

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 95

NASHVILLE, TENN., THURSDAY, APRIL 11, 1929

Number 15

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 broad of any of you that is a father, will he give him a stone?"

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 important.
(Turn to page 4.)

Editorial

"I'm Alone" was the name of a booze craft that the U. S. Coast Guard sent to the bottom of the sea to be alone.

Action with vengeance is what we call the indictment of a national law maker for violation of the prohibition laws. Get rid of the traitors in our legislative halls and you will the sooner get rid of traitors in the ranks of citizens.

"Outside of sound and earnest religious instruction in home, church, and Sunday school, one of the greatest needs in education in this country is more Homer and Vergil and less Freude and Darwin."—G. J. Rousseau. A great truth.

To sell out one's legislative power to any person or corporation ought to be made second-class treason with a minimum penalty of ten years at hard labor. Next to betraying a state to its foreign enemies, comes the crime of betraying it to boodling clubs and corporations.

Another thing to marvel at is the continuous propaganda waged by the Knights of Columbus for "religious toleration" in America and against "religious tolerance" in Italy. K. C.'s meet without molestation here, but can Masons do so in Catholic Italy? Ask the new king, Pope Pius XI!

A jury made up of women convicted a woman at Wynne, Ark., of being a bootlegger and gave her a fine of \$900. Put the women whose sons and husbands are the victims of the liquorites on the juries and we'll soon see better law enforcement—provided we can stop the governors from pardoning the convicts!

Nebraska has passed a bill providing for the inspection of all houses of charity, whether public or private. This opens the Catholic houses of "The Good Shepherd" which right now are being attacked throughout the nation and are the subjects of court litigations in some places, according to the *Christian Advocate*.

The Watchman-Examiner gives this which may aid our readers in understanding the theory of relativity which Professor Einstein has given to confuse the world. "When you sit with a nice girl for two hours, you think it's only been a minute; but when you sit on a hot stove for two minutes, you think it's two hours. That's relativity."

Another example of the cruelty to animals that reads well in modern literature is that of turning out the White House horses from their splendid stables and the sale of the two dozen chargers of the Prince of Wales. Anyhow, we can't take time to grieve over them, for we have on hand a seven-year-old automobile with which we shall soon be compelled to part company.

"Our Baptist neighbors have lost nothing of their zeal or their loyalty. They are making contributions to replace the stolen money. They will not permit a halt in their great enterprises."—*Christian Advocate*, relative to the Carnes settlement. A great compliment from our Methodist contemporary, and it ought to make some of us bestir ourselves lest we prove unworthy of it.

Governor Parnell of Arkansas vetoed the pernicious race-track gambling bill which the state legislature passed. The body of money-grabbing politicians, let us thank the Lord, had already adjourned so could not get a chance at the bill again. Arkansas has saved her face and helped the cause of righteousness in other states. If the courts of the land should prove some of the legislators guilty of accepting bribes from the jockey clubs and send them to the penitentiary for ten years each, the cause of clean politics and good government would be further advanced.

IF THY HAND OFFEND

We have often wondered at the extremes found in the words of our Lord Jesus. One declaration which has puzzled us and which, for years, we sought to explain as being purely figurative, has returned often for consideration. It is: "If thy hand offend thee, cut it off. . . . If thine eye offend thee, pluck it out. . . ." Did Jesus mean what he said or did he give expression to one of his significant laws through figurative language?

We ask our readers to turn back to Matthew 5:27 following and read the words of our Lord Jesus. It was in connection with his discussion of the moral law that he declared: "If thine eye offend thee, pluck it out and cast it from thee." Now recall some of the scandalous reports that have been published in the secular press recently, reports of preachers of the gospel who have been slain or sued because of alleged illicit and adulterous relations. Can one read of these scandals and still claim that Jesus did not mean exactly what he said? If a preacher of the gospel cannot control his wicked flesh which is led captive by the lust of the eye, who will not say that he would be ten thousand times better off did he lose the sight of his eyes?

Or, take the case of Clinton Carnes. His hand was too swift with figures, his eye too keen to detect flaws in the management of the Home Mission Board and the laws of the land in which he lived. The wicked nature within him led these members to bring about his downfall. Who among all God's honest, noble sons and daughters would not gladly surrender his sight or his hands rather than have to be where Carnes is today?

The language is not figurative. It is the strongest Jesus could use. Too many of us have emasculated the gospel by claiming that its message does not mean what it says. God help us in this day of wickedness to let His word say what it says!

LOUIE NEWTON ACCEPTS CHURCH

Editor of Georgia Paper Becomes Preacher

In the *Christian Index* of last week was the somewhat startling announcement from Editor

Druid Hills Church and offered his resignation as editor of the *Georgia Baptist* paper. The announcement came, not entirely as a surprise to us, for we had heard rumors to the effect that the church, of which he has been an able volunteer assistant pastor for many months, was pressing him to accept the call.

We cannot say all we would say about our brother. If we expressed our inner convictions, we would be accused of gross flattery. We must, however, let our readers know something about this splendid young layman who has been commandeered by one of the Lord's greatest churches as its bishop.

"Louie," as we have known him for years, has served as a layman and as such has had a unique experience. His early newspaper training was with the secular press, and he has had some flattering offers from such publications even since he has been editor of the *Christian Index*. He is a young man, just in the prime of life. He has been fearless in his stand for civic and moral righteousness, and more than once the evil forces of Atlanta and Georgia have felt the sting of his trenchant pen. He is a prince of a friend, always happy and gracious, and he has been recognized for years as the peer of any editor of a religious publication in our land.

Druid Hills Church is one of the greatest in the South and has promise of developing into a mighty agency for good to our cause. A more loyal band of people cannot be found, and their love for the new pastor will only be equaled by their beautiful devotion to the late Dr. F. C. McConnell.

We congratulate the church heartily. We congratulate you, fellow scribe, but grieve to see you give up the pen, for we know that it means the loss of the close personal touch of the past years. We extend our sincere hopes that as pastor you may prove your worth to every department of our denominational life.

IS IT ENOUGH?

We hear often of the demands made upon denominational servants and the burdens they bear. Few people know anything about their trials and heartaches for the simple reason that they dare not expose them for fear some one will accuse them of seeking to play upon the sympathies of the public. Therefore, they go on bearing the load, planning and working day and night, riding trains, sleeping anywhere a cheap bed may be secured in a reputable place, spending their all in the effort to co-ordinate and unify the tremendous forces of our churches. Sometimes for days and even weeks they hardly have time to visit their loved ones and attend to little duties about their homes. Always they are straining their reserve powers in order to accomplish as much as possible and to evade as far as possible the words of criticism which many people are free to give.

Regardless of the probability of causing further comment and perhaps of eliciting criticism, we make bold to defend the brotherhood of which we are now a part and to call for a more earnest consideration of the needs of the day, so far as they are concerned.

1. Is it enough that they give all their time to the denomination? The pastor has at least one day out of each week that he can call his own. We know because we served as pastor for several years before becoming a denominational servant. The church expects him to have it; the Lord demands that he have it; he is a better preacher and pastor if he takes it. But the denominational servant, if he meets the expectations of the body that employs him, is at the command of scores of brethren who use every available minute of his time. He is called upon endlessly to help in locating pastors who feel they must change fields. He is called upon for special services. He has to write letters and letters about matters not connected with his principal duties. He listens to the stories of burdened souls. He hears the complaints and suggestions of many, no two of whom agree concerning anything that seems to have gone wrong.

He has no time that he can call his own. If the office and learns that a denominational servant is out playing golf one afternoon in the week or is at home with his family (perhaps there trying to catch up with work which cannot be done in the office because of interruptions), he is at once apt to go away and declare that the servant is not worthy of his hire because he does not attend to his business. He must neglect his family, his studies, his devotions, his friends, all in order to carry on at the endless task before him. And he does not complain. He wants to give his time.

2. Is it enough that he give of his money? Right now we are thinking of a denominational servant who is on his job, working day and night for the general cause of the brotherhood of Christ, and doing it at the sacrifice of \$150 per month in salary, or \$1,800 per year, which he could be getting if he had been willing to turn loose the general work and go into the pastorate. In addition to that, he is putting around \$600 per year into the work of the kingdom. Is it enough that he give \$200 per month to the work of the Lord?

He is not responsible for the fact that some churches pay large salaries, nor can he or any one else compel them to reduce the salaries. He is not responsible for the fact that he is drawing less salary than some secondary employees of churches. He is responsible for the fact that he remains with the general task when he might go to the other for so much more pay and so much less hours of hard labor. Has he met the requirements of the Lord and satisfied the brotherhood when he lays aside so much because of his love for a cause?

3. Is it enough when he is willing to be anathema for the sake of the truth? A man who is worthy to be the servant of a great host of people such as constitute the Baptist constituency in any state must be one who has initiative and who is led of the Holy Spirit. If he is disobedient to the Holy Spirit, he can never lead successfully in

any venture. If he is true to the Spirit, he can never be compelled to stifle his conscience for the sake of popularity with any group represented in his constituency. He must and he will seek to be obedient to the heavenly vision and remain loyal to his Spirit-led conscience. If he does otherwise, he is a traitor and unworthy the confidence that led to his selection as servant.

4. Is it enough that we have a work which demands the employment of denominational servants? Is it enough that we cannot run our co-operative work without them? Is it enough that we meet annually and persuade certain brethren to undertake our general tasks, sometimes break them away from tasks they love and fellowship which appreciates them? Is that enough? Or shall we go the other step and load them with work enough to break them physically and, in addition to that, goad their hearts to the breaking point with indifference?

Who Will Answer?

Southern Baptists are in the midst of a day that brings the question squarely before us. It is so easy for the man who holds a lucrative pastoral position to say what ought to be done. Would it be easy to get him to surrender that position in order to assume the heart-breaking task of the denominational servant and pay the money necessary to do so? It is so easy for the man who works in the smaller sections of the vineyard to feel that the general servant is overpaid. Would that same beloved brother be willing to turn over the tasks of the kingdom to them who would agree to turn back the wheels of time fifty years and undertake to do the general work on the scale used then and at the salaries and expenses required then?

It is so easy for people to imagine that one or two men could handle the entire business of a great state organization or a Southwide organization with little overhead expenses, and they bring in by way of comparison the cost of doing our mission task thirty-five years ago! But would any one of these brethren surrender the honor and glory of our tremendous work today for the insignificant efforts put forth a third of a century ago by Southern Baptists?

The questions raised in this case will be answered, and they must be answered soon. In the future, the men who will sooner or later break the spirit of them who are giving their best to the cause of the general work. Without them there can be no co-operative enterprises among Baptists. Without efficient men in general positions, we cannot have progress and unity. If the men and women who fill these places are doing their best and are giving a good account of their stewardship, is that not enough to ask of them?

Furthermore, who is there among us wise enough to handle the complicated life of the Baptists in any state, to say nothing of the Southland, and do it to the satisfaction of all parties? Where is there a progressive pastor who has not encountered opposition in his programs? Where is there any kind of pastor who has not? If he does, he is criticized for doing; if he does not, he is criticized for not doing!

While we are talking about all the other problems of the day of trial that is upon the Baptists of the world, let us not forget to take into consideration the serious fact that continuous criticism of, and indifference to, our general servants will bring in the day when men who love their lives and their reputations will wait a long time before they undertake the big kingdom tasks. If they can have their mede of appreciation and sympathy, their proper share of wise counsel and courteous consideration, they will answer, "It is enough," when any question is asked them of the difficulties and sacrifices made necessary by the work they undertake to do for the brotherhood in the promotion of the kingdom of our Lord Jesus.

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

LONESOME, THAT'S ALL

The other morning Brother J. H. Jones, a long-time faithful member of Central Church, Memphis, dropped into the office of Pastor Ben Cox and while there scribbled on a piece of paper these lines:

Up to date I'm sixty-eight,
But forty fits me better.
No act or deed or ill of life
Has bound me with its fetter.
Lonesome, that's all!

We wonder if the words mean anything to the reader. At first glance they will not convey their hidden secret. Sixty-eight is almost man's allotted years on earth. The number of them who live that long is comparatively few. By the time we have reached that milestone in life most of us will have lost touch with all the friends of youth. We will be in the midst of a people who know little or nothing about the things which engrossed our attention in the formative period of our existence on earth. We will have been pushed aside by the mad rush of them who are younger and more virile than we. The days will stretch out before us, growing longer and longer once more because there is less and less that we can do.

Not only will we be pushed off into a little corner as we grow old, but we shall find ourselves in strange fields wherein grow plants with strange blossoms and odors. The chatter of the younger people will be to us an unintelligible jargon. The ways of the world will be strange to us. The customs of the people will grate on our sensitive nerves. We will miss the old paths and the old faces and the old customs.

And, most tragic of all, we shall miss them who bear in their minds the memories which are dear to us. In that miraculous manner never yet explained, the things that occurred during the first twenty-five years of our lives will resume their long lost places in our memories. If, perchance,

WORK'S THE THING

If you don' know what's the trouble
When yore world's done wrong side out;
If you want to change yore feelin's,
Don' go huntin' up no doctor;

What you're needin's not a physic,
It's a tonic dat's called Work.

If you wonder what's the matter
When the worl' seems grim an' bad;
If you want to rid yore thinkin'
Of the things dat drive you mad;
Don' go huntin' up some rummy
Who's as glum an' wild as sin.
What you're needin's not a dummy,
It's a frien' who's learned to win.

If yore stomick's out of kelter
An' you don' sleep good at night;
If you want to git yore bearin's
An' then set yore compas right;
Don' go down into the gutter;
Don' go roun' whar loaf the bums;
What you're needin's not such hangouts,
It's the place whar bus'ness hums.

Things don' happen jist to please you;
Joy don' come long every day;
Ease an' pleasure, sin an' folly,
Don' leave gladness 'long their way.
When the day's got black an' gloomy,
An' yore heart is sick wid life,
Git out whar thar's somethin' doin'!
Find the place whar work is rife!

God ain' put you heah fur mopin';
He ain' made you jist to growl;
Weal don' come from keepin' comp'ny
Wid a gang dat's sore an' foul.
Git a hitch into yore s'penders!
Turn away from things dat blight!
Work's the thing makes life worth livin',
Routs the blues an' sets things right.

we have an opportunity of being with the friends of those early years, we shall not be lonesome, but will have the exquisite pleasure of recalling every little detail of the adventures and escapades that made the old life so refreshing. We can sit by the hours and tell over and over again the incidents that never will grow old to us nor will we tire of hearing our old friends recount their stories.

How terrible is the thought of old age when it must present to us a life lived apart from the things that made our youth happy! And there is no need for any one to have to face such an ordeal. If the youth is spent in the service of Jesus, we may rest assured that the memories we have of our labors for him will never grow old nor will even the youngest of our old-age friends be bored when we recount them. "The story that never grows old" is the story of service for Jesus.

Let every reader of these lines remember that he, too, some day shall be old. Therefore, let him form the habit of listening with interest and appreciation to the tales told by him or her who has drawn close to the gates of Life, who has measured the span of seventy years and reached its end. Loneliness is the lot of the old who has no sympathetic ear into which he can pour the treasures from his memory. Happy is the lot of any aged saint who has a treasure of "glad tidings of Zion" to draw from that old memory hall!

IS IT TRUE?

In a personal letter to associate editor J. E. Brown of the Word and Way are these words which were given in that paper. "I am fully convinced that you will live to see a great struggle among the nations over the Catholic question. Up to this time I have had no particular fear; but after twenty-five years' experience I feel sure that you, as editor, have great days ahead of you. At present you may have the usual American attitude of thinking the Catholics to be the victims of Protestant bigotry. But you will learn in time that we are not crying 'Wolf, Wolf!' when there is no wolf."

We wish our readers would ponder these words from Dr. Everett Gill, our European ambassador

mania, the nation that, only a few months ago, had by international demand to remove the restrictions against Baptists and to quit persecuting openly our Baptist brothers. The new treaty in Italy brings the whole Catholic issue squarely before the public again. If President Hoover refuses to appoint a representative at the Vatican, our next presidential election will be one fought out between Catholics and Evangelicals. There will be no way to evade the fight. Romanists never cease, and Romanists are all taught that "the end justifies the means." Southern evangelicals had as well make up their minds that the religious issue has been projected into their national politics, for it is there. And right now, when there is no campaign on, is the time for them to decide whether or not they will vote a "straight ticket" rather than remain true to the principles of their forefathers which made them risk their all rather than be in subjection to a religious autocrat.

It is true, whether we believe it or not. We may be hoodwinked by the cry of intolerance which Romanists are raising; but if we are, we shall rue the day when we allowed our eyes to be blinded. The hour has struck in Italy. Every one who knows the Italian mind knows that there is no pity or compassion when another stands in the way of the Italian conqueror. Do not forget that Napoleon was the successor of Julius Caesar and that Mussolini has his heart set on being the successor of them both. With Mussolini as his aid, and with 300,000,000 subjects scattered throughout the world, the anti-Christ is firmly entrenched. Let us heed Dr. Gill's timely warning to our Missouri editor.

The cruelest joke of the season was perpetrated on the President when some one gave him a "French harp." Imagine President Hoover being a candidate for a jazz band!

THE INFLUENCE OF GODLY PARENTS ON A NATION

(From page 1.)

or later to the heart and life of a child in the home. The faults of the child are the fetters of the man. If we would produce a race of great men and women, we must leave them the heritage of something worth while. Heredity is a vital principle running through the whole of creation.

The Christian citizen is, therefore, the key to the safety, progress and success of any people, of any land, and he is definitely responsible to the world. It is his duty to uphold Christ before the world and to see that the ideals of Christ are made known.

America is the child of tribulations. Breaking away from the worn-out relics of medievalism, her founders came to this country with prejudices against aristocracy. Since then we have had our problems arising with the stream of immigration until today they are multitudinous and dangerous. Our country should bear the fruits of the faith and works of them who came over here that they might freely worship and serve Jehovah. But are we bearing those fruits? In our antipathy against aristocracy, are we preserving the top-roots of family perpetuity and national continuity?

How long can a nation endure when 69.3 per cent of her children and youths are receiving no religious instruction and no moral basis upon which they may stand while they carry our great institutions? Let us recall the grandeur and power of Egypt, Israel, Babylonia, Greece and Rome. Each had her days of power, and those days were contemporaneous with the men and women who had the finest sense of religious values and the closest touch with God. Europe was lost in the period known as the Dark Ages and did not emerge therefrom until her sons found the way back into the presence of the Lord.

America can hope to retain her high place among the nations of the world only as long as she places first in the hearts of her children the idealism which has been born of the teachings of Jesus Christ. Parents must care for their children, give them training of which they may feel proud, in bear fruit upon the "family tree" throughout our great and glorious nation.

So, with Solomon, let us hear the conclusion of the whole matter, "Train up a child in the way that he should go, and even when he is old he will not depart therefrom."

"He built a house; time laid it in the dust;
He wrote a book; its title was forgot;
He ruled a city; but his name was not
On any tablet graven, or where rust
Can gather from disuse on marble bust.

He took a child from out a wretched cot,
Who, on the state, dishonor might have brought,
And reared him to the Christian hope and trust.

The boy, to manhood grown, became a light
To many souls and preached for human need
The wondrous love of the Omnipotent.

The work has multiplied like stars of night
When darkness deepens. Every noble deed
Lives longer than a granite monument."

(Paper prepared for the Week of Prayer for Home Missions and published by request.)

Watertown, Tenn.

Here we are as a denomination stunned by the latest development in the Carnes case. Some declare they will not contribute now to the Co-operative Program or any other department of the Lord's work, as they do not know what will become of their money. Their confidence in those who have the management of our denominational affairs has been shaken, and they do not feel under obligation to give for the support of any of our causes. It will not do to let the work of the Lord suffer because of the defalcation of the treasurer of the Home Board, or of the mistakes of the Board in handling the Carnes affair from the time they adopted the resolution giving him unlimited authority to borrow money, to the settlement which a vast majority of our people believe was a gross miscarriage of justice.—Biblical Recorder.

H. E. WATTERS, PRESIDENT UNION UNIVERSITY, JACKSON, TENN.



Born: Mayfield, Ky., and subsequently lived in West Kentucky, West Tennessee and East Texas.

Schools attended: High school and junior college; Southern Normal School, Huntingdon, Tenn.; senior college work, Union University; A.B. degree, 1904; graduate work, Union and Brown Universities.

Positions held: Four years, rural elementary school; three years, principal of high schools (Palmersville and Greenfield, Tenn.); eleven years, president of Hall-Moody Institute (1904-15); professor of history, Union University (1915-16); president of College of Marshall, Texas (1916-18); president of Union University (1918-present).

Degrees held: B.S., A.B., A.M., D.D., LL.D.

Facts about Union University: Located at Jackson, Tenn. Attendance last summer school, 750; attendance since September (1928), 625—60 per cent girls, 40 per cent boys. A faculty of 35. Present endowment, \$200,000.

Recognition with the State Department of Education in the various states. Requirements for list of approved colleges of the Southern Association.

Opinion: Outlook for Union University: The growth of Union in the past thirteen years gives an optimistic outlook for the future. In 1914 the total net enrollment was 157, only 40 of them college students. We enrolled last year 1,560, all of them college students except a few specials. The graduating classes from 6 to 94. The resources of the school have grown from \$375,000 to a little over \$1,000,000. The standing of the school has increased accordingly. The friends of the school have multiplied, and an awakened sense of the value and importance of the school gives assurance of better support in the future."

N.B.—The above sketch is inserted in the interest of Christian education in the State of Tennessee. Similar sketches of presidents of other Baptist institutions will subsequently appear.—Frank H. Leavell, member Education Commission of Southern Baptist Convention.

FOREIGN MISSION BOARD SPEAKS TO CHINA ON SCHOOL SITUATION

(From page 1.)

portant. Our justification for co-operating with our Chinese Baptist brothers and sisters in maintaining a limited number of schools is as follows:

1. These Christian Chinese fathers and mothers wish to have their children educated under Christian environment.

2. It is necessary to have many boys and girls trained in the Christian life and endeavors that they may go back into their homes and churches for effective service.

3. It is especially necessary to have a large number trained in the gospel message, life and methods, who will go out to preach the gospel of Christ to the multitudes and in the churches. We certainly must have a trained ministry.

4. In providing facilities and faculties for educating the above-named classes there will be ample room left for many who may not be from Christian homes or may not be in training for Christian workers or preachers. These can be received and educated for their own good and for the good of China. There is nothing about this program contrary to the best ideals of Chinese life. It proposes to enrich that life. Its success and largest benefits rest upon adherence to the life-giving principles of Jesus Christ. Of course, it must do first-class scholastic work. We will do that in the spirit and in the love of Jesus Christ.

It is the custom of Christian bodies to operate schools under their own auspices in all lands. Let us take the United States, for example.

In the United States the various state governments control and conduct a widespread system of common schools. The state also maintains many colleges and universities. In addition to all of these schools operated by the state, the various Christian bodies conduct many schools of the high school and college grades. Some of these Christian colleges are among the best to be found in the land. Christian education has not only pioneered in the United States, but it has supplemented and strengthened the educational work of the state. It is universally recognized that it is well for a large percentage of the boys and girls to be educated under Christian auspices.

Perfect harmony reigns among these Christian and state schools. The Christian schools can seek a charter from the state if they wish to do so, but whenever a charter is given the state leaves the Christian school absolute freedom in all its teaching. The success of the school is dependent upon the excellency of its work. We are certain that if the Chinese government will accord us the privilege of conducting schools in China according to our Christian motives, we can and will make a great contribution toward the enrichment and uplifting of Chinese life similar to that we have made to America through our schools. Christian education never hurts; it always helps the state.

In setting forth our aim and attitude we would emphasize that we have no desire to denationalize the Chinese, nor to Americanize them. Our only aim is to preach the gospel to them and have them as Chinese receive its blessed benefits. Christianity is a universal religion and should express itself according to the national life of those who embrace it. Any man in any nation can be as good a Christian as any man in any other nation without changing his national affiliation. It is not necessary for him to give up his national loyalties in order for him to become a Christian; but when he does become a Christian, his changed inner-heart life should make him a better national. The only effect Christianity has upon a man's national duties is to make him more faithful to those duties. It makes a man more dependably patriotic, because it not only teaches him the duties of good citizenship, but gives him those moral restraints which enable him to live them most effectively in his national environment. With the love of Jesus Christ lodged in his heart he will live out a better life for his country, because he will live henceforth to the glory of his Heavenly Father.

Adopted by the Foreign Missions Board, S. B. C., Richmond, Va., March 21, 1929.

"The prohibition laws are reasonably well enforced. I think we have about a 60 per cent enforcement, which is rather higher than the enforcement of many laws. We can never expect a 100 per cent enforcement of the prohibition or any other laws. It should not be difficult to raise the enforcement to 80 per cent. In that case we should have a sober nation. We have a fairly sober nation today—so much so that the European nations which are not sober are beginning to get very much worried. They already find that they cannot compete with us and are taking steps to regulate the sale and consumption of liquor. It is a serious problem in Great Britain.—Thomas A. Edison.

And what greater calamity can fall upon a nation than the loss of worship?—Emerson.



**WHY WASTE
SPACE?**

Read this page next week!

NEWS AND VIEWS

Eastland Church, Nashville, extended on last Sunday a hearty call to the Rev. Carl McCoy of Albuquerque, New Mexico, to become her pastor. Brother McCoy made an enviable reputation for himself as pastor of Temple Church, Memphis, and has done some fine work in New Mexico. We shall welcome him back to our midst. It is expected that he will assume his duties at an early date.

A Big Day at Whiteville was enjoyed by the editor last Sunday. He was the first speaker on the annual Bible conference and spoke twice for the Whiteville Church. In the afternoon he went to famous old Mt. Moriah Church, in Fayette County, and preached for a good congregation there. During the day he had the pleasure of being a guest in the home of Mrs. C. M. Roberts and her aged mother with whom Pastor L. A. Byrd makes his home. We also met the oldest brother of Dr. O. L. Hailey, Mr. C. H. Hailey, who has passed the 80th milestone and is still active and energetic. His son, Clarence, of Whiteville, is one of the good members of the Baptist Church and has been blessed with a splendid bass voice which he loves to use for the glory of the Master. He can be had for occasional revival meetings. We had dinner and supper in the home of that loyal layman, J. R. Webb and his wife. Brother Byrd has been in Whiteville for nearly three years and is doing a fine work.

Godless Evolution wrote another line in its terrible record the other day when the father of Leopold, one of the two slayers of little Bobby Franks of Chicago—the world's blackest crime—died. They are all gone now. Leopold's parents and Loeb's parents, crushed, broken-hearted, disgraced in their own souls by two boys who were taught the godless theory of Organic Evolution!

Grandview's Revival closed the night of the 7th with the largest crowd in attendance in the history of the church. Pastor J. R. Kyzar did the preaching. Ninety-nine men who are united with the church, nine of them men who are new converts, and twelve women, most of them wives and mothers. Twelve were received by letter. According to Brother Harvey Mullins, one of the splendid deacons, the church is now in the finest spiritual condition in its history. The finances are being cared for with little trouble. Last month the budget of \$650 was paid in full with more than \$50 extra in addition to some special collections for other objects.

The Cuban Baptist Convention held its annual meeting with the Matanzas Church March 25-29th. Secretary Austin Crouch of the Executive Committee and Acting Secretary Arch Cree of the Home Board attended some of the sessions and report a splendid meeting with between four and five hundred attending. This is the convention through which about 3,000 Baptists of Cuba co-operate in their general work.

The Former Pastor of Whiteville, W. M. Fore, reports that he is completing his work in the Bible Institute for his doctor's degree. He and Mrs. Fore have been in New Orleans for several months, during which time Brother Fore has been pastor of a church near Mobile. They are both graduates of Union University and Mrs. Fore is an M.A. from Mississippi College. We imagine they will be changing fields of service as soon as the seminary work is finished and heartily recommend that some Tennessee church get in touch with them. Their address is 2836 Camp Street, New Orleans.

Fifth Sunday Meeting of McMinn Association met with North Athens Church on March 29th. A fine spirit of worship prevailed throughout the meeting and the fellowship was fine. Real live topics were discussed. Twenty-three preachers were present and had some part in the services. On Saturday night an ordination service was held at which time three deacons were ordained by the

hostess church. North Athens Church is completing their new stone building. H. F. Ensminger is pastor. He is a young man of fine character and much promise. F. A. Webb is assistant moderator of the association, and he presided over the fifth Sunday meeting. He is a fine one and can always be depended upon, states our correspondent, Brother J. R. Land. The next meeting goes to Goodfield Church, near Decatur.

Mr. Frank Burkhalter Was Surprised into complete silence on the night of April 3rd when the pastor and some laymen of First Church, Nashville, lured him to the church house at six o'clock in the evening and ushered him into a delightful banquet staged in his honor. He has served the church for some time as Sunday school superintendent, and the special luncheon was given in his honor and out of appreciation for his efficient services. His surprise and delight were greatly increased when, at the close of the luncheon, a beautiful watch and chain were presented him. Mr. Burkhalter is always quiet and unostentatious, but there is no one among us who is more devoted to his tasks nor more deeply in love with his Lord's work.

REFLECTO'GRAPHS

Sunday School Teacher: "Name one distinctive Baptist doctrine."

Pupil: "Embezzlement."

A heretic is one who takes the other side of the question.

The Spirit seems to be moving Quaker Hoover in the right direction.

The pastor who visits merely for the sake of visiting is like the one who said: "Going to and fro in the earth and walking up and down in it."

Pastor Ranter has a grudge against the unknown person who invented collection plates for the churches. He says that before this invention his deacons occasionally had something worth while in their hats.

It is sad to think of the time and opportunities that are wasted by people out looking for luck.

She: "The nice men who would not smoke in the presence of ladies have disappeared."

He: "No, the ladies who demanded nice men have disappeared."

Isn't it strange that some men who cannot afford two shirts know just exactly how the United States government ought to be run?

Happy is the man who does not tremble when an old neighbor comes to town.

We are inclined to believe that our churches should have deaconesses, and we base our contention on the Scripture which teaches that the office should be filled by persons "ruling well their own houses."

The man who was never known to miss a day from his office on account of rain or storms did not go to church last Sunday because the weather "looked threatening."

When you know a man's attitude towards Christ you will know his character and his career for time and eternity.

The infidel who insists that the Christian should "read both sides of the question" himself reads only one side.

The husband who would sit and listen to the scandal-monger while he told him slanderous stories about his wife would be a scoundrel and unworthy of any wife. He should have investigated her before the wedding. But he is not less respectable than the Christian who reads books that belittle and slander the Lord Jesus Christ.

Mrs. E. Floyd Olive, wife of our state missionary evangelist, was seriously injured on the evening of the 2nd when a reckless driver ran into a group of people from Park Avenue Church, Nashville, and did a wholesale damage. She and a number of people were on their way to a B. Y. P. U. social when the speeding automobile crashed into them without a warning of any kind. Mrs. Olive suffered a slight concussion of the brain, a badly broken lower limb and other injuries. A little girl had a leg broken, another woman had two ribs fractured, and two others of the group were injured. Latest reports indicate that Mrs. Olive, the only one critically injured, is doing well.

Central Church, Martin, is reaching the end of a long task. By the first of May their new building will be completed, and they are planning a special program in celebration of the occasion. The church as organized seven years ago on May 10th. The birthday of the organization and the opening of their new plant will be celebrated together. Thomas E. Baber is now the pastor of the church, and he writes with an optimistic note of their outlook and program. The editor regrets that a previous engagement makes it impossible to accept an invitation to be with the church on their notable day.

Faith Is Not Gone from all of our people, for their works prove it. Reports come from various churches of their offerings on Home and Foreign Mission Day in the Sunday school, and they cause us to take new hope. First Church, Nashville, had \$616.90 in their special offering for this fund, First Church, Lexington, had \$300. First Church, Elizabethton, gave \$315. Seventh Church, Memphis, reports \$62.75. These amounts represent the confidence of these churches in the causes of home and foreign missions and have been raised in large measure from members of the Sunday schools who would not have contributed to our missionary program otherwise. This day is a regular part of our Co-operative Program. We congratulate these and all other churches that had a part in the giving.

Prospect Church, Hollow Rock, entertained the fifth Sunday meeting of their association the last of March. Speakers for the meeting were: C. C. Sledd, J. G. Cooper, J. B. Alexander, A. G. Warren, C. E. Harrison, Bass Manning, V. A. Rose, I. N. Penick and W. J. Stewart. C. C. Sledd, J. G. Cooper, J. B. Alexander, A. G. Warren, C. E. Harrison, Bass Manning, V. A. Rose, I. N. Penick and W. J. Stewart were made for a great day. Prospect Church has had trouble keeping their old building out of the grasp of storms, but are now planning a new one to be erected upon a splendid lot donated by the N., C. & St. L. Railway.

Tennessee Gave Half.—According to the report from the Foreign Mission Board, Tennessee Baptists gave a little more than half of the total Christmas offering. We do not boast of the amount we gave, but call attention to it for the sake of our readers who may think that we are not doing big things in our "Volunteer State." Of the total reported for Foreign Missions of \$60,760.70, which is half of the entire amount, Tennessee gave \$30,928.24. And even if we deduct the splendid gift of one of our laymen, we still hold the honor of having given more than any other state. The report of the Foreign Board shows that up until the first of April this year the total contributions to Foreign missions have been about \$17,500 more than for the same period a year ago. Tennessee has increased her gifts to foreign missions over last year by nearly \$33,000. Let us thank the Lord for our good deeds, such as they are, and press toward a higher mark this year.

OUR BOOKS POSITIVELY MUST CLOSE ON APRIL 30th. HELP US BY SENDING IN ALL REMITTANCES FOR THE CONVENTION YEAR BEFORE THAT TIME. O. E. BRYAN, Corresponding Secretary.

Humanity can be wedded together only by love, by sympathy, by justice, and not by jealousy. Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ.—Woodrow Wilson.

WHO'S BEING HURT?

By Jamse D. Jenkins

The Carnes affair has caused much comment all over the land, and Southern Baptists have been stirred as never before. Both the secular and the religious press have carried long articles about this unfortunate affair. Much has been written and said that should not have been done. Much criticism has been offered and many suggestions have been made; many resolutions have been passed and discussion has grown rife. We are wondering if all these articles and resolutions have brought one dollar into the Lord's treasury. Many of the articles have been written, and often resolutions have been passed without full information being possessed by them who have sent them out.

Our Home Board, after eighty years of splendid history, full of achievement, came into trouble, and it has cast a gloom all over the Southland. Enemies and friends alike have done many things that hurt the cause. And the channels of benevolence have been dried up. Good men who have given the best of their lives to advancing the kingdom's interests have been severely criticized. Noble men who have sacrificed and worked for God's cause have been borne down by this trouble and deep sorrow has come to them.

I feel constrained to ask if our good and splendid men have thought out what these articles and resolutions have done to help the cause. I am satisfied that many of these articles and resolutions have not done one iota of good. I am convinced that many have taken advantage of the situation and refused to contribute, and the cause of Christ has desperately suffered. It came on us like a thunder clap. It came at a time when we were under heavy loads and shocked us all.

But it has been done, and nothing that we can now do by criticism or resolutions will bring one dollar back. I fear that newspaper articles have cost us thousands of dollars. The time has come for all of us to call mightily unto God, to humble ourselves and to get together and build up Zion. Let us not do anything rash. Let all "think twice before they speak." Such things have happened in the best organized firms and corporations. Such things will happen again, and let us take courage and forget the past, surging ahead to bring God's kingdom to pass. We cannot aid the cause by sharp articles nor by not resolutions.

Elizabethton, Tenn.

Adversae res admonent religionum.—Livy.

Murderers, adulterers, thieves, profaners, Sabbath breakers, and any other kind of sinners seem to have no effect on the consciences of many of our churches today, for they never remember the command of Paul in 1 Corinthians 5:1-5.

IMPORTANCE OF THE DENOMINATIONAL PAPER

I know of no better investment for those of us who are going afield to see the churches about increasing their gifts to the Co-operative Program, than to put the denominational paper in the homes of these churches. My reason for the statement is found in experience.

In my home when I was a lad, much emphasis was placed upon the denominational paper. For half a century my father has made a valiant fight for the paper to be in the homes of our churches. As a college president I felt the denominational paper to be the best medium for the presentation of claims of the college to the constituency the institution was organized to serve. As a denominational worker whose main business is to help increase the gifts of the churches to our Co-operative Program, I am even more impressed with the value of the denominational paper. Outside of the study of the Bible, I do not know a single piece of literature that is of equal value to the denominational paper.

RECEIPTS AND DISBURSEMENTS FOR MONTH OF MARCH, 1929—CO-OPERATIVE PROGRAM

Southwide		
Foreign Missions	25%	\$ 4,500.00
Home Missions	11 1/4	2,025.00
Christian Education	8 1/4	1,485.00
Ministerial Relief	4 1/2	810.00
New Orleans Hospital	1	180.00

Statewide		
State Missions	18%	\$ 3,240.00
Christian Education	19	3,420.00
Orphans' Home	8	1,440.00
Memorial Hospital	5	900.00

Grand total 50% \$ 9,000.00

Statewide Christian Education (19%) divided as follows:

Carson and Newman College	5%	\$ 900.00
Union University	5	900.00
Tennessee College	5	900.00
Hall-Moody Debt	3	540.00
Ministerial Education	1	180.00

19% \$ 3,420.00

In addition to the above, the following designated funds have been received and disbursed:

Smoky Mountain Academy	\$ 61.20
Home Missions	1,698.88
Foreign Missions	253.72
Memorial Hospital	1.00
Ministerial Relief	1.00
State Missions	9.55
Orphans' Home	237.24
Debt Offering	57,767.84

Attention, Please!

Last year, in March, we received \$30,977.22 for the Co-operative Program. It can be seen that we are falling behind with this program. Let us make up in April for what we lost in February and March. We are running a little behind last year, counting designations, but we are exceedingly anxious concerning the Co-operative Program.

Executive Board, Tennessee Baptist Convention,
O. E. BRYAN, Cor. Secy. and Treas.

WHAT NOW FROM THE POPE?

By O. L. Hailey

Now that the pope and Mussolini have settled matters so far as Italy and the Vatican are concerned, it is time to consider some things as they pertain, not only to Italy but to the rest of the world. The pope is now legally a king with the great state of Italy pledged to enforce his "canon law." That means that the civil government of Italy is committed to the enforcement of all the edicts of Rome with respect to spiritual matters. Logically the ancient conditions, as they prevailed in Spain when the Inquisition was the process by which the state enforced the spiritual edicts of the church, have been restored. It is not intended to discuss these matters here, but to set out the claims of Rome, so that we may be prepared for the activities of his majesty the pope, who is a king.

William Valentine Kelly, in his book, "My Gray Gull," on page 143, presents the following quotation taken from "The Catholique National" of July 13, 1895. It was written, so he says, by the archbishop of Venice, who was later Pope Pius X. And here is his quotation; let the reader give heed.

"The pope is not only the representative of Jesus Christ, but he is Jesus Christ himself, hidden under the veil of the flesh. Does the pope speak? It is Jesus Christ who speaks. Does the pope accord a favor or pronounce an anathema? It is Jesus Christ who pronounces the anathema or accords the favor. So that when the pope speaks we have no business to examine. We have only to obey. We have no right to criticize his decisions or discuss his commands."

Is it possible to conceive a more blasphemous declaration or to imagine a more dangerous doc-

trine? When it is remembered that all loyal Catholics believe that and would not dare to publicly dissent from it, and that the great state of Italy is irrevocably committed to enforce the decisions pronounced by this monumental heretic, it is about time for freedom-loving people, who cherish the desire to worship God according to the dictates of their own conscience, to consider to what lengths we have come in the present world situation.

We are beginning our work for the GREAT LAST WEEK in June when everything connected with the work of educating our people is to be presented to our people. Watch the announcements. Keep up with Mr. Hudgins' department; keep the last week in June open for us; make your plans for a real effort to advance the cause of education; and do not forget that Baptist and Reflector is the most needy of all our causes just now—needy because all other causes depend upon it for publicity. LET THE STRONG DEPARTMENTS RALLY FOR THIS ONE WEEK AND HELP THE WEAKEST OF ALL OUR DEPARTMENTS—THAT OF PUBLICITY.

"The Bible contains more specimens of genius and taste than any other volume."—Walter Savage Landor.

WAS THAT SOMEBODY YOU?

Somebody signed a golden pledge,
Testing his purse to its utmost edge;
Somebody paid throughout the year,
Brightening the world with Christian cheer!

Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all!

Was that somebody you?

—Baptist Banner.

RELATION OF CONVENTIONS

Some Needed Resolutions

Resolved that there should be continuous cooperation between the Southern Baptist Convention and the State Conventions concerning the Co-operative Program for

1. The Co-operative Program is not the property of any one convention. It does not belong to the Southern Baptist Convention alone, neither does it belong exclusively to the State Conventions. It is larger than any of our conventions and comprehends the co-operative work of all of them. It is grounded in the principles of the great commission and, hence, antedates in essence all of our conventions.

2. The State Conventions, some of them, were working the Co-operative Program practically as it is now organized in the States before the Southern Baptist Convention adopted it and would, no doubt, continue in this program should the Southern Baptist Convention turn from it.

3. The relation of all of our conventions, both State and Southwide, to the Co-operative Program is the relation of voluntary co-operation of equal partners, hence no convention has exclusive right to control the Co-operative Program in any territory.

4. Counsel and agreement are necessary when co-equal partners co-operate in a common task.

5. Voluntary co-operation of equal partners depends on publicity, transparency, equity, justice, integrity, democracy, comity and autonomy.

Let us quit clamoring for authority, control, and territorial rights and combine our strength behind the Co-operative Program for Christ's sake and for the sake of the lost and suffering world.

O. E. BRYAN.

The Doctrine of Election

IV. "A SINCERE INVITATION"

There are many invitations in the Bible. They are perfectly universal in their wording. "Whosoever will, let him take of the water of life freely." Such invitations are sincere, as God is sincere. These promises are fully and freely granted and gladly affirmed. But the conclusion drawn from them by Brother Beckett, that therefore God could not have elected and foreordained a definite number of individuals to eternal life, is not only not granted, but we unhesitatingly designate it as a *non sequitur*. It is a conclusion that angels might well tremble at drawing.

If we are asked how we reconcile a sincere invitation with divine election and predestination, we reply that we have not yet succeeded in reconciling them. We hold them because our faith in God and the Bible compels us to hold them. As stated before, the doctrines of unlimited divine sovereignty and human responsibility are both taught in the Scriptures and run through them in seemingly parallel lines. But as far as the eye of human reason has ever traced those seemingly parallel lines, the keenest intellects of Augustine and Calvin, for example, they have never brought them together into a rationalized system. But faith accepts them on the ground that they must be unified and rationalized in the infinite mind of God, since God has been pleased to reveal and declare them both. Many have found a simple (?) method of tying these two doctrines together. But every time it will be found that they were reconciled somewhat as the lion and the lamb were said to be reconciled, by one eating the other and eliminating it. The reason Calvin and others have said that they could not reconcile these two doctrines was not that they knew less than the rest of us, but knew more.

Of course the human mind is so constructed that it is compelled to seek a solution of any problem. And nothing forbids our trying to solve this one as far as possible. Theological statements are not only permissible, but absolutely necessary to rationalize that our theological statements and formulas are data or facts.

Now it may help—but not fully satisfy—us to see how God can offer a sincere invitation, having already elected some to be saved, if we take into account the total depravity of man. Brother Beckett seems not to have done this. Manifestly, space limitations forbid any comprehensive statement of this doctrine. The reader must be referred to such standard works as "Strong's Systematic Theology." And, lest you object because I refer you to a work of theology instead of the Bible, I do so only because we haven't the space to handle the scriptural data here, while Dr. Strong does so. Theological statements of truth are not necessarily cut and dried dogmas, formed independently of the Bible, but are the attempts of the human mind to systematize and explain the facts given in the Bible. Total depravity is a theory framed to include and explain scriptural and experimental facts concerning mankind's condition; and it cannot be denied without eliminating these scriptural facts.

But while we can give no comprehensive treatment here to that doctrine, let it be said that it is not meant that every man is outwardly and to the same extent reeking with vice and moral filth, but that sin has predisposed him to resist and rebel against God's law, and even against accepting God's offers of mercy by grace—sin, I say, for which God is not responsible, except permissively, and there we strike about the deepest and darkest problem that ever confronted the theological or philosophical mind. Sin is that for which man as a free being must be held responsible. It is because he is free that he must be held responsible, because having been created free, except for one statutory limitation, he used his freedom, in full view of the consequences, to choose sin, and because, having chosen sin, he still uses his freedom to choose evil

and not good. It is not because they know not the truth and have no opportunity to accept it, but because "knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Romans 1:32).

Nor is it that they are without a sincere invitation, but because, with an absolutely sincere invitation sounding in their ears, and even while the Eternal Spirit is giving them light and saying to them, "This is the way, walk ye in it," they will even then *unanimously* reject God's sincere invitation. It is because of this, I say, that God was faced with a choice of leaving all mankind to their own self-chosen damnation, or else in free and sovereign grace predetermining that some would through prevenient and effective grace, and for God's own eternal glory, be brought to accept of His offered mercy.

Let me right here appeal to experience. Is there one of us who can say that he accepted God's sincere invitation the first time he ever heard it, or if so, would claim that he in any sense deserved it? Would not God have been fully justified to have cut us off in our sins without another opportunity? Would we have had a just complaint against God? Can one who dies unsaved at twenty justly complain because God allows another to live and accept His sincere invitation at eighty, as some have?

Is it then against the sincerity of an invitation that sin has predisposed us to reject it? God even gives a sincere invitation of salvation by law, if any one can meet the conditions. "The man which doeth these things shall live by them." (Romans 10:5.) The condition is absolute conformity to God's moral law from the cradle to the throne. This requires not only that a man would live as the result of so doing, but must be the opposite of "dead in trespasses and sins" before he ever starts. Yet in spite of the fact that not one of Adam's descendants—the Lord Jesus alone excepted—has ever met this condition, and in spite of God's fore-
invitation: "This do and thou shalt live."

full light of the consequences to reject His offer of salvation by grace through faith alone, how does this affect the sincerity of the offer?

An old Baptist work I have read expounds a familiar parable of Jesus and calls attention to God's two calls. A certain king made a marriage for his son, and sent his servants to "call the called" (literal Greek). But they would not come. He sent further urgent calls, but "they made light of it," etc.—a *unanimous rejection*. Luke's version of the same parable, or a similar one, gives the same result. "They all with one consent began to make excuse." Anything wrong with the invitation? No. If the king had been under obligation to these sub-

jects, hasn't his responsibility been fully discharged? The question now is, what will the king do next? He has two alternatives: Call the wedding off, or set up the machinery of another "call" that will get results. For the honor and satisfaction, not of his subjects, but of his son, he did the latter.

This Baptist work inferred from this parable two calls: One a general call, absolutely sincere, extended to all mankind, and saying "whosoever will," but which meets with unanimous rejection; the second, an effective call, "and the wedding was furnished with guests." Nor do we read of any refusing this second call. So God has sent and commands to be preached "to every creature"—and he is a rebel who claims to be a Christian and refuses to preach it—His sincere invitation, foreknowing that all would reject it. But for the honor of His Son, who must "see of the travail of His soul and be satisfied," He has set up the machinery of another call, like the first, except that it is predestined and foreordained by divine "constraint" and by the infinite resources of God to "bring many sons to glory," that Christ should be "the first-born among many brethren."

In our final contribution of this series we shall undertake to anticipate and answer a few objections to our view.

CONVENTION ANNOUNCEMENTS

The seventy-fourth session (eighty-fourth year) of the Southern Baptist Convention will be held in the Municipal Auditorium, Memphis, Tenn., beginning at 9 a.m., Thursday, May 9, 1929, and is expected to adjourn on the following Sunday evening.

The preacher of the convention sermon will be Rev. W. L. Ball, D.D., South Carolina, or his alternate, Rev. Russell Bradley Jones, D.D., Maryland.

Registration: The secretaries' office for the registration of messengers will be open in the West Hall of the Auditorium (corner of Popular and Front, overlooking the river) Tuesday evening, May 7, and daily from 8 a.m. to 10 p.m., the remainder of the week. Messengers should register as soon as possible after reaching Memphis. It is hoped that everybody will register who is entitled to membership in the convention.

Credentials: All messengers must present in financial basis (Class I) should present a card

or General Secretary in his state. Each messenger on the association basis (Class II) should bring a printed copy of the association minutes containing his appointment, or a written certificate from the moderator or clerk of the association. All names and post offices, if not printed, should be *very plainly* written, preferably typewritten, so as to insure accuracy in the list which will appear in the convention annual.

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

Railroad Rates: Reduced rates to the convention on the basis of fare and one-half for the round trip, with minimum of \$1 for the round trip, have been granted by the several passenger associations covering the territory of the convention.

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

Round-trip tickets will be sold May 4-10, inclusive, and will be good to reach original starting points, returning prior to midnight of May 17th. In addition to the fare and one-half basis on the round-trip identification plan with limit May 17th, round-trip tickets will also be sold under the same conditions on basis of fare and three-fifths for the round trip, with limit thirty days from date of sale, selling dates same as above. Tickets will be validated by ticket agents at Memphis before the return journey is commenced.

George W. Truett, President.
Hight C. Moore,
Henry Burnett, Secretaries.

GOING TO MEMPHIS?

Messengers to the Southern Baptist Convention which meets in Memphis on May 9th are hereby notified of the requirement of that body regarding membership in it. If you are planning to go and want to be seated as a messenger of a church, have your pastor send your name and the names of all others from his church who wish certificates. If you are to go as a messenger from an association, send in your own name and a copy of the minute containing record of your election, or a statement from the clerk relative to the same. These should all be addressed to Secretary O. E. Bryan, 161 Eighth Avenue, North, Nashville, Tenn., and should be sent in at once so as to assure you of receipt of your credentials in time for the meeting. In case your church has no pastor, a word from the clerk will serve to confirm your election. Do this at once, as it is important.

THE NEWS BULLETIN

\$61.84 PER!

Sixty-one dollars and eighty-four cents per member per year is a great record for one of our churches to make. Think what that would mean for the whole of Southern Baptists! Counting only those members who have reached the age of seventeen years and who may easily be classed as productive members of society, we would be giving on the basis of the above amount \$123,680,000! On the basis of distribution today, that would have placed in the treasuries of our Southwide agencies something like \$20,000,000 which amount would have wiped out all our debts, enlarged all our work, made us shouting happy and pushed us to the forefront in the Master's vineyard.

The record comes from First Church, Thomasville, Ga., where T. F. Callaway is the bishop. This church raised for all purposes \$85,000. Its membership is 1,334. This was the highest per capita giving reported in the state for the convention year just closed. The church also ranked fifth in the state in the number of baptisms. And it is a church whose pastor is not ashamed to declare the whole counsel of God!

BROADWAY JUBILEE

Beginning May 12th and continuing throughout the week, Broadway Church, Knoxville, will hold a jubilee celebration, during which it is expected that every former pastor of the church will be present. Dr. O. L. Hailey of Nashville was the first pastor and will open the program May 12th. The church has recently completed their great building program, and things are beginning to hum on their corner of the downtown section of the city. Byron Smith is the happy and enthusiastic pastor of the church.

BEECH STREET TO CELEBRATE

kana, Ark., is preparing to celebrate their twenty-fifth anniversary. The date of the opening program has been set for April 14th, which is the birthday of the church. Dr. A. J. Barton, a former pastor of the church, will be the principal speaker on that day. Pastor O. J. Wade is happy over the growth of the church and the promised blessings of the anniversary celebration. They hope to have their new educational plant completed by that time. When it is finished they will be able to take care of a far larger ministry than at present. Dr. Barton led the church in the completion of the present main building which, when finished, was considered one of the finest in the South. The church has done a great work. Its present pastor is one of the most loyal and lovable of all our preachers. We congratulate them on their silver jubilee.

DOVER CHURCH CELEBRATES

After years of waiting and longing, the saints of Dover opened their new house of worship March 31st with a gala day and much rejoicing. Special arrangements had been made with the transportation companies so that visitors and guests from elsewhere might attend. Busses from Clarksville gave excursion rates, and a fine company of men and women gathered for the celebration. Pastor Clifton Bridges was happy, and the good Baptists of the community were no less glad. The building is located just at the edge of the town, on the highway and near the high school building. It is arranged for departmental work and has come after months of sacrificial service by the energetic pastor. We congratulate him and the whole body over

their success and wish them God-speed as they plan to care for the growing center of life in the town that soon will be opened to the world by highways and the bridge.

CATHOLICS CRUCIFY HUMAN BEING

Paganism Rampages

Once more the pagan Catholics of New Mexico have carried out their annual orgy in a Christian land. According to a UP dispatch published in the papers of March 30th, and from direct communications, we learn of the annual exercises of the Penitentes which culminated with the crucifixion of a human being.

The religious rites of these Romanists had their origin in the thirteenth century and were transported to this country by Spanish missionary workers back at the time of the settlement of Santa Fe, New Mexico, and the poor, ignorant people of the mountains have never had a chance to know the truth. The rites culminate on the so-called Good Friday when the people, naked to the waist and bare-footed, make a retreat into some mountain cove. As they march they lash themselves across the backs

with various instruments of torture, usually scourges made of rough grass twisted into short ropes. They lash and cut until their backs are bloody and they are in an agony of pain.

Along with the crowd goes the man who is to be crucified. He tugs along a wooden cross in imitation of the humiliation suffered by Jesus when he bore his own cross. He suffers at the hands of the worshippers; and when the designated spot has been reached, he is fastened to the cross with ropes, raised aloft and left to suffer until unconsciousness comes to end his misery. Alleged instances of the crucifixion resulting in death have been given. And yet there are those who would have us stop doing mission work among the Romanists!

HOLY WEEK IN HOLY LAND

News dispatches indicate that the so-called "Holy Week" in Palestine was far from holy. One can hardly appreciate the situation over there with Catholics of two kinds, Coptic Christians, Mohammedans, and others, all striving for the precedence. Franciscan monks sought to enter the reputed Chamber of the Lord's Supper on Mt. Zion on the evening of the anniversary of the institution of the memorial meal. The building is owned by Mohammedans who refused to admit them. Trouble arose and police had to order the Franciscans away. At the Church of the Holy Sepulchre priests of the Coptic

and the Catholic churches engaged in a "pow-wow" when the Catholic priests claimed the Coptics had taken a little more than their allotted space. A "free-for-all" reported as an "encounter" resulted and the Deputy District Commissioner had to be called to end it. He made the Catholics bide their time until the Coptics had finished their service.

How these poor benighted followers of the Lord Jesus need to read His own words! "The time will come when neither in this mountain nor in Jerusalem will ye worship." Indeed they were not worshipping the Lord Jesus. The priests were worshipping a little slit of bread, the ground whereon they stood, their own rites and ceremonies. Only when Jesus is given them by our people will they ever know how, when and where they can worship in spirit and in truth.

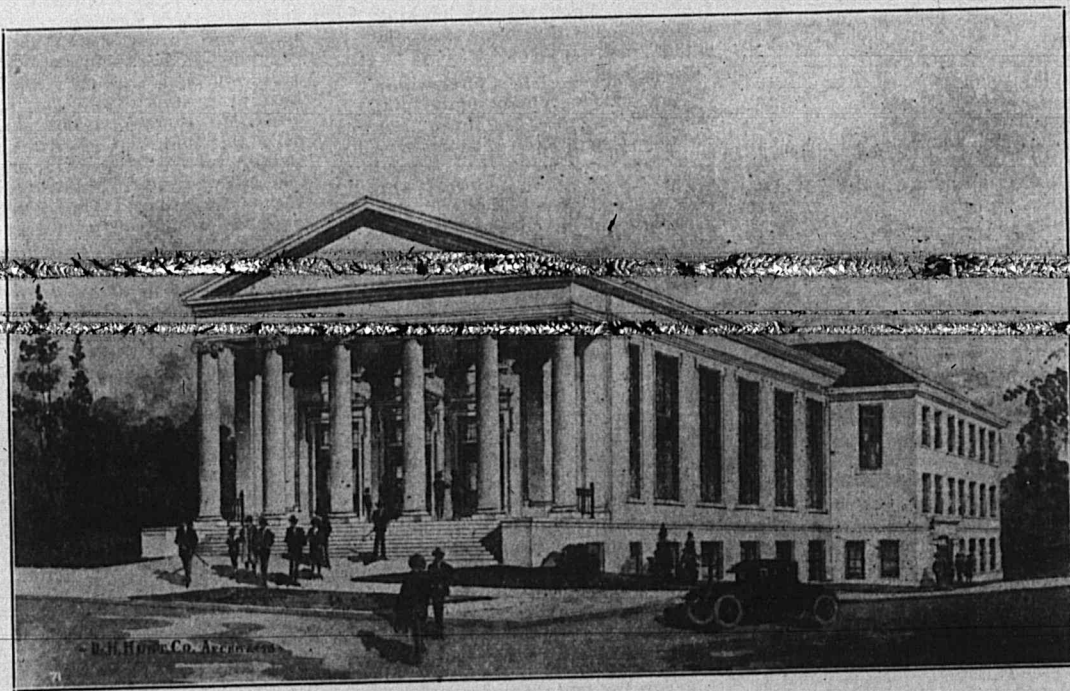
PRINCE OF WALES BECOMES MASON

The Prince of Wales is soon to have the honor of being made a Barrister Mason. A lodge of Barristers is soon to be formed in London, and the Crown Prince will be made its Past Master. Like many of his imperial predecessors, he is interested in the work of the order. For some time he has been serving as provincial Grand Master for Surrey Province and will assume his new and more honorable duties after much experience.

(Continued on page 16.)

OPENING DAY OF BRAINARD BAPTIST CHURCH

Corner Brookfield and Albemarle Avenue, Belvoir



Construction was begun on the church soon after its organization, November 4, 1928. It is a brick structure on a solid concrete foundation. The church will be built in two units. The first unit will be completed for the opening day at a cost of \$15,000. The light vitrified brick gives a very pleasing finish. The Brainard Baptist Church was organized November 4, 1928, with 100 charter members. They have worshiped in a tent all winter, and in spite of the flu epidemic and the more or less disagreeable condition of the tent, the church has now 140 members and a growing Sunday school. The majority of the members are tithers, and they have adopted the tithe as their plan of financing the church. The Baptists of Brainard section have taken very kindly to this new enterprise, and from all indications this will soon be one of the leading Baptist congregations in the city. It is located in the heart of the beautiful subdivision of Belvoir, which is destined to be one of

the ideal residential sections of Chattanooga.

The Brainard Baptist Church, planned by Mr. R. H. Hunt, architect, is calculated to take care of from 800 to 1,000 in Sunday school and to seat a congregation of 750 when completed. It will be the very

latest design for church work. At present there will be a dozen classrooms, baptistry, rest rooms, and kitchen. The plant, when completed, will cost about \$100,000.

They held an all-day service Sunday, April 7th, the opening day. An old-fashioned basket dinner was served in the tent alongside the church building. Friends of the church were invited to participate. Mr. J. H. Anderson of Knoxville spoke at the morning hour. The orchestra from the First Baptist Church of Cleveland gave a program from 1:45 to 2:15. Dr. John W. Inzer spoke in the afternoon, and a revival began at the Sunday evening service, with Frank Graziadai conducting the music and otherwise assisting the pastor, Rev. Claude E. Sprague, in the meeting, which will last two weeks.

Mr. H. A. Scruggs is superintendent of the Sunday school; T. B. Vance, chairman of the building committee; E. G. Maxwell, contractor; and Ed A. Carter and Fred Ganaway, in charge of construction.



REV. CLAUDE E. SPRAGUE

EDUCATIONAL DEPARTMENT

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

Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

Miss Zella Mae Collie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE,
MARCH 31, 1929

Chattanooga, First	1608
Nashville, First	1607
Memphis, Bellevue	1459
Memphis, Central	1219
Knoxville, First	1217
Memphis, Temple Baptist	1047
Knoxville, Belle Avenue	1037
Memphis, First	969
Knoxville, Broadway	917
Knoxville, Fifth Avenue	827
Jackson	721
Memphis, Union Avenue	715
Johnson City, Central	641
Nashville, Belmont Heights	623
West Jackson	594
Nashville, Grace	565
Memphis, LaBelle	551
Knoxville, Euclid Avenue	541
Cleveland	526
Elizabethton	510
Chattanooga, Tabernacle	504
Murfreesboro	480
Erwin, First	479
South Knoxville	470
Chattanooga, Calvary	442
Fountain City, Central	442
Chattanooga, Northside	431
Chattanooga, Avondale	431
Paris	427
Memphis, Boulevard	387
Nashville, Park Avenue	376
Memphis, Prescott Memorial	368
Chattanooga, Ridgedale	365
Knoxville, Deaderick Avenue	364
Memphis, Trinity	362
St. Elmo	362
East Chattanooga	359
Knoxville, Oakwood	348
Knoxville, Immanuel	341
Knoxville, Longdale	340
Chattanooga, Rossville Taber- nacle	337
Chattanooga, Red Bank	330
Nashville, Lockeland	322
Nashville, Third	318
South Pittsburg	300
Knoxville, Island Home	300

SUNDAY SCHOOL NOTES

Mr. Seiler of Elizabethton reports 535 in Sunday school last Sunday, with more than \$300 for home and foreign missions. That is going good.

Shelbyville Sunday school is growing right along. There were 194 present last Sunday. The convention will soon be on at Shelbyville, and we hope to touch all the surrounding country with a vision of larger Sunday school work.

Tennessee issued 116 administration awards during March. We come fifth in order of states. We hope to reach our goal of 2,000 this year.

Tennessee sent out during March in Sunday school awards 76 diplomas and 1,713 seal awards, making a total of 1,789 awards for the month.

The Clarksville training school has just closed with some results. The classes arranged for the country churches never materialized. Only two people came in. The classes at night were well attended, especially the New Testament and manual classes. Around 85 were enrolled in all four classes. A delicious supper was served at the church each evening and a jolly good time had by all who came. Clarksville always puts over her programs. This school, however, was greatly handicapped by the serious illness of Dr. Davison's little girl who was in the hospital at Hopkinsville and he was with her constantly. He had to be out of his pulpit on Sunday, thus interfering with the enrollment. Then the brother of Misses Nan and Mary Northing-

ton was drowned on Sunday afternoon, and the news reached the church while the B. Y. P. U.'s were in session. This threw gloom over the entire church, for they have many kinpeople, as well as a host of good friends, in Clarksville who grieved with them over this terrible accident which took place in Florida. We grieve with them and extend sympathy and pray that God may be very good to them. Further report of this school will be made by some of the local people later on.

Jesse Daniel reports a good school on at Kenton with splendid interest.

Frank Wood has spent the week at Ducktown where he had a fine school and reports much enthusiasm and progress.

Sunday, March 31st, was a big day all over the state. Many associational conventions and fifth Sunday meetings were on. It was our privilege to be with the New Salem in the morning. Collins, Wood, Daniel, Miss Jacobs and Miss Collie each attended some general meeting on the same day.

We had so much material left over from last week we are making our notes short this time in order to catch up.

The Three Big Conventions

Now let everybody make plans to attend one of the three regional Sunday school conventions in April. The first one meets at Bearden on April 8th at night and runs through Wednesday. We have a splendid

convention. The West Tennessee meeting will be held at Bolivar on April 15-17. A similar program will be featured there. Four hours of conference work will be allowed at each of these and this will be worth the cost of the entire program.

The Middle Tennessee meets at Shelbyville on April 22nd with an unusual program. No one can afford to miss these conventions.

Robertson County is launching a unique program of enlistment—evangelism and definite consecration and growth of the church members. It appears to be one of the soundest and most far-reaching that we have ever seen put on anywhere. We have asked Brother Nicholson to outline this for us and for our notes in a way that will prove helpful to other associations and churches. Their plan is to begin a quiet campaign of enlistment of the church members in all the work by renewing their covenant and agreeing quietly and prayerfully to live up to that covenant requirement. Then they are doing personal work with a view to developing and enlarging their vision of service and deepening their devotional lives of the members. Next they work on the backslider and try to win him or her back to the fold. Next they are banding themselves together for a campaign of quiet, sane evangelism. Then this all to be followed with the right kind of training and activities. This is the most sensible program that we have seen launched in a long time. It begins at the right end of the trail. This all to be backed and vitalized with much prayer and meditation and no publicity. Isn't that refreshing?

Mr. J. Frank Seiler writes that they are planning to go into their new building on the fourth Sunday

in April. He wants to install his school in the new building and kindly invites us to meet with them on Friday night before and help to plan the new organization.

Rev. J. N. Bull, East Chattanooga, sends in a nice list of awards, having taken "A Search for Souls." We appreciate this work of Brother Bull.

The church at Union City is planning also to go into their new building on the last of April, and Brother Hughes has invited our department to put on a training school with a view to enlarging the organization and settling same in the new building. Miss Collie and Dr. Daniel are to do this work.

Rev. H. T. Whaley writes from Portland: "Brother Collins endeared himself to our people here in a great way. The report of this training school follows, being taken from the church bulletin of last week."

Dr. W. S. Wiley writes that he will be with us during our encampment to conduct our devotions and to teach a class if needed. We are delighted to have Brother Wiley at this encampment.

Rev. D. W. Lindsay writes for plans to add eight Sunday school rooms to his present plant. This is a fine sign of growth, and we are delighted to assist him in every way that we can.

Raymond Kennedy writes from Nashville before the school closes there: "We are having a fine training school this week and appreciate your helpfulness in securing for us this faculty." It was our joy to be present on the last evening and enjoy the social hour with them. They are a fine bunch of young people and are doing most excellent work. A talk with Mr. Kennedy reveals some plans for future work that are far-reaching in their scope and in perfect harmony with the state organization and program. They are loyal and true and always on the job. Nashville has some of the finest young people to be found in the entire Southland. Mr. Livingstone, Miss Roxie Jacobs and Douglas Hudgins represented our department in this school. Hill had a prominent part in the faculty, and both did most excellent work. His splendid corps of officers and helpers. Miss Mary Bryan led the social hours and did a most effective job. We hope to have her on our social committee at Ovoca.

West Tennessee Sunday School Convention, Bolivar, April 15-17

We are having to leave out a lot of good material for notes this week on account of the West Tennessee Convention program which we give below. We feel that this should go in this week, as the other two have been printed.

Monday Night

- 7:30—Song and praise, Frank T. Hodgson, Memphis.
- Chorus, "Awakening Chorus."
- Mixed quartet, Seventh Baptist Church, Memphis.
- 7:45—Devotional, "Stewardship of Ideals" (John 4:35), J. A. Clark, Covington.
- 8:00—Special recognitions and announcements, President B. F. Jarrell, Humboldt.
- 8:10—Words from our host, L. B. Golden, Bolivar.
- Response, G. T. Mayo, Dresden.
- Male quartet, Seventh Baptist Church, Memphis.
- 8:20—Convention sermon, W. P. Reeves, Jackson.
- Solo, Mrs. G. B. Wilson, Memphis.
- Assignments. Good-night.

Tuesday Morning

- 9:00—Song and praise.
- 9:15—Devotional, "Stewardship of the Unenlisted" (Luke 14:23), Roy E. Guy, Jackson.
- 9:30—Business session. Enrollment, election of officers, appointing committees.
- Chorus, "Wonderful Grace of Jesus."

9:50—Keynote address, Jesse Daniel, Jackson.

Hymn.

10:10—Conferences:

1. Cradle Roll, Mrs. Joe Weir, Jackson.
2. Beginners, Miss Elizabeth Cullen, Memphis.
3. Primary, Miss Allene Bryan, Nashville.
4. Juniors, Miss Zella Mae Collie, Jackson.
5. Intermediate, Miss Ella Louise Landress, Chattanooga.
6. Young People and Adult, Jesse Daniel, Jackson.
7. Administrations, W. R. Hunter, Mashulaville, Miss.

11:10—General session. Topic, "Building."

1. Religious, How Take, How Handle, How Follow Up, Nane Starnes, Jackson.
2. Enlarging the Organization, T. L. Thompson, Jackson.
3. Discovering and Training Workers, E. A. Roper, Memphis.

11:40—An Adequate Program of Work, W. R. Hunter, Mashulaville, Miss.

Tuesday Afternoon

- 1:30—Song and praise.
- 1:45—Devotional, "Stewardship of the Gospel" (Tim. 4:2), J. G. Hughes, Union City.
- 2:00—Sectional conferences as before.
- 3:00—General session. Topic, "Teaching."
- 1. Preparing to Teach, Miss Georgia McCall, Lexington.
- 2. Teaching the Lesson, F. Y. Fuqua, Dresden.
- 3. Lesson Helps, Miss Zella Mae Collie, Jackson.
- Special music.
- 3:45—The Master Teacher, J. H. Buchanan, Paris.

Tuesday Evening

- 7:30—Song and praise.
- 7:45—Devotional, "Stewardship of the Lost" (Matt. 28:19), N. M. Stigler, Brownsville.
- Bellevue Girls' Quartet, Memphis.
- "The Ninety and Nine."
- White Evangelism of Missions, O. E. Bryan, Nashville.
- 8:30—Address, "The Sunday School as an Agency for Winning Souls," Dr. J. D. Freeman, Nashville.
- Bellevue Girls' Quartet, Memphis.
- "Jesus Paid It All."

Wednesday Morning

- 9:00—Song and praise.
- 9:15—Devotional, "Stewardship of Talents" (1 Tim. 4:14), T. N. Hale, Dresden.
- 9:30—Business session; reports of Committee on Nomination, Finance, Resolution, Awards, etc.
- 10:00—Sectional conferences as before.
- Special music.
- 11:00—General session. Topic, "Training."
- 1. Training Through the Organized Class Activities, Mrs. J. J. Hurt, Jackson.
- 2. Training Through the Departmental Program, Mrs. W. T. Morris, Paris.
- 3. The Sunday School Co-operating with the B. Y. P. U. in Training, George Baird, Memphis.
- Chorus, selected.
- 11:45—Address, "The Church Functioning Through Its Agencies," W. D. Hudgins, Tullahoma.

Wednesday Afternoon

- 1:30—Song and praise.
- 1:45—Devotions, "Stewardship of Missions" (Acts 1:8), Mark Harris, Martin.
- 2:00—Conference as before.
- 3:00—Associational program:
- 1. Reports from the Superintendents.
- 2. The Associational Program, W. D. Hudgins, Tullahoma.
- 3. How We Built Our Organization, R. J. Williams, Union City.

4. Getting the Group Meetings to Function, Joe Jennings, Parsons. Special music.
- 3:40—Demonstration, "Group Meeting Program," W. W. Cox, Bolivar.

Personnel

Director, Frank T. Hodgson, Memphis.
Pianist, Mrs. G. W. Ragon, Bolivar.

Bellevue Girls' Quartet: Misses Mabel Wilkinson, Ruth Powell, Ruth Colvert, Frances Colvert.

Seventh Street Mixed Quartet: Mr. Clifford Thompson, tenor; Mrs. Frank T. Hodgson, soprano; Miss Lois Billions, alto; Mr. Frank T. Hodgson, bass.

Seventh Street Male Quartet: Messrs. Thompson, Lloyd, Wilson, Hodgson.

The chairman of the Entertainment Committee, Brother L. B. Golden, requests you to send him your name at once, that you may be assigned a home.

The Policies of the Educational Department

We mention some things that we try our best to adhere to in all lines of our work, and we mention some of them in order that the churches may know as well as our field force what we as a department stand for and what we propose:

1. We urge that no one be enlisted to serve in this department, either paid or volunteer, who is not deeply religious and sound in the fundamentals of our faith. No one can teach others how to be saved who has not had a real experience of conversion and has cultivated this conversion as the days come and go.

2. We confine our work strictly to the thing for which the Educational Department was organized and the program outlined in the constitution of our State Executive Board. Our work is purely educational, and we confine our programs to this line, but education is not religious education that does not carry along with facts and theory the fundamental things that make a Christian different from a non-Christian.

3. We try to be true to all the books and other literature promoted by our denomination, but we do not agree to teach things that we do not believe nor will we advocate a thing that crosses or violates the fundamentals of our Baptist faith.

4. We try to back every cause in proportion to its claims upon the denomination and endeavor to inform our people concerning same.

5. We never go around nor back of a church. The church is the unit and the last word with us. We try to suggest and help, but we will not assume to dictate to pastors nor churches. The same thing is true of associational work. We desire to help by suggestions and programs, but not drive with campaigns nor demands.

6. We are unyielding in our belief that we should iron out the overlappings in our machinery and simplify the programs until the ordinary church can carry on under the commission. We believe that the B. Y. P. U. is a training service and has no business dealing with unsaved nor non-church members except to enlist.

7. We are doing our best to care for the weaker churches and give them help that they need. Hereafter we will try to adhere to the plan not to furnish more than two workers to any one church. This will divide our forces and help us to reach more churches.

8. We prefer not to handle books at all. We urge the churches to buy direct from the Sunday School Board at Nashville.

B. Y. P. U. NOTES

Frank Collins writes concerning the Erwin training school: "Your good letters came while at Johnson City and was glad to get a line and to know 'the boss' was better. I had a wonderful week over at Erwin on my part. There were many C. N. C. students, and having the joy of staying in the Brown home the entire week will never be forgotten. Jess was at C. N. C. while I was over there, also Miss Olive. After seeing their home life I am not surprised at the fine record and impressions they made while in C. N. C. In fact, the town of Erwin is a place where one hates to leave. The pastor was sick and left the early part of the week for Hot Springs, Ark., so I got to see him only a few minutes, but he has wrought well in Erwin. McBride is a live wire, and the general organization is going good. While it has a few problems to solve, they have the leadership to go forward. I taught the intermediates in the day time and the seniors at night. First Church and Calvary were two churches with representatives in the afternoon and First, Calvary and Shallow Ford at night. I had heard the people of Erwin were a fine group, but one must spend a week with them to know just how fine they are. They are with you in every phase of your work. I met with the Sunday school teachers and officers on Wednesday night, and to listen to their reports would bring joy to any field worker."

State B. Y. P. U. Convention Officers and Their Addresses

Plans for the regional conventions are ready and the program in process of construction. The meetings will be held as follows: Johnson City, June 11th, with Mr. Polk King, Kingsport, group vice president; Chattanooga, June 13th, with Frank McKinney, Etowah, vice president; Clarksville, June 20th, with Raymond Kennedy, Nashville, vice president. The West Tennessee convention will be held June 22nd, but the place is not yet settled. Mr. Jesse Overton, of Rutherford, is secretary for that region. This convention will likely be held at Milan or Brownsburg.

Plans for these regional meetings and help us to make them worth while. The outline of the programs have been approved by the vice presidents as well as Mr. Sam Harris, the president, and the same general outline will be followed everywhere. Following is the general plan for the program:

President: Mr. Sam Harris, 1600 East Twelfth Street, Chattanooga.

Vice Presidents: Group 1, Oscar King, Kingsport; Group 2, Frank McKinney, Etowah; Group 3, Raymond Kennedy, Nashville; Group 4, Jesse Overton, Rutherford.

Secretary: Miss Louise Chester, Trenton.

Reporter: Mrs. L. S. Sedberry (Ruth Banks), Gallatin.

Treasurer: Wallace Lane, South Knoxville Bank, Knoxville.

Pianist: Alton Wheeler, Nashville.

Junior and Intermediate Leaders: Group 1, Lottie Byrd, Johnson City; Group 2, Ida Gilliland, Chattanooga; Group 3, Miss Nan Northington, Clarksville; Group 4, Mrs. Mark Harris, Martin.

Field Workers: W. D. Hudgins, superintendent; Miss Roxie Jacobs, junior and intermediate leader, Tullahoma; Mr. Jesse Daniel, field worker, West Tennessee; Jackson; Mr. Frank Collins, field worker, Middle Tennessee; Murfreesboro; Mr. Frank Wood, field worker, East Tennessee; Jefferson City.

Mr. R. J. McBride writes from Erwin: "I just wanted to write you how much we appreciated having Brother Frank Wood with us. We feel that we had a great week here for our Lord. We also believe that Brother Wood is a very valuable worker and that we were very fortunate in having him with us. We had a better attendance that week than we have ever had before for our seniors, but the attendance of our intermediates was not so good, although some of our older ones took the senior work. Calvary Church young people had a good representation there of both seniors and intermediates. Shallow Ford Church was also represented. We have some examination papers to turn in yet. Our extension work is growing rapidly under the leadership of Mr. Pressler and myself. We have organized two unions in the last two weeks."

Mrs. Hazel Dubberly writes enthusiastically about the recent leaders meeting in Memphis. She praises the work of Miss Ricketts and Miss Jacobs. We wish we had space for her entire letter.

Mr. Jesse Overton writes from Rutherford: "I am in receipt of your good letter, together with the program outline for our regional convention to be held in June. I cannot see any reason for a change in the outline. In fact, it seems to be as complete and full as we could make it. I note, however, that it does not give us any time for the first devotional, 'Stewardship of Self.' This is doubtless a clerical error, depending upon the amount of time you thought of giving to the general session under 'Developing Self.'"

McMinn B. Y. P. U.

The McMinn County Associational B. Y. P. U. held their semi-annual meeting at the First Baptist Church on Sunday afternoon, March 31st at 2:30. Seventeen unions reported—nine senior unions, three intermediates, two adult, and three junior. The reports were as follows:

Total enrollment, 519; average attendance, 360; number having part on program, 358; daily Bible readers, 278; regular givers, 234; attending preaching, 328; number taking study course, 274; number tithers, 79; number demonstration programs put on, 5; number study awards delivered, 200; number B. Y. P. U. associational B. Y. P. U., 186.

Miss Grace Oliphant of Riceville was elected secretary. F. McKinney of Etowah, re-elected secretary-treasurer; Miss Stella Caughron, Calvary Church, Etowah, re-elected pianist; A. E. Curtis, Calvary Church, Etowah, re-elected chorister; Mr. J. W. Watts, Etowah, re-elected general vice president; Mrs. Robert Boyd, Athens, was appointed junior and intermediate leader. Six district group captains were also appointed.

The next associational meeting will be held at Idylwild the last Sunday in September.—R. F. McKinney.

The Shelby County B. Y. P. U. has decided to put on their own training school without the expense of outside help and use this money to help the encampment. This is a beautiful spirit, and we greatly appreciate the same.

Next week we hope to publish the rules for the contest to be put on at the Southwide conference to be held at Memphis in January next year. The young people of the various associations will contest first and then at each of the regional conventions the winners from these associations will be pitted together for the best from each of the four regions. At the state convention these will compete for the place on the Southwide conference. We will also mail to all the leaders a separate copy of these rules. In this way we hope to get up a lot of interest among our young people all over the state. You might be drilling now for the battle.

Miss Jacobs and Jesse Daniel have been in West Jackson this week in a B. Y. P. U. training school, and the results will be reported later on. They indicate in early reports a fine time.

Frank Wood taught a large class in First Church, Jefferson City, last week during the county-wide training school. The enrollment reached around 75. The book was "Senior Administration."

Tullahoma has a fine class in "Books of the Bible," taught by Frank Collins of Murfreesboro. More than a dozen examinations resulted, and a general awakening followed this class study.

George Mitchell of Decherd writes concerning the fifth Sunday meeting or convention held there last Sunday: "We had a fine meeting yesterday. Mr. Collins got here O. K. and made us a fine address. The afternoon program was also good, although it was mostly substitutions. At night McConnell from Murfreesboro made an excellent address that was enjoyed by all. The house was well attended and the attention. In all, the meeting was a success and I believe we are getting some headway toward developing different groups for definite work."

Mr. V. B. Barr reports a fine training school at Dyer last week. Brother Sturgis sends a fine list from his class and others are just as good. Mr. Daniel led in the school and writes enthusiastically over the results.

(Turn to page 15.)

Guaranteed Life Incomes on Gifts!

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 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.

OUR CONVENTION

How long we had looked forward to our Tennessee W. M. U. convention meeting in Jefferson City, and now we give to you the reports written for us by Mrs. J. R. Johnson of Maryville and Mrs. J. A. Dunn of Knoxville.

On Sunday evening a message came bringing the sad news of the death of my oldest brother who was drowned in trying to save his only child who slipped off the pier at Clearwater, Fla. His body was not found for two days.

It was hard to decide what to do. God was good in giving me strength to go on to the convention for two days. Friday in Chattanooga I met the remains of my brother, accompanied by his family, and came with them to Clarksville where we laid him to rest.

Never can we express our appreciation for the love and thoughtfulness of my women. A Schofield Bible was presented by the Executive Board, a beautiful cross of white lilies and a spray of roses was sent by the Union, and telegrams, letters and cards have come from all over the state. From the depths of my heart I can say I thank you and I love you.—Mary Northington.

STATE CONVENTION OF W. M. U. Jefferson City, March 29-31

In the article which was sent to the leading papers of the state for publication in interest of our coming convention were these lines:

"Let us make Victoria Logan glad By going to hear her mother and dad." We feature those who went were and seeing Dr. and Mrs. Logan, who are such happy, healthy and capable

hand-clasps of friends, the splendid reports and the carefully prepared inspirational addresses that were given.

You will doubtless be interested to know that the transportation committee met us at the train, carried us through the college campus and on to the Baptist church, where we registered and were assigned homes. Some enjoyed the hospitality of the beautiful homes of Jefferson City and others the rooms of college girls who had gone home for the Easter vacation, but who had left friendly notes for the expected visitors.

On Wednesday morning at ten o'clock the Executive Board was called to order by our president, Mrs. R. L. Harris. We talked, prayed and planned until noon when we went to the boys' dormitory of the college, where the women of the Civic League were serving meals during the convention, then back to the church where we were in session until 4:30. Our hearts were deeply grieved in sympathy for our own Miss Northington in the loss of her brother by drowning near Clearwater, Fla., and showed to her a small portion of our love by the gift of a Schofield Bible which was poetically and beautifully presented to her by Mrs. C. D. Creasman.

Wednesday Evening

The first session of our forty-first convention was called to order at seven o'clock by Mrs. Harris. The opening hymn, "The Kingdom Is Coming," was led by Mrs. Foster, head of the voice department of Carson and Newman College, who later beautifully sang, "Eye Hath Not Seen."

In leading the devotional, Miss Blanche White of Virginia first enumerated some of the gifts of Tennessee to our W. M. U. of the South,

among them being Mrs. W. J. Cox as W. M. U. president; Miss Mary Northington, wise counsellor in the conferences at Birmingham; "Book of Songs," by Miss Cornelia Rollow; and "How and Why of W. M. U.," by Miss Bucy. Then she mentioned John 3:16 and John 21 and quoted, "Lovest thou me?" Among other things she said, "Many turn away from following after Christ because they are not willing to pay the price," and mentioned Hazel Andrews, China; Olive Edens, Africa; Helen Henderson, Bettie Russell and Eleanor Decker, Virginia, who have "measured their love to show you." Then asked the question, "How far will your love and my love reach?"

Mrs. Martha Atchley gave us a very cordial welcome, to which Mrs. R. H. Haener, Memphis, very fittingly responded. Interesting talks were made by Mr. Helton for Chilhowee Institute; Miss Hester King, Smoky Mountain Academy; Miss Nell Coulter, Watauga Academy; and Miss Lowery, Cosby Academy. The Chilhowee Institute Glee Club drove over for the evening service and favored us with two anthems, after which Dr. Logan, Argentina, gave an interesting address on "The Land of the Silver River."

Thursday Morning

We were told there were about five hundred delegates and visitors who registered for the convention, and it seemed the majority of them were there on Thursday morning, the subject being, "Tennessee's Missionary Gardens." After Miss White's thrilling devotional on "The Cost of Discipleship," Mrs. C. M. Roberts told of her own missionary work in Tennessee. Those in East Tennessee; Mrs. J. T. Altman, who read her report on the bridge Tennessee gardens. As Mrs. J. T. Altman was not present, her report on "Did It Pay to Cultivate?" was read by Miss Northington, who also read her own report on "How Did the Garden Grow?" and gave the awards to the A-1 gardens. Then Mrs. Harris gave her address, which you will have the privilege of reading on this page and also in the minutes. After so much talk about planting, cultivating and the growth of these gardens, and especially after Mrs. Harris came along with the climax and likened each organization in our W. M. U. to a definite flower, we could imagine the different plants in full bloom growing here and there and could almost smell their fragrant perfume.

We were pleased by the address of Mrs. Logan on "The Women in Argentina," and sat fascinated as Dr. John L. Hill told us of Mary in the house of Simon and Jesus and the twelve disciples in his address, "A Model of Service."

Thursday Afternoon

After the hymn and prayer Miss Wilma Bucy led the mission study discussion on "Cultivating Our Flowers," and Mrs. Sam Smith, Knoxville, spoke on "Our W. M. U. Specials." Dr. Logan gave an interesting address on "Our Work in Argentina" and Dr. Hill on "From Slavery to Service."—Mrs. J. R. Johnson, Publicity Chairman.

MISSION STUDY BANQUET AND RUBY ANNIVERSARY SESSION

Briefly stated, a feast for the body and soul was the program for Thursday evening.

Members of the W. M. U. holding the second official seal for mission study were privileged to sit at the

banquet tables in Davis Hall, and at 5:30 Mrs. R. L. Harris, state president, in a most gracious manner presented Miss Wilma Bucy, Tennessee W. M. U. field worker, who presided as toastmistress in the absence of Mrs. R. K. Kimmons state chairman of mission study.

While the dainty menu (and parenthetically one of the chief reasons for its thorough enjoyment was the faultless manner in which the lovely girls served it) was being discussed, we started "Around the World on the Mission Study Fleet." The ports of call were "Worship," "Stewardship," "Leadership," "Friendship," and "World Relationship." Mrs. L. M. Roper of Johnson City, Miss Cornelia Rollow and Miss Victoria Logan of Nashville, Mrs. R. L. Cowan of Knoxville and Miss Blanche White of the Virginia W. M. U., explained the most interesting events in connection with these ports, or rather the ships entering them. Miss Bucy also introduced Mrs. R. L. Mason, one of the Knox County mission study teachers; Mrs. I. B. Carter, Knox County mission study leader; and Mrs. J. A. Dunn, mission study chairman for East Tennessee. The different county officers from all over the state were to have been recognized, but because of the seven-o'clock meeting this feature had to be omitted.

While Miss White might have been a stranger personally to many of those present at the Thursday evening meeting, every one knew of her devotion to the Baptist causes all over the world, and after drinking in every word of her wonderful devotional on "The Place Where Thou Standeth," every W. M. U.-er felt drawn closer to her and her high ideals of kingdom work and service, and a prayer of thanksgiving welled up in the heart of each woman present, as well as the large number of men, for her deeply spiritual message.

The compelling, the heart-gripping message of "our own" Southern Union president was the outstanding feature of a day filled with a feast of devotion. As a basis for her address seven words found in Isaiah 22:1, "The burden is too heavy for you," she held that large audience absolutely spellbound as she swayed it at will with her matchless oratory, vivid word paintings, her wit and humor and the deep pathos of some of her illustrations.

Very fitting indeed that she should have chosen this particular sentence, for the State W. M. U. officers and members have been running "in high" for a little more than a year, the Ruby Anniversary year; have gone over the top in new organizations and enlistment; and while the financial goal was not reached, yet the W. M. U. of Tennessee gave \$50,000 more the past year than ever before, and it will be a real burden to catch a vision in the valley of greater things to be done than those accomplished from the mountain-tops. She stressed the answer given by David Lloyd George in response to the query, "What do you think of foreign missions?" "It is the most powerful agency for the reclamation of mankind known to modern times. It cannot be dispensed with," and threw his answer as a challenge to every Christian present, especially those of the W. M. U. The material world has been conquered, but it remains for His followers to conquer it spiritually.

The writer hopes this address may be printed in pamphlet form and mailed to every Baptist pastor in the South. If it didn't arouse them to their missionary obligations, they are certainly and incurably hopeless.

Following Mrs. Cox's address, Mrs. C. D. Creasman, Lewisburg, presented a beautiful pageant, assisted by a number of women, girls and boys, as she permitted us "A Glance Through Our Book of Remembrance." The Remembrance Book contained a "Page of Beginnings,"

a "Page of Organizations," a "Page of Enlistments," a "Page of Gifts," a "Page of Prayer," a "Page of Victory," a "Page of Failure," and a "Page of Success." Mrs. Creasman wrote this beautiful pageant and personally directed it, and that insured its success. Mrs. Roy Shipley added greatly to the beauty of its presentation by her sympathetic rendition of the piano accompaniment.

Then came the climax, "The End of a Perfect Day," when the faces of those we "loved long since and lost a while" were shown on the screen. Memories of other days and other scenes crowded each other so rapidly "we were like them that dream." Happy days, hallowed days of the long ago! How our hearts were thrilled to see some of those faces—once more! But while we were living over again our yesterdays, we were called back to the land of today when the sweet faces of Mrs. Cox, Mrs. Harris, and scores of others now "carrying on" were being thrown on the screen. All the pictures were taken from the "Memory Book" of the Tennessee W. M. U. There must have been nearly two hundred, and we enjoyed seeing each one of them, just as we enjoyed each minute of the time from the beginning of the banquet hour until the benediction at 10 o'clock.—Mrs. J. A. Dunn.

THE PRESIDENT'S ADDRESS

Genesis 2:8: "And the Lord God planted a garden eastward in Eden." This is a day of gardens—flower gardens, vegetable gardens, rock gardens and rose gardens. Flower lovers are busy organizing clubs in the country, small towns and cities to further the growth of flowers, thereby beautifying the world. God planted the first garden eastward in Eden and placed his two faithful servants, Adam and Eve, in charge of that garden. In the Biblical account we not only have a picture of our first garden, but we have our first example of stewardship. Genesis 2:15: "And the Lord God took the man and put



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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. E. A. Autry of Algoma, Miss., has been called as pastor of Central Avenue Church, Memphis, succeeding Rev. J. P. Horton, and has accepted May 1st. We joyously welcome him to Tennessee.

During the first week of the meeting in the First Church, Little Rock, Ark., Dr. L. M. Sipes, pastor, reports 50 professions and 28 additions. Evangelist Arden P. Blaylock of Arkadelphia, Ark., and helpers are conducting the revival.

Dr. John Jeter Hurt of the First Church, Jackson, is doing the preaching in a revival with First Church, Okmulgee, Okla., Rev. E. L. Watson, pastor. The campaign will last two weeks or longer.

The First Church, Plano, Texas, is to have a revival, beginning April 15th, in which the pastor, Rev. A. L. Leake, will be assisted by Evangelist Joe Jeffers and party.

Rev. J. H. Miller of Hazel, Ky., who is pastor at Perryville, Tenn., will be aided in a revival at that place, beginning September 1st, by Rev. Jesse Neal of Paducah, Ky.

Rev. W. A. Fite, a Tennessee product, is pastor at Neosho, Mo., and is rejoicing over a great revival in which Rev. B. A. Pugh of Joplin, Mo., did the preaching and E. Otis Allen led the singing. The additions ran to 67 of which 37 were by baptism.

The church at Rankin, Texas, has been presented with the resignation of Rev. Carson Taylor, who is moving to Abilene, Texas, to put his children in Simmons College.

Rev. Buren Sparks declines the call to the First Church, Odessa, Texas, remaining as pastor at Alpine, Texas.

Rev. T. F. Lewis and wife of ~~Chattanooga, Tenn.~~ returned to Parsons, Tenn., for a period of three weeks of rest and recreation, have returned to their home greatly improved in health.

Rev. C. W. Durden of the First Church, Newnan, Ga., who was given a sad farewell by that church, has been enthusiastically received by his new pastorate, St. John's Church, Charlotte, N. C., where he has already begun work.

Dr. F. H. Funderburk of Lexington, S. C., who resigned that pastorate in order to accept a call to the church at Cayce, S. C., effective March 3rd, is succeeding admirably on his new field.

Rev. J. W. Fagan of Second Avenue Church, Laurel, Miss., has accepted the care of the church at Mossville, Miss., to which he will preach in the afternoon.

The sympathy of a host of friends of Dr. C. W. Stumph of Albuquerque, N. Mex., goes out to him in his recent bereavement caused by the death of his devoted mother. They formerly resided in Bethel Springs, Tenn.

Rev. C. Bowles of Ponca City, Okla., declines a call to the Capitol Hill Church, Oklahoma City, Okla., and that church has recalled Rev. T. G. Netherton, who resigned a short time ago.

Rev. B. Locke Davis of the First Church, Picayune, Miss., has been elected to the chair of Religious Education in the Baptist Bible Institute, New Orleans, to succeed Dr. L. G. Cleverdon.

Dr. Frank Tripp, First Church, St. Joseph, Mo., has given to the press a set of resolutions he proposes to introduce at the convention in Memphis, organizing the Home and Foreign Mission Boards into a Southern Baptist Board of Missions.

Dr. E. M. Poteat, former president of Furman University, Greenville, S. C., who for some time has been supply pastor of the Second Church, Atlanta, Ga., has been asked by that body to become permanent pastor and has accepted. He is a brilliant preacher.

In about six weeks at the commencement exercises of Union University, Jackson, Dr. R. G. Lee of Bellevue Church, Memphis, will preach Sunday morning the commencement sermon of the University and Sunday night the sermon before the members of the J. R. Graves Society of Religious Inquiry.

Dr. John A. Ellis, who has been pastor of the First Church, Sherman, Texas, since January 29th, 1929, lately did the preaching in a revival with that church, resulting in 98 additions, 71 by baptism. Rev. C. S. Caldwellader led the music. A total of 142 church members have united with the church since the new pastor took charge. Brother Caldwellader has been called to the church at Kaufman, Texas.

By THE EDITOR

March 31st was a great day with First Church, Chattanooga. On that day they opened their new building and report 1,608 in Sunday school. In a free-will cash offering for the new building more than \$6,000 was raised. A fuller report will be given later.

The new pastor of Monterey, Fred T. Evans, writes that things are moving along in a splendid way. He says: "I am happy to be back in my native state. You may count on me and this church." Welcome, brother. Your words are encouraging.

Pastor James T. Oakley wires from Prescott Memorial Church, ~~Chattanooga, Tenn.~~ revival. Entering third week with

Wilburn doing preaching. Lord using him in a great way. That's gracious good news. Brother Oakley has accepted the call of Cordova and Bartlett churches, effective June 1st.

Pastor Arthur Fox of Morristown concluded a revival with the church of Lonoke, Ark., on the 7th and immediately began revival services with his own church. President J. T. Warren of Carson-Newman supplied for the church at Morristown last Sunday.

The latest report from the Foreign Mission Board shows that its debt has been reduced below the \$800,000 mark. That marks a reduction of the board's interest charge since January 1, 1928, of \$16,143 annually.

Dr. A. T. Robertson of the Louisville seminary conducted a series of pre-lenton services in the Third Presbyterian Church of Newark, N. J. Some of the subjects used were "Judas Iscariot," "Simon Peter," "Thomas," and "The Mother of Jesus."

The editor spent Saturday in Jackson where he met with the committee of the board of trustees of Union University to devise changes in the by-laws of the institution that will more effectively safeguard the endowment funds. Treasurer I. B. Tigrett met with us and rendered much valuable aid. C. T. Jarrell of Humboldt is chairman of the committee and President Watters the other member.

OUR BOOKS POSITIVELY MUST CLOSE APRIL 30th. HELP US BY SENDING IN ALL REMITTANCES FOR THE CONVENTION YEAR BEFORE THAT TIME. O. E. BRYAN, Corresponding Secretary.

PASTORS' CONFERENCES

KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. Resurrection from the Dead; Eve, or a Woman's Fall. SS 917, BYPU 93.

Fifth Avenue: J. L. Dance. Dr. J. T. Henderson preached at both services. SS 827, BYPU 133.

Island Home: Charles E. Wauford. A Proclamation of the Risen Christ; special musical program. SS 300, by letter 5.

Mt. View: J. R. Dykes. Elijah's Challenge; The Healing of a Great Man. SS 201, by baptism 6.

Lenoir City, First: Missionary Things; Missionary Logan was with us. SS 283.

South Knoxville: J. K. Haynes. The Ministry of Angels; The Power of the Resurrection. SS 470, BYPU 115, by baptism 3, by letter 1.

Oakwood: J. W. Wood. The Risen Christ; Faults, Facts and Figures. SS 348, BYPU 35.

Piney: R. C. Kimble, supply. Christians. SS 95.

Immanuel: A. R. Pedigo. The Future Life; What Shall Ye Do in the End? SS 341.

McCalla Avenue: A. N. Hollis. The Throne of Grace; The Lord's Supper. SS 288, by letter 2, BYPU 96.

Mt. Olive: Stephen C. Grigsby. The Incarnation; Fleeting Life. SS 192.

Lonsdale: H. L. Thornton. Before a Revival—What? Sin. SS 340, BYPU 49.

Lincoln Park: H. F. Templeton. The Assurance of Life; baptismal service. SS 340, BYPU 78, by baptism 3.

First: F. F. Brown. Meditation at the Manger; Easter cantata. SS 1,217, by letter 8, by baptism 6.

Gillespie Avenue: J. K. Smith. The Mercy and Justice of God; Elijah. SS 204.

Bell Avenue: J. Harvey Deere. The Resurrection; musical program. SS 340, BYPU 133.

Glenwood: L. C. Chiles. BYPU 40.

Beaumont Avenue: D. A. Webb. He Arose from the Dead; The Common Prison for the Saints. SS 145, BYPU 41.

Central, Fountain City: Leland W. Smith. Three Aspects of the Resurrection; The Resurrection Symbol. SS 442, BYPU 88, baptized 1, by baptism 1, by letter 1.

Calvary: John J. Preval. The Open Tomb. Rev. O. E. Turner. SS 157, BYPU 40.

Deaderick Avenue: Sam P. White. The Resurrected Church; Awake from the Dead. SS 364, BYPU 90.

Euclid Avenue: W. A. Carroll. The Resurrection; Satan Hinders. SS 541, by baptism 1.

CHATTANOOGA PASTORS

First: John W. Inzer, D.D. On the Road to Emmaus; Easter cantata, "Calvary," by Wessel. SS 1,608, BYPU 97, by letter 5, by baptism 23, baptized 27.

Alton Park: T. J. Smith. Come See the Place Where Lay the Lord; SS 259.

Brainard: Claude E. Sprague. The Resurrection of Jesus; Who Then Can Be Saved? SS 126, BYPU 40.

Rossville Tabernacle: Geo. W. McClure. Heaven; Life from Death. SS 337.

Edgewood: Sam W. Lord. He Is Risen; Stoning Jesus. SS 138, BYPU 15, by letter 4, for baptism 1.

Ridgedale: R. L. Baker. The Great Commission; The Gospel in Romans. SS 365, BYPU 80, by letter 2.

Northside: R. W. Selman. The Resurrection of Christ; Why We Fail. SS 431, BYPU 55, by letter 1, for baptism 2, baptized 6.

Calvary: W. T. McMahan. Bands That Would Not Hold; Murder. SS

442, BYPU 103, by letter 2, baptized 16.

Clifton Hills: A. G. Frost. After the Cross; Eternity! Where Shall My Children Spend It? SS 225, BYPU 87, for baptism 2.

Woodland Park: Walter Lee Head. The Resurrection; A Message from Hell. SS 186, BYPU 57, by letter 4, for baptism 2.

Oak Grove: Geo. E. Simmons. The Living Dead; The Great Invitation. SS 257, BYPU 90, by letter 1, by baptism 6, baptized 14, professions 3.

St. Elmo: L. W. Clark. Some Distinctive Marks of the Gospel; Baptism. SS 362, BYPU 82, by letter 1, by baptism 3, baptized 9.

East Chattanooga: J. N. Bull. The Sin of Unfaithfulness; Losing Jesus. SS 369, by letter 1.

Tabernacle: J. P. McGraw. Why I Believe in the Resurrection; The Man of Sorrows. SS 504, baptized 1.

Lupton City: G. T. King. The Resurrection of Christ; Salvation. SS 121.

Avondale: D. B. Bowers. Easter program; Am I My Brother's Keeper? SS 431, BYPU 99, by letter 4.

Red Bank: W. M. Griffith. Not Here, but Risen; Sin Not a Burden to Be Sullenly Borne. SS 330, BYPU 63, by letter 2.

East Lake: Lester A. Brown. The Resurrection; musical service.

Chamberlain Avenue: Carl R. McGinnis. Pledges of the Resurrection; Soul Prosperity. SS 250, BYPU 106.

MEMPHIS PASTORS

Temple: J. R. Black. Today's Easter Message; Lot's Wife. SS 1,047, BYPU 162, for baptism 2, baptized 6, by letter 3.

Boulevard: J. H. Wright. Proofs of the Risen Lord; Right or Wrong? SS 387, BYPU 80, for baptism 1, baptized 1, by letter 3, profession 1.

First: Dr. A. U. Boone. The Lord's Supper; Dr. J. W. Ham began revival.

Union Avenue: H. P. Hurt. The Resurrection; musical program. SS 715, BYPU 395, for baptism 6, by letter 3.

Bellevue: Robert G. Lee. Resurrection Reflections; Consolations of Immortality. SS 1,459, BYPU 255, for baptism 2, baptized 2, by letter 10, by statement 1, additions 13, professions 2.

Trinity: C. E. Myrick. Grieving the Spirit; The Ten Virgins. SS 362, BYPU 118, for baptism 3.

Italian Church: Joseph Papia. The Resurrection of Christ. SS 59.

National Avenue: F. H. Stamps. He Is Risen; If a Man Die, Shall He Live Again? SS 70, BYPU 33.

Seventh Street: I. N. Strother. The Resurrection; The Supreme Choice. SS 346.

Longview Heights: L. E. Brown. The Future Life; Worthless Pursuits. SS 70.

Whitehaven: F. W. Roth. Pastor preached at Oak Grove.

McLean Boulevard: D. A. Ellis. The Gospel of Christ; Dr. W. D. Powell spoke for the Commission. SS 144, BYPU 74.

Eastern Heights: W. M. Couch. Resurrection; About Ten Minutes. SS 124, BYPU 56.

LaBelle: E. P. Baker. Fear Not, Come See, Go Tell; A Call to the Unconverted. SS 551, BYPU 172, for baptism 3, by letter 3, professions 3.

Prescott Memorial: Jas. H. Oakley. The Transfigured Christ; Lost. Geo. W. Wilburn preached at both hours. SS 368, for baptism 9, by letter 2, professions 15.

Rowan Memorial: J. W. Joyner. Remembering Our Own Faults; The Empty Tomb and a Risen Lord. SS 112.

Yale: W. L. Smith. Christ's Mission and Ours; The Living Christ. SS 105, BYPU 79.

NASHVILLE PASTORS

Belmont Heights: R. Kelly White. Where Are the Dead Who Await the Resurrection? Easter music by the choir. SS 623, by letter 3.

North Edgefield: O. F. Huckaba. Investing Our Lives for Jesus Christ; Strong in Faith. SS 230, BYPU 64.

Park Avenue: E. Floyd Olive. Retrospect, Introspect and Prospect; A Parting Benediction. SS 376, BYPU 133.

Centennial: T. C. Singleton. Resurrection; Baptism. SS 136, BYPU 59, for baptism 4, baptized 3, profession 4.

Third: W. Rufus Beckett. Jesus' Great Exhortation; The Risen Lord. SS 318.

Calvary: W. H. Vaughan. Jesus Is Coming Again; The Judgment Day. SS 213, BYPU 43, by letter 1.

Grandview: Jos. R. Kyzar. What Will You Do with Jesus? Redemption Through the Blood. SS 265, BYPU 57, for baptism 10, by letter 2, professions 11.

Seventh: Edgar W. Barnett. The Judgment; Brother S. P. DeVault preached. SS 204, BYPU 40.

Lockeland: J. C. Miles. Discovering the Bible; Senior BYPU in charge. SS 322.

Grace: L. S. Ewton. Our Risen Lord; Rev. M. F. Ewton preached. SS 565, for baptism 1, profession 1.

OTHER PASTORS

Cleveland, First: Lloyd T. Householder. The Resurrection; Close to the Kingdom. SS 526, BYPU 99, for baptism 1.

Murfreesboro: F. C. McConnell. The Resurrection; BYPU had charge. SS 480.

We are beginning our work for the GREAT LAST WEEK in June when everything connected with the work of educating our people is to be presented to our people. Watch the announcements. Keep up with Mr. Hudgins' department; keep the last week in June open for us; make your plans for a real effort to advance the cause of education; and the Reflector is the most needy of all our causes just now—needy because all other causes depend upon its publicity. LET THE STRONG DEPARTMENTS RALLY FOR THIS ONE WEEK AND HELP THE WEAKEST OF ALL OUR DEPARTMENTS—THAT OF PUBLICITY.

NEW BOOKS REVIEWED

Trouble. By Dr. Jeff D. Ray, D.D. The Judson Press. \$1.

Dr. Ray is professor of homiletics and pastoral theology in the Southwestern Baptist Theological Seminary. He is the author of a number of helpful and popular books. Here he has struck a universal chord, for "trouble comes to all sooner or later." Dr. Ray has dealt with this subject in a most helpful and interesting way. Here the troubled will find comfort, and the pastor will find help in ministering to many troubled souls. It is a good book to put into the hands of many people in the church. The great need of the world is comfort.—J. R. J.

After His Passions. By Dr. J. C. Massee, D.D. Fleming H. Revell Co. \$1.25.

This is the latest work from Dr. Massee's pen and contains seven sermons centering around the resurrection of our Lord. They are characteristic of his vigorous style, illustrative and evangelistic. The subjects discussed are as follows: "From Easter to Pentecost," "Jesus Shows Himself Alive to the Women," "Jesus and Two Men," "The Way of the Burning Heart," "The Master and Doubting Thomas," "Lovest Thou Me?" and "Authority and Power."—J. R. J.

Fireside Talks for the Family Circle. By Albert W. Beaven, D.D. The Judson Press. \$1.25.

The author here is driving at the most central thing in our religious lives, the training in the home. It is America's great need today. In speaking of the book, the author says, in the preface: "Our hope is that it may aid in making Christian homes more efficient as centers for religious training by helping parents to definite and practical suggestions. The author plans in his own home and the homes of his friends to use fifteen chapters of practical, helpful and wise suggestions."—J. R. J.

Concerning the Collection. By M. E. Dodd, D.D. Fleming H. Revell Co. \$1.50.

Dr. Dodd has opened up, to many ministers, a new field of stewardship teaching without appearing to be driving at such end. He says, in the preface, "Experience has taught me that more is accomplished in the promotion of the scriptural stewardship idea by the use of a Scripture with brief comment, a short collection story and an offertory prayer preceding the taking of the offering at each service, than is done in any other way." He has worked out just such a plan, used it in his own pulpit, for fifty-two Sundays in the year and found it a great success. The Scripture with comment, the story, and prayer used are given in this volume. It will serve as an example for many and suggest many original programs. I commend it most highly to our pastors.—J. R. J.

B. Y. P. U. NOTES

(Continued from page 11.)

Miss Leona Mayo of Knoxville reports a fine class having studied Senior Administration. Seven names were reported for examinations.

Miss Sarah Derryberry of Kenton sends in a list of about a dozen intermediates having taken the course in the Intermediate Manual and passed the test.

Mr. W. L. Smith of Yale Church, Memphis, reports a very fine school there, with twelve taking "Pilgrim's

Progress" and a large number taking "Stewardship." Dr. R. W. Hooker also reports a fine class from Memphis.

Dr. L. A. Brown of Chattanooga sends in a good list for awards. Things are showing up all around these days. We hardly have time or space to mention all that come in.

The B. Y. P. U. quarterly meeting of Lawrence County Association met the Leoma Church Sunday afternoon, March 7th. About 500 people were present and a great program was held. A full report will be given next week.

J. H. O. Clevenger has moved to Maryville where he will make his headquarters for a while. He is preaching for Niota and Rutledge churches and will do some evangelistic work.

The training school at Judson Church, Nashville, opened Sunday with an enrollment of nearly 200. Frank Collins is the field worker who is aiding. The other members of the faculty are Nashville workers.

LAYMEN'S NOTES

The John Cruze Brotherhood furnished men to speak in every church in Jefferson County last Sunday starting the training school. We have had a lot of fine reports from the services they rendered. Following is a word of appreciation from the clerk of the association, speaking for the churches: "The John Cruze Brotherhood sent to our county on last Sunday enough laymen to fill every pulpit in the entire county, and each one brought a great message. They talked about things most vital and in the end advertised our simultaneous training schools for the county. We greatly appreciate this fine service and shall be looking for them to come back again. Our churches are better off because of their splendid work."

A message from Mr. D. S. Harworth, president of the John Cruze Brotherhood of the First Church, sent twenty-five men to as many churches in Jefferson County Association to speak at the morning hour, and their report of the day's work at our regular meeting Sunday night was indeed very gratifying. We find that this work is developing our laymen more than anything, and from the reading of the report as given by Mr. L. F. Fielder, clerk and treasurer of the Jefferson County Association, it seems we at least accomplished something worth while up there. Our brotherhood stands ready and anxious to help any and all who feel the need of our services. Remember our motto, 'Not Money, but Service.'

Mr. Samsel writes from Tate, Grainger County: "In the near future we are planning a county-wide service in which all our churches will be occupied by the laymen at the same time. The John Cruze Brotherhood is going to furnish a man and the Grainger County Brotherhood a man, and they will go two and two to all the pulpits in the county. We are planning this service for the fifth Sunday in June. "Dedicated Things" is to be the subject of all the brethren. I have been asked to supply a tract or booklet on this important topic. I do not think that I have seen such a booklet put out by your organization. However, I am asking if you could supply us with sixty such booklets treating of this subject in a way that would be helpful to the brotherhood in presenting this subject in the best possible light."

Rev. Mark Harris reports their brotherhood moving along nicely and writes for literature. His men are planning to carry this message out into the county.

Mrs. Bell was a great talker. She visited the doctor's office one day and told him all of her symptoms. She finally paused for breath and said: "Doctor, don't you want to look and see if my tongue is coated?"

"I know it isn't," said the doctor. "You don't find grass on a race track."

Week End Fares

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We cure Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium or Serum.

I have personally known of a number of cases of cancer that have been cured at the Kellam Cancer Hospital. The Kellams can and do cure cancers.

J. W. Porter, D.D., LL.D., Editor the American Baptist, 2030 Confederate Place, Louisville, Ky.

COME TO BLUE RIDGE THIS SUMMER

Workers with boys and girls will welcome new courses this summer. (1) Camp craft. All details of organizing and running camps. (2) Methods in Boys' Work. (3) Physical Education. Six sections covering play leadership, folk dancing, indoor games, etc.

Sending two or three young men or young women. Register early. The preme for the whole family.

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NEWS BULLETIN

(From page 9.)

HITS CHURCH CRITICS

In an open letter to the Nashville Tennessean of March 30th, Ira C. Anderson takes a sharp crack at the men who are seeking to expose the weakening power of the churches. His letter was a reply to one Grover C. Powell on "The Decadence of the Church," and in it he calls attention to the increased Sunday school work, enlarged sphere of activities of the churches, building expansion, continued popularity of the Bible, and sends home a solar plexus in these words: "The trouble lies in this: those who cry loudest of the church's decadence, who criticize most of the church's shortcomings, are those who go least and do least of all to help them carry on." That is hitting where the critics are weakest. Get their reputation and you'll find Mr. Anderson is right. They who love the Lord enough to be faithful in attending services in his house and in supporting the ministry are the least apt to be severe critics. They who do not attend services do not know what the Lord's people are doing, and they who do not read the church papers are blinded to the real truth.

VOICE OPENS UP

The National Baptist Voice, official publication of the National Baptist Convention, has launched a campaign for enlarged circulation. Rev. M. M. Haynes, an experienced newspaper man, is in charge of the movement which will continue for ninety days. During this period the subscription rate will be cut in half for all new subscribers and for renewals.

We read the Voice with much interest and profit, and we heartily recommend to our white brethren that they take advantage of this movement to secure this paper. The breach between whites and blacks, in as far as it exists in reality, can be another better. Our teachers, at least, should subscribe for this paper of the negro national convention and keep in touch with the movements of our negro Baptist brethren who are seeking to enlist, instruct, inspire and co-ordinate the gigantic power of their race for the cause of Christ. One dollar, sent before June 30th, will give you a year's subscription to this paper. Please suggest that you saw the notice in the Baptist and Reflector. Send money to National Baptist Voice, 412 Fourth Avenue, North, Nashville, Tenn.

LOUISIANA'S GOVERNOR

Governor Huey Long of Louisiana is in trouble, and, if press reports are correct, he is in deep and ought to pay. He was elected because the people of the state felt him to be worthy. But he had hardly taken hold of affairs before he began to cater to the Romanists in the state. A bill was passed by the legislature providing for free text books for Catholic schools, the same to be paid for out of tax money. Huey Long did not have backbone enough to veto the pernicious and unconstitutional bill. When he called the special session of the legislature, the chaplain arranged for the devotional openings taking the preachers in the alphabetical order of the names of their denominations—Baptists, Catholics, Christian, etc. But the Catholic priest rose up in arms, refused to be second to any one, demanded that he have the opening day, and Huey Long was short enough to give in to him. On every hand the Romanist hierarchy manifests its autocratic and intolerant spirit, but many Baptists follow Huey Long in defending them and catering to their demands. Editor Tinnin of the Louisiana Message is not one of them, however, and he fearlessly states his attitude toward his weak-kneed governor.

ANTIOCH AND UNA MOVE UP

Antioch and Una Churches, in Nashville Association, are on the upgrade these days with their new pastor, A. P. Moore, and wife in the lead. Brother Moore came to them from McKenzie a month ago. Already the churches are entering into his program with zeal. Antioch is spending a goodly sum in remodeling their parsonage and modernizing it. The church work is developing. Una is alert, and her young people are seeing a vision of their opportunity. Training schools for both churches have been asked for and will be staged later. Brother Moore was at McKenzie a little more than three years where a church debt was paid off and the work organized and developed. He has led the way in other pastorates for enlargement and loves to boast of "doing the planting for another to water and reap."

RUSSELLVILLE REVIVED

Pastor J. R. Chiles of Rogersville spent twelve days of March with the church at Russellville. He was with them four years ago in their revival and returned to renew friendships and fellowships of those days. Pastor J. A. Phillips had the field ready and the ground broken so there was a rich harvest. Twenty-one were added to the church by baptism and were baptized on the last day of the meeting. Brother Chiles says of the pastor: "He has been with the church nearly eight years and has grown in favor all the time. He is a fine pastor, preacher, leader and distinctly a man of God." Prof. Earl Eddington is the principal of the Russellville high school and pastor of Mt. Lebanon and Stock Creek Churches, in Knox County, and he aided much in the services. It is his purpose to enter the seminary in the fall.

HEAD OF PUTNAM'S CELEBRATES

Word has just come of the celebration by Major George H. Putnam, head of G. P. Putnam's Sons, publisher of the 85th anniversary of the founding of G. P. Putnam, father of the present head, holds the distinction of being one of the original champions of the international copyright laws and of the work done in bringing about the present relations in copyrights between the United States and England. He is also an author of note, some of his works being "Abraham Lincoln," "Memoirs of a Publisher," "Authors and Their Public in Ancient Times." Some of the works of this company are reviewed in our columns and we gladly call attention to them.

EX-TENNESSEAN HONORED

Our readers will rejoice to hear of the work of Mr. Harry Clark who was with us in Tennessee for some time and who won for himself a position of honor among us. For several years he has been teaching in Furman University of Greenville, S. C. Last year the Southern Baptist Convention appointed him on the new Education Commission, and he was elected chairman of the same. At the annual meeting of the State Teachers' Association of South Carolina, held in March, he was elected president of the body. The Columbia State says of the event: "Our teachers do not share that narrow prejudice against new citizens which is felt in some quarters, although happily it is vanishing. Dr. Clark has been a resident of this state four years, yet in that period his fellow workers in the educational field have become well acquainted with his fine character and uncommon ability."

BELL AVENUE CHURCH CLOSES YEAR

Pastor J. Harvey Deere of Bell Avenue Church, Knoxville, writes of the close of a successful and happy

year with his people. The records show that during the year there have been 225 additions to the church, 113 coming by baptism. The Sunday school has averaged 987 in attendance, the B. Y. P. U. 200. Mr. Webster, the new choir director and pastor's assistant, is taking hold of the work in a splendid way, states Dr. Deere. We are glad to learn of the good work of this body.

FIFTH SUNDAY MEETING

Pastor H. F. Burns of Fall Creek Church was happy to be host to the fifth Sunday meeting of Wilson County Association. Splendid crowds were present and the programs were fine. A great basket dinner was served on Saturday. One of the special features of the Sunday services was a voluntary offering of some \$100 which was made to assist Powell Station church in rebuilding their house of worship, which was destroyed recently by fire.

TWELVE HUNDRED ADDITIONS IN MEETINGS IN ST. LOUIS

By W. W. Hamilton, Baptist Bible Institute

The evangelistic campaign in the Baptist churches of St. Louis has been already a notable success, and the good work continues. There were about twenty-five of the churches and mission stations holding simultaneous meetings, and some are continuing after the two weeks with others just beginning.

At the end of the second week nineteen of the churches reported 823 additions, and Brother S. E. Ewing believes that the final results will easily bring the number to 1,200. Among the notable features were an all-night prayer meeting and a great "Baptist Day," in which it was urged that every member attend services, that all unaffiliated Baptists unite with one of our churches, and that Baptists unite in special effort for the winning of the lost.

Pastor F. A. Lowry, of Tower Grove Church, was chairman of the meeting. Missions S. E. Ewing was the general secretary and manager of the meetings. There was each day a gathering of the workers at noon for reports and praise and prayer and a message by one of the visiting workers. These were of a high order and greatly helped the workers in their day and night services at the individual churches.

Among the visiting evangelists were Joe Jeffers, Fred F. Brown, W. H. Knight, Angelo Papia, J. W. Kramer, C. W. Culp, Paul Weber, T. C. Brammer, Bandy Brothers, Z. F. Bond, A. J. Johnson. A number of the pastors did the preaching in their own churches. Song leaders and pianists were: R. Treadway, L. Gunther, H. W. Jensen, B. B. McKinney, Jesse J. Miller, Grant Sinclair, L. O. Sanford, John Imrie and wife, Vane Deal, Floyd Montgomery and wife, Aaron Hallback, Clyde Miller, and J. E. Turner.

It was particularly interesting to the writer to see how many workers were present from the Baptist Bible Institute. One day ten of this number took dinner together as guests of Pastor J. F. D'Arpa and wife at the First Italian Church home. It was a time of happy memories and of thanksgiving that our beloved school was lengthening the cords and strengthening the stakes.

What a demonstration the St. Louis campaign has been of the tremendous power which may be realized by the co-operation of our Baptist churches in such united evangelistic efforts. The St. Louis pastors are vigorous and loyal and consecrated and enthusiastic. Dr. S. E. Ewing and the St. Louis Baptist Association have shown us the way also to the most successful and permanent way of handling the mission problems and opportunities of our great cities.

This report would not be complete at all if the writer did not express

his gratitude for the splendid laymen at the Third Church who have so loyally stood by the work there. Among others he can never forget A. W. Payne, O. D. Evans, L. R. Main, Clifford Brown, E. H. Harman, E. S. Pillsbury, Fred Murch, J. K. Brown, W. A. Klein, A. C. Davis, N. D. McCullough, J. W. Bebout, B. J. Helget, D. W. Hill, Albert Miller, J. Ritchey, L. E. Trowbridge, Walter Bruns, W. C. Ayer, Dillon Short, C. P. Senter, W. E. Been, C. E. Copeland, C. J. Prince and Dr. Talbott.

B. S. U. LEADERS MEET

The state leaders for the Baptist Students' Conference met in Nashville on February 22nd at the Sunday School Board. The purpose of the meeting was to make plans for the full conferences.

Dr. Hill in his personal message urged them to keep the old-fashioned religion of prayer, meditation, systematic Bible reading and personal promotion. Mr. Frank Leavell led in a round-table discussion in which each leader briefly recalled the results of the conference in his state. The purposes and the objectives of the next conference were discussed. Each student presented a definite aim that he wanted to reach in his state.

At the close of the morning session the committee enjoyed a delightful social hour at the Andrew Jackson Hotel where lunch was served.

The afternoon session was devoted to instructing the leaders in the essentials necessary to make the B. S. U. a success. Mr. W. H. Preston made an impressive talk in which he stressed the importance of each one's attending the Ridgecrest Assembly. Miss Ethel McConnell briefly stated some of her experiences on the local campus and the needs of the students there.

Each leader left the meeting feeling that the Master had been there with him. He had a new desire to do his part in making the students of our great Southland "Be still and know that he is God."—Frances Wood.

Healing

Humanity's Hurt

A TRUE HOSPITAL STORY

Her pastor said she was the widow of a faithful pioneer Baptist preacher. She was ill and poor and alone and sick. Would the Southern Baptist Hospital take her and care for her? The church of which she is now a member is a small country church and is hardly able to maintain itself, and can do nothing for this old mother of Israel.

So she came. Gentle nurses and skillful doctors and surgeons took charge of her; and after several weeks she was able to return to her home, with renewed health and strength. She was loud in her praises of the Baptist Hospital and said she would never forget our kindness to her.

Isn't it a fine thing that Southern Baptists have a House of Healing for such folk—old and poor and alone in the world? Aren't you glad to have part in such a Christian ministry?

Our charity fund is gotten only from voluntary contributions.

A DOLLAR WILL HELP

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