

# BAPTIST *and* REFLECTOR

**SPEAKING THE TRUTH IN LOVE**  
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## Are the Railroads Run for Profit Only?

DEDUCTIONS FROM PERSONAL INTERVIEW WITH A RAILROAD PRESIDENT

It was the editor's privilege recently to have a trip from Jackson, Tenn., to Mobile, Ala., with President I. B. Tigrett of the Gulf, Mobile and Northern Railroad, and his charming wife. The trip was made in the president's private coach, and I had a close-up touch with the chief executive of a road that showed last year a large percentage of increase in income and development among the railways of the nation. The facts ascertained during the interview are all the more significant in view of the idea that prompted some of the questions asked.

Mr. Tigrett is the son of a Baptist preacher who struggled against the hardships of a generation now gone and who left the impact of his character and message upon many hundreds of West Tennesseans and their descendants. His mother is living in his home in Jackson and is a delightful, warm-hearted womanly lady who is loved and admired by all who know her. "Ike," as Mr. Tigrett is known by his childhood friends and former schoolmates, grew up in a home where economy was a necessity and where rigid moral principles were observed as a matter of course.

His college education was received at Union University. He was one of the chief athletes of the school, being captain of the football team and of the baseball team. His lithe, active, sturdily built

the games played in a day before college athletics were commercialized, he gained many lessons that have helped to raise him to his present position in the business world. And he looks upon the business of running the complicated financial and industrial machinery of a modern railroad corporation much as he once looked upon running a football team, as a great game that can be won if only team work can be secured.

After a delightful dinner on board the train, we were sitting in the observation room of his car. Dr. and Mrs. Henry Alford Porter of St. Louis were also guests of the occasion. Mr. Tigrett switched on a spotlight which illuminated the rails behind the train and sat peering out. Everything was quiet for a few minutes when he suddenly turned from the rear window and said: "I love to watch the track and contemplate its improvement."

"Do you find your job interesting?" I asked.

"Having a part in the development of any work which is permanent and useful is always interesting, and when that work is the building of transportation facilities which are vital to so many people and so many communities the job becomes doubly fascinating, particularly so when there are so many obstacles to overcome."

"Is your road progressing satisfactorily?" was asked.

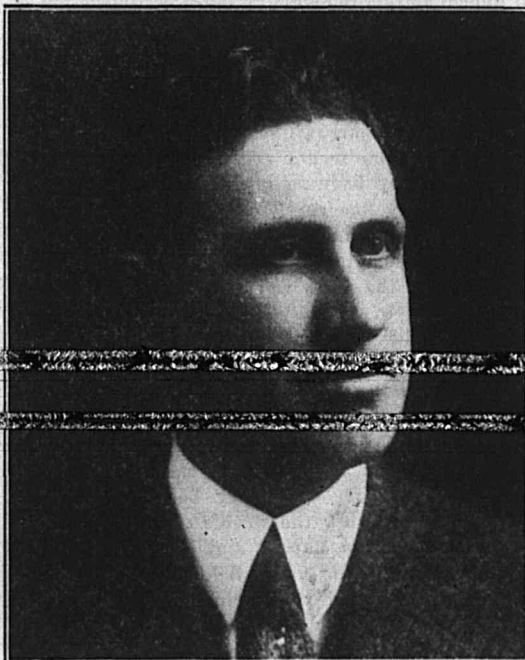
"Perhaps not satisfactorily, but at that I guess we have made pretty fair headway. Since my connection with the road I have seen our taxes increase from about one hundred and fifty thousand to nearly five hundred thousand dollars per annum. This within a period of ten years. This, of course, means that our ability to pay has increased. I have seen our freight revenues grow from less than two million to more than seven million dollars per annum. I have seen a lot of employees blended into an enthusiastic family with one common interest. I have seen what was regarded as a mere lumber

line extend into a respectable portion of an extensive transportation system."

"How about your passenger business?"

"Bad. This has decreased almost in the same ratio that our freight earnings have increased. The annual losses in running our passenger trains are pretty large. The privately owned automobiles and the motor busses have both hurt us. We are forced to maintain our own property, and then we are taxed to build highways which are used by bus and truck lines to haul freight and passengers, and they are required to pay little or no taxes and allowed to operate with practically no restrictions."

I ventured some remarks about the utter unfairness of the system that allowed the state to tax



I. B. TIGRETT, JACKSON, TENN.,  
President of Gulf, Mobile and Northern Railway.

the railways to build highways which, in turn, were turned over practically free of charge to other transportation companies, but the athlete in him stood out bold and clear, and his silence manifested the same spirit he had shown in college days when he had to submit to a decision by some umpire who was utterly unfair. "It's a part of the game of life," he seemed to imply by his serious face. "The umpire may be unfair in this decision, but some day public sentiment will either put him out of the game or else force him to be impartial in his decisions."

The conversation continued until the question uppermost in my mind was asked.

"What is your road interested in besides dividends?"

His eyes flashed, and eagerness marked his quick reply: "I hope we are putting forth every effort of which we are capable. The first obligation which our road (and, for that matter, most any other road) recognizes is that which it owes to the public. Here, on the G. M. & N., we have farming experts who go to the various communities and lend such aid as can be tactfully given. We haul free of cost, in so far as our line is concerned, lime-

stone when used by the farmers as fertilizer. When the dairy industry began to open up along our line we sent special agents at our own expense to work with the farmers and to try to prevent their making the serious mistake of trying to switch from the 'one-crop' cotton raising to another 'one-crop' dairy industry. We have employed for several years at least one competent lady as a home economics assistant, and she not only works with the agents employed by the various counties, but also forms clubs among our employees with the purpose in view of encouraging a home budget system. Poultry raising and truck gardening have been specially urged by this department. At some points on our line clubs have been formed by the wives of our employees, and once each week some interesting and useful subject is discussed.

"In addition to this work, we have a geological expert who is continually trying to develop some useful product underground that will in time not only produce tonnage, but will enrich the communities where it may be found."

"Do you protect your employees by group insurance?"

"Oh, yes. We pay the larger part of the cost of group insurance in a company that sends nurses among our employees to promote good health. We have meetings of the doctors along our line to discuss health conditions. At one time we employed an expert to go into a community where typhoid fever had been rampant each summer for several years. He found the water and the drainage system very bad. The citizens readily carried out the suggestions made, and typhoid fever has been prac-

"Do you find in recent years any change in the roads?"

"Yes, happily. This might be illustrated by an unusual instance. Some time ago an automobile driven by an inexperienced driver ran into the side of a passenger train as it was approaching Louisville, Mississippi, and a death resulted. Subsequently a jury gave a verdict against the railroad for twenty thousand dollars. The people of the community so keenly recognized the injustice of such a judgment that a petition was circulated, and signed by a very large number of citizens, asking the judge to set aside the verdict. While this no doubt did not influence the judge, it did indicate the attitude of the people."

"I happen to know that you give away some free transportation. Do you have many requests for passes?" I asked.

"We have a great many requests, and some demands. In January this year a church official wrote me in effect that I was late in sending him his pass last year, which caused him some inconvenience, and he hoped I would send it promptly this year. I was out on the line when I got this letter, and I immediately wired my office to hold up the pass, but found that it had already been sent out. I do not recognize any obligation on the part of our line to furnish free transportation. However, because we are in sympathy with the work which the various church organizations are attempting, and which the various eleemosynary institutions are performing, we do contribute a restricted number of passes to religious denominations, orphans' homes, religious schools, and other institutions which are devoting themselves to relief work without profit. The passes given to church denominational work are given to those se-

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# Editorial

One thing about the Einstein theory is that it provides a new subject for the evolutionists to quibble over.

“Be feminine” is the advice which a questionnaire submitted to a group of college women brought forth. Just what they meant by that no one but a co-ed would ever guess.

“I advertised that the poor were made welcome in this church,” said the vicar to his congregation, “and as the offering amounts to ninety-nine cents, I see they have come.”—Go Forward.

Maybe it just happened so! First Church, Klan Hall and Calvary Church, Fort Worth, Texas, were burned within a few weeks of one another. Each was fighting Rome and rum. Maybe it just happened!

The Sioux City (Iowa) Tribune says: “Perhaps the Mexican rebels merely were touching off a few fireworks in celebration of Mr. Hoover’s inauguration.” We believe that, but the celebration went agin ’em.

George Bernard Shaw is reported to have said: “I am greatly tempted to have my head cut off.” Perhaps he will yet learn that it is a worthless piece of machinery so far as the advancement of human society is concerned.

President H. E. Watters of Union University made a great speech to the Tennessee College men which met in Nashville last week. He spoke in no uncertain terms against that form of standardization which robs teachers of the right to sacrifice for the cause they love.

The Elizabethton fiber silk plants have been having some trouble. Yet it seems but a short time since we read somewhere that the Southern mountaineer would not organize for the promotion of silk. The cause did not remember King’s Mountain.

The Courier Journal says: “If the innocent bystanders are eliminated, there would be no casualties in a Mexican battle.” And if the innocent were eliminated, there would be no casualties in any war, for the greedy, grasping gang who foment wars and revolutions never go where the bullets fly.

Some folks think it is an easy job to be a preacher and pastor of a modern complicated church. J. H. Stansberry of Asheville, N. C., has found it entirely different and has been compelled to resign his church and take the throttle of a locomotive in order to have a chance to regain his strength and health.

Tennessee school teachers are told to battle for freedom of thought in the schoolrooms which is another way of saying that they are advised to be Bolsheviks and care not for the wishes of their fellows who pay their salaries, provide them with pupils and suffer in their souls while their little ones are made sceptics and free-thinkers.

It takes only about twelve months to grow, harvest, and gin a bale of cotton and turn it into a fairly good imitation of silk. It takes at least twenty-five years to grow a tree and turn it into imitation silk. Yet our cotton planters are up against serious competition because Uncle Sam has never looked far enough ahead to realize that his timber supply ought to be conserved.

## HE TRUSTED IN GOD

A very encouraging bit of news is that which recently found its way into the press. Mrs. Hoover missed her husband on the morning of March 4th. She inquired of the servants where he had gone,

and learning that he was in his study quietly entered and found him engaged in earnest prayer. The Christian Index calls to memory Valley Forge and Washington, June, 1918 and Woodrow Wilson. We cannot but thank God that another picture is made impossible by the sincere ministry of our President.

## DID NOT RESIGN

An error in the “Among the Brethren” notes of the issue of March 14th stated that Dr. John H. Moore of Edgefield Church, Nashville, had offered his resignation. We regret very much that this occurred and gladly make the correction. He has not resigned, and we trust the papers who have quoted from us will make the correction and charge the error to us.

## IMPORTANT ANNOUNCEMENT

The Committee on Order of Business will meet in Memphis Thursday, April 11th. All committees, boards, and commissions that have reports to make before the convention and all parties desiring time to present memorials and such matters are asked to send their requests for places on the program and indicate the amount of time they think will be necessary for them. Address M. E. Dodd, Chairman, First Baptist Church, Shreveport, La.

## THE HAPPY PRINCE

We gave last week a splendid article from Mrs. Lucille Allen Dinkins of Paris, Tenn. In it the story of the Happy Prince is made the basis for an appeal to our readers for more consideration of one another, more thoughtfulness in realizing the need not only for generosity, but for expressions of appreciation.

The editor readily pictured the Baptist and Reflector as the “sparrow” seated beneath the Happy Prince whom he would create out of Tennessee Baptists. They have so much in the way of luxuries, so many fine cars, so many splendid homes, so much fun, so many expensive amusements! Yet they never seem to realize that in their state, as well as over the wide world, there are thousands and millions of needy souls who can be helped only when they are willing to subject themselves and their riches to be used for the good of man.

The editor is waiting for the word from the Happy Prince! Will Tennessee Baptists constitute themselves into a body that will match the symbolism of the story? Will they be lifted aloft to where they can view the world? And better still, will they allow the Baptist and Reflector to bring them news about the needy fields, the dying souls, the devastation and ruin being wrought by sin? We will gladly carry the news. And if Tennesseans, like the Happy Prince, will call on us, we will aid in every possible way in getting their jewels of love, and service, and money to the places of need.

The “sparrow” gladly gives up whatever opportunities may present themselves to him for going to less difficult and trying fields of service. If the “Happy Prince” can be realized out of the combined forces of our state, the work can be done, and in a true way, when the “sparrow” falls at his post; then the “Happy Prince” will grieve. God grant that we give up our ease and get up high where we can view the field and learn to love our great tasks.

## SHELBYVILLE REVIVAL

The editor spent two happy and difficult weeks with Pastor C. W. Elsey and First Church of Shelbyville, Ky., beginning March 10th. We spoke from two to four times a day and the attendance was the largest on an average we ever have had during a revival. The day crowds (3 p.m.) ran from 150 to 350, while the night crowds taxed the capacity of the combined main and Sunday school auditoriums almost every night, and on Sunday nights many people were turned away. It was a time of refreshing. A cold, contracted the night before the meeting began, resulted in bronchial trouble which handicapped us throughout the meet-

ing, but the people were good and attentive in spite of our bad voice.

Shelbyville had been afflicted with union tent meetings up until a short time ago, and hosts of people had been “signed” into the churches, many of whom, according to the pastor and some of the deacons of First Church, were never enlisted. It was a great challenge, therefore, for old-fashioned Gospel preaching primarily to church members. Twenty of the indifferent were reclaimed and enlisted and fourteen new-born souls were received for baptism.

A letter has just reached us from three beautiful young girls who have just entered the senior age. This contained a word of greetings from them and an expression of thanks and is signed thus, “The three girls who asked you about dancing the last night of the meeting.” These girls asked what the Scriptures had to say against dancing. We gave them the injunctions against “reveling,” explained the use of the statement, showed the attitude of the Christian towards them who might be too weak to be safe at such places, quoted Paul’s “If my eating meat cause my brother to offend (stumble),” and with complete and happy surrender they volunteered, “Then we’ll dance no more!”

Other members caught a vision of service that made the bridge clubs sink into insignificance, and the number of assurances of renewed vigor in serving Christ made glad the heart of the visiting preacher, while the pastor was gracious indeed in his expressions of appreciation. John G. Dixon, pastor of the Eminence Church, led the singing, and he was a fine, loyal, sane fellow laborer. God graciously blessed us all, and the editor has returned to his tasks with new zeal and hope, for he demonstrated anew to his own satisfaction that people are as anxious to hear a fearless Gospel message today as ever before since Christ was here.

Shelbyville is one of the oldest towns in the state, and in it reside many of the descendants of the pioneer aristocrats. A large number of college graduates live there, and the majority of the people are Baptists. Culture, as old as the state, is represented in the membership of that great old church. Yet every service the crowds came to hear simple messages filled with Scripture and as scathing in their pronouncements against sin as

leage and gracious reception afforded by the work and shall have a bigger place in our affection for the princely pastor, C. W. Elsey, former president of Cumberland College, but now beloved by his church.

## PROHIBITION WORKS IN BELGIUM

We didn’t even know they had prohibition laws in Belgium. In fact, we seem to remember that a short time ago politicians of a certain school were mentioning Belgium along with France and other European countries in seeking to prove that countries where there are no prohibition laws are so happy and content and free from lawlessness.

Now comes Dr. Louis Pierard of the Belgian Parliament and says, according to the Chattanooga News, that “Since the strict limitation on certain types of alcoholic sales has been instituted, the number of accidents in Belgium industries has been greatly decreased. The working people of Belgium like the new system. Dr. Pierard says: ‘The number of cafes has been reduced; workingmen drink less; but they eat more pastries. [Now the cigarette barons will get busy over there and kill the pastry trade.—B. and R.] Instead of spending hours in cafes, they live more at home, they go with their wives to the movies or to the football games. Of course, there is some bootlegging and clandestine production.’

“Before the war a Belgian citizen worked two months per year to pay for his drinks. I remember those poor miners of my native place who worked ten to twelve hours underground (nine hours since 1912) and who, coming just from the pit, went into the many cafes in the vicinity of the collieries, and there, with their white eyes in a black face, remained a long time, standing along the bar drinking a great number of small glasses of gin. They said it was to make the coal swal-



lowed during their work go down much easier."

"We commend the information from Belgium to our vociferous American wets. Light wines and beer seem to need limitation just as did the American saloon. In truth the economic waste of heavy drinking is becoming apparent to leading statesmen throughout the world. It may be that in a few decades America will not be the sole prohibition nation; we will merely have the honor of having been the great pioneer."

#### GREAT COMPOSERS, AUTHORS, ETC.

Some one asked Dr. S. Park Cadman the following question: "Why don't we produce great composers, authors and painters as other nations have done?" Dr. Cadman says, "Give us time," and goes on to explain his answer. Our reply is very simple. When Shakespeare, Dante, Beethoven, Angelo and their kind were produced, the world was interested in the finer things of the soul. Today it is interested in the things of the body.

We remember reading in our school text book years ago, "The Song of the Scythe," a somewhat fascinating thesis on the glory of an old-fashioned harvest scene with the men wielding the cycles by hand under a broiling summer sun. One almost wanted to turn harvest hand, join the reapers and bend his back to the grueling task of cutting hay with a scythe. Unfortunately this scribe had been initiated into that "fascinating pastime for poets," and the lesson in our school reader was all foolishness to him. The hum and rattle of a modern mowing machine drawn by a spluttering gasoline engine is vastly more poetical and inspiring than the back-breaking labors of the old-fashioned scythe.

The illustration tells the story. When Shakespeare was a lad, men were in bondage to fourteen hours of daily labor. Kings and princes and fair ladies were few and, like the rich of today, they had to be amused. So the man who showed any talent along artistic lines was taken under the patronage of some man of wealth and gave all his time to his special line, or, with a soul fired by visions of beauty, he starved while he produced a Madonna, or a Fifth Symphony, or a Macbeth.

It is not so today. We have gone from the old economic regime of that long passed day into the modern regime. In our country the rich have squandered their money in erecting colossal educational enterprises, all of which have bent their brains and

dustrial managers. The little backwoods academy that turned out the only artists and authors our nation has ever produced has been crowded out of existence or is dying today because of standards set up by these great institutions.

Wherever did we hear of an American millionaire taking under his arm a promising writer, providing him with the necessities of life and leaving him free to think and write and thus create some masterpiece of literature? "It just isn't done in polite society." Consequently, the promising writer, never willing to suffer want, sells his stuff to modern magazines. And the modern magazines demand cheap, slimey, sex and adventure stuff. Consequently, the would-be authors find themselves dropping down and down until, like the famous preacher-author of the Ozarks, the craze for money drives them from a pinnacle down into the gutters.

As for musicians, how could a nation ever expect to produce great musicians when for her entire history she has taught her children that the only great composers have been Germans and Italians. The jargon of sounds which greet the ears of the masses of Americans when some famous "old master" is reproduced before them has been held up as the only really great music. The American lad whose soul has been fired with imaginary oratorios, symphonies and overtures has had to listen to European compositions, learn to play them, con them until his first visions have been dissipated, and, when he learned enough to know how to write music, he has lost the primitive urge that produced Beethoven, and goes into his study, set to an European mould, and gives his nation nothing!

Some of our negro composers have produced classics which will be held up 200 years from now, just as some of the old European writers are held

up today. Some of our finest young American whites have produced real classics, but the American adult public cannot realize their worth because they must examine them through ears already dulled and souls already senseless to anything but the ancient masters. Fortunately for the old European composers, there were no ancient masters for their teachers to beat them about the pianos with!

As for artists, the same principle holds sway. When the commercialized agencies of our day are clamoring for hands trained to do feature work for their magazines and advertising posters, there is no youth who will go into a studio where want and poverty abound, and there labor for twenty years on one canvas! Ere modern artists can draw a decent pen sketch they are snatched up and put to work on "illustrations" which bring from five to ten dollars per! The soul of the artist goes to sleep with the dollar mark before his eyes, and he never wakes to sport in the realm of the spirit whence comes every great production of creative personalities!

Let American millionaires take under their patronage the promising authors, musicians and artists of American homes, put them where they will be protected from the American dollar craze, shield them from the inflated American plutocrat and the heartless corporations of our day, give them time, and Americans will, within this generation, assume their place among the creative personalities of this old world and leave a heritage for the future generations as wonderful as the treasures that have been left by Greece and Italy and Germany.

#### BROTHER OAKLEY'S MOTHER

In the Gospel Advocate for February 28th there appears an article by F. B. Srygley who seems to be the guardian of the publication and of the denomination which it represents. He took offense because we recently published a brief statement from J. T. Oakley in which he put side by side contradictory statements of two editors of the Gospel Advocate. Our readers will remember that the heading was "Can You Match It?"

Editor Srygley says in his article: "I suppose I might 'match it' by relating the fact that after John T. Oakley's mother ceased to be a Baptist and a Christian, he never observed the Lord's Supper with her in the day of her death. Notwithstanding the fact that she had been a Baptist, standing and according to the doctrine, she never could be lost whatever she did, yet because she decided to drop the name 'Baptist' and be simply a Christian, John T. Oakley never would take the Supper with her."

That is about as near the truth as Editor Srygley ever gets when he is maligning Baptists. He seems to have some sort of special grudge against them. We presume it is because they stand everlastingly between him and his idea that the "primitive church" was restored in the beginning of the nineteenth century. Brother Oakley had only 53 words in his little joking reference to the lack of agreement between the two editors of the Gospel Advocate. Editor Srygley takes 1,346 words to reply, to ridicule the editor of the Baptist and Reflector, and to seek to cut the heart of a good man by a thrust at his sainted mother.

The fact is that John T. Oakley's mother never belonged to a Baptist church or to "the Baptist church," as editor Srygley miscalls it. She was a sainted soul whom her son loved and honored, but the commandment of God did not require him to disobey the plain injunction of the New Testament and seek to eat the Lord's Supper with her when they were separated by their beliefs regarding some of the teachings of the Lord. (See 1 Cor. 11:20, Revised Version.)

Wherein does the inconsistency lie? Brother Oakley had a precious mother who was separated from him by "heresies" (schism). Either he or she was wrong, and in either case they were divided just as Paul stated. Brother Oakley could not "regard his conscience" and go to the table and eat a meal which Paul declares could not be the Lord's Supper. Editor Srygley holds (if he is true to the teachings of his sect) that baptism is an act of obedience necessary in the plan of salvation. We

know of at least one preacher who positively refused to be baptized, declaring that immersion is nowhere taught in the Bible. He refused to obey Jesus! Therefore, according to the teachings of the Church of Christ, he was not saved. Yet a brother in the Church of Christ gladly "fellow-shipped" him at the Lord's table, knowing that he had absolutely refused obedience. Brother Oakley's brand of "intolerance" seems far better than Brother Srygley's.

Editor Srygley says in concluding his great editorial: "If Brother Freeman has anything else he can rake up from John T. Oakley, I would be glad to see it." It's set forth herein. Read it and apologize for publishing what was manifestly untrue. Brother Oakley will speak for himself later.

#### FATHER OF AMERICAN PROHIBITION

March 20th was the 125th anniversary of the birth of General Neal Dow who is known as the "Father of American Prohibition." He was born in Portland, Me., in 1804 and lived to the ripe old age of 93 years. His early education was received from a Quaker academy; and when he wanted to go to college, his parents refused to give their consent because some of the youths who had gone to college had returned dissipated and ruined by alcohol. He, therefore, entered the tannery with his father, later married and began investments in timber lands of his native state.

His first lesson on the evils of intoxicants came when he could not go to college. His second came when he joined the volunteer fire department of his city and later was made chief. In 1851 he ran for mayor of Portland and then began his third lesson in dealing with liquor. Its strangle hold on politics was discovered and his election by a big majority was a sensation. That same year the liquorites of Maine received another blow when the legislature passed the "Maine Law" which was immediately signed by Governor Hubbard. This bill was the work of Neal Dow, mayor of Portland and constituted the first serious blow ever dealt modern organized liquor interests.

It will be interesting to note some of the things said by the liquorites when the bill was up before the legislature and compare them with statements made by the liquor advocates last year. A senator

"This new manifestation of the spirit of fanaticism originated in the city of Portland, under the auspices of that prince of fanatics, the present mayor of that city. . . . It embodies the ultra motives of the wring-necks of that city of whom the mayor is chief. Has the legislature of Maine, and a Democratic legislature, too (How the mighty fell!—Editor), become so lost to dignity and self-respect as to sit here the registrar of the inquisitorial edicts of the temperance fanatics of Portland headed by its popinjay mayor, a Whig abolitionist of the most ultra stripe? . . .

"A few years ago this jackdaw mayor of Portland, this man with the fancy vest, who got up the precious document the legislature is called to register, was at the head of the nigger movement in that city; . . . but the abolitionism was not strong enough for diseased palate, and he added temperanceism to his former stock of humbugs. Is this federal-abolition-wringneck to be allowed to dictate to a Democratic legislature what enactments it shall pass? What does the fop mayor of Portland care about the democracy?"

Those were the words of a wet advocate and sound exactly like some of the speeches made last year by friends of the liquor interests who were caught in the maelstrom of our great political battle—yea, like some of the statements of Governor Smith himself as reported in the press. But these words came more than threequarters of a century ago and prove that the leopard cannot change his stripes.

At the age of 86 Mr. Dow spoke during the National Temperance Congress in New York City and, among other things, told of the conditions in Maine when their prohibition laws were enacted. "The people of Maine were poor in those days," he said. "Evidences of unthrift and dilapidation were ev-

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## WHY DOUBT?

By S. M. McCarter

In our denominational work, we are facing a crisis such as never before in our history. It's not to be found in one section, but it's general. The Carnes trouble has caused a mighty wave of doubt to sweep over our people and it is going to be hard for us to outlive it. It's been a serious question with Baptists why the Home Board voted the power of attorney to Mr. Carnes and now it's made all the more serious as to why the Board placed upon Dr. Christie the responsibility in giving him plenary power to act for them in fixing the punishment of Mr. Carnes. These two acts of the Board has created so much doubt among our people that we are at sea to know just what to do. This doubt and unrest upon the part of our people is to be found in most all churches as relates to all our Boards.

Our State Boards have gone to the extreme in trying to safeguard our financial interests and have created more doubt by adding more men and expense to check up on the good men that we already have employed to do the work that these added men are asked to do. You say this is good business, but our constituency is saying, "Look at our Boards and the way in which they are overlapping and centralizing." A common word among our churches and ministers is, "It is taking too much machinery, too many Boards, Committees and employes and too much expense." This method of work is causing many questions to be raised and is greatly affecting the gifts of our people.

We do not have one word of criticism to pass upon Brother Hailey, for it was no fault of his that he was elected to sign all checks and deposit all moneys. But if it was necessary to have some one check up on our Secretaries and Editor, is it not just as necessary to have some one check up on Brother Hailey? The Baptists of Tennessee are willing to trust Brethren Bryan, Stewart, Freeman, Hudgins and others of our workers without any person being named to check up on them.

As an evidence of my contention, note the fact more than \$33,000 and for December, 1928, a little special thank offering for Christmas failed largely because of doubt and unrest as to our system of organization.

We discontinued the 75 Million Commission to cut down expense, but that has proven a failure, for the Executive Committee, named by the convention, is costing the denomination from \$30,000 to \$40,000 a year and yet the brethren named on the Executive Committee are no better prepared to do the work of the convention than the members of the different Boards and their Secretaries. All are good brethren, and we have no criticism to pass on them, but why have so many watching and trying to safeguard our Baptist interests?

We are now receiving letters from our secretaries and chairmen of all committees concerning our March and April gifts to Home and Foreign Missions. Thousands of letters will be mailed out calling our attention to the need of all our churches to rally all our forces to do a big thing for Home and Foreign Missions through all the different departments of our church work and urging the pastor to preach on the same subject. The method reminds us of the little boy who went to his father one frosty morning and said, "Father, I want me a pair of shoes, a hat, a pocket knife, a pair of suspenders, etc.," but the father said, "My son, your requests overdo the thing and runs my mind into many different directions. I will not get you anything; you are asking for too much." In a few hours the boy came back to his father and said, "Father, I need me a pair of shoes so I can go for the cow, bring in water for mother and wood to make good fires." The father said, "My son, you come in the right way this time and you shall have your shoes."

Our pastors, Sunday school superintendents and W. M. Societies are receiving too many letters,

and so they just pass them to the wastebasket and the loss of confidence in so much machinery is keeping our gifts from headquarters and our denominational program is suffering and will continue to suffer until we correct our system of organization and method of work. This wave of doubt and unrest is due to three special facts.

**FIRST FACT.** Instead of beginning our denominational work with the churches and going up the line to the Southern Baptist Convention, we are beginning at the convention and coming down to the churches. This plan will never take with our people and so long as we do it in that way we must fail to enlist them. It is just not the scriptural way to do our denominational work, and when Baptists do not stick to the scriptural way of doing the Lord's work they will not stick at all. It would be so much easier to perfect an organization from the churches to the association, then to the State Convention and then to the Southern Baptist Convention. And besides we would save thousands of dollars and make the work much more satisfactory to our constituency. We must recognize the churches and hear their voice or we never will enlist them for kingdom work.

**SECOND FACT.** Under the Boards and Committees of the Southern Baptist Convention with our State Boards, Sunday school work, the B. Y. P. U., W. M. U. and all other sub-organizations is doing and being asked to do by the secretaries of the different Boards and departments of their work just what we are asking our churches to do. When our members make their gifts through these different departments as requested by those in authority, we are so completely exhausted physically and financially that we come to the hour of public worship that we cannot enter into the worship in such a way as to put our hearts and gifts into it, but we are hoping and wishing the pastor would rush the services through that we may get home and rest. This the pastor must do, and the hour for public worship is largely wrecked by what has gone before and the desire to rush through to go home or somewhere else. The evening hour is effected very much in the same way by the lessons in the B. Y. P. U. Quarterlies and their method of work.

public worship ought to be the hour toward which this hour is when we ought to make our gifts to our denominational work. Take Baptist Honor Day, Christmas thank offering and take our special efforts during March and April for Home and Foreign Missions and before these objects get before our churches, all our interest and most of our gifts are exhausted before we get to the hour when the church comes together to worship in her gifts for our great denominational program.

But some one may say we ought not to make our gifts in this way, but our reply is, if we meet the call of our secretaries and field workers, there is no other way to do it. Our Sunday schools, B. Y. P. U. and W. M. U. work is so arranged that our churches have to come along and pick up the fag end of our gifts and the whole matter is not only unscriptural, but the method is sure to continue to prove a failure largely in supporting our Co-operative Program.

**THIRD FACT.** We have so many organizations, Boards, Secretaries, Treasurers, Committees and special campaigns that the system has become confusing and is heading up in centralization in such a way that our people are not going to respond to so many calls and so much machinery. To our way of thinking there is but one way for us to get out of our present dilemma and that is, have two Boards, one for MISSIONS, one for BENEVOLENCE with our Seminaries and Mountain Schools as direct objects of the convention. Let a small number of men be on these Boards to direct their work, then with our State conventions co-operating, we will co-ordinate our work and our Co-operative Program will win out.

### EDITOR'S COMMENTS

We are giving the article from Brother McCarter for two reasons. First of all, it shows what many

of our people are thinking about the present situation among us. Secondly, it presents the erroneous views that have grown out of the Carnes affair. We call attention to his mistakes (mistakes for which the editor is partly to blame) and ask the entire brotherhood to help spread the news and the facts so that our brethren will not have to continue to labor under misapprehensions.

(1) The Home Mission Board never voted the Power of Attorney to Dr. Christie. He was simply authorized to represent the Board during the trial. The editor and hosts of others got the wrong impression from early secular press reports. Somebody had to be on hand to furnish the information the court needed in the trial and the president of the Board was the logical man to do that. He was never given plenary power, the editor's former statement to the contrary notwithstanding!

(2) Dr. Christie had nothing to do with "fixing the punishment of Mr. Carnes." That matter has been thoroughly presented in former issues of this paper. The State of Georgia fixed the punishment. Dr. Christie merely assented to what was proposed not knowing what better he could do.

(3) That our State Board has "created more doubt by adding more men to check up on the good men we already have employed" is a matter for debate. Laymen, who know business methods, did the work and, so far as we know, the workers are content to be checked. Had the Home Mission Board and the Foreign Mission Board introduced ten years ago such a method as we have in our offices at Nashville, Southern Baptists would have been saved the nearly million that was stolen from them. Furthermore, it is wholly wrong to subject any set of workers, even a church treasurer, to the temptation presented by the handling of large sums of money without any method of cross checking.

(4) If it is taking "too much machinery" to run our work, then the brotherhood has created that machinery and has a right to simplify it at any time it wishes. Churches have the right of petition, associations have the same right, and nearly every association is represented on the State Mission Board. Churches have a right to register their objections to any part of our machinery with the State Board and any brother of any church in the state has a right to go to the convention or to the Board and state his objections in person.

(5) Brother Hailey is double-checked for every dollar that passes through his hands. The sender who does not receive a receipt for the money sent in for the Baptist and Reflector or for any missionary object whatever, should write immediately a personal letter to the editor or to Secretary Bryan. Mr. Hailey must turn over to Mr. Fetzer, the bookkeeper, a receipt for all money received. Then he must turn over to him a copy of the bank deposit slip for each day. The amounts of the two must balance. Brother Hailey is also under bond. He is cross-checked every day by the Baptist and Reflector, by the bookkeeper and by every person who sends money to our offices.

(6) Tennessee Baptists gave for December, 1928, more than \$33,000 and for December, 1929, nearly \$100,000! The trouble lies in the fact that it took some time this year to get the returns in. The Christmas offering alone went to about \$75,000. See Dr. Bryan's statement in issue of March 14th. Baptist Honor Day and the Christmas offering were glorious, bringing in \$108,286!

(7) That there is much confusion regarding the many offerings and the many agencies asking for offerings, there can be no doubt. Brother McCarter is absolutely right. And the big task of the Executive Committee is to simplify and co-ordinate our agencies so that these offerings will be made into one. Secretary Bryan has appealed to our churches to stop offerings for every possible thing and specialize on the Co-operative Program. Brother McCarter's plea is a timely and wise one. As long as the W. M. U. is out for special offerings, and other agencies, each trying to raise money so as to reach some standard, there will be confusion. Let's specialize for one year on the whole program.



(8) We have tried repeatedly in Tennessee, during the last five years, to get the churches to take the initiative in the matter of creating the budgets for our denominational work. Every association we attend, with few exceptions, the matter of getting the churches to say what they will undertake to raise is presented. But the pastors and laymen will not do so. Therefore, for the sake of having some sort of financial basis upon which to rest the Lord's cause, the average gifts of these churches for a certain period of time is taken as their proportionate part for the new year's work. No one is in more hearty sympathy with Brother McCarter's appeal on this line than is the state mission force. We wish the churches would take the initiative.

(9) We are doing our best through these columns to get our people to realize that our churches are being lost sight of in the departmental movement and to call them back to the scriptural basis for their work. But we have so many pastorless churches and so many unenlisted churches that hundreds of them and tens of thousands of our Baptist people would never have a chance to give were it not for the special programs in Sunday school and the work of the W. M. U. During the last associational period we noted scores and scores of churches that reported not a cent for missions save what was given through the Sunday schools or the W. M. U. When we can have our churches manned by pastors who live on the fields among their people, we will then be able to adopt budgets for all local expenses, add the amount possible for missions and benevolences and thus do away with these specials. But until that time comes, we will be crippling the cause of the Master and handicapping the work of the churches if we do not have the special days in Sunday school and the special work of the missionary societies. We all want what Brother McCarter is pleading for, but we cannot get it until our preachers go to the fields, work among our people and train them to be regular and systematic in their giving. **We can never get it as long as all our preachers determine to live in the towns and cities.**

(10) The discussion relative to the best methods of doing our co-operative work and to the dispositions. Let all our people keep up with it. Brother all our agencies into two boards would remove centralization. That is exactly what we believe it will create, **two super boards**, with such authority that it will be ever more difficult to handle them. If further centralization is to be had anywhere, it should certainly not come by combining our mission boards. We have already called attention to the danger that lies in that direction.

Let every one study our brother's letter carefully. Get the facts as they are and not as we want them to be. Remember that we may all be mistaken, just as this editor was mistaken in his first reaction to the Carnes affair. And let us never forget that we are brethren, working for one common cause with every man seeing things as God gives him light to see them. Therefore, let us not accuse one another of unjust or unbrotherly acts, but seek for the clear and straight path toward success.

#### ARE RAILROADS RUN FOR PROFIT ONLY? (Continued from page 1.)

lected by the church organizations. I get all sorts of appeals for passes. Some time ago a man wanted employment on our legal staff so that he might get a pass. He said if we were already represented legally he would like to be a development agent and get a pass. If that job was not available, he would like to have a pass because he was a preacher.

The keen eyes of the president sparkled when he told the story of the "pass-hunter." And in addition to that, he gave us other stories that showed the inside of the man as well as the outside of the cross section of humanity with which he has to deal. It was altogether an interesting and informal occasion, and the editor was glad he had the chance of studying one of our so-called "Big Bap-

tist Laymen" right close up to where he lives and works.

I. B. Tigrett is no "high-brow." His success has not spoiled him. He takes his power as a bequest from God through the public and goes at his job of building up the railroad as seriously and religiously as his sainted father ever went at the job of preaching. He loves folks and loves to see things developing. He has grasped the fundamental laws of modern industrial life and realizes that the success of any corporation is inextricably bound up with the success of the people who compose the corporation, both employers and employees, and with the great population served by the corporation.

And I learned from him something new about at least one head of a public service corporation. He looks at his railroad not primarily as a money-making institution, but as a public trust, and, knowing full well the relations that exist between loving service and honorable reward, he is doing his best to give his fellowmen the former, believing that God, whom he worships and trusts, will not fail to provide the latter.

Railroads like his are not run for profits alone. Behind the head and hand that directs the 750 miles of road with its complicated divisions and sections, its trains and trainmen, its tracks and section hands, its locomotives and coaches and freight cars—back of them is a heart that grasps the vital truths of life among which the chief is, "No man liveth unto himself." Had the railroad systems all had presidents like I. B. Tigrett through the last half century, they would have been saved untold millions of dollars that were lavished upon corrupt lawmakers, in the retention of vast armies of legal experts, and in the strikes and lockouts which once were seldom ever off the front pages of the secular press.

#### THAT GIVING QUESTION

By S. B. Collins

I have read in the issue of January 24th a wonderful appeal from Mrs. Ida B. Fletcher in regard to our poor and aged ministers. It sure does come at an opportune time. I will say that the writer did not go far enough with her views. Perhaps

and tell us just exactly where we are failing miserably when he was teaching the disciples and the people in regard to this. I would say that any one should read Matthew 5:45 and 6:1-6, and then say if we have not come short. Then read Matthew 6:19-21 and take an inventory of yourself and see which side of the ledger you are on.

One can say truly, "I have cast my bread upon the water," provided he does not watch it to see how long it will be until it is caught by some hungry soul. When you cast your bread, close your eyes and shut out your selfish nature, get on your knees before God and ask him to make you more giving; because this is the great command. Give yourself first to God and material giving is sure to come.

Then Jesus tells us that we have the poor with us always, so it is our duty to take care of them. Jesus warned the disciples about taking money or raiment with them, but to trust the Father. If we love the father, we will take care of our preachers.

What we need most is to get away from being too modern in our giving. I mean by this statement not to pledge our tithes or promise to pay, and then forget our promise and spend it at a picture show, dance, bridge party, golf or joy riding. Let us stop and think. Just suppose that God would forget his promise. Don't you think that his promise is as good now as ever? Then have we forgotten that he has promised the greatest thing in the world, eternal life, something that cannot be bought with money, but can be given us through the precious blood of Jesus.

I will say in closing that, when one is consecrated to Christ, he will not only give, but will sacrifice; and if we will do our duty to one another, surely the charity organizations or fraternal orders will not have this burden to assume.

Knoxville, Tenn.

#### RETURNING TO THE PAST

By Kenneth Richard Close

He returneth to the days of his youth.—Job 33:25.

Now is a judgment of this world.—John 9:39 (margin).

Before the terrible hurricane of September, 1926, at Miami, Fla., a friend of mine built a small yacht on the opposite side of the waterway on which I live, and took it several miles away to his home. After the storm I saw across the canal the wreckage of the boat, driven by wind and wave for miles, across roads, and around houses, to the spot where it had been built!

To me it was symbolic of a fundamental trait of human character. In times of crisis, men return to their elemental qualities and their early training. In the hurricane there were men of high social standing who forgot everybody but themselves. There were men who left their wives and children to the mercy of the storm while they sought safety for their terrified, contemptible selves. Some will carry through the rest of their lives an awful memory of their failure, of their reversion to some weakness which, during their childhood, their parents humored or neglected.

But, thank God, there were men and women who need never be ashamed of their conduct during the great disaster! Their return to the days of their youth was a victorious march. Hundreds risked their lives for the safety of others; and both men and women, in some cases, died in their efforts to save even strangers. During their formative years, ideals and habits had been so developed in them that they continued in the way of faithfulness. They were examples of the bright side of the truth that "the child is father to the man."

(Sooner or later, in some way, every human life is tested by a storm: it may be some great temptation, some devastating loss, some crushing sorrow. The result is always a return to youth, an uncovering of the roots of life. What a responsibility and also an opportunity for the parents who are training the builders of tomorrow—and helping to make the inheritance of generations yet unborn!—Editor.)

This is one of the host of fine illustrations in us six new yearly subscriptions and the book is

#### MY THOUGHTS

By Dennis Wilson

My thoughts are backward turning  
To the golden yesterdays.  
My heart and I are yearning  
For the old, familiar ways.

Seems like I hear birds singing;  
The laugh of sunlit rills;  
Seems like I see flow'rs springing  
In the sunlight on the hills.

Deep in the tangled wildwood  
I am walking in my dreams  
'Long paths made dear by childhood,  
By crystal murmur'ring streams.

I see again the old home place  
Where old-fashioned roses grow;  
And mother's there, ah, sweet face,  
I knew long years ago!

The fields of waving, ripe grain  
My mem'ry brings to view;  
The swaying stalks I see again,  
All alight with sparkling dew.

But fancies are aye fleeting;  
Life still holds her grim sway.  
And e'er old friends I'm greeting,  
My dream is brushed away.

LOOK ON THE LABEL. IF YOUR SUBSCRIPTION EXPIRES APRIL, 1929, SEND US YOUR RENEWAL TODAY WITHOUT WAITING FOR US TO NOTIFY YOU.



## THE SUPREMACY OF CHRIST

By H. J. Flowers, B.A., B.D., Pastor Chorleywood Baptist Church, Hearts, England

There has always been a certain amount of intolerance about Christianity. Christians have never been able to believe that any other faith is as good as their own. Others are not quite so dogmatic. They say that one religion is as good as another, and that there are many ways to heaven. But such people are generally morally slack and intellectually lazy. Those who are well informed know that all religions do not stand on the same level.

There are two objections made against the claims of Christ as the world's only Saviour. One is that of the historical student. He tells us that Christ is not original in all He says. Much of His teaching can be matched by what had already been said in the ancient world. The great thinkers of Greece, the prophets of Israel, the sages of India, had all given us what Christ gave, before He was born. Thinkers had recognized the main facts about human duty. They had taught that men are accountable for their actions, that we are, to an extent, the makers of our own destiny, that we become virtuous or vicious by doing virtuous or vicious deeds. In a word, before Christ came, the main principles of good life were accepted, and He has added little to what was then known. What happens then to the claim that Christ is the only Saviour?

I am willing to recognize the truth in this kind of speaking, and yet declare it to be false.

For, first, it is a totally wrong conception of Christianity to look upon it as nothing more than an ethical message. The Christian claims that the central fact of the Christian gospel is Christ. We have got beyond the point of arguing about this bit of teaching and the other. The Bible may have doubts cast upon it. We may find the doctrine of the atonement hard to understand, but the fact of Christ still remains. He does not live in the pages of a book. His power does not depend upon the acceptance of a theory. For twenty centuries, in every part of the world, to the child and to the warrior, to the youth and to the man of years, He has been the fount of life and the light of men. We must take into account the influence of Jesus Christ in the history of the world. We can presume to say that He stands no higher than

sort, if he is compelled to do it, the Christian is prepared to let all externals go, and still count himself rich because he is in possession of Christ.

Second, the teaching of the ancient world had no power of acting upon ordinary men. It was never meant for ordinary men. It was meant for the aristocrats of birth and brains. It was never meant for those who were really sick, but only for those in a tolerable state of health. It never created a missionary spirit. It never proclaimed a message of good news to the outcast. It was frankly pessimistic. It never issued a challenge to repentance. But the glory of Christ has always been that the common people have heard Him gladly. At the holy table the king has been as humble as the peasant, and the peasant as honored as the king.

Last, the teachers of the ancient world had no message for sinful men. When they were confronted with a really vicious man, they had nothing to say. Philosophy has never been a redeeming force. It has never been able to save people from despair or vice. But for two thousand years the vast majority of the world's best men and women have laid all that is good and true in their life to the score of Christ. A great multitude whom no man can number have confessed that they have been washed white in the blood of the Lamb. These facts cannot be ignored. They are of such outstanding importance that no man can neglect them and still have the assurance to call himself a philosopher.

There is a second argument that is raised against the claim of Jesus to be the only Saviour, and that is, there are millions of people, believing in other Saviours, who are perfectly happy in their belief. There are millions who follow Mohammed. There are millions who follow Buddha. And they are keen missionaries of their faith. In answer to that, two or three things need to be said.

First, we do not know that the great mass of those who follow other faiths are perfectly happy in it. It is my experience that the people who talk most jauntily about leaving other people to themselves because they are happy in their faith show very little grasp of the genius of the Christian faith and know very little of the life of other people. But that is by the way. The point I want to make is this: Christians who are happy in their faith try to impress their happiness upon their environment. They begin to have a sense of social obligation. They begin to change the face of the world. They set about creating a spirit of fellowship. You do not find that in other faiths. Christianity is the only religion which has given to men the command, and which guarantees the power, to make the world fit for people to live in. Judged by the argument of results, Christianity is the true faith, because it alone can beautify the face of man.

Second, it is obvious that there can be only one Saviour. There may be many teachers. There may be many prophets. But there can be only one Saviour. There may be many Godlike people. But there can be only one who is God manifest in the flesh. Many can die for the world, whose deaths lift us upward and onward. But there is only one whose death can be an offering for sin and who can be numbered with the transgressors. If Mohammed is the Saviour of the world, then Jesus is not. If Jesus is the Redeemer, no other can be.

The experience of the believer in Mohammed or Buddha is not like that of the believer in Jesus. The former two may teach us much that is true. The world is better for both of them. We can thank God that He gave them to us. But that is not to say that they stand on a level with Jesus. The prophet belongs to the past, be he whom you wish. And the man of the past is no living Saviour of men. Buddha is not alive now; neither is Mohammed, and their followers make no claim that they really are. That is where the difference lies. The essential fact in the life of the Christian is the experience of Christ. Christ does not belong to the past. Here and now He gives life to men, lifts them out of shame into self-respect, out of weakness into God's own strength. That can be said of no other teacher. And that being so, it is our task to make known the name of Christ.

## NEWS AND VIEWS

**Catholic Priest Is Shot Down** at the door of his church in Canton, Ohio, stated a press dispatch of March 10th. The woman had attended mass, sitting at the back of the auditorium with her five-year-old daughter. At the close of the program she followed the priest into the vestibule. There she had some words with him (what they were, the dispatch did not reveal), then drew a pistol and fired five shots, two of which took deadly effect. Both the priest and the woman had foreign names, seemingly of Italian origin. Just what the five-year-old child had to do with it arouses some curiosity, and a dispatch in the Cincinnati Inquirer intimates that she may have been the cause of the crime. And, as it was with the priest who was shot down in Texas last summer by a man, we shall perhaps never know more than has been carried in this first sensational dispatch. Had it been a Protestant preacher, every gruesome detail would have been given to the public. Still the press and the Catholic church deny that Romanism controls the secular press.

**E. Floyd Olive** is to be with Inglewood Church, Nashville, in a revival which begins next Sunday. The church has been preparing for the event for some time. Pastor William McMurray is planning the work. Burt R. Arnold of Arkansas will lead the singing.

The meeting at Shelby Avenue will run throughout the week, with Brother Olive doing the preaching and C. E. Patch of Bellbuckle leading the singing.

**Again the Old Adage**, "Troubles ne'er come single-handed" is applicable. Our good friends known and beloved in Clarksville and Nashville and honored throughout the state through Miss Mary Northington and Miss Cornelia Rollow, have had their share of tragedies during recent weeks. The home of Mr. A. B. Rollow of Nashville burned. In escaping from the building, the aged father of Mr. Rollow received a shock from which he died shortly afterwards. Mrs. Rollow's aunt died in Clarksville shortly afterwards, and the last report is of the tragic death of Samuel N. Northington of Clarksville who was drowned recently in Florida while trying to rescue his little daughter who fell from a pier at Clearwater Beach. He was the brother of our W. M. U. secretary, a fine man and a thoughtful and devoted son whose mother grieves over the great loss. Our deepest sympathies go out to the two families so closely related by ties of blood and marriage and so bound together now in the embrace of sorrow.

**Dr. Woelfkin Did Not Repudiate** modernism, is the declaration of Mrs. Woelfkin in a letter published in the Watchman-Examiner of March 21st. A letter sent to Dr. Haldeman and published in the Examiner and other Baptist papers gave evidences of a complete reversal on the part of the lamented preacher of his latter-day modernistic views, and set forth sane, Biblical views on the atonement, salvation and other doctrines. This letter Mrs. Woelfkin characterizes as "A courteous and friendly gesture to Dr. Haldeman." We have read the letter and must assert that either Dr. Woelfkin was a super-hypocrite when he wrote it or else Mrs. Woelfkin is more concerned about keeping favor with Harry Emerson Fosdick than she is for the veracity and honor of her dead husband.

**Bob Shuler Case Deadlocked.** The suit against "Fighting" Bob Shuler of Los Angeles reached the jury after days of testimony and resulted in a hung jury, ten for acquittal and two for conviction. Nine women were on the jury, and it is understood from reports that two of these were for conviction. Shuler had been prosecuted by the Knights of Columbus for alleged use of the so-called spurious oath of the K. C.'s. A vast amount of testimony was given, and according to one of our exchanges, one of the jurors, a woman, expressed the hope that the case would now be dismissed.

**Hoover Cabinet Contains No Catholic** and no Southerner. Political dopesters had all their predictions overthrown when the cabinet of President Hoover was announced. Contrary to general opinion among some of them, he did not appoint a Southerner. And contrary to former customs and to many declarations, he did not appoint a Catholic. It took courage and self-command to refuse to do either, but we must remember that Mr. Hoover has never held public office before and so cannot know the ways of the politicians. Let us be grateful that it is so.

**Eastland Church Coming Up.** The editor is happy to have some part these days in the successes of Eastland Church, Nashville. He has been "pinch hitter" for them since last December and has enjoyed their fine fellowship. The last week in February we preached for them each night, with the result that there were several additions to the church, and we have baptized eleven happy converts. At a recent prayer meeting the church raised \$1,600 dollars in cash and gilt-edged pledges. Four hundred dollars of this amount was designated for the Co-operative Program, a splendid thing for this church to do, and the remainder was applied on their debt which has now been reduced from \$80,000 to a little less than \$60,000. A fine spirit is being manifested among the members.

**Dr. Charles H. Brough Has Resigned** as president of Central College, Conway, Ark. He has secured a position with the State University that will enable him to make his home in Little Rock. Dr. Brough made his position with the Baptist woman's college an untenable one by his part in the campaign waged against the Arkansas anti-evolution law and by some of his campaign speeches for Al Smith. Unwarranted statements such as that every



preacher in the state who openly opposed Smith had had to leave the state could not pass unnoticed. We love Dr. Brough for memories of other days and grieve that he has so signally lost the faith which, twenty years ago, made him a great lay preacher.

**Centennial Church Joins Budget** list of churches and now has the paper going into every home in the resident membership. Pastor T. C. Singleton is flappy over the advance step made and is looking forward to increased interest among his people. The movement culminated after four months of

work by this splendid pastor. He secured sample copies of the paper and, during his pastoral visits, would leave them in the homes after calling attention to some special article or articles which he wanted the people to read. The people readily saw the importance of having their denominational paper coming to them and so voted at the March business meeting to put it in their budget. As the budget for the fiscal year had already been made out, the members gladly contributed the necessary amount for the paper. We rejoice over this new addition to our family.

out meeting in any adequate way the needs of these great, growing, cosmopolitan, polyglot cities. The rural sections of the South everywhere call to us—the growing industrial centers, cotton mills, coal mines, smelting furnaces, steel mills, automobile factories or assembling plants, tire factories, and what not—these each and all are staring Southern Baptists straight in the face and asking the searching question, “Will you forfeit your rights and fail in your obligations and privileges? or will you actually obey the Lord Jesus and preach his gospel to the whole world?” Have we really finished our Home Mission task? That is not the question. The real question Southern Baptists ought to ask themselves today is, “Have we really begun our Home Mission task?”

## Is There Need for Home Mission Work in Virginia and in the South?

By  
ARTHUR J. BARTON, D.D., LL.D.

Much has been said in recent months as to whether or not our Home Mission task has been finished. Many of the things said have been astonishing to me beyond measure. I am not here speaking primarily or even essentially of the Home Mission Board as an agency nor do I raise any question concerning its future. So far as I am personally concerned, I have been connected with the Home Mission Board at the present time only since August 1, 1927. Only for the past six months, since the trouble came, have I had any administrative duties or responsibilities. I am, therefore, in no sense responsible for the administrative policies of the Board in the years past nor for any unfortunate circumstance that may have resulted from such policy.

However, I am frank to say that whatever possible mistakes have been made by the Board, these things will hardly be considered as affecting our missionary obligations, if we are at all wise or take seriously our task and the commands of our Lord.

The broad question about which I am thinking is whether Southern Baptists have really finished their Home Mission task or whether there yet remain large fields of uncultivated and large tasks challenging the faith, purpose and loyalty of our great constituency, and whether our Southern Baptist body for the evangelization of that portion of the world which they have occupied and intruded in some degree by the activities and operation of the Home Mission Board.

It is commonly understood among our people, and I suppose will be conceded by the brethren of Virginia, that Virginia is perhaps as well evangelized and as well enlisted in the Lord's service as any other state in the South. In recent months the suggestion has been made that the several state organizations are able to take care of their own territory. If this were true of any, I am sure it would be true of Virginia. From the Baptist point of view Virginia is one of the oldest, and I should say the best organized among our people. Virginia Baptists are a great, loyal, devoted, steady going people. It was at one time my pleasure to be identified with them. I hold them both in highest honor and most affectionate regard. If there is a state in the Union where the Baptists through co-operative work have met the needs of the masses for the Gospel, it is Virginia.

Unfortunately, we are prone to fail to recognize the actual conditions within our own territory and the actual and crying needs of those with whom we are familiar. I can conceive that the Baptists of any given state may think that within the confines of their own state the work has all been done or that they are amply able to meet all the needs. I give it as my abiding conviction that there is not a state in the Southern Baptist Convention but within its borders may be found distressing conditions for the meeting of which we have no adequate plans, either state or Southwide. The truth is we have hardly touched the hem of the garment in our Home Mission task, and our State Mission task for that matter.

A very painstaking and reliable brother has just compiled and published some startling figures about the South. I quote briefly as follows:

Total population of the South	40,685,000
Total church members	17,901,400
Children ten and under	8,137,000
Children unchurched over ten	14,648,600
Children unchurched over ten (native white)	10,501,612

Thus it appears we have “unchurched” masses in the South of ten years of age and up numbering nearly 15,000,000, and of these 10,500,000 are of our native white population. We have a Baptist constituency of not quite 4,000,000. We are reaching the unconverted at the rate of about 200,000 per year, but over 7,000 of our churches report not a baptism and only 1.7 per cent of our churches report 20 per cent of the baptisms and 7 per cent report 44 per cent of the baptisms. If we continue at the present rate of reaching 200,000 a year, how long will it take Southern Baptists to reach and evangelize the fifteen millions of lost souls now ten years old and up, not to mention the enormous increase in our population each year? Are we not simply piddling and playing at our task of evangelizing the world? Are we not soothing ourselves by the false and pernicious belief that the folks in our state are all right or that we have done reasonably well our task of Home Missions?

These thoughts are set a-going by a letter which Board from Virginia. Eliminating the post office ters as follows:

“Due to the fact that missionary work is very much needed in — and adjoining counties—that is, in the mountainous sections of these counties—where the school and church utilities are not sufficient to supply the needs of all the people, and as a result there are many who are not able to read and write and many others who do not attend any church and there are many homes in which they have no Bible or good books of any kind, I did newspaper and magazine work and also distributed gift Testaments and Bibles for the American branch of the Scripture Gift Mission, 423 Forrest Building, 119 South Fourth Street, Philadelphia, Pa., during 1925, 1926 and part of 1927. However, I did not devote all of my time to this line of work. I sold nursery products as my main line. — County is third in area and as a farming county and has a population of nearly 52,000. —, the county seat, has a population of 3,500. I would like to do colportage work in the above mentioned territory if same is not already covered by a Baptist colporter.”

To answer such a letter and be compelled to say that colportage is not included in any of the departments of the work of the Home Mission Board has been a painful task. I figure that the Home Mission Board could easily and most profitably use \$100,000 a year in colportage work and then only begin to meet the needs. And this letter is only just a hint of the actual needs of the Home Mission work within the bounds of the Southern Baptist Convention from Maryland and Virginia to the frontiers of Florida, Texas and New Mexico. In Baltimore, St. Louis and New Orleans alone Southern Baptists have a mission field in which they could easily spend more every year than they now spend in all their Home Mission operations with-

### MISS HAZEL ANDREWS DIES

Well-Known Tennessee Woman Missionary Falls on Field of Service

Our people throughout Tennessee will be grieved to learn of the death of Miss Hazel Andrews which occurred March 2nd. She was one of our very first missionary workers in China working in the Yangchow Mission. She had been back at her post of duty only a few months when death claimed her. Our people will remember her best because of her devotion to the little Chinese girl whom she adopted before coming to America and who was shown in costume before so many audiences of our state.

Miss Andrews was born in Nashville and completed her primary education in Nashville schools. She took a normal course in Knoxville and taught in the public schools of the state for twelve years. When she felt the call to go as a foreign missionary, she entered the W. M. U. Training School at Louisville and in 1916 left for her first work in China. She was placed in the Girls' School of Yangchow and gave herself without stint to the task of instructing the Chinese girls in things of the mind and of the soul. Her fine spirit was manifested when she went back to her post, the first white missionary to return after the revolution and sacking of Yangchow.

Her death will prove a severe blow to the work in the school in Yangchow. It is difficult to find to master the Chinese tongue well enough to serve

### FATHER OF AMERICAN PROHIBITION

(Continued from page 3.)

everywhere seen. . . . Every grocer's shop and country trader's shop was a rum shop. All this poverty and unthrift came from the drink traffic. This was established by law, and the law was supposed to represent the public opinion of the time when it was enacted. . . . Missionary work, continuous, methodical, persistent was undertaken on a large scale. The missionaries were volunteers working without pay.”

When he was elected mayor of Portland the enemies of prohibition cried, as they have been crying ever since, “Oh, you cannot enforce that law!” But he did enforce the law, and, in spite of the fact that he had no national aid, he carried on with such signal success that Portland became the example for other cities, the prohibition sentiment grew, and Maine alone, of the states passing prohibition laws in that day, retained her statutes against liquor.

We join a host of friends throughout the world in paying tribute to this bold pioneer worker in the realm of temperance. That he was an abolitionist in no wise takes away his glory. He could not have been educated in a Quaker school of that day without having been an abolitionist. Quakers led in the movement to free the slaves. Quaker school teachers were martyrs to the cause of abolition and suffered for conscience sake. Let us today join hands throughout the nation and thank God that both abolition of slavery and of legalized intoxicants have come to bless us and the world. And as we thank God for these blessings, do not fail to thank him for General Neal Dow who set the pace, suffered the cost and led the way.



# The Doctrine of Election

By  
PAUL R. HODGE

## III. Foreknowledge Does Not Explain All

Fully granting that Christ was foreordained as the Lamb slain from the foundation of the world, that "Him, being delivered by the determinate counsel and foreknowledge of God, ye [the Jews] have taken and by wicked hands have crucified and slain"—another single verse where divine sovereignty runs parallel with human freedom and responsibility without any attempt at explanation. This does not mean that foreordination stops with Him. We, too, are the "elect according to the foreknowledge of God the Father" (1 Peter 1:2); "vessels of mercy, afore prepared unto glory" (Rom. 9:23); "chosen [elected] in him before the foundation of the world," and that simply "according to the good pleasure of his will" and "the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:4, 5, 11); for "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called," etc. (Rom. 8:29-30.) He "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1:9.)

Let us now say that God foreordained Christ to die, and the "plan" of salvation, but not any one to accept it. Where does that put us?—Christ knowing that He must come and die, but having no positive assurance that any one would be saved thereby. If there was to be no interference with unlimited freedom in man either to reject or to accept, if not only angels but God must hold their breath and wait to see what man will do, then there was the possibility that not even one would accept Him, or else man is not quite so depraved as the Scriptures represent him to be.

But the prophecies concerning Him that went before were to the effect that "He should see of the travail of His soul and be satisfied," and "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Jesus in that great dissertation in the sixth chapter of

tract between His Father and Himself. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me." (John 6:35-37.) That is, *you* will not come, but I have some that will. Note what is called in logic a universal affirmative proposition, which affirms something to be true of every individual in a class. "All that the Father giveth me shall come to me." The tenses and sequence of the verbs imply that the "giving" takes place before the "coming," and that the "coming" is the result, rather than the cause of the "giving."

With respect to that class and no other He added: "And him that cometh to me I will in no wise cast out," meaning as the following verses show, not only that He would not cast them out at the time of their coming, but never again thereafter until the day that He designates as "the last day." But why would He not cast them out? "For I came down from heaven, not to do mine own will, but the will of him that sent me." And what is the will of Him that sent Him? "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (Verse 39, also verse 40.)

Note: (1) God's will. That of all which He had given, Christ was to lose nothing. Note the priority of "giving," Christ speaking of those yet to "come" as though they had already been given, and were therefore already His. (2) Christ came to do that will of His Father. (3) The only point left for doubt is whether He is able to do what He says He came to do. (4) Those who are given are co-extensive with those who believe (by comparison

of verses 39 and 40). We believe that in the final check-up, the two groups, those "given" (elected) and those who have had real faith, will be found to be absolutely co-extensive. But the question is, which is prior, the "giving" or the "believing"? Which is cause, and which is result?

Go a few verses on and you find the corollary to the statement that "all that the Father giveth me shall come to me"—namely, "No man can come to me except the Father which sent me draw him." (Verse 44.) The Father draws all, you say, yet some do not accept. Not in the sense the word is used here. For He adds: "And I will raise him up at the last day." Here is an effective drawing, guaranteeing that those who had been given would come.

But let us think of the doctrine of election from another standpoint—namely, God's "all-knowledge," by which, according to Brother Beckett, God "knows how many will be saved" and "how many will be lost." So, even though no definite number has been chosen, yet God knew there would be a definite number, knew "how many" it would be, and by implication just what individuals would be in that number. Yet He waits until they believe to elect them! Why not wait until they get to heaven, and then say: "I now elect you to get to heaven because you are already here?"

Foreknowledge must be admitted by all who accept the Bible. Prophecy detailing even the unconscious acts of free and responsible agents, both good and bad (as Judas Iscariot), proves God's foreknowledge. Can there be foreknowledge without predetermination at least in some sense, either as permitting or causing certain acts? or is foreknowledge without predetermination a mere shift of thought? Incidentally, if, as Brother Beckett says, Jesus had to be careful to speak in parables, lest those who had blasphemed against the Holy Ghost should believe, and God should be compelled to save them, why did He not fear to expound these parables plainly to His disciples, lest Judas Iscariot should become a true Christian and no Judas, as much as Pharaoh, seems to have been

I cannot escape the feeling that God's foreknowing means more than mere advance information. "Know" sometimes means to "recognize." When Jesus said that He would say to the lost, "I never knew you," it does not mean that He had never had any information about them, but that He did not recognize them or accept their persons. Does not "foreknowing" sometimes mean "taking cognizance of" or "recognizing" or "accepting" them in advance?

Thus foreknowledge helps to relieve a part of the mystery about election, but does not get us away from determination in some sense.

We wish in another article to discuss "The Sincere Invitation" connected with man's depravity as a factor of the problem. Then having anticipated a few objections, we will rest our case.

## JESUS FIRST

By Mrs. W. L. Howse

I love the sun that gives us light,  
The moon and stars that shine by night,  
I love the sky so blue above,  
But He who keeps is my best love.

I love the breaking of the dawn,  
The glinting rays when day is done,  
The trees and brooks and hills and flow'rs,  
But Him I love through sun and show'rs.

I love God's creatures great and small—  
The birds, the bees, butterflies, all,  
The rain, the dew, the thunders' roll,  
But it is Jesus, keeps my soul.

I love Him for the joy I feel  
As humbly I before Him kneel;  
For arms that surely break my fall,  
For Him who ever hears my call.

## A PIONEER SECRETARY

By A. J. Holt

A secretary of missions fifty years ago did not have the problems that present-day secretaries face. His problems consisted mainly of how to induce the churches to contribute. Present-day secretaries are puzzled about how to apply that which has been contributed. Certainly they are disturbed when the demand exceeds the supply.

I would not have any one conclude that the pioneer secretary was superior to his successors or that we need to return to primitive methods. When the writer became Superintendent of Missions of the several associations of Texas, he had had no predecessor from whom he might learn. His office was in his home or possibly in his hat. He had no stenographer, no typewriter, no bookkeeper. He never rode on a sleeping car. He would ride all night on a day coach, then work all day the following day. He never ate at a first-class restaurant, but at a lunch counter. He had to guard his expense account rigidly. After the railroads issued to him free transportation, his traveling expense account rarely reached \$25 per month.

He visited churches and associations and took collections. His personal collections were about all he received for several years, or until the churches were induced to adopt some regular system of contributions which was not less than ten years after he had begun his work as Superintendent of Missions. When this same secretary began his work in Tennessee, which was thirty years ago, he had no office, no secretary, no typewriter, no stenographer, and never rode on a sleeping car until his board positively instructed him to do so. He spent quite a bit of time holding protracted meetings.

A meeting at Mossy Creek, as it then was, and at Columbia are vivid in his memory. Likewise his meetings at Wartburg and Petros which resulted in the constitution of churches. He was called upon to dedicate a number of church houses where he usually had to take up high-pressure collections to pay off the indebtedness before he could dedicate. This was the case at Rogersville, Lawrenceburg, Darden, Rutledge, Pulaski, Lewisburg, and several other places. In Texas it was quite a number only when he asked the convention to appoint

any discrepancy between his monthly accounts and his annual statement, as there was on two occasions, he made it up out of his personal means. On two occasions money was stolen from him, but he made good the theft, though he was ill able to do so.

My first salary was \$1,000 per year. In the twenty-two years I served as secretary my salary never exceeded \$1,800 a year and expenses. I served the Orphans' Home in Tennessee six or seven years without any salary whatever, as I was Secretary of Missions at the time and received from \$1,500 to \$1,800 salary. I never had a formal vacation. I took a week off once a year to visit my mother. Of course I did not handle the vast amounts of money my successors have come to handle. I congratulate them on their enlarged activity.

## CAN YOU MATCH IT?

"Why should a child of God be debarred from his Father's table? All of God's people have always had the privilege to eat at the Lord's table."—F. B. Srygley, Gospel Advocate, January 3, 1929.

"Baptists still hold to the right position that only the baptized should partake of the Lord's table."—F. B. Srygley, Gospel Advocate, January 3, 1929.

At last F. B. Srygley makes "the noble confession" that the Baptists hold the right position that "only the immersed should partake of the Lord's Supper." This ends his "slurs" at Baptist close communion. Can you match it?—John T. Oakley.

The name of Jesus has all power in heaven and on earth. In that name we may pray in confidence and in faith. There is no other name that gives us such assurance. We are heirs to temporal and spiritual blessings, heirs with God, and joint-heirs with Jesus Christ.—Agnes E. Tuttle.



# THE NEWS BULLETIN

## BAILES GOES TO TYLER

Porter M. Bailes has surrendered his work at Lakeland, Fla., and assumed charge of his new work in Tyler, Texas, the first of this month. During his three years in Lakeland with First Church he has received 1,074 members into its fellowship, and the ordinance of baptism has been administered almost every Sunday during that time. The ages of them who have been baptized have ranged from nine to ninety-one years. The present membership of the church is 2,027, and their Sunday school enrollment is above the 1,000 mark, with about 700 average attendance. He goes to a great church with an almost unlimited opportunity for service.

## CITY B.Y.P.U. TRAINING SCHOOL

There was a splendid city-wide training school in Nashville last week in which the young people took special courses in B. Y. P. U. work. David Livingston of North Carolina, our "own David," E. E. Lee of Texas, and Douglas Hudgins of Knoxville were among the out-of-town workers. Miss Roxie Jacobs, our junior-intermediate field worker, was on the faculty. The sessions of the school were held in the meetinghouse of First Church. Much enthusiasm and good resulted.

## AGED PREACHER GONE TO REST

Rev. Samuel Reid of Nashville, a long and trusted servant of the Lord Jesus, passed to his reward a few days ago. He had reached the ripe age of 72, and the greater part of his life had been spent in preaching the Gospel to the lost. The funeral service was held from Radnor Church of which he was a member, with Pastor Felix W. Muse in charge. Deacons of the church were pallbearers.

Brother Reid was born in Rutherford County and he was the last of a long line of preachers in his family. His early work was in the schoolroom, but he soon left teaching for the pulpit in his native country. His last pastorate was at Centerville. The Baptist and Reflector joins in extending to his friends and relatives sympathy and in honoring the memory of this good man.

## TRUMPET AND NOT BELLS

Central Church, Memphis, has adopted an innovation in the way of sounding the call for services. At noon each day L. R. Beckett, a young man of the church, mounts the belfry and with his bugle sends the call for the noon services ringing out over the business section of the city. The new method of calling worshippers was adopted on Thanksgiving and immediately gained favor with the people, so that Mr. Beckett now says, "They won't let me stop it." He is so busily engaged in the work of the church, states the Press-Scimitar, that he lives right beside it and is about morning, noon and night. He is from Montgomery, Ala., and is a graduate of the University of Alabama where he won his way with high honors.

## SEMINARY CONFERENCE GREAT SUCCESS

The Louisville dailies gave quite a large bit of space to the reports from the Church Administration Conferences which were held in the Southern Seminary during the two weeks preceding March 15th. The attendance was counted good, and the conferences were of practical value to all who had the privilege of attending. The men who attended were given a chance to renew their old-time dormitory life, as board was provided in the magnificent Mullins Hall for two dollars per day. The faculty was composed of Clay I. Hud-

son, Harvey Beauchamp and P. E. Burroughs of the Sunday School Board staff, Ellis A. Fuller of Atlanta, Ga., A. Earl Kernahan of Boston and President Sampey of the Seminary. The conferences were held under the direction of the Department of Church Efficiency with Prof. Gaines S. Dobbins in charge.

## ANOTHER NEGRO HERO

Preachers are not all they might be; but when the times come that prove men's souls, they usually stand among the very last and lay down their lives if necessary for them whom they love and serve. During the recent terrible wreck on a railway train near Manchester, Ga., D. D. Crawford, a colored Baptist preacher of Atlanta was the hero. He helped to extricate the conductor from whom he took orders. He then sent the flagman back to stop an oncoming train and went ahead with a red lantern to prevent another train from possible wreck.

As soon as he had provided for the safety of other trains he returned. He built a bridge across a water-filled ditch and began carrying passengers to safety. He saved the engineer who had been badly injured. His presence of mind, hardihood of body and splendid sacrificial spirit aided in saving many lives and preventing what might otherwise have been a far more serious tragedy.

## \$4,000 IN PRIZES

That sounds like a goodly sum of money to us who are accustomed to counting our bank balance in a few dollars. It is the sum offered by the American Sunday School Union for two manuscripts, \$2,000 being set aside for each. One manuscript is to be on "Religion in Education" and the other on "The Heroic Appeal of Christianity to Young People." The contest closes March 1, 1930, and should write for full particulars to Editorial Department, American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa.

## NEGRO COLLEGE WORKS

The negroes of Atlanta have just subscribed more than \$50,000 to the endowment campaign of Morehouse College, located in that city, and are going on with the work of solicitation in the hope of swelling the total to \$75,000 or more. This special effort among Atlanta colored people is part of a general campaign to raise \$300,000 in three years for Morehouse endowment, to match the conditional offer of a like amount from the General Education Board of New York. The campaign was opened by a campus drive in which the Morehouse faculty and students subscribed over \$16,000.

## TWO HAPPY DAYS

By W. D. Powell

I spent two happy days in Monterey, Mexico. The revolutionists had just moved out. The train I went on was bombed. A hole was torn in the express car and the track was torn up and we were delayed six hours. All the dynamite that had been planted did not explode. I arrived one morning at six and left the next night. During that time I was given a continuous ovation. My heart was greatly moved by such a demonstration of love and loyalty after an absence of thirty years. The people plead for me to return and spend the last days of my life with them. I will return and hold a revival meeting some time soon. The revolution is purely a military matter. I am now spending some days in Memphis. I was ordained to preach back in 1874 by the church at Murfreesboro and stopped at First

Church, Memphis, en route to my first pastorate which was in Greenville, Miss. It was a pleasure for me to hear Dr. Boone today (March 24), and he preached to a great audience. He, like the writer, is not old; he simply has been here a long time.

The doors to the Gospel are wide open in Mexico now. I can preach anywhere in the nation that I desire. The harvest was never so white as it is today. The Catholics have lost their power in Mexico. Priests who are subjects of Spain, Italy and Belgium must go. Our Foreign Board needs prayer and contributions, for the outlook is bright indeed in Mexico.

## AVIATION AT BLUEFIELD COLLEGE

Bluefield College has enrolled thirty-one students in its new school of aviation. A section of the campus has been shaped up into a beautiful flying field. Hangers have been built and three planes will be put in operation this week. The chief pilot and instructor is a German ace. He saw service during the world war, has been flying for fifteen years and has flown in eight countries. He holds the M.E. degree from one of Germany's leading universities.

Since aviation is to be one of the leading professions of the future, those in charge of Bluefield have thought it wise to link it up with our Christian school and make the ground work course a part of our curriculum. The course extends throughout the semester and the student is given three semester hours credit. Two hours a week are given to lectures and a two-hour laboratory period given with the planes on the field.

This aviation program for Bluefield College has been made possible by some of the wealthiest operators of the great Pocahontas coalfields.—Oscar E. Sams, President.

## SCHOOL OF EVANGELISM

The School of Evangelism which opened at Blue Mountain, Miss., on January 31st closed its first term on March 8th. This was a few days in advance of time because of a meeting of the board of trustees.

In all there were near fifty in attendance, some coming only once. Yourdon of Orlando, Fla., did the teaching. Classes and interest grew to the close. The work was strenuous because we (teachers) had to go through mud, I through the dark, sometimes rain, as my classes met of nights. Announcements of future operations will be made as may be deemed advisable. I may say that, with judicious management, there is bright prospect for the school. One man has donated \$100,000 worth of property in a most advantageous location, including buildings enough to supply every need, as it seems to me. Evangelist T. T. Martin has control.—J. F. Hailey.

## BUTLER REVIVAL

We have just closed a series of meetings in which our church has been greatly revived and strengthened. Dr. Henry Delaney of Nashville did the preaching in a clear, forceful way. We had 28 who professed faith in Christ, 4 restored to the joys of salvation, and 19 baptized. Several will join other churches. Brother Delaney brought us messages from God's Word in a very strong, definite way. Our church and community are on higher ground, and we feel will continue to climb upward as a result of this revival. A number of students from Watauga Academy were won to Christ. The last unsaved member of the senior class was saved.—C. A. Todd.

## GREETINGS FROM TEXAS

By J. E. Merrill

To all of my friends and to every reader of the Baptist and Reflector, greetings! It is a great joy to read of the good work that is going on in my dear old home state. One can

never know how dear to his heart is the state of his childhood until he gets away from it. I often ask God if he will let me go back some day.

I read with pleasure Brother Huff's good letter about his return and could but wish that some good church would ask this scribe to come back home. I have known Brother Huff for years, and I am glad that he is so happily located.

Our work here is very pleasant, and the people are kind and good to us. We are in our fourth year, and the outlook is very bright. Our Sunday school has been standard for about twelve years, and we are hoping to qualify soon for this year, as we are lacking a little at present. We have one of the best superintendents in the state.

Our church is growing slowly in numbers, due to the fact that people move in or out of town rarely ever, but the greatest growth is in spiritual power. Our visitors speak to me about the spiritual atmosphere that they feel when they come into our worship with us, and that makes a pastor feel that his efforts are not in vain. I believe that the only solution of our problems, both financial and missionary, is found in calling our people back to Christ. If we would sit at the feet of Jesus more, we would have greater desires to serve him. We would have more power and influence with the lost and would be glad to carry out the Great Commission of our risen Lord. Our church will let me off for meetings, and I would be glad to visit the old state and hold one or more meetings if any of you can use me. God bless every leader and church in the state, is my prayer.

Calvert, Texas.

## Healing Humanity's Hurt

### A TRUE HOSPITAL STORY

He was about 11 years old and had been seriously injured by a "rat and run" driver of an automobile. Some one picked him up and rushed him to our Hospital. He was only a street urchin—but somebody's son. Unconscious, he could not tell his name; and it was several hours before we could locate his mother. But nurses "mothered" him, from the time he came in broken and bleeding until he went home weeks afterward. Doctors and surgeons and nurses—how they worked for this poor boy—the son of a widowed working woman. But he was precious to her and she was grateful.

Do you want to have a share in such work?

### A DOLLAR WILL HELP

SOUTHERN BAPTIST HOSPITAL  
New Orleans, La.

### Church and Sunday School Furniture

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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.  
Frank Collins, Middle Tennessee.  
Frank Wood, East Tennessee.

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

SUNDAY SCHOOL ATTENDANCE,  
MARCH 24, 1929

Nashville, First	1404
Memphis, Bellevue	1337
Chattanooga, First	1299
Memphis, Central	1219
Knoxville, First	1148
Knoxville, Bell Avenue	1148
Memphis, Temple Baptist	969
Knoxville, Broadway	918
Knoxville, Fifth Avenue	781
Memphis, Union Avenue	705
Etowah, First	650
Johnson City, Central	645
Nashville, Grace	600
Nashville, Belmont Heights	582
Chattanooga, Highland Park	560
Nashville, Judson	556
Cleveland, First	550
Memphis, LaBelle	541
West Jackson	539
Knoxville, Euclid Avenue	539
Nashville, Immanuel	517
Erwin	485
Fountain City, Central	481
Elizabethton	464
South Knoxville	458
Nashville, Park Avenue	417
Chattanooga, Northside	417
Chattanooga, Avondale	416
East Chattanooga	396
Chattanooga, Calvary	377
Memphis, Speedway Terrace	368
Memphis, Boulevard	367
Memphis, Prescott Memorial	365
Newport	362
Chattanooga, Ridgedale	360
Knoxville, Lonsdale	360
Memphis, Trinity	356
Knoxville, Lincoln Park	355
Knoxville, Deaderick Avenue	346
Knoxville, Island Home	346
Chattanooga, Central	336
Memphis, Seventh Avenue	333
Chattanooga, Rossview	333
nacle	323
Nashville, Third	316
Knoxville, Immanuel	314
Memphis, Highland Heights	305

## SUNDAY SCHOOL NOTES

Rev. O. W. Taylor, Halls, is asking for a training school as well as to approve of the summer worker for his association.

Joelton is planning a great day in their Sunday school and very kindly invited us to be with them, but we are engaged and cannot go this time, but asked that they try us again. We are anxious to go to Joelton for many reasons.

Rev. William Kerr, Doyle, writes: "Brother Frank Collins began his class here under conditions unfavorable, but the class grew and the interest until we had a splendid school. Brother Collins is God's own man, and we appreciate him very much. We want him back again when the weather is more favorable."

Mr. Canup writes concerning the Jefferson County simultaneous school: "Our plans for the county-wide training school are about completed. We will try to have all workers lined up and at the mass meeting on March 30th, ready to go to their respective churches on Sunday evening in order that the work may start at once."

The Reelfoot encampment has just had a meeting with splendid results. The work is going right on there, and we are greatly pleased with the work of the committee. The General Executive Committee consists of J. H. Buchanan, Paris; C. H. Warren, Fulton, Ky.; N. M. Stigler, Brownsville; J. G. Hughes, Union

City; L. G. Frey, Jackson; H. J. Huey, Milan; R. E. Guy, Jackson; R. H. Williams, Union City.

Mrs. Crawley writes from Newport: "If nothing happens, Mr. Crawley and I plan to be at Ovoca, and we will be glad to help in any way we can. We are busy here, very busy. Our Sunday school building is going to look like 'sho' nuff' before many weeks. We are in the midst of a three weeks' meeting now, and the devil is very much alive. Carl McNabb is surely on the job as superintendent of our Sunday school. Things are going well. Come to see us."

Miss S. Louise Russell writes as follows: "I had such a wonderful class last week at Concord Church. Twenty-five of the brightest boys and girls you ever saw were there. The average age was 16 years. Think of it—25 present and 25 examinations the last night! Can you beat it? With the exception of two who were absent one night, all were at every session, on time and with the very best of attention. I counted it a privilege to teach such a splendid class." No wonder. Miss Louise is that kind. She always puts over whatever she undertakes. No more beautiful spirit in all the world than Miss Louise Russell of First Church, Chattanooga.

Frank Wood writes from East Tennessee: "They have a real program planned for Jefferson County. They have planned for some one to speak at the eleven o'clock hour on Sunday in the association. President Warren is to speak at New Market. I

listed Brother Hale and his churches in the program or not. Then they plan to follow up the week of training by having the worker or some one else in each church on the Sunday following the schools to try to grade the schools or do whatever practical work they can. If these plans can be carried out, it should help greatly the work in Jefferson County."

The following associations are planning a simultaneous training school in all the churches. Jefferson County already planned and will be put on beginning April 1st. Madison County already planned and will be put on by the local forces, including a large number from Union University. This will be held April 7-12. Chilhowee the last week in June. The rural workers will be there for training, and while there we will teach classes in all the churches round about. Grainger County in August. They have 21 churches already engaged for training schools the same week. McMinn County is in process of preparation now. Big Emory already decided, but plans not yet made—some time about the middle of July. Hardeman County already planned for and will be held in the summer some time.

## Turtletown Baptist Church

The following group program will be put on at Turtletown on April 7th at 2:30 p.m.:

- 2:00—Devotional, led by local superintendent, Sam Rose.
- 2:15—Reports from all Sunday schools of the group.
- 2:30—"Building a Standard School." Ten-minute talks:
  1. The Standard as an Incentive and a Program, Chas. E. Taylor.

2. Building the Enrollment, Rev. Joe W. Rice.
3. Enlarging the Organization, Rev. Org Foster.
4. Making Teaching Effective, M. C. Deaver.
5. Evangelism in the School, Rev. G. W. Passmore.

3:20—Music and prayer.

3:30—Address, "Building the Church through the Sunday School," W. D. Hudgins, State Superintendent.

4:10—Three-minute talks from superintendents and teachers present.

Associations Wanting Rural Workers  
for the Summer of 1929

The following associations have expressed their desire for workers for the summer. It is our plan to place one man for every two associations or where the territory is so large we place a man in the one for the entire summer period and let him organize and assist in carrying on the group meetings as well as the training schools in the local churches. He can enlist volunteer helpers to teach classes that he himself cannot handle. Beech River, Duck River, Giles County, Big Emory, Stone, Polk County, Clinton, Crockett County, Dyer County, Stockton Valley, Riverside, Mulberry Gap, Tennessee Valley, Lawrence County, Chilhowee, McMinn County, Sevier County, East Tennessee, Holston, New Salem, Bledsoe, Union, Midland, Grainger County, Hardeman County, McNairy County. Others are under consideration.

It was our joy to attend the State Sunday School and B. Y. P. U. Convention of Mississippi at Jackson this past week. They have only the one convention in Mississippi, and both the Sunday school and B. Y. P. U. work is carried on. They had an enrollment of more than 1,500 out of Jackson. This is a really great convention. We enjoyed every minute of the time except when we were trying to speak ourselves. We had a most interesting conference and greatly enjoyed the part of the work. Also heard every talk and really felt like a private while enjoying so many good things and having no responsibility. Byrd and Wildes work beautifully together, and the co-operation of all the state forces is most perfect and beautiful. Why should it not be so? If religious workers cannot agree and get along in the same department, how can we expect others to do so. The workers did a beautiful thing on the second afternoon just at the close of the session. Mr. Williams, one of the state workers, got up to make an announcement, and without any one knowing what was on he called on the writer and Mr. Byrd's pastor to say some things about Mr. Byrd. Then he presented to Mr. and Mrs. Byrd a beautiful tray of sterling silver, and with appropriate words called attention to the fact that Mr. Byrd is rounding out his twenty-fifth year as Sunday school secretary of Mississippi. The enthusiasm of the great throng and the fine devotion in which both are held in Mississippi made the occasion worth while. God's richest blessings on them. Very few people in the world are more universally loved than Mr. Byrd and his good wife. He has wrought well in his state, and there is in Mississippi one of the finest spirits that we have found in any state and the greatest interest in Sunday school work. Brother Wildes has also made a great place in the hearts of the people for himself and his great work. He is a most lovable fellow and deserves every attention and devotion. We are deeply grateful for this privilege. Mr. Hunter of this force is to be with us during the three conventions in this state in April. In all of our conventions we enroll as many or more than Mississippi, but we do not have the enthusiasm in our convention work that they have

in Mississippi largely because we are divided into three Sunday school conventions, as well as hold our B. Y. P. U. convention separately.

## Suggested Outlines for Group Programs in May

Group director presiding. General theme, "Stewardship of Service." Devotions led by selected layman. Reports from the local brotherhoods and count by churches. Special music.

General topic, "Stewardship of Service." Eight-minute talks. "Men Serving in the Sunday School."

"Men Serving in the B. Y. P. U." "Men Co-operating in the Regular Services of the Church."

"Men Winning Men." "Men Serving in the Associational Work."

Special music. Address, "Conserving the Man Power of the Church," by visiting speaker or some one selected.

Responses from the men present. Announcements and adjournment.

Director presiding. General topic, "Extension Work."

Devotions led by enlistment leader. Two-minute reports from officers. General topic, "Helping the Other Fellow." Ten-minute talks:

"Helping the Man Down and Out." "The Educational Programs in Other Churches."

"Interesting Men Where No Brotherhoods Exist."

"Assisting in the Sunday School in Smaller Churches."

"Helping to Organize the Association for Definite Work."

Old-time singing.

Address, "Missions in Judea."

Adjournment.

Chairman Board of Deacons presiding. General topic, "Missions in Judea."

Devotions led by pastor.

Explanation of topic.

Address, "State Missions in History."

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Address, "The Items Included and How the Money Is Divided."  
Music by congregation.  
Address, "Helping Mission Fields."  
Address, "Educational Agencies and Their Results."  
Round table discussion, "Questions and Answers."  
Distribution of literature and adjournment.

### B. Y. P. U. NOTES

Tyner sends in another fine list of awards as a result of their training school.

A good list of names comes from North Chattanooga having taken the Junior Manual.

Miss Florence Privette sends the names of fourteen having taken "The Bible Heroes" and deserve awards. Thank you, Miss Florence.

Mr. Lee B. Golden sends in a list of names having completed the general organization of nine names. Bolivar keeps the good work going right on.

A list of more than twenty comes from Central Church, Memphis, having taken the book, "Senior B. Y. P. U. Manual." This helps Shelby County out on their quota. Every little helps. Come on, Shelby!

Mr. William Hall, Seymour, sends in another list of awards and writes as follows: "We have just closed a very fine week of study with three classes and a total enrollment of forty." This is very fine, and we appreciate this splendid work.

We give below the general outline of the regional B. Y. P. U. convention programs. These will be handled by the group leaders and the local speakers assigned. We will secure the visiting speakers for all four of them.

Rev. R. H. Lambright writes from Kingston: "Our training work went well. We did not have as many as I wanted to take the course, but it had been some time since a study course of any kind had been taught here and they have to be broken in anew. Frank did splendid work for

Mr. James L. Jeffries writes from a glorious training school in which we have had two senior classes and one intermediate class with a total enrollment of forty pupils. The school was composed of students of the school and members of the community. We have recently reorganized on the basis of the general organization and have reached the A-1 standard which we are hoping to hold. We have a total of about 105 enrolled in the B. Y. P. U."

Rev. Paul M. Baisch writes concerning his training school: "I am writing you a few lines of appreciation for sending Brother Jesse Daniels to us for the week of March 10 to 15, inclusive. He was there on Sunday night and brought a good message to the B. Y. P. U. before the evening services. During the week he had several conferences with the B. Y. P. U. in the afternoon and taught the Sunday School Manual at night. We had a good school, considering that it rained two nights. He was not able to give the examination, but he left the sealed questions. I am sure that you will receive these before long. He had thirty present the last night in spite of the weather."

### Suggested Program for Regional B. Y. P. U. Conventions

Motto, "Others." Key thought, "Missions." Underlying Principles, "Stewardship."

9:00—Devotional, "Stewardship of Self."  
9:30—General session, "Developing Self."

1. Feeding my own heart.  
2. Developing my own talent.  
3. Enlarging my vision.  
10:00—Demonstration-devotional meeting.

10:30—Sectional conferences:  
1. Junior-Intermediate leaders.  
2. Administration.  
3. Group leaders.  
4. Secretaries.  
5. Missionary activities.  
6. Extension leaders.  
11:30—Address by visiting speaker.  
1:30—Devotional, "Stewardship of Substance."  
2:00—General session, "Giving."  
1. How I teach my young people the doctrine of giving.  
2. How I teach my young people the objects of their giving.  
3. How I enlist my young people in the giving.  
2:30—Sectional conferences as before.  
3:30—Demonstration, missionary meeting.  
4:00—"Young People and the Co-operative Program," by visiting speaker.  
7:30—Devotional, "Stewardship of Service."  
8:00—Demonstration, extension program.  
8:30—"How We Do Extension Work in Our Association."  
8:45—"The Associational Program."  
9:10—"What I Am Carrying Home to Use."

### LAYMENS NOTES

Let our men get ready for May as this will be Laymen's Month of the Second Quarter and the Group Meetings should be held all over the state in every group of churches. Let the Group Directors get busy and plan their programs for this month and make much of the topic suggested for these meetings. "Stewardship of Service" is the topic.

### Second Quarter—Stewardship

We print below the outline suggested for the laymen for the Second Quarter. Also the Challenge: April—Stewardship of Money; Helping in the Round up for South-west Causes in the local church.

May—Stewardship of Service; Local and Group Programs based on Stewardship Topics. The distribution of tracts and other printed matter.

Volunteers going into all the sections conducting Sunday schools, holding religious services, and educating our men on all lines of denominational work.

We want to challenge our men to a larger program than we have ever undertaken. In order to get our men to work in the churches and denomination we must offer them a program worthwhile. In this leaflet we suggest the skeleton outlines for a worthy program for our men during 1929.

Let the men of every church come together and determine to organize themselves to put on and continue a program of activities that will interest and challenge every man of the Church.

We will furnish tracts and other helps for any line of the work. Also outlined programs for every monthly program and Group Meeting. We have information concerning all lines of our work and will furnish same free.

We, therefore, beg of our men that we begin work at once to enlarge our interest in the things that the Brotherhood stands for.

Enlistment, Enlargement, Education, Extension Work, Fellowship, Finances, Stewardship, Soul Winning, Services.

Dr. A. F. Mahan writes from Etowah: "We have just closed the best conference we have ever put on, and we appreciate your help in getting this planned for us."

Mr. H. V. Crain, Harriman, sends in a list of officers for their new brotherhood and asks for pamphlets on the duties of officers. We haven't much literature on the local brotherhood, but would appreciate any suggestions that our men might have to make along this line. In the mean-

time we are planning to write some separate tracts on the brotherhood work and will soon be able to supply the needs of our men.

Dr. J. T. Henderson writes concerning the report to the Southern Baptist Convention and asks for the

awards sent out from this office during the last year.

Don't forget that April is laymen's month for the group meetings, and we trust that everybody will use the programs suggested and get results from this month of activities.

## PASTORS' CONFERENCES

### MEMPHIS PASTORS

Central: Dr. Ben Cox. Five Judgments; There Is a Way That Seemeth Right. SS 1045, for baptism 3.

McLean: D. A. Ellis. Report of the Spies; The Path of Life. SS 130, BYPU 75.

Bellevue: Robert G. Lee. Prayer; The Seeking Saviour. SS 1305, BYPU 192, for baptism 2, by letter 15.

Whitehaven: F. W. Roth. Right Preaching and Right Hearing; The Slow God and the Swift God. SS 65, BYPU 12.

Union Avenue: H. P. Hurt. John the Baptist; Dr. Hooker spoke. SS 685, BYPU 403, for baptism 1, baptized 3, by letter 8.

LaBelle: E. P. Baker. A Call for Workers; In the Master's Flock. SS 505, BYPU 195.

National Ave.: Frank H. Stamps. She Hath Done What She Could; If Thou Wilt Thou Canst Make Me Clean. SS 64, BYPU 30, by letter 1.

Caplerville: E. J. Hill. Stewardship; A Good Soldier of Jesus Christ. SS 20.

Hollywood: J. R. Burk. Up from Egypt; Approaching the Last Hour. SS 234, BYPU 122, by letter 1.

Seventh Street: I. N. Strother. A Pious Centurion. SS 270.

Merton Avenue: S. P. Poag. Caleb; The Wonderful Christ, J. C. Burson.

SS 218, BYPU 138, for baptism 1, by letter 4.

Hurlburt: E. S. Koonce. Christian Warfare.

Yale: W. L. Smith. Teaching; Christ. SS 100, BYPU 78.

Eastern Heights: W. M. Couch. The Empty Tomb; Eternal Treasures. SS 121, BYPU 60.

Highland Heights: E. F. Curle. The Lord's Day; Following Christ. SS 293, BYPU 91, for baptism 2, by letter 11, by statement 2, profession two.

(Continued on page 15.)



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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.

### G. A. OR Y. W. A. HYMN

(To be sung to the tune of "America the Beautiful.")

Oh beautiful for precepts true,  
 For blessings that you give;  
 For many lessons learned through  
 you

That we may better live.  
 Auxiliary! Auxiliary!  
 God bless your mission bright!  
 And may you be for such as we  
 A great and shining light!

Oh beautiful for service that  
 You lead us to perform,  
 That we may lend a helping hand  
 In sunshine and in storm.  
 Auxiliary! Auxiliary!  
 May God his favor lend,  
 And so may we his handmaids be,  
 As he doth us befriend.

Oh beautiful for message sweet,  
 That thou dost ever send,  
 To guide the erring wandering feet,  
 Of unsaved sons of men.  
 Auxiliary! Auxiliary!  
 God grant that thou may'st see  
 Abundant life, success untold,  
 For those who follow thee!

—Agnes Whipple Ridenour.  
 Brandenburg, Ky.

### TRAGIC DEATH OF MR. SAM NORTHINGTON

All hearts are saddened because of the great sorrow that has come into the life of our beloved secretary, Miss Northington.

On Sunday afternoon, Mr. Northington, with a party of friends, was visiting in Clearwater, Florida. While walking on the pier, Ann Northington, the little ten-year-old daughter, fell into the gulf. In an effort to rescue the child, Mr. Northington lost his life, though the child was saved.

fort to save both father and child.

Northington will attend the W.M.U. Convention meeting in Jefferson City, March 27-29th, now, as always, putting the work of the Kingdom first in her life.

We extend our sincere love and sympathy to Miss Northington and the other members of this stricken family.—D. J. G.

### A CREED FOR MISSIONARY SOCIETIES

1. We believe that we are co-workers together with God.
2. We believe that there should be a missionary society in every church organization.
3. We believe the church is a missionary organization, therefore every member should be a member of the missionary society also.
4. We believe that our Lord expects both men and women to do their part in the spreading of the gospel, as his instruction was to "go," "tell."
5. We believe this responsibility should rest equally upon all Christians, not upon a small portion.
6. We believe that each member should have a moral responsibility regarding financial matters, in the prompt payment of dues, pledges and free-will offerings.
7. We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be informed in regard to the needs of the fields and the results already accomplished.
8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them; also other literature on missions.
9. We believe that our workers and their work should be faithfully

remembered in our prayers, and that prayer calendars are an efficient aid to that end.

10. We believe that through earnest prayer and through knowledge of conditions, the gifts to the treasury will be largely increased.—Mary A. Vale, in Home Missions Monthly.

### FROM Y.W.A. GIRLS IN AFRICA

Baptist Girls' School, Idi-Aba, Abeokuta, Feb. 18, 1929. Dear Y. W. A. Friends: We are ever so happy to hear that the Y. W. A. girls of Tennessee have made such a liberal offering for the support of our Abeokuta work and especially the Girls' School. We have a Y. W. A. in our school and are getting on very nicely. Some of the girls who have gone out from the school have organized societies in their home churches. Some of us here are going to the villages on Sunday to preach to the heathen where we have been able to lead some of them to Christ. Some go to see an old blind man who is a Christian and read the Bible to him. Some go to the woman's prison to have a service every Sunday with them. How glad we will be to have some of your Y. W. A. girls to come and help in our school. We especially want someone who can sing. How much we need you. We do appreciate your kindness for you love us so much to make such offering. We all thank you.—The Y. W. A. Girls of Abeokuta.

### A YEAR'S FINANCIAL RECORD

Woman's Missionary Union, Auxiliary to the Tennessee Baptist Convention, as reported by societies from January 1, 1928, to January 1, 1929:

Foreign Missions	\$66,276.87
Home Missions	40,150.02
Christian Education	53,199.16
Orphanage	19,561.57
Hospital	8,915.39
W.M.U. Specials	2,050.00
W.M.U. Scholarships	650.00
Training School Endowment and Enlargement	1,331.66
Special Scholarship for Tennessee College	285.00
	\$231,813.02

Included in the above:  
 Lottie Moon Christmas Offering ----- \$22,424.90  
 Home Missions ----- 9,583.76  
 The young people have contributed of this amount the following:  
 Young Woman's Auxiliary ----- \$16,793.95  
 Girl's Auxiliary ----- 4,418.84  
 Royal Ambassadors ----- 1,847.38  
 Sunbeams ----- 2,769.20  
 The Ruby Anniversary goal was ----- \$263,200.00  
 Amount given ----- 231,813.02  
 \$31,386.98  
 Mrs. J. T. Altman, Treasurer.

### FAYETTE COUNTY QUARTERLY MEETING

The W. M. U. quarterly meeting met with Williston Baptist Church on Thursday, January 31st. The meeting was called to order by our superintendent, Mrs. Towles. Devotions were led by Mrs. Parker. The Sunbeams and Y. W. A. girls gave some songs and readings which were enjoyed by all. A helpful talk was given by Mrs. Roberts on holding out the torch to our young people.

This was the first quarterly meeting held with this church since being completed. On account of the flu epidemic and bad weather the crowd was small. A delicious lunch-

con was served at noon by the hostess church.—Mrs. G. E. Jordan, Secretary.

### REPORT OF CORRESPONDING SECRETARY

#### "How the Garden Grew"

Ruskin has said "God has crowded the world full of beauty; it is only our eyes at fault if we find the common and mean."

Our Tennessee garden of 1928 was so full of beautiful flowers of service, that there was no room for the common and mean weeds of indifference and neglect.

For forty years the W. M. U. garden has grown. This gardener was given three distinct tasks for the Ruby Anniversary period. The increasing of the number of plants 40 per cent (organization); and flowers 5,000 (members) and to make the garden 40 per cent more profitable. Impossible would have been the accomplishing of these tasks except for loyal assistants.

Our landscape gardener, Mrs. C. D. Creasman, gave to us great plans and the splendid superintendents and vice-presidents cultivated their own flower beds, so this is a report of what has been accomplished by them and by our co-worker, Miss Logan and the field workers, Misses Bucy and Rollow. Recognition must also be given to Mrs. M. M. Ginn, our office secretary, who has answered every call for supplies for the garden.

There were 72 societies who signed cards pledging to organize and foster for nine months at least one new organization. Their names will appear in the "Book of Remembrance." May the plants they set out never die! They still need the sunshine of the presence of their big sister society, and the good literature and helpful suggestions to make them grow.

There were 473 societies organized in 1928. Of this number 97 were W.M.S.'s. If any of these plants were like the ones in the Chinamen garden, replanting must be done. In order to make his plants produce more rapidly, he pulled each one a little further through the ground. He was rejoicing in his

Watch the tender, new plants!

Wonderfully successful have we been in enlisting new members. We took as our goal five thousand, and we reported 10,737. Grateful are we for the faithful work done by the local societies in producing these large bouquets of lovely flowers. Especially glad are we to welcome the number of business women who have enlisted this year.

Our garden did increase in value \$50,250.85. Truly were we disappointed that we failed in the forty per cent increase. Did we honestly do our best? Heart sick, we must reply, We did not.

We did give more than ever before in our history, so we thank God for every gift, especially for the memorials. There have been 180 established. Their names will go into the "Book of Remembrance." The names of the Ruby Societies will also go into this book. Those giving \$1,000.00 more than their apportionment to missions will be included in this list.

Increased activity in our garden made our workers want to know how to grow better plants, so it is not surprising that we report 1,915 mission study classes and 10,757 seals sent from our office. We have kept the names of each person studying missions and the books on which examinations have been taken. Hereafter we will keep no individual records except where a card is desired, and when the official seal is requested the mission study chairman must send a record to the state office, giving the names of the eight books on which the tests have been taken.

The change in reporting the work in our Community Garden, our personal service, has brought to our office many letters. Most of our women are glad that now we are to report only directed personal service.

We point with pardonable pride to our co-workers who have loyally assisted us on the field. The greatest gain in numbers and in gifts has been made by our young people under the leadership of Miss Logan. May the Mother W. M. U. cultivate carefully the seeds which have been sown this year.

spent most of their time in institutes,

## Traffic cop gets summons

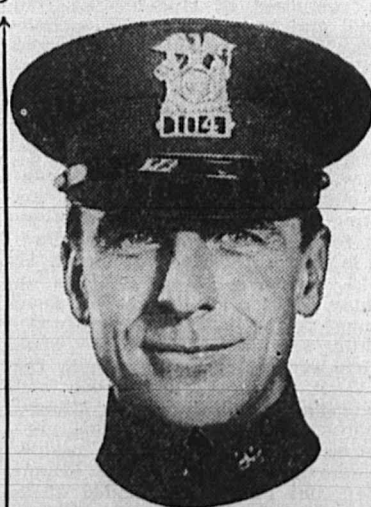
### Even he can't get away with it

"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office."

"What the doctor advises is Nujol. Says Nujol will regulate you just like you regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If they need Nujol—with all the exercise they get—what about the fellows that roll by in their cars?"

"Just take a tip from me. You may have the best intentions in the world. But everybody gets tied up at times. Nature can't always take care of things without help."

"Our Medical Chief tells me that Nujol isn't a medicine. It contains absolutely nothing in the way of medicine or drugs. It's simply a pure natural substance (perfected by the Nujol Laboratories, 26 Broadway, New York), that keeps things func-



### Nature's law O. K.

tioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Start Nujol today. It won't cost you much—not more than the price of some smokes. Worth a try, isn't it?

You'll find Nujol at all drugstores. Sold only in sealed packages. Get some on your way home today.



training our workers. "The Why and How of the W. M. U." was one of Miss Bucy's great contributions to our work. It has been recognized by the Southern W. M. U. as an optional book for the "Manual of W. M. U. Methods."

This gardener would first thank God for the privilege of serving you and then thank you for the joy of visiting 38 associations, 95 churches and speaking 205 times. Have also taught 9 classes.

For the success of the W. M. U. hour at Montague and our Ruby Anniversary Session at Columbia, thanks are due to you.

From our office there has been sent to you by our loyal assistant, Mrs. Ginn, 11,779 packages of literature and 15,353 letters.—Mary Northington.

#### A BRIEF SKETCH OF JEWISH WORK

By Jacob Gartenhaus

In reviewing the work of another year, in spite of the many obstacles, our hearts go out in profound gratitude to Him who has abundantly blessed our humble efforts. By word of mouth and through the printed page we have been trying to impress our hearers that the One whom our forefathers rejected, Him hath God exalted above every other name, and we are grateful that our testimony has not been in vain.

We have learned from various sources of many who have accepted the gospel story that we have been endeavoring to bring to them and have been received by baptism into the fellowship of our churches. Not alone to the Jews have our messages been the means of enlightenment, but we find that many of our own Baptist pastors and evangelists who have never before realized that the gospel which they preach has the power to save the Jew, as well as the Gentile, are now beginning to recognize this fact and are becoming more deeply interested in the salvation of Israel.

We have followed the same methods as in former years:

1. City-Wide Campaigns: Much mention of which I merely make

mention of two. In June an eight days series of meetings was held in Kansas City, Mo., at the First Baptist Church, which was hailed as the greatest co-operative effort on the part of Kansas City Baptists. With each evening the attendance and interest increased. One feature of the meeting was the special seven o'clock service preceding the regular evening service, when each night several hundred earnest workers gathered to be instructed in methods of approach to their Jewish neighbors. So pleased were the ministers of the city with the results of this meeting that a resolution was passed urging that another such meeting be held the following autumn.

Preceding my visit to Winston-Salem, N. C., for another campaign, in addition to personal invitations extended to all Jewish citizens by the Woman's Missionary Society and others, a letter was sent out urging their attendance and assuring them of a cordial welcome. However, realizing that the very day I was scheduled to speak was the Jewish Day of Pentecost, when special services would be held in the synagogues, I feared that this condition would greatly interfere with the Jewish attendance and thus disappoint many Christians who had put forth earnest efforts, but upon entering the church the ushers informed me that already they had welcomed a large number of the leading Jewish citizens. Later I learned that more Jews had been present at our meeting than at the synagogue.

A veteran missionary of thirty-six years' experience, assisting in one of these city-wide campaigns, remarked that more Jews were reached with the gospel message and more was accomplished that short period of six days than is usually accom-

plished by a Jewish mission in a year. Thus can we readily see what can be the results of a united, earnest effort on the part of Baptists to reach their Jewish neighbors with the gospel message.

2. Literature: Our literature has provoked much earnest thought among countless numbers of intelligent Jews. To cite but one example: A prominent Jewish citizen entered the Home Mission Board office holding in his hand a copy of one of our tracts which had been loaned him by a Christian friend. He expressed a desire for additional literature and asked that the missionary would visit him at some convenient time.

#### A Miraculous Gathering

For the first time in the history of the Southland a Hebrew-Christian conference was held in Atlanta, April 23-29, 1928, at the Baptist Tabernacle. Over one hundred Jewish Christians gathered from all parts of the United States and Canada. What a mighty testimony to the saving power of the Lord Jesus Christ! How our hearts burned within us, as we listened to these redeemed sons of Israel relate their wonderful experiences! It is impossible to evaluate the benefits derived from this assemblage. It is only in recent years that it could be made possible.

The question no longer is, "Will the Jews hear the Gospel?" but "Will Southern Baptists give them the Gospel?" Lack of interest and support on the part of Christians contributes to the difficulty of this work.

In conclusion I wish to express my deepest appreciation and gratitude to the Home Mission Board for having made it possible to carry on this invaluable and most worthy work, and to all of Israel's friends who have helped lift the burden through their prayers, gifts and personal ministry.

### Obituaries

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

#### CARSON SHIELDS BROWN

On February 19, 1929, the spirit of Brother Carson Shields Brown passed from the earthly tabernacle into the mansion which Jesus went to prepare for him.

He was converted at the age of twelve years, joined the Coghill Baptist Church of which he was a faithful member until about three months ago when he joined the Baptist Church at Wellington, Texas, where he had been living since March 18, 1925.

He leaves behind to mourn his death his father and mother, Mr. and Mrs. Ed Brown, two sisters, four brothers, one having gone on before.

The funeral service was conducted in the Coghill Baptist Church, in charge of Brother F. A. Webb, pastor. Interment in the Coghill cemetery.

Committee: Mrs. Flora Walker, C. W. Johnson, Miss Fannie Stewart.

#### IN MEMORIAM

Mrs. Fannie Hillsman Harwood passed on her journey to the "Land of Light" on January 11, 1929. "There peace blooms in the garden of God; activity finds release from the weary pall of pain; and purity and holiness vouchsafed by the King of Glory satisfies for evermore."

Being the daughter of an eminent Baptist minister, Rev. Matthew Hillsman, she was by heredity and environment, birth and breeding, especially fitted for Christian leadership. She was truly a mother to the Woman's Missionary Society, having been instrumental in its organization, serving as its first president for years. She was faithful, generous, wise in counsel, and to the last of her long, well-spent life enthusiastic and anx-

ious to do her full duty in service for the Master.

She left behind her a well-filled garden of virtues that will be of benefit to those who succeed her and to all who come under her influence. She was a neighbor to all in need.

On behalf of the W. M. Society of Dyersburg Baptist Church we extend sympathy and encouragement to the sorrowing sons and daughters in these triumphant words: "Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they rest from their labors and their works do follow them."

Committee: Mrs. W. B. Maxey, Mrs. Ora Darnell, Mrs. J. H. Estis.

#### FOWLKES

The W. M. Society of the Baptist Church of Dyersburg, in view of Mrs. Fowlkes' death and her connection with us and our love for her, hereby express our grief over the loss of an earnest, consecrated member. The family has lost a devoted mother and the community a friend.

Let us cherish her memory and may her home-going on January 10, 1929, be a call to us to live higher and better lives. The society extends to the bereaved family sincere sympathy in this time of sorrow, and may they find comfort and peace in Him who faileth not.

Committee: Mrs. W. B. Maxey, Mrs. Ora Darnell, Mrs. J. H. Estis.

#### DUNLAP

On January 5, 1929, death came into our midst and claimed one of our number, Mrs. L. W. Dunlap. She was a true and faithful member of the Dyersburg Baptist Church, attending its services regularly for years, especially the prayer meetings. She was a loyal, loving wife and mother and was loved by all who knew her. The Heavenly Father, knowing her suffering here, took her to Himself where there is no sickness or death, sorrow or pain.

We, the W. M. Society of the church, hereby express our appreciation of her life among us, and commend her bereaved ones to the care of our all-wise Father who doth all.

Committee: Mrs. W. B. Maxey, Mrs. Ora Darnell, Mrs. J. H. Estis.

### NEW BOOKS REVIEWED

Faith Lambert. By Maud C. Jackson. Baptist Sunday School Board. \$1.25.

Have you heard so much of the unwholesome atmosphere of the modern college campus as to become a bit pessimistic? If so, here is a book that will bring you a glimpse of a campus from a slightly different angle. In it Faith Lambert, a wholehearted, fun-loving girl, with high ideals and great faith, inspires Ted Carlton, gridiron hero and popular senior, to live up to the best in him, rather than down to the standards of

his own fast set. Later her fidelity and loyalty help him win out in a struggle equally as hard fought, but with an entirely different enemy. The story is well handled and quite worth reading.

**Building the Intermediate Department.** By Mary Virginia Lee. Published by the Baptist Sunday School Board, Nashville, Tenn.

This is the basic study course book for Intermediate workers. Miss Lee is one of the most efficient of all workers in that department and has given several years of her life to it. The book is arranged in the usual way with an introductory chapter dealing with the Intermediate department. Other chapters take up the organization, the equipment, the records, the officers and teachers, materials and methods, programs, etc.

**Trail-Makers in Other Lands.** By Ina S. Lambdin. Published by the Baptist Sunday School Board, Nashville, Tenn. Price, paper 40 cents, cloth 75 cents.

A rare find is a junior mission study book so fascinating as this. The foreign mission heroes selected were pioneer workers in their adopted countries, and not only are their biographies given, but sketches of the countries in which they worked as well. The book is really a study book, with questions and problems for review at the close of each chapter, and several pages at the back of the book devoted to hints for teaching. Not the least valuable feature of the little volume is a well-selected bibliography, which will be of service to all who would teach missions to juniors.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

A revival began Sunday at Parsons, the pastor, Rev. G. G. Joyner, doing the preaching. Services will be held only at night.

Rev. C. P. Walters of Black Rock, Ark., accepts a hearty call to the church at Bald Knob, Ark., and will move on the field at once.

Dr. Len G. Broughton of Knoxville is conducting a Bible conference in Emmanuel Church, Alexandria, La., Rev. C. A. DeVane, pastor.

Rev. Buren Sparks of Alpine, Texas, was recently called as pastor at Odessa, Texas, but declined that he might stay with the Alpine Church.

The First Church, Helena, Ark., under the aggressive leadership of Rev. T. H. Jordan, is planning the erection of a new house to cost \$75,000.

Rev. F. A. Holt of Glenwood, Ark., one of the most faithful pastors in that state, is dead. He served also Rosboro Church. Now he is happy with Jesus.

Rev. W. P. Reeves of the Second Church, Jackson, is to assist in a revival at Lyons, Miss., Rev. L. B. Cobb, pastor, beginning April 14th and continuing two weeks.

Rev. R. Q. Leavell of the First Church, Gainesville, Ga., began a revival Sunday in the First Church, Madison, Ga. W. Plunkett Martin of Atlanta, Ga., is leading the music.

The Second Church Lexington, has planned a revival beginning Sunday, July 7th, in which the pastor, J. S. Bell, will be assisted by Rev. E. Z. Newsom of Paragould, Ark.

Dr. I. N. Penick, dean of theology at last Sunday in a first Sunday meeting at Hollow Rock, his boyhood

Rev. James H. Oakley, after serving Prescott Memorial Church, Memphis, for nine years, has resigned, effective June 1st. He has been in the ministry twenty-five years and is a kingdom builder.

First Church, Shreveport, La., had fifty additions on March 24th. Pastor M. E. Dodd goes on April 14th to assist Pastor J. D. Franks and First Church, Columbus, Miss., in a revival meeting.

In the observance last Sunday of Home and Foreign Mission Day, the Sunday school of the First Church, Lexington, set its aim at \$300 and gave more than that amount. It was hilarious giving.

About fifty were added to the First Church, Gulfport, Miss., Rev. W. A. McComb, pastor, as a result of a recent revival in which Dr. Wallace Bassett of Dallas, Texas, did the preaching. Charles O. Miller of Charlotte, N. C., led the singing.

The revival recently conducted by Rev. W. A. West of Bemis at Royal Street Church, Jackson, was a splendid success. There were 14 additions to the church, baptism being administered last Tuesday night by the visiting preacher.

On Thursday, April 25th, Dr. Ben Cox of Central Church, Memphis, will be the guest of the city W. M. U. of Little Rock, Ark., and deliver an inspirational address. Having been pastor in that city many years, he will no doubt be accorded an ovation.

Prospect Church, Hollow Rock, Rev. C. C. Sledd, pastor, was made happy Friday by the gift of a \$400

lot for a new church by the N. C. & St. L. Railway Company. The lot, 300 feet square, is on the Memphis to Bristol Highway. The old frame church was blown from its foundation and heavily damaged from a recent windstorm. The brick for the new house has been promised.

The Second Church, Blytheville, Ark., has called Rev. E. Z. Newsom of Paragould, Ark., as pastor and he has accepted. He will move on the field at an early date, giving half time to the church in Blytheville and the other half to the church at Dell, Ark.

A wedding 1,000 feet up in the air over Pine Bluff, Ark., in a trimotor Ford Monoplane going over 100 miles an hour was solemnized by Rev. Tom L. Roberts of Southside Church, Pine Bluff. The parties were Guy Hankins and Miss Allie May Ely. The world do move!

Evangelist J. B. DeGarmo of Memphis concluded a successful revival engagement Sunday night in Speedway Terrace Church, that city. Rev. J. Norris Palmer, pastor, and began on Monday night a similar engagement in Boulevard Church, same city. Rev. J. H. Wright, pastor.

Mrs. Roberta Neal, wife of Rev. Jesse Neal, pastor of Twelfth Street Church, Paducah, Ky., died at the family home Friday. Dr. I. N. Penick of Jackson, Tenn., conducted the funeral. She is survived by her husband, four daughters and four sons. One of the daughters was converted at the funeral. We deeply sympathize with the stricken family.

The ministry of Rev. W. P. Reeves of the Second Church, Jackson, in a revival in the First Church, Lexington, which closed last Friday night, was eminently satisfactory. He is a

of the gospel. There were seven additions to the church by baptism. Joe ably led the music.

A highly profitable fifth Sunday meeting closed Sunday at Union Church, Chesterfield, in Beech River Association. The following preachers were in attendance and took part on the program: J. S. Bell, W. F. Boren, J. T. Bradfield, Ira Copeland, E. S. Garner, Joe Jennings, G. G. Joyner, T. C. Jowers, R. L. Rogers, R. E. Pettigrew and the writer. Three deacons were ordained and J. S. Bell successfully passed examination by a presbytery and was recommended for ordination to the full work of the gospel ministry. The next meeting will be held with the Sulphur Well Church, near Saltillo.

By THE EDITOR

H. D. Morton, for eleven years president of Mountain Home College, Ark., has offered his resignation to take effect at the close of the present school year.

C. S. Wales of Blue Mountain, Miss., a former pastor of the editor, has accepted the call from Middleton, Tenn., but will continue to reside in Blue Mountain. Welcome to our fellowship!

Dr. Ray Palmer has just closed a gracious revival with First Church, Brunswick, Md., states the pastor, Joseph P. Daniel. Thirty-six were received by baptism, twelve by restoration and one by letter.

The Home Mission Board has published in tract form a complete report of the entire controversy about Carnes. If you are interested and want the full facts, write them, 804 Wynne-Claughton Bldg., Atlanta, Ga., and a copy will be sent you free.

After a long and bitter contest, Editor James H. Felts of the Illinois Baptist has been vindicated and his seat in the state senate made sure. We congratulate him and the good people of Illinois.

First Church, Martinsburg, W. Va., is doing a splendid work under the leadership of William T. Hall. In the last five years they have had a total of 400 additions and have raised for all purposes \$72,156.

The Galilee Church of Chicago, A. E. Odegard, pastor, has just closed a successful revival with H. E. Lintz, formerly of Greeneville, Tenn., doing the preaching. The pastor writes enthusiastically of the results.

A. E. Pardue has resigned as assistant to the pastor of St. Charles Avenue Church, New Orleans, and will give all his time to his studies in the Bible Institute. He will hold revival meetings during the summer.

Dr. A. M. Bennett of Palm Avenue Church, Tampa, Fla., was one of the members of the Sunday School Board who came to the city last week. He preached Wednesday night for Eastland Church.

Dr. Ben Cox writes to express his appreciation to Dr. O. L. Hailey for the articles we have been running on "The Authority of Jesus Christ in His Churches." "I am sure these will do much good," he says.

J. H. Stansberry of Asheville, N. C., has resigned his work with the North Asheville Baptist Church and will return to his former task of running locomotives. His weakened physical condition has made the step necessary.

Pastor Fred T. Moffatt of Horse Cave, Ky., is discussing some interesting subjects for his prayer meetings these days. Among them are, "Regrets," "Man's Shelter," "Our National Sins," "Mysterious Failure" and others.

At a meeting of Ketaeton Association of Primitive Baptists in Virginia the publication of the Regular Baptist Russell H. Thompson was elected editor to succeed the late W. W. Mullins of Nashville.

W. S. Wilburn of Hartford, Ark., has added his voice through the Baptist Advance to the volume of protests that has been raised against the heretical teachings in the Sunday school literature on the "Invisible" or "Universal" church.

Word from A. L. Bates of Fifth Street Church, Huntsville, Ala., indicates the continuance of good work there. He will preach the dedication sermon for the Middleburg (Tenn.) saints on the 5th of May when their new house is to be consecrated.

The Tennessee W. C. T. U. writes to ask that our preachers take up the movement for securing pledges to total abstinence from the use of intoxicants. This is to aid in the enforcement of our laws, especially the prohibition laws.

"We give it as our deep conviction that tinkering with our denominational machinery will not do us one particle of good. . . . We believe the real trouble is in the lack of spiritual power and enthusiasm on the part of the Lord's own people."—Editor Compere, in Baptist Advance.

All, who plan to attend the East Tennessee Sunday School Convention and who desire homes while there, are urgently asked to write Mrs. Aaron W. Edington, 3829 Lyons View Road, Knoxville, Tenn., immediately so that she may know how many homes to secure.

W. M. Bostick, a former Tennessee pastor, has just concluded a great revival with his church at Clarksdale, Miss. Roger M. Hickman of Petersburg, Tenn., led the singing. There

were 80 additions to the church, making a total of 175 since the beginning of the pastorate last October.

Dr. A. M. Townsend, secretary of the National Baptist Convention, was wounded by a would-be assassin on the 13th of March. The criminal fired three shots at the beloved negro physician and Christian worker, but only one took effect, causing a slight wound in the foot.

Brother W. S. Meroney writes to say that the firm of J. Lynn & Co. is still doing business at the old stand on 48 Bond Street, New York City. The moral of the incident is, "Advertise in the Baptist and Reflector and you'll get quick responses."

Preachers and laymen who expect to be called upon for commencement addresses and sermons may secure helpful material free by writing to Dr. Harry Clark, chairman of the Southern Baptist Convention, whose address is Furman University, Greenville, S. C.

H. Evan McKinley and family have returned to Tennessee after a successful season in the northeast. Mrs. McKinley will take a much-needed rest and Brother McKinley will work independently for a season, beginning in Chattanooga on April 7th.

W. H. Edenton of Jackson sends renewal and says: "I began reading the Baptist in 1856 when only twelve years old. It was the first paper I subscribed for when married in 1867, and I have enjoyed reading it ever since." Who can match that? Seventy-three years a reader of our paper!

Dr. O. L. Hailey will have from the publishers, in a short time, a volume of sermons by Dr. J. R. Graves, his father-in-law. When he announced this fact in one of our papers, the orders began to come in. The volume costs one dollar and seventy-five cents, postpaid. If interested, write Dr. O. L. Hailey, 161 Eighth Avenue, North, Nashville.

University, chairman of the Educational Association of the Southern Baptist Convention, was recently elected president of the South Carolina State Teachers' Association. This is an unusual honor for a denominational servant to win, and we offer our congratulations.

Fisk University, Nashville, announces their annual Festival of Negro Music and Fine Arts which is to be held April 19-21 on the campus of the institution. This is an opportunity for people to hear fine music and to learn for themselves about the progress being made by our colored friends.

W. C. Reeves of First Church, Hot Springs, Ark., writes to say that L. F. Maynard has resigned from Second Church of that city and is open to consider work elsewhere. He is a fine brother and Mrs. Maynard, now secretary of the Louisville W. M. U. Training School alumnae, is a real helpmate for him in his work.

Word has just been received from the Word and Way that the Western Baptist Publishing Co. is bringing out at an early date a book from the pen of Walt N. Johnson dealing with the present world situation as it affects Baptists. The book is said to be somewhat revolutionary. Our readers will watch for the sales announcement which will appear in our columns.

Carlyle Brooks is with the First Church, Albany, Ga., in a revival meeting. He goes from there to Grace Church, Nashville, April 21st, where he will lead the music and William McMurray will do the preaching in a revival with Pastor Ewton. Brother Brooks has an open date after the Southern Baptist Convention.



Dr. John W. Ham has just closed a gracious meeting with the First Church, Union City, Pa., where there were 147 additions. He begins a meeting with First Church, Memphis, April 1st. E. L. Wolslagel will be with him there.

—B & R—

Missionary E. Floyd Olive began a revival with Shelby Avenue Church, Nashville, March 24th. C. E. Patch of Bellbuckle is leading the singing. This is one of the mission points in Nashville, and it is hoped that a real revival will result in its being able to carry on its work in the future.

—B & R—

W. P. Reeves of Jackson is to be with Pastor L. B. Cobb of Lyon, Miss., in a revival beginning April 17th. The pastor will lead the music. During the six months' pastorate he has received 20 members into the church. He is an alumnus of Union University.

—B & R—

H. Evan McKinley writes from Toms River, N. J., to say that he and his "McKinley Trio" have just concluded a splendid revival in Fifth Church, Philadelphia, where there were 70 additions for baptism. On April 7th he will be with J. R. Black and Temple Church, Memphis.

—B & R—

The tenth anniversary of Rev. Paul R. Hodge as pastor of the First Baptist Church of South Pittsburg will be celebrated by the congregation on March 31st. This will also be rally day in the Sunday school, the goal being 500.

—B & R—

Dr. J. B. Rounds, corresponding secretary of the Oklahoma State Convention, uses a radio regularly in broadcasting information and appeals of the work.

—B & R—

Twice in the life of Capt. George Fried have the crews of sinking ships been rescued by him. Some one exclaimed in his presence, "Man, what seamanship!" To this George Fried shook his head and said thoughtfully, "No—God."

—B & R—

Dr. T. C. Crume, Covington, Ky., and his singer, I. C. Petree, are in a good meeting at the First Baptist

one thousand people greeted the church party in the first service. Dr. Robert Humphreys is doing a great work in Owensboro and is a worthy successor to Dr. Boone. Dr. Crume has an open date beginning April 15th as a result of a recent cancellation.

—B & R—

Rev. R. P. McCulloch, formerly of Ripley, Tenn., has entered upon his work as pastor of the First Church, Oxford, N. C. Reports are to the effect that the church is delighted with him both as a preacher and a man.

—B & R—

On November 9th Missionary Geo. H. Brock, of Kanigiri, South India, baptized five young Mohammedan men, and on December 9th he baptized the headman of the village from which they had come. These six are said to be the first Mohammedans to be baptized in the Telugu mission. There is a large community of Mohammedans at Kanigiri. It is hoped that with this opening many more may be brought to accept the Christ.

—B & R—

Jews, not Christians, give most heavily to various good causes. Last year, 1928, American Jews spent \$235,735,855 for sectarian and non-sectarian philanthropies. The Jewish per capita contribution to charity, religion, arts, and science was three times as great as that of the rest of the country's population. On the basis of 4,000,000 American Jews, the average contribution was \$50.

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Rev. Joe Jeffers has closed a meeting at Kingshighway Church, St. Louis, which resulted in nearly 100 conversions.

#### PASTORS' CONFERENCE

(Continued from page 11.)

Rowan Memorial: J. W. Joyner. The Salt of the Earth; Excuses. SS 102.

Longview Heights: L. E. Brown. Forgiveness Through Sacrifice; Cross Bearing. SS 58.

Boulevard: J. H. Wright. Christ Commands That We Love One Another; Christ Vindicated, Brother Mark Harris. SS 330, BYPU 90, by letter 7, by statement 1.

Prescott Memorial: James H. Oakley. Rejecting Christ; Soldiers of the Cross. SS 322, BYPU 51.

Trinity: C. E. Myrick. The Lord's Day; Living Water. SS 353, BYPU 118, baptized 4, by letter 3, profession 1.

First: A. U. Boone. Measureless Son, Matchless Service, Merited Praise; The Church at Philadelphia. SS 906, baptized 3, by letter 1.

New South: W. L. Norris. Expository Sermon on Philippians. SS 186, BYPU 74, by letter 2.

Speedway Terrace: J. Norris Palmer. Essentials to a Great Revival; That Which Was Lost. SS 352, BYPU 66, for baptism 3, professions 3.

Temple: J. R. Black. Life's Decisions; Seeing Is Believing. SS 1059, BYPU 178, for baptism 9, baptized 6, by letter 4, by statement 1.

#### KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. The Stakes and Cords; The Fool's Creed. SS 901, BYPU 120.

Philadelphia: A. B. Johnson. Calling the Roll; Steering and Drifting. SS 91, BYPU 60.

Gillespie Avenue: J. K. Smith. The Family, the Kingdom and the Church of God; Saved Unto the Uttermost. SS 245.

Lonsdale: H. L. Thornton. Jesus Christ the Only Saviour of Men; The Conditions of Salvation. SS 325, BYPU 66.

Island Home: Charles E. Wauford. Denial. SS 326.

of the Cross, by O. E. Turner; The Victory of Faith, by S. A. Ackley. SS 1019.

Bell Avenue: J. Harvey Deere. God and Surprises; Organized Religion. SS 1002, BYPU 206, by baptism 1, by letter 6.

Central, Fountain City: Leland W. Smith. The First Home, or Life's Sweetest Blessing; Like a Tree. SS 440, BYPU 99, by letter 5.

Fifth Avenue: J. L. Dance. The Progressiveness of the Church; Prepare to Meet God. SS 727, BYPU 147, renewal 1.

South Knoxville: J. K. Haynes. A Well Placed Confidence; More than Conqueror. SS 420, BYPU 105, by letter 1.

Glenwood: L. C. Chiles. Pharaoh's (Satan's) Four Demands; Come and Go. SS 83, BYPU 27.

Mt. View: J. R. Dykes. God's Covenant with David; Absalom's Failures. SS 197.

McCalla Avenue: A. N. Hollis. The Law of Poverty vs. Prosperity; B. Y. P. U. program. SS 300, BYPU 100.

Euclid Avenue: W. A. Carroll. Building a House for God; A Live Church. SS 602, by letter 1.

Calvary: John T. Prevot. Call for Christian Heroism; Sinking at Sea. SS 145, BYPU 60.

Lincoln Park: H. F. Templeton. Escape; Paul Perplexed. SS 325, BYPU 68, baptized 1, by letter 1.

Beaumont Avenue: D. A. Webb. The Ark of Safety; The Scapegoat. SS 168, BYPU 49, by letter 4.

Lenoir City: W. R. Hill. Strength for the Day; Journeying without Jesus. SS 270.

Arlington: C. L. Niceley. Stewardship and Tithing; The Purpose of God's House. SS 123, BYPU 25, by letter 4.

Rockwood: John A. Davis. The Missionary Church; The Gift of God. SS 279, BYPU 95, professions 5.

#### NASHVILLE PASTORS

Belmont Heights: R. Kelly White. The Power That Wins; What Price Men? SS 571, BYPU 90, for baptism 2, baptized 1.

Park Avenue: E. Floyd Olive. In Remembrance of Him; Lord, Remember Me. SS 404, BYPU 150, for baptism 3.

Judson: R. E. Grimsley. The Deaconship; A Baptist Church. SS 599.

Third: W. Rufus Beckett. God's Controversy with His People; God Delights in Mercy. SS 311, BYPU 92.

Centennial: T. C. Singleton. Jesus Going to Church; Under the Southern Cross, by Dr. R. M. Logan. SS 119, BYPU 51.

#### CHATTANOOGA PASTORS

First: John W. Inzer, D.D. Evidences of Messianic Reality in His Ministry; Fifth Word from the Cross, "I Thirst." SS 1310, BYPU 78, by letter 1, by baptism 1.

Central: A. T. Allen. A Golden Rule for Living; Religion in the Home. SS 323.

Rossville Tabernacle: Geo. W. McClure. Caesar and God; He Came to Himself. SS 326, by baptism 1, converts 2.

Ridgedale: R. L. Baker. The Great Commission; The Gospel in Romans. SS 355.

Northside: R. W. Selman. For Me to Live Is Christ; The Way to Heaven. SS 411, BYPU 52.

Eastdale: J. D. Bethune. The Goodness and Severity of God; Self-Examination. SS 187, BYPU 33.

Woodland Park: Walter Lee Head. The Wide Sweep of Unbelief; A Revival on Condition. SS 202, BYPU 85.

Red Bank: W. M. Griffith. The Mystery of the Cross; Abounding Iniquity and Its Effect on Christian Life. SS 245, BYPU 65.

Clifton Hills: W. G. Frost. The Church and Missions. Evening sermon by W. S. McClure. SS 228, BYPU 79.

Ginnis. Spiritual Harvest; A Sure Recipe for Success. SS 258, BYPU 84, by letter 1, for baptism 1.

Cleveland, First: Lloyd T. Householder. The Badge of Discipleship; The Uplifted Christ. SS 451, BYPU 120, baptized 1.

St. Elmo: L. W. Clark. The Gospel of Reconciliation; The Time and Place. SS 347, BYPU 78, by baptism, conversions 3.

Highland Park: J. B. Phillips. The Power of Prayer; Sin and Its Awful Consequences. SS 552, baptized 6, additions 8.

East Chattanooga: J. N. Bull. The Perseverance of the Saints; Is the Young Man Safe? SS 388.

Calvary: W. T. McMahan. Sabbath Observance; Disturbing the Devils. SS 359, BYPU 88, by letter 1, for baptism 6.

Edgewood: Sam W. Lord. Prayer; Personal Work. SS 135, BYPU 21.

Oak Grove: Geo. E. Simmons. A Sick King; Success or Failure—Which? SS 163, BYPU 80, by letter 1, by baptism 1.

Avondale: D. B. Bowers. The Voice of Mercy; Fishing for Men. SS 455, BYPU 103, by letter 2.

#### OTHER PASTORS

Etowah, First: A. F. Mahan. How Christians Are to Live; The Fiery Furnace. SS 593, BYPU 150.

West Jackson: R. E. Guy. God Is Faithful; How to Become New Creatures in Christ Jesus. SS 584, BYPU 193.

Elizabethton: R. N. Owen. Creative Faith; Glorifying in the Cross. SS 383, for baptism 2.

Chilhowee: W. H. Hall. And the Books Were Opened; Jesus Christ the Soul Winner. SS 115, BYPU 95.

Cleveland, Big Springs: Samuel Melton. In the Spirit on the Lord's Day; John's Message to the Church

## Baptist and Reflector

(Continuing the Baptist Builder)

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Boss: "Mike, I am going to make you a present of this pig."

Mike: "Sure, an' 'tis just like you, sor."

Dentist (ready for the examination): "Where is it located?"

Miss Winnie (theater usher): "First row to the right in the balcony."

Teacher (to parent): "Do you know your boy spells ridiculously?"

Parent: "Does he? Well, it's about the only word he can spell."

Mrs. Jones: "Do your daughters live at home?"

Mrs. Smith: "Oh, no! They aren't married yet."

In twenty-four hours, it is said, one silkworm will produce material for a woman's complete outfit. Silkworms, we fear, are getting lazier and lazier, says the Springfield Union.

Dr. Samuel G. Neil, Bible and Field Secretary for the American Baptist Publication Society, has traveled more than one million miles and has never been in an accident. But he was in a tight place last summer—Scotland.—The Bulletin.

#### Small Oversight

Mrs. Newlywed: "Your wall-papering job looks fine, dear, but what are those funny bumps?"

Mr. Newlywed: "Good heavens! I forgot to take down the pictures!"

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

The preacher was disgruntled. A parishioner thirty years his senior

"Cheer up," said his opponent, "you will win at the finish. You'll be burying me."

"Yes," the preacher grumbled, "but even then it will be your hole."—Forbes Magazine.

#### Billy Said a Mouthful

Mother had placed a plate of cookies on the children's table and was amazed a few minutes later at the number missing. She noticed Billie was just finishing one.

"Why, Billie, is that your second or third cookie?" she exclaimed.

"It's my last one," Billy said with finality.—W. F. M., Spokane, Wash.

#### Accelerating the Tempo

Bobby has just started to school, and each day carries enthusiastic reports home. The other evening he was telling his mother and father about a song they were learning. "And," he added proudly, "I can sing faster than the teacher can already. I had to wait for her two times."—G. L. W., Fergus Falls, Minn.

"Insulted!" he shouted indignantly. "I should say I am insulted. Didn't you hear what that fellow said to me?"

"No," replied the sympathizer. "What did he say?"

"Just as well you didn't then. He said, 'Put on your hat, old man; here comes a woodpecker.'"—Exchange.

The story is going around about a football player in a small college who was unusually dumb. To the surprise of every one he passed all of his work, including a special examination in chemistry. The chemistry professor was asked about it, and he said, "I decided that I would let him pass if he answered 50 per cent of the questions correctly."

"I asked him two questions. One he answered wrong; one he answered right. Therefore, I let him pass."

"The first question was 'What color is blue vitriol?' He answered, 'Pink.' That time he was wrong."

"The other question was, 'How do you make sulphuric acid?' He answered that he didn't know. That time he was right."—Exchange.

#### Operator's Error

Dean Inge of St. Paul's cathedral, London, sent a telegram to a young lady on her wedding day. As she received it, the message read: "John 4:18." Opening her Bible, she was horrified to read: "For thou hast had five husbands, and he whom thou now hast is not thy husband."

When the bride came out of her swoon, it was found that the telegraph operator had omitted the letter or numeral indicating the first epistle of St. John. The 18th verse

of the fourth chapter of the first epistle of St. John reads: "There is no fear in love, but perfect love casteth out fear."—Lutheran Companion.

#### JUST TO BE

Just to be tender, just to be true,  
Just to be glad the whole day through,  
Just to be merciful, just to be mild,  
Just to be trustful as a child.  
Just to be gentle, kind and sweet,  
Just to be helpful with willing feet,  
Just to be cheery when things go wrong,  
Just to drive sadness away with a song.  
Just to be loyal to God and right,  
Just to be pure each day in His sight,  
Just to believe that God knows best,  
Just in His promise ever to rest,  
Just to let love be our daily key,  
Is God's wish and will for you and me.  
—Exchange.

Emulate the pin. Its head keeps it from going too far.

## Week End Fares

BETWEEN ALL STATIONS

Tickets on Sale Every Friday, Saturday and Sunday

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## Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."



UCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which is many generations to come the messages entrusted to them. This means stone of durability, strength. Granite is the only stone which meets such requirements and many granites fail.

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# BAPTIST *and* REFLECTOR

**SPEAKING THE TRUTH IN LOVE**  
*Organ of the Tennessee Baptist Convention*

Volume 95

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## The Influence of Godly Parents on a Nation

By MRS. TARVER DAVIS

If I should be asked the one important question, "What is a nation's greatest need?", I could answer in this one line, "Influence of Godly parents," that of mothers and fathers who believe in divine authority and who will teach their young that there is a heaven, there is a hell, every act of evil is recorded, and that the record only sleeps until life is over.

The Bible says: "The sins of the fathers will be visited upon the children to the third and fourth generations." What are our fathers doing to show that they realize the awfulness of that declaration? What are they doing to establish a family tree of which their offspring can be proud? A certain young man expressed himself thus: "My father left me a good name, and I must keep it unspotted before the world." It is a glorious thing when sons and daughters can look back upon parents who have left them a good name. It is inspiring to have the challenge of keeping that good name in order that it may be handed down as an anchor for their own children.

Children are like parrots who take much pleasure in mimicing their elders, whether the example set for them be good or bad. So we find it always true that "As the twig is bent, so is the tree inclined." Would you have your child grow up to rue any neglect on your part that may re-

future may make of him? "If a son shall ask bread of any of you that is a father, will he give him?" Mothers and fathers of America, you are the hope of the world! It must be your business in these coming years to raise a new standard before the lives of your children. You must give them a new ideal of what constitutes success. All that you do to prepare them for the citizenship will prove only a stop-gap to help hold back the floods of corruption for a period. Would you be terrified, sullen, glad, or supremely proud if you were to discover that the face and features of the figure we call "Destiny of America" were your very own? When you contemplate it, you must realize that it is going to hold your features, whether you will or not.

When children think of their fathers, they invariably think of strength, of one who is able to carry them over the rough places and manage in some way to care for all of their problems. Because our Heavenly Father gave us a pure beginning, because He was the source of life, a father's authority was unquestioned in the world during Biblical times. If that authority is to be unquestioned in these days, the father must make himself worthy of the respect and obedience of his child. Of all the miserable places in the world today, the worst is the home where the father is not the head, but must act as the "meal-ticket" and a movable fixture about the house. Jesus placed his Father first. "Our Father which art in heaven," "Father, the hour is come," "I must be about my Father's business."

"There isn't a boy but who wants to grow  
Manly and true and great!  
And, man, he's following your tracks today,  
Your habits become his own.  
Country and home depend on you;  
Help mould that character true!  
For how can the boy know what to do  
If there isn't a father to lead?"

Happy is that man who can look back across the generations and feel in his soul that his family tree has produced great men and women, and happier still will he be if he can look down the corridors of time and see his own descendants building upon the foundation he has laid "more stately mansions for the soul."

The sweetest word in all the languages is "Mother." Every letter in it vibrates with angelic sweetness. Consecrated mothers is another need of the nation and the world. Mother's heart is the same now as it was when Eve tucked Cain away in his little rude bed. It is upon the unchanging heart of mother that the race can always depend, and it is the one that will save the race from moral and social collapse. No woman need consider her sphere of life a narrow one if there are children in her home.

Mother's great task and sublime opportunity come when she teaches her sons to love honesty, justice and righteousness and to respect and adore good women; when she teaches her daughters modesty, dignity and womanliness. We need these virtues as individuals and as a nation. **A girl of brains and womanly charm does not have to depend upon any of the indecent "fashionettes" of today to make her attractive, and no decent girl will want the admiration which comes from the sacrifice of her modesty and womanliness.**

We do not often hear of "great women," but we hear of something more wonderful, "Good women!" Mothers should not feel that it is their first duty to get out and save the government by direct action, nor should they feel that the government will go to the bow-wows if they do not. Women have written no Illiad, no Jerusalem Delivered, no Hamlet, no Paradise Lost; they have designed no St. Peter's, composed no Messiah, carved no Apollo Belvedere, painted no Last Judgment; they have invented neither algebra nor telescope, nor steam engine, nor radio. But they have done vastly greater and better than these; **they have helped God create and give to the world the men who have produced them!**

The imperative need of every generation is a closer attention to the inner circle of home life, particularly as it affects the children. There is no social, committee meeting, or missionary meeting so important that a mother is worth more there than she would be at home, unless that place at home is filled by another equally as capable. Homes we need and good homes are not given from God; we make them, and mothers are needed to plan and protect them. Our firesides should be hallowed places, radiant with joys that will give birth to memories from which the children cannot escape, memories of teachings wherein high ideals of greatness and lofty aspirations hold sway.

"Every perplexing situation of today," says Dr. S. Stowell, "has its roots in the past; and if we follow them far enough back, we will come sooner

(Turn to page 4.)

## Foreign Mission Board Speaks to China on School Situation

Copy of Letter Sent by Foreign Secretary T. B. Ray with Approval of the Board

In facing the colossal task of establishing in China an effective educational system, the Chinese government must find its plans affected by the presence of the large number of scholars already organized under the auspices of Christian missions. The Foreign Mission Board of the South Baptist Convention fosters a considerable number of these schools. In such a situation as this misunderstandings may arise. In the hope, therefore, of bringing about a good understanding, we would make clear our aim and attitude.

### Our Aim

The only purpose the Foreign Mission Board of the Southern Baptist Convention has for the work it is doing in China is to preach the gospel of salvation through the Lord Jesus Christ. Everything we undertake—in school, hospitals, the printed page, the maintenance of preaching halls—is permeated with this single purpose, to preach salvation through Jesus Christ for all men.

It is manifestly impossible for us to conduct our schools without bringing this, our only aim, to the forefront. In fairness, therefore, to the Chinese government, to our school constituency in China and to our supporting constituency in America, we cannot be evasive on this matter of our aim. We feel obliged to state this aim here, and shall feel obligated to state it in our school catalogues and in all other documents where the question of our aim should arise. For us to obscure our purpose to propagate Christianity in China would not only make us unfaithful to our Heavenly Lord, but would render us unworthy of trust by the Chinese people. We must, therefore, insist upon making it

clear that in connection with everything we do we must preach Christ Jesus and his salvation for all who believe upon him.

### Our Attitude

We would assure the Chinese government of our hearty good wishes and cordial spirit towards it as it proceeds in its effort to put into operation its educational program. We recognize the peculiar and particular responsibility of the Chinese government to regulate secular education. It is clearly the government's right to outline the courses which all schools must provide in giving degrees. We pledge ourselves to meet fully in our schools the standards set by the government.

We wish we could go further and say that we will apply for registration of our schools, but we feel impelled to hesitate at this point. Our hesitation about applying for registration is not due to any desire on our part to conduct a school work inferior to the standards set by the government, but because we feel that some of the regulations referring to the teaching of Christianity in the schools might put us in the attitude of repudiating our definite aim of preaching Jesus Christ as the Saviour of men. We are sure that when the Chinese government takes account of the Christian motives that control us in all that we are trying to do in China, it will not desire us to pursue a course which would do violence to our consciences.

### The Extent of Our Work

We propose to do only a very limited amount of school work in China, but that amount is very im-

(Turn to page 4.)