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The Doctrine of Election By W. RUFUS BECKETT, Th.D.

II. CHRIST FOREORDAINED

I shall here present several passages of Scripture to support this view of the doctrine of election. Let us take Romans 3:21-26: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

The apostle is here presenting the righteousness that is without and above the law, not a keeping of the law in any form by the person himself, but the Son of God died to fulfill the law for every believer. The faith that both believes and trusts, ties us on to Christ who is able to settle the matter between God and the sinner. The twenty-fifth verse of this quotation says plainly, "Whom God hath set forth" [foreordained]. This states as plainly as the language can possibly make it that it is Jesus, who was foreordained and not the individual or believers as a class. This makes it possible for God to offer both His universal atonement and invitation in all sincerity to all men to accept the provision that He had made for their salvation.

The next Scripture is 1 Peter 1:18-23: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead. . . . Being born again . . . by the word of God, which liveth and abideth for ever."

Peter is in the finest agreement with Paul with reference to the foreordination of Jesus. In this passage he sweeps away the hope of finding favor by way of silver and gold, and declares that "the precious blood of Christ" is the only hope of the sinner. Not any of the sickly sheep of this world will do—Abraham, Moses, Jacob, Joseph or Paul, none of these—Jesus only. In this passage we find the sacrifices gathered up and condensed into the one that answers all of those appearing in the Old Testament—the Lamb of God who was foreordained to be offered in the end of the world for the sins of the whole world and especially of the believer. God made all of the plan because it was His right so to do, and also to keep man from boasting; then God made man capable of receiving this salvation, with which he had absolutely nothing to do, by simply extending the hand of faith to lay hold of the grace of God freely offered.

We may find additional help from the study of Ephesians 3:8-12: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. . . . According to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness

and access with confidence by the faith of him." Truly this is the most wonderful of all the mysteries that God should prepare such salvation before the face of all mentally reacting and responsible beings. It had been thought for ages that the Jews were the favored people of God to the exclusion of other nations, and that salvation should never be offered to any other people. This mystery, inscrutable mystery, appeared and the angels as well as men marvelled that such a thing at that period of the world's history could be possible. Mystery—Jesus, who was rich, became poor that we might be rich! Mystery—Jesus, who was God, became man that He might die for men! Mystery—Jesus, who was life, became dead that we might not die! Blessed mystery! "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Verse 10.) In the manifold wisdom of God salvation has been prepared for all men, and this salvation is in Christ Jesus, and the church is charged with the responsibility of making this mystery known around the world.

Does this not look as if a missionary program was in the mind of God, and that Paul was inspired to write to the Ephesians to declare this wonderful mystery to all the world? This wonderful plan could never have come from any but the mind of God, who will have all men to be saved and to come to the knowledge of the truth as it is in Christ Jesus—His inexpressible mystery.

The Lord Jesus Christ, member of the council foreordaining the plan of salvation, was given the active charge of evangelizing the world. It is a favorite theme of the theologian to discourse to us freely about the council held back somewhere in eternity, when the Triune God—Father, Son, and Holy Spirit made the plan of salvation. I believe that Jesus, as a member of that council, offered willingly to come to this world and die for the sins of the race, and make it possible for all to be saved. The Father was willing to offer His only begotten Son to make this sacrifice and to rise from the dead the third day, and to justify all who would accept Him as their Savior.

The case of Abraham offering Isaac is a beautiful picture of the Father in heaven offering His only Son a sacrifice for sin. Jesus gathered about Him the apostles and, after instructing them, gave them His commission: "Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even

unto the end of the world." In this order to go into the whole world and make disciples of all nations there is no room for partiality or narrowness. It is the duty of the missionary and preacher to preach the gospel just as the Lord has directed and leave the results with Him. God has prepared a wonderful salvation for all people, and He has given every soul two hands with which to receive this blessing. One of those hands is repentance toward God, and the other is faith in the Lord Jesus Christ. If the Lord had decided in that early council that He would save just a few, a definite number, I do not believe that He would have mocked the others with a call for all to come to Him for life, when He knew that they neither could nor would come.

If this thought of the Sovereignty of God and the Free Moral Agency of man had never been considered irreconcilable, the doctrine of a definite number elected to be saved, and a definite number left to themselves to perish, would never have been brought to birth or allowed to grow to manhood. This doctrine was made to take care of the theory which we are discussing.

Finally, let us quote and stand by the gospel of John 3:16: "For God so loved the world, that he gave his only begotten Son . . . have everlasting life." This means that any one in the world, irrespective of race or status, "whosoever believeth on him [nothing said about election] should not perish, but have everlasting life." Where is the man who would charge God with insincerity in making this universal call? Who shall be bold enough to say that God would justify Himself in not giving the same grace to all, by coldly declaring Himself sovereign, and claiming to have the right to do His pleasure with His own? The whole

fixed this matter that only a certain number could be saved and that by reason of His own choice and decree, this passage could not be ascribed to a God of truth and love as well as mercy and justice; but as this is conditioned upon what the individual will do with the gift of God, He can be both just and the justifier of him that believeth in Jesus. The exercise of faith procures the grace that saves the person from the judgment of condemnation, and the lack of faith brings the person into court and the judge on the bench hands down the sentence of condemnation, because he believes not (not the lack of election). If people are elected without regard to their faith, works, or righteousness, or left to themselves for lack of election, why should they be brought into court? Is it to try the judge? "A Sincere Invitation" will be the subject of the next article.

All Paths End Together FORTY FUNERALS OF A YEAR

By J. R. CHILES

During the year 1928 the writer conducted the funerals of forty persons and assisted in conducting the funerals of several others. This was the fourteenth year of this pastorate here, and it seems that as the term of service lengthens the tendency is for the circle of this sad side of ministerial duty to be enlarged.

The youngest was an infant that barely breathed and lived only long enough to take its proud father's full name here and to win immortality in the hereafter. The oldest was a man 93 years of age who never was a member of any church. He

had accumulated a large estate in lands, was hospitable to strangers, liberal to the poor, a trader all of his life, and it had always been said of him that he never withheld the full facts about anything he had to sell.

The next oldest was a brother of the above, 81 years of age. He was a charter member of two Baptist churches, deacon, Sunday school superintendent, trustee of his county, member of the state legislature, treasurer of Holston Valley Association for 36 consecutive years. His lands were

(Turn to page 5.)

Editorial

Of course no one believes in Psalm 57:1 any more!

The master passion of the nation seems to be, "Get money."

As long as people love the sensational, they will be sure to get plenty of it

Suicide is a mighty poor route to the fires of hell, yet a lot of people seem bent on following it.

Half our worries could be prevented if we would only regulate our lives according to Nature's program.

There are only four families of poisonous snakes in America but how we do hate all snakes because of them!

Sophomore: "Are you going to have archaeology this year?"

Freshman: "Not if they have vaccine against it."

If Malachi were here today, he would have a good chance in almost any of our churches, to deliver anew his "money discourse."

The poor woman who shot her neighbor in Nashville on January 27th didn't have sense enough to wait until the Liggett trial was over, hence she failed to get "due publicity."

"Let good enough alone," is a poor motto. "Make the good better," is more in keeping with the religion of the Lord Jesus, for we know that nothing man can make is perfectly good.

Dr. Einstein, who formulated the theory of relativity, has recently published a book which contains FIVE PAGES! And we have read other books of 300 pages that might have been as brief!

A preacher who steals, embezzles forges, commits adultery and does other heinous things should feel the extreme penalty prescribed by the laws of the land and our churches should be the prose-

"Here's to women; once our superior, now our equal!" These are the words of a toast recently published in certain papers. Read them! Ponder them! Once woman lifted man upward by her nobility, her modesty and her reserve. But now, what?

Many of our churches are taking drastic action against the members who do not contribute to their support. Some are taking action against those who are not loyal in attendance. But where are the churches that take action against the worldlings who disgrace their Lord by their conduct among the lost?

Another preacher is reported to have slipped down in his moral life by yielding to the appeal of base lust. And the members of the church refuse to prosecute him, if reports are accurate. As long as criminal preachers are allowed to go unpunished, just so long will criminals take advantage of the cloak of the ministry to cover up their evil hearts until they have had a chance to perpetrate crimes against society.

A letter received last week sought to show that Catholic priests are better than Protestant preachers in their moral life. We wonder if the writer ever investigated the records of the courts of Louisville, Ky.! We wonder if she read of the murder and suicide in Texas a few weeks ago in which a priest was a victim. We wonder if she saw the Alabama papers last week and read of the priest who had been apprehended for alleged criminal practices in the financial transactions of a certain bank. In fact, we wonder if she is not more concerned about the promotion of Romanism than she is about the truth!

We happened to be standing in a restaurant the other morning and overheard some of the waitresses talking about a preacher who was reported to have left his wife and eloped with another man's wife. One of the waitresses said with evident scorn: "It's come to look like preachers ain't no better than the rest of the men." Humiliated, stung to the heart, depressed and crushed in spirit, we turned from the room and walked out with the big question ringing in our mind: "How long will preachers go on without raising a tremendous protest against the movement that puts criminally inclined men into the ranks of the ministry?"

CAN YOU MATCH IT?

The following comes from a Nashville reader: "Little Frank was attending the last State Fair. It was evening and the fireworks display was on. In the midst of it the lad began to whimper, and upon being asked what was the matter, he replied: 'I'm afraid they'll shoot God.'"

The story fittingly illustrates the childish notions many adults have about our Eternal Father.

AT LAST IT COMES!

First Church, Shawnee, Okla., has instituted an innovation in its services which the editor has advocated for more than ten years. An announcement in the Baptist Advance of last week says: "First Church, Shawnee, Okla., J. W. Gillon, pastor, announces that, beginning March 1st, the Sunday morning preaching service will begin at 9:30 and followed by Sunday school at 10:30 and the combined service at 11:30."

For several years we have felt that some change had to be made in our Sunday services in order to save the preaching hour from being ultimately discarded. We have mentioned to a number of friends the fact that if we could place the preaching hour in the very heart of the service, have it first as a sort of assembly period for all departments of the church and then follow it by the teaching period, we would see the churches come back into their own in theory as well as in fact.

We believe, however, that it is a mistake to have a second assembly period. Our plan for the morning service would be as follows:

9:30—General assembly with a brief musical program and sermon.

10:30—Sunday school by departments with all

11:20—Departmental assemblies, reports, announcements.

11:30—Adjournment. Of course the departments could remain in session until noon if they so desired, but if the program began at 9:30, we believe the adjournment should come at or near 11:30.

Two great things would result from such a program if it were given a real chance. First, it would be an easy matter to get every one to come to the regular service of the church. A fine musical program with live congregational singing would bring them out as much on time as they now come and would lead eventually to a much more regular attendance on time. Secondly, it would put the church to the fore and cause people to realize that there is nothing but a church where they worship. The fact that the entire church gathers first would emphasize the priority of the preaching service and honor the church itself. The simple announcement, "The church will now divide itself for the purpose of studying the Bible," would soon impress upon the congregations the fact that it is the church that is present in the teaching hour and not a separate and distinct organization. A third great good might be mentioned, for such a program would squeeze out the tendency to make of the preaching hour a time for the display of artistic skill on the part of the musicians and prevent the preacher from feeling that he is a useless piece of machinery.

We shall watch the work of the Oklahoma church with great eagerness and interest. We believe, if his members will back him up, that Pastor Gillon will show how wise is the plan adopted. Unless we call a halt to our departmentalism and do something to unify our churches once more, we shall

soon have to employ general superintendents for the entire work and do away with the gospel preacher whom Jesus Christ set to be the principal man and agent of his kingdom movement.

THE PRESS ASSOCIATION

The Southern Baptist Press Association, at least a part of it, met last week in Mobile, Ala., for their annual conference. We do not know what was the matter, but something had gone wrong, for only eight of the sixteen brethren showed up, and Mr. Frost of the Western Recorder was compelled to return home the day he arrived on account of a slight attack of appendicitis. G. J. Rousseau of Florida came the second day to represent the Baptist Witness. V. I. Masters of the Western Recorder, F. W. Tinnin of the Baptist Message, E. C. Routh of the Baptist Messenger, L. L. Gwaltney of the Alabama Baptist, and P. I. Lipsey of the Baptist Record were the other brethren present in addition to this scribe. On account of the very short attendance it was decided not to hold a mid-winter conference next year, but to try and have a meeting during the sessions of the Promotional Committee.

Dr. O. L. Hailey was allowed time to present the needs of the negro seminary. Mr. George Burnett spoke on some phases of the laymen's work and gave some practical suggestions relative to increasing the circulation of the papers. Concerning the Co-operative Program, the following statement was heartily adopted.

"The editors of the Southern Baptist Press Association reaffirm their loyalty to the denominational Co-operative Program and gladly continue to use our columns for the spread of information and inspiration in its support.

"We further respectfully call attention of the representatives of all our denominational agencies and institutions to the part they may play in promoting the Co-operative Program and urge that pastors speak more often to their people about the specific causes fostered by Southern Baptists and that the heads of all our state and South-wide institutions and boards use every possible occasion to place their work upon the hearts of the people and thereby increase interest in the whole cause."

Dr. L. L. Gwaltney presented a plan for discussion and it met with much favorable comment. His plan is for the Program as it is with one exception, ~~that we will not allow for teaching the churches that do not co-operate with the program.~~ He pointed out the fact that hundreds of churches are listed as co-operating when the fact is they merely give to special objects in the program and have never put on a budget every-member canvass. We must let the churches that have the budget in operation alone and go with our special appeals to these unenlisted churches was his idea. And it must be done with one big motive behind every program and that to enlist the church in accepting and using the budget plan of finances.

Mr. Carl Vrooman, assistant secretary of agriculture under the Wilson administration, was present the second day and allowed to speak concerning the moral and economic issues involved in the proposed farm relief legislation. He gave assurances that Mr. Hoover is sincere in his purpose to have enacted legislation that will bring relief to the farmers, pointed out the relative likeness between the South and the West, asked that every one who realizes the need for special farm legislation be friendly to the new administration and push the matter until the urban senators and representatives of the East know that something must be done.

Dr. J. E. Dillard of Birmingham spoke on the betterment of the paper. V. I. Masters presented a splendid paper on "Editorial Independence," in which he showed that there is practically no difference between the amount of restraint placed upon an editor of a state-owned paper and that against the privately owned paper. F. W. Tinnin gave helpful suggestions about special issues.

The meeting closed Thursday afternoon, February 7th. All were grieved that Mr. Frost of the Western Recorder had to leave on account of a

threatened appendectomy. Editor Johnson of the Florida paper was ill. Editor Louie Newton was kept away because of the illness of a sister, and others could not come. It was altogether a delightful meeting, and we learned some new things that ought to be of benefit to our work as editor in Tennessee.

WHAT CAN PARENTS MEAN?

That is the question asked by Editor Newton of the Christian Index in the issue of February 7th. It needs to be asked and it needs to be sounded from the housetops. We can but wonder if they know what is going on in many places. So straight and penetrating is the word from Editor Newton that we pass it on and add at the end an observation or two of our own:

Walking to church a few Sunday evenings ago, the writer came past a church of another denomination at the hour for the meeting of the young people's societies. Several cars were parked in front of the church. Unconscious of the general appearance of cars, we talked with a friend of casual matters until our attention was attracted to a car in which four young people were carrying on scandalously.

What could it mean? We do not know, but the friend with whom we happened to be walking recognized one of the young men as a son of one of his dearest friends—a boy who is highly respected, as no doubt the other young people in the car are respected.

"That boy's parents," remarked this friend, "think he has gone to the young people's meeting. That is his father's big car."

And when we inquired what the father was likely doing at that hour, this friend replied:

"My guess is that he and his wife are at the hotel for dinner where they go every Sunday night with friends, and after dinner to dance and play cards until midnight. This boy's father has made money and is prominent in business and professional circles. He goes to church Sunday morning, plays golf Sunday afternoons, and spends his Sunday evenings at the hotel for social purposes, and with him is his wife, a charming woman. This boy, I understand, is expected to attend the meetings of the young people's society and go to evening preaching."

Is this an isolated case? We hope so, but as we came to our own church we saw young people sitting in two cars at the very hour the B. Y. P. U. service was in session.

Who is to blame? The young people only? Would you say so? Hardly.

That fine boy who shocked his father's friend knew that his father was right then at the hotel. He had seen his father's car. He had seen his father's wife. He had seen his father's car. He had seen his father's wife. He had seen his father's car. He had seen his father's wife.

Why do so many young people go away from the preaching hour Sunday evening? Our fear is that many of them know their parents will not be at the evening service, and they conclude that if father and mother do not consider the church service worth while, why should they attend?

Many parents are sitting at home Sunday evenings, listening to radio, playing cards, reading books, and depending upon mere verbal injunctions to prompt their children to attend B. Y. P. U. and preaching service. And they may not realize how inconsistent they are. The young folks see through such sham, and they are, in many instances, walking straight to the garage to take the car out for an evening of joy riding whilst their parents sit at home to indulge themselves in purely secular pursuits on Sunday evenings.

What can parents mean? Have we gotten too modern to go to church with our children? Is the family pew to pass entirely away? Are we too delicate to go in a closed car to church when a generation ago we went in open buggies, waited for street cars, walked? Is it more profitable to sit and listen to a jazzy orchestra in a dance hall in Chicago than to join in singing hymns of truth and beauty and listening to the gospel proclaimed in your own church? Will boys and girls be quite so likely to put on petting parties in front of church buildings if their parents go with them to church?

What can parents mean?

Does the trouble end with the automobile? Nay! Not long since we were on a train in Tennessee. It was just after dark when we stopped in a small town. A group of some twenty young people came aboard with books and other school equipment in their hands. They had been attending high school that day and were on their way home to other

towns and to rural homes where there were no high schools. Their parents were boarding them at home because it was a little cheaper than boarding them out.

When they entered the train bedlam broke loose. Yelling, slapping, pushing, shoving, laughing and loud talking in which there was a bit of semi-profanity went on. Just in front of us three girls and three boys sat down together in two seats that had been turned together. There they indulged in conduct that was so disgusting a traveler just across the aisle of the car said: "Can you imagine it? What in the — are we coming to? And I see them do worse than that in some places?"

We are no kill-joy. We believe in young people having plenty of fun, but it ought to be wholesome fun. These high school boys, fourteen to eighteen years of age and their girl companions of about the same ages, were wedged into those two seats and the girls scuffled with the boys without restraint. Not even the semblance of modesty was manifested by one of them, and the conduct of the boys, egged on by the banter of those girls, was repulsive even to the traveler who used profane language as he spoke about it.

What can parents mean? We do not know. Do they know? That band of young people were somewhere together from the dismissal of school at 3:30 in the afternoon until they reached their homes some time after seven. No chaperone! No restraints! Only wild freedom resulting in unbridled conduct!

And in the crowd was one quaint, sweet-faced lassie who sat modestly by herself. One after another of those rude boys forced himself down beside her, and the tell-tale blushes on her cheeks showed that she was only beginning to learn of the baseness of modern life. Our heart ached for her when a brazen companion jeered her about her refinement.

We say it because we must! Parents who turn their young girls and boys loose in this day to wander where and when they will without restraint and with no protection from their own immature and uncontrollable natures are guilty of criminal neglect. God demands parental control. God demands authority and discipline. Yet so many parents have turned loose their children to grow up with none of these divinely instituted helps!

And that is not all. Just a few days ago we were entertained for the evening at the home of a young lady, a daughter of a prominent family. She is one of the group upon whom the public is depending more and more for the rearing of their children. And she, in spite of the fact that she was being entertained along with the minister of the gospel whom she had never seen before, could not remember or did not try to remember to be a lady. Repeatedly, profane expressions broke from her lips during the evening, and she indulged in conduct that was lewd and disgusting.

More recently still we have heard of alledged conversations which teachers have had with some of the pupils in which obscene matters were discussed and some in which profanity was used by the teacher in reprimanding students.

Where are we headed? Why have parents turned loose their children to do as they please? Why do not child-welfare workers consider the moral aspect of the lives of the little ones instead of devoting all their time to the development of their physiques? Why do not the reformers seek to clean up the moral environment along with the physical environment? Why do not the physicians and nurses take parents into their confidence and reveal to them the horrible physical results that will inevitably follow the wild living among their young people? Why do not the public health officials take the young girls into their confidence and let them know what is in store for them in the years to come when they so flagrantly violate the laws of God which declare that the "wages of sin is death?"

We acknowledge that some things of today make us pessimistic and some create a feeling of de-

pression that is hard to overcome. What shall the end be? Parents only can answer. And unless those like Mr. Newton has described and the parents who have turned their children loose as have the parents of those youngsters we have seen on the trains during this winter, wake up and call a halt, twenty years from now will see the reaping time of a ghastly harvest. There are many of the true and pure modest girls left, let us thank God for that. And there are still some fine, manly youths with the spirit of their Cavalier forefathers in their bosoms to keep alive a love for modesty and chastity in womanhood, but their number is doomed to decrease every year unless parental authority and school authority are once more restored and enforced until they are respected.

THE CARNES AFFAIR

There is much interest just now in the action of the Home Mission Board relative to the trial of Clinton S. Carnes. Just what the action means, we do not know, and we are frank to say that the statement from Dr. Christie in this issue does not clear up the matter. The brotherhood is wondering about it all, some of them making caustic remarks which hurt. The editor immediately upon reading the press dispatches expressed himself through the secular press to the effect that he felt the action to be a mistake and hurtful to our work. We have seen no reason to change that opinion. We sincerely trust we shall, for right now, in the minds of the brethren with whom we have talked—and they are many—there is a suspicion that the alleged threat issued by Carnes about the time of his return to Atlanta may have had something ugly behind it. We sincerely hope that further facts will completely abolish this suspicion, and we believe they will.

That is a hard thing to say, but the brethren are saying it, and we need now, as never before, to face facts. If it had cost Southern Baptists \$250,000 to allow the case to go on and Carnes to have been prosecuted to the limit, it would have been better than to have saved that money at the expense of further suspicion and unrest. And if any of his former associates were implicated with him, there is not a true Baptist in the South who does not know that he ought to have been exposed and suffered a penalty equal to any that should have been meted out to Carnes. Furthermore, we know in our hearts that they are innocent and should have been vindicated in court.

It is a tragic day in American life when Christian men, for the sake of whatever money may have been saved the denomination in this instance, step between the criminal and the courts of the land and frustrate justice. Carnes evidently got a lot of money that has never been accounted for. If he had freely surrendered all that he stole, there would have been some grounds for belief in his sincere desire to make restitution, hence grounds for his light sentence. But, with some half million dollars still unaccounted for, he comes in with a light sentence, and the Home Mission Board has allowed a few thousand dollars to stand between them and the justice of the land upon one of the worst criminals it has ever produced!

We await further reaction from the brotherhood before expressing one other conviction which has been growing in our mind lately.

Love of pleasure is the borer that eats the heart out of the plant of life.

If Christians were half as eager to induce lost people to accept the offer of salvation as insurance and automobile salesmen are to get you to "accept" their great bargains, we would soon see a new day in our churches.

Who can explain it? You can induce a man to purchase something that is practically worthless more readily than you can get him to buy real values. Likewise you can get the world to follow the downward path when nothing lies at its end but darkness and ruin, but you have a hard time getting a few of them to seek life with Christ. Jesus knew it in advance and declared: "Many are called but few are chosen."

Studies in the Holy Ghost

By PASTOR A. REILLY COPELAND, Tabernacle Baptist Church, Waco, Texas

III. THE HOLY SPIRIT UPON THE KINGS AND PROPHETS

2 Samuel 23:1-5: "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."

The Spirit of the Lord Came Upon the Kings of Israel

1 Samuel 10:6, 9, 11: "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And it came to pass, when all that knew him beforetime saw that, Behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the Son of Kish? Is Saul also among the prophets?"

1. Saul prophesied but was a wicked, impatient, incompetent, neglectful and disobedient king who willfully brought utter ruin and disaster upon himself. (1 Sam. 11:6; 14:35; 14:32; 31:4.)

2. The Spirit of God came upon David and he ruled, spoke and wrote for God throughout his life of afflictions, wars and backslidings to a peaceful ending. (1 Sam. 16:13; 2 Sam. 23:2; Acts 1:16; Psalms 51:11-13.)

3. As Solomon had God's wisdom by the Spirit and was the wisest man of his day, likewise the Holy Spirit is the gift of God and offers to impart His wisdom to believers. (1 Kings 10:5, 7; 1 Cor. 12:8; James 1:5, 3:17.)

What Was in the Old Testament Prophecy?

1 Peter 1:10, 11: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified of Christ, and the glory that should follow." 2 Peter 1:21: "For the prophecy came not in old time by the will of men: but holy men of God spoke as they were moved by the Holy Ghost." Nehemiah 9:30: "Yet many years didst thou forbear them, and testify against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands."

1. The Spirit of the Lord was strong upon Elijah and Elisha. (2 Kings 2:9; Luke 1:17.)

2. God's Spirit came upon Isaiah, and he was the mighty, sublime prophet for the Lord for many years about 750 B.C. (Isa. 6.)

3. Jeremiah was a timid man, but became a great prophet of God after the Holy Spirit rested upon him in glorious power. (Jer. 1:10, 18; 5:14; 23:29.)

4. Ezekiel was a marvelous prophet of God under the leadership of the Holy Spirit. (Chapters 1:1, 3; 2:2; 3:12, 14, 22, 24; 8:1, 3; 11:1, 5, 24; 33:22; 27:1; 40:1; 43:5.)

5. Daniel was a courageous, far-seeing prophet of God that foretold the world empires and the end of time. (Chapters 1:17; 2:7; 4:8, 9, 18; 5:11-14.)

Saul's Messengers Were Enlightened by the Holy Spirit and Others Prophesied for God by the Spirit

1 Samuel 19:20-23: "And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon

the messengers of Saul and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again a third time, and they prophesied also."

1. Elihu, one of Job's companions, uttered a strange prophecy by the Holy Spirit. (Job 32:8, 18; 19.)

2. Micaiah was enlightened by the Holy Spirit. (1 Kings 22:24; 2 Chron. 18:23.)

3. Amasai was endued by the Holy Spirit for a faithful captainship. (1 Chron. 12:18.)

4. Azariah was enlightened by the Holy Spirit to courageously prophesy. (2 Chron. 15:1, 2.)

5. Jahaziel prophesied under the enlightenment of the Holy Spirit. (2 Chron. 20:16.)

6. Zachariah, endued by the Holy Spirit, became a prophetic martyr for God. (2 Chron. 24:20, 31.)

How the Holy Spirit Manifested Himself in the Old Testament Dispensation

Job 26:13: "By his Spirit he hath garnished the heavens: his hands hath formed the crooked serpent." Psalms 51:11: "Cast me not away from the presence: and take not thy holy Spirit from me." Proverbs 6:22: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee." Isaiah 30:21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 40:7: "The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass." Isaiah 44:3: "For I will pour my spirit upon thy seed, and my blessing upon thine offspring." Isaiah 48:18: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Ezekiel 3:12: "Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place." Zechariah 4:6: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel,

A PLEASING SIGHT

On the south-bound train a station or two north of Corinth, on the morning of January 26th, there came aboard a mother with five children. Four of them were boys. The youngest was in her arms. No doubt this was a family from the country where they work for a living and practice economy. They were all neatly dressed, but in suits that evidently did not cost very much.

These children arranged themselves with their mother, occupying two seats. They were not boisterous. They did not run about over the car and seek special notice. They did not leave the seat from the time they took it until they arose to leave the car.

When their station was called, the mother took the lead. Her little flock followed like sheep follow the shepherd. The conductor was a very affable gentleman—always in a good humor. He gave the same notice to this group that he gives to the apparently wealthy. In response to what this jolly conductor said, she smiled with an intelligent smile.

This scene was such a marked contrast with much that we have to endure on trains. Some mothers evidently want to attract attention to their little one, usually just one, and a spoiled chap at that.

This leads me to say something about the country church. It is true the country church does not directly put into the denominational treasury what the city church gives, but what she does contribute to the denomination is worth vastly more than the thousands contributed by the city church.

Take, for example, my Wheeler church, of which I have been pastor considerably over thirty years.

From this church went J. A. Carmack. His home was right upon the hill in sight of the depot. He preached a number of years and died while pastor of one of the Nashville churches. Also a brother of his, a younger brother who J. A. said was a better preacher than he himself, has been preaching a number of years. From the same church there grew up a youth on the hill to the west. He has been preaching about twenty-five or thirty years. His name is Jesse D. Franks, now pastor of the First Church of Columbus, Miss. His Sunday school numbers over 1,400. Hundreds of girls from Mississippi's great girls' school attend his services.

In that church I baptized Dr. Sutherland and all his family. He founded and promoted one of the leading hospitals of Mississippi, situated at Booneville. I also baptized a brother of his who is in charge of one of the leading Agricultural Junior Colleges in the state of Mississippi. From the membership of this little church have gone seven trained nurses, distributed among the hospitals and doing much nursing in private families. These are just some of the trophies of that country church. To be sure, when a young man or young woman is educated and Christianized from such a community, a more lucrative position is sought. We cannot keep them there. They go elsewhere. Like good blood, they have to circulate.

What I have said of the Wheeler Church is more or less true of every church of which I am pastor. Let the city churches look into the antecedents of their leading members and see if not the majority of them come from country localities and from the fields. I know men that are manning moneyed centers and turning into denominational channels of benevolence vast amounts annually. To me it does not sound very well to hear slighting remarks made on the country church. I am pastor of five of these churches now, and would not swap my field of labor for any city pastorate that I know. G. M. S.

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Q. A young girl about fourteen was converted and wanted to join the Baptist church. We wanted us to baptize her. I, as pastor of the Baptist church, refused. The visiting preacher insisted that I go on and do it. Did I do right or not?—J. W.

A. You did exactly right. You have no right, as a Baptist preacher, to baptize any one save as a Baptist church instructs you to do so. And a Baptist church has absolutely no right to authorize you to baptize a candidate for another church, even for another Baptist church. To accept the invitation from a Methodist church or a church of any other denomination and baptize one of its members would be to become guilty of its heretical practices.

Q. Was Lot's wife lost?—Mrs. D. E.

A. She was most surely lost so far as the record gives us any information. However, the account deals only with her physical condition. God threatened any one who turned back with a curse. She turned back and was cursed. Had she been a true believer as was her husband, she would have accepted the word of God and would not have turned back. Hence we are safe in declaring that she was not a true believer.

Q. What caused her to look back? Was it mother love that we have for our children or what?—Mrs. D. E.

A. We are not told specifically, but the direct inference is that she turned back because she loved the wickedness of the city and desired to return.

Q. How is it that if once saved, always saved?—Mrs. D. E.

A. The answer to this question is too long to be given here. Keep this fact in mind as you read the words of Jesus and the apostles. We are begotten of God before we become his children. Jesus has definitely declared "of all that thou hast

given me none should be lost." He has further said, My Father has given them me and no man is able to pluck them out of my hand and that no man is able to pluck them out of the Father's hand. A host of passages may be given. Read Romans for the plan of justification and the security of the believer. Do not be affected by the arguments of any group that depends upon salvation by works. Of course they who accept that doctrine must believe in falling from grace.

Q. Explain Matthew 17:2-13.—Mrs. D. E.

A. We do not know how to explain the transfiguration herein described. Briefly, Jesus was preparing his disciples for greater wonders that were soon to come. Some of the everlasting glory that He had with the Father before he came to earth returned in that wonderful hour and he became radiant with a heavenly beauty. The appearance of Moses and Elijah seems to symbolize the triune nature of God's revelation through the law, the prophets and Jesus.

In verse 7 there is no mystery. Any human being would have been sorely afraid. Jesus touched the prostrate disciples and sought to make them realize that they were in no danger. Verse 9 explains itself. Jesus did not want the miracles to be widely known because He knew that people could not understand it and He knew what the reaction from His enemies would be, and He did not want to hasten the end which was already fixed. Verse 10 is readily understood by turning to Malachi 4:5 and Luke 1:17. These passages were fulfilled in John the Baptist as Jesus declared in verses 11 and 12. Verses 13 explains itself in the light of the preceding verses.

ALL PATHS END TOGETHER

(From page 1.)

hilly, but he had on them almost every berry and fruit from the earliest to the latest, fine poultry, fine stock, and fine pastures. He frequently attended the Southern Baptist Convention.

Four died by accident. One little chubby girl of four years was burned to death. She and some other children of the same age had set the grass afire at the rear of the house. Another little girl was standing near where a brother was hitching horses to a log to drag it. The horses started unexpectedly, threw the load over on her and crushed her. A boy was playing with other boys beside the highway. He snatched a souvenir pin from one and started to run. Right in front of a passing automobile he sprang and was instantly killed. A crippled youth was carrying water to men working in a quarry. A rock weighing many tons was loosened and fell from far above them. All were able to escape but the boy.

A youth of 16 slipped away to the creek with some other boys. They were jumping from a leaning tree into the water. The hurt of a rock on which he fell and strangulation by water into which he rolled caused him to die on the bank of the stream in a few minutes. He had been converted as a result of a daily vacation Bible school of two years before. A physician, 69 years of age, had gone through many hardships during the long years of the practice of that fine profession. Night and day, in cold and in heat, through rain and shine he had gone until death called him home. One was a railroad track man beyond the three-score years and ten. He was born in Georgia, died in Tennessee, but we went to Virginia for the funeral and burial. The text used was, "Prepare ye the way of the Lord, make his paths straight."

One had been a soldier in the U. S. Army. When near the end he said, "I am saved I know. But O why did I not do more for the Lord's cause? That is all there is, to live for." One woman, aged 62, was the last of her father's family. There are no descendants anywhere of any kind. Quite in contrast was another woman, 14 years older who left 49 living grandchildren and 56 great-grandchildren. One woman of middle age was converted and baptized five years ago. She became a worker in the church. She donated the land for a new chapel. Her body was the first to be borne before its pulpit for funeral rites.

Two little girls under 13 died from tuberculosis. One little girl, aged 9, died from cancer. They faded and failed like new-blown flowers do in the storms of spring. How these little children did suffer! One little boy, aged 13, had never grown and all his life had been an invalid. Ten other children in the same home are pictures of health and strength.

One man met a tragic death. An officer shot him. He had been a trusted employe of the Southern Railway for eleven years. The trouble all started over a very trivial affair. "Behold how great a matter a little fire kindleth."

There were two double funerals. Two little brothers were born the same day, nursed by the same mother, lived together for 22 months, died within an hour of each other from the same disease, and were buried in the same grave. One memorial sermon was preached for these twins. A mother, aged 27, and her daughter, aged 7, died near the same time from flu, followed by pneumonia. Their caskets were placed in line before the pulpit. The text used was, "Lovely and pleasant in their lives, and in their death they were not divided."

Three died suddenly. Their lives went like the blowing out of a lamp. "Therefore be ye also ready; for in an hour that ye think not, the Son of man cometh." Six had lingered for a long time. Four years before the death of one of these women her doctor said: "She cannot possibly live more than two days." After that he said he learned to say, "It is likely," etc.

Of these forty, only six were my own members. Ten were members of other Baptist churches. Two were members of other denominations. Two had made professions of faith, but had never united with any church.

Another member of our church not included in the forty fell from the bridge at Memphis where he was a foreman of construction. His body was never recovered from the river. After weeks of waiting we held a memorial service early in the new year. "The sea shall give up the dead that are in it."

This little insight into the funerals of one pastor for a year shows how varied human life is and how the little paths that lead from cradles to graves do differ. Some are shorter and some are longer. Some lead more up on the hilltops and others deeper down into valleys. Some go more by the ways where earth's flowers bloom and others by its thorns. They all lead to the banks of the silent river. There are many things in common—death, judgment, and eternity. To have Christ as Savior, Lord and Teacher is the one supreme need of all people everywhere.

Rogersville, Tenn.

SOME SUBORDINATE SCHOOLS

Chapter VIII. In History of Tennessee Baptists

The efforts of our Tennessee Baptists to educate their youth and to prepare their young ministers is one of the most pathetic and tragic chapters in all of our important history. Baptists have always been accused of being ignorant and many of them have not been well trained, but this was due more to the fact that suitable training could not be had than to the fact that we were indifferent about it. It has been our purpose to make out as complete a list as possible of the ventures in Baptist schools in Tennessee. The list here submitted is certainly not wholly complete, and the dates of some of the undertakings are not yet fully determined.

These schools were not organized by associations or conventions as a general rule, but were projected by the Baptists and appealed to the Baptists for their support. Beginning at Bristol and coming west through the full length of the state, the Baptist schools which have been recognized in our literature are given as follows:

Bristol Female College, at Bristol, with Rev. D. C. Wester as president, flourished for a time about the middle of last century.

Appalachian Institute was located at Mountain City and was a little later than the Bristol College.

Holly Springs Institute, at Butler, in the Wa-

tauga Association, beginning about 1902, had J. H. Smith as the president.

Holston Female Institute, at Jonesboro, was established in 1855.

Lovelace Academy, at Lovelace, was another of the early schools.

Baptist Academy, at Tazewell, with Rev. R. G. Maynard as principal.

Clinton Seminary, at Clinton, was established in 1850, with J. W. Miller as the president.

Carson College was moved from Dandridge to Mossy Creek, Rev. Wh. Rogers, president. There was established in 1854 at the same place **Newman Female College**, with Rev. W. S. Russell as its president. These two schools were combined in the nineties and became **Carson and Newman College**, with Rev. W. A. Montgomery as president. This school will have further treatment.

Sweetwater Seminary.—In 1882 there was a female school at Sweetwater, with Rev. J. H. Richardson as the president, who later had associated with him Prof. W. D. Powell, now of Chattanooga.

Cumberland Institute, located at Cumberland Gap in 1902, with Rev. H. B. Clapp as president.

Andersonville Institute, in 1902, was supported by Clinton and Northern Associations.

Harrison-Chilhowee Academy, established at Trundles Cross Roads in 1890, with Rev. W. S. Bryan, principal, succeeded by Rev. J. H. Sharp.

Riceville Institute, at Riceville, had Rev. N. B. Goforth as its president.

Crab Orchard Academy, in Cumberland County, was the school of the Big Emory Association.

A Baptist Co-operative School was located at Rockwood in 1895. Three associations—Ocoee, Sweetwater and Big Emory—co-operated in its support, with Prof. S. W. Tindell in charge.

Holbrook Normal, afterwards called the Tennessee Normal, in 1900, was located at Fountain City, four miles north of Knoxville, by the Tennessee Association, and Rev. W. S. Bryan was the president.

Tennessee Valley Institute, in 1902, had a Professor Cheek as its principal.

Athens Baptist Female College.—In 1901 the Baptists of Athens bought a school from the Northern Methodists at Athens and converted it into a Baptist school.

Watertown School, in 1893, was located at Watertown, with Rev. F. M. Bowling as its president.

Doyle College, at Doyle, was established in 1888, with Rev. J. H. Smith as principal.

Tennessee Baptist Female Institute was located at Murfreesboro in 1855, and Dr. C. C. Bitling was in charge of it.

Union University, located at Murfreesboro in 1842, with Dr. J. H. Eaton as its first president. A more extended notice is given elsewhere.

Murfreesboro Academy.—After the removal of Union University to Jackson, a school was opened in 1878, using the old building, and Rev. J. D. Jamison was in charge. Following that, in 1900 or later, S. C. Parish and Dr. Patton were in charge.

Murfreesboro Female Academy, opened in 1905 by Miss Mary Grundy.

Santa Fe Female College, at Santa Fe in 1889, in charge of J. P. Hamilton.

Soule College, at Murfreesboro, had J. P. Hamilton in charge, and Z. C. Graves of Mary Sharp College later became its president.

Tennessee College, located at Murfreesboro in 1904, with George J. and Henry Burnett in charge.

Franklin Institute of Literature and Science, located at Big Springs, Wilson County, had Dr. J. W. Horr, A.B., of Norwich University, Vermont, in charge. The announcement says: "The school is to be conducted by Horr and Pemberton at \$10 and \$15 per session and board can be had for \$30." This school was opened in 1837.

Mary Sharp College, at Winchester, Z. C. Graves as president, had forty years of successful history. A fuller notice is given elsewhere. There was at Winchester a male and female academy fostered by the Middle Tennessee and North Alabama General Associations, which was merged into the school and called Mary Sharp College.

Terrell College, in 1890 at Winchester, with J. W. Terrell as its president. This later was named

Winchester Normal, and Prof. R. A. Clark was its principal.

Decherd Normal, founded by Prof. J. W. Terrell at Decherd, when he left the Winchester Normal.

Eagleview School, at Eagleview, was established by Rev. J. N. Huff and later Dr. G. M. Savage was its president. It had a number of years of successful history.

Cumberland Female College, established at Nashville in 1889, with J. P. Hamilton as its president.

Nashville Female Seminary used the basement of the First Baptist Church of Nashville as a school building. Date and name of the principal desired.

Boscobel College, at Nashville, established in 1897, with H. G. Lamar as its president.

Pure Fountain College, established at Smithville in 1903.

Lexington Baptist College, established at Lexington in 1893, with Rev. A. J. Barton as its president.

Southwestern Baptist University, at Jackson, began in 1874 in its new location, having been removed from Murfreesboro. A somewhat extended history of this school is given in another chapter.

The Baptist Literary Institute of West Tennessee, established in 1837 at a point called College Hill, between Jackson and Denmark, and Rev. J. G. Hall was elected its first president.

A Baptist College was located at Paris in 1837, as reported by Rev. J. G. Hall in "The Baptist" of that year.

Laneview Institute, later called Laneview, College, at Laneview, established by the Central Association in 1895, with W. R. Phillips as its president.

Gleason Academy, established at Gleason in 1893 by J. R. Windes.

Union Seminary was established by Dr. Robert Westbrook at Newbern soon after the Civil War.

Brownsville Female College, at Brownsville, established by the West Tennessee General Association and the West Tennessee Educational Society in 1837. Thomas Smith was its first president, and it had a number of years of very successful history.

Millican College, established at LaGrange by Rev. L. H. Millican, its president.

Hall-Moody Junior College, established in 1900. Among the mountain schools that still remain to us are Cosby Academy at Cosby, Smoky Mountain Academy at Cosby, Jackson College at Jackson, Watauga Academy at Butler.

Explanation and Request

The above is the chapter of Tennessee Baptist History on "Some Subordinate Schools." It is published here that our people may have the information, and that I may be able to secure additional information. Any one who can make corrections in this list of any reliable kind is earnestly requested to do so. Give the names of any additional Baptist schools about which you have reliable information, the year or years of their activity, and the first man who was at the head of the school. If the founder cannot be named, then give the name of those who served later. I desire that this chapter shall be as full as I can make it, that it may tell its own sad story.

Write me as below.

REV. O. L. HAILEY, Historian,
161 Eighth Avenue, N., Nashville, Tenn.

It is an ugly world. Offend

Good people, how they wrangle,

The manners that they never mend,

The characters they mangle.

They eat, and drink, and scheme, and plod,

And go to church on Sunday,

And many are afraid of God—

And more of Mrs. Grundy.

—Frederick Locker.

How many a rustic Milton has passed by,
Stifling the speechless longings of his heart,
In remitting drudgery and care!

How many a vulgar Cate has compelled
His energies, no longer tameless then,
To mould a pin, or fabricate a nail!

—Shelley.

THE SETTLEMENT OF THE CARNES CASE

By L. R. Christie, President, Home Mission Board

The Associated Press has already carried to the public the story of the disposition of the criminal case against C. S. Carnes, former treasurer of the Home Mission Board. It seems proper that, as president of the Board, I should supplement this fine news service with a statement to our own people.

The naked announcement of the sentence, as passed by the court, will not seem to our people at all in keeping with the enormity of the crime, and there will be very natural wonder that consent should have been given to so short a prison term. Even if we had unlimited time and opportunity, it is not certain that we should be able to make explanations altogether satisfactory, so I very much prefer to make a simple statement of facts and let these facts speak for themselves.

The Board placed unusual confidence in, and responsibility upon, me in giving me plenary power to act for them in criminal proceedings. I was to act in co-operation with the attorneys for the Board and the prosecuting officers of the court. This was done at the instance of our attorneys, Mr. W. W. Gaines and Judge Arthur G. Powell, because it was evident that the very nature of the circumstances required that somebody be charged with this responsibility. It was not the sort of position one would seek, because it was reasonable to expect that there might be required prompt and important decisions, which would not be universally satisfactory, no matter how made. I reminded the Board of this when they asked me to assume the responsibility, and assured them that if the charge was committed to me I would use my own best judgment and assume full responsibility for my judgment. Just as I anticipated, there came a time when I had to make a decision, and had to make it promptly. I used the very best judgment I had, and as I reflect upon all the circumstances I am now all the more convinced that my judgment in the matter was not unsound. At any rate, it is my own.

1. This has been one of the most difficult and embarrassing cases in the history of our criminal courts in Georgia. It is not possible for one not intimately connected with the inside of the situation to know the extent of the complexities involved in it. We have had one of the most capable and resourceful auditing firms in America working diligently at this affair for five months and more, and they have not yet been able to set up evidence for cases covering one-half of the known shortage. So skillful was this embezzlement that it has taxed the resources of the most expert accountants and the most capable prosecuting attorneys to assemble the necessary legal evidence for cases covering only a part of the large defalcation. Indeed, there were times when we wondered if the crime which we knew had been committed could be clearly established by due process of law. We kept on working at the problem, however, with the splendid co-operation of the prosecuting attorneys' office, until a number of cases had been set up in such way as to make us practically assured of a conviction. But no one detached from this situation can understand the technical difficulties encountered at every turn.

2. The Board took steps to lay hold on all the defendant's visible assets as soon as a shortage was apparent last September, but we have been face to face with the necessity of untangling all of these commingled assets in interminable civil litigation, which, while more or less promising and profitable to the lawyers, seemed a most perilous and unhappy prospect to us.

We had holdings retained in a receivership which were supposed to be conservatively appraised at approximately \$250,000. To establish in a civil court just how our money got into all these different properties through a period of years seemed a veritable Chinese puzzle. Yet this had to be done somehow before we could recover these stolen goods.

3. These criminal and civil cases would have involved us, of course, in exceedingly heavy expense.

Our special attorney, Judge Arthur G. Powell, a former member of the Court of Appeals, estimated that such litigation, if contested, would cost us in the neighborhood of \$40,000. Virtually each of these cases, civil and criminal, requiring the assembling of witnesses from several states, as well as the continued employment of these expensive auditors and special counsel, with term after term of court proceedings. Of course, the state would have borne the bulk of the cost of one or more of the criminal cases, but we wanted a conviction on all these twenty indictments, covering something like \$300,000 of the total shortage of more than \$900,000, so as to give us standing when we went into the civil courts to establish our claim on Carnes' holdings. It is possible that we might have secured enough convictions to cover this amount, but it would have been at no small cost—not only in money, but perhaps in some other things more valuable than money—because it is plain that one or two convictions would satisfy the state and the general public; and for the Board to have forced the contest, after this, in a long series of criminal cases, would have exposed the Board and the denomination to the charge of an unreasonable vindictiveness and might have had a backfire both disconcerting and dangerous. It is my own conviction, as well as the opinion of our counsel, that such a procedure would have seriously jeopardized our civil rights in an effort to recover Carnes' visible assets.

4. The defense attorneys (one of the great legal firms of Atlanta) approached our attorneys and proposed a plea of guilty, accompanied by certain guarantees, and negotiations between counsel, which resulted in the settlement in court, which has been announced. It will not be surprising for me to say that I deferred to the judgment of our attorneys, although I am anxious to say that, as they advised me in the situation, I very earnestly agreed with their judgment as to the wisest disposition of the matter. Indeed, I have not the slightest hesitancy in saying that I felt immensely relieved at the overture from the defendant's counsel. I had hoped and prayed that the accused might eventually enter a plea and make the Baptists the necessity of having to be hawked about the streets, through another painful period of noise and notoriety and nastiness. As soon as the defense approached us it was plain that the only question to be settled was the matter of the prison term. They very readily indicated their willingness to have their client make full restitution, insofar as it was possible, by turning over to us, without litigation or cost, any and all assets which had yet been discovered, or which might in the future be discovered. The defendant also agreed to co-operate with the auditors in straightening out some hopeless tangles which were believed to be of immense value to the Board's interests.

5. Now, as to the five-year sentence imposed by the court. Let it be remembered that two to seven years is the penalty for embezzlement under the Georgia laws, with certain reductions for good behavior. It is true, of course, that there were some twenty indictments against Carnes, on each of which it may be conceivable that he might have been tried separately, provided the Board had been willing and able to assemble the witnesses for each of the contests. But, as has already been indicated, that course would not be without its difficulties and its dangers. What was finally agreed on was to permit the defendant to enter a plea of guilty in one of these twenty cases, and a memorandum was attached by the Solicitor General holding the other nineteen indictments in abeyance and providing that if any application for parole or pardon were made, or any other effort to reduce the minimum five-year prison term, then action may be taken immediately on the remaining nineteen indictments. In other words, these other cases remain active until the accused shall have served a minimum of five years in the state penitentiary. Carnes is now well past fifty, and five

years is no inconsiderable part of the expectancy which may be reasonably allotted to him. It will be readily conceded that twice as long a sentence, or even more, would not have been excessive for such an offense, but there were a variety of interests involved, and we were earnestly trying to serve the whole situation as well and as wisely as we know, under all sorts of difficulties.

6. I may say, also—and this is a purely personal item—I felt something of the opportunity and the obligation to show something of the spirit of Christ in this case, by consenting to temper justice somewhat with mercy. I do not believe that sense should be sacrificed to sentiment, nor that justice should give place to sheer weakness, but I do very earnestly hope that our side of this case has been so conducted as to commend us even “to those without,” and even to impress the prisoner that we Christians do something “more than others”; and I, for one, shall not cease to pray that even inside the iron gates this prisoner may find the freedom that can transform a prison into a palace.

DR. G. M. SAVAGE HONORED

A surprise service was given in First Church, Jackson, on the morning of the 4th in honor of the 80th birthday of Dr. G. M. Savage of Union University. So quiet had the special committee, of which I. B. Tigrett is chairman, worked that Dr. Savage had no inkling of what was proposed until a short while before the program began. Even then he thought it was only a gathering of faculty and students to hear Dr. Henry Alford Porter speak and, as he explained during the service, “did not even put on his Sunday clothes for the occasion.”

The program opened with an invocation by Editor John D. Freeman of the Baptist and Reflector. Mr. I. B. Tigrett presided and, in a witty and informal way, presented the purpose of the gathering and gave many interesting stories of days when he was a student in the University. He brought a ripple of laughter when he told of having studied metaphysics under Dr. Savage and of having received a grade of 55 on a subject about which he still knows nothing. He convulsed the audience when he told of entering the classroom on one occasion wearing a pair of new shoes which squeaked very loudly. When he had taken his seat, he pointed to a student in the front row and said, “Study to be quiet.”

Dr. Jerry Crook of Jackson was the first speaker to be introduced. He also had reminiscences which made the audience laugh and some which stirred the tears. An aunt of his was the first graduate of a school which Dr. Savage conducted at Henderson. The first candidate Dr. Savage ever baptized was Dr. Crook's mother, and the first wedding ceremony he ever performed was that of Dr. Crook's parents, the father often facetiously remarking that they had the service not primarily because they wanted to be married but because they wanted to give the young preacher the experience he needed.

Dr. Crook likened Dr. Savage to John the beloved disciple in that he is loved of the Lord and to Enoch in that he walks with the Lord. “The outstanding characteristic of his life,” he declared, “is his sublime and unswerving faith in God and in the Lord Jesus Christ.”

Mr. Harris Brown, editor of the Jackson Sun, spoke next. He told of his first experience with Dr. Savage as teacher. When he entered Union he went before Dr. Savage, who asked, “Have you matriculated?” Whereupon he replied, “I don't know. I'll go and see.” He went to the library and hunted up the word matriculate in the dictionary, returned and reported, “Yes sir, I have matriculated.”

“Where are your credentials?” asked Dr. Savage. “I'll go and get them,” came the reply, and Mr. Brown returned to the library to see what his credentials were supposed to be.

“Dr. Savage got my name wrong somehow and kept on referring to me as Mr. Green,” continued Editor Brown. “I resented it at first, but later on I decided that he must be color-blind and so quit holding it against him.”

“We had one fellow in a class who insisted on going to sleep almost every recitation, and he usually sat by me. When he was called on to recite, I had to wake him up. One day I nudged him, and when he opened his eyes, I asked:

“Say, do you take chloroform?”

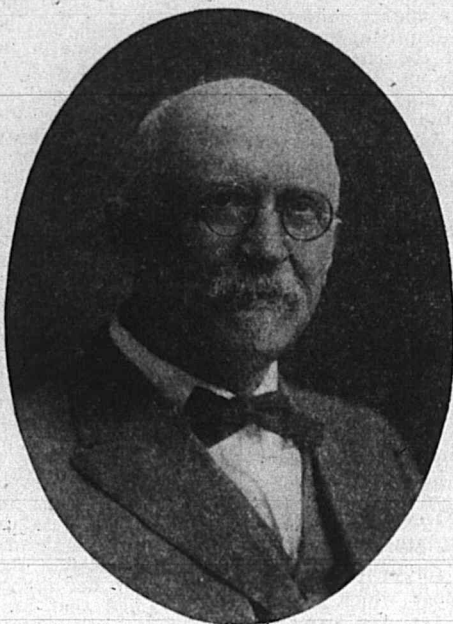
“No,” he replied, “who teaches it?”

“On another occasion Dr. Savage asked this man who was half asleep to tell him what made Jonah famous, and he replied, ‘Building the ark.’

“Is that what he did, Mr. Green?” he asked, turning to me.

“If he didn't build the ark,” I replied, “then I am sure he must have climbed a sycamore tree.”

“I was in a class of Bible with one other layman and about twenty preacher students. Often Dr. Savage would have us recite Scripture verses. A fellow named Carr came into the class, and when he tried to recite his verse, he could not go on. He said, ‘The wicked flee—the wicked flee—the wicked flee—’



DR. G. M. SAVAGE—OCTOGENARIAN.

“Mr. Carr, you may come back tomorrow and tell us about that wicked flea,” interrupted Dr. Savage.

J. D. Gray of the student body paid a glowing tribute to the character of Dr. Savage in his brief message, the gist of which was: “He is one man who really practices what he preaches. His faithfulness at chapel and his devotion to the work of the J. R. Graves Society were praised.”

Dr. Henry Alford Porter, retiring pastor of Third Church, St. Louis, was the principal speaker of the occasion. In his inimitable manner he praised the honored professor and preacher by “Nailing Epithets above the Name, Savage.” He characterized Dr. Savage as a truly great Christian, one who not only preaches but practices; as an enthusiast; as an eternal boy, and as a rich man in friendships, love, and deeds of goodness.

Two beautifully bound volumes of letters that had been received from various ex-students of Dr. Savage were presented to him, and Mr. Tigrett then handed him a roll tied with a beautiful ribbon. It appeared to be a diploma, and many thought the university was conferring a special degree upon her beloved professor. However, the diploma turned out to be a check for \$1,000, the gift of the many friends and former students.

The student body of Union University sent a beautiful bouquet of flowers with greetings for the session.

President Watters and other members of the faculty were present and a large group of the students attended. Mayor Taylor and other city officials attended, and Dr. J. W. Black of Lambuth College represented that good Methodist institution, leading in the closing prayer.

It was an interesting and delightful occasion. Dr. Savage responded to the speeches with a few words, but his surprise and delight added to the tender emotions aroused by so many reminiscences made it impossible for him to speak freely. It

was a touching service and a wonderful tribute of love and praise for a truly great servant of the Lord Jesus.

We take pleasure in presenting herewith a picture of the “Grand Old man” of Union University, Dr. G. M. Savage, who not only does his work in Jackson, Union University, and West Tennessee, but takes time to write interesting briefs for our readers to enjoy. May the years stretch out before him and his strength remain to make him a continuous blessing to our state and to the world!

REFLECTO'GRAPHS

By R. E. Grimsley

The most unsatisfactory church members are those who are satisfied with their own Christian lives.

Opportunity never knocks at the door of a chronic knocker; there is already knocking enough at that house.

Mary had a little lamb,
Its fleece was snowy white;
It tried to follow Mary, but
It couldn't keep in sight.

Well, the murder trial is over. The man who committed murder over another man's wife has heard the jury's verdict, and we who received the local daily papers during the trial have fumigated our homes.

If every other dollar, the average man has, looked as large to him as the one he drops into the collection plate at church or the one he hands to the tax collector, his middle name would be Thrift.

An old Southern negro said recently: “I done los' all my 'ligion a-cussin' Roman Catholics durin' the las' presidential campaign, but the wo'st trouble is dem 'publicans and sinners what I was a workin' fur ain't got nun to give me in place uv it.”

From pulpit and press comes the question: “What is the matter with modern youth?” We don't think the youth of today is worse than the youth of a century ago. The trouble they're talking about is with the parents. O Dad, where is thy leather string? O Mam, where is thy hickory?

They are preparing a bill to be introduced in the present State Legislature which, if it becomes a law, will require all teachers in our public schools to compel their pupils to memorize a verse of the Bible each day, just like we force our children to take castor oil. Let us pray the Lord of the nations that He thrust forth “fool killers” into our government, “the public welfare requiring it.”

ANOTHER FRIEND GONE

The editor and Mrs. Freeman join the host of people throughout the South in sorrowing over the death of Mrs. A. D. Foreman of Houston, Texas. She was a beautiful Christian woman and has given the world some truly great children. We in Tennessee know “Miss Louise,” now Mrs. Oscar Blount of Bartlesville, Okla., where her husband is pastor. She worked among us for several years, connected with the Inter-Board Commission of the Southern Convention. A son, A. D., Jr., is a splendid young Baptist preacher, now pastor in Texas, and another daughter is a charming young matron, talented and consecrated.

Mr. Foreman has touched the kingdom work in our country at many points. He was a leader in the establishment of Lockeland Church, Nashville. He helped make First Church, Houston, a great body, and more recently helped in the organization of a new church in that city. It is rapidly growing in power and service. When in Nashville Mr. Foreman was connected with the Belmont Land Company, was active in civic and church life, and a devoted helper in our denominational movements. For Tennessee, where they once lived and served, we express deepest sympathy to the bereaved husband and children.

THE NEWS BULLETIN

FRANK DEALING OFTEN SAVES THE STINGY MAN

By H. H. Smith

Bishop A. Coke Smith used to tell how, when a prosperous young business man offered him two dollars and a half for missions, he refused to take it, telling him that he would not insult the Lord that way. How the young fellow was offended, and how, many years afterward, when the Bishop met him in another city and he was now a leading member in one of our churches, he told his old friend that his frank dealing with him at that critical moment was the greatest service ever done him by a pastor, and that now he was giving a tenth of his income, an amount which, that year, would take his offering away up into the thousands.

This reminds us of Peter Cartwright's experience with a close-fisted planter during the pioneer days of Methodism. Cartwright was holding a quarterly meeting in the home of the planter and an old negro stepped forward and laid down his quarter of a dollar. Then came his mistress, who gave two dollars; then came her husband and the master of the old black man, and threw down twenty-five cents. Cartwright asked, "Colonel, what is that quarter for?" He replied, "It's my quarterage." "Surely, Colonel, you are going to give more than that," said Cartwright. "No, sir," said he, "I will have you to know beggars are not to be choosers." "I'll have you to know," said Cartwright, "I am no beggar. I have a just claim on you; you owe it to me, and if you will not give me more than that I will not have it." "Very well," replied the Colonel. So Cartwright left the money on the table, saying, "Now, sir, if you will not support the gospel, I shall not leave any other appointment here, but will go and preach to those who are willing to support the gospel."

Cartwright had been preaching in the Colonel's home, and the planter was considerably annoyed at the preacher's plain words. However, the next morning he approached Cartwright and asked, "Brother Cartwright, what ought I to give as quarterage?" "O, brother," said Cartwright, "I can't answer that question; that is a matter between God and your conscience. But try to solve the following question and you will know what you ought to give: If your old negro man, not worth ten dollars, gave twenty-five cents, what ought Colonel A. to give, who owns seventy slaves, two thousand acres of good land, has several thousand dollars out at interest, and is worth at least \$50,000?"

The solving of this problem stumped him and his quarterage ever afterward came by dollars and not by cents. Many years later Cartwright met him along the road and he said, "Brother Cartwright, I owe you a thousand dollars, and here's a part of it," and handed him a fifty-dollar bill.

But there is another lesson to be learned from these instances of frank dealing with illiberal givers. Both these men became liberal contributors to the church when they had been more fully instructed as to their financial obligations. Some may not want to be enlightened along this line, but there are many church members who have not yet been fully instructed as to what is required of them financially. A sermon once or twice a year on stewardship is not enough.

Ashland, Va.

OUR RECENT STATE CONVENTION IN PERNAMBUCO

This body met this year on November 1-2, in the city of Recife at the Rua Imperial Church. It proved to be the largest convention in

our history. More churches sent messengers and a larger number from each church than ever before.

No one sounded a note of retreat. Everybody seemed to be determined to press the battle to victory.

The state evangelists gave good reports from their respective fields. Rev. Jose Feitosa, the evangelist from the interior, thrilled the convention by telling of his many experiences in opening up many places to the gospel. In every instance the priest of the place tried to block him and keep the people in ignorance, but the better class upheld the national law and stood firm for liberty of speech, and the gospel has been opened to many other places. Faith and works make a mighty good team.

Rev. Severino Baptista, our evangelist throughout the coast country and certain parts of the interior, made our hearts glad as he told of many accepting the gospel invitation in his meetings during the year. Certainly the Lord has blessed us in a mighty movement of grace in our midst in 1928. The corresponding secretary reported a good increase of receipts this year over last year and a small balance in the treasury.

The convention voted to ask the state board to see to the starting of district associations. This has in mind the possibility of helping each church in the district to become more interested in our general causes and local initiatives.

Our prayers are that this coming year may be another great year.—L. G. Wilcox, in Letters Home.

HOW WE GOT ACQUAINTED

By R. E. Morrison

I shall never forget the horrible circumstances under which we met. I had wandered far, far away into the devouring desert of solitude. I was attempting to cross that parched and barren waste. I often heard the hoof beats of the Good Spirit pursuing me close behind. I felt Him as one fears the wolf in the night before he reaches his goal. Ever heedless, I tried to go faster. Wandering, searching, seeking the far distant city of Living Waters. Behind me the ever-lengthening burning sands of conscience. Before me the constant beckoning of barren delusion.

On and on I hurried. Many a retreat and hiding place from the burning rays of a cloudless sun did I build in mine imagination. Many an oasis of living waters did my burning brain create for my consuming thirst and none was there to give unto me. The strength of my last food had been expended in going forward. I had long since emptied and dropped my water bottle as one lays aside the weights that hinder in a race. The merciless rays of a copperish sun surrounded me with fiery furnaces. I tried hard with my sand-pelted eyes to see a shade, but mine eyes had swollen shut. I blindly crawled on a few paces. My mind could no longer persuade a tortured and weakened body to function. I lay motionless and helpless upon my back. Under me the blistering sand, about me the blazing sand-ridden air, above me the scorching sun. I was lost. Hope was dying as fuel is consumed by fire. My tongue was swollen out of my mouth. I was awaiting ghastly death.

I faintly heard music as though it were many, many miles away. Darkness settled about me. Suddenly I heard a rapping at my heart's door. Dreamily my will power opened the latch. The door gently swung open. A kindly-faced stranger stepped in. He was hungry and wished to "sup with me." I noted that he was a distinguished character, probably of royal blood. I did become full of

shame at what I had to offer Him. But when I read on His face the desire to lift me out of my weakness into His might, and to lead me into His dining room where there was meat of which the world had not dreamed, my shame was turned to joy. Out of my poverty into His riches He lifted me. And with His own nail-pierced hands He held the cooling, satisfying water of Eternal Life to my sin-parched lips.

Now He and I are journeying across life's desert together. Only He knows the way across. He knows where each precipice is. He knows where each oasis and life-giving spring is. Let us hold His dear hand and He will get us through.

A HAPPY DAY AT THE BAPTIST BIBLE INSTITUTE

R. P. Mahon, Baptist Bible Institute

Yesterday was a happy day with the "Institute family." While we were in chapel, and just before we started back to classes, Miss Naomi Braswell came in. She was en route to her home at Unionville, N. C., to get ready to sail for Pingtu, China, on January 15. President Hamilton had her speak a few words to the student body, and all were greatly impressed by the gracious words of this young woman; and in the evening she spoke again to a large company. As she spoke quietly of her days of preparation, her problems and plans, and how the Lord had led her through these recent years, those who listened were greatly moved and lasting impressions were made on the hearts of the students present.

Naomi came to the Institute some five or six years ago. She had been to High School and had felt called of the Lord to definite service on the foreign field, but had not felt the imperative call to thorough preparation. She spent two years with us and in her class work, in her practical work assignments, and in the Foreign Mission Band she gave evidence of her high purpose and the fine spirit that has since characterized her life. Leaving the Institute she set about finishing her college course, first at Mars Hill, N. C., and then at Woman's College, Hattiesburg, Miss. While she studied and while she worked, never did she lose her enthusiasm of the young missionary, and always dreamed of the day when she could go to China.

After her graduation from Woman's College she set about paying a debt which she had made while in school, determined to pay every cent of this before going away. For the past year or more she has been at work with the First Church, Bogalusa, La., one of the best churches in the state, and was happy in her work. Some weeks ago, in the providence of God, Dr. Ayers, long a missionary in China, and one of our lady missionaries, at home on furlough, visited Bogalusa, and both urged Naomi to go out at once. But she told them of a balance on that debt and of her vow to pay that first. They told her she could do that after getting on the field. She wrote to the friend who had been so gracious to her and asked if that would be satisfactory to him, and he at once wrote her that the debt was canceled and she was free to do what she felt the Lord wanted her to do.

Her home church in North Carolina had told her that whenever she was ready they would finance her going out, and when she wrote to the pastor telling him that she was ready he wired at once telling her that they were ready and asking that she go home at once to begin her preparation to sail for China on January 15. Obedient to the heavenly vision she resigned her work in Bogalusa and came by the Institute to tell us about it, so that we might rejoice with her.

Naomi Braswell is a beautiful example of a cultured Christian young woman giving up everything that a young woman naturally prizes most to obey the Master, to make her Lord first in her life. She is a gifted sing-

er, she was doing a great work, she was loved by all the church and community where she was laboring, her surroundings were all that a young Christian could ask for—but she was true to her call and was ready to start to China.

As I looked into the face of this fine young woman I thought of the influences that have entered into her life—her home life, the home church, Mars Hill College, Woman's College, the Baptist Bible Institute, the godly man who has so graciously financed her school life, the many other persons who have loved her and been loved by her—all used of the Lord in preparing a worker for China. How tenderly she speaks of all these schools and friends and how humbly she accepts them as blessings from God and a challenge to a life of consecrated service in China.

While patiently waiting for the time to come when she could go to her foreign field of service, she was always busy in the home land and has made the world brighter and better wherever she lived and labored; in this she has set a fine example for other young foreign mission volunteers. She has always been faithful over a few things, the Lord, now opens the door and sets her over a great task.

As this consecrated young woman goes to China she will be followed by the prayers and good wishes of a multitude who have known her in the Institute, in Mars Hill College, Woman's College and the churches where she has so faithfully served.

DR. BRATCHER'S STORY

In Sao Vicente, Goyaz, I found an invitation awaiting me to visit a large farm about fifteen miles away. This I was loathe to do, as my time in that place was very limited. As Brother Alexandre assured me that the people would be disappointed if I did not go, and as they were much interested in the gospel, I decided to accept the invitation. The owner of the farm gladly sent horses to take us there. The people at the ranch received us gladly and told us that we could now rest for at least ten days. Then they would be able to hear and really understand the gospel. They were sadly disappointed when I told them that I would have to be away the next morning. After the worship that we had there, I told them that I would have to leave on the following day and that I would not be able to preach again. There were tears in the eyes of several as I made that announcement, so in order that their disappointment might not be so great, I promised to preach again the next day before leaving.

The next morning we had a glorious service. I told them the old, old story of Jesus and His love. It was already two thousand years old, but to them it was new, for they were hearing it for the first time. How eagerly they listened and how they pleaded for me to remain after the service was over.

They say that it is a terrible thing to hear the pleadings of a wounded, thirsty soldier, out on the field of battle, pleading for just a sip of water to stay the awful thirst that is burning away the body. I never heard that plea, but I have heard the voice of a thirsty soul pleading for the Water of Life. I have even turned my back upon the pleading one and said I haven't time to give it to you now. Not because I had wanted to do so, but because time will not wait and because people at home had thought, or at least had said by their actions, that we were going too far out on the battle-front.

It was the day I left Bom Jesus that this occurred. I was preparing for the journey when an old lady who had heard me with so careful attention came near as if she wanted to speak to me.

"What is it?" I said.
"Then you must leave today?"
"Yes, for we have promised to be in S. Vicente at seven o'clock."
"But when will you come again; will it be soon?"

(Turn to page 16.)



Selected Sermon

HEADING IN THE WRONG DIRECTION

(Sermon of Pastor John Jeter Hurt, Sunday morning, January 20th.)

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25.)

Those of you who sat at your radios New Year's afternoon heard a vivid description of one of the most sensational football games of the past decade. The South was pitted against the West. Eighty thousand people had crowded the famed Rose Bowl of southern California to see Georgia Tech play the University of California for championship honors.

When the first quarter ended, 0 to 0 was the score. Along through the second quarter electric minds and steely muscles still contended for the mastery. Then it became evident that California was pushing the crimson tide further and still further against their goal posts. Ten yards more and California would register a first touchdown. Three thousand miles away men scarcely breathed, lest they miss a crucial play. Would California's speed carry them over? Or would Georgia's muscle hold in an emergency. Then the sensation came.

California dropped the ball. Riegel, of California, captured it in a second, wheeled about, and started at full speed toward his own goal posts! Ten yards he made, then twenty, thirty, forty (would he see his mistake?), fifty, sixty (was he crazy?), seventy, eighty (his own team pursuing and calling him back!), ninety!—and his own fleet-footed comrade tackled him from the rear, stopping the errant runner and the ball just six inches from the enemy's goal!

Eighty thousand people were on their feet, looking at each other strangely. The field stood still and started. Press correspondents from all over America were transfixed in bewilderment. The radio announcer begged Graham McNamee to take his post and explain the play, fearing that he himself had lost mental balance and could not trust his eyes! That play will be told as long as football history is chronicled. Eye-witnesses will repeat it to their children's children. Young Riegel will be known among athletic men from now to his dying day as "The man who headed in the wrong direction."

The game was lost to California. Riegel's fatal run was the cause. His one great mistake will give to him undesired fame for a life time.

My text tells of another course to be run, of the danger of imperfect impressions, of bitter defeat at the end of the way. There are many fine things that might be said about that young man's play. It might be said that he was quick-witted. He it was who saw the ball when it slipped from the other fellow's hands. It might be said that he was alert. Others probably saw a second after he saw, but his hands responded immediately to the opportunity presented, and he it was who grabbed quickly. It might be said that he bent all his energies to the one task of doing what he intended. Nobody could overtake him while he sprinted down that field, and his ears were as deaf to all entreaties as were John Bunyan's when he fled from the City of Destruction. But alertness, concentration, speed are not enough. If so, the highway to glory would be clogged by modern Americans, for no age has seen so much alertness, concentration, speed. All these are good enough in their place, but their

place is behind, not in front of the arrow head which points definitely to the goal for which we are intended—namely, "The Glory of God." Intentions are not enough. "There is a way that seemeth right to a man, but!" . . . !

This is America's crowning day of mentality. Much of it is headed in the wrong direction. Our largest universities have endowments, equipment and facilities that would have made Germany green with envy even in her palmiest years. In most of them spirituality is at a discount, and "blasting at the Rock of Ages" is a pet diversion. Colleges innumerable, and even high schools, are doubly underscoring the work of the intellectual freak, forgetting that the building of character should be the chief object of all men. Sense that is unable to discern sin is not worth having. It is a degradation rather than an uplift. Spasmodic bursts of piety will not suffice. They are like gaining five yards, only to lose twenty through indifference or failure to sustain a worthy offensive. Failures in consecrated mentality begin in our homes, and they are running the gamut of our entire educational scheme. We must face about! "I am having the time of my life teaching this child the difference between right and wrong," said a young mother. "Have you forgotten the difference so soon, my dear?" the grandmother asked, with provoking alertness.

This is America's superlative day of motion. Nobody can accuse us of failure to move. Everybody is going. But whither? There is one automobile to every five persons in these United States. And few of them are kept idle. They run all the day, and they run half the night. Our best inventive genius is dedicated to the task of making them run still faster. Railroad executives are heading toward premature graves because they cannot make their trains clip yet another hour from established schedules. And now the airplanes have come. What does it all mean? It means that we are skimming the surfaces instead of climbing the heights. It means that we are hitching twelve-cylinder engines onto our bodies and clamping them on our souls. We are heading toward earthly luxuries for the flesh, instead of toward heavenly riches for our hearts. We are going full speed—but in the wrong direction!

The day has come for America to examine her motives. I know the average citizen, and I would give to him, unhesitatingly, a passing grade, in so far as he has a deep-set motive. But there's the rub! The average citizen is unwilling to put his motive into a spiritual test-tube. He is superstitious about it, fearing there may be found a deadly germ lurking. He is afraid of the truth about himself, afraid to discover it to himself. "There is a way that seemeth right to a man, but" . . . ! Appearances are on one side of that "but," and God says death is on the other side. Men are not judged in this world nor the next by what "seemeth," but by what is. The electric wire seems harmless, but it is deadly. The bogus gold mine stock seems to be valuable, but it is worthless. The pain in the right side seems insignificant, but it points to the grave. The path of selfish pleasure, of worldly praise, of ungodly gain—"it seemeth to a man right," but God says "Death."

I tremble when I look at my country, and then look at China, Japan, Africa. We have more gospel every Sunday over here than we will take. Over there they die by the millions without having so much as heard that there be a Savior. We are the richest people in the world, and we are calling home our missionaries instead of recruiting them. We are surfeiting our souls with wealth instead of expanding them with love. We are the busiest people on God's footstool, but doing what! We are racing ourselves to death, but where are we

getting? We are concentrating our powers as never before, on what objective?

Captain Riegel lost his game out yonder in California. The score was six to seven against him and his fellows at the end, eighty thousand people looking down. He headed in the wrong direction and could not recover. What will your score be at the end, brother—the prophets, apostles, martyrs, kindred, all looking down like a cloud of witnesses?

Are you headed in the wrong direction? You can turn and recover, if you will. Jesus will help you. You and He can win this game of life!

TUSCUMBIA, ALA., CHURCH HAS GREATEST YEAR

The annual reports of the church officers indicate that the year 1928 was in every way the greatest year in the history of the Tuscumbia Baptist Church, of which W. H. Barton is pastor. There were 139 additions to the membership, 84 by baptism, with a net gain of 131, making the present active membership 424. This is approximately a gain of fifty per cent in membership for the year.

The church and its organizations raised for all purposes \$7,197.83. Of this amount, \$970 was contributed to missions and benevolences, as follows: Co-operative Program: Church, \$430; W. M. S., \$330; W. M. S. Ruby Anniversary, \$185; Baraca Class Christmas Orphans' Home offering, \$25. This is really a remarkable report, especially in view of the fact that until three years ago the Home Mission Board assisted the church in paying the pastor's salary. This past year the pastor's salary was increased \$600, and the church also paid over \$500 assessments for street improvements.

The church voted unanimously at the annual business meeting to put the Alabama Baptist in the church budget for 1929. The Religious Literature Committee is now preparing the subscription lists and getting out letters to the members requesting those who will to assist the church by paying their own subscriptions. This is undoubtedly the most constructive and forward-looking step the church has taken in years.

Obituaries

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

MRS. ELLA LAMB PEERY

On June 30, 1928, there passed into her rich heavenly reward one of the noblest of Christian women. Mrs. Ella Lamb Peery was a charter member of the Dresden Baptist Church and was one that could be counted upon in season and out of season. Her love for her church, her pastor, and the Woman's Missionary Society was proven daily in her godly living. Such a life is a benediction not only to her church, but to the entire community, and many will miss her kindly ministrations. In the hearts of her many friends will linger the memory of a lovely Christian character, and it will still blossom and bring forth fruit until time shall be no more.—Mrs. H. V. Johnson.

JOHNSON

Mr. J. J. Johnson died September 13, 1928, at the home of his daughter, Mrs. D. W. Cantrell, on the Lebanon Road, following a brief illness. Born near Lebanon, Tenn., March 9, 1850, he moved to Davidson County, near Hermitage, Tenn., about forty years ago. He had lived with his daughter, Mrs. Cantrell, since the death of his wife, August 2, 1911. He was prominently identified with the civic and business interests of Wilson and Davidson Counties, and during his long life of service to his fellow man made a host of friends.

He was a man of the highest integrity, and in his passing his community has lost one of her most esteemed citizens. Mr. Johnson was quiet and unassuming in manner and was a devoted husband and father. He was married to Miss Angerona Fields on December 23, 1875, and their children—Mrs. D. W. Cantrell, Mrs. B. L. Hurt, Mrs. Douglas Perry, and Sam R. Johnson—are all residents of this community.

He was a faithful and active member of the Baptist Church for a number of years and had served on the board of deacons of the Donelson church five years.

He was a man whose deeds of kindness and charity were many, and his loss is felt deeply by his friends and associates.

Donelson Baptist Church: E. A. Nunley, L. L. Mabry, Mrs. S. W. Thompson, Committee.

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EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

Jesse Daniel, West Tennessee. Miss Zella Mai Collier, Elementary Worker.
Frank Collins, Middle Tennessee. Miss Roxie Jacobs, Junior and Intermediate
Frank Wood, East Tennessee. Leader.

SUNDAY SCHOOL NOTES

Rev. J. W. Hicks of LaFollette, writes asking for a training school for his church at Cedar Hill. We are planning for Mr. Frank Wood to go there some time soon.

Mr. E. E. Turner writes for all the information that can be had on the associational work with a view to bringing Bledsoe Association up to the standard program.

Mr. Fred Rochelle, Atwood, is taking the correspondence courses and is becoming very much interested in the training work. This means that they will have a good Sunday School at Atwood.

Rev. Ira C. Cole writes from Newbern asking for a training school in June or early July. He always backs us in whatever we put on in his churches, and we will certainly care for his needs if possible.

Miss Collier, Miss Landress and Jesse Daniel have been in a training school at Whiteville the past week with splendid results. They all go to Speedway Terrace for February 10th and the week following.

Tennessee issued only 626 Sunday school administration diplomas and 83 other awards during 1928. We have set our aim for 2,000 total awards. Let us see that this number is reached. We can do it.

We are expecting a great week at Paris, beginning February 17th. Dr. Buchanan is planning for a large attendance and a good meeting. Dr. C. L. Bowden, Miss Collier, Mr. Daniel, and the writer are to be among the faculty.

We have only five schools qualified so far for the standard for 1929: Little Doe, Doevoile, First (Erwin), First (Orlinda), Park Avenue (Nashville), and Central (Fountain City). Let others come right along. We must have 75 this year if at all possible.

Rev. W. E. Wauford writes: "We are doing our best to have a good crowd for you to speak to and for your class by the time you get to Jonesboro, beginning the fourth Sunday. My people are a good people, but a little slow to take to this training work, but will do it rightly when they know."

Mr. L. J. Howell, Sparta, is taking hold of his work in good shape and reports a lot of work done. He is our Sunday school man. We are paying half his salary this year and the association the other half. This comes from the little profits on the six-point record system that we sell. All the profits from this will go to the field work so long as we draw a salary from the Board.

Mr. Hobart Wolfe, Noeton, writes as follows: "We did not have such a large class, yet I think much good was accomplished. We all think so much of Mr. Wood. He is a splendid boy. He was pleased with our progress. We have painted the interior of the church, oiled the floor, put down new rubber aisle runners, bought us a new piano, and just lack four points of reaching the standard of excellence."

We are asking that all our schools observe this special day on March 31st and let us make it a great agency of educating our people about our mission work all over the earth. Our people will give to missions if they know about what is going on. Our main object is education. Let the gifts be as large as they may, but not fail to give the information included in this fine program.

President L. S. Sedberry of the Middle Tennessee Sunday School Convention writes from Gallatin: "The program looks fine. I like it. The devotionals seem especially promising. I am sure it will be the best yet. I don't think of any suggestions for improvement. If we can be sure of the speakers who take parts, then it will be good. Ask them please not to accept a part unless they intend to be there and will make their best effort to be there."

Reports for January shows that Tennessee is still ahead on Church Administration diplomas, and we want to stay ahead. Following is the line-up by states: Tennessee, 474; Texas, 354; Louisiana, 221; Arkansas, 131; North Carolina, 128; Alabama, 125; South Carolina, 121; Kentucky, 112; Oklahoma, 111; and Mississippi, 102. Texas leads Tennessee on other awards but we must take back from them next month. The other states all have less than 100 each.

J. W. Christenbury writes concerning his work in Ocoee next year: "We had a great time in our superintendent's meeting Thursday night. We had a good meeting and a good time. Mr. Will Wade is the new president, and I believe we will have a great improvement in our work. Will you please advise me if you could let us change our date in the city-wide school for Chattanooga to the last week in September or the first week in October? We hope to plan a real school for next year, if we could get a date now and plan. Please advise me."

Frank Wood writes from Noeton: "I had an excellent week at Noeton last week. Those people are so willing to co-operate and do the things suggested for the betterment of their church and Sunday school. They are beginning now to work toward the standard of excellence, going to curtail their building right away, adopt the six-point record system, and make some change in their organization. That is one of the "workingest" bunches I have ever seen. They have recently painted their church inside and purchased a new piano. They are now without a pastor. I gave them Malcolm's name and asked them to let him come and supply for them some time. They are beginning to want a young man, for they have so many faithful young people."

Mr. V. L. Wright writes from Monterey: "It has been some time since I have written you. I am sure you will be glad to know that I am still on the front lines for the Master. During the year 1928 I have been instrumental in leading over two hundred to Christ in my layman work, holding cottage prayer meetings at Monterey and vicinity. Brother Talmage Reed, joining me in evangelistic work, is a great singer and

a great worker. He went with me to a little church near Rickman, known as Ray's chapel, a few months back, holding a revival. The Lord blessed our efforts with 33 converts and 34 reclaimed. They claim that it was the best revival they ever had in that community. Brother Stringfield organized a Sunday school for them, and it is running in full blast. Lots of good has been accomplished in different places in our work. Our Sunday school at Monterey seems to be just a little bit draggy, but due to the fact that influenza has been raging. We are looking forward to better days. Brother Hudgins, please send me a supply of free tracts."

We are nearing the time for the annual Home and Foreign Mission Day in the Sunday schools, and we are giving a bit of information concerning the program and plans for that day in this page of our notes. We trust our superintendents and teachers will see that this program is observed in all the schools. This is one way we can meet one point in the standard of excellence. Quoting from Dr. VanNess' letter to the superintendents concerning the special day in the Sunday schools on March 31st: "You understand that the plans for this day are all made in co-operation with the State Secretaries, and you will find the signature of your secretary attached to the letter which is sent with this and other material. This gives you the assurance that the observance of Home and Foreign Mission Day, in accordance with the plans proposed, is a part of your state program."

The following letter from the Joint Committee on Home and Foreign Missions signed by all the secretaries, including Dr. O. E. Bryan and your Sunday school superintendent:

"We send you this material with the earnest hope that it will prove a blessing. We suggest the following procedure:

1. Get in touch at once with your pastor and enlist his counsel and help.
2. Call a meeting of your teachers and officers and go over the plans carefully with them.
3. Appoint a competent missionary committee, who will be charged with responsibility for getting up the program.
4. Make much of the special day program on March 31. Use the other program material in the place of your usual opening or closing exercises on the first four Sundays. You will find these programs simple, attractive, informing, and a welcome change from the usual routine. But whether you use the other programs or not, by all means use the attractive special day program for March 31st.
5. Consider seriously the possibilities of a school of missions in the near future.
6. Send in your order for copies of Home and Foreign Fields for the teachers. It will be sent by the Sunday School Board just as any other of its publications and should be in the hands of every teacher and officer.
7. Order additional copies of the material needed, especially collection envelopes, programs, tracts, at once from the Joint Committee on Missionary Day, 161 Eighth Avenue, N., Nashville, Tenn. All this will be sent free."

THE TENDENCY OF TENDENCIES

There are a lot of tendencies today that should be observed by our people and by those who do our own kind of work. We are terribly interested in correcting any that are evil in their design or purpose. However, we want to speak just a word about going too far in rejecting everything that is going on just because there seems to be some dangers ahead. We cannot stop all our programs just because some people do not do things according to the proper plans. Let us correct our evils within the bounds of our or-

ganizations and not tell them out to others on the outside. Let's not quit because things are not to our liking. Let's help to make it right. Let us turn the tide in the right direction.

REGIONAL SUNDAY SCHOOL CONVENTIONS

Never have we had such interest in the three Sunday school conventions in all our experience in Tennessee. The presidents are working at their job this time and are co-operating with us in a most beautiful way in putting on the programs. We are giving below an outline of the program suggested for all of them, subject, of course, to the changes made by the local committees. The East and Middle Tennessee officers have given their approval, and the West Tennessee committee will meet next week to go over their plans and make whatever changes necessary and to fill in the names of speakers. A most splendid array of speakers have been engaged for each of these conventions and a real good time in store for all who attend. You will note that one general thought runs through them all, and every session hinges about one definite step in the commission. The devotions are to be one of the outstanding features of these conventions and will be conducted by some of our very best pastors. Study this program outline and then make up your mind not to miss a single minute of it. The devotions, the practical talks, the conferences, and the inspirational addresses will be worth any one's time. We are becoming more and more convinced that everything in Sunday school work should center about the Great Commission. This program stays by this Commission from start to finish.

Monday Night

General topic: "The Sunday School Functioning under the Commission."

Flu-Grip
Checked at the start
with Vicks before your little cold gets BIG.

Vicks acts two ways at once to check the cold and prevent complications:

- (1) It is vaporized by the heat of the body and inhaled for hours direct to the inflamed air-passages;
- (2) It acts through the skin like an old-fashioned poultice, "drawing out" the tightness and pain.

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Early Scarlet Turnip Radish Seed,
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Mayo's Special Mixture Nasturtium Seed,

with our illustrated catalog of Seeds for the South. Or we will be glad to mail you catalog and price list of Farm Seeds free on request. 50th year in Seed business.

D. R. MAYO
KNOXVILLE, TENNESSEE

7:30—Devotions, "Stewardship of Standards."
8:00—Recognitions and announcements.
8:10—Words from our host and response.
8:20—Special music.
8:25—Address, "Serving under the Commission."
9:15—Adjournment and good-night.

Tuesday Morning

9:00—Devotional, "Stewardship of the Unenlisted."
9:30—Enrollment and appointment of committees.
9:40—Keynote address.
10:00—Sectional conferences by departments: (1) Cradle Roll; (2) Beginners; (3) Primary; (4) Junior; (5) Intermediate; (6) Young People and Adults; (7) Administration.
11:00—General session. Topic, "Go," or "Building the School." Ten-minute talks: (1) Religious Census, How Take, How Tabulate, and How Follow Up; (2) Enlarging the Organization; (3) Discovering and Training Workers.
11:30—Address, "An Adequate Program."
12:10—Lunch.

Tuesday Afternoon

1:30—Devotional, "Stewardship of the Gospel."
2:00—Sectional conferences as before.
3:00—General session, with topic, "Teach." Ten-minute talks: (1) Preparing to Teach; (2) Doing the Teaching; (3) The Teaching Material, "Lesson Helps."
3:30—The Master Teacher.
4:00—Adjournment.

Tuesday Evening

7:30—Devotional, "Stewardship of the Lost."
8:00—Address, "The Sunday School Functioning the Evangelistic Program."
8:30—Special music.
8:35—The Sunday School Functioning in the World-Wide Program.

Wednesday Morning

9:00—Devotional, "Stewardship of Talents."
9:30—General business session.
10:00—Conferences as before.
11:00—General session. Topic, "Training." Fifteen-minute talks: (1) Through the Departmental Work; (2) Through the Departmental Work; (3) Co-operating with the B. Y. P. U.
11:30—The Church Functioning through Its Activities."
12:10—Adjournment.

Wednesday Afternoon

1:30—Devotions, "Stewardship of Missions."
2:00—Conferences as before.
3:00—General session, "Associational Work." All associational superintendents on the platform. (1) Reports from Associations; (2) How I Organized My Association; (3) The Value of the Group Meetings; (4) The Associational Program.
4:00—Summing Up and Home.

B. Y. P. U. NOTES

Miss Mary D. Hodges writes asking for a training school at Cosby Academy the last week in February. We will do our best for her.

Miss Jacobs and Frank Wood are in Cleveland this week in a B.Y.P.U. Training School. Rev. L. T. Householder is on the field now and is taking right hold of the work. He is back of this training school. Mr. Carl Rogers is the leader and has the school in charge.

Mr. De Jarnett who helped in the training school at Union writes concerning the training school but more especially do we quote his letter because of the fine things he has to say about the Student Body of Union University. We join him in this statement and wish we had space to say more. We have never met a finer body of young people nor a better behaved set. They are on the job constantly.

"Permit me, please, to say a word in commendation of Union University. My impression of the school was very favorable. I have never seen a better spirit shown, or felt a better atmosphere anywhere. During the whole week spent in Adams Hall, I never heard a student utter a bad word, and nowhere on the campus did I see or hear any disorderly conduct. I never felt more at home, or was welcomed more heartily. I never addressed a more appreciative, responsive group of students. A school like this is a real asset.

"Please allow me to take this opportunity to express to you again my appreciation of the privilege of spending such a very pleasant and profitable week with you and the other teachers and the people of Union and Jackson. It was a joy to be there and render what service I could. I shall long remember the visit with pleasure. I had one of the best and largest classes I ever had anywhere. I thank you for the many kindnesses shown me while there. I am sure the school meant much to all of us.

Frank Collins writes from Lebanon: "I closed my school last night because some things were on that would keep some away, so we just doubled up and took the exam. last night. The school as a whole was a flash. I only had three intermediates so I left the exam. with Miss Williams who was giving the Juniors their course and she will give the exam. Sunday. Some of the Seniors who could not attend for one thing another are studying at home and are going to send in their exam later."

MISS SALLIE MAY CADE

It is with great sadness that we call attention to the death of Miss Sallie May Cade of Chattanooga. She has always been such a fine BYPU worker and has meant so much to her own church and the young people of Chattanooga. We copy a clipping from the daily paper concerning her death and join with her many friends in grieving over her going and pray God's richest blessings on her people who suffer most.

"Miss Sallie May Cade, aged 31, died suddenly yesterday morning at the home of her parents, Mr. and Mrs. A. J. Cade, 1110 Chamberlain avenue."

"Miss Cade taught for four years in the city schools and for the past ten years she taught in the Ridgedale Grammar school. She was a member of the Highland Park Baptist church, a member of the Personal Service club, and a teacher in the Sunday school. She was very popular and an active church worker. She devoted her life to the church and to her school work."

B.Y.P.U. TRAINING SCHOOL

The big Training School has been on this last week at Knoxville but we will await an official write-up of this school. Next week the Chattanooga school is on and we give below an outline of the splendid program being put on there by the Chattanooga Baptist Young People, as fine a bunch as ever lived on this earth.

Second annual General B.Y.P.U. Training school, Chattanooga and Suburbs, February 17-22, 1929. First Baptist Church, Oak St. and Georgia Avenue.

Schedule

Devotional period at 6:45 p.m.
Monday—Rev. Geo. Simmons.
Tuesday—Miss Frances Massey.
Wednesday—Miss Madge Sweet.
Thursday—Miss Katherine Connally.

Friday—Miss Ruby Denny.
First Class Period at 7:00 P. M.
General Organization—J. E. Lambdin.

Senior Administration—Elton Johnston.
Senior Manual—Lyman Haley.
Junior Leaders' Manual, Roxie Jacobs.
Intermediate Leaders' Manual—Mrs. J. E. Lambdin.
"Meaning of Church Membership"

—Rev. Carl R. McGinnis.
"The Plan of Salvation"—W. D. Hudgins.

Chorus and Song Period at 7:45 P.M.
Inspirational and Demonstration Period at 8:00 P. M.

Monday—Rev. L. W. Clark—Address.

Tuesday—Elton Johnston—Address.

Wednesday—Demonstration—Senior.

Thursday—Demonstration—Junior and Intermediate.

Friday—Social.

Second Class Period at 8:15 P. M. (Classes convene as of 7:00 P. M.)
Keynote—"Service."

Quoting from a letter from John Hood, Director of the Young People's Work of Carson and Newman College. "We were, during the last quarter, able to attain the A1 Standard of Excellence for the General Organization and also for five of the college Senior B.Y.P.U.'s and one of the Junior B.Y.P.U.'s. We have ten unions in all, including six college unions, one town union, these seven being, of course, Senior B.Y.P.U.'s. We also have two Junior B.Y.P.U.'s and one Intermediate B.Y.P.U. We have an average attendance each Sunday of over two hundred, our best mark during the quarter being 240, which mark we reached twice. We have eighty-six per cent of our possibilities enrolled, our enrollment being about 280 at the close of the last quarter of 1928. It is interesting to note that ninety-six per cent of those attending every Sunday evening remain for church services. That brings to my mind the splendid work of our college pastor, Rev. C. W. Pope, who is indeed doing an excellent work among the students of Carson and Newman and in the community which he serves. Our training school, despite the many interruptions of the week, was carried along nicely, and we are indeed thankful for the work done by Miss Jacobs and Mr. Collins during that week. We hope that the quarter in which we are now working will be the best by far that we have ever known."

Mr. Hudgins, I have never yet heard from Miss Roxie regarding the seals and diplomas for the courses which she taught here during the training school. I would appreciate very much a word regarding this that I may know when to expect the seals and diplomas. Sincerely, John A. Hood.

P.S.—I have just found out about the diplomas and seals coming to Brother Pope this week, so Miss Roxie has sent them, and you needn't look into that after all.

According to the report of the Foreign Mission Board for January, the debt has been reduced a little more and now stands at \$939,627, as against \$1,145,729 on January 1, 1928.

B & R

The work in Lonsdale Church, Knoxville, is going forward in a fine way under the leadership of the new pastor, H. L. Thornton. Their old building has been remodeled at a cost of \$5,500, and they are worshipping in it again. Two B. Y. P. U.'s have been organized, and the budget for the year completed, including \$1,000 for the Co-operative Program. We rejoice to see this church coming back into the fellowship of the state.

B & R

Mr. W. M. Rollow, aged father of Laymen Ewing and A. B. Rollow, of Nashville, and grandfather of Miss Cornelia Rollow, whom our young people throughout the state know and love, died Monday morning at the home of a son in Nashville. Another aged soldier has been commanded to lay down his arms.

B & R

Editor J. H. Felts of the Illinois Baptist has taken the oath of office as state senator in Illinois. He rightly says: "I do not believe it will injure the senate body for an editor of a religious paper to be a member of it."

San Antonio, Texas, has prepared a special invitation for the next meeting of the Southern Baptist Convention and will present it through J. F. Peachy, pastor of Calvary Church.

B & R

The East Texas Baptist reports that Porter M. Bailes of Lakeland, Fla., preached for the pastorless First Church, Tyler, Texas, on the 10th. That sounds interesting. Dr. Bailes is a great gospel preacher and a fine pastor.

B & R

What may be the last issue of the Regular Baptist, publication of Primitive Baptists for more than half a century, has just come to our desk. With the home-going of its able editor, W. W. Mullens, it now appears that the paper will be discontinued. Ketocton Association will decide the issue at its next meeting.

B & R

A. C. Shirar of Breckenridge, Texas, has accepted the call of First Church, Temple, Texas.

B & R

Every evangelical Christian in America ought to read the Fellowship Forum, published at Washington, D. C. It contains news that you will never see elsewhere, and it comes direct from authentic sources.

School Inspector (to pretty teacher): "Do you teach observation?"

"Yes."

"Then I shall take the class. Now, children, shut your eyes and sit still."

Following this the inspector made a slow whistling sort of noise and followed with, "Now, children, what did I do?"

For some time there was no answer, but ultimately one little boy piped out, "You kissed teacher."

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Editor the American Baptist,

2030 Confederate Place,
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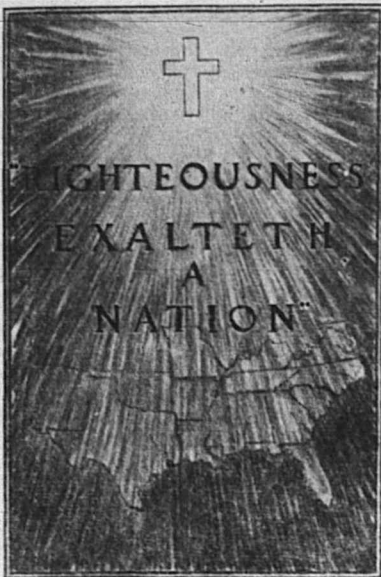
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WOMAN'S MISSIONARY UNION

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



HOME MISSION WEEK OF PRAYER

Is it too much to ask you to meet every day from March 4-9 to study and pray for Home Missions? An hour each day devoted to study of the Lord's work here in America, praying definitely for His workers and bringing a real gift into His treasury would prove a blessing to the women who participate and to the work we are doing for our country.

Write the W. M. U., Nashville, for enough copies of "Heart of Missions," by Mrs. Una Lawrence, for each member and put your heart in the study. The price is only 25 cents.

MORE A-1 SOCIETIES

We are delighted to report that Whiteville has an A-1 Union. The points reached on the standard were not marked by the first and second beams when sent to us at first, so were omitted from the original list.

Those reporting A-1 since the list was published are: Elizabethton W. M. S., Springfield Y. W. A., and Junior G. A., Grand Junction S. B., Whiteville R. A. and S. B.

We now have 193 A-1 societies. Let us make it 200. So many failed to mark this point on the report sent the superintendent. If your society was not on the list, write us if you did reach the standard.

APPEAL FOR HOME MISSIONS

To the W. M. U. of the South: My Dear Sisters: With all my heart I congratulate you upon the superb devotion with which you are celebrating your fortieth or Ruby Anniversary and upon the bright promises of success. May your highest aspirations be attained and your most earnest prayers be answered.

My heart is in closest sympathy with and most earnest prayer for you and your plans in the March Week of Prayer for Home Missions. My providential responsibility with the Home Mission Board makes me hail with joy the sympathetic co-operation of our devoted Southern Baptist women. I pray that, like Esther of old, you may all have such a sympathetic sense of responsibility in meeting the immediate, crucial needs of Home Missions as that you shall feel you have "come to the kingdom for such a time as this."

The direful calamity which befell our Home Mission Board in the defalcation was almost dismaying, but God has a good lesson in it for us. We have not measured up in His

service, and it surely is His divine right to "chastise" those whom He loveth. Mrs. W. J. Cox, your honored president, hit the mark when she said: "I am not so much concerned over the fact that one man in nine years stole a million dollars from the Baptists as I am over the more direful fact that Southern Baptists every year rob God of millions." The Lord help us to learn the lesson and to be faithful.

Home Missions needs help now. As the stricken child enlists the tenderest care and deepest affection of all the other members of the family, so will the misfortune of Home Missions draw out our most sympathetic interest and most sacrificial support, and the generous gifts of the W. M. U. in the March Week of Prayer for Home Missions will greatly relieve the terrific handicap on Home Missions and clear the way of the Lord for a triumphant on-going of His kingdom work and a glorious record of the salvation of the souls of men.

Commending to you most heartily that thrillingly interesting and stirring appeal of Mrs. Una Roberts Lawrence in her new book, "The Heart of Home Missions," which we have gladly contributed to your program for the March Week of Prayer, and confidently counting on your general co-operation in meeting the present emergency, I am, cordially and fraternally yours.—Arch C. Cree, Acting Executive Secretary.

LETTER TO W. M. S. PRESIDENTS

A fascinating book, "The Heart of Home Missions," is being sent you for use during the week of prayer, March 4-8. Read it through before planning your program; then make the five days of study and prayer worth while. One extra copy will be sent upon request.

Failure is spelled shrink, success "work." If you will give five days consecrated to the Lord's work in America, praying earnestly for your own society, church, state, and for those who do not have the privilege of religion you enjoy, your women will be blessed and be a blessing. To make it a success, you, Madam President, must work and pray.

Home Missions need your gifts. Every dollar is to go for the actual mission work and none for the debt. May none of us prove a Carnes or a Sapphira by misusing God's money by keeping back a part He has entrusted to us.

Send for enough envelopes to give each member one. "Hand-picked fruit is always the best." Write the names on the envelopes, holding one woman responsible for a certain number, and see that the offering is collected. Send your money to Dr. O. E. Bryan, 161 Eighth Avenue, N., Nashville, but be sure and place the amount on your report to the superintendent of your association.

At the close of this year we want to publish the names of 1,000 women who have read the Bible through in 1929 according to the Sampey plan. The outline and three book-marks are sent from our office for 5 cents. Order enough for your society. Get your circles interested in this plan. Large standard of excellence for all grades, except Sunbeams, may be secured from us for 10 cents.

Our W. M. U. convention will be held in Jefferson City, March 27-29. Mrs. J. T. Warren is chairman of hospitality. Be sure and have your society to send delegates. Each society is entitled to one delegate for every ten members, or fraction thereof. Mrs. W. J. Cox, Dr. and

Mrs. Logan of Argentina, and Miss Blanche White of Virginia are a few of our distinguished speakers.—Mary Northington.

THE HEART OF HOME MISSIONS

A free book, "The Heart of Home Missions," has been sent to each president of W. M. S. and Y. W. A. Another book will be sent free on request. Enclose three cents for postage, please. The Home Mission Board sent us enough copies to give two to each society. If you desire to study the book and secure one for each member, the price is 25 cents each. Write to the W. M. U., 161 Eighth Avenue, N., Nashville, enclosing check. We do not have a credit department, so please send check with your order. Remember, you may have another free copy upon request.

GOOD NEWS

The W. M. U. Administrative Committee has voted to continue Miss Wilma Bucy as field worker. It was thought with our reduced budget that it would be necessary to drop our field workers. We are going to do our best to cut in other places and keep Miss Bucy. We are sure no state has a more efficient worker, and we are having so many calls for her that it seemed a great mistake to let her go. Truly this is good news. Superintendents, pastors, presidents, young people's leaders, take advantage of this opportunity and write for a date with Miss Bucy.

NO MORE PERSONAL SERVICE PADS

The State and Southern Unions are asking that each society report only directed personal service, so the individual pads are no longer needed. The smallest society can do directed service. Have some one appointed personal service chairman who will think ahead and plan the work.

Is there a sick family in your community who needs help? Let the chairman plan definitely to give what is needed either of service and substance. Are there strangers in your community? Plan to have them visited; then next meeting report how many visits were made. Do you have circles? Let work be planned for each circle.

Number 1 may be in charge of making the church clean, comfortable, and attractive.

Number 2, something definite for the young people's organizations.

Number 3, visiting the sick and shut-ins.

Number 3, visiting for the church, W. M. U. and Sunday school.

Number 4, distribute literature.

Number 5, hospitality committee for church, making strangers welcome, entertaining any preachers, denominational workers, etc., or may visit church during month.

Number 6, working in institutions. The cities have many circles and many institutions, so they may have each circle to have a different institution.

Change the work of the circle each month. Report to the circle personal service chairman the one thing you were requested to do. The circle chairmen will report to the society chairmen, and she will use the blank in the treasurer's report book to report to the personal service chairman of the association. She will compile all reports for Mrs. Chas. M. Thompson, Jackson, our state chairman.

"WHY AND HOW OF W. M. U." RECOGNIZED

At the meeting of the Executive Board meeting in Birmingham recently the "Why and How of W. M. U." was officially recognized. It was voted that it might be used as an optional book for the Manual of W. M. U. Methods. Needless to say we are happy over this decision, for we felt Miss Bucy's book should be our methods book. The price of this

book is 40 cents from the Baptist Sunday School Board, Nashville.

NEW MISSION STUDY PLANS

Hereafter when you want seals for mission study, if you have the certificate card, write for the number of seals you desire without giving the list of your class and they will be sent. If you want an official seal it is required that you give the full record of awards received. This will save hours of labor in the office and we hope will be satisfactory.

HOLD FAST

Whom? The new societies organized during the Ruby Anniversary period.

How? By fostering. To foster means to feed. It would be well to invite the new society as a guest of your organization and feed them with cake and coffee. Feed them with a demonstration program, with a subscription to Royal Service and World Comrades, and with your real interest. Teach the "Why and How of W. M. U." to the society.

Why? Because many leaders are willing but do not understand. Because there are millions who are lost and who need Jesus Christ, and more women should be enlisted to pray, study and give that the gospel should be preached to the ends of the earth.

When? "Now is the acceptable time." Do not wait, but call up that president and ask her to let your society help her. Is it a junior organization? February offers many opportunities for entertaining in attractive ways.

Do it now.

WHAT MAKES GOOD STATE SUPERINTENDENTS?

Christian faith, that we may have faith in ourselves and in our work.

Intense interest, that we may let nothing stand between us and our work.

Enthusiasm, that we may enthrall to present the work.

Expression, that we may be able to express ourselves clearly.

Tact, to deal with people.

Enthusiasm, that we may enthrall others.

Cheerfulness always, because we are sure of our work, but God is with us, and He is more than those who are against us. Minnesota White Ribbon.

SUGGESTED LEAFLETS

Supplement to the program for March, "The New Negro a Missionary Challenge."

"America's Tenth Man," 3 cents; "How Can We Help the Negro?" 3 cents; "Experiences with a 'New Woman,'" 3 cents; "That Green Carpet," 3 cents; "The Negro in the New Working World," 3 cents; "Thinking Black in America," 3 cents.

Order from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

IS THIS LAW OBEYED IN YOUR TOWN?

Tennessee Tobacco Law, as follows: Tennessee, Code 1920: It is a misdemeanor for individuals, firms, corporations, employe, agent or servant to sell, give, furnish, or procure for minor under 18, tobacco, smoking tobacco, leaf tobacco, cigars, cigarettes, cigarette paper, tobacco in any form. Penalty \$25 to \$100 and imprisonment in county jail 30 to 60 days at discretion of the court.

HOOVER ON CIGARETTES

"There is no agency in the world today that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit, and yet very little attention is paid to it. Nearly every delinquent boy is a cigarette smoker, which certainly has much to do with it. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy, unworthy a nation of our intelligence."

MISS CORNELIA ROLLOW

At the meeting of the W. M. U. Executive Committee on February 5 Miss Cornelia Rollow's resignation was received.

Miss Rollow resigned last month, to take effect January 1st, as she was not well and during the winter months there were few calls for field work. Her services are so valued by the Union that instead of accepting her resignation she was retained as an approved worker, to be paid when she was on the field. She is now in Florida recuperating from a severe attack of influenza. She is greatly improved and hopes to be back in Nashville soon. Her friends everywhere will regret to learn that her home was destroyed by fire recently, and everything was lost except the clothes she had with her in Florida.

A LETTER FROM JAPAN

My Dear Miss Northington: Just in time for Christmas came your loving greetings from the Tennessee W. M. U. and word that you were sending us "Good Housekeeping" for the year. We shall enjoy it every month and as we read each number we shall be grateful to you for your thoughtfulness.

We have had a happy, busy fall since returning to Japan. We are so settled down at work that it is hard to realize that at this time last year we were in America.

I am especially interested in kindergarten work with all the mothers' clubs, evangelistic work, etc., that goes along with it.

We have about fifty children in this one kindergarten. Practically none of them are from Christian homes, so this work opens a door to a large evangelistic field. With the help of Pastor Shimose we have a mothers' club, with Bible study each week. We need your prayers.

The mothers want sewing and cooking, so we use these as a drawing card. "Good Housekeeping" will be such a help in this club. Again I thank you, and the women will appreciate it when I tell them about it.

We had a pleasant Christmas. The mothers came into my kitchen and baked the cookies for the children's Christmas. Mama taught them how to bake and how to make something new.

The children learned the Christmas story most thoroughly and in song and pageant-pictured it very nicely to their parents on Christmas day. We can only pray that the seed sown now may grow and bring forth an abundant harvest in years to come.

On December 27th we were able to get forty of the former graduates together. They are of all ages from the first-year primary to the university. Some are beautiful, active Christians. They took the lead in getting the group organized and making plans for the story hour, study clubs, etc. So more and more each day our little plant here shall become more busy. We need your prayers. We are encouraged to press on, for we know that you will be praying for us. We are anxious to hear the final reports from the Ruby Anniversary drive and the Christmas offering. The great sacrifices and splendid giving will mean much in kindergarten work. (Mrs. G. W.) Maggie Lee Bouldin, 298 Higashi Machi, Jigyo, Fuknoka, Japan.

SHELBY COUNTY QUARTERLY MEETING

The quarterly meeting of Shelby County W. M. U. which was postponed from January 3rd on account of the influenza epidemic, was held on January 24th at Trinity Church. Mrs. Fred Hogan, district chairman, had charge of a very interesting program.

The Rev. J. R. Black of Temple Church led the devotional; a vocal quartet by Mrs. J. P. Vance and Mrs. W. M. Collins; an inspirational address by Mrs. W. B. Crenshaw, former superintendent; a talk on "Passing the Torch on to Our Young People"

by Mrs. E. F. Curle of Highland Heights Church.

The day was rainy and gloomy, but there were 200 who braved the weather and came. The business was conducted by Mrs. L. A. Leatherwood, superintendent, and many interesting reports given. There were seventeen memorials reported as a result of the Ruby Anniversary. The association has met its apportionment, too.

The thought of the Southern Baptist Convention meeting here has put enthusiasm into numbers of churches, and we are glad to have it meet in Memphis again this year. Mrs. R. L. Sanders, general chairman, is busy with her committees making plans.

The next quarterly meeting, which will be held in March, will be with Bellevue Church upon a special invitation.—Secretary.

IT IS BETTER TO BE OCCUPIED THAN BUSY

The world is full of busy people—people who seem to have so much to do that they never catch up with the end of it.

If you do not believe this, ask the next ten friends you meet to do something for you that will take a few hours of their time. Or ask them to give a day to helping some splendid charitable organization that you know is needy.

These are the answers you will receive:

"Sorry, but I have so much to do this week I wouldn't have time."

"Too busy this time of the year to even think of doing anything more."

"We are just in the midst of house cleaning."

"Company all this week; I won't have a minute to spare."

"The baby has a cold, and I do not want to leave him."

And last of all, you ask little Miss Winthrop!

You know that she can't do it because, in addition to caring for the home, doing the cleaning and the baking, and sometimes even the washing and ironing, she takes care of an invalid sister. And then there is the outside sewing she does to bring in a few extra dollars. No, Miss Winthrop really wouldn't have time.

Here is her answer: "I will be glad to help. It is such a splendid thing! All those poor orphan children surely need some sunshine in their lives. I will be there early and stay all day!"

And you are so surprised that you can't say a word of appreciation.

Occupied? Yes, you've found one occupied person and you feel so sorry for all those other poor busy people who miss so much in their lives because they don't know the difference between being busy and being occupied.

For the busy person is one who is in a hurry—who gives the impression of always having too much to do—who does things in the hardest and longest way—who wastes time on trivial and useless things—who has all the motion and energy of doing a great deal with none of the results.

The busy person works harder than the occupied one and accomplishes one-half as much!

To be occupied is to do things calmly and orderly according to a well-thought out plan—with no idea of rush—no worry over future work to make inefficient workmanship—to do each thing in the best way as nearly perfect as possible—to go slowly and surely—to know how to eliminate the unnecessary tasks—to work at the right time and stop before the breaking point is reached.

There is no better definition for busy than bustling. In it is implied all the fuss and wasted motion and small results of the busy person.

The occupied person accomplishes a great deal. You do not suspect it when you meet him—he does not talk about it—or boast—or complain.

He looks so much at ease and rested you might imagine that he never did anything. It is only after you have known him a long while that you discover that he does more than all of your busy friends put together!

Occupied persons have time for rest and pleasure, time to devote to others, time to improve themselves and time to get the full enjoyment from life.

It is easy to be busy, but it pays better to be occupied! Were you occupied or busy today—Marguerite Faust, in Kind Words.



Culture!

As a steamer was leaving the harbor of Athens an inquisitive old lady approached the captain and pointing to the distant hills inquired: "What is that white stuff on the hills, captain?"

"That is snow, madam," replied the captain.

"Well," remarked the lady, "I thought so myself, but a gentleman has just told me it was Greece."—Pathfinder.

Fee, Fie, Fo!

Dr. E. Y. Mullins had an only son that died when yet a child. Mrs. Mullins has written a beautiful story of his child life called "Side by Side," which every mother ought to read. She tells of the time when Dr. Mullins was pastor in Baltimore and had as visitor in his study a distinguished Englishman. The small boy intent on his play, with a broomstick for his gun, came marching into the study reciting a nursery rhyme, "Fee, fai, fum, I smell the blood of an Englishman, and dead or alive I must have some."

The Englishman joined heartily in the laughter that followed.—Biblical Recorder.

Right!

"Got any old clothes for the heathen?"

"My daughter has some cast-off garments, but I'm afraid the heathen wouldn't wear such clothes."—Louisville Courier-Journal.

Office Caller: "How long has that office boy worked for you?"

Office Chief: "About four hours."

Caller: "Four hours! Why, I thought he'd been here a long time."

Chief: "Oh, yes, he's been here two years."

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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. Virgil C. Neal formerly pastor at Siloam Springs, Ark., has accepted a call to the church at Atkins, Ark.

Dr. B. Locke Davis, who was recently given a call as pastor by the church at Brookhaven, Miss., declines the call to that church.

Rev. T. A. Snyder of West End Church, Rock Hill, S. C., has resigned to accept a call to the First Church, New Brookland, S. C.

Washington Avenue Church, Greenville, S. C., is fortunate in securing as pastor Rev. R. F. Jones, who has entered upon his work.

The church at Luxora, Ark., heard last Sunday Rev. L. C. McCracken of Loudon, Tenn., who preached with a view of locating there as pastor.

Barton Heights Church, Richmond, Va., secures as pastor Rev. W. H. Bryant, who has resigned his pastorate at Clemson, S. C., to accept the new work.

Dr. L. R. Scarborough of Fort Worth, Texas, will do the preaching in a revival in the First Church, Spartanburg, S. C., Dr. W. L. Ball, pastor, March 3-17.

Effective March 1st, Rev. J. Carl McCoy has resigned as pastor of the First Church, Albuquerque, N. Mex. He did a great work while pastor of Temple Church, Memphis.

Rev. Ralph A. Todd has resigned his pastorate in Knoxville and is ready for work elsewhere. He is temporarily with his father, Rev. H. A. Todd, of Athens.

Calvary Church, Alexandria, La., has called as pastor Dr. L. G. Cleverdon of the chair of Christian Training in the Baptist Institute, New Orleans, and he has accepted.

Armore Heights Church, Memphis, preached last Sunday night in Seventh Street Church, Memphis, which ordained him several months ago.

Evangelist Arden P. Blaylock of Arkadelphia, Ark., and party have lately closed a revival in the First Church, Muskogee, Okla., Rev. A. N. Hall, pastor, resulting in 71 additions.

Evangelist J. A. Musgrave lately closed a three weeks' revival in the Third Church, Macon, Ill., Dr. W. P. Throgmorton, pastor, resulting in 33 additions. William Garrison led the music.

Dr. C. B. Williams, teacher of Greek in Union University, Jackson, has been called to the care of the church at Friendship. He will preach two Sundays in each month if he accepts the call.

Enon Church, near McKenzie, which stood on the right-of-way of the Austin Peay Memorial Highway, is being moved a distance of several yards in order that the highway may run a straight course.

The church at Bolivar has called Rev. L. B. Golden of Shelby, Miss., and he has accepted. We welcome all Golden men to Tennessee. The name has beautiful significance to Baptists of this state.

Martin F. Wallace and Miss Maude Essary, estimable young people of Chesterfield, were happily married Saturday afternoon at 6:30 o'clock at the home of the writer who officiated. They are members of Union Church, the groom being a deacon-elect in the church.

William Jewell College, Liberty, Mo., is to profit by the estate of the late Charles Hyslop to the extent of between \$35,000 and \$40,000. Glorious!

B. W. Gressom, well known choir leader, has been secured as leader of Boulevard Church, Memphis, Rev. J. H. Wright, pastor, and began work last Sunday.

The church at Waldron, Ark., is fortunate in securing as pastor Rev. Mack McCray, who has resigned as pastor of College Hill Church, Texarkana, Ark.

Rev. J. H. Buchanan, the aggressive pastor of the First Church, Paris, preached for the church at Puryear Sunday afternoon in addition to his heavy pulpit work in Paris. He is a kingdom builder.

Roger Hickman of Petersburg has been elected assistant pastor and choir leader of the First Church of Clarksdale, Miss., Rev. W. M. Bostick, pastor. We would regret to see Brother Hickman leave Tennessee.

We note in a reliable exchange that the late Dr. E. Y. Mullins gave during the past five years to the Southern Baptist Theological Seminary, of which he was president, \$21,000. His wife concurred in this liberality.

Rev. S. V. Gullett of Parchman, Miss., chaplain of the Mississippi State convict farm, has been called as pastor at Hickory Valley, Tenn., and has accepted. He will serve the church in connection with his duties in Mississippi.

Dr. W. A. McComb and wife of the First Church, Gulfport, Miss., are on a trip to Havana, Cuba, and will inspect the Home Board property while there. Dr. P. I. Lipsey, editor of the Baptist Record, supplied for Dr. McComb last Sunday.

Building an annex connecting with the present annex will start on February 15th, the pastor, Rev. J. Norris Palmer, announces. The \$15,000 project will largely comprise Sunday school rooms.

Evangelist Geo. W. Wilburn of Memphis is to hold a revival in Prescott Memorial Church, Normal, Rev. J. H. Oakley, pastor, beginning on March 24th. Rev. W. H. Kamplain, evangelistic singer, of Birmingham, Ala., will direct the music.

Rev. G. G. Joyner of Beggs, Okla., preached for Royal Street Church, Jackson, on Sunday, February 3rd, and for the church at Parsons last Sunday. We sincerely hope one of these churches can induce his return to Tennessee where he rightly belongs.

Mrs. A. D. Foreman, wife of A. D. Foreman, Sr., died Friday night in the family home in Houston, Texas, to which city the family moved from Nashville fifteen years ago. She and her husband were largely instrumental in building Lockeland church, Nashville. She is the mother of Rev. A. D. Foreman, Jr., pastor of the First Church, Gainesville, Texas, and of Mrs. W. O. Blount, wife of the pastor of the First Church, Bartlesville, Okla. Our sympathy goes out to all the grief stricken.

The conference of Baptists held at Jonesboro, Ark., last Thursday in the interest of Jonesboro College was attended by more than 125 leaders of northeast Arkansas, representing eighteen counties. Dr. A. W. Reaves of Jonesboro presided. Dr. R. G. Lee of Memphis delivered the principal address. On motion of Rev. T. R. Hammonds of Tyrone, it was

decided to put on at once a decisive campaign to raise and equip a girls' dormitory. This school has been under the care of the Home Mission Board.

Beginning February 19th at 10 o'clock a.m., a four days' debate will be held in a Campbellite church on Highway No. 20, about half way between Parsons and Beacon. The disputants are Rev. A. U. Nunnery of Parsons, Baptist, and Coleman Overby of Jackson, Campbellite. The entire church subject will be considered in the discussion, each speaker contending that the church with which he is identified is scriptural in origin, doctrine and practice. Brother Nunnery will have no trouble proving his contention.

Surprise is expressed among all classes of people in this section over the light sentence of from 5 to seven years' imprisonment given C. S. Carnes, treasurer of the Home Mission Board, who stole about one million dollars of the funds of the board. The surprising feature seems to be that the Board agreed to so light a sentence. We eagerly await the Board's side of the matter. The judge who pronounced the judgment said it seemed a light sentence in comparison with the gravity of the crime, but said it was an agreed sentence.

The figures concerning the prosperity of Union University, Jackson, as published recently in these columns need revising. In 1914 the at-

tendance was 157, and only 40 of them college students, and the total income from students' fees as submitted in the treasurer's report to the trustees was \$4,900. The year before the attendance was 158, so that the attendance in 1914 was not exceptional nor freak. Last year the enrollment was 1,560, the total income from students' fees was \$125,000, and from all sources \$146,000. Good!

By THE EDITOR

The Illinois Baptist State Association celebrated its twenty-second anniversary on January 31st.

H. A. Todd of Athens and J. T. Henderson of Knoxville were speakers at the men's meeting of First Church, Lenoir City, January 31st.

Secretary Crouch has called a meeting of the Promotional Committee of the Southern Baptist Convention to meet in Nashville March 6th.

The Baptist Record reports that John A. Huff of First Church, New Orleans, resists two efforts to get him to move and will remain where he is.

Editor Compere reports that he recently had a word in his paper commending a certain pastor. A few days later he had a letter from a member of that pastor's church cancelling his subscription because of the commendation. Now we have something else to worry about!

Guaranteed Life Incomes on Gifts!

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first-class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts. Are you interested? Write to

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Evangelist T. C. Crume of Covington, Ky., is in a meeting at Decatur, Ill. Despite the zero weather, he reports growing interest. T. E. Marks is the pastor.

J. A. Brown of Chattanooga and his golden harp are ready to serve in a revival meeting beginning on March 24th. He is now in a meeting at Morristown.

One of the newest great American indoor sports is to send back to Congress the widows of Representatives and Senators who die in office. There is more sentiment than sense in this. Go Forward.

Dr. J. R. Mantley of Chicago Seminary has recently published a tract which is being distributed free by the North Shore Baptist Church of that city. He was formerly a professor in Union University.

On the evening of February 5th W. B. Riley of Minneapolis and Henry Fairfield Osborn debated in a New York auditorium the subject of evolution. If Brother Osborn debated like he writes, we know there wasn't much of his arguments left when Dr. Riley got through with him.

Bernard Beckett, son of Pastor Rufus Beckett of Nashville, has sent out a letter to all the churches of Nashville asking that he be given the names of young people who are qualified to sing in a city B. Y. P. U. choir. He is the city chorister and means to have a real choir for their monthly meetings.

E. Butler Abington of Humboldt has been called to the church at Anna, Ill., and will move to the new field the first of March. He has served the church at Bartlett for the past year. The church to which he goes is a strong one in a field of some 4,000 people. He takes the Baptist and Reflector with him.

Mrs. W. D. Pye of Little Rock, Ark., has been elected Corresponding Secretary of the Arkansas W. M. U., to succeed Mrs. J. G. Jackson, who died a few weeks ago. Mrs. Pye is a sister-in-law of Mrs. W. D. King, well known in Nashville as one of our missionaries to China. She is a capable, consecrated woman.

February there will be a series of Sunday night addresses at First Church, Jackson, by representative laymen of the church. Mr. Tigrett will speak on "Honesty" and Dr. Crook will speak on "The Care of the Body." Other speakers and subjects will be announced later. Go Forward.

Milton Brown, an Arkansas boy, broke the world's record in cotton growing last year. He produced 4,289 pounds of cotton on one acre. This ginned 1,474 pounds of lint (three bales) and left 2,289 pounds of seed. The value of the crop was \$352.59. Specialize, don't try to cover the earth, is good advice even for farmers.

We have made arrangements with the author of "Wings of the Spirit" and "Windows and Wings," two of the finest books of illustrations we have ever seen, and our readers may now secure either volume FREE if they will send us SIX NEW subscriptions to the paper. The regular price of each volume is \$3. Act at once! You need these books if you are a pastor or a teacher.

Dr. J. W. Storer, pastor of Grove Avenue Baptist Church, was presented with an Oldsmobile sedan by members of his congregation on Friday morning. He was called over the phone and asked to meet some friends at No. 3 West Grace Street. On arriving there he was told by his friends that the beautiful sedan standing at the curb was his, together with their love and esteem. Dr. Storer began the fifth year of his pastorate on the third Sunday in January.

We introduce to the Memphis brotherhood Mr. and Mrs. Grover Cobb who have recently moved to their city. Mr. Cobb is the representative of the Kansas Milling Co., Joplin, Mo. Mrs. Cobb is a graduate of Ouachita College, Arkansas, and one of the finest Baptist women we have ever known. Fortunate the church that captures her and fortunate the Methodist church that captures her husband.

NASHVILLE PASTORS

Centennial: T. C. Singleton. Pulling Heaven's Bell Rope; Preaching Heaven Into Men. SS 126, BYPU 40.

Park Avenue: E. Floyd Olive. The Spirit-Filled Life; The Universal Invitation. SS 343, BYPU 120.

Third: W. Rufus Beckett. Fervent Fellowship; Profit and Loss. SS 240, BYPU 70.

Belmont Heights: R. Kelly White. The Christian's Attitude; The Elder Brother. SS 481, for baptism 3, baptized 3, by letter 7.

Seventh: Edward W. Barnett. Work of the Holy Spirit; Jesus the Suffering Messiah. SS 191, BYPU 40.

CHATTANOOGA PASTORS

Oak Grove: Geo. E. Simmons. God's Representatives; The Destiny of Man. SS 126, by baptism 1, baptized 1, BYPU 80.

Tabernacle: J. P. McGrew. Abraham's Altar Life; Our Pilgrimage. SS 388.

Clifton Hills: A. G. Frost. The Worthlessness of Self-Reformation; People Who Live in Glass Houses. SS 268, BYPU 57.

Rossville Tabernacle: Geo. W. McClure. The Gospel According to Jonah; The Sin of Waste. SS 254.

East Lake: Lester A. Brown. False and True Hope; The Eighth Commandment.

St. Elmo: L. W. Clark. Where Is Your Faith? We Have Found the Christ. SS 328, BYPU 86.

Eastdale: J. D. Bethune. Excuses; The Sower and the Harvest. SS 142, BYPU 22.

Northside: R. W. Selman. Our Bible; God's Message to the Dead. SS 369, BYPU 66.

Red Bank: W. M. Griffith. The Nobility of Service; The Darkest Night of All Time. SS 186, BYPU 60.

Edgewood: S. W. Lord. What Is the Matter? SS 119, BYPU 47.

Chamberlain Avenue: Carl R. McGinnis. The Rich Became Poor; The Birth of Sin. SS 223, BYPU 92.

Ridgedale: R. L. Baker. Exposition of 2 John; The Christian and the Government. SS 365.

Avondale: D. B. Bowers. The Unfinished Task; Rev. I. D. Terman, missionary message. SS 389.

Calvary: Rev. W. T. McMahan. Peace to the Individual; The Power of Christ. SS 273 BYPU 104, for baptism 1.

First: John W. Inzer, D.D. Why Baptism? Dr. T. P. McCallie, True Repentance. SS 1,301, BYPU 87, by letter 5, for baptism 1.

KNOXVILLE PASTORS

Bell Avenue: J. Harvey Deere. What Thomas Missed; At the Store. SS 961, BYPU 202, by letter 1.

First: F. F. Brown. The Power of a Touch; To Whom Shall We Go? SS 937, for baptism 4, by baptism 2, by letter 2.

Fifth Avenue: J. L. Dance. The Church Jesus Founded; Christ Our Passover. SS 683, BYPU 151, by letter 1.

Central, Fountain City: Leland W. Smith. W. D. Hudgins, In the Beginning God. SS 458, BYPU 82.

Euclid Avenue: W. A. Carroll. The Way Home; Hearing Jesus. SS 472.

South Knoxville: J. K. Haynes. The Bible; God's Call to the Unconverted. SS 420, BYPU 100.

First, Jefferson City. The Waiting Church; Pilgrims in Vanity Fair. SS 344.

Island Home: Charles E. Wauford. No Condemnation; Our Refuge. SS 305.

Lincoln Park: H. F. Templeton. Answered Prayers; I Thought on My Ways. SS 302, BYPU 82.

Immanuel: A. R. Pedigo. The Gospel; Matthew 6:1-18. SS 292, by letter 3.

Lonsdale: H. L. Thornton. The Why and How of Giving; The Riches of God's Grace. SS 297, BYPU 68.

Rockwood: John A. Davis. Practical Religion; The Publican's Prayer. BYPU 125.

Oakwood: J. W. Wood. The Devil and How He Works; After Conversion, What? SS 260, BYPU 40.

Bethel: J. F. Wolfenbarger. His Wife Making Herself Ready; Warming by the Enemy's Fire. SS 90, by baptism 4, by letter 1, statement 1.

Mt. View: J. R. Dykes. The Resurrection, Dr. J. H. Snow; At Kadesh-Barnea. SS 158.

Deaderick Avenue: Sam P. White. Our Debt to the Past and Our Hope for the Future; The Light for the Lost.

Ball Camp: G. X. Hinton. Life or Death; Who Despises Small Things? SS 86.

McCalla Avenue: A. N. Hollis. A Soul-Winning Home; God for Youth and Youth for God. SS 220, BYPU 95.

Central of Bearden: C. L. Hammond. Christ's Church; Sin. SS 177, BYPU 79.

Washington Pike: R. E. George. Prohibition, Dr. Livingston Mays; Christ's Power Demonstrated. SS 145, BYPU 52, by letter 1.

OTHER PASTORS

Taylor's Chapel: Eli Wright. The Church; A Good Soldier.

First, Etowah: A. F. Mahan. A Revelation. SS 555, BYPU 156.

Cleveland, First: L. T. Household. A Challenge to Faithfulness; Eternal Life. SS 383, BYPU 90.

Jackson, Second: W. P. Reeves. Prohibition and Law Enforcement; Hon. Oliver W. Stewart; Our Lord's Last. SS 353, BYPU 246.

Father (proudly): "Yes, my daughter is now receiving a man's wages."

Visitor: "Oh, when did she get married?"

Catarrh Is Terrible

Find a man, woman or child who is afflicted with chronic catarrh of the nose and its connecting air passages and you will always find a patient who is most susceptible to more serious diseases. Why? Science explains that catarrh interferes with natural breathing, thus preventing proper oxygenation and purification of the blood by the lungs and also absolutely prevents restful, refreshing sleep. Catarrh is a constant drain upon the nutrition of the body, making the patient weak and thereby susceptible to all germ infections, such as colds, flu, pneumonia, etc.

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Ask your druggist for WHITE WONDER today or mail thirty-five cents for a family jar, postpaid. White Wonder Chemical Company, 52 Greil Bldg., Montgomery, Ala. Our slogan, "Perfect satisfaction or your money back."

(adv)

Baptist and Reflector

(Continuing the Baptist Builder)
Published by the
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SUNDAY SCHOOL ATTENDANCE, FEBRUARY 3, 1929

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Two men were seated in a crowded tram car. One, noticing that the other had his eyes closed, said: "Bill, ain't yer well?"

"I'm all right," said Bill, "but I do 'ate to see ladies standin'."—Dartford Chronicle.

Drain on Vitality

edies that have been tested for the relief of catarrh, none has given such uniformly successful results to the physician or attained such popular favor as the prescription of Dr. Runion, known to your druggist as Runion's White Wonder Salve. Applied in the nostrils, morning and night, "White Wonder" gives quick and most delightful relief. Clean, greaseless and absolutely stainless, White Wonder is a perfect example of the finest pharmaceutical art—a joy and comfort to every one who suffers with nasal catarrh.

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NEWS BULLETIN

(From page 8.)

"Only the Master knows when it will be possible to return. The way is very long and the travel is very slow."

"Then perhaps you will never come again and we shall never more hear this wonderful story. I am very old and you ought not to delay very long, for you might not find me here."

As I looked into her face, so filled with longing, longing to hear of Jesus and His love, I wondered if I would return again and if I would find that aged woman to tell her of the Story once more. All her life she had lived in blackness and superstition, blinded to the love of Christ. Now at the sunset of her life the veil had been lifted and she had been permitted to get a glimpse of the light of the love of the Master. But with our going the darkness would return and it might be that she would go into eternity without finding the way.

As she stood before me with the tears coursing down her cheeks, I asked myself if we had the right to go and give to those people a little taste of the Water of Life and then snatch the cup away before their thirst had been slacked, leaving them with that terrible thirst to perish in the desert of darkness and sin.

The vision of that pleading face, the longing of that pleading voice have followed me all of these days and even now I can see and hear them still. What did she want? Just the story of the Love of our Saviour. Just a saving knowledge of Him who died on Calvary's tree to bring light into darkened lives.—Bulletin, University Baptist Church, Baltimore.

And yet there are some of our finest men clamoring to go there and preach! How shall they go except they be sent?

HOLY SPIRIT, NOT MAN-MADE REVIVALS

By Frank M. Wells

Man-made revivals worked up from below have filled our churches with unconverted sinners, and we are now faced with the problem of how to get rid of them. They can be conducted by numerous preachers as well as by any one else. They have cursed the churches rather than blessed them. God does not call unsaved men into the ministry, and as long as churches are so loose in ordaining men to the ministry, we shall have the "devil's called" in the pulpit. All this Pacific coast country needs more men called of God, Holy Spirit filled, self-emptying, to preach the word and, when we have them, we will have more consecrated church members while the Baptist churches will be divine institutions and not just "clubs."

Both preachers and laymen need more power from above and less "pep." They need more Bible learning and less fiction, more Holy Spirit power and less machinery. Souls are won to Christ by Holy Spirit power and not by man-made machinery. A real revival comes from above, sent by the Holy Spirit as a result of the preached word and not worked up from below by man-made methods. Let pastors prepare for their revivals as directed in 2 Chron. 7:14. We have full instructions in this scripture as to how pastors and churches may prepare for a revival.

Any church can have a revival from above if it will prepare for it in this way. God says so, and why not believe Him and follow His instructions? This is all the preparation I ask churches to make before I go to them for revival work.

We had three good services last Sunday in the First Church of Orange, Cal. Orange is a good city of 10,000 people, located in the citrus fruit belt. I eat oranges and grapefruit three times a day and between meals, too. I love to pick this fruit off the trees and eat it. It is

good medicine, and I am well and happy. I love southern California and wish I had come here twenty years ago. The people are very kind, and all they need is more religion and consecration. Charles Henry Masten is pastor, and he and his good wife have Bible knowledge and consecration. We are doing a great work in Orange.

Sawtelle, Cal.

NEW BOOKS REVIEWED

God Spoke All These Words. By James H. Brooks. Abridged edition, arranged by E. H. Putnam. Published by the Bible Institute Colportage Association, Chicago. Price 75 cents.

This is one of the best little books on the evidences of Christianity and the inspiration of the Scriptures in particular that I have seen in a long time. It gives in a readable, understandable and handy form the substance of what has been at times expanded into many large volumes. Everybody ought to have this book, read it and keep it for reference. It shows how the Bible claims inspiration for itself in the Old Testament 2,600 times, tells how prophecies became literal history and makes it plain that the plenary inspiration of the Scriptures is the only tenable view.

J. R. C.

The Bible Versus Romanism. By A. N. Trice. Gospel Advocate Company, Nashville, Tenn.

He gives an able defense of the Bible as a sufficient source of what we are to believe and what we are to do. Authority is lodged there rather than in church and councils. He shows the inconsistency of papal claims and gives some shady history of those who have claimed to speak the mind of God. He shows also the folly of invoking saints, praying to Mary and venerating relics. He seems to get out of sight of land, though when he asks where was the church up till Luther's reformation.

The Credentials of the Church. By Ozora S. Davis. The Macmillan Co., New York. Price \$1.25.

This is a well written book by a seminary president. He says the church must provide for the worship of the community by suitable building, song and sermon. Both hope and joy it must give to the world. By it the truth must be revealed as to deity, life and duty. The truth must be made plain. "Salvation is neither without nor by character." "Perhaps we are in danger that we shall become so intent on doing many things that we shall neglect the reflection and meditation necessary for the fully developed life." A good book is marred by bringing in the Romish idea of christening and rating the ordinances as sacraments.

J. R. C.

The Life of Jesus for Junior High School Pupils. By James Banford McKendry. Published by the Judson Press, Philadelphia, Pa. Price \$1.50 net.

The title gives the key to the volume and it is really worth while. The author takes up the life of Jesus step by step. Wisely, he avoids controverted points, and instead of giving interpretations, lets the Bible speak for itself, giving quotations. The accounts of the deeds of the Master are given in a fair and concise way. The miracles are not explained away, and while there are some passages which are not fully presented, we must remember that the book is written for junior boys and girls and not for mature men and women. Hence it is wise not to try to present too much of the abstract.

Incidentally the author has presented in the volume a great deal of the history and conduct of the people who lived during the days of our Lord. Stories of the actions, ideas and deeds of the people are presented in a splendid way. The teachings of Jesus are given so as to impress them upon the minds of the young people. The book is a fine one and can safely be used by all pastors who teach classes of young people in the schools where such instruction is provided for.

Seeing the Future. By Christabel Pankhurst. Published by Harper & Brothers, New York City. Price \$2.50.

We hail such a book with delight, for it is such a treatise as strikes fear to the hearts of the modern critics of the Bible and the Christian religion. The author shows a splendid grasp of the scientific problems which are today causing so many to disbelieve the Bible. She appeals to "ecclesiastics of high position and great gifts" to "magnify their own office by holding firmly to their own, the one exact science, theology, and not march at the tail of the other sciences, hypothetical and changeable as they admittedly are." She deals with the Bible as "the history of Christ, all other persons dealt with in its pages being subsidiary." She claims that Jesus must come back to earth again and turns to "the scientific evidence that this great event will really happen."

She scorns the "old fogeyism and superannuated prejudice that affects to disdain Biblical prophecy while open-mouthed to swallow the most startling biological or other hypotheses." The prophecies are laid down as hypotheses which were presented and which, when proved fulfilled, have the same weight in the scientific world that the fulfilled prediction of an astronomer would have in his realm. For example, the scientists began to accept the theory of Relativity as soon as experiments and investigations had proved some of the predictions or theories of Einstein. If then, a prophet could predict with exactness the advent of a certain person, the reception that person would receive and the influence that person would have, it is scientific to declare that the prophets were correct in their declaration that "God moved them."

She takes the modern scientists to task by declaring, "The error of scientism consists in believing that there is only one method of arriving at certitude. The stroke of genius of Pascal was to recognize that there are several, because reality includes phenomena irreducible the one to the other." Miracles are defended as "the fact of divine intervention." She shows the fallacies of the biological hypothesis of "Recapitulation," how Darwin has been discarded by men of today who claim to base their dogmas upon his teachings, supports from a scientific standpoint the Bible declaration that "like begets like," and exposes the puny principles upon which Modernism rests, declaring that Modernism has the fatal defect of not being modern enough! The fatalism of the modernist is exposed. It is declared to be "powerless to inform us even of the past, a materialistic theory of automatic evolutionism which denies the direct intervention of God." It is, therefore, "useless as a gospel of the future."

She defends the doctrine of the resurrection and shows the harmfulness of teaching the modernistic view of a "dead Christ" which will be "lifeless and conventional to the younger generation" when they "consider a religion founded on the memory of a dead man." "Science," she declares, "has to learn from Christianity what is the source of universal energy." She challenges the churches, which she declares, "under pressure from the world have almost let go the argument of prophecy and its fulfillment, this strongest weapon

in their armory." As a scientist, she defends "Original Sin," "Supernatural Creation," "Atonement," and many other Bible doctrines.

She takes the scientists in hand and reveals their strife and confusion. She shows how some of them today are doubting the rotation of the sun on an axis, how they have various and contradictory explanations of the same phenomena, how their evolutionary theories have driven them from one "hope" to another, and in other ways makes him who reads realize how utterly hopeless and baseless is his trust in scientific dogmatism when "books of science ten years old are already out of date."

We congratulate these great publishers, Harper & Brothers, upon their vision in sending forth a book of this nature in such a day as ours. We earnestly request every preacher and other students to study this book. Miss Pankhurst is a writer of ability. Her other book, "The World's Unrest," has attracted wide attention, and this new volume is bound to awake the scientific world to a realization of its futile search for "Ultimate Cause" and "Inevitable End" as long as it follows the vain hypotheses of Organic Evolution.

The Editor.

Restaurants don't throw away their stale bread. The proof of that is in the pudding.—Life.

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