributions run above an average of \$175 per month. These young women are mostly working girls, so their record is all the more surprising.

Mrs. E. L. May is their president, and she is both efficient and consecrated. Miss Lucille Harmon is the secretary and Miss Ruby Ray Minton is the treasurer. If every Baptist church in the South could get its members to follow the example of these young women, there would never again be a need for worrying about finances.

NORTH ETOWAH CHURCH SHOWS INCREASE

Pastor S. W. Rutledge has just closed his first year's work with the North Etowah Church, which year shows a splendid increase in every phase of the church and its work. A year ago there were no B. Y. P. U. organizations, but now there are three, with a total membership of 101 young people. The W. M. U. which has also been organized in the past year has a membership of 28. During the year 74 members have been received into the church, 31 of

whom came by baptism. Offerings to missions has been greatly increased and all the bills of the church are paid to date.

At the close of the service, on the last Sunday in March, which marked the first anniversary of Pastor Rutledge, the ladies of the church, as a token of love, presented him with a duo-fold fountain pen. After this dinner was served to the entire congregation by the W. M. U., and a great feast of fellowship was enjoyed.

ORDINATION SERVICE AT STRAW PLAINS

The church at Straw Plains, of which W. E. Watson is pastor, recently ordained four deacons, Messrs. Ed James, Doug Lauderdale, Joe Gant and Otha Newman. The presbytery consisted of the following brethren: Rev. C. W. Pope, pastor of First Church, Jefferson City; Dr. J. T. Warren, president of Carson-Newman College; Dr. N. M. Dukes, deacon of Straw Plains; and W. E. Watson, pastor. Brother Pope conducted the examination, Brother Warren delivered the charge, Brother Pope preached the sermon, and the pastor prayed the ordination prayer.

The church is growing in a most pleasing way. The Sunday following the ordination service the pastor baptized four and received one into the church by letter. During the past year there have been 65 additions to the church.

SUNDAY SCHOOL CONVENTION MEETS AT CARTHAGE

The Middle Tennessee Sunday School Convention which was held at Carthage Monday, Tuesday and Wednesday of this week was the best of its kind. The goal for 400 in attendance was reached. Pastor M. B. Smith and the Carthage Church were splendid hosts and made every one feel perfectly welcome and at home.

Some of the speakers who appeared on the program were: Rev. P. W. Carney, Alexandria; Rev. J. G. Hughes, president of the convention and pastor at Lebanon; Dr. F. C. McConnell, Murfreesboro; Rev. Sam Edwards, Cookeville; Frank Collins, Middle Tennessee Sunday school worker; Rev. Wyatt R. Hunter, of Mississippi; Rev. W. B. Woodall, Smithville; Mr. W. D. Hudgins, of Tullahoma; Prof. D. M. Myers, of Columbia; Rev. E. Floyd Olive, Nashville; J. O. Hill, Portland; Mr. H. L. Brantley, Nashville; Dr. O. E. Bryan, Nashville; Rev. T. G. Davis, Watertown; Mrs. Homer L. Grice, Nashville; V. L. Wright, Monterey; L. S. Sedberry, Gallatin; O. C. Markham, Pulaski; C. J. Bryan, McMinnville; and J. A. Davis, Rockwood.

EAST TENNESSEE SUNDAY SCHOOL CONVENTION

The East Tennessee Sunday School Convention held its annual meeting at the First Baptist Church of Rockwood on April 2-4, inclusive. Rev. John A. Davis, pastor, and the members of the Rockwood Baptist Church acted as hosts to the convention and most cordially opened their homes to the visiting delegates from Knoxville, Lenoir City, Jefferson City, Morristown, Maryville, Harriman, Loudon, Etowah, Athens, Cleveland, Chattanooga and a number of small towns and rural churches of the mountains of East Tennessee.

The program had been well planned, and the pastors and Sunday school workers present received a rich store of information and inspiration to take back and put into practice in their local churches. Each morning and afternoon simultaneous conferences were held, dealing with the several phases of the Sunday school work. These were in charge of Miss Elizabeth White of Nashville,

Miss Elizabeth Cullen of Memphis, Mrs. W. P. Lawson of Knoxville, Mr. John A. Davis of Rockwood, Miss Mary Virginia Lee and Mr. W. A. Harrell of the Sunday School Board, Mr. Roy Hunter of the Mississippi Educational Department, and Mr. W. D. Hudgins, Mr. David Livingstone and Miss Zella Mai Collie of the Tennessee Educational Department.

Every speaker on the convention program brought a worth-while message, but among the most outstanding addresses were those of Mr. Roy Hunter and Dr. O. E. Bryan, secretary of the Tennessee Baptist Convention. Mr. Hunter's message was "The Text Book, the Bible," and he brought out the beauty of God's word in such a way as to endear it to every one present. Dr. Bryan used as his text John 15:8, "Herein is my Father glorified, that ye bear much fruit," and very impressively brought out the magnitude of the Sunday school's task.

"Reaching Our Constituency through the Associational Organizations" was another address numbered among the most helpful of the entire convention. In it Mr. Hudgins presented the need of associational work, its progress so far, and its inspiring results. His message revealed to the delegates the accomplishments they could achieve in this field of endeavor.

The music, under the direction of Mr. H. D. Weaver of Bell Avenue Church, Knoxville, added much to the program. His own solos and those of Miss Hannah Francis of the First Church, Knoxville, and of Mr. Harry Wester of First Church, Harriman, were greatly enjoyed. Other musical attractions were the selections by the orchestra of the Bell Avenue Church and the First Church of Harriman.

At the business session Tuesday morning Mr. T. L. Cate of Harriman was unanimously re-elected president; Mr. T. D. Rule of Etowah and Miss Ella Louise Landress of Chattanooga were elected vice president and secretary-treasurer, respectively. The 1929 convention will meet at the First Baptist Church of Morristown on April 8-10, 1929.

IS THERE ANOTHER SIDE?

If There Is, You Win Ten Dollars
It is said that there are two sides to every question. What is the other side of the tobacco question? The No-Tobacco League distributes among school children thousands of copies of the following about the tobacco habit:

- Why smoke, anyway? (1) It takes time. This is the most precious thing in the world. (2) It befouls the air. Pure air is God's first and best gift to man. (3) It burns up money. Money is the circulating life-blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave.

NEW SUPERINTENDENT FOR JUDSON SUNDAY SCHOOL

Mr. J. Woodfin Jones has recently been elected superintendent of the Sunday school at Judson Church, Nashville. Mr. H. L. Brantley, the former superintendent, held this office for seven years, and indeed he "wrought exceeding well," and it was with sincere regret that his resignation was accepted. He has been very active in Sunday school and laymen's work, having been president of the superintendent's council for Nashville Association.

The church felt that it was fortunate in having a young man who could step in and carry on the work in the same splendid way. Mr. Jones assumed his duties April 15. R. E. Grimsley is pastor of this church.

PASTOR CLOSES EIGHTH YEAR

Dr. B. A. Bowers closed his eighth year as pastor of Broadway Baptist Church on April 8th, following a high day in all the departments of the church and Bible school. Special emphasis has been made for the past few weeks on increasing the attendance of the Bible school as well as leading the unsaved to Christ.

The Easter baptismal service was greatly enjoyed. The pastor presented each person baptized with a beautiful white rose as they left the baptistry. There were fourteen people baptized and eighteen joining the church during the day, which makes sixty as a result of the special meetings.

The pastor's subject at night was "Weighed in the Balance and Found Wanting." Dr. Bowers came to Broadway from the First Church of Baltimore in 1920. During his eight years' ministry at the Broadway Baptist Church the church has been unusually blessed. There have been 1,541 additions to the church. Offerings have amounted to \$262,931.77.

COMPARATIVE STATEMENT OF HOME MISSION BOARD

A comparative statement of the Home Board for May 1, 1928, to April 1, 1928, as compared with that of the same period the preceding year, has been received. The total amount of receipts of 1927-28 is \$315,095.65, as compared with that of 1926-27 of \$315,699.54, making a decrease of \$624.22 for the year Tennessee's receipts of this period showed an increase of \$235.15 over the preceding year.

COMPARATIVE STATEMENT OF FOREIGN MISSION BOARD

The comparative statement for the period of May 1, 1927, to April 1, 1928, for the Foreign Mission Board, as compared with that of the same period of 1926-27 has been received, showing a total of receipts for 1927-28 of \$1,017,573 as compared with the receipts of 1926-27 of \$1,145,532.63, making a decrease of \$127,958.81. Tennessee's receipts for the last year were \$70,763.83 as compared with \$75,892.38 for the preceding year.

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WRITE

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REGULAR SESSION
Opens September 24

DR. DARGAN TO PREACH IN HISTORIC CHURCH

Dr. E. C. Dargan, former head of the editorial department of the Sunday School Board, and who is now engaged in writing Baptist History and doing research work in Louisville, has been invited to deliver the principal sermon at the sesqui-centennial celebration of the Ebenezer Baptist Church, near Florence, S. C., April 15. Dr. Dargan's great-grandfather, Timothy Dargan, was founder of this church and its pastor for a number of years. His grandfather, Timothy Dargan II, was also a member of the board of trustees which founded and located at Edgefield, the little academy which became Furman University at Greenville, S. C. Timothy Dargan was an intimate friend of Richard Furman, in whose honor the university was named, and assisted in ordaining him to the Baptist ministry.

BELOVED COUPLE CELEBRATE GOLDEN WEDDING

Rev. and Mrs. W. M. Kuykendall celebrated their golden wedding anniversary on Wednesday, March 28, at the home of Mr. and Mrs. C. K. Austin, on Lawrence Avenue, Nashville. The guests were informally received between the hours of two and ten p.m. A wedding register of guests which numbered 150 was kept by Mrs. C. A. Baker. The hosts and two honor guests were assisted in receiving by Mrs. J. W. Sirls, Mrs. Tom Cole and Mrs. Carl Nicholson.

The house was beautifully decorated with ferns and spring flowers, carrying out the color note of yellow and white. Dr. W. F. Powell, pastor of the First Church, Nashville, said the wedding ceremony. A musical program was enjoyed, in which such songs as "Silver Threads among the Gold," "Love's Old Sweet Song," "When You and I Were Young, Maggie," and "Just a Song at Twilight," were sung.

Brother Kuykendall is pastor of the Smyrna Baptist Church and has been a minister of the gospel for many years. He is loved by all who know him. We congratulate this splendid couple on this their anniversary and wish for them many more years of service in His kingdom.

FOURTEENTH ANNUAL CONFERENCE OF HEBREW CHRISTIAN ALLIANCE OF AMERICA

The fourteenth annual conference of the Hebrew Christian Alliance of America will be held in Atlanta, Ga., April 23 to 29, inclusive. For the first time in its history the alliance will convene in a Southern city. The alliance is composed of Jewish men and women who have accepted Christ as the promised Messiah and as their Lord and Savior. Rev. Jacob Gartenhaus, our representative from the Home Mission Board to Jewish people, will appear on the program, along with many other prominent leaders in the country.

Free entertainment will be provided for all Hebrew Christians attending the conference. Information and particulars may be secured from Rev. Jacob Gartenhaus, 804 Wynne-Claughton Building, Atlanta, Ga.

It is hoped and believed that many of the Jewish followers of Christ in the Southland will avail themselves of this unusual opportunity of enjoying fellowship with their Jewish brethren and sisters in Christ.

Send your offering to your State Secretary before April 30th.

Geologic!

"Pa, what's the difference between a hill and a pill?"
 "I don't know, my son, unless it's that a hill is high and a pill is round, is that it?"
 "Naw! A hill is hard to get up and a pill is hard to get down."—Boston Transcript.

NEW BOOKS REVIEWED

Junior B. Y. P. U. Manual. By Ina S. Lambdin. Published by the Sunday School Board of the Southern Baptist Convention at Nashville. Price, 60 cents, cloth binding; 40 cents, paper binding. 123 pages.

Mrs. Lambdin has written a very helpful and interesting manual which will be a great help to any one carrying on Junior B. Y. P. U. work. The methods set forth in the new Junior B. Y. P. U. Manual by Lucy T. Sprecker and the Standard of Excellence are presented in Part I in the form of a story, which will make it very interesting study for Juniors.

In Part II are found helps for the leader for teaching Part I, and also suggestions that will help any one in leading Juniors. The author has given to the denomination a book which will most likely prove to be a very popular study course book.—R. B.

Intermediate B. Y. P. U. Manual. By E. E. Lee, Field Secretary of the Sunday School Board Department of B. Y. P. U. work. Published by the Sunday School Board at Nashville. Price 75 cents, cloth binding; 50 cents, paper binding.

Mr. Lee is known and loved by thousands of Baptist young people all over our Southland. From his rich store of experiences he has brought out a revision of his earlier edition of the Intermediate Manual, with an idea, as he says, of helping "to make easier traveling along the road to success for intermediate

leaders and the intermediates themselves." This volume will do just that, and will be welcomed by B. Y. P. U. workers everywhere.—R. B.

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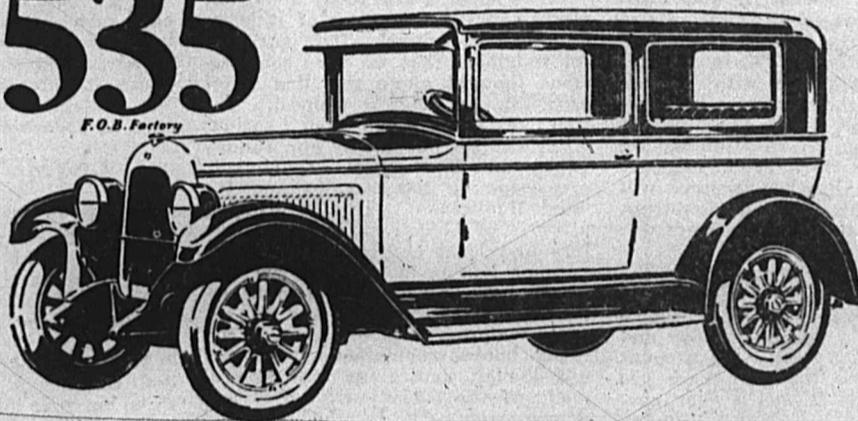
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Miss Zella Mae Collie, Elementary Worker

B. Y. P. U. WORKERS
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Miss Roxie Jacobs, Junior and
Intermediate Leader

SUNDAY SCHOOL NOTES

The past week has been a very busy week in the Sunday school work of Tennessee. Besides the big convention at Jackson, we had around twenty training schools on in Jefferson County under the supervision of Sam Knisley and other helpers. Mr. Livingston was also in a school at Smithwood and Frank Collins at Judson Memorial. These with the B. Y. P. U. schools on this week runs to twenty-five schools all in the same week. Outside of the rural campaign in the summer, this has been our biggest week so far.

WEST TENNESSEE SUNDAY SCHOOL CONVENTION

The West Tennessee Sunday School Convention met with the West Jackson Baptist Church on Monday night, April 9th, with more than 300 in attendance. Tuesday the attendance mounted up to around 500. Possibly this was the largest and best convention ever held in West Tennessee. The addresses were all to the point and the conferences very helpful. Some outstanding addresses were heard at this convention, any one of them worth the trip to the convention. The officers for the new year are as follows: Mr. B. F. Jarrell, Humbolt, president; Mr. Hodgesdon, Seventh Street Church, Memphis, vice president; and Prof. M. W. Robinson, Bolivar, secretary. Eleven out of the fifteen associations were represented by their associational superintendents with written reports, and others sent in their reports in letters. If we can ever get our associations to functioning, we will make our work count mightily in the future. Further accounts will be given of this meeting, doubtless, by the secretary.

It was our great joy to attend the Georgia Sunday School Convention which met with the Tabernacle Church, Atlanta, on Wednesday and Thursday of last week. On account of rain and mud, the attendance was not as large as it was a year ago, but the program was superb in many respects, and all the work was well represented.

It has been a great privilege to have Mr. Wyatt Hunter with us during the past two weeks, but on account of a misunderstanding concerning his engagement we had to excuse him from the Middle Tennessee Convention at Carthage. It was not his fault at all, since he did not make the engagement and was not responsible for the cancellation of his engagement. He did most satisfactory service at the other conventions and also at the laymen's meeting at Cleveland and other local engagements made between conventions. We follow him with our love and best wishes and congratulate Mr. Byrd and the Mississippi people upon having such a splendid young man in the service of the Sunday School Department in Mississippi.

This is the official report from the Jefferson County simultaneous training school held the past week:

"We have twenty of the churches lined up and are holding sixteen training schools this week with three junior classes. The weather has been bad, and we could not get into some of the churches. These we are continuing into next week and will wind up the school the latter part of next week. All those teaching report good interest in the work and are

having pretty good schools, considering the bad weather. The attendance is running from 15 to 75 which I think is pretty good. I could not go to the church that I was to teach in on account of Mr. Satterfield not being able to get to his church on account of the river being so high. We will, however, conduct these two schools next week. The churches not participating are New Market, Nance's Grove and Dandridge. Dandridge is having a revival and will have their school following the revival if some of us can go. I believe that the training school is going to be a great thing for this association, and it will bind the people more closely to the school and denominational work.

"They elected me to head the B. Y. P. U. work to succeed Sam for the coming year, and I hope that I can be of some assistance in keeping the good work which he has started going. We shall try to organize more B. Y. P. U.'s during the next quarter and hope to get the associational organization up to the standard during the next year. I am also going to try to get them to organize a Sunday school association at the fifth Sunday meeting."—B. M. Canup.

OUR STUDY COURSES AND STANDARDS

Much is being said today about our study courses, and some of it is inclined to be critical. It is our honest judgment that we need some serious thought along this line. Not criticism, but helpful counsel. The time has come when the various study courses put out by our Sunday School and B. Y. P. U. departments are becoming too complex and too much duplication. This is bringing a storm of objections from the pastors and local church leaders. We are not joining in the criticism, but we do believe that we are multiplying text books too much and are expecting church members to study too many books on methods, etc., and not enough time given to helpful study of the Bible itself. The tendency seems to be to add books and courses as fast as the people complete those already out.

If we had one full rounded course of about ten books on the various phases of Sunday school work dealing with the three major problems thoroughly and no duplication, and then a course of books on real Bible study of about eight or ten good books and then fill our educational programs full of missions and stewardship, along with other Bible doctrines, we would get further toward the goal set in the Great Commission. We have books now with duplication after duplication and some in more than one course for which we give more than one award. If any book has a message that should be known by all church members it should be taught; but when it is studied in one organization, I see no reason for studying the same book in other organizations. This extreme multiplicity of courses and books is causing much comment and much of it is harsh and critical. This hurts and should not be had. However, we must see the pastor's side of this matter, and after all he is the man upon whom we must depend to put these courses on. When a pastor says something that appears to be critical, we should not take him to task and call him a back number, for he is alive to the needs and must be considered in the making of all our programs and the setting of all

our standards. The very thing under question is retarding the progress of many things that should be done. For instance, we need standards of work as programs and cannot get along without them; but when we make so many standards for so many various organizations and many of them require a duplication of the same activities, we hurt the influence of the worth-while standards that should be followed and prevent the attainment to the goal set that is worth reaching. Both sides should get together, and the way to do this is for more than one party to be consulted in this all-important matter and work out a system of standards and courses that all will push forward.

E. P. Baker, LaBelle, Memphis, writes:

"Dear Brother Hudgins: I am attaching hereto application for awards in the 'Second Division of the Sunday School Manual,' 'Winning to Christ' in the Sunday school normal course and 'Studying for Service' and 'What Baptists Believe,' in the B. Y. P. U. study course.

"This is part of the results of our training school conducted by Brother Collins with us. Books taught in school were 'First and Second Division of Sunday School Manual,' 'Winning to Christ,' 'Building a Standard Sunday School,' 'Working with Intermediates,' and the junior B. Y. P. U. book, 'Studying for Service.' We are delighted with the results of our school. Our average attendance each night was seventy-seven. A spirit of growing interest is evident among our people in the matter of teacher training.

"I would like to say a word in behalf of Brother Collins. We thoroughly enjoyed his stay with us and appreciate him and his work. I think it is a credit to your department to have such a man on your staff. Collins knows the work and is able to present it in such a manner as to make it interesting and practical. We appreciate very much your letting us have him."

LAYMEN'S NOTES

This is the last month for the stewardship campaign where we furnish free books for the study. Let those who have not already had a class in Christian stewardship plan to put on one right away.

We would like to arrange in several counties a week or at least three or four nights, when we can bring all the men from the churches of the entire county together for an hour of study and conference. It would be a fine thing if we could do this in every town in the state. Who will be the first to plan such a meeting? We will try to furnish teachers for such classes and will give our personal attention to this matter if such can be done.

We are still having echoes from the men's meeting at Cleveland.

Next month is laymen's month for this quarter, and we urge not only the organization of the associations, but that the groups may hold their group meetings each Sunday afternoon during May. We shall be glad to furnish sample programs for such meetings wherever same is demanded.

Educational meetings are being held in all the churches of Knox County by laymen, and this should be a fine standard set for other associations. Why not get your men together and plan to go to all the churches of your association with an all-day meeting and tell the people about our work. No collections, no talk about collections, but much talk about the things of the kingdom and giving money according to the scriptures.

Many of the country preachers are taking advantage of the free books

in the various courses, and we urge that all who care to do it write us for information concerning our "correspondence courses" for preachers where we furnish books free to all who take the memory test on the books.

Let every association plan a men's meeting during May, and let us get together and discuss our men's work with a view to organizing the men for service.

Rev. P. G. Carter, Tracy City, writes: "We are going to study 'Stewardship' at our next prayer meeting nights. Please send me about ten copies of the book. I am not sure that I can get all these, but am going to try. I will return what books we do not use. Regarding the evangelistic campaign on the mountain, our plans have been outlined so far as follows: Coalmont, Brother M. J. Taylor; Tracy City, Brother Johns of Winchester; Altamont and Beersheba, joint meeting, Brother Duncan of Cowan, and Palmer conducted by myself. I shall be glad to know as soon as possible when we can have a tent, or if it is possible to secure one for these meetings. It will be necessary to plan for these to begin after the summer assembly at Monteagle. I hardly think it necessary to have meetings at Sewanee or Monteagle, owing to our assembly going there this year, unless it would be at Sewanee early in the fall with a tent. The dates of these meetings have not been definitely arranged, not knowing the details about the tent or just when we can have the services of the brethren. I shall be interested to hear from you further in regard to the tent if you think you can help us in this matter."

March has been an unusual month in B. Y. P. U. study courses. Next week we will give a complete report of the awards sent out to the young people.

ONE MORE MONTH

One more month for the stewardship campaign with the free books. If you have not put on this class, do so at once and let's make it universal in its scope.

STEWARDSHIP COURSES

We publish once more the plan for the stewardship courses, so we may not let it slip by and not take advantage of the board's offer to furnish free books.

Our aim: 200 stewardship classes, 2,000 stewardship diplomas, special program of stewardship in all the churches in Tennessee.

We have arranged to furnish as many as 18 books to all churches that will organize and teach a class in stewardship, provided as many people take the work as books asked for. No examinations required. To those taking the memory test we will award the stewardship diploma, and to those who do not take the memory test, but attend all sessions of the class, the certificate will be awarded. Classes may be taught each night for five nights, or at the B. Y. P. U. hour on Sunday evenings.

All requests for books must be sent to the Tullahoma office, and reports of the classes made to the same office after they have been completed. Help us put on this program.

MOTHERS' DAY

May 13th is the date
BE PREPARED

We have choice material—Services of Story and Song, Anthems, Solos, Pageants, etc.

OUR MOTHERS' DAY SAMPLER of 64 pages shows or lists all of this material and makes selecting a pleasure.

One copy will be sent FREE (while they last) to any Pastor, Superintendent or Program Committee.

Tullahoma
Tenn.

Box 52
91 Seventh Ave.
New York, N. Y.

B. Y. P. U. NOTES

Most all the associations are holding B. Y. P. U. meetings on the fifth Sunday, and we are unable to reach them all, but are trying to get to as many as possible. We will appreciate it if any of our workers who can go to one of these conventions for us will drop us a line telling us that you can.

We are planning the regional B. Y. P. U. meetings to be held at Dyersburg, Gallatin, Cleveland and Sevierville. The four group leaders for the state have this matter in hand and are planning the programs with the help of Miss Jacobs and your superintendent. We will put ourselves out to make these meetings helpful and inspiring. Plan to attend the meeting of your group and help us to make them worth while.

Mr. Swan Haworth will be with us in the work during the vacation months and will be used in the B. Y. P. U. work until a man is chosen to take Mr. Edmunds' place. He begins the middle of May.

Let the young people take notice of the books of the various courses and not ask for seals for books unless they belong to the course taken.

Memphis leads again in the study course month. She has sent in a large number of awards, all taught by volunteer workers.

Never did we have such co-operation among our young people; and if this is kept up, we will have the greatest report to make at the next convention that has ever been made. Let all the young people rally to the department and help us to put on the greatest convention at Monteagle that we have ever had anywhere and at any time. Come to Monteagle with your hearts set on staying all through the ten days.

The Junior and Intermediate B. Y. P. U. leaders' conference for Knox County met Friday night, April 6th. Separate conferences for Junior and Intermediate leaders were held the first hour. Following these conferences Mr. A. L. Crawley of Newport brought a most splendid message on "Putting First Things First." There was an excellent attendance.

The B. Y. P. U. training school for First Church, Etowah, was held April 2-7. The young people had charge of the Sunday evening service at the beginning of the school. A special program of music was directed by Mr. K. F. McKinney, followed by a very appropriate sermon by the pastor, Dr. A. F. Mahan. The attendance for the week averaged more than 100. Mrs. Johnson taught "Studying for Service"; Rev. S. W. Rutledge, "B. Y. P. U. Administration"; Rev. A. F. Mahan, "Pilgrim's Progress"; Roxie Jacobs, "Training in Christian Service" and the Junior and Intermediate Leaders' Manual. There were found 280 church members between the age of 9 and 25 who were prospects for the B. Y. P. U. department. There are now 240 enrolled. Mrs. J. W. Watts is the splendid director. We have not found a director more earnest, consecrated and anxious to lead aright than she.

Mrs. Dubberly writes from Memphis: "On Monday night I was presented with a red badge printed 'Training School Bound.' All my class were there the entire week. If at any time I can be of service to you in teaching, juniors, intermediates or seniors, please notify me and I will gladly come, though I have four schools to teach in during April, but you know I love the Lord's work, and I want to render my service, for we are saved to serve. I know you have wonderful state workers, but

just wanted to let you know there is one in Memphis who will volunteer her service whenever needed. May the Lord continue to bless our work everywhere."

It is gratifying to see the interest in the B. Y. P. U. growing among country churches these days. We have been all over the state and far out into the country sections, but we never get away from the enthusiasm of the young people.

Sam Knisley is leading a movement to put a training school on in every church in Jefferson County the second week in April. He is at the head of the B. Y. P. U. convention in Jefferson County, and to him is due the larger credit for this plan. He has the matter well in hand, and we are backing him to the limit. We will furnish books and other equipment for this effort.

The Junior and Intermediate B. Y. P. U. leaders of Nashville held their monthly conference March 30th at Immanuel Church, with about 20 leaders and directors present. A delightful supper was served at 6:30 by the ladies of the church. Mr. Ullin Leavell of China brought an interesting message on "How Leaders May Make Missions Read to the Boys and Girls." Mrs. R. A. Jacobs of China also brought a helpful message to the leaders.

It is hoped that all of the meetings will prove so helpful that all of our leaders will not want to miss a single one.

Next week Lockeland, North Edgefield and Calvary, Nashville, will have B. Y. P. U. schools. The courses will be taught by local teachers.

Mr. John Carter gives a fine write up of the Nashville training school which we quote below:

"Dear Mr. Hudgins: I am certainly sorry that you could not be with us at the training school on March 11-16, but assure you that everything, from the mass meeting on Sunday afternoon to the playlet given on Friday night, went along nicely, thanks to my committee chairmen, who were responsible for what I think was the greatest school we have ever held.

"Suppers were served each night, with an orchestra to play during the meals, and special entertainment during and after the suppers. It was truly a week of work and study, interspersed with wholesome fun and good fellowship, and I am sure that the young people of our city are going forward with more zeal and really do some good B. Y. P. U. work this year.

"We had a fine junior and intermediate leaders' class, nearly thirty there each night, and Mrs. Lambdin was fine in her teaching of the class. Then Mr. Livingston—how the young folks and older ones, too, love him! He had a great class, between forty and sixty-five present each night, and they were almost heartbroken because he left on Thursday night. Our training school would not have been complete without E. E. Lee, who had the senior manual class and crowded more into the weeks (and the heads of his pupils) than any one else could. Dr. Hill and his class in parliamentary law, about forty in number, had a great time. This class ought to merit a seal, I think. Mr. Lambdin had a class of about twenty in the general organization and gave a great demonstration program of the monthly council meeting of the 'Podunk Baptist Church,' B. Y. P. U. department, Podunk County, Podunk, Tenn.

"After the training school last week I was in a revival, leading the singing at Tabernacle Church, and will be there this week. Next week I will be the song leader at the pre-Easter revival at Tulip Street Methodist Church, and following that I expect to teach either general organization or the senior manual at Mt.

Juliet in their training school so you can see why I have been delayed in writing you, for it has been a busy month with me."

We call special attention to the new line-up of study courses and beg our people not to ask for awards for books not in the course set aside for that particular work. For instance, do not give a book to intermediates that belongs in the seniors and expect us to send senior awards, for there is no place on the diploma for such seal, and then it is out of place to give books in different grades that belong in other grades. Just recently we have had two classes reported for "David the Master Poet," when it has been out of the course for some time.

For the senior B. Y. P. U. the following are the books offered:

- "Senior B. Y. P. U. Manual." (Leavell.)
- "Training in Church Membership." (Van Ness.)
- "Pilgrim's Progress." (Leavell.)
- "Training in the Baptist Spirit." (Van Ness.)
- "Southern Baptists Working Together." (Aldredge.)
- "People Called Baptists." (McDaniel.)
- "The Plan of Salvation." (Crouch.)
- "The Books of the Bible." (Hight C. Moore.)
- "Divisions of the Sunday School Manual." (Leavell and Burroughs.)
- For Intermediates:
 - "Intermediate Manual." (Lee.)
 - "Meaning of Church Membership." (Crawley.)
 - "Training in Stewardship." (Leavell.)
 - "Training in Bible Study." (Johnson.)
 - "Training in Christian Service." (Leavell.)
- For Juniors:
 - "The Junior Manual." (Mrs. Lambdin.)
 - "Study for Service." (Black.)
 - "Bible Heroes." (Hudson.)
 - "The Administration Course." (Lambdin.)
 - "General Organization." (Lambdin.)
 - "Senior B. Y. P. U. Administration." (Flake.)
 - "The Junior and Intermediate Leaders' Manual." (Lambdin.)

Rev. D. Edgar Allen, McMinnville, writes:

"Last Sunday our Senior B. Y. P. U. and enough others from McMinnville to make 96 in all went out to the Gath Baptist Church (seven and one-half miles from here) and put on one of our regular B. Y. P. U. programs.

"And then proceeded to organize a B. Y. P. U. for them. There were 16 members to start with, and a number of others will join in right away. Mr. Obie Kelley Rich, McMinnville, Route 4, was elected president and Miss Clellie Summers, same address, secretary.

"This is probably the first country church in miles of here to put on a B. Y. P. U., and I believe we will make a go of it. This is the little church to which I preach the third Saturday and Sunday afternoons in each month.

"The pastor of one of the near-by churches was present, and he said he wanted us to help him organize one there at his church in a few months. I think we will be able to get them to do it by the first of July, at the beginning of the next quarter. He said there was some opposition to it now, but I think the success of ours will overcome that.

"We had another addition for baptism here Sunday, which makes 84 here and 16 out at the little country church—100 in all in the year and a half we have been here; and 74 in three meetings I have held elsewhere."

Send your offering to your State Secretary before April 30th.

JESUS ONLY

By L. M. Rothenburg

I care not what the world may say—
Nor if it mock and jeer;
I care not for its smiles and frowns,
If Thou art only near.

Thou art my very all-in-all—
Without Thee, life is vain;
Who bore my guilt upon the tree,
'Midst ridicule and pain.

To loftiest heights or lowest depths
I'd go to be with Thee;
Thy mercies dwell within my heart,
Thrill me with ecstasy.

All that I ask is Christ,
All that I want is Him;
All that I seek to know
Is Jesus, who saves from sin.
Nashville, Tennessee.

The Appeal
of
Good Books

**The Preacher From
the Layman's
Viewpoint**

John Thompson Henderson

50c

A rare treat from a laymen of rich experience. Lectures that undertake nothing deep and profound but that give to the preacher the best thought of our layman concerning his church work. He highly exalts the ministry and believes the average minister could be greatly improved by careful attention to some very simple things.

**Some Problems of
the Modern
Minister**

Austen K. deBlois

\$1.75

It is the contention of Dr. deBlois that the minister today should be neither priest nor pastor to the neglect of the chief work to which he has been called. He emphasizes the primary importance of the ministry of the Word and writes with great insight and courage upon the increasing importance of the worship aspect of the church's program. His comments are sharp and happily made, tempered by much good humor and written in complete honesty.

**BAPTIST SUNDAY
SCHOOL BOARD**
161 Eighth Ave. N.
Nashville Tennessee

WOMAN'S MISSIONARY UNION

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

Young People's Page

ONLY ONE MOTHER

Hundreds of stars in the pretty sky,
 Hundreds of shells on the shore
 together;
 Hundreds of birds that go singing by
 Hundreds of bees in the sunny
 weather;
 Hundreds of dewdrops to meet the
 dawn,
 Hundreds of lambs in the purple
 clover,
 Hundreds of butterflies on the lawn,
 But only one mother, the wide
 world over. —Selected.

**A WORD FROM THE YOUNG
 PEOPLE'S SECRETARY**

I trust that many of you will find it possible to have a special mother's day program. It is a splendid way to show our love to our mothers, and incidentally it is a good way to let our mothers know just what we do in our different W. M. U. auxiliary organizations. It may be the only opportunity they have to meet with us. Show them a good time. Through the kindness of several throughout the state it has been made possible for me to gather this material for this page. I am hoping that we can have a page in this fine paper at least every quarter. Let me thank most sincerely those who have sent me this material, and let me ask of the rest of you that you mail me any special program, etc., that you have used that has proved successful. I will appreciate your help and cooperation so much. I know you find this true, as I do, that nothing helps quite so much in our young people's work as exchanging ideas and plans with each other; hence the reason for this page.—Victoria Logan.

A DRILL FOR MOTHER'S DAY

Do you know these Bible mothers?
 One of my sons bought the other's
 birthright.
 Now what is my name? Can you answer
 aright?
 (Rebecca.)

The mother of every one living am I.
 I disobeyed God and so all must die.
 (Eve.)

My son was sold as a slave, but became
 a ruler in Egypt. Now what is my
 name?
 (Rachel.)

I had one child, and only one—
 "A child of promise" they called my
 son.
 (Sarah.)

I hid my son on the bank of the river
 And saved for the world a famous
 lawgiver.
 (Jocabed.)

My son wore a garment of rough
 camel's hair,
 And was sent before Jesus the way
 to prepare.
 (Elizabeth.)

The mother of David's grandfather
 am I.
 Now you can recall who I am if you
 try.
 (Ruth.)

My son was a judge and a prophet
 of note;
 When a child I took to him each
 year a small coat.
 (Hannah.)

My son was a preacher, a pupil of
 Paul;
 Paul wrote him two letters, familiar
 to all.
 (Eunice.)

No other mother has honor like mine;
 My Son is the lost sinner's Savior
 divine.
 (Mary.)

A PRAYER SONG

(Tune: "Flow Gently, Sweet
 Afton.")

The Message of the Flowers
 (By Five Sunbeams.)

I bring a bright flower this morning
 to say,
 I honor my mother on this mother's
 day.

For she is my very best friend, al-
 ways true;
 I honor her now and will all my
 life through.

I bring a bright flower this morning
 to say,
 I love my dear mother on this
 mother's day.

I love her each day in the year, you
 must know,
 But mother's day gives me a
 chance to say so.

I bring a bright flower this morning
 to say,
 I always the words of my mother
 obey.

I prove that I love her and honor
 her, too,
 By doing the things that she wants
 me to do.

I bring a bright flower this morning
 to say,
 I help my dear mother and serve
 her each day,

But all I can do for her never will
 pay
 For the things she is doing for me
 every day.

We're wearing these flowers so love-
 ly and gay
 To show that we honor our moth-
 ers today.

All through the year we will help
 and obey,
 And prove that we love her the
 very best way.

We thank thee, dear Father, for
 mothers so true,
 Who love us and serve us and care
 for us, too.

O help us to honor them, love and
 obey,
 And bless them, dear Father, on this
 mother's day.

**Y. W. A. MOTHER AND DAUGHTER
 EATLESS BANQUET**

Seventh Street, Memphis, sends
 this splendid suggestion to be used
 for mother's day:

The fellowship developed about the
 banquet table is of such an intimate
 and personal nature that it should
 be coveted for the Y. W. A. and be
 used as a means of strengthening
 ties for the advancement of religious
 work.

An eatless banquet requires time
 for preparation and much hard work.
 However, the results are worth your
 time and effort.

General Plan for the Banquet

The banquet should be given, pre-
 ferably, at the church house. How-
 ever, a home will serve a small Y.
 W. A.

Appoint the following committees:
 Invitation, decoration, menus, recep-
 tion and service. Let each commit-
 tee keep their plan a secret. How-
 ever, cooperate with the general

chairman. Much curiosity may be
 aroused by using the term "eatless"
 and not explaining it. This adds to
 the success of the banquet.

Use every means of economy.

Invitations: White correspondence
 cards, not expensive ones. W. M. U.
 gummed seals, secured from head-
 quarters at Birmingham, Ala., may
 be used on the mother's invitation.
 Use green ink, odd and original
 ideas. A simple announcement might
 read:

Dear Mrs. Blank: The Y. W. A.
 of the Ninth Street Baptist Church
 invites you to attend a mother and
 daughter banquet given by them in
 honor of their mothers, at the church
 house, Friday evening, May 18th, at
 8 o'clock. Every girl in the Y. W. A.
 wants to get better acquainted with
 their own mother and the other girls'
 mothers. Do not fail to give us this
 opportunity. Cordially yours,
 Ninth Street Y. W. A.

The above invitation with a few
 changes could also be sent to Y. W.
 A. girls.

After they are sent, call up, in-
 quire and agitate the banquet idea
 constantly.

Decorations: Decorations adds
 much and are essential for this kind
 of banquet. The green and white
 color scheme should be worked out.
 The banquet hall should be tastefully
 decorated. Linen table cloths may
 be borrowed, as there will be no ex-
 pense of laundering. A four-inch
 strip of green crepe paper down the
 middle of the table is attractive.
 Candlesticks, green candles and flow-
 ers help.

Place cards, one inch wide and
 three and a half inches long, made
 from white cardboard, written in
 green ink. Corners may be turned
 down to make them stand up or they
 may be placed by the glasses of wa-
 ter. The following might be used
 on place card:

Mrs. Blank's, the mother dear,
 Whose paper and pencil and chair
 are here,
 A mother more sweet no one can
 know.

Be sure to meet her before you go.
 Each girl sits next to her mother,
 and her place card has her name
 on it.

A tiny pencil represents the fork,
 a small scratch pad, the knife. A
 sticker of a bunch of violets at the
 top of scratch pad is very attractive.

White paper napkins with a stick-
 er on them. A sticker with gilt back-
 ground, representing the golden op-
 portunities in this world, a red flow-
 er, for the love of Christ, a lighted
 candle, for the individual in the
 world with Christ in his heart, let-
 ting his light shine where he is, is
 very good.

Menu

Y. W. A. Aim
 (as sandwich).

Y. W. A. Ideals
 (as plate).

Standard of Excellence
 (as dessert).

Salted Peanuts. Candy Torch.
 (Ice cream and cake makes a delight-
 ful fourth course. However, best
 not to have.)

Serving: Use G. A. girls. One for
 every eight persons expected. Have
 them wear aprons and caps made of
 white and green crepe paper. All
 preparation is made before them, and
 the girls enjoy the program. They
 serve as other banquets; remove
 plates with "aim" and serve plates
 with "ideals"; third course the same
 way.

Program

Doxology ----- All
 Thanks ----- By Counsellor
 Welcome address ----- Y. W. A. President
 Response ----- A Mother
 Remarks ----- Toastmistress
 Aim -----
 Mother thoughts from great think-
 ers.
 Bible study ----- A W. M. S.
 Prayer -----
 Mission Study -----

Giving -----
 Personal Service -----
 Songs -----
 Standard of Excellence -----
 Torch Bearing ----- Toastmistress
 Prayer -----

"Merrily have we met, merrily
 have we been, merrily do we part."

Plan for Torch Bearing: Have a
 large white candle on table in front
 of toastmistress. Have all stand and
 hold their torch. Put all lights out.
 Tell the story of a sinful, lost world;
 how one night there were shepherds
 watching their flocks; saw the star
 in the east and followed where the
 Christ lay (light white candle); he
 grew; obeyed his parents; at twelve
 was found about His Father's busi-
 ness; he touched the individuals
 (light your own torch from the white
 candle); he sent them out by twos
 (light the person's torch on your
 right, then on your left, from your
 torch); each one then lights the one
 next to them until all have a lighted
 torch.

Under the heading, "Remarks,"
 you might use the following, that
 visitors might feel free:

Usually before going to a banquet
 a person goes over his banquet man-
 ners. Perhaps it would be well to
 have a "manner review." Some gen-
 eral rules:

1. Use your knife and fork. (Hold
 up scratch pad and pencil).
2. It is the height of ill manners
 to carry home the silver. However,
 there are exceptions to all rules.
 (Those who desire to do so may.)
3. It is considered good manners
 to taste of all the food. (Suggest
 that all do this, that they may get
 better acquainted with the food.
 Those who desire, remove food from
 dishes.)

Suggestions: Ask each one that is
 to be on the program, at least ten
 days beforehand, so that necessary
 preparation may be made to cover
 the subject in five minutes.

Each speaker may be introduced
 by relating something in their Chris-
 tian life that has been a blessing to
 an individual, a Y. W. A. or the
 church.

Suggested program requires one
 hour and a half.

**MOTHER THOUGHTS FROM
 GREAT THINKERS**

"All that I am or hope to be, I owe
 to my angel mother."—Abraham Lin-
 coln.

"My mother was the making of
 me; she was so true, so sure of me;
 I felt I had some one to live for,
 some one I must not disappoint."—
 Thomas Edison.

"All that I have ever accomplished
 in life, I owe to my angel mother."—
 Dwight L. Moody.

"To the man who has a mother,
 all women are sacred for her sake."
 —Jean Paul Richter.

**Cloth Direct From
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 dras, Towels, Diaper Cloth,
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Buy direct. We cut
 cloth any yardage, pay
 the postage and guar-
 antee satisfaction.

Write for Prices and
FREE SAMPLES

Monaghan Mill Store
 Greenville, S. C.

"A mother is a mother still, the holiest thing alive."—Coleridge.

"The love of a mother is never exhausted; it never changes, never tires. It endures through all: in good repute, in bad repute, in the face of the world's condemnation, a mother's love still lives on."—Washington Irving.

"The mother's heart is the child's schoolroom."—Henry Ward Beecher.

SONGS

Raise a Song for Mother's Banquet
(Tune, "Tipperary.")
Raise a song for the mother's banquet,
Give a shout, then ha, ha!
Brightest spot in this old city,
Sing it out, rah-rah-rah!
Happy hearted jolly daughters,
In for work or fun!
Let's go! Bing, bing! for the banquet—
There's only the one.

Mother

(Tune: "America.")
Mother! That precious name,
Forevermore the same—
Earth's sweetest word!
Though ages past have flown,
No sound was ever known
Like that dear name alone,
Or ever heard.

Mother's Banquet

(Tune: "Dixie!")
Mothers, Oh, Banquets!
This spells mother's banquets,
And we're all here with one decision.
Sing away, sing away, sing away,
sing away!
Pure white, true blue!
In the Y. W. A.
They're all pretty, too;
We never will forsake them—
Pure white, true blue;
Now sing we all so cherrily—
Pure white, true blue,
We love our mothers dearly.

Mother

M—is for the Million things she gives me,
O—is that she is only growing Old.
T—is for the Tears she shed to save me,
H—is for her Heart of purest gold,
E—is for her Eyes like shining,
R—is Right and right she'll always be.
Put them all together; they spell
"Mother"—
A word that means the world to me.

A DISCIPLE DRILL FOR G. A.'S OR R. A.'S

By Mrs. S. C. Story

(Counsellor of Junior G. A., Paris.)
A candelabra can easily be made by using a pedestal with a piece of wood or a cardboard box, placed on top with twelve holes cut into which twelve candles fit, leaving space in center large enough for a Bible to be placed.

The candles are of different colors representing the twelve disciples. As each child goes forward to tell of the disciple he represents he takes from the candelabra his candle and says his verse, then he lights his candle from the one that has been placed in the center on the Bible that represents Christ, then steps back in line and so on until the eleven have lighted their candles. The twelfth, Judas, takes his candle, but never lights it.

One child who represents Christ holds in his hand a Bible and a large white lighted candle.

When Jesus was here on earth among men he taught the way of salvation; but when he was to go away, he chose twelve who were to go into all the world and teach the gospel to all nations. And as Jesus was the light to them, we have the book (holds up Bible) today as our light to show us the way, and may each of us touch our candles to His light today as did the disciples in those days and shine for Him. There are many at home and abroad who are waiting in darkness for us to show them the light. (Place Bible in the

center of candles with the lighted candle on top.)

Peter (red)—

The red is for Peter, the fiery one,
Whose impulse often led him astray,
But Jesus' strong arm
Kept him from harm.
And he said, "On this rock
My church I will stay."

Andrew (green)—

For Andrew, the green, the color of growth,
At once to his brother he did hurry,
Saying, "Come the Messiah, I've found."
His fame shall rebound
As our Lord's first missionary.

James (purple)—

The color of royalty, the purple,
Stands forth for the one
Whose life first was given
A martyr to heaven.
James the brother of John.

John (blue)—

Blue for the true, the loving John,
On whom Jesus could even depend.
The disciples beloved
Whose favor was proved
When he saw the heavens opened.

Philip (green)—

For Philip, too, we have the green;
His life to service was given.
How the kingdom grew
As he worked with Andrew
To bring others to the kingdom of heaven.

Thomas (dark blue)—

Dark blue is for Thomas, the doubting one;
Sombre was his soul with discard.
But when Jesus appeared,
Of all doubts he was cleared
As he said, "My God, and my Lord."

Matthew (silver)—

Silver for Matthew, who heretofore
Collecting taxes had spent his time,
By the Jews lowly rated,
By the Pharisees hated,
But in Jesus his life was sublime.

Bartholomew (nathaneal yellow)—

For Nathaneal, the yellow so bright,
For so quickly did he perceive
That Jesus was Lord
The King, at whose word
The earth should salvation receive.

James (grey)—

James the less, son of Alphens,
By the gray we represent:
For little we know
Of his life here below,
But that for Jesus it was spent.

Simon (orange)—

Bright, fiery orange for the zealot we have
Simon the Canaanite, you know.
Although not a Jew,
He loved Jesus, too,
And for him much fervor did show.

Thaddeus (brown)—

Brown for Thaddeus, whose narrow mind
Reminds us of dead leaves.
He was said to be
The most like a Pharisee,
Thus often self-righteousness deceives.

Judas (black)—

The blackness of despair and woe
To Judas, the betrayer, fell
Iscariot, the name
Of sorrow and shame
Sounds always like a funeral knell.

(The first speaker steps out again speaks.) God has given each of us a candle. Though it be red, green or black, let us touch it to the light. It may not shine as bright as the white candle (takes candle in hand), but it will show some one the way and don't be a Judas. (All except Judas join hands holding up the burning candles and sing to tune of "Jesus Loves Me"):

Jesus called them one by one—
Peter, Andrew, James and John.
Then came Philip, Thomas too,
Matthew and Bartholomew.

James, the one they called the less,
Simon also Thaddeus; twelfth apostle Judas made;
Jesus was by him betrayed.

PARODY ON TWENTY-THIRD PSALM

The Missionary Society is my mother; I shall not want.
She maketh me to learn of the heathen by leading me into the G. A., She maketh me to see how the poor suffereth; she leadeth me to do good to others for Chrst's sake.
Yea, though I should want to join some worldly society I have no desire, for the lessons and the work they entertain me.
Often a table is prepared before me, in the presence of my friends, that fillet my soul with joy; my heart runneth over.
Surely love and happiness shall follow me all the days of my life, and I shall dwell in some class of the Missionary Society for ever.—Mrs. S. C. Story, Paris.

Don't forget! Books close April 30th.

Galvanized Justice

A chap was arrested for assault and battery and brought before the judge.

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Prisoner: "My name is Sparks. I am an electrician, and I am charged with battery."

Judge (after recovering his equilibrium): "Officer, put this guy in a dry cell."—Presbyterian Advocate.

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"The yellow can with the black band"

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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. A. F. Crittendon of Indianola, Miss., is to begin a revival Sunday, May 27th, with his church in which he will have the assistance of Dr. Perry F. Webb of Blytheville, Ark., doing the preaching and E. L. Wolslagel of Biltmore, N. C., in charge of the music.

A revival will be held at Spring Hill church, Trenton, in which the preaching will be done by Rev. A. F. Crittendon of Indianola, Miss., beginning Sunday, Aug. 12th. He is open for other evangelistic engagements in Tennessee.

The new house of Druid Hills church, Atlanta, Ga., Dr. F. C. McConnell, pastor, will be opened on Sunday, June 24th, with the pastor preaching. The services will continue a week.

At a recent joint session of the leading B. Y. P. U.'s of Immanuel church, Oklahoma City, Okla., the pastor, Dr. R. M. Inlow, made an appeal to the young people for consecration when 48 decided for divinely ordered service. It was a great hour.

Joe Porter Lee, aged 71, a member of India church near Paris, died Tuesday, April 10th, in a hospital near Nashville. The body was conveyed to the old home for burial, services being held by Revs. J. H. Self, J. H. Buchanan, D. T. Spaulding and the writer. Bro. Lee was a good and useful man.

Rev. J. H. Buchanan of the First church, Paris, left Monday to assist Rev. L. T. Hastings in a revival in the First church, Monroe, La. On Sunday, April 22nd, Dr. O. E. Bryan of Nashville will supply the Paris pulpit and on Sunday, April 29, Rev. J. E. Buchanan of Blue Mountain, Miss., the pastor's father, will supply.

The revival in Speedway Terrace church, Memphis, has closed with 65 additions, 49 being received by baptism. The pastor, Rev. J. Norris Palmer, was assisted by Rev. W. E. Fair of Grenada, Miss.

Rev. D. A. Ellis, former pastor of La Belle Place church, Memphis, will begin a revival on Sunday, April 29th in that church, assisting the pastor, Rev. E. P. Baker. A great revival is confidently expected.

Rev. A. Aubry Williams of Tabernacle church, Richmond, Va., was lately assisted in a revival by Dr. H. M. Wharton of Baltimore, Md., resulting in 116 additions, 70 by baptism. Dr. Wharton is 80 years old. He was invited to return for a similar engagement next year.

The sympathies of the brotherhood are extended to Rev. W. F. Carlton and wife of Bradford, whose child recently swallowed an open pin. The baby was rushed to the Baptist Memorial hospital, Memphis, and is doing as well as could be expected.

Many splendid addresses were made at the West Tennessee Baptist Sunday School convention in Jackson, last week and one of the best was that by Rev. G. T. Mayo of Dresden, on "Christ the Refuge."

The First church, Thomasville, Ga., has just closed a splendid meeting in which there were 125 additions. The pastor, Rev. T. F. Callaway, did the preaching while Singer T. E. Bush of New Smyrna, Fla., was in charge of the music. Bro. Callaway also has just finished his first year as pastor at Thomasville during which there have been 407 new members received. Their handsome new church will be ready for occupancy Sept. 1st.

Rev. Paul M. Sayer has resigned at Leslie, Ga., to accept a call to Newton, Ga., and is on the field.

Rev. Andrew Potter of Enid, Okla., lately assisted Rev. E. D. Hamilton in a meeting at Weatherford, Okla., resulting in 36 additions.

Rev. O. A. Utley of Little River church, Miami, Fla., is available to hold meetings in Tennessee and would also consider a pastorate in the old home state.

Ben Johnson of Shreveport, La., a prominent Baptist layman, spoke at the Baptist Deacon's Dinner in Atlanta, Ga., on Thursday, April 17. His subject was "Christian Growth."

Rev. H. L. Driskell has resigned as pastor at Eastman, Ga., to accept a call to the First church, West Monroe, La. He completed a beautiful house of worship at Eastman.

Rev. J. T. Upton of Coalgate, Okla., well known in Tennessee, is in the midst of a revival in which Evangelist L. C. Wolfe of Muscogee, Okla., is doing the preaching.

Rev. J. M. Hamrick has resigned Fairmont church, Richmond, Va., to accept Schofield church, Danville, Va., effective April 1st, succeeding Rev. E. C. Owen.

Last Sunday a revival began in the Second church, Blytheville, Ark., the pastor, Rev. P. R. Warren, doing the preaching and Frank Adams of Paragould, Ark., conducting the singing.

Rev. B. L. Bridges of the First church, Paragould, Ark., assisted by Singer P. A. Stockton of Little Rock, Ark., lately held a revival at Paragould, Ark., resulting in 29 additions.

Beginning May 27th the church at Marianna, Ark., will hold a revival the pastor, Rev. H. A. Bickers doing the preaching by request of the church. A census of the town will be taken.

In the first week of the meeting in the First church, Tulsa, Okla., in which Dr. L. R. Scarborough of Fort Worth, Texas, assisted Dr. W. O. Anderson, there were 88 additions, 57 on Sunday.

On Sunday, April 8th, in the regular course of his service, Dr. M. F. Ham of the First church, Oklahoma City, Okla., welcomed 34 into the church, 8 by baptism. He is assisting Rev. J. W. Hollums for a month in a revival at Cushing, Okla.

Dr. W. L. Ball of Spartanburg, S. C., has concluded a revival engagement of eleven days with Rev. J. A. Easley and the church at Glasgow, Ky., resulting in 26 additions. Everybody commends Dr. Ball's great preaching.

His Tennessee friends will be rejoiced to learn of the success of Dr. Geo. H. Crutcher of New Orleans, La., in a revival at the First church, Laurel, Miss., Rev. L. G. Gates, pastor. There were 60 additions, 54 by baptism.

Lee Stulcé has resigned as educational director of the First church, Abilene, Texas, to accept a similar position with the First church, San Angelo, Texas, of which Rev. Elmer Ridgeway is pastor.

In the recent revival with the First church, Princeton, Ky., in which the pastor, Dr. O. M. Shultz, was assisted by Dr. E. C. Stevens of Clifton church, Louisville, Ky., there were 97 additions, 65 for baptism. Dr. Stephens is now assisting Rev. G. S. Jenkins and the church at Forest, Miss., in a revival.

The First church, Maysville, Ky., has called Rev. J. S. Brownless of Bradford, Pa., who has accepted and will move on the field May 1st.

The fifth Sunday meeting of Beech River Association will be held in Chapel Hill church near Life, April 27-29. Rev. W. L. King of Parsons will preach the introductory sermon on Friday night and Rev. J. W. Barnett the missionary sermon on Sunday. The brotherhood is cordially invited to attend this meeting.

Evangelist Paul Montgomery has resigned as associate pastor with Dr. J. W. Porter of Immanuel church, Lexington, Ky., to devote his time altogether to evangelistic work. He lately held a meeting at Mt. Vernon, Ky., with Dr. Fred Criminger resulting in 80 additions, 67 by baptism.

The First church, Mayfield, Ky., is to let the contract on May 15th for a \$200,000 church building. The pastor, Dr. H. W. Horton, lately delivered a strong address at the Workers' Council in the First church, Paris. He is a great leader.

Immanuel church, Henderson, Ky., Rev. W. K. Sisk, pastor, has enjoyed a gracious meeting in which Rev. E. B. Farrar of Fort Deposit, Ala., did the preaching resulting in 44 conversions and 41 additions.

Dr. J. M. Burnett of Belton, S. C., former president of Carson and Newman College, Jefferson City, vigorously opposes taking the mountain schools from the Home Mission Board. He knows the problems as well or better than any other Southern Baptist.

The commencement program for the Greenville Woman's College, Greenville, S. C., is unusual. Dr. John E. Dillard of Birmingham, Ala., will preach the sermon on Sunday, May 27, and on the following Tuesday night, Dr. E. Y. Mullins of Louisville, Ky., will deliver the baccalaureate address.

Between Sept. 9-Oct. 7, a State-wide evangelistic campaign will be held in South Carolina under the direction of Dr. Ellis A. Fuller of the Home Mission Board. Great preparations are under way.

By THE EDITOR

The editor will be glad to put some church in touch with a splendid pastor, a man of culture and education and one who knows the Lord through a rich and rare experience. He has been teaching in one of our great denominational schools, but now wishes to give all his time to pastoral work.

Fifteen professions of faith and ten additions marked the services Sunday at Union Avenue Church, Memphis, where the editor is assisting Pastor H. P. Hurt in a revival meeting. Twenty-two additions were received during the first week. The meeting will close Sunday.

Broadway Church, Fort Worth, Texas, Dr. Forrest Smith, pastor, voted at its regular business meeting recently to begin work at once on a new auditorium which will have a seating capacity of 2,000. The lot has been purchased, and the new auditorium will represent an investment of between \$250,000 and \$300,000. Evangelist John W. Ham has recently closed a meeting with this church.

Thirty-fifth Avenue Church, Birmingham, Ala., will have its formal opening April 15th. The building cost about \$60,000, has an auditorium that will seat 1,000 people and an educational building that provides for about the same number. Rev. Grover C. Walker is the pastor, and during his pastorate of less than three years has received into the membership of the church about 250 members.

Gypsy Smith, Jr., is to be in a revival meeting at Clarksville, starting June 10th.

Rev. Pillow, a young ministerial student of Union University, preached at Huntingdon Church last Sunday.

The fiftieth annual convention of the Mississippi Woman's Missionary Union was held in McComb, Miss., April 3rd.

Dr. F. W. Boreham, the well-known Australian Baptist preacher and author, is spending three months in the United States and Canada, filling preaching and lecturing engagements.

Rev. G. W. Bouldin, returned missionary to Japan, spoke at the First Church, Dickson, last Sunday. Brother Sibley Burnett, pastor, writes: "I have never heard a more powerful missionary address."

Sylvia Bible conference is on this week at Sylvia Baptist Church, Rev. L. H. Hatcher, pastor. Among those on the program are Rev. A. M. Nicholson, Rev. R. J. Williams, Mr. W. D. Hudgins, Dr. W. J. Stewart, Rev. C. F. Bridges, Dr. W. M. Wood. A great meeting is being experienced by those in attendance.

First Baptist Church, Griffin, Ga., is rejoicing over one of the most gracious revivals in its history, in which 139 were added to the church. Dr. L. B. Warren of Atlanta, evangelist, and Mr. E. L. Wolslagel of Biltmore, N. C., singer, assisted the pastor, Rev. L. M. Latimer. The meeting closed April 8th. Dr. Warren has gone to Hartsville, S. C. for an engagement.

Rev. T. R. Waggoner, pastor at Newtown, Pa., beloved by Tennesseans, was delightfully surprised recently when his church voted an increase in salary. The work is going well in that field with large congregations in attendance at all services.

Have you renewed your subscription to the paper? Look on the label and see if it expires the first of May. If so, send us your check today. We are not permitted to carry the subscriptions on for two or three months as we used to do, but must cut them off when they expire. Don't wait; send your check now.

Dr. W. D. Powell, formerly a missionary to Mexico, who has been teaching in the School of Missions at First Church, Nashville, during the past week, preached at the Sunday morning service last Sunday and at Edgefield Church Sunday evening. He also spoke at the Knickerbocker class Sunday morning.

Dr. W. Lee Rector has just closed a revival meeting at Bethany Church, Kansas City, Mo., of which Rev. John R. Bryant is pastor. Mr. and Mrs. H. Virgil Reynolds were in charge of the music. There were 64 additions to the church by baptism and 16 by letter.

The books of the Tennessee Baptist State Convention close at midnight on April 30th. If you wish your church to receive credit for money contributed this year, you must have it in before seven o'clock of the evening of April 30th. Don't wait; send it now.

Singer Carlyle Brooks of Atlanta, Ga., reports a good meeting with First Church, Moultrie, Ga. Dr. R. J. Bateman did the preaching. Our own beloved J. M. Roddy is pastor. There were 45 additions. Brother Brooks is coming to Nashville May 20th to be with Lockeland Church where J. C. Miles is bishop. Brother Brooks has open dates after June.

Part of the article on page 8, entitled "Is There Another Side?" was left out through error. The entire article will be run next week. Watch for it. It is a good article.

Work on the new church building of Lincoln Park Church, Knoxville, is progressing rapidly. Rev. H. F. Templeton is pastor.

The Italian Baptist Church, Memphis, had its greatest day Sunday with 66 in Sunday school and two adoptions for baptism. There were three for baptism the preceding Sunday. Joseph Papia is the honored and efficient pastor.

Dr. W. J. McGlothlin, president of Furman University, recently assisted Pastor R. L. Lemmons and the church at Blue Mountain, Miss. His messages were based upon the Gospel of John. As a result of the meetings more than forty were added to the church by baptism and ten by letter.

Immanuel Baptist Church, Tulsa, Rev. O. M. Stallings, pastor, began a meeting April 15th, in which the pastor is doing the preaching and the Hartford male quartet is furnishing the special music.

Rev. Fred Bales is assisting the pastor, Rev. A. F. Mahan and the Etowah Church in a revival meeting. Up to date there have been 105 conversions and renewals. The meeting continues through this week.

Sixty-one members of the Sunday school of the First Church, Clarksville, made the honor roll for the month of March by being 100 per cent in all six of the record points for each Sunday during the month.

Word has been received from Mr. J. P. Edmunds, formerly our State B. Y. P. U. Secretary, who with his wife has moved to Little Rock, Ark., where he will take up his duties as Educational Secretary for that state. They write that they are pleasantly located and the work is starting off well.

Mr. R. M. Hickman of Petersburg is leading the singing in a meeting at the First Church, Monroe, Ga., which began April 8th, with 21 additions the first day.

Central Church, Fountain City, Rev. Livingston Mays, pastor, is in the midst of a revival meeting. The pastor is doing the preaching and is assisted by J. A. Brown, harpist and evangelistic singer.

Rev. J. H. Oakley is doing the preaching in a revival meeting with Eastern Heights Church, Memphis, of which W. L. Smith is pastor.

Evangelist S. W. Kendrick is conducting a series of revival meetings at Richland Church, Nashville. This church has been organized only a short time, but has shown a steady growth since its organization.

Rev. C. E. Patch of Waynesboro, who has been in Nashville for the past week teaching in the school of missions at Park Avenue Church, preached at that place on Sunday evening.

Dr. O. L. Hailey supplied for Pastor J. G. Hughes at Lebanon on last Sunday.

Rev. A. M. Nicholson of Orlinda, Rev. C. E. Patch of Waynesboro and Miss Wilma Bucy, field worker for the Tennessee W. M. U., taught in the school of missions at Park Avenue Church, Nashville, last week.

The Baptist, published every week by the Northern Baptist Convention, brings the news of the death of Dr. William E. Chalmers, religious education secretary of the American Baptist Publication Society. "How the Baptist assemblies in the field of the Northern Baptist Convention will miss his cheery presence!" states The Baptist.

KNOXVILLE PASTORS

Bell Avenue: J. Harvey Deere. What God Hath Joined Together and The Bed Too Short and Covering Too Narrow. SS 1148, BYPU 195, by letter 3.

Broadway: Dr. B. A. Bowers. God's Care for You and The Higher We Climb the Broader the View. SS 996, BYPU 102, by letter 1.

First: F. F. Brown. Jesus Goes before Us; The Deity of Jesus, Rev. S. A. Atchley. SS 941, for baptism 2, baptized 3, by letter 2.

Fifth Avenue: J. L. Dance. The Road to Perfection and Observed the Two Ordinances. SS 706, baptized 2, by letter 2.

Fountain City, First: L. T. Mays. Jesus the Lord of Life and Knowing God, by O. E. Turner.

South Knoxville: J. K. Haynes. The Church at Thyatira and song service. SS 435, BYPU 130.

Central, Fountain City: Leland W. Smith. Abraham and the Friend of God and Jesus the Friend of Sinners. SS 433.

Deaderick Avenue: S. P. White. SS 407, BYPU 113.

Gillespie Avenue: J. K. Smith. James and The Sin of Worry. SS 308, by letter 1.

Lincoln Park: H. F. Templeton. Hungering and Thirsting and Day-time Mercies and Night-time Songs. SS 286, BYPU 89.

Island Home: Charles E. Wauford. Doing Good Along the Way and The Anchors That Hold. SS 275.

McCalla Avenue: A. N. Hollis. Vows to God and Prayer Reaching God. SS 265, BYPU 214, for baptism 1, baptized 4.

Oakwood: J. W. Wood. Home Religion and The Hands of Jesus. SS 260.

Bearden: C. L. Hammond. Holding Forth the Word of Life and Behold, He Cometh. SS 191, BYPU 49, by letter 2.

Elm Street: D. W. Lindsay. Rev. W. T. Milligan, Robbing God; pastor, Sowing and Reaping. SS 190, BYPU 16, for baptism 1, by statement 1. Philadelphia: A. B. Johnson. What Jesus Is to Me and Self-Denial. SS 162, BYPU 46.

Beaumont Avenue: D. A. Webb. Backsliding and Refusing God's Call. Rev. Joe Wolfenbarger. SS 154, by profession 1.

NASHVILLE PASTORS

First: W. F. Powell. Kept for the Master's Use, W. D. Powell; Mother-in-Law Religion, pastor. SS 1277, for baptism 8, baptized 6, by letter 6.

Judson: R. E. Grimsley. Possession and Ownership and Commandments for Wives. SS 539, for baptism 1, baptized 1, by letter 1.

Grace: L. S. Ewton. A New Testament Church and Son of Man Must and Man Must. SS 516, BYPU 128, for baptism 1, by letter 1.

Belmont Heights: W. M. Wood. The Transfiguration of Christ and Occupying Till Jesus Comes. SS 415, BYPU 104.

Edgefield: John H. Moore. Shall We Send Them Back; W. D. Powell spoke at night. SS 386, for baptism 6, baptized 5, by letter 1.

Park Avenue: E. Floyd Olive. The Perils of Procrastination and The Perfect Savior, by Pastor C. E. Patch of Waynesboro. SS 370, BYPU 110, by letter 1.

Third: W. Rufus Beckett. Calling a Nation to Repentance and Guilt and Punishment. SS 305, BYPU 108.

Lockeland: J. C. Miles. Christ Meeting Human Needs and Jesus Only. SS 276, BYPU 61, by letter 3.

North Edgefield: O. F. Huckaba. Will the Heathen Be Saved without the Gospel? and Evidences of Salvation. SS 251, BYPU 122.

Seventh: Edgar W. Barnett. Missions and Being a Christian. SS 220, BYPU 45, baptized 2.

Grandview: J. R. Kyzar. Jesus' Tribute to a Woman's Devotion and the Lord's Supper observed. SS 191, BYPU 56, baptized 2.

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JOHN D. FREEMAN, A.M., D.D., Editor

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Immanuel: Powhatan W. James. The Uplifted Christ and installation service of Baptist Student Union, Peabody College.

Richland: Evangelist S. W. Kendrick. Revival and The Power of God. SS 108, BYPU 26, for baptism 1, profession 1.

MEMPHIS PASTORS

First: A. U. Boone; J. R. Black, assistant. A Christian and Why Men Are Not Saved. SS 886, for baptism 4, baptized 7, by letter 5, prayer meeting 135.

Bellevue: Robt. G. Lee. Life's Supreme Ambition and The Mystic Step. SS 884, BYPU 122, for baptism 2, baptized 1, by letter 14, professions 2, prayer meeting 285.

Temple: E. F. Campbell. Some Things Every New Christian Should Know and A Damsel Named Rhoda. SS 615, BYPU 220, for baptism 4, baptized 20, by letter 5, prayer meeting 190.

LaBelle: E. P. Baker. The Why and How of Revivals and The Hell That Jesus Told About. SS 448, BYPU 181, for baptism 1, baptized 2, by letter 2, profession 1, prayer meeting 85.

Speedway Terrace: J. Norris Palmer. Giants and Grasshoppers and Baptismal Service. SS 405, baptized 32, by letter 1.

Prescott Memorial: Jas. H. Oakley. Witnessing for Christ. SS 362, BYPU 115.

Eastern Heights: W. L. Smith. The Conquering Weapon. SS 147.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, APRIL 15, 1928

Nashville, First	1217
Knoxville, Bell Avenue	1148
Chattanooga, First	1137
Knoxville, Broadway	996
Knoxville, First	941
Memphis, First	886
Memphis, Bellevue	884
Knoxville, Fifth Avenue	706
Memphis, Temple	615
Nashville, Judson	539
Maryville, First	526
Nashville, Grace	516
Morristown, First	498
Memphis, LaBelle	448
South Knoxville	435
Fountain City, Central	433
Chattanooga, Tabernacle	418
Nashville, Belmont Heights	415
Knoxville, Deaderick Avenue	407
Memphis, Speedway Terrace	405
Chattanooga, Avondale	399
Chattanooga, Northside	393
Nashville, Edgefield	386
Paris, First	372
Nashville, Park Avenue	370
Memphis, Prescott Memorial	362
Humboldt, First	355
Elizabethton	350
East Chattanooga	348
Chattanooga, Rossville	342
Memphis, Seventh Street	324
Sevierville	316
Chattanooga, St. Elmo	309
Knoxville, Gillespie Avenue	309
Memphis, Highland Heights	305
Memphis, Boulevard	300

CHATTANOOGA PASTORS

First: John W. Inzer, D.D. Rev. Jacob Gartenhaus. Hath God Cast Away His People, Israel? and The Basis of a Better Understanding between Hebrews and Gentiles. SS 1137, BYPU 135.

Tabernacle: J. P. McGraw. Anti-och the Missionary Church and Abra-

ham's Four Surrendered. SS 418, BYPU 37, by letter 1.

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The Great Commission

By O. E. BRYAN
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"GO!"

Christianity is a going religion. Clothed with all authority in heaven and on earth, our Lord said, "Go." We blush in shame for the churches when we remember that nearly nineteen hundred years have passed since he gave the commission and yet the gospel has never been carried to all of the world. Practically two-thirds of the race of men now living have never heard the true gospel. More have heard it in this generation than during any other generation in history. The Christian people of this generation could go into all the world with the message if they would only set themselves whole-heartedly to the task. Our imperative need is spiritual consecration; to dedicate ourselves and all that we have to make a grand and glorious finish of the world task.

Go in Person

We can go, many of us, in person. Blessed is that one who has been called personally into the Master's world program of preaching and teaching the gospel. We will never get through thanking our Lord for calling us into the gospel ministry. We had rather preach the gospel than to do anything else in all the world. Our Lord could place no greater honor upon us than to call us into his missionary service. If you have heard the call of God, be quick to obey him. There is greater joy, success and victory in yielding to God's will than can be found elsewhere. Do you know the joy of laying all on the altar of God? Do you know the peace that comes with the consciousness that you are doing God's will? Our Lord needs volunteers. Let us say with Samuel, "Speak, Lord, for thy servant heareth"; with Isaiah, "Here am I, send me"; or with Paul, "What wilt thou have me to do?"

Let us not resist God's call. Jonah is a fine illustration of God's dealings with a slacker missionary. God chose him, called him, elected him and ordered that he should go to Nineveh. Jonah, using his free agency, refused to go as God ordained. He tried to run away from the missionary field and from the presence of God. He bought passage in a ship to Tarsus. The overruling providence of God hindered him and disturbed his plans. This was done in the storm at sea, in the casting of lots, and in having him thrown overboard. God's preserving providence was manifested in preparing a fish to swallow Jonah. If God prepared the fish, it was well prepared for the preservation of this fleeing missionary. Then came three long terrible days and nights, as Jonah was kept alive in the whale through the kindly providence of the Almighty God. There is no trouble in believing the account of Jonah and the whale, when one has the proper conception of the Almighty God who can do what he wills to do. When the omnipotent power of God is properly understood, miracles are easily explained.

Jonah repented, prayed, and God heard and answered his prayer in the depths of the sea. Then was revealed the providence of God in the fish casting him upon the land. He was then willing to respond to God's missionary program in an earnest way and immediately went to Nine-

veh. It is far better to hear the call of God and yield without waiting for his special providences in tribulation.

We can never forget some of the scenes that we have witnessed in seeing our missionaries leave the homeland. We are thinking now of Dr. George Leavell who returned to China without his wife and precious little girl. Many of the other missionaries have made like sacrifices. Well may we ask, Why should these be required to make such self-denials and the rest of us be spared from such sacrifices? Why should any one on earth be willing to make greater sacrifices for our Lord than we are willing to make? Let those of us at home match such willing sacrifices with more willing and larger support in the cause they represent! God may be calling you to some destitute field of home missions or state missions, wherein none of the halo of the far-away field lures. Are you willing for God to plant your life where he needs it? "Except a grain of wheat fall into the ground and die, it abideth alone."

"There is surely somewhere a lonely place, in earth's harvest fields so wide,

Where I may labor through life's short day, for Jesus the crucified. So trusting my all into thy care, I know thou lovest me;

I'll do thy will with a heart sincere, I'll be what you want me to be."

Go with Influence

We can go, all of us, with our influence. You may never go across the seas. You may never even be called to go to the adjoining community to the one in which you live. But certainly all of us are called to let our missionary lights shine where we are and to do the best we can with what we have, where God has placed us. We should constantly pray about missions, talk about missions, teach missions, and preach missions. Some of the finest contributions to our Lord's missionary program in the long view have come from the commonplace workers who have radiated the missionary spirit from their own regenerated souls. The first impulse of the saved soul is to win others. This is the fundamental philosophy underlying the missionary program.

If all the criticism concerning missions during the last several years had been constructive missionary propaganda, we would now have the funds to meet our appealing needs. If the breath that has been wasted in criticism had been spent in prayer for missions and in praise for missionary services, we would not be asking for funds to pay our debts. The greatest obstacles that Baptists have to overcome are not on the outside of the churches, but on the inside. If for only one year we could have the whole-hearted, undivided influence of every Baptist in our land for the whole program of our Lord, our financial troubles would be relieved. The trouble lies deeper than finances. It lies in the critical hearts of those who should be friends to missions and deeper still in the absence of spirituality in the carnal hearts of professing Christians. No one knows how far reaching is the influence of a faithful, optimistic, happy and cheerful life radiating both the spirit and the mes-

sage of missions. Let us use the influence that God has given us for the spreading of the gospel. God forbid that the weight of influence of our short lives should be on the wrong side of God's balances in the world program. If we cannot go in person, if we cannot give money, certainly we can radiate the missionary spirit. Let us do this in Christ's name.

Go with Wealth

We can, most of us, go with our means. We will not at this time enter into a technical discussion of economics and missions, but will give a few practical ideas along this line. There certainly is a practical way in which one can be represented by the money that he gives. On the foreign field is a missionary giving all of his time to the Master's program. Souls are being saved and trained for service by his faithful efforts. At home in America is a plain business man who gives enough of his earnings to pay the salary of this missionary. In other words, the business man works for money, and it represents his time, his toil, his talents, his heart yearnings, and his brain. He gives this money to pay the salary of the missionary who buys clothes to keep him warm, bread to give him strength, and medicine to keep him well while he wins souls. In the day of rewards both of these men will be rewarded according to God's great principle of rewards for service. The one far-reaching imperative today is that our people realize the spiritual possibilities in the proper use of money which is now in the hands of God's stewards. Hundreds of our best people are ready to go. Let us furnish their expenses while they go. This is our task. Any real missionary at heart would be glad to know that only his reasonable expenses would be paid by the people at home while he plants himself in the far-away field. If we cannot go in person, let us pay the expense of some one who can go. By all means let us go in some way!

Jesus in his farewell prayer said to the father concerning his disciples, and this prayer included every one who was to believe on Him afterward, "As thou didst send me into the world, even so send I them into the world." Do you hear that eternal voice of all authority saying "Go"? Do you hear the voice of more than a billion lost souls pleading, "Come"?

Go in Co-operation

When the children of Israel halted and complained as they reached the Red Sea, God said unto Moses, "Speak unto the children of Israel that they go forward." Let us go forward with the whole program of our Lord, the program of evangelism, the program of enlistment, the program of enlightenment, the program of enlargement, the program of organization, the program of co-operation, and the program of heavenly power and authority.

"Onward, Christian soldiers, marching as to war,
With the Cross of Jesus going on before,
Christ our royal Master leads against the foe,
Forward into battle see his banner go."