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The Dawn of China's New Day

Stamping Out Communism—Church Membership Doubled Amid Persecution—Back to the Old Faith—Winning Souls with New Testaments

By GEORGE T. B. DAVIS

A new day is dawning in China, and many signs indicate that it will be an era of unparalleled spiritual progress.

One of the most roseate rays of the approaching day is the change of attitude with regard to Communism. A year ago Bolshevism was sweeping over China like a prairie fire. Today both civil and military leaders are doing their utmost to stamp it out. The outbreaks in Canton and elsewhere simply show that it is more difficult to quench a conflagration than it is to kindle the flame.

Another encouraging sign of the new era lies in the fact that the seeming menace of fiery persecution has racked but not wrecked the churches in China. It has purged and purified the true and faithful followers of Christ, and has prepared the way for a great outpouring of the Spirit of God. In some cases the churches have grown and increased even while passing through the fiery furnace of persecution.

Mr. K. Wiesinger, a China Inland Missionary from Hunan, writes:

"We had to go through a very fierce persecution. Our mission compound was attacked by a Bolshevik anti-foreign and anti-Christian mob of about 3,000 for more than three hours, but our dear Master did not deliver us into their hands. He saved us in a wonderful way. At one of our out-stations the persecution was especially fierce. The evangelist was paraded through the streets, beaten, and imprisoned. The chapel was badly damaged and sealed. Bibles, hymn-books, and tracts were taken out and publicly burned. But praise the Lord, the devil could not destroy the faith in their hearts."

"When I was there a few days ago we had crowded meetings. The people stood inside and outside the chapel and on the street. Amongst them were many of the former persecutors. They listened, and not a few accepted Jesus Christ as their Saviour. We have conditions like this throughout the whole district. Two years ago I requested 250 pocket Testaments. But, praise the Lord, since then things have changed. During the past year the membership of the church in Shining has been doubled. We should have at least 1,500 Testaments. We have the men to carry and to read them. We are greatly longing for the life-giving Books."

Another indication of the new order of things lies in the desire of the Christians for ecclesiastical independence. But this is the very goal for which the missionaries have been longing and praying for decades past. One Missionary Society has splendidly grasped the new situation. They are turning their churches entirely over to the Chinese; while the missionaries, accompanied by about one hundred evangelists, will do pioneer work in preaching the gospel in un-reached towns and villages.

Still another augury of the new day is seen in the widespread dissatisfaction with intellectual sermons and social service; and a turning back to the simple preaching of the Cross as the only thing that will satisfy the soul, and lead sinners into the Light. A group of Chinese pastors and evangelists have returned to Shanghai after a tour of several weeks in South China. The report of the leader of the party, Mr. C. K. Lee, is as stimulating as an ocean breeze. He tells how both pastors and

people are turning away from the husks of subterfuge, and are hungry for the old gospel. Mr. Lee has a vision of sending flaming evangelists throughout the length and breadth of China to preach Christ and Him crucified.

From North China comes similar tidings of a turning back to the old paths. Rev. T. Darlington, of the Milton Stewart Evangelistic Fund, tells of three pastors in one gathering that were about to give up their churches and go into secular work. But all three gained a new vision of Christ, and have gone back to preach the simple gospel in the power of the Spirit. Indeed from far and near in China come encouraging reports. They tell of open and receptive hearts following the recent turmoil. Here in Shanghai some weeks ago I witnessed the remarkable sight of nearly one hundred converts baptized at one time. They were part of the splendid harvest of souls being reaped by "Bethel" conducted by Dr. Mary Stone and Miss Jenny V. Hughes, and by the Oriental Missionary Society.

Another sign of the new era is the readiness of the people to hear the gospel message. One of the evangelists whom God has most largely used in China in recent years is Mr. Leland Wang. He was converted while serving in the Chinese navy. Later he resigned from the navy to devote his entire time to preaching Christ. He is saturated with the Word of God. He reads thirteen chapters daily. Recently in Hongkong the largest theater in the city was crowded out, with hundreds standing, to hear him preach the old gospel of salvation through the blood of Christ. Mr. Wang and his associates have used thousands of the pocket Testaments. Recently he sent in a request for 2,000

more copies for use in evangelistic meetings in Foochow his home city.

Yet another hopeful sign is the spiritual quickening that is coming to some of the mission schools in China. Rev. Marcus Cheng, who was formerly Chaplain General of Marshall Feng's army, has been conducting meetings in schools in and near Shanghai with encouraging results, both in attendance and in the interest manifested. In one or more schools daily prayer meetings have been started by the students themselves.

Another auspicious event is the bold testimony for Christ given by General Chang Chih Chiang in high governmental and other circles. General Chang is Marshal Feng's representative in the Nanking government. He unflinchingly proclaims the gospel to high and low and rich and poor. In an address to Shanghai bankers a few months ago he told them that Christianity and the Christians are the hope of China. General Chang loves the Word of God so much that he has purchased thousands of Bibles and Testaments for distribution.

Another harbinger of the new day that is dawning in China is the success which is attending the nation-wide distribution of New Testaments in connection with the million Testaments for China campaign. In spite of civil war and lack of transportation facilities, and anti-Christian propaganda, and the absence of so many missionaries, the work of circulating the Testaments has gone steadily forward. Thus far over 600,000 of the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of believing prayer on the part of God's children in many lands.

Mr. Wang, a Chinese worker, received such blessing from giving the Word to others that he has decided to distribute Testaments as long as he lives. He writes: "There were many military officers billeted in our church. I took the opportunity to preach to them and to give them pocket Testaments.

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Our Havana School—The Cuban-American College—Some Good News

By B. D. GRAY, Corresponding Secretary

1. The school has been in operation over twenty years. It has done a world of good, in training our young people and especially in the training of our young preachers, some forty of whom have been trained by Dr. M. N. McCall and his co-workers. Some of the finest young men and young women have had advantages in the school.

The school has had discouragements at times, but the progress has been steady. A number of our graduates have gone to the great Havana Institute and taken the doctor's degree from that institution.

2. For fifteen years we have needed larger and better quarters, our room in the Baptist temple being cramped and ill suited to school work. The need for more room and better facilities became so acute that the Home Mission Board some ten years ago decided to secure a suitable location. In 1919 we purchased and paid for our new site, a most commanding location some two miles from our present headquarters, in a growing residential section. All who have seen it are unqualified in their approval of this location. It is by all odds the finest location in Havana for our purpose.

3. Some have thought our Home Mission Board debt was due largely to the purchase of this school lot. That is a mistake. We bought and paid for

it in 1919, and at the close of that fiscal year 1919-1920 we had no debt, but a surplus of more than \$80,000 on our current work. This I stated before 5,000 people or more at the Southern Baptist Convention in Jacksonville, Fla., in 1922, six years ago, and have repeated it since at various times in our denominational papers.

Now for the Good News!

4. Our board is proceeding with the erection of the first building. Mr. R. H. Hunt, that fine Baptist layman and architect, has about completed the plans and gives us his service without charge, except the expense of his visit to Cuba to examine the location and the actual draftsmanship on the plans, a most generous gift on his part. Mr. Hunt has been to Cuba and spent with Secretary Gray and Superintendent McCall several days looking over the school grounds and conferring as to building plans.

5. In 1918, the late Mr. G. W. Bottoms, of Texarkana, Ark., gave to the Home Mission Board stock in the Crowell-Spencer Lumber Company of par value \$100,000 on condition that Mrs. Bottoms be allowed to designate where the dividends should be spent in the Home Board's work. She has been

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EDITORIAL

SOMETHING TO REJOICE OVER

The experience of looking forward to the end of Life's highway.

It looks rather like Al Smith is going to get his eyes open now that the Southern Democrats are beginning to vote.

If China knew how to have big political battles like we have, she would not need to have war in order to work off the spirits of her people.

Somebody is foolish enough to think that a pig cannot swim. Go tell it to the Arkansas backwoodsman who knows razorbacks!

Hoover is running strong on the Republican side of the race. Let it be Hoover and Smith, as indications now point, and we shall have a live time —in Dixie!

"A baby cannot hear when it is born."—Exchange. That explains something we have been wondering about since our first-born made such a racket thirty-six hours after she arrived.

According to report, Harry Lauder is growing so modest that he is seriously considering the lengthening of his skirts. Be careful, Harry! You may set a good example for the women.

A group picture of forty-four bishops of the M. E. Church appeared recently in the Christian Advocate of New York. In the group we noticed only three bishops with reverted collars and Roman vests. Evidently Methodism is returning to her former simplicity.

Japan evidently misunderstands the newspapers of America, for she seems to have decided to take advantage of the threatened war between American Democrats and Republicans to open up her ambitious scheme of conquest in China. It is not civil war in America, she should be told, but merely a political campaign.

Paraphrasing the famous words of a certain prince as recorded in the world's greatest epic poem, many true men of God are today saying: "Better to bear the reproach of the 'big bosses' and be branded as a renegade than to reign in America with Alcohol Smith."

Chicago is planning for a world's fair in 1933, and that reminds us that we will be planning for a big centennial celebration that year. The Baptist and Reflector will be one hundred years old in the autumn of 1933, for it was then that the first Baptist paper in Tennessee, "The Baptist," was begun.

The saddest tragedy in American life is this: A young man grows up in a Christian home, receives the blessings which come from the sacrificial love of Christian parents, becomes what he is through vicarious suffering, and then turns his nose up every time the vicarious atonement is mentioned to him. Had it not been for the atonement in Christ, his parents and their forebears would never have sacrificed to make him worth a snip, but he has lost all sense of fairness and turns to destroy the hope that gave him life.

Let the political bosses get this straight before it is too late to do them good: There are tens of thousands of women who have never learned to wear a party yoke, and there are tens of thousands of men who have broken that which they did wear. It will not do the bosses a bit of good to stand around and denounce the voter who is going to bolt the ticket. We are not going to swallow a wet, and it had as well be said, for it is true, there are hosts who are not going to accept a Romanist.

BEWARE OF FAKERS

A recent report from the Federal Trade Commission carries the startling information that perhaps \$500,000,000 is filched from the pockets of American citizens annually through fraudulent advertisers. The sum of money is enormous, and while the commission is not able to present accurate figures, we believe the amount mentioned is not exaggerated.

A NEW BAPTIST CONFESSION OF FAITH

Roumania has at last passed a law which recognizes the rights of Baptist people to worship God as they choose. The law-making body has just passed the bill giving freedom of worship to all bodies and recognition as full citizens to Baptists. This is a great step forward, but it calls for another Baptist Confession of Faith. It has ever been thus in the past when our great Baptist doctrinal documents have come into existence.

We wonder what our brethren of the Church of Christ would do were they represented in Roumania just now. The state comes in and asks for their "statutes" or an expression of their beliefs and practices. The Bible distinctly commands us to obey them who are in authority over us. And we are told in the inspired Word that the government is God's minister and we must render obedience to it. When, therefore, the state asks a religious body for a statement of its beliefs and practices, can it withhold that declaration without disobeying the scriptures? And when, as Baptists will do, it presents a written statement of its interpretation of the Bible and the policies it will pursue as a religious body, wherein has it violated the Word of God?

Our Roumanian brethren will prepare, as other bodies have done in countries granting them religious liberty, a statement of their faith. They who do not know will call it a creed. And the government, seeing how simple and beautiful is the faith of Baptists and how loyal and patriotic their principles, will be glad it granted religious liberty and in the years to come will reap rich harvests from Baptist influences.

DR. WILSON AND THE EDUCATION BOARD

We regret that it was impossible for us to publish the articles from Dr. Lloyd T. Wilson and Dr. A. J. Barton in the issue of last week. We had planned for a 48-page edition, but last-minute disappointments made it impossible, so we had to condense our space and leave out many good things. We give them this week, so that they may reach the convention before its close.

We cannot let the statement of Dr. Wilson, "Our main trouble is because of the failure in PASTORAL LEADERSHIP," pass without a word in defense of our preachers. Some of them have failed, but let us face the issues fairly and squarely. Why have they failed? Only one answer can be given: For the past fifteen years Southern Baptist leadership has been sounding the "money note" until our pastors have grown panicky and indifferent. It is always the call for more money to finance big agencies and institutions and never a call for money with which to supplement the salaries of the rural pastors or to send able missionaries among the places of destitution here at home.

How can a pastor in a little town or county seat church grow enthusiastic over general needs when, within a half hour of his church, he can count half a dozen fields dying for lack of leadership? And when he asks the State Mission Board for help, the answer comes: "We cannot give it." If he asks the Home Mission Board for help, the answer comes back: "We have no funds for co-operative mission work." He must either call on his own people to meet the crying situation and do mission work under their very eaves or else fail when he asks them to give for the support of other causes.

We know something about the situation, too, but we know it from the standpoint of the pastor of the little church where there is no equipment, little to make life worth while save the love of the people, and a salary so meager that it requires both common sense and sacrificial love to enable the

pastor's family to exist on it. It does not help the cause to condemn such pastors, and they constitute the big majority. They hear of the highly paid secretaries. They know whose expenses are paid to our denominational gatherings. They know that mission work has been largely superseded by educational activities. They know that the Relief and Annuity Board is spending its money and effort, not primarily to aid old worn-out preachers, but to provide funds with which to insure the lives of the well-paid pastors. They know that the wealthy churches, with few exceptions, are building magnificent houses of worship at enormous expense and that their offerings to denominational work are declining as a rule.

These they know and much else. How then can they be enthusiastic about giving and about urging their people to give to denominational causes? And will they ever change their attitude as long as the denomination criticizes them instead of sending missionaries among them to train them and to help train their people?

We disagree with our honored friend and brother. And if we may express our opinion in one sentence, it is: "Our main trouble is due to the fact that our denominational leaders have forgotten how it feels to be pastor of a little church where contributions barely enable one to keep soul and body together and where one now has little if any outside help, even in the task of raising money for general causes." And if we may suggest a cure in one sentence, it is: Simplify our denominational machinery; put less into agencies to look after the upper strata in our denomination, and more into agencies to look after the masses—in other words, make missions first everywhere."

In reply to Dr. Barton, we have only this to say: He, like Dr. McGlothlin and others, have, unwittingly perhaps, ignored the fact that they are begging the question before us when they argue from the fact that the state papers have a commission to study their problems. No one denies that, and it is just that which we desire to have done once more for our colleges. Instead of maintaining an expensive board with an expensive office, a highly paid secretary with his expense account, let the convention appoint again an Education Commission to work in co-operation with a special committee from the Association of Southern Baptist Colleges and Secondary Schools and we shall be satisfied. No Baptist will complain of the small cost of such an agency, and we contend that it will do just as effective work in studying school problems and denominational needs as can the Education Board.

As to the reference to modernists, we have been misinterpreted on that line. It has been argued by some of the defenders of the Education Board that it would be a safeguard against modernistic influences. We seriously doubt it. Let any who questions our doubt study the records of other such agencies. And until there is a complete stop in the tendency to criticize every man among Southern Baptists who speaks his convictions where modernism is concerned, we shall go on having "a spirit of general distrust and suspicion among our Baptist people."

ELOI! ELOI!

A certain evangelist, in preaching a sermon on the crucifixion of Jesus, recently gave a demonstration of forlorn folly. He pictured the Master in the hands of the soldiers. They pulled out his beard, great hands full! They left his face torn and bleeding with great, ugly gaps in his beard! They threw the dice for his raiment after he had been placed on the cross! Then when Jesus cried, "Elo, Elo, lama sabachthani!" the evangelist left the platform, went out the back way, down through the basement, around through the front vestibule, back into the auditorium and down the aisle to the pulpit giving his idea of that cry!

Wonder if the poor fellow thought Jesus kept on crying that cry while his spirit (according to this man's creed) was passing through Sheoul! And more wonder still! Why will a preacher of the gospel place the emphasis on the physical sufferings of Jesus! It was the crucifixion of the

immaculate soul of our Lord that wrought out our salvation. The cross was the man-ward side; the God-ward side, no man can depict. And we wonder if our Lord, watching this evangelist, did not feel again the loneliness of the cross!

DR. CHRISTIE'S RESOLUTION

Dr. L. R. Christie of Atlanta withdrew the resolution which he announced, two weeks before, he would present to the Southern Convention. This resolution provided that all executive officers of our South-wide boards and agencies should be retired at the age of 65. Editor Tinnin of Louisiana says of it: "We believe it is the most sensible thing that has been proposed for the forthcoming convention." Editor McConnell of Texas is opposed to it for several reasons which we shall not give because it is not a live issue.

We give these two reactions to the proposal because they set forth the two sides of it. Every young man with whom the editor has spoken feels that the proposal is a good one if Dr. Christie had made the age limit either 68 or 70. Every man who is bordering on the age limit, after whom we have read, feels that the proposal is wrong and should be defeated.

Personally, we believe the matter ought to be pursued. We feel that the author has done wisely in withdrawing it at this time, but it ought to come up later. We have seen no statement in opposition to it that cannot immediately and finally be answered. It will help us solve some mighty big problems in our denominational life. One thing should be remembered: when our brethren grow old in the service of the denomination and have worked as strenuously as they must work when they hold positions with our great agencies, they must either break themselves down and go to premature graves or else they must neglect the work. The laws of Nature make this as sure as life. It is therefore not only unjust, but utterly unwise for Southern Baptists to continue in office the men who have given their best and whose wisdom is too much needed for us to kill them with executive tasks.

Our greatest single handicap, if we will face all facts squarely, is our timidity about hurting somebody's feelings. We could cite more than one case where this timidity has cost the denomination heavily and has greatly retarded our work. To say this is not to belittle the good men who have headed, or who now head, agencies of ours. It is to set up for consideration a fact. We cannot go on year after year having men like Dr. J. F. Love stricken down because of work and worry. We hurt the cause when our great laymen, heads of business concerns that show a humanitarian spirit toward their employees, look on and see men like Dr. Lundsford and Dr. DeMent go down because of their age under loads which younger shoulders ought to carry.

And why should an aged servant feel that he has been disgraced when the denomination tells him it is time to step aside? We feel sure that there is not a particle of humiliation in the noble nature of Dr. E. C. Dargan since he was retired. And he has not been placed on the shelf as some seem to think will occur with them. He has only been liberated from severe executive tasks in order that the rare, rich and ripe fruitage of his noble life may be given to all our people.

The movement proposed by Dr. Christie is a humanitarian one; it is sound as a business policy, and it is a wise movement from the viewpoint of economy. Let the details be worked out more carefully and let us have it again next year.

Gene Tunney is getting ready for another fight and, in order to test his courage, he tackled a class of college students with a lecture on English literature. If he listened to their slang very long and did not become excited, he is still in good trim.

The fishing season is at hand again, and we warn our preacher "Waltons" to be careful. Nine-tenths of your congregations are not interested in your fish tales, and about ten-tenths will hardly believe them!

HAS OUR BAPTIST DEMOCRACY FAILED?

There have been some interesting discussions lately regarding the matter of our Southern Baptist Convention as a deliberative body. Last year we had them and the year before. Recently the Religious Herald has been carrying some articles on the matter with the suggestion that our deliberation begin in the churches and that instructed delegates be sent to the denominational assemblies. This week Dr. O. L. Hailey introduces the suggestion that the Executive Committee be enlarged and that it become our deliberative body.

The suggestions force to the forefront once more the question of the nature of a Baptist body. What is a church? What is an association? What is a convention? True and age-old Baptist usage makes each an independent unit in the kingdom of our Lord. A church has no more right to dominate an association or convention than an association has a right to dominate a church. No Baptist body has any ecclesiastical or civil control over another is a Baptist principle.

But there comes a time when democracy cannot function. We believe all students of political economy will acknowledge this. Even in some of our larger churches it has been true that pure democracy has long since been superseded by a modified democracy or a sort of representative democracy. Certain functions of the body have been transferred to the deacons and to the Sunday school or to other parts of the church and these function independent of the whole. Deliberation is out of the question and practically no one ever speaks about matters of interest save in the deacons' meeting.

Can we hope that the Southern Baptist Convention can be a deliberative body? No! Can we hope that the Executive Committee will be a deliberative body? No! The convention is too large and unwieldy, and even though we should reduce the size by cutting representation to the maximum of 1,000 we could not have deliberation. If we go to the Executive Committee, enlarged we will say to 100 members, we shall not have deliberation. We who have attended the sessions already held know that to be true, for time will not allow. The national congress sits for months in order to deliberate. Our Executive Committee, by the most earnest appeal, can be held together for not more than two days. Items of moment, as tremendous for Southern Baptists as any measure before the national congress is for the nation, have to be discussed, and as a rule the discussions are cut short because other items are pressing upon us for solution.

The further fact must be mentioned. One is far more apt to arise before the Southern Baptist Convention and express his opposition to a matter of general interest than he is before the Executive Committee. The masses are among the messengers to the convention, they are not on the Executive Committee and will not be. There is in the convention the moral support which one feels needful if he is to make a real fight for some principle dear to the hearts of the masses of Baptists; this support is lacking in the Executive Committee. In other words, it is a lot easier for a politician to arise before a mass meeting of citizens and speak of what they want and need than it is to arise before the senate and make his plea there.

Shall Southern Baptists then give up their pure democracy and practice a modified democracy? The churches can discuss matters, or let them be discussed before the churches and through the denominational press. They can then send messengers who have been instructed on matters of general interest and moment. When these assemble in the convention, there will be no need for discussions such as we now have, and there will be no chance for the manipulation of parliamentary law to secure certain advantages on the floor of the body.

Let us take the familiar illustration of the budget. What have we been doing for years? The convention has been hearing a report from some committee. The report has been followed by one or two speeches by able men. The speeches are followed by thunderous votes always in the affirmative. If some timid fellow dared to arise and op-

pose the proposed budget, he was quietly laughed down. And in every instance since we have been attending the convention a budget has been planned, proposed and adopted which nine-tenths of the messengers who voted for it never really tried to raise. The goals have been set so high that they destroyed hope before work was begun.

On the other hand, if the work of Southern Baptists could be properly set before the churches and an appeal made to them for support, they would gladly adopt a budget for the missionary and benevolent enterprises. The budget could be reported to the associations and the associations could report to the state conventions, and these could report to the Executive Committee which in turn could report to the convention. Then we would know what to expect, our agencies could plan their work accordingly, and no more excuses could be offered such as we have been trying to hang up to cover the financial failure of the last few years.

That would be true of all other objects of convention interest. If the Education Board matter, for example, could have been submitted to the churches, had their approval or disapproval and the messengers had gone to the convention to vote the wishes of their churches, the matter would have been settled and no true Baptist would have opened his mouth in protest. But as it is, whichever way the convention votes, there will be opposition and accusations for the overwhelming number of Baptists will have no chance to express themselves either orally or by vote. Yet they will be asked to support whatever action is taken!

The editor is a Baptist, and somehow he believes that our Baptist bodies ought to be small enough to function properly. He has opposed any movement away from the old paths, but the history of the past ten years has shown him the utter hopelessness of our present method and made him, along with many other brethren, realize that some changes are needed. Therefore he asks the question at the beginning of this article not because the statements which follow are his mature conviction, but because he hopes to lead out in a discussion which will clear the field for action that will result in a closer relation between the general bodies of Southern Baptists and the people who are being harassed to death all the time to support them with their money.

We trust to have a good bit of discussion along this line during the coming year. It is time something was done to relieve the tense anxiety of many of our people and to clarify the atmosphere which in many localities has grown murky and unhealthful.

REPORT OF THE EFFICIENCY COMMITTEE

Some of our readers may be puzzled by the fact that the Efficiency Committee presented a unanimous report through our columns some time ago and yet, in this issue, we have a member of that committee taking a stand directly opposed to the report. Let us explain by saying that the report of the committee was made unanimous in order to prevent the need for presenting a minority report. Our own state member, Dr. A. U. Boone, so we are reliably informed, opposed some recommendations, but voted for the report rather than present a minority report.

Such a thing is strictly parliamentary, and it in no wise smacks of hypocrisy as some may think. A member of a special committee, opposing a committee report, has one of two methods of action. He either can vote against its presentation and, when outvoted, present a minority report, or he can vote with the committee and introduce either directly or indirectly amendments to the report when it comes before the convention.

Our gifts and attainments are not only to be light and warmth in our own dwellings, but are also to shine through the windows into the dark night, to guide and cheer bewildered travelers in the road.—Henry Ward Beecher.

Solid love whose root is virtue can no more die than virtue itself.—Erasmus.

Is the Earth's Age Carved in the Rocks?

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

Lecture No. 10

THE ROCK "AGE" SYSTEM IS THE STUMBLING-BLOCK

Some of the greatest men who have learned much about plant life, such as John Burroughs the Naturalist; Dr. D. H. Scott of England, another scholar on plant life, or botany; Sir William Bateson of England, the great scholar on animal life or biology; Dr. L. T. Moe of the University of Cincinnati, the great scholar on lifeless matter or physics; Dr. Thomas H. Morgan, president of the National Museum of National History in New York City, the largest in the world, and other equally famous in other special lines of knowledge, who never made a special study of the rocks, are blinded by this "time scale" of the rocks. They cannot see beneath it nor around it.

These men and many others have found that evolution has no basis or evidence in their own special fields of knowledge, but they cling to it anyway, partly because it is the only refuge from the hated creation and partly because they have never made a close study of the real underlying basis and origin of the way the "age" of the rocks is read. It has deceived more people, and is deceiving more, than all the other arguments combined. In spite of all the evidences to the contrary, this "rock time" schedule seems to have the drop on them. It is supposed, somehow, to prove the age of all things. It is supposed to be like a train schedule telling the time each form or plant or animal made its appearance on the earth after evolving or changing in kind from some other simpler form lower down the scale in kind and farther back in time. But it is supposed to deal in billions and millions of years instead of hours and minutes. However, there is a "nigger in the woodpile." We must dig him out.

THE DAWN OF CHINA'S NEW DAY

(Continued from page 1)

ments. They were very glad to receive them. Some of them were converted. I have myself determined to be a preacher and to distribute pocket Testaments throughout my life time."

Another Chinese worker, Mr. Yien, tells of the remarkable results that came from giving copies of the Testament to those who were opposed to Christianity. He says: "I received twenty copies of the pocket Testament, and distributed them to twenty men who were anti-Christian. We followed up the work, and now I can tell you that we are seeing results from our work."

Last night an express letter came from Mr. Eugene Sallee asking for a thousand copies of the pocket Testament. Mr. Sallee writes: "It is important that they come at the earliest possible date, as men are being sent to the front weekly." The letter closes with an appeal for prayer.

In spite of all the missionary effort in China for decades past, many people believe that probably three hundred million people in this land have never yet clearly heard the gospel message. It has been laid upon the hearts of Mr. and Mrs. Alex R. Saunders of the China Inland Mission that a great forward movement should be inaugurated to preach "the gospel to every creature in China."

Mr. Saunders says: "In apostolic days was it not in a time of great affliction that the spread of the gospel went forward? May not God's time for a great gospel forward movement in China have arrived? 'To every creature' is our Lord's command, and at least three hundred million in China have not yet heard. It may yet be possible for every creature in China to have at least one opportunity to hear the good news before our Lord comes. Shall it be given them? Already God is setting His seal upon the effort. Before we left America a friend told us he wished to see a movement of 'the gospel to every creature in China' carried out. He is prepared to finance a scheme to give

Geology is the systematic study and knowledge of the rocks and other material that make up the earth. The crust is the surface as far down as man is capable of exploring in any way. Geology is called a science, because a vast amount of facts and principles and theories have been built up requiring special study and training. It treats of the history of all the material it deals with. Those who make this science a special study or profession are called geologists, and anything that pertains to geology is called geological. "Geological" refers to the science of the rocks just as "medical" refers to medicine or the practice of medicine.

The theory of evolution, however, is many times older than geology, and was, and still is in many ways, the parent and foundation of geology. I will present evidence to show that geology got its rock "age" reading system from theories of evolution that have since then been abandoned by leading evolutionists.

When these leaders get hard pressed for ground among the plants and animals to support their beliefs, they either fall back on pure "faith," without any facts, saying it **must be true** because "creation is not to be considered for a moment" and there is no other way to account for things, or they will point to the rocks and to what has come to be generally considered "the age of the rocks." Not many of them, perhaps few or none of them, realize what is actually back of the rock age system. But we shall see for ourselves. (Dr. John Burroughs, "The Last Harvest," chapter 4, "A Critical Glance Into Darwin"; Dr. D. H. Scott, *Nature*, September 29, 1921; Sir William Bateson, *Science*, January 20, 1922, and *Nature*, May 10, 1924; Dr. Louis T. Moe, "The Dogma of Evolution," pages 146, 147; Dr. Thomas H. Morgan, "A Critique on the Theory of Evolution," page 24; Prof. Geo. M. Price, *Watchman*, October, 1925.)

the gospel to every creature in one county—why not in all the two thousand counties of China?"

Not the least of all the signs of the new day in China is the manner in which the Holy Spirit is laying a burden of intercessory prayer for a great spiritual awakening upon the hearts of His children in many lands. Mr. Robert W. Porteous, a missionary to China, who knows the power of prayer to open the windows of heaven, says: "The prospects for a mighty revival in China were never brighter. 'Behold I will do a new thing; now it shall spring forth.' God's work out here is just beginning. But we need more prevailing intercession. Pray that all China may be moved! Pray believably!"

HE IS NOT HERE

By G. Frank Burns

It was in early morning
With dew upon the grass
The women came with spices
Their hearts aggrieved—alas!
And they were sorely troubled
About the rock that lay
At Jesus' tomb, and who could roll
That heavy stone away.

But look! what sight amazing
Is this they see in view?
The stone has surely vanished
From Joseph's tomb that's new;
Behold they sense the presence
Of angels clad in white
And hear a joyful message
From out the passing night.

Oh, what a glorious anthem
Breaks through the Easter air:
"He is not here, but risen—
Go tell it everywhere."
And so this gladsome message
Is still a word of cheer
To all God's chosen people:
"He lives; He is not here."

OUR HAVANA SCHOOL—THE CUBAN-AMERICAN COLLEGE—SOME GOOD NEWS

(Continued from page 1.)

most gracious in her request as to where these dividends should be spent. The great and pressing need for buildings on our fine school lot in Havana appealed to her powerfully; so, agreeable to her request, the dividends beginning with 1924 are to be put into the school buildings in Havana.

In view of the financial distress of our Board, Mrs. Bottoms has agreed that the dividends received during 1924 and up to April 30, 1927, might be used in our general current expense, to be refunded to the Havana school building program when this can be conveniently done by the board.

By agreement between Mrs. Bottoms and the board, the dividends from May 1, 1927, are to be set aside from the school building. The dividends from May 1, 1927, to April 30, 1928, are \$20,000, with interest of \$609, making a total of \$20,609.

Last August Mrs. Bottoms set aside \$25,000 in securities for the Havana School building, which, with \$1,000 interest, makes \$26,000. Add to this the above \$20,609 and we have \$46,609 in hand for the first building. Besides, we have good assurance that by July 1, 1928, another \$25,000 will come to us, and this will bring the amount to \$71,609.

If the dividends keep up for another year, we will have from \$20,000 to \$25,000 additional, or nearly \$100,000—enough to complete the first unit of two sections, and not a dollar of this coming from the regular gifts from the churches to Home Missions. How thankful we are for this timely gift from Mrs. Bottoms and her noble husband, whose works do follow him!

6. The Home Mission Board has decided to sell a portion of the Havana School lot and use the proceeds to help restore the dividends of the Bottoms' stock that have been used in our current operations. These dividends from 1924 to April 30, 1927, will be sufficient to erect a second building. Thus we shall have two good buildings erected from the dividends of the Bottoms fund and the extra amount from Mrs. Bottoms without a cent being used from our regular current receipts. Surely we have ground for gratitude for this timely and worthy contribution to our work in Cuba, and the whole brotherhood will join the board in our thanks to these generous benefactors!

A WAY OUT

A Suggestion for the Good of the Convention

By O. L. Hailey

Two objects are sought, as I understand it, by the meeting of the Southern Baptist Convention—deliberation and inspiration. As things are at present, neither can be had quite as fully as all desire. Blame is not to attach to any one nor to any cause. We have just grown until we shall be forced to modify our methods.

How would this do? Enlarge the Executive Committee of the Southern Baptist Convention so as to make it fully representative and let it be our deliberative body. Let it bring to the annual meeting fully digested results of their study. Let the convention refer to that committee such matters as it may wish to have thoroughly canvassed, and give time for full consideration.

Then let our annual meetings be given over largely to inspiration. Have some well-prepared addresses. And have many impromptu speeches. This is suggestion number one.

Then another suggestion, to meet what is manifestly a deep passion on the part of our people, is this. Let us divide our Unified Budget into two parts, at least. Let Christian Education stand by itself and missions and other benevolences be budgeted together. The amount of "Designated Funds" ought to be a clear indication of what people really want to do.

Personally, I would be willing to favor still another plan. It is this: Take Christian Education out of our United Budget and assign it to the fostering care of the Education Board, and let them go afield for the support which they need, and

which many able people desire to give it. Then allocate with care the percentages to be given to Foreign Missions, Home Missions, State Missions, Hospitals and Orphans' Home. These suggestions are made, understanding that much more needs to be said before they are adopted.

GETTING RID OF THE STRAY CHICKENS

By Arthur J. Barton

A religious row is bad; a family fuss is worse; a combination of the two is "awful," intolerable. But it looks as if we are about to have this combination, right here in the columns of the Baptist and Reflector, the front yard of Tennessee Baptists. The editor "trims" me somewhat concerning my little article, which he generously publishes in the issue of March 29th, "Putting the Chicken Back Into the Shell."

The editor has all the advantage—an editor has the last say about whatever goes into his columns. Besides, this editor has come to have a very large and unique place in the hearts of Tennessee Baptists in general and of his readers in particular. Once upon a time I flattered myself that I myself was "some pumpkins" in Tennessee, when I served country and village churches and taught in West Tennessee, when I served as pastor in Nashville and was one of the officers of the Tennessee Convention. But that is all ancient history, and I am now at a distinct disadvantage in entering the lists in a sort of gladiatorial verbal combat with the editor who leads captive the hearts of the hosts of Tennessee Baptists. In fact, when I am now introduced to a Tennessee Baptist audience, usually the brother making the introduction, after searching laboriously for something pleasant to say, reaches his climax and conclusion by saying, in effect if not in exact word, "His chief distinction is that he is the father-in-law of John D. Freeman." Such are the ebb and flow of the tides of fame and fortune.

But, though I must fight from the under position, I am asking the editor to let me say a wee bit of a word in comment on his editorial review of my little article about the chickens and the shell.

My first word is one of satisfaction. The editor says in his concluding paragraphs: "Dr. Barton is very correct in his general idea, and we do not believe that Southern Baptists are going to destroy one single agency which is needed for the carrying out of the commission plan."

It is good to know that we are almost together; perhaps after all a fierce and deadly feud can be avoided. We are agreed on the principle stated. It becomes only a matter of interpretation and application of the principle.

The editor believes that the "Southern Baptist Convention has thrust into our poultry yard" some "stray chickens" and what he wants is to get rid of them. Here is his view of the situation stated in black-faced type for emphasis: "What we are after with all our hearts is to get rid of some of the stray chickens which the Southern Baptist Convention has thrust into our 'poultry yard' before the whole flock starves to death for lack of proper nourishment."

It is my deep conviction that this view of the case embodies one of the deepest sources and secrets of our trouble in our Southern Baptist co-operative life. For some years now the spirit of co-operation, of accepting the convention's action and supporting its decisions and institutions has almost vanished. After questions have been duly considered, sometimes repeatedly considered, and solemnly settled by the convention, each editor and each brother according to his own bent has felt free to contend that the convention does not know its own brood, but has brought in "stray chickens," and has felt that he must start a movement to get rid of the strays. Some of the chickens may have been in the brood from the very organization of the convention, but still they must be got rid of. It has thus come to pass that nearly or quite all of our interests are regarded by some brother or group as strays; and so instead of all uniting for the support and promotion of each and all, and all that all stand for, we have spent our

time and strength in trying to get rid of the "strays," and this includes nearly all, because hardly any board or interest or institution has escaped being classified by somebody as a stray.

But are there any stray chickens, and if so which are they? When the convention was organized theological education would have been considered a "stray chicken." So much so that when a few years later the Southern Baptist Theological Seminary was organized the good and wise men who saw the appalling need and who founded the seminary did not dare attempt to give it direct anchorage to the convention and place it under the convention's immediate control. But who now thinks of theological education as a stray, not to be included in the Baptist program of obeying the Lord's commission and promoting the Lord's kingdom?

The Sunday School Board was one of the strayest of the strays, and the proposition to establish such an agency was fought bitterly by many of high position and of great influence; indeed the fight did not stop with the action of the convention in creating the board, but continued, not so open and persistent but very real long afterward. Who would now consider the Sunday School Board as a stray? Some of the very brethren, both editors and others, who are now demanding the abolition of certain convention agencies are the ones who opposed most bitterly the creation of the Sunday School Board.

Relief and annuities for old and disabled preachers presumably would have been considered a "stray" in the early stages of our organization and development. Certainly it took the convention about three-quarters of a century of brooding to hatch this beautiful and valuable addition to the flock. Some of our brethren seem to believe that by cutting out objects, narrowing our interpretation of the Gospel and the commission, and contracting our missionary program, we can enlist the unenlisted. No greater mistake was ever made. It works exactly in the opposite direction. Nothing but a broad and just interpretation and a worthy program will promote the Gospel or enlist the Lord's people in its support.

The editor gives some space to the question of the Education Board with which my article did not deal, any more than with other agencies. But since the editor raises the question, I may say for myself that I believe thoroughly in the need for and in the mission of the Education Board. I believe Southern Baptists would take a great backward step and would bring to themselves great discredit in the eyes of their fellow Christians and of their fellow citizens if they were to abolish their Education Board.

The editor says: "Our colleges belong to the states and will continue to do so unless Modernists steal them, as they evidently would like to do. (And we have no evidence that the Education Board could or would seek to drive them away.)"

We must not lose sight of values because we do not see brick and mortar. It is wide of the mark to say that because we have no South-wide educational institutions to be under the direct control of the Education Board, therefore we should not have any board. We have no South-wide paper owned and directed by the convention. The papers are all owned by the states or by private individuals or corporations. Yet the papers seek and secure the appointment of a commission by the convention, helping them to study the conditions, to report facts, to raise up objectives and create inspiration for their betterment. That is exactly what ought to be and the principle ought to apply as much to our struggling schools and colleges as to our struggling papers.

When the editor says, "And we have no evidence that the Education Board could or would drive them [the Modernists trying to steal the schools] away," I fear he does grave injustice to a large group of honored and trusted brethren. This is the sort of a thing which, more than anything else perhaps, has undermined confidence, broken fellowship, created confusion, distraction and disorder among our Southern Baptist people and more almost than anything else has contributed to under-

mining and destroying our Baptist work. Such general remarks made to apply to a large group of good, thoughtful Christian men who believe thoroughly in the Gospel and strive diligently to promote the Gospel are hurtful in a high degree. In my deepest soul I wish, hope and pray that we may get beyond this spirit of general distrust and suspicion among our Baptist people.

I am still fully convinced that you can kill the chicken, but you cannot put the chicken back into the shell. And I do not believe there are any "stray chickens" in the flock of Southern Baptists. I think all of the interests and institutions now fostered by our people have come into being by and through the natural processes of growth and enlargement in our conception of the kingdom and the commission of Christ and of our purpose to obey the one and establish the other to the ends of the world and that every one of them is entitled to our loving and generous support.

Atlanta, Georgia.

SHOULD SOUTHERN BAPTISTS ABOLISH THE EDUCATION BOARD AND RIDGE-CREST ASSEMBLY?

By Lloyd T. Wilson

I have read with deep interest everything that I have seen in the religious press of our denomination regarding the report of the Efficiency Committee, especially the editorials in the various papers I get, which have dealt with that report. I have also read about all that has been written by these editors and other brethren over the South regarding the Education Board and Ridgecrest. I confess I have been greatly surprised at what many have written, especially some of our younger brethren. The remarkable thing about all this controversy is the fact that every man in educational work that I have read after takes the positive position that we should keep the Education Board and continue the Ridgecrest Assembly; and another thing, still more remarkable, is that I have not seen where a single State Secretary has expressed himself in favor of the abolition of these two great denominational agencies. I am wondering if our people are not in danger of making a most serious blunder.

It is so much easier to get the sense of a majority than it is to get the mind of the Spirit, especially when we are in the midst of such agitation as has been going on for more than a year. I very much doubt our being sufficiently qualified to settle these matters at the coming convention, especially to abolish these great departments of our work. I have noted in reading from the various writers that those who have urged the abolition of the board and the assembly have not been in the habit of attending any part of the assembly work from year to year and are therefore very poorly acquainted with the great and wonderful work that the board has been doing at Ridgecrest.

Now, having written these lines, I wish to write just a few more touching the importance of keeping our Education Board and Ridgecrest Assembly. And I wish to say that I was one who did not favor the beginning of either of these enterprises and for some years doubted the wisdom of maintaining them. But I rejoice to say that I have changed my mind and am now in hearty sympathy with both, and I feel that it will be a backward step if we entertain any longer the thought of their discontinuance. During the five years that I was Corresponding Secretary of the Tennessee Baptist Convention I was in close touch with educational movements in the South and learned many things about the problems of denominational education. Ever since then I have given much thought to these things. I do not hesitate to say that the greatest problem confronting Southern Baptists today is an educational matter, the maintenance of our schools, and it is a problem so much greater than most of us think that we are liable to make mistakes right now that we will not be able to get over in years, if ever. I am persuaded that nearly all of our school men and state secretaries realize the situation and feel that we are going to need our Education Board as a great centralizing power

GRANDVIEW BAPTIST CHURCH
By HARVEY E. MULLINS



ARCHITECT'S DRAWING OF THE HOME OF GRANDVIEW BAPTIST CHURCH

On Sunday afternoon, May 13th, Grandview Baptist Church of Nashville will lay the cornerstone in their new church now under construction on the corner of Fourth Avenue, South, and Central Avenue.

The church was organized December 27, 1908, with a membership of nine. The history of the church previous to its organization is rather interesting. The majority of original members were from Mill Creek Baptist Church, which is the oldest Baptist Church south of Nashville, in Tennessee. The Mill Creek Baptist Church had been in existence for approximately 110 years before the organization of Grandview Baptist Church and, up to a few years before, had been an active and prospering church. The gradual changing conditions of this section and the building up of a large suburban section known as Grandview Heights caused the falling away of the members and interest in the old church which had weathered many trials and hardships.

It was deemed advisable to start a Baptist Mission near the fast growing residential section. This mission was located on Joiner Avenue where they conducted a Sunday school and worshipped for several years. During the time this mission was in operation they purchased a lot and paid for the lot and building they occupied. Upon organization of Grandview Baptist Church this property was traded in on lots now occupied by the present church building.

In the year of 1910 the first church building was erected. This building was in constant use until it was burned to the ground in a disastrous fire on the night of February 27, 1927. This was rather a hard blow to the membership, as we were without a house or a pastor, our pastor having previously resigned, and his resignation was effective on Sunday, the 28th.

With faith in our Lord and determination among our members, it was decided to make immediate plans to rebuild in a larger and better way. Today we are building a church which, when completed, will call for an expenditure of approximately \$60,000. This will enable us to seat more than 500 in the auditorium and take care of more than 600 in our Sunday school. In the construction of this church every detail was carefully considered so that every phase of the church activities could be carried out.

The pastors who have served this church during its existence are: Rev. J. H. Padfield, J. T. Upton, J. F. Savell, A. F. Haynes, Don Q. Smith, S. W. Kendrick and our present pastor, J. R. Kyzar.

We covet your prayers and best wishes that we may carry on in the Master's cause.

in the future development of Christian Education throughout the South. Other denominations realize the seriousness of the situation and many of their leaders are greatly stirred as to the future of their schools. I wish I could write here some things that some of us now see in the distance regarding the struggles of our great schools with forces that are already at work to destroy denominational education. I must speak a word of warning to our agitators.

Now as to Ridgecrest, I wish to say that according to my opinion the Education Board has done enough in the fine work it has carried on there alone to justify all the board has cost us from its organization. I know what Ridgecrest has been doing since taken over by the Education Board, for I have been in close touch with it every year.

Ridgecrest is not costing the denomination any money and never has to amount to anything, but it is doing a marvelous work for the hundreds who go there. We could have thousands there if we only had the room to take care of them. Scores and scores of people are turned away nearly every week during the season. I have known fifteen to twenty turned away in a single day. The brethren who are doing the writing against its continuance know little about Ridgecrest. Some who have written have refused to go there, as I happen to know.

If Southern Baptists keep Ridgecrest and continue to patronize it, there can be no question as to its future usefulness. More and more the people are flocking there from all sections of our Southland. Summer after summer I see people

there from the far western section of Texas. Only last summer a great layman, who is a great lawyer in western Texas, said to me: "I have never found anything like this place, and I mean to continue coming as long as I live." Many others expressed themselves in a similar way. Think of the fact that in close proximity are three other great Christian assemblies where thousands go year after year and where the greatest men in all the world come to teach and speak on great questions. Many of these men speak at all the assemblies, and if not you can easily attend the other gatherings when you desire to hear some great outstanding preacher, lecturer or teacher. What a joy and inspiration it was to hear at Ridgecrest and the other assemblies last year that prince of preachers, Dr. John A. Hutton, of London, editor of the British Weekly, and one of the world's greatest preachers!

We are badly mistaken if we think that all our troubles and the falling-off in receipts is largely the result of the small amount we have set aside to maintain the Education Board. Our main trouble is because of the failure in pastoral leadership. This panicky condition is more with pastors than with the churches. Our pastors are not leading out in stewardship and teaching the people to advance year by year as they ought. Many of them are not tithing and therefore they cannot lead others to do so. Here is one pastor who for twenty-five years in the pastorate has not failed to see his church advance in giving to benevolences every year—not one exception. And not once has he heard his people complain about these things over which there is so much agitation going on.

I say adopt the report of the Efficiency Committee (it is a wise report) and go back to our churches and get behind our great work. Lack of stewardship is our great trouble.

First Baptist Church, High Point, N. C.

PUBLIC OPINION

STUMBLINGBLOCKS: STEPPING-STONES

Just now in our missionary work the trumpet should not give any uncertain call. The very things that halt us should be made to hasten us. Stumblingblocks should be turned into stepping-stones, and we must go forward. Every obstacle is an argument for heartier consecration and more vigorous endeavor. Note:

Agricultural depression! Certainly! Our farmers are discouraged. Is not this the more reason why the ministers of a conquering Christ should avoid the "slough of despond" and should put forth the more eager challenge for the Lord's work, whether local or universal?

Readjustments in Europe! To be sure! What else could we expect? But is it now our big opportunity while the situation is fluid and before it hardens into a fixity?

Trouble in China! Yes. But did we not emerge from the Boxer troubles in stronger order and with more convincing testimonies that our work among the Chinese people had won many fine characters that met their martyrdom as worthy partners of the earliest Christian heroes? And we shall come out of the present difficulties with the banner of our Lord still more exalted.

In truth, I know of no critical situation that is not for all God's believing children an argument for better living, harder working, larger giving, and that right now.—Bishop Edwin Hughes, in Christian Advocate.

HOLINESS VS. RIGHTEOUSNESS

C. H. Spurgeon: "Holiness is imputed," says one. It cannot be imputed, say I. The righteousness of Christ is imputed to us; but ho'iness is quite another term, and you never find in the word of God mention made of an imputation of holiness. That cannot be. David said, "Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands, and a pure heart, who hath not lifted up h's soul unto vanity, nor sworn deceitfully." These are actual qualities, not imputations. God's saints are not drunkards. God's saints are not liars. God's saints are not dishonest. God's saints are not ungenerous and unloving. God's sa'nts are not people that take delight in iniquity and follow after the wages of evil, like Balaam of o'd. God's people are a people that follow after holiness, and will never be satisfied till sin is exterminated from their hearts root and branch. In fact, they will never get to heaven till they get that holiness, and when they get that they will be in heaven, for they will wake in the likeness of their Lord—Baptist Courier.

SPRING FLOWERS

By Dennis Wilson

Comes the sweet and smiling flowers,
Happy children of the spring;
Of the dew and of the showers
Seem their op'ning hearts to sing.

From their wintry beds upspringing,
Smiling greetings everywhere;
Softest kisses to us flinging,
Bearing fragrance rich and rare.

Pretty faces brightly beaming
Like the stars in summer night;
Eyes that ope from night's long dreaming,
Flashing in the morning light.

They are God's own smiling flowers
Blooming here about our feet,
Making bright earth's gloomy bowers,
Helping keep the old world sweet.

A New Department

Pastor Wood resigns. Wednesday evening, May 9th, brought near the close of the relations between Pastor W. M. Wood and Belmont Heights Church, Nashville. Dr. Wood offered his resignation in order to accept the position of Financial Agent of Tennessee College, Murfreesboro. He has been with the church for about two years, during which time there have been about 250 additions, the new building has been completed, and the church has shown growth along all lines. He will remain with the church until the last of June.

Another church builds. Calvary Church, North Georgia Association, has completed her Sunday school building and is happy over the enlarged work her members now can do. This is a rural church and had a one-room house. Some of the walls were torn out, rooms with folding doors added, and now the auditorium will seat several hundred people, while class rooms have been provided for many extra classes. The cost of the work, \$1,000, was paid with the exception of \$100. Pastor R. A. Thomas is happy in his work. He is now with Montrose Church, Morristown, Tenn., in a revival.

Tullahoma had a surprise on May 6th. Evangelist J. W. Hickerson of Ft. Worth, Texas, was spending the day in the town and was invited by Pastor C. R. Widick to preach. This he gladly did, and during the day such an unexpected and glorious revival spirit broke loose that the church commandeered Brother and Mrs. Hickerson for the time remaining before the Southern Baptist Convention. A gloriously happy period came to pastor and people.

Another great meeting was held with North Church, Rocky Mount, N. C., by our own J. R. Black of First Church, Memphis. It closed on April 29th. Pastor Tom E. Walters says that the congregations taxed their house of worship and that Brother Black preached the word in a sane, searching and powerful manner. There were 108 additions to the church.

Pastor Barnhill does the preaching with Calvary Church, Memphis. The meeting closed on the evening of April 29th. The choir and orchestra were under the leadership of Mrs. V. E. McGaha, and they furnished music that helped greatly to make the meeting a success. The spirit of revival was manifest throughout the series of services.

Macedonia has a good week. Macedonia Church, in Ocoee Association, has just closed a splendid meeting with J. W. Christenbury leading them in a training school and other brethren giving them some good sermons. Brother Christenbury taught "Growing a Church" and the pastor, W. D. Arms, another. Pastor Arms also did much visiting of his members. Rev. George Simmons of Chattanooga preached on Saturday night, W. C. Smedley on Sunday morning, and C. F. Clark on Sunday afternoon, May 6th. The program ended Sunday afternoon with an old-fashioned handshaking and general rejoicing.

Bombers threaten publishers. According to a news letter from L. C. Page & Co., of Boston, a "dope ring" in the West has sent them a threat which they assert will be executed if the publishing company puts forth a book exposing the workings of the gang which is deluging certain sections of our nation with opiates. The warning came in the form of a large rough piece of paper with the words roughly printed by hand, making this statement: "Warning to Publishers: If you publish any books of any kind about us, we will blow up your place and kill you, and we don't mean maybe. Keep your mouth shut and watch your step. We mean business." The letter was signed, "The Dope Ring." In reply, L. C. Page & Company, publishers of a splendid line of high-class books, sent out a news letter containing the following words: "L. C. Page & Company advise that the policy of the house is to publish any book that would expose evil or do good, and threats, such as those made by 'The Dope Ring,' would not deter but encourage this publisher to proceed."

Head leads Riverside Church in great meeting. Evangelist W. L. Head of the Home Mission Board closed a great meeting with Riverside Church, Jacksonville, Fla., on April 29th. Pastor C. E. Saunders writes of the glorious results and praises the preacher. J. M. Kirby of Jacksonville led the singing. There were 85 additions to the church, most of whom came upon professions of faith.

"Worth more" is what Brother Curtis G. Faulkner of Clarksville says of the Baptist and Reflector, and so he sends in his renewal for three years. He cannot remember when the Baptist and Reflector was not in his home. His father was a Baptist preacher and labored in Tennessee, Arkansas and Kentucky, but the good old Baptist and Reflector followed them around. Brother Faulkner says: "I find in one issue of the Baptist and Reflector an article worth the entire year's subscription. Why Baptists of this good state will neglect to subscribe for and to read their own paper rather than some of the so-called 'popular and high-priced' but trashy magazines, I cannot see." We appreciate these good words and admit that on the last-named point we, too, are blind.

The Baptist, in discussing last week the matter of hasty ordinations of preachers, advocates a policy that has been discussed somewhat at various times. The policy is to have in each state an ordination committee composed of representative pastors. This council would set up the standards upon which men are ordained, conduct the examination, prescribe the form of service for the public setting apart of the one ordained and take proper steps to introduce the newly ordained minister to the brotherhood at large. The principle argument offered for the plan is: "If men are to be ordained into the wide fellowship of Baptist ministers, then only their peers are qualified to ordain them and only their brethren in the ministry are authorized to unfrock them."

Dr. Love's daughter, Elizabeth Speed, was married on April 30th to Mr. Morris Reeves Chase. The wedding was solemnized in Richmond, Va., where the bride's parents, Dr. and Mrs. J. F. Love, live. After the fifteenth of May the bride and groom will be at home in Hotel Webster, Lincoln Park, West Chicago, Ill. We extend our heartiest congratulations.

Christmas sales of the T. B. Society showed a goodly gain for the past season over that of 1926 in the entire state of Tennessee. There is a growing interest in the fight against tuberculosis, and well may there be. In 1926 the total sales for the state amounted to \$49,379.66, while for last Christmas the sum realized was \$54,865.81.

Pastor S. P. Poag of Collierville sends us a list of eleven new members for our family. He has the right idea and we appreciate his good work. If every pastor would really try, we should have within a short time a great family. Our offer of one dollar from now until January first is still good. Send in your lists at once.

E. L. Wolslagel, the singer for our coming summer assembly, has been with Dr. Ellis A. Fuller in a great meeting at Rocky Mount, N. C., where there were 162 additions. One hundred and one of these came on the last day of the meeting. Brother Wolslagel is now in Gainesboro, N. C., and after the convention will go to Leland, Miss., where he will be with Pastor L. Q. Leavell.

No wonder they grow! One of the greatest retail business houses in the world is Marshall-Field & Co. of Chicago. For seventy-five years they have grown in favor with the public generally and with the masses of Chicago in particular. It is a rare privilege to go through their great building and see its equipment. Lobbies as pretentious as great hotels boast, rest rooms as elaborately furnished as hotel parlors, a great cafeteria, writing rooms, etc., etc., make up the "addenda" to this great department store and add to the comfort of employees and patrons. But the best of all is, Marshall-Field & Co. "remember the Sabbath day to keep it holy." Their window curtains are all drawn on Sunday and they never patronize Sunday newspapers with their advertising.

John Mungle ordained. Goodwill Church, near Dixon Springs, ordained April 29th to the full work of the Gospel ministry Brother John Mungle, and at the same time ordained to the diaconate Gilbert Taylor and John Clarday. A good number of churches were represented in the councils. N. C. Fuqua, pastor of the church, presided. R. Y. Blalock of Caldwell, Idaho, preached the sermon. C. B. Massey questioned the candidate. Paul Wilburn led in the prayer. A. J. Sloan delivered the charge to the young preacher and W. C. Oldham the charge to the church. Ben T. Matthews presented the Bible and Calvin Gregory prepared his credentials.

PROFESSIONAL EVANGELISTS NEEDED

(This splendid editorial is clipped from the Methodist Advocate of Jackson. It expresses our idea so well that we pass it on.—Editor.)

There were more than 40,000 conversions in the meetings held by our general evangelists in 1927. We deplore some of the methods used by some of the evangelists and we sincerely wish they would quit them, such as sensational stunts, turning the pulpit into entertainment and show, and rake-in of money at the close of the meetings, which has been one of the greatest curses to evangelists in the last ten years.

Pastors cannot leave their work much to hold meetings, and, as a rule, should they hold their own meetings, they are not likely to see as many souls converted as they would were they to have a real fire baptized Holy Ghost preacher, giving all his time to such work. We have specialists everywhere else, why not have them in the most important field of the world—the harvest field of saving souls?

A pastor can sometimes have as good meeting, under his own preaching, or better than an evangelist, but not as a rule, each successive year. Why not remedy the spurious methods of the evangelist instead of blocking the plan of God to save souls, for God "gave some apostles, and some prophets; and some evangelists; and pastors and teachers." The evangelist has as much of a place in the church of God as pastors and teachers.

Some one will ask how to remedy the methods of some evangelists, especially the money part. Write him and tell him he need not expect more than so much, and if he is not interested in souls first of all, you do not need him any way. Billy Sunday and Gypsy Smith both did the cause of evangelism harm when they took out of Nashville as much money as they did. After paying all expenses, \$1,000 each for their meetings would have been abundant pay. Moody was paid \$800 once, and he gave \$400 back to the place where he held the meeting. If some of our smaller lights would take only two or three hundred dollars out of small towns instead of \$500 and \$1,000, the cause of evangelism would stand on its feet better and prosper more.

We need a great revival of old-time gospel preaching and salvation, but we dare say we need it about as much with the pastors and evangelists as well as the pew. One thing is needful and shall we not buckle on the armor and give ourselves to it even if we die poor? Christ said His business was to seek and save the lost. Do all, as preachers and laymen, realize that this is our business first of all? The church stands primarily for the salvation of lost souls.

"Ignorance disqualifies men for co-operation because it makes them discordant and inharmonious." —Isaac.

Man may doubt here and there, but mankind does not doubt. The universal conscience is larger than the individual conscience, and that constantly comes in to correct and check our infidelity.—Hawkins.

Let any of those who renounce Christianity write fairly down in a book all the absurdities they believe instead of it, and they will find it requires more faith to renounce Christianity than to embrace it.—Colton.

THE NEWS BULLETIN

CHARLES DICKENS' DAUGHTER STILL LIVES

Kate Dickens Perugini, daughter of the famous English novelist, Charles Dickens, is still living and makes her home in Chelsea, England, states an A. P. dispatch of last week. She is described as a sweet-faced, gray-haired old lady who still bears traces of the beauty which Val Prinsep and other artist friends once portrayed on canvass. She is now 88 years of age, but is happy and cheerful. Her husband is an artist, and she herself has done some creditable work in portraits of children. In her home there are many Dickens curios and keepsakes, among which is the table which Dickens carried with him on one of his American tours because he could not read well without it.

CARSON-NEWMAN COMMENCEMENT, MAY 25

Under the leadership of President James T. Warren and Dean A. E. Cate, Carson-Newman College is closing on May 25th one of the most successful years of its history. The enrollment has been larger and the students of a higher grade of scholarship.

The commencement sermon will be preached by Dr. Fred F. Brown of Knoxville, and the literary address will be delivered by Dr. W. F. Powell of Nashville. The entire program is as follows:

- May 22, 7:30 p.m.—Musical recital.
- May 23, 2:30 p.m.—Medal contests and awards; art exhibition.
- May 23, 7:30 p.m.—Commencement play.
- May 24, 10:00 a.m.—Commencement sermon, F. F. Brown, D.D., preacher.
- May 24, 2:30 p.m.—Class day exercises.
- May 24, 7:30 p.m.—Alumni Association.
- May 25, 10:00 a.m.—Literary address, W. F. Powell, D.D., speaker.
- May 25, 11:00 a.m.—Presentation of diplomas and certificates.

B. Y. P. U. SCHOOL AT FOUNTAIN CITY

There are eight organizations in the B. Y. P. U. of Central Church, Fountain City, with Jake M. Brown as director. Leland W. Smith is the pastor, and he is loved by his young folks. On April 9-13 an interesting and helpful B. Y. P. U. training school was conducted with Mrs. W. P. Dawson teaching the juniors, Miss Ella Louise Landress of Chattanooga teaching the intermediates, and Walter O. Sharp of the Knox County B. Y. P. U. teaching the seniors. Mrs. J. A. Dunn taught "Pilgrim's Progress" and Pastor Charles E. Wauford of Is'and Home Church taught "The Functioning Church." About 90 per cent of those in attendance took the examinations.

ERWIN HAS GOOD TRAINING SCHOOL

A successful training school was held with First Church, Erwin, the week of April 29th. One hundred and fourteen were enrolled and 100 awards were given as a result of work done. The following classes were taught: "General Organization," by Ella Louise Landress; "Intermediate Manual," by Lloyd T. Householder; "Leaders' Manual," by Roxie Jacobs. Two classes in the Junior Manual were taught. A. C. Sherwood is pastor of this growing and virile church. R. J. McBride is president of the senior union. Martha Sherwood is intermediate leader, and Olive Brown, junior leader. We know these splendid young people and wish all the Baptist young people in the state were as consecrated and splendid as they.

SPLENDID YOUNG CHRISTIAN WORKERS

We are presenting herewith pictures of a preacher's son and his fine young helpmate. Edward E. Rutledge is the son of Pastor S. W. Rutledge of North Etowah, and he is following in the footsteps of his father in doing evangelistic singing. Prior to going to Etowah, his father was an evangelistic singer and still does some work of the kind. His son is a graduate of Moody Institute where he took much work in voice and in special training for evangelistic work. He also studied in the



MRS. EDWARD E. RUTLEDGE
Pianist, Soloist, Organist.

American Conservatory of Music in Chicago. He is a clean, strong, young man with high ideals and will serve well anywhere he may be called. His training and early life make him especially well adapted for work as a pastor's assistant.

Mrs. Rutledge was formerly Miss Eva Virginia Riggs of Parkersburg, W. Va. She was educated in the public schools of her home town, studied voice, piano and pipe organ under private teachers and later entered Moody Bible Institute to prepare for definite Christian work. She is a young woman of charm and talent, modest yet vivacious, and makes her husband a splendid co-worker. She has a good soprano voice, is one of the best pianists we have heard and handles a pipe organ with skill.

It was while in Moody that the romance began which led to their marriage. In a contest offered by the school for the best original composition of music for a gospel song, Brother Rutledge won first prize and Miss Riggs won second. And then the winner of the first prize won the winner of the second, and there you are! It was a real joy for the editor to be with them in the home of the groom's parents during a recent visit to Etowah. We take pleasure in presenting them to our brotherhood. Their address is Etowah, Tenn., in care of Rev. S. W. Rutledge.

REGIONAL SUNDAY SCHOOL CONVENTIONS

The regional Sunday school conventions should be a great success this year. Never before have we had such earnest efforts from our vice presidents nor a more joyous welcome awaiting us from the pastors and churches who are to entertain

us. Two special features of the meetings will be the poster display and the reports. If you have good posters send them ahead for the exhibition. And be sure that you have the proper report blank filled out so that it can be presented at the convention.—W. D. H.

SUNDAY SCHOOL NOTES TOO LATE FOR LAST WEEK

Mrs. Kate Edwards and Miss Zetta Harris lead the unions in Calvary Church, Erwin, in a magnificent way.

Billie Setzer is the new director of the training department of Central Church, Johnson City.

Mrs. R. H. DeVault and Mrs. C. A. Todd have led the junior union in Butler Church in such a fine way that it has grown from 11 to 40 since the first of July.

Mrs. L. E. Brown taught a fine class of intermediates in the Greenland Heights Church, Memphis, the week of April 29th.

Ocoee Association met last Sunday at Cleveland for the purpose of organizing an associational B. Y. P. U.

PRIEST VS. PREACHER

One of the most striking statements we have seen in many moons comes from the Church Federation of Sacramento, California. It is as follows and tells its own story. There is much food for thought in it; and if all the facts involved, all the shame of the pure Catholic countries could be known, all the illegitimacy and crime measured, the statement would, no doubt, be much more terrible:



EDWARD E. RUTLEDGE
Gospel Singer and Pastor's Assistant.

"The effect of religious environment in producing men of genius is illustrated in data recently published by American eugenists. A Protestant clergyman's son has 1 chance in 20 of being listed in 'Who's Who.' The physician's son has 1 in 105, the farmer's 1 in 680. The skilled laborer's son has a tremendous advantage over the unskilled laborer, for his chance are 1 in 1,600, while the latter is only 1 in 48,000. The atmosphere which characterizes the home of the Protestant minister of the gospel thus makes for success even in this world."

"Mankind is beginning to grasp that populations consist of people with different hereditary endowments. This is true of different groups, such as racial or occupational groupings. The material development of the Protestant nations of Europe, their world's leadership in all lines of endeavor is due largely to the children of their clergymen. Conversely, the backwardness of Jesuit-controlled areas in both Europe and Latin America must be due in part to the Roman Catholic policy of celibacy. This has through the centuries drained their populations of the offspring of their spiritually high-powered leaders, both priests and nuns."

BIBLE INSTITUTE NOTES

The Men's Glee Club of the Institute have just finished a tour of 849 miles, during which they gave seventeen concerts. Reports from the places where they were heard indicate that they won honors and represented the school in such a way as to honor it.

The annual commencement was celebrated during the week of May 6th. The recital by the department of music under the direction of E. O. Sellers was the "hit" of the season. Dr. Carter Helm Jones preached the baccalaureate sermon and delivered the commencement address. The commencement exercises were held Friday evening, May 11th.

PASTOR POUNDED BECAUSE HE LEFT

One of the unique experiences of the preacher fell to the lot of Brother J. L. Marlow of Chattanooga when on the evening of May 7th his home was stormed by a large group of members from Spring Creek Church and his family received an old-fashioned pounding of such proportions that it left them dazed. It was a stormy night with plenty of rain, but the weather did not dampen the ardor of the good folk and a happy time was enjoyed. Brother Marlow and his family were all the more surprised because he has just resigned

A Thrill for Everybody for a Little Bit of Work

We are offering our readers an opportunity of securing a bit of thrilling amusement from the editors book, "**WHEN THE WEST WAS YOUNG**," described by some readers as a combination of Zane Grey and Jack London. Here is our offer:

"WHEN THE WEST WAS YOUNG" (postpaid)	\$1.75
Baptist and Reflector (one year)	2.00
Both	\$3.25
"WHEN THE WEST WAS YOUNG" (postpaid)	\$1.75
Two new subscriptions to Baptist and Reflector, one year each	4.00
Both	\$5.00
"WHEN THE WEST WAS YOUNG" (postpaid)	\$1.75
Four new yearly subscriptions to Baptist and Reflector	8.00
All for	\$8.00

In other words, send us four new yearly subscriptions and have this interesting, thrilling novel for your work.

BAPTIST AND REFLECTOR

161 Eighth Avenue, North, Nashville, Tenn.

the care of the church and was not expecting such generous treatment from the members.

GOOD MEETING IN WEST VIRGINIA

Pastor Edward Stubblefield of Princeton, W. Va., sends us the report of their recent revival. E. D. Poe of Roanoke, Va., did the preaching, and it was of a high grade. The meeting resulted in 82 additions to the church which was left united and happy. Princeton is close to the border between West Virginia and the Old Dominion and the First Baptist Church is affiliated with the Southern Baptist Convention. Dr. Poe is pastor of Belmont Church of Roanoke and is one of our finest and most successful elders. Brother Stubblefield is meeting with pleasing success in his work as bishop of the church in Princeton.

RUMANIAN PARLIAMENT RECOGNIZES BAPTISTS

By Dr. J. H. Rushbrooke, Baptist Commissioner for Europe

The Law of Religions has, according to the latest news, been accepted by both houses of the Rumanian parliament, and awaits the formal assent of the regency. The Rumanian government has kept the promise given me a few months ago to extend the recognition of Baptists over the whole land. It has even gone beyond what was promised by securing the parliamentary enactment of the recognition, so that henceforth it will be beyond the power of any minister to withdraw the recognition by administrative action. There are perils, nevertheless. The recognized denominations have to submit "statutes," and to secure the government's approval of these, and all too often the approval is withheld unless the statutes concede a degree of official interference that subverts the independence of the churches. The situation will require close watching.

SOUTHERN SEMINARY COMMISSIONMENT

Commencement at the Southern Baptist Theological Seminary was celebrated during the week closing May 1st. Eighty-seven young ministers received diplomas and certificates. Two Tennessee men, J. Norris Palmer of Memphis and Carter H. Wallace of New Middleton, were among this group. Tennessee stood eighth in the list of states represented in the student body during the past session, and there were 17 foreign countries represented. Four hundred and twenty-three students were enrolled.

Dr. J. L. White of Miami, Fla., preached the sermon on the evening of April 29th. On the morning of April 30th Dr. W. L. Ball of Spartanburg, S. C., delivered the annual missionary address and the report of student activities for the year was read. It showed that the students of the seminary had preached 11,361 times, reported 2,514 professions of faith and baptisms, and total collections of \$12,824 for denominational purposes, local and general.

Dr. J. S. Compere, editor of the Arkansas Baptist Advance, delivered the alumni address, and President Mullins delivered the charge to the graduating class.

BIBLE INSTITUTE AND MISSION WORK

We take the following from an article just received from R. L. Holmes of the Bible Institute, New Orleans. Lack of space forbids our giving the story in full.

Across the mighty Father of Waters from New Orleans is a city of some 50,000 people named Algiers. A few years ago there was no Baptist church in all that area. B. E. Massey, a student in the Bible Institute, heard the Macedonian Call from that field and went over to begin mission work. His first congregation consisted of four people in

an old fish market restaurant, the floor of which was wet with water from the oyster vats. From 1916 to 1920 he persisted in carrying on a work that gave little if any promise of success but he was inspired by the Word of God and did not quail before the task.

He finished his studies in the Institute in 1920 and the Mission Board of Louisiana paid him \$50.00 per month to carry on the work in Algiers. In April of that year he reported 23 per cent in his mission and a collection of \$1.94. He was elated over that report and pressed the work. He refused to heed calls from churches that would have paid him a good salary. His wife joined him and made the meager salary meet their direst wants, even when there were little ones in the home. On one Thanksgiving, they had no food in the house and only a dime in their treasury!

In September, 1920, there were 45 in attendance at Sunday school and 42 at preaching when a building fund was started with the contribution of \$17.00. Friends in Mississippi helped out and a building was erected and named in honor of the pastor. The work went on growing until now there is a great congregation of workers using a house which cost \$32,000 and conducting in that city ten mission stations.

Brother Massey has been called to the head of the Mississippi Orphans Home and L. R. Shelton, another Bible Institute man, is the leaders of the Algiers work. He has a band of workers who go with him as he preaches the gospel in the ten mission stations, on the streets and elsewhere. Thus it is demonstrated beyond doubt that the Bible Institute is a missionary asset the worth of which only time can ever reveal.

DAYS OF RECONSTRUCTION

By M. H. Wolfe, Dallas, Texas

After the Civil War the people of the South faced a devastated country and reconstruction days. They had plenty of lumber and brick to rebuild the houses and plenty of rails to rebuild the fences and enough plows and oxen to cultivate the farms, but the heart-breaking task was to restore confidence in the government at Washington.

Men like Robert E. Lee and Henry W. Grady staked their all on the promise that it could be done. About that time one of the great life insurance companies of New York offered Robert E. Lee a salary of \$50,000 a year to become the president of the company. In making reply General Lee said in substance: "Gentlemen, I thank you for the offer. I cannot accept \$50,000 a year to come to New York, but I will accept \$1,500 a year salary and become the president of Washington and Lee University where I can revive the spirit of the Southland and restore confidence in the government at Washington."

That's the case of the Baptists in Texas and the South today. They have plenty of money to pay our debts and build our institutions and promote the kingdom of Jesus Christ around the world, but the crying and imperative need of the hour is to restore confidence in the management of our affairs. Men with the sacrificial spirit of Robert E. Lee can gather up our people and place them on their feet again and restore confidence in the future operations of the Baptists, but men with axes to grind and selfish interests to promote and monkeys to save need not apply.

Sentiment is a great asset and Baptist traditions cast a halo of glory around our cause, but it takes brains and money to build institutions. It takes that type of brains and money stripped of every personal ambition and selfish greed and dedicated to the cause of Jesus Christ without fear of punishment or the hope of reward. Baptists of Texas and the South have plenty of such brains and millions of such money seeking investment today. But capital, whether brains or money, is timid and

holds back and waits when uncertainty arises.

The false note that has been sounded concerning the origin of man and the deity of Jesus Christ and the debate on evolution have frightened and puzzled multiplied thousands of our people. And the stamp of disloyalty that has been placed upon men who have stood unflinchingly for the faith once delivered to the saints has caused multiplied thousands of others to wonder whether, after all, the cause of Jesus Christ is worthy of financial support.

Such false notes and debates and stamp of disloyalty have never had and never will have any place among Baptists; and it now looks like the end has been reached. If so, there is a chance to reconstruct our beloved denomination on the platform planted by Jesus Christ when he delivered the great commission.

NEW SUBSCRIBERS COMING IN Trial Offer Proves Popular

We are happy over the promised results from the trial offer which we have made, for already a number of new members have been added to our family. From Etowah come 20 new members and Pastor and Mrs. S. W. Rutledge are happily expecting others. Pastor T. G. Davis sends in 11 new subscribers from Waterford. Pastor C. D. Creasman sends 6 from Lewisburg. Treasurer W. B.

Davis sends 16 from Riddleton. Treasurer A. M. Brinkley sends 15 from Union Avenue, Memphis. Pastor S. P. Poag adds 11 from Collierville and Dr. L. J. McRae sends 31 from Prescott Memorial, Memphis.

The offer is for the remainder of this year for the sum of one dollar. All who send in their subscriptions immediately will receive the remainder of May which will give them the report of the Southern Baptist Convention. The purpose of the offer is to get a large number of readers in every church so that when the 1929 budgets are made up the churches will include the Baptist and Reflector in them. We are growing. We must keep on growing. Pastors can help greatly if they will announce this special offer and push the matter for a few minutes next Sunday.

W. M. Bostick of Memphis closed a good meeting the 29th of April with Arlington Street Church, Rocky Mount, N. C. There were 63 additions. He is now with the saints in Lenoir, N. C. He writes that the Home Board campaign in that state starts off well.

Faith gives steady courage. Doubt takes away all bravery, as a mist clouds over a landscape. "Lord, I believe; help thou my unbelief," is a prayer that prepares the soul for crisis and for victory.—Exchange.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

For the Student

- 1. Great Spiritual Atmosphere
- 2. Profound Scholarship, Safe and Sure
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- 4. Great Balanced Curriculum
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"The yellow can with the black band"

Dead! Every one of them—Every fly and mosquito in the house. If you spray Flit, Flit spray clears the house in a few minutes of disease-bearing flies and mosquitoes. It searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

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EDUCATIONAL DEPARTMENT

STATE EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION

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

SUNDAY SCHOOL WORKERS
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Frank Collins, Middle Tennessee.
Miss Zella Mae Collier, Elementary Worker

B. Y. P. U. WORKERS
D. N. Livingstone, State Director
Miss Roxie Jacobs, Junior and
Intermediate Leader

SUNDAY SCHOOL NOTES

Dr R. L. Baker, Ridgedale Church, Chattanooga, continues to send in awards from his work. We appreciate this co-operation.

We are grateful to Mr. and Mrs. P. L. Ramsey of Henning for helping in the training school at Dyer last week. They both sent in a splendid list of awards, and we thank each of them.

Interest grows in the state encampment. Many are planning to come to this meeting. Don't forget the dates—July 3 to 14.

Rev. Bunyan Smith writes from Carthage: "Dear Brother Hudgins: I have your letter of recent date. We are glad to know that you will be with us during the convention. We are pleased to have Mrs. Hudgins. Brother Hughes and Miss Collier and the field worker for Middle Tennessee were here two weeks ago looking over the building equipment to see if necessary room could be had for the various conferences. They said we had plenty of room and expressed their delight over the possibilities for a great convention."

Dr. J. M. Price writes from Seminary Hill as follows: "Dear Brother Hudgins: We have the finest group of young men finishing in religious education this year that we have had. Also we have a number of splendid young women. If you know of any churches desiring an educational or young people's director, I should be glad to know about it, so as to put the name of some one of our group before them." Let those wanting a man take notice.

CORRESPONDENCE COURSES

We have several special courses which are available for immediate use by applying to the office at Tullahoma.

I. The Regular Courses

The regular courses may be taken through correspondence by applying for sealed questions on any book and returning paper to this office. We shall be glad to furnish lists of all courses, giving prices of books and stipulations for examinations. The following courses are included: The Normal Course, Sunday School Administration, Church Administration, B. Y. P. U. and Stewardship.

II. Preachers' Courses

For preachers who work among the smaller churches and who get but meager salaries, we furnish the text books free to any who will study the same and stand written test. This includes all the regular courses in Sunday school and B. Y. P. U. as well as stewardship, and some other special books especially helpful to preachers. The plan is simple and is explained as follows:

Any minister may order any book in any course, and we will send him the book and charge to him as to others. Along with the book we will send a set of sealed questions. When he is ready and writes the answers to these questions and sends his examination to the office at Tullahoma, we will credit his account with the price of the book and charge same to the Executive Committee. The book becomes his property and goes into his library for future reference and use. Every preacher should take advantage of these courses and freshen up on the things that are going on. It will benefit the preacher himself and set a fine example for his followers.

III. Sunday School Administration Course for Superintendents

We have also arranged with the board to furnish free to any superintendent of a country church either the "Sunday School Manual" or "Building a Standard Sunday School," provided the person receiving the book takes a memory test on same. As we do for the preachers, we will charge the book and give credit when examination is turned in. We do this simply to show our interest in the superintendents who give their time without charge to the churches of our state. This will apply to any general officer of a Baptist Sunday school in a small church, provided others than the superintendent study "Sunday School Officers" instead of the other books mentioned.

We urge that every superintendent and preacher take advantage of this offer of the department to help them and order a book at once and begin to study for more efficient service. Your work will be a new experience to you personally and your school and church will reap the benefits of a new found vision of the work.

Write for leaflets giving books and plans of study.—Educational Department, Tullahoma, Tenn., W. D. Hudgins, Superintendent.

STUDY COURSE REPORTS

For the month of February we give totals as follows:

Normal Course Awards: Diplomas, 98; other awards, 501. Total Sunday school awards, 599.

B. Y. P. U. Awards: Diplomas, 131; other awards, 312. Total B. Y. P. U. awards, 443.

Sunday School Administration: Diplomas, 26; other awards, 16, making a total of 42.

Church Administration: Diplomas, 14. Total, 14.

Stewardship: Diploma, 1; other award, 1. Total, 2.

SUMMARY OF SIMULTANEOUS TRAINING SCHOOL

Held in Jefferson County by the Faculty and Student Body of Carson and Newman College, April 10 to 14, Sam D. Knisley, Local Director

	Enroll-	Ex-	ment ams.	Hrs.
Deep Springs	15	7	15	
Dumplin	59	11	10	
Rocky Valley	30	13	11	
Pleasant Grove	33	2	10	
Mansfield Gap	68	18	10	
Talbott	35	3	10	
Flat Gap	35	14	10	
White Pine	77	15	10	
Oak Grove	50	5	10	
Beaver Creek	48	5	10	
Buffalo Grove	60	14	10	
Piedmont	36	9	10	
White Pine	17	14	10	
Pleasant Grove	86	7	10	
Shady Grove	42	3	10	
Mathis Chapel	76	36	10	
Northside	25	7	10	
Antioch	24	8	10	
Mill Springs	30	13	10	
Talbott	25	7	10	
Total schools	901	211	201	9

Total number of schools ----- 20

Total enrollment ----- 901

Total examinations ----- 211

Total hours taught ----- 201

Total addresses made ----- 9

Total cost of the twenty schools, \$44; average, \$2.20 each.

This campaign was put on under the direction of the Educational Department, but by the faculty and students of Carson and Newman College, assisted by the local pastor, Brother Pope. The Sunday School Board assisted by furnishing the books and the State Department paid the expense of gas and other necessary expenses of travel. This is a most excellent example of what can be done in an association when all co-operate and are willing to serve voluntarily as these fine young people did. No better bunch can be found anywhere in all the land.

Total of all awards for the month: Diplomas, 270; other awards, 830, making a total of all awards for the month, 1,100.

For March

Normal Course: Diplomas, 110; other awards, 287. Total, 397.

B. Y. P. U.: Diplomas, 373; other awards, 602. Total, 975.

Sunday School Administration: Diplomas, 36; other awards, 8. Total, 44.

Church Administration, 29. Total, 29.

Stewardship: Diplomas, 77; other awards, 59. Total, 136.

All awards for month: Diplomas,

625; other awards, 954. Total, 1,579.

Complete Report for April

Normal Course Awards

Association	Diplomas	A'ds	Other T't'l
Big Emory	8	11	9
Big Hatchie	0	12	12
Chilhowie	0	74	74
East Tennessee	11	32	43
Gibson County	1	15	16
Grainger County	0	1	1
Holston	4	5	9
Jefferson County	0	24	24
Knox County	21	29	50
Lawrence County	5	1	6
Fayette County	0	9	9
Madison County	22	42	64
Nashville	5	38	43
Ocoee	2	15	17
Shelby County	3	114	117
Southwestern	8	0	8
Stockton Valley	3	1	4
Stone	2	1	3
Watauga	11	56	66
Weakeley County	2	0	2
Wilson County	0	7	7
Total	108	476	584

B. Y. P. U.

Big Emory	2	1	3
Big Hatchie	12	0	12
Chilhowie	5	45	50
Crockett	0	13	13
Fayette County	35	7	42
Gibson County	13	32	45
Giles	2	23	25
Holston	0	24	24
Jefferson County	0	12	12
Knox County	97	224	321
Nashville	109	30	139
Nolachucky	0	3	3
Ocoee	51	73	124
Riverside	5	6	11
Shelby	102	128	230
Stockton Valley	18	29	47

Watauga	26	47	73
Wilson County	0	31	31
Total	498	815	1313

Church Administration

Gibson County	1	0	1
Jefferson County	0	4	4
Ocoee	5	0	5
Polk County	1	0	1
Stone	1	0	1
Total	8	4	12

Sunday School Administration

Big Emory	1	0	1
Gibson County	6	0	6
Knox County	1	0	1
Nashville	13	0	13
Shelby County	9	0	9
Total	100	39	139

Total tithers, 57.

Total for month: Diplomas, 743;

other awards, 1,335. Total, 2,073.

This has been the biggest month of all our history.

LAYMEN'S NOTES

SUGGESTED PROGRAMS

We are putting in the suggested programs for the laymen's meetings this month. So many have asked us for suggestions we are printing in leaflet form suggested outlines and also copying same in this week's paper. We trust that all the associations will organize and put on these group meetings.

Suggestion No. 1

Sunday afternoon, group director presiding.
2:30—Devotions led by president of local brotherhood.
2:45—Reports from churches, two-minute talks.
3:00—General topic, "Lengthening the Cords" (Isa. 54:2). Ten-minute talks: (1) Enlarged Vision; (2) Enlarged Faith; (3) Greater Knowledge of the Fields; (4) Enlarged Service; (5) Enlarged Gifts.
4:00—Special music.
4:10—Address, "Strengthening the Stakes."
4:30—Adjournment.

Suggestion No. 2

Similar headings as in No. 1, group leader presiding.
2:30—Song and praise, scripture quotations.
2:45—"Why We Came," presiding officer.
2:55—Special music.
3:00—General topic, "Building the Church" through existing agencies (fifteen-minute talks): (1) Through the teaching service; (2) Through training the members; (3) Through fellowship; (4) Through personal service.
4:00—Music.
4:10—Address, "Growing through Giving."
4:30—Adjournment.

Suggestion No. 3

Same heading Sunday afternoon, director presiding.
2:15—Devotions by local layman.
2:30—Recognition of laymen from all churches represented.
2:45—Stewardship of our investments.
3:00—Stewardship of our opportunities.
3:15—Stewardship of our froces.
3:30—Stewardship of our money.
3:45—Address, "Vitalizing Our Unified Program."
4:15—Adjournment.

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Suggestion No. 4

Similar headings as before, Sunday afternoon, group director presiding.

2:15—My favorite scripture quotations. Keynote, "Conquest."

2:30—General topic, "Extension Work" (ten-minute talks): (1) Evangelizing the community; (2) Helping the small churches near by; (3) Group meetings and their possibilities; (4) The associational unit and its program; (5) Discovering and developing possibilities.

3:20—Male quartet.

3:30—Address, "Making the Brotherhood Effective."

3:50—Pep talks from the floor, one minute each.

4:00—Old-time song and go home.

For other programs watch the Baptist and Reflector or write to the Educational Department, Tullahoma, Tenn.

WEST TENNESSEE B. Y. P. U. REGIONAL CONVENTION

This program will be held at Dyersburg on May 26, First Baptist Church, Rev. F. J. Harrell, pastor.

Saturday Morning

9:00—Convention singing.

9:15—Devotional.

9:30—Welcome address, Ruth Gibson, Dyersburg.

9:40—Response, Jesse W. Overton, Rutherford.

9:50—Records That Record, John Hall Jones, Jackson.

10:05—The Standard a Program, Mr. Jesse Daniels, Martin.

10:20—Conferences—

Directors (out of state secretary), Junior and intermediate leaders, Miss Roxie Jacobs.

Secretaries, John H. Jones.

Committees—Program, Miss Pearl Floyd, Union City.

Membership, Rev. R. T. Skinner, Milan.

Bible Readers.

Missionary.

Social, Mrs. R. L. Sanders, Memphis.

Juniors and Intermediates, Miss Janey Bilderback, Memphis.

11:05—Special music.

11:10—Program planning demonstration.

11:30—The Church and Its Young People, W. E. Holcomb, Mississippi.

12:00—Lunch.

Saturday Afternoon

1:00—Song.

1:10—Devotional.

1:20—Lengthening Our Cords and Strengthening Our Stakes, W. D. Hudgins.

1:40—Reports, associational presidents.

2:10—Challenge of Juniors and Intermediates, Mrs. L. W. Ferrell, Dyer.

2:30—Conferences.

3:00—Demonstration of monthly council, visiting secretary, W. E. Holcomb.

3:30—Monteagle Calls You," Everett Redd.

3:45—Local Enlargement Campaign, Rev. D. L. Sturgis.

4:00—Announcements.

Entertainment by Dyersburg.

Saturday Evening

7:00—Demonstration, Training Department.

8:15—Saved to Serve.

8:45—Announcements and adjournment.

Let every union send representatives to this meeting. The territory covered by this group includes all from the Tennessee River west to the Mississippi.

For information, write Miss Ruby James, group leader, Humboldt, or Educational Department, Tullahoma.

MIDDLE TENNESSEE B. Y. P. U. CONVENTION

This convention will be held at Gallatin on June 2, 1928, John E. Carter, vice president, Elizabeth Preston, regular junior and intermediate leader.

Morning Session

9:00—Sing His Praises.
9:15—Devotional.
9:30—We Are Glad You Came.
9:40—We Are Glad We are Here.
9:50—Measuring Progress by Reliable Records.

10:05—The Standard a Program, Swan Haworth.

10:25—Conferences:

Directors.

Junior and intermediate leaders.

Presidents.

Committees.

Group captains.

Secretaries.

Juniors and intermediates.

11:05—Planning programs properly, demonstration.

11:30—Special music.

11:35—Address, "The B. Y. P. U. Program of Today," J. A. Ivey.

11:55—Announcements and adjournment.

Afternoon Session

1:00—Sing His Praises.

1:15—Devotional.

1:25—Lengthening Our Cords and Strengthening Our Stakes, W. D. Hudgins.

1:50—Reports.

2:20—Junior and intermediate discussion.

2:45—Conferences (same as morning).

3:30—Local Enlargement Campaign, Dr. J. A. Davison.

3:55—Deomnstration of Monthly Counsel, J. A. Ivey.

4:20—Monteagle.

4:30—Entertainment by local church.

Evening Session

7:00—Regular B. Y. P. U. program.

8:00—Closing assembly, Hattie Bell MrCraken, director.

8:15—Announcements and special music.

8:30—Address, "Christ First," Dr. F. C. McConnell.

Adjournment.

OBITUARY**SNOE**

Brother William A. Snee passed away at his home on February 6, 1928, at the age of 79 years, five months and six days. He was a member of Robertson Creek Baptist Church and was a faithful member. He is survived by five children—two boys and three daughters. Funeral services were conducted by Rev. McGregor, and his remains were laid to rest in the Phillips cemetery. He also leaves an aged widow, several grandchildren and great-grandchildren and a host of relatives and friends to mourn his loss.

Resolved, That our church has lost a good member and that a copy of these resolutions be sent to the Baptist and Reflector and a copy be sent to the widow of the deceased.

W. W. Phillips.

J. W. Cockreham.

J. F. Hoard.

IN MEMORY OF VIRGINIA H. CHARLTON

Born August 22, 1912; died March 23, 1928.

She had no fears
When God called her from this
Unfriendly world of tears;
But to us, without her sunshine,
Dark will be the coming years.
She professed faith in her Savior
and was buried with him in baptism
seven months before God took her
to dwell

With him in that home above,
Where all is peace and love.
O how sad the day, when
With broken heart
We had to part
Until the resurrection morn!
A loved and only sister,
Myrtle H. Charlton.

TRIBUTE TO MISS ELIZA JANE HARRISON

In the passing away of our dearly beloved classmate, Miss Eliza Jane Harrison, on March 30, 1928, the Daughters of Ruth and G. A.'s of

White Pine Baptist Church have lost a faithful member, who always responded to the call of duty. Although she passed away in life's morning, she left a fine example of Christian girlhood and was a devoted daughter in the home. She will be missed in the church as well as in the community, and to us her life was a benediction.

Committee: Misses Evelyn Helm, Katherine Spurgeon, Frances Walker.

MISS BOOTH SCOTT

At the meeting of the Baptist Sunday school of Collinwood, Tenn., on May 6, 1928, a committee was appointed to draw up resolutions relative to the death of Miss Booth Scott, which occurred May 2, 1928.

Whereas God has seen fit to call her in the spring time of life, that she might dwell with the good of all ages; therefore be it

Resolved, That we deeply deplore her loss and shall greatly miss her sweet presence from our midst.

Resolved, That we extend to the bereaved family and relatives our Christian love and sympathy and would commend them to a loving Savior who turneth sorrow into joy and maketh glad the hearts of his submissive children.

Committee: Mrs. S. E. Middleton, Mrs. H. L. Bryant, Mrs. B. S. Chambers.

"Seek ye the Lord while he may be found, call ye upon him while he is

near; let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55:6-7.)

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W. M. S. Field Worker	Miss Wilma Bucy, Nashville
Young People's Field Worker	Miss Cornelius Rollow, Nashville
Headquarters for W. M. U.	181 Eighth Ave., N., Nashville, Tenn.

WINNERS IN THE TITHING STORY CONTEST

Much interest was manifested this year in the tithing story contest. Many excellent stories were sent to headquarters. The committee, Mrs. J. D. Freeman, Mrs. W. F. Powell and Miss Willie Jean Stewart, have announced the following winners:

Y. W. A.: Miss Gladys Martin, Winchester. Prize, \$10.

G. A.: Artie Nave, Mountain City. Prize, \$5.

R. A.: Robert Brantley, Shelbyville. Prize, \$5.

S. B.: Doris DeVault, Butler. Prize, \$2.50.

We are printing all but the Y. W. A. story this week. This was sent to Birmingham and is in the contest for the entire South. How we hope Miss Martin will win this one, too!

HOW GEORGE LEARNED TO TITHE

By Robert Brantley, a R. A. of Shelbyville

There were two boys who lived on the same street in a small town. They were good pals; they played together and they went to the same school. Their names were George and Jack. George was twelve years old and Jack was eleven years old. They both belonged to the Baptist Church. Every Sunday morning Jack went to Sunday school; but George only went every now and then. Jack always had his collection, but George never had any money.

Each of their fathers gave them one dollar each week for their spending money. As soon as Jack's father gave him his dollar he would put ten cents in his bank, which he called his tithing bank. George did not have any tithing bank, for he didn't even know what tithing was.

They had a R. A. in their church, which met every Friday afternoon. Jack was a member of the R. A., but George was not. The R. A. leader put on a contest to get new members. She promised a R. A. pin for a prize to the boy who brought the most new members. Jack worked hard for the prize, as he did in all church work. He begged George to go with him to the first R. A. meeting after the contest started; but George said he had rather go to the football game, and Jack could not persuade him to go.

The next meeting Jack tried again, and he told George that if he would just go to this one meeting and did not like it, he would not ask him to go any more. So George decided to go this one time so that Jack would not bother him any more.

Jack went by George's home and took him to the meeting at the home of Mrs. Thompson, the leader. They were on time, as Jack always was. There were fifteen boys present. They opened the meeting with the Chief Ambassador in charge. The first thing they had was a song, then they had a prayer, then the business. After the business the leader of the program took charge. The subject for the afternoon was "Tithing."

One of the boys read the scripture on tithing, and after some stories on tithe the leader of the R. A. told this story: There was once a young man who was a Christian and a member of the Baptist Church, but he was not happy like he heard other people say they were in their Christian life. So one day he went to his pastor and told him he was not as happy as he thought he ought to be and asked the pastor if he could tell him what the trouble was. His pas-

tor asked him if he worked for Christ like he felt he should and if he tithe. The young man said he did very little of either, but he said that he attended the services and sometimes went to prayer meeting. The pastor asked him what about giving, and he said that he gave to the expenses of the church, and when the mission secretary came around he always gave something. The pastor asked him if he gave one-tenth of all the Lord gave to him, and the young man stopped and counted to see what that would be. Then he said that would be fifteen dollars a month and that he had been giving only fifty cents a month. Then the pastor told him to give fifteen dollars a month for a year and see if he would not be happy. The young man said that he would try it, and he did. He found that that had been his trouble: he had not been giving to the Lord what belonged to Him. He said that was the happiest year he had ever had and that he was always going to tithe.

Then the leader, after finishing the story, said: "Now, boys, I want you all to learn to tithe, and a simple definition for tithe is paying to the Lord one-tenth of one's income. You boys may not have much to give, but no matter how little, one-tenth of what you have belongs to the Lord, and you are robbing Him when you do not give it to Him. You would not think of robbing any one else. How many of you boys tithe?"

All the boys held up their hands except George, and she asked him if he would not. He told her that he was going to try.

The leader then gave them all new tithing boxes to take home with them so that they could put their tithes in when they received their money. Then she asked if any one would like to become a new member, and George said that he would. Jack was certainly glad he had begged George to go.

After the meeting was over, all the boys started home and Jack told George how glad he was that he had joined the R. A. George said he was glad that he went and he really believed he had more fun than if he had gone to the football game.

The next R. A. meeting George and Jack both went, and before time for the meeting George went to Jack's house and waited for him until time to go. And from then on they never missed a meeting. When the time came for them to bring in their tithing boxes, George had more money in his box than Jack had in his. The reason for this was that George had been running errands for people, cleaning up their yards and doing anything that he could to make a little money so that he would have more money in his tithing box.

George had been studying about missions in the R. A. and he knew how it took money to carry the gospel to the heathen people and he wanted to do all he could to help them. And this little verse he always kept in mind:

I'd like to be as generous
As the Lord God is to me.
And he is just as generous
As ever He can be.

He gives to all who ask Him.
And He gives to all who don't;
But He gives most to the giver,
Who never says, "I won't."

So, Father, make me willing
To give my things away.
For you will always send me
More things with which to play.

THE FAITHFUL MOUNTAINEER

By Artie Nave, a G. A. of Mountain City

High in the mountains of East Tennessee nestled a little log cabin. This was the Curtis home. Seven days of the week Mr. and Mrs. Curtis could be seen out toiling at their daily tasks. They had no Bible, no church, no one to encourage them and not even a Christian community in which to live. They did not know that there is a God who had given them all that they had and that he wanted a part in return for what he had bestowed upon them. The children—Mary, John and Joe—being raised up in heathenism, were very wicked and unhappy; but still Nature had endowed Mary with a kind and loving heart. Her soul went out in love for her wicked little brothers and her father and mother. Even though she was only twelve years of age and had only attended three schools, which were very short, she had a way of speaking to the point, and her tender heart could not let the chickens nor even the birds around her little mountain home suffer without her sympathy. She loved outdoor life and the company of the children of her community, yet her happiest days were spent in the little village, about twenty miles from her home with her aunt, Mrs. Jones. Mrs. Jones was a Christian and taught Mary much about stewardship.

The first rays of the rising sun were gilding the mountain tops and lifting the dense fog that overhung the low cabin, when Mrs. Curtis was seen sitting near the kitchen door milking. John and Joe were running after the young calf, while the father was cutting wood. Mary was making ready to pay her aunt a visit. Her parents, not knowing that it would be the light of Mary's life, were hardly willing for her to go, but after some moments of insisting they gave their permission, telling her not to be away more than a week. Mary packed her a clean dress and a few other things in a small box, while her father made his way to the big chest which sat in the corner by the fireplace and got some money for her to pay her way on the stage coach. He gave her three dollars, patted her on the back, then stood watching her trot along the mountain path until she was out of sight. She had to walk about two miles to meet the stage coach. After a few hours' drive she arrived at the home of her aunt.

Mary found her aunt very happy, as they were in the midst of a great revival at the Baptist church. The Spirit of God was working mightily in the hearts of the people. The second night that Mary was in the village she was converted, and how happy she was! Her aunt was very happy, too, for she knew the conditions in Mary's home and thought that Mary's accepting Christ would have a great influence on the family.

On Sunday Mary thought she never had heard such a message as was delivered to the people. The pastor preached on tithing. His text was:

"Will a man rob God? Yet ye have robbed me. But wherein have we robbed thee? In tithes and offerings." (Mal. 3:8.) Mary felt very much impressed while listening to this sermon and wondered what he could mean by robbing God and how it could be done. In connection with this, the pastor used the tenth verse of the same chapter: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." He also used the sixth verse of the twelfth chapter of Deuteronomy. She wondered what the burnt offerings and sacrifices were as she sat motionless. From the sermon she understood that the tithe was to be taken from the first of her income

and how could she do this when she had never been used to giving anything? She listened carefully while the preacher went on to explain that tithing was begun by Abraham, and that a tenth was required of the Jews and that while not directly commanded in the New Testament, it is approved as referred to in Matthew, Luke and Hebrews. When the preacher quoted Deut. 26:12, she meditated on it for some time, and when she understood that God wants his children to give to the fatherless and widows, the tears came trickling down her small, rosy cheeks; and being happy at the thought of her father being alive and able to provide for his children, she made up her mind never to let fatherless child within her reach suffer for want of temporal things. More than that, she was going to lead them to Jesus.

The pastor, continuing, said that "all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's... and if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." (Lev. 27:30-31.) Mary sat in a deep study. What could she do in regard to tithes and offerings? While she was in deep meditation, the pastor said: "The earth is the Lord's and the fullness thereof." (Ps. 24:1.) Mary knew that if the fullness of the earth belonged to God, that everything that she had was the Lord's and that it must be used for his glory.

All during the services the preacher noticed Mary and felt very much impressed by the tears of the little girl. After the services he went to talk with her. She asked him several questions in regard to tithing. One of her questions was, "What is tithing?" He answered this as best he could to make her understand. He told her that it was giving one-tenth of one's income to God. She decided right away to give one-tenth plus a free-will offering to Christ. Then she departed with her aunt to their home.

That afternoon she prepared to go to her home. Very happy, indeed, was she that she was saved and had been taught something of God's will concerning her. She now planned to win her father, mother and brothers to Christ. Before time for her to start home her aunt placed a beautiful Bible in her hands. Mary took it and marked all the passages concerning the preacher's text, kissed her aunt good-bye and departed. All the way home Mary "pondered these things in her heart."

When she arrived at the little log cabin her parents noticed a very joyous expression on her face. They asked her why she was so happy. She told them of Jesus, turned through her Bible and read to them some of the promises of God, if they would accept him as their Savior and trust and worship him. Then she offered up a prayer to God for the family. Of course this was a simple prayer, but Jesus understood, and before the week was gone they had all accepted Christ.

Mr. Curtis sent to the village for the preacher. He came and conducted a meeting which proved to be a great revival, with much and lasting good to this mountain community. Many heard and heeded the plan of salvation, and along with this instruction came that of tithing. By this time Mr. Curtis had saved up many hundred dollars, and now that he had learned God's will concerning the tithe, he freely gave one-tenth for the spread of the gospel and planned that hereafter he would give God, of the first fruits, one-tenth of his income and in addition to that, free-will offerings as the Lord prospered him. Then, too, he was a good steward in his home, teaching these things to his children, who followed their father's example, and thus the teaching and practice of tithing was handed down from generation to generation. Others who were con-

verted in this meeting did likewise. So, as a result of Mary's teaching tithing, by precept and example and by her effort to get others to do so, much has been contributed for carrying on the work of the kingdom and many called into service who are now laboring—some in the homeland and others on foreign fields. As of Mary of old, it can truly be said of this Mary, "She hath done what she could."

STORY OF TITHING

By Doris DeVault, Butler

Mary Brown had volunteered as a missionary. She had prepared herself for this work, but she could not be sent, as the Foreign Board did not have the money. She thought of all the Southern Baptists who did not give much money, and she knew this limited the work of the Lord. This caused her to be a stronger believer in tithing, and she said that she would do all she could to get people to give one-tenth of their income. She said there would never be disappointment or need for money for the Lord's work if people would tithe.

She got a place as school teacher in a community where there were a large number of Baptists. Here she had her first chance to tell people about tithing. They had a very small attendance at Sunday school and preaching. They paid the preacher about seventy dollars a year. Miss Brown went to Sunday school and became a leader. They gave her a class of ten and eleven-year-old children to teach. She told them about tithing, and the children became interested in giving and said they would give one-tenth of their money to God. Miss Brown said they would be rewarded because when they tithe they are following God's plan.

She organized a W. M. S. and a Sunbeam Band and taught giving the tithe. In less than a year one-third of the church members were tithing. Their gifts increased to nearly four times as much. Half of all the offerings were given to missions and benevolences.

Mr. L— gives an example of the need of teaching the Bible doctrine of giving. Early in life he was converted and joined the Baptist Church.

This church was very small, and not a single member of it tithe. The offerings were very small. Mr. L— was never taught to give by any of the churches. He grew to young manhood and became a school teacher and had an income of his own. Still he did not realize that a certain part belonged to God. He was a very religious man, and as he studied the Bible he found out that a certain part of our money belonged to God. He promised God from that time on that he would tithe; and when he went to church the next time he had nine new one dollar bills, and when the hat was passed he put all the nine dollars in, and some in the church looked surprised that one person should give so much money. This man from that time on has gone all over the state teaching tithing to young and old. He has given a tenth from the time he promised to give it to the Lord. He is now one of the most useful men in the state.

AGAIN THE CHURCH AND THE BUDGET

By W. O. Carver

About six months ago I perpetrated some remarks through three or four of our Baptist papers concerning the wisdom of the Executive Committee of the Southern Baptist Convention adopting a definite policy of encouraging churches to make their own budgets of beneficence. I had a rather large number of letters from brethren in various states in all sections of the convention and from missionaries in several mission fields. All these letters were hearty in approval of the proposal which I had made. I am not silly enough to assume that the approval was universal. I have not had either by letter or in person any opposition expressed. I know enough, however, to be quite aware that not many who dissent would take the trouble to express themselves to me.

I have not seen any sign that the Executive Committee or the brotherhood generally are falling over themselves to adopt the policy suggested in my article. I am gratified with the statement of one of our editors that practically this policy is being more and more widely adopted throughout his state. In one case one of our largest district associations voted, I think unanimously, to use this method.

I am venturing once again to call attention to it and to suggest that without disturbing the general policy and plans of the convention it will be possible, in the minds of many desirable, to encourage the churches as rapidly as possible to come to the policy of adopting, annually, their state convention and all other agencies through which they will seek to do kingdom work outside their own local church undertakings. The basal reason for doing this is that it is in harmony with the Baptist principle of church autonomy, and is the only plan wholly in harmony with the Baptist principle. It is fundamentally right and ought therefore to be adopted as the Baptist way. I am wholly convinced that it would speedily produce far better results than we are now getting.

If on theoretical grounds any are disposed to question this, it is sufficient to reply that in any case the policy pursued in recent years is one of steadily declining results. Almost any suggested change ought to receive friendly consideration, when persistent pushing of budgets and plans handed down to the churches manifestly fails to enlist the approval of our people. There is no danger that the churches will adopt the suggested plan with a rapidity such as would wholly upset reasonable calculations as to our income. It would still be pertinent and proper for the suggested budget to be earnestly and fraternally urged upon all churches which failed to make budgets of their own and send them on to headquarters. By this process we could gradually get on a sound basis for maintaining our co-operative work, and on a basis which would have in time far more promise of permanence because it would rest upon the basal principles of our Baptist organization. Such a policy would, moreover, necessitate increasing intelligences on the part of the local pastor and his people in deciding what and in what proportions they would support the whole program of our Lord Christ.

A Chinaman was asked if there were good doctors in China.

"Good doctors!" he exclaimed. "China have best doctors in world. Hang Chang one good doctor; he save life, to me."

"You don't say so! How so?"

"Doctor Han Kon. Give some medicine. Get velly, velly ill. Me calls Doctor San Sing. Give more medicine. Me glow worse—go die. Blimebly calle Doctor Sang Chang. He got no time; no come. Save life."—Exchange.

OBITUARIES

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

MRS. SUSAN JANE CROX

On May 3, 1928, the Lord called home one of His choicest saints. She was converted at the age of fourteen and joined the Baptist Church, of which she was ever an active member. At her death she was a member of the Chamberlain Avenue Church, Chattanooga, and a loyal member of the W. M. S.

She was married to the late Henry A. Crox, and to this union ten children were born, seven of whom survive her, besides 33 grandchildren and 24 great-grandchildren.

Funeral services were conducted by Rev. G. T. King, former pastor of Chamberlain Avenue Church.—G. T. King.

JORDAN

God in his wisdom saw fit to call from this life the beautiful soul of our beloved deacon and brother, C. B. Jordan, on February 15, 1928. Brother Jordan was a member of the Ebenezer Baptist Church, having united with the church fifty-six years ago, and as been a faithful follower since. He was known over the entire country as one of the noblest of Christians and a devoted husband and father. His home was always open to the preachers and to his many friends. One always found a warm welcome there.

Brother Jordan was faithful to his church and seldom failed to be there. His going away will be greatly missed by the church, and his earthly life will be a noble example to all who knew him. Brother Jordan tried, and succeeded, in living as nearly as he could a Christlike life. He kept the faith and has gone to receive his crown.

Brother Jordan was born on September 12, 1848, in District 1 of

Fayette County. He made his home here. He was married to Miss Bettie E. Holmes on January 12, 1870. To this union six children were born. A devoted wife, four children, eleven grandchildren, four great-grandchildren, and a host of relatives and friends survive.

Funeral services were conducted by Eld. J. W. Joiner of Memphis, his former pastor, and it was at Ebenezer cemetery that his mortal body was laid to await the day of resurrection.

The church and community extend the deepest of sympathy to the dear wife and children. — Written by friends of the family.

IN MEMORIAM, SISTER DELIA M. THOMISON

Mrs. Delia M. Thomison, widow of J. B. Thomison, died at the home of her daughter, Mrs. B. E. Holman of Fayetteville, Tenn., Friday, January 6, 1928. Another mother in Israel has fallen. Once again we are called upon to recognize the fact that life is a series of adjustments and readjustments, for with the passing of Sister Thomison we find ourselves sadly missing her quiet, queenly ways, her happy joyous spirit, her gentle, motherly nature and the abiding faith in her Lord and Master whom she loved and served so faithfully since her early girlhood, and to whom during the trials of her last illness she turned and said: "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

To the sorrowing children and numerous other relatives and friends we would call attention to her life of love and service in the home, the church and other walks of life from which she will be sadly missed, and yet there is the blessed assurance that "though dead she liveth."

On behalf of the First Baptist Church, Fayetteville, Tenn., January 15, 1928.

Mrs. J. E. Caldwell.
J. M. Mansfield.
J. W. Holman.



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ANTISEPTIC**

AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. J. E. McPeake of Atlanta, La., who has been principal of the high school at that place and pastor of near-by churches, has resigned his work and would be glad to return to Tennessee.

—BSR—

The St. Elmo Church, Chattanooga, of which Rev. L. W. Clark is pastor, hopes to be in the new building by July 15th. The pastor delivered the commencement sermon of the Birchwood High School, near Chattanooga, May 6th.

—BSR—

Having accepted the care of Parson's Chapel Church, near Bolivar, Rev. J. N. Varnell of Jackson has moved to that place to reside.

—BSR—

Ohio Street Church, Pine Bluff, Ark., secures as pastor Rev. L. L. Burnett, who has resigned at Harrisburg, Ark., to accept.

—BSR—

Rev. Chester B. Pillow of Union University, Jackson, accepts the call to the church at Huntingdon, which was recently extended him and will preach there two Sundays a month.

The recent revival at Pineville,

—BSR—

La., in which Rev. T. W. Gayer was assisted by Dr. W. H. Knight of El Dorado, Ark., resulted in the addition of 175 new members, 98 by baptism.

—BSR—

Rev. Charles R. Hutchings has resigned at Tennville, Ga., to accept a call to Cuthbert, Ga., effective May 15th.

—BSR—

In the recent revival with the First Church, Rocky Mount, N. C., in which the pastor, Rev. J. W. Kincheloe, was assisted by Dr. E. A. Fuller of Atlanta, Ga., and Singer E. L. Wolslagel, there were 101 additions in a day. All told, there were 162 accessions.

—BSR—

Dr. W. G. Moore of the First Church, Chester, S. C., accepts a call to the First Church, Sumpter, S. C., effective at once.

—BSR—

Dr. A. U. Boone of the First Church, Memphis, went to Chattanooga early, spending Sunday in Nashville where he preached at night in Edgefield Church, Rev. J. H. Moore, pastor.

—BSR—

Dr. John A. Davison of Clarksville delivered the annual sermon Sunday night before the members of the J. R. Graves Society of Religious Inquiry in Union University, Jackson.

—BSR—

The church at Greenville, Miss., Rev. C. S. Henderson, pastor, was lately aided in a revival by Rev. W. R. Rigell of Gadsden, Ala., resulting in 71 additions.

—BSR—

Rev. R. B. Butler has resigned as pastor of Park Place Church, Hot Springs, Ark., and will do the work of an evangelist. He is a native of Martin, Tenn.

—BSR—

The church at Medina will dedicate its new brick building on Sunday morning, June 24th, and Dr. J. J. Hurt of the First Church, Jackson, will preach the sermon.

—BSR—

Beginning May 30th, the First Church, Houston, Texas, and pastor, Dr. J. B. Leavell, will be assisted in a revival by Evangelist Joe Jeffers of Dallas, Texas.

—BSR—

The First Church, Tryon, N. C., loses its pastor, Rev. Henry J. Davis, who has resigned to accept a call to the church at Holland, Va. He and wife are native Virginians.

—BSR—

Evangelist D. R. Wade has declined the call to San Fernando, Cal., and continues available for revival work in the South.

Rev. Everett Thomas has resigned as pastor of the Arkwright Church, Spartanburg, S. C., and will enter the Southern Baptist Theological Seminary in the fall. His successor as pastor is Rev. C. P. Holland of Glendale, S. C.

—BSR—

Rev. Leo B. Golden of the Southern Theological Seminary, Louisville, Ky., has accepted the care of the church at Shelby, Miss., and took charge last Sunday.

By THE EDITOR

First Church, Athens, Ga., has had Dr. Henry Alfred Porter with them in a revival meeting which closed recently. Roger M. Hickman of Tennessee led the singing.

—BSR—

Pastor W. T. Halstead of Camilla, Ga., reports a good meeting with A. Lee Cutts of Atlanta doing the preaching and Carlyle Brooks singing. There were 44 additions, about 40 of them for baptism.

—BSR—

First Church, Gastonia, N. C., states the Western Recorder, has extended a unanimous call to J. O. Williams, pastor of Fourth Avenue Church, Louisville, Ky.

—BSR—

Mother's day was used by some of our Southern states for the purpose of securing special funds for their hospitals. That is a worthy use for no one else suffers like a mother and no one else knows how to sympathize with the sick like mother.

—BSR—

Editor L. L. Gwaltney of the Alabama Baptist was with Pastor O. J. Chastain of Montevallo, Ala., in a meeting which closed the 6th. There were five additions and a general revival.

—BSR—

W. M. Wood of Belmont Heights Church, Nashville, delivered the commencement sermon for the Donelson High School on the afternoon of May 6th. A splendid class of young people were graduated by this school.

—BSR—

Brother I. G. Murray of Johnson City informs us that E. A. Cox has accepted the call of Unaka Avenue Church, that city, and has moved from his former field of labor in Spruce Pine, N. C. Welcome to our state!

—BSR—

Mrs. Maud M. Abner, known throughout the South because of her work under the Sunday School Board and some state agencies, has accepted the position of educational director of Southern Parkway Church, Louisville, Ky.



REV. J. L. MARLOW
Chattanooga, Tenn., until recently pastor Spring Creek Baptist Church.

Dan Rossof, a convert from Judaism, has been with Second Church, Johnson City, in a meeting which has brought much good. W. C. Patton is pastor.

—BSR—

R. T. Skinner of Milan preached the commencement sermon for the high school at Trezevant on the evening of May 6th.

—BSR—

The editor preached the commencement sermon for the high school at Watertown last Sunday morning, spoke at the corner stone laying of Grandview Heights, Nashville, in the afternoon, conducted the vesper service for Ward-Belmont College in the evening, and left at night for Union University's board meeting on Monday.

—BSR—

North Carolina reports a gain in gifts for this year over 1927 of \$13,969. However, this amount is due to the enlarged gifts to the Orphanage rather than to the co-operative program.

—BSR—

Pastor Lynn Claybrook of First Church, Canyon, Texas, is to be with Hickory Grove Church, near Trenton, in a meeting to begin the first Sunday in August. He will spend the entire month in our state, and some other church can have him for a meeting. Let's keep him busy.

—BSR—

First Church, Mansfield, La., has recalled H. R. Holcomb who recently resigned in order to accept the call of Tupelo, Miss. The church is hoping he will reconsider and remain with them.

—BSR—

Dr. Ben Cox of Memphis is to be one of the speakers during the coming Bible conferences at Winona Lake.

—BSR—

Pity the poor Roman Catholic. He is never allowed to have a chance to know what others believe and why they believe it. To him all things not Romanist are anathema, and the vast majority of Catholics are so superstitious and cowed that they will not disobey their priests by seeking for the light.

—BSR—

Tabernacle Church, Waco, Texas, has received 250 members since the first of the year. J. Frank Norris of Ft. Worth will be with this church in September in a tent meeting running through six weeks.

—BSR—

Morning View Baptist Church (colored) of Memphis was destroyed by fire Friday night, April 13. The fire originated in a vacant residence next door and it is supposed to have been caused by crap shooters.

—BSR—

North Shore Church, Chicago, Herbert W. Virgin, pastor, has closed another successful year. Two hundred and forty-two have been received into the church and \$85,753.80 contributed for all purposes more than half of which has gone for missions and benevolences. The contribution for the actual resident membership was \$89.40 per capita.

—BSR—

Pastor Lester A. Brown of East Lake Church, Chattanooga, is not a graduate of Crozer Seminary, as we stated last week, and is not to represent that institution. He is from Colgate University, New York. We regret having made the mistake.

—BSR—

Ridgedale Church, Chattanooga, has a unique way of securing funds with which to mail the church bulletin to the members. They have in the backs of the pews little envelopes marked, "Stamp Fund." Into these the members and others are requested to place a few cents to cover the postage bill of the church, and it works, says Pastor Robert L. Baker.

Too Good to Lose

A soldier on furlough greeted his parents upon his arrival home, and after a brief visit hurried to the schoolhouse where his sweetheart was teaching. It was summertime, and she saw him coming through the open door. Hurriedly she dismissed

the children and urged them to go out and play. That night a little six-year-old told her mother the following:

"Mother, teacher's soljer sweetheart came to school today an' she made all the children go out in the yard an' play. But I just slipped down under my desk an' didn't go. He came in an' sat down by her an' they 'est talked an' talked an' smiled. Then he got a little closer an' talked some more only I couldn't hear what they said. 'En he whispered in her ear an' she smiled at him, an' 'en he said something he didn't even want God to hear so he whispered in her mouth."

Question: "Give your parents' names."

Answer: "Mama and papa." —The Outlaw.

*The Appeal
Of Good Books*

Lamps Of Gold

Samuel Judson Porter, \$1.75

The fruitage of a long and varied ministry by a writer of books redolent with scholarly spirituality. He sees and makes others see beauty on morning hills. His book carries the mystical secret "Let Christ Be in you." For those who need vision more than philosophy.

Some Fruits Of The Gospel

George W. Leavell . . \$1.00

The experiences of a medical missionary written with all the freshness of a life given in victorious service. Its informational value must not be overlooked, but its great worth will be found in its spiritual impress. It will prove a tonic to all who will read it.

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NEW BOOKS REVIEWED

The Children's King. By Elisabeth Edland. Published by the Abingdon Press, 150 Fifth Avenue, New York. 75 cents.

This volume of seventy-eight pages depicts, in language that cannot be misunderstood, concisely the author's tactics and methods recommended to teachers, to exercise in drawing out and developing the child-thoughts.

The first half of this little book on dramatization with children will prove very helpful to mothers who are endeavoring to keep a high moral standard plainly before the child from the junior age up. The playlets which compose the last half of the book are interesting and appealing.—E. K.

Thou When Thou Prayest. By William Owen Carver. Published by the Baptist Sunday School Board, Nashville, Tenn.

This is a little volume on prayer and deals with the subject from the standpoint of one who understands both the meaning and the importance of prayer. The background for the lesson on prayer given by the Lord as recorded in Matthew 6:1-18 is set forth, and there follows a discussion of the subject as it is set forth in the model prayer. Bible students will find the book helpful and interesting.

Some Problems of the Modern Minister. By Austen K. DeBlois, president of the Eastern Baptist Theological Seminary. Published by the Baptist Sunday School Board, Nashville, Tenn. \$1.75 net.

Every minister of the gospel will find this a helpful and interesting book. It is helpful because it comes from the pen of one who understands the ministry and its problems. It is interesting because it so clearly reveals the preacher to himself and shows him wherein he may have failed. It deals with the minister's message, his parish, his social and religious contacts, his ideals, and does it in a way that makes for an understanding of each.

The introduction to the volume is from the pen of President L. R. Scarborough of Southwestern Seminary and the content is the result of a series of lectures prepared for the Holland Lectures of Southwestern Seminary. We heartily recommend it to our preachers.

The River of Life. By B. H. Carroll. Published by the Baptist Sunday School Board, Nashville, Tenn. \$1.50.

This volume of sermons from the pen of the matchless pulpiteer of Texas has been compiled by J. B. Cranfill and will find a hearty reception from Southern Baptists not only because of the reputation of him who preached the sermons, but because of the messages in the sermons. Few preachers who ever lived were the peers of this great man when it comes to expository sermons, and some of his very best unpublished messages have been incorporated in this volume. It will prove a fine text book for ministers, and all Christian workers will enjoy it.

Christianity and Social Problems. By J. M. Price, director of the School of Religious Education, Southwestern Baptist Seminary. Published by the Baptist Sunday School Board, Nashville, Tenn.

Dr. Price has brought into the preparation of this volume some of his fine scholarship and his splendid ability to evaluate our social life without depending upon the dogma of evolution for his starting point. The book is not an exhaustive treatment of the subject, but as the au-

thor states in his foreword, "It seeks to give the student an introduction to and a survey of the whole field of Christian sociology."

The introduction presents a review of the nature and functions of the social order. Part I introduces the primary principles of Christianity from the social viewpoint. Part II deals with present-day social problems and shows how Christian principles, rightly applied, would help solve them. It is a book which even the unlettered will find helpful, and it will prove of great help to all who wish to delve deeply into the study of our social life.

Mexico Before the World. By Plutarco Elias Calles, President of the Republic of Mexico. Translated from the Spanish by Robert Hammond Murray. Published by the Academy Press, 112 Fourth Avenue, New York. Paper binding. \$1.

Americans believe in fair play. We have read innumerable press reports of the conditions in our sister republic, and our opinions have been formed almost exclusively from these reports. We now have, for a very nominal sum, the opportunity of securing information from one who has been the storm center of the great political drama wherein Mexico has broken the shackles of Romanism and sought to free herself after centuries of bondage, ignorance and debauchery for a great forward movement.

The volume is made up of various messages and speeches which the Mexican president has delivered during his interesting and thrilling political career. They reveal his deep thinking, his keen insight into world political and social conditions, his boldness and fearlessness and his uncompromising stand for the right. Americans are fortunate in having had this work brought to them in a handy volume which sells for such a little sum. Order from the publishers or from the Baptist Sunday School Board, Nashville.

Problems in the Prayer Life by James Oliver Buswell, Jr., M.A., D.D., President of Wheaton College, Wheaton, Ill., and published by The Bible Institute Colportage Ass'n., Chicago, is a very interesting and helpful book on this very important subject of prayer. Dr. Wheaton is faithful to the book and magnifies the importance of the work of the Holy Spirit in the prayer life. Any Christian, we believe, will be helped along in his Christian life and work for the Master by a faithful study of this book. You can get it in cloth for seventy-five cents or in paper for twenty-five. L. S. Ewton.

Prophetic Pictures of Christ. By James H. Todd. Published by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. \$1 net.

The discussions presented in this volume are based upon the first five books of the Bible. An idea of the nature of the book may be had from a few illustrations. Adam is contrasted with Christ and the prophecies incident to the life of the Federal head of the race are shown to have been fulfilled in Christ. Adam and Eve, the bridegroom and the bride, are presented as setting forth some of the relations between Christ and his church. We do not agree with some of the author's conclusions, but we have found the book very interesting and helpful and a study of it has made the Bible more interesting.

There is no doubt that we have lost much of the true meaning of the Old Testament by coming to be so sure that it is only a historical record. Every bit of it, even the seemingly insignificant details, is of value to him who has patience and energy enough to dig out the hidden mysteries. This volume will excite interest in a new phase of study for hosts of our preachers and Bible teachers.

SMILES SELECTED

Bill had not had his new suit long before the coat began to show creases. "You ought to have a coat hanger, Bill," said his lady friend. A few days later she asked if the coat hanger was satisfactory. "It's all right," grumbled Bill, "but the wood hurts my shoulder blades and the hook shoves my hat over my eyes."

Why Be a Baptist? By H. Boyce Taylor. Published by News and Truth, Murray, Ky. \$1.

The answer to the question stated in the title is given, and it is presented in a way that is clear, forceful and convincing. Every Baptist in the world ought to read the book, study it carefully and prayerfully and pass on its teachings to the non-Baptist world. It is a neat, well-bound volume. It abounds with scripture passages. Dr. Taylor believes in giving a "Thus saith the Lord" for every position which he takes and he has done that in the book. If one is in doubt about his religious position or wants to know what Baptists believe and why they believe it, he should by all means have this book. It is not big and ponderous; it is small and thorough and convincing. Only they who claim to have some kind of supernatural intellectual gifts will claim that the author has not presented in this volume a real help to all anxious inquirers after truth.

First Christian Impulses. By H. L. Winburn. Published by the Baptist Sunday School Board, Nashville, Tenn. \$1.25.

The author is well known in Tennessee, and the state is proud of having given him to the Christian world. For many years he has been pastor of the First Baptist Church, Arkadelphia, Ark., wherein is a great Baptist college as well as a Methodist college. For several years he was pastor of Walnut Street Church, Louisville, Ky., where he came in contact with seminary students. He knows the things which young people need. The messages incorporated in this volume were prepared primarily for young people, but they have vital truths for all.

"The purpose" of the volume, according to the author, "is to enshrine safely certain great, substantial principles so that as we drift we may carry them with us. Whether the tide shall pull us far, or in what direction, I strive to set these things abroad our craft so that they shall be with us whithersoever we go."

Our Lord and Ours. By P. E. Burroughs. Published by the Baptist Sunday School Board, Nashville, Tenn.

The title will indicate the nature of the book. It is a serious study of the problems of Christian stewardship. To say that it is well done does not tell all, and readers will find in it much that is new in the presentation of the doctrine of Christian stewardship. The one big thought running through the volume is that all we have is God's and we ought to recognize that we are merely stewards of what we possess legally. Dr. Burroughs does not lay dogmatic emphasis upon the tithe, but sets it forth as a principle every Christian ought to recognize that the tithe should be the minimum and that large incomes should be divided by a larger per cent than the tenth. Every Christian ought to study the book. Pastors will find some of their most vexing problems settled if they can get their laymen to give a few weeks of serious study to the teachings set forth by the author.

Why the Argument?

"Say, looky hya, Rastus, you know what you're doing?" You is goin' away fo' a week and they ain't a stick of wood cut for de house."

"Well, what you all whinin' about, woman? I ain't takin' de axe wid me, am I?"—Southern News Bulletin.

Tact

If I were a millionaire, sweetheart, And you were a heathen slave, I'd make you a glittering, gorgeous thing. And we'd sail on the boundless wave. But I am a slave and you, Cherie, Have plenty of money for two. So let us be wed and you give me The things I'd have given you.

A small boy was told that when visitors came to the house it was his duty to pay them some attention. Shortly afterward a Mrs. Daniel called, and the youngster shook hands with her and remarked in his best drawing-room manner:

"How do you do, Mrs. Daniel? I've just been reading about your husband's wonderful experience in the den of lions."

Teacher of English: "How would you classify the word, matrimony?"

New Bridegroom: "Matrimony is not a word; it is a sentence."—Exchange.

"Have you ever read 'Twenty Thousand Leagues Under the Sea'?"

"Nope. Farthest I've ever been under was eight feet, and I couldn't see to read there."—Exchange.



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