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Is Protestantism Dying?

By G. J. ROUSSEAU, D.D., Pensacola, Fla.

One Theodore Maynard, whoever he may be, discusses in "The Commonweal," a Roman Catholic paper, the above question. He says among other things:

"I am far from denying that genuine religion is still often to be found among Protestants. But the general test is simple enough: the religious books and the sermons of the Protestant leaders have every succeeding year less to do with doctrine. If it is difficult to gauge this as between two consecutive years, go back twenty years and note the difference; then go back twenty more, and so on. You would be surprised. I do not doubt that there would be some improvement (in manners or tone) to commend, though only this age is capable of the abysmal vulgarity of Bruce Barton on sacred themes. But in spite of a general improvement discoverable in style, religion as such is being pushed off the sidewalk by a false system of ethics."

We appreciate the conviction of Brother Maynard that "genuine religion is still often found among Protestants." That is a gratifying admission, considering the source. But what of the other implications in his creed?

With shame we are bound to confess that his indictment rests upon some firm foundation when we consider his sources of misinformation.

Roman Catholics and the Philistine world know reach them by the media of the secular press, such magazines as *"The Commonweal,"* which presume to conduct "religious departments," and some books of a certain character which achieve a more or less general circulation.

We maintain categorically that the information, interpretations and conclusions filtered through these channels do not reflect the true facts of evangelical Christianity, and analyses of a given situation based upon them are therefore erroneous in conclusion by virtue of error in the major premise.

The fact is that the agencies referred to are not at all interested in the genuine endeavor and pronouncements among evangelicals, but they seize with avidity upon every tid-bit that has in it some queer and outer slant.

From the standpoint of his information, therefore, we must concede that Mr. Maynard has grounds for his strictures. There is a tragic amount of frivolity, irreverence and vulgarity in some isolated Protestant pulpits and books. But such is not the rule. However, this is what finds its way into the public press, because those indulging in such incongruities, being incongruous themselves, see to it that they get due notoriety.

For example, Dr. Dawson of Texas, would never have been able to erupt in the pages of the magazine, "Plain Talk," with a sane and constructive article on the genuine and sacrificial efforts of Southern Baptists to further the kingdom of God. But when he elected to wash what he conceived to be the dirty linen of the denomination in the front yard of the contemptuous Philistines, although he shamefully slandered his brethren in his conclusions, that magazine was open to him or to any one else who might desire to descend into such a pit. Some Roman Catholic or Philistine reading that article and feeling moved to write in one of his own organs of publicity could, upon the authority of that article, make out quite a scurrilous case

against Southern Baptists, their ignorance, provincialism, and obscurantism.

In similar manner Mr. Maynard elects Bruce Barton especially, and others of his ilk, as the exponents of evangelical ideals and ethics, and blankets all Protestantism under the inevitable conclusions at which he arrives upon such premises.

Now if Mr. Maynard had attended say a dozen or so evangelical churches, had listened to the sermons, and observed the endeavors of those churches, then if he had read one or two worthy, but not notorious, books from the pens of evangelical Christians, he would probably have hesitated about being quite as dogmatic in his conclusions.

A Concrete Example

About three months ago I read an article in the Roman Catholic "Our Sunday Visitor" under the headline: "What They Studied in Protestant Sunday Schools on Sunday, November 4, 1928" (taken from the Baptist Spokesman of Portland, Oregon).

I saw at once that the article was based upon the exposition of some preacher in Oregon in his church bulletin. It was a red-hot attack on Al Smith and had nothing to do with the lesson for that Sunday except that the subject was "Good Government" and the text was Romans 13, which the brother applied to Al Smith.

Shall We Reorganize Our Churches?

ARTHUR J. BARTON

In this article and in one to follow it is proposed to point out some very simple but very essential principles in Baptist organization and work. The effort here and now is to name some particulars in which our doctors of denominational machinery have failed, as it seems to the writer, to recognize some very simple but very fundamental principles.

The first I would name is their all too frequent failure to recognize that in all matters of expediency and organization among Baptists, as elsewhere, the presumption is in favor of the existing order. This principle guides and controls all thoughtful and successful men in all the affairs of life. On one hand we have the conservative; on the other the radical. The one would tear down, or upset, or uproot, everything, seemingly just for the sake of change. The other would hold everything just as it is, just because he is set against change. In between is the sane position that will do neither, but will recognize that change is sometimes wise, but that, presumably, there is a *raison d'être* for the existing order and that change should not be made for its own sake nor without the best of reasons; that change is always expensive and that unless the proposed change clearly is demanded and surely offers large returns, it ought not to be made. This principle should guide pastors, and does guide sensible pastors, both in pastoral changes and in their efforts to organize and lead their churches. A pastor can afford to remain on a field, even when he is inclined to leave, so long as there is doubt about his leaving, but he cannot afford to go to a new field if there is the slightest doubt about his going to that field. The same

I took the lesson for that day from our Sunday School Quarterlies throughout the various departments and wrote a courteous letter to the editor of "Our Sunday Visitor" inviting his attention to the matter I enclosed and asked if in fairness he would not make a correction, and limit his conclusions at least to the church of which he had in some manner secured the bulletin. In a few days I received a courteous reply from this Catholic editor in which he expressed great regret at having been so misguided in his conclusions, and the following week a marked copy of "Our Sunday Visitor" in which not only my letter was printed in full, but a complete editorial apology for the original article which was printed on misinformation.

There is no greater harm done to evangelicals today than the false position in which they are often placed by the kind of publicity they get from existing agencies.

However, Protestantism has been able to survive in spite of it and is still able to take nourishment. Far from dying, it is becoming more and more vigorous, and in ninety-nine pulpits out of a hundred the preaching and teaching is still sound, intelligent, doctrinal, ethical, reverent and scriptural. **But it is the one preacher out of the hundred who has departed from the landmarks who gets the publicity. It is simply a case of the man biting the dog which has the publicity value according to modern standards of what constitutes general interest.**

If So, On What Principles?

principle guides wise pastors in organizing their churches. The reason many a pastor fails is just here. He reaches the field and immediately, without any good and adequate reason, wants to upset everything, to reorganize everything. The people either rebel, or, falling in, have hopes aroused and expectations created that the changed plans cannot satisfy. So, in either case, the pastor is in trouble. The logic of every situation is that the presumption is in favor of the existing order and change should not be made except for the best and most manifest reasons.

Another principle even deeper and more far-reaching, which many of our brethren seem to overlook, is that every organization and institution must be viewed and studied in the light of its history and that changes ought never to be made except after a careful and intelligent view and review of this history. In other words, no sane judgment about changes can be formed except with a knowledge of how things came to be what they are. Every Baptist convention, and association, and college, and institution of whatsoever sort, in the whole land, might have been organized in a different way so far as details and plans are concerned; and maybe, if so organized, might have done just as well as it has done, possibly even better. It is not necessary to conclude that in the beginning of any institution those projecting it necessarily found the wisest and best plan of organization. But every institution was organized as it was organized, and has grown as it has grown; it has history; it has life. Its history and life have brought it to its present state; and if we are to deal wisely with

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Editorial

Poor Aimee Semple McPherson and her "Ma" have a hard time of it. The latest court trouble has come. A preacher of the Christian Church has sued the Ma for breach of promise. But Aimee and her mother have made peace with each other long enough to fight the case.

The dirtiest trick of the liquor gang was played on Senator Heflin when somebody induced his son to go back to drink. Intoxicated, the lad landed in New York with the reporters ready, and there played the fool to the delight of the liquorites. Such tricks, however, are dangerous for them who perpetrate them.

One of the strange things that pass before the eyes of the editor is the lop-sided writings of a group of people who never seem to have learned that Jesus taught more than is to be found in two or three verses of the New Testament in which baptism is linked with repentance.

The primary trouble with Southern Baptists today lies in the fact that their leaders do not see clearly the mass mind of the people. They have lived too long in the centers of life and away from the masses. Let them spend six months working out in the small towns and country fields and holding fellowship with the so-called "little pastors" (many of whom are bigger than any of the rest of us because they are meeting the standard of Jesus, "He that would be great!"), and they will get their eyes open.

The famous novelist, Booth Tarkington, has lost his sight, and as a result "sees" things in a different light. Among other things, he now sees that "half our appetite is due to looking at food." We cannot agree with him unless he qualify his statement by saying where the food is that one looks at.

States mails with the idea of discovering it and thus winning promotion failed to remember, "Be sure thy sins will find thee out." He uncovered the bomb and then Uncle Sam threw a bomb at him.

We feel sorry for Lindbergh. He has become so popular that he is expected to give an account of every minute of his time. Such is the price one pays for popularity. And thus does a loving people seek to safeguard their hero.

Another preacher has been successful in getting recognition from the Associated Press. He is Everett S. Smith of Miami, Fla., who declares, according to the press report, that pari-mutual betting on horse racing is "honest, fair and square," hence there is no harm in it. He is a minister of the Disciples of Christ. Our first reaction to the report is that the preacher has been successful in placing some of his coin.

Isn't it strange that some men are such Fundamentalists they will not countenance a difference of opinion on the second coming of Christ and at the same time they will swallow any kind of baptism and even open church membership and all kinds of union schemes? That is not our brand of fundamentalism.

Maybe we are wrong, but somehow we simply cannot believe a church is doing right when it spends more than \$12,500 of the Lord's money for a pastor's home. When it goes to \$20,000 and beyond, it is squandering funds that the world surely needs for its missionary program.

The Gospel Advocate continues to harp on the "self-baptism" of John Smyth who, the Advocate claims, was the first Baptist preacher on record. We defy them to prove that the following is not a correct record from authoritative history: "During the reign of Henry VIII who came to the throne in 1609, Baptists by the wholesale were

martyred. More than 100 years before Smyth appeared on the scene, Dutch Anabaptists were being burned for their faith."

A FINE SPIRIT

As a result of the little editorial comment on the need for volunteer workmen in our rural fields, we have two letters. One is from Brother R. O. Hale of Christiana who volunteers his services for work in any destitute field in the state. Another is from Pastor J. H. Crittenden of Second Church, Sheffield, Ala., who says: "I should like to get in touch with just such a church." That is a fine spirit from these brethren. We trust some of our

needy fields will command their services, and that many others will join them.

EDITOR COMPERE RECONSIDERS

Editor J. S. Compere announced last week that he had reconsidered his resignation offered last December and would remain with the Baptist Advance of Arkansas. This is good news for us who have known him and watched his work for the past many years. The Executive Board requested that his resignation be withdrawn and many of the Baptists of the state joined them. We congratulate our brethren and hope for Dr. Compere renewed success in his editorial task.

That Service Annuity Plan

We are giving elsewhere in this issue an article from Secretary Watts of the Relief and Annuity Board. We are always glad to allow whatever space we may for the use of our general servants, and in the case of the Relief and Annuity Board we have been more generous than usual of late weeks. We had to delete some of the lengthy article herein given, but the principal points have been presented.

We cannot refrain longer from expressing our absolute opposition to the so-called Service Annuity Plan. Let it be emphasized that no one among us has more regard for the care of the poor than have we nor is there any one who believes more in being prepared for old age or accidental disability. We love our brethren in the ministry, and we want them to have all possible for their future welfare. We are not opposed to the work of the Relief and Annuity Board and wish it to succeed. Furthermore, let it be known that we hold an Annuity policy with the Board, which we will be glad to surrender at any time the Board or brotherhood may desire to go out of that phase of its work and restore the payments made by the policyholders, without interest.

What Is the Service Annuity Plan?

The plan whereby the churches and other employing agencies among Southern Baptists are to pay annually to the Relief and Annuity Board a sum equal to eight per cent of the salary of the employee. The employee pays two and a half per cent of his salary to the board. In other words, a man drawing a salary of \$3,000 per year would pay the board \$75 per year and the church which he serves would be asked to pay the board \$240 per year. After he has made these payments for 35 years, he receives the annuity which will range from \$600 per year to \$2,000 per year, according to the salary received during the period of active life.

Why Oppose It?

We have waited long before venturing to assert our opposition to the proposed plan. We know that the plan has the approval of certain great insurance agents. We realize just why the Relief and Annuity Board wants it adopted and instituted. We can see further why some of our brethren would like to have it affect their future hopes. But we cannot look at the mass of Baptist preachers and not oppose the measure. The time has come when we must set forth our objections, and we hereby do so in the spirit of fair play for all parties concerned.

1. It proposes a method whereby the Relief and Annuity Board can go direct to the churches for "special offerings." In fact, it violates the fundamental principles of our co-operative life and puts in jeopardy still more the Co-operative Program. To ask a church to contribute to the Relief Board, every year, eight per cent of the salary of the pastor is to ask them to make that much of a special gift to the board. Let us imagine the plan a great success with 15,000 members enlisted. Their average salaries would be not less than \$2,000 as we shall show later. If the fund should reach such proportions, the board would receive in "special, designated gifts" each year \$2,400,000!

2. It will not reach the class of preachers and

workers who need the ministry of this board and for whose care the board was established. The largest per cent of our preachers are pastors of rural and small town churches. Their income is very small. Their churches will not, for years to come, pay large salaries nor will these churches be enlisted to pay that eight per cent. The result will be that only the well-developed churches can be enlisted in support of the movement, hence only the well-paid pastors will be able to profit by it. Therefore, instead of the Relief and Annuity Board functioning in the sphere for which it was founded, it will grow into a corporation looking to the care of the well-paid preachers.

3. We cannot understand how any self-respecting pastor of a church could go to his finance committee and ask them to recommend to the church that this amount of money be set aside for the payment of his insurance policy. It is a known fact today that the majority of our preachers receive a better income than many of their parishioners. Imagine a man drawing a salary of \$300 per month asking his deacons to recommend that the church pay \$20 per month extra to cover his insurance in the Relief Board! And go a step further and imagine the reaction in the hearts of some of those men who draw less income than their pastor does,

contempt of the poor of his congregation for him were to allow the agent of the Relief Board to enter the church and make the appeal for him! The hour has come when preachers everywhere are being accused of mercenary spirits. Ask the ordinary layman for an honest opinion and see what answer he will give three times out of five. It is our conviction, born of five years of inquiry among the laymen, that a preacher who would advocate the Service Annuity Plan before his people would cut his reputation to the quick and handicap his ministry to the point of absolute failure with the poor and less fortunate financially than is he.

4. The preachers who would profit from this fund are they who have income enough to carry old-line insurance. If the Relief Board wants to inaugurate an old-line plan and let these preachers pay the entire cost, we are willing to aid in every possible way. If the board will limit membership in the Service Annuity Plan to pastors and workers drawing \$1,800 per year and less in income, we still shall support it. But under the present plan and proposed program we cannot do less than oppose it.

5. Any program that specializes on the care of the fortunate members of our denominational life necessarily minimizes the work that can be done for the unfortunate. The states, when they voted to turn over their Old Ministers' relief work to a Southern Baptist board, did so because they were led to believe that this agency could and would function more effectively and efficiently in caring for the old and disabled preachers than they could. They never expected the board to be turned into an insurance agency and, while there is no special opposition to its entering the insurance field, they are growing more and more discontented with the idea of taking so much of their gifts to pay insurance on well-to-do preachers while their old and worn-out servants suffer want with only a pauper's pittance to be doled out to a few of them each month.

6. We oppose the proposed plan because we believe that the primary purpose of the board is to care for the needy. If the effort had been made earnestly and diligently, there could have been created, within a period of twenty-five years, an endowment which, with regular contributions from the Co-operative Program, would have provided sustenance for every worthy preacher who might have no friends or loved ones to look after him when he became incapacitated for work or grew too old to be wanted. Any other feature of the work of the board is secondary, ought to be kept so, and no other feature ought ever to be allowed that will, by its very nature, frustrate the purpose the states had in mind when they gave up their Old Ministers' relief departments to the Southern board.

We have set forth these things because the conviction is upon us that they ought to be said. We have the highest regard for the secretary of the board. The men who promoted the Service Annuity Plan are good men, but we know enough about board meetings to understand how they may have come to adopt this idea during the ministry of the beloved Dr. Lunsford. We trust it will be set aside as being out of harmony with our co-operative principles and that, in the future, the Relief and Annuity Board will specialize in the relief of the aged and infirm and helpless.

EDITOR PITT DOESN'T SEE

We grieve over the seeming inability of our beloved and honored contemporary, Editor Pitt of the Religious Herald, to see some recent events in their true light. So splendid is he as a rule in his editorials and so careful to give facts in a kindly way, that we are surprised at some of his recent very vehement statements relative to the actions of the Executive Committee and other incidental matters. For his sake (if he will allow a youth to clarify some confused subjects) and for the sake of our readers who honor themselves by taking the Religious Herald, we must make some corrections found in his recent editorials.

1. Centralization

Editor Pitt seems inclined to think that the new basis for budgeting our agencies is a step toward centralization. The new fundamental policy is distinctly one of concentration of authority—authority, note, not influence—in the hands of a small group of men, in this case the Executive Committee."

Now what are the facts: The Executive Committee was established and authorized by our Convention (wherein all authority over its agents, including the Executive Committee, lies) to seek to bring about such adjustments among our various agencies as to enhance the spirit of co-operation among them and to secure a more equitable distribution of Co-operative Program funds, also to work with the states to induce them to make equitable distribution of all general funds.

The new financial plan gives the Executive Committee no more authority than it has now. It now has authority to set up percentages of distribution of funds. The only change made in the new plan is to let the Executive Committee confer with the various agencies in setting up operating budgets for them before the distribution of co-operative receipts is considered by them. In plain words, Southern Baptists have gone on the percentage basis for several years and every year our debts have increased because the agencies planned their work on a larger scale than the anticipated income would justify. This present year will probably be an exception to the rule. The Executive Committee now recommends that the agencies of the Convention submit budgets of "actual anticipated needs," giving the minimum upon which each can operate and pay its debts as they fall due.

The total of these budgets will be the basis for the co-operative program for the next year. Each agency will receive of every dollar contributed through the budget its proportionate part, up until its needs have been provided. Then it will not receive more of undesignated funds until each other agency has received its proportionate part.

Editor Pitt further says, "The plan further proposes that if more money should come in for the Foreign Mission Board than the Executive Committee has named, that board is not to receive the money, but it is to be left in the hands of the Executive Committee."

Where he got the idea we do not know. In the first place, the Foreign Board makes its own proposed necessary budget. The Executive Committee takes it together with the budgets of all other agencies. If they total an amount larger than honest business judgment decides can possibly be hoped from the contributions, it is pared down along with all others on an impartial and equitable scale by the Executive Committee. Then if the total receipts go higher than was anticipated, and each agency has received its total estimated budget, extra moneys will be distributed on the same basis as before the budgets were completed.

Editor Pitt forgets that the constitution and by-laws of his own state convention demand exactly what the proposed financial plan sets forth—namely, that the Southern Convention has a right to divide all undesignated receipts in any way it deems equitable and just. Let him read Article VII in the constitution of the Virginia Baptist Convention and he will find these words:

"The treasurer of the General Association shall receive all funds contributed to it, pay over such amounts as are specified by the donors for particular objects according to their directions, distribute any amount not specified according to the instructions of the General Association, and make an annual report of all receipts and disbursements."

That is exactly what the new financial plan proposes. Contrary to the idea involved in Editor Pitt's statements, every dollar of designated funds will go exactly where the donor says. If the designations to the Foreign Board should exceed its budget for any year by \$250,000, the Foreign Board would receive every dollar of the designated gifts that year. But when its estimated budget had been provided by the convention out of Co-operative Program funds and designated gifts, no other funds from the program would go to it until every other agency had received its necessary

We fail to see where there is any centralization in that proposal; and even if we grant there is, it is the convention which speaks. It is ~~nothing~~ a sane business method of safeguarding the denomination from further debts, because: (1) It would prevent agencies from operating upon "hoped-for" receipts and make them adopt sane budgets upon the basis of actual receipts for a given number of past years. (2) It would make it possible for every agency to live and do its maximum work on a minimum income. (3) It would put an end to wild spending which has sent us into the debt pool by five and a half millions of dollars. (4) It would make the Southern Baptist Convention the authority over its agencies. We have come to a bad place in our co-operative life when the body which sets up and maintains its own agencies cannot control their expenditures. If that is centralization, then every business concern in the world is guilty; if the convention cannot control its agencies, Southern Baptists had as well go out of the co-operative business. (5) It removes from the agencies their present authority concerning the expenditures of unraised moneys and places that authority where it logically belongs, in the hands of the convention. (6) It removes the absolutely unfair method that makes it impossible for my money, designated through the Co-operative Program, to go where I want it to go while making it possible for the giver of designated money to go where he says for it to go. When I give a dollar, I designate it to be distributed equitably among all objects fostered by the convention. But when my fellow Baptist gives a designated dollar, he makes it impossible for me to distribute my dollar equitably, since the Co-operative Program is built upon the hypothesis of equitable distribution according to the importance and the need of each agency.

If Editor Pitt wants to designate his money for foreign missions, for example, he still has that right. But when he does so, I have a right to say

that my undesignated money shall be used to bring about equitable distribution of all funds through the program. Therefore, what I give after the Foreign Board, through Co-operative Program funds and designated gifts, has received the full amount of its budget for any year, is used to help the other agencies that received little or no designated funds to complete their budgets.

The Seminaries

Editor Pitt is quite concerned about the money that the convention instructed the Home, Foreign and Education Boards to lend to the seminaries some years ago. Or rather, he is concerned only about the amount the Foreign Board loaned. This amount, he estimates, including interest, has reached the sum of \$366,548. We agree with him that the transfer of this money from the mission boards to the seminaries was an inexcusable mistake.

But what can we do about it now? Suppose we repay these funds from the Co-operative Program! Does not Editor Pitt know that of the \$366,000 he claims is due the Foreign Board, one-half would have to be paid by that agency itself? If all of it should come out of the co-operative receipts, one-half of it would have gone to the Foreign Board anyway. And if the seminaries, with the exception of the Louisville Seminary, had to repay this amount out of their receipts from co-operative funds, they would be bankrupted and the whole cause of Southern Baptists would go upon the rocks.

The Foreign Board is gradually reducing its debt and is thereby gaining favor among the people. We cannot correct the many colossal blunders of the past decade by crying over them. We cannot restore diverted funds without disrupting the whole financial program and jeopardizing some of our most vital agencies. Therefore, why not let the dead past lie, look unto the hills of conquest whence cometh our only possible help, and quit creating more doubt and more confusion in the minds of our already distraught people?

Where Are We Now?

That is a vital question for us to consider. We are on the lowest possible plane in our spiritual life. No believer could account for the unrest, disquieting and fearful accusations of the past few weeks without acknowledging the fact: (1) We are just above the line of denominational bankruptcy. Safe above, thank God, but not far above that danger line. Right now, if any one of our bonded agencies should go into bankruptcy, the credit of the denomination would cease, banks and bonding companies would begin to cry aloud and we would precipitate a condition from which we could be extricated only by closing all our agencies and institutions for a year and turning all receipts over to our creditors. (2) We are on the verge of a new day. If the Southern Baptist Convention will assert its authority over every agency it has established and now supports, command its strict obedience and absolute conformity to the general welfare of the entire denomination and set up rigid financial budgets beyond which none of them will have the authority to go, we shall soon see a new day when our debts will be liquidated. (3) We are on the verge of complete disintegration. There is a great and growing number of Southern Baptists who are tired unto death of confusion and debts. They love their cause and their organized life. But they have followed the present leadership as long as they are going to follow it unless it turns about face and sets itself toward a new life wherein our agencies will not be allowed to adopt their own budgets, make whatever expenditures and debts they desire, wage a constant campaign either through agents, or by suggestion, for special, designated funds and otherwise confuse the brotherhood that want a simplified, businesslike system of carrying all their work. We speak for the masses here; unless the denominational employees and convention leaders wake up to our present situation, the day is not far distant when a new movement will spring forth spontaneously which will shake the very walls of Zion.

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SHALL WE REORGANIZE OUR BOARDS? IF SO, ON WHAT PRINCIPLES?

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our institutions, which are the expressions of our Baptist life, we will not continue to attempt to tear them down and rebuild them every year. You cannot transplant a tree every few weeks and grow a large tree.

When I was a boy I used to plant cotton seed in the ash bank and then dig them up every day to see if they were growing. I never raised a crop. It has amazed me beyond measure to see how utterly and recklessly this principle has been disregarded by many of the brethren in their advocacy of change, change, change in our denominational affairs. It may be said there is nothing sacrosanct about any of our boards, agencies or institutions. Let it be freely granted. But there is something sacred about life and life processes—that is, there is something sacred to sensible and sober-minded people. But leave out all questions of sanctity, for we are not here thinking of that. Just take a common-sense, practical view, just a reasonable, common-sense, practical view. You can prune a tree and guide the form of its growth and development, but you cannot uproot it every year and bring it to fruit bearing. And the things of the kingdom of God are governed by the same principle and are quite as sensitive.

When the Southern Baptist Convention was organized in 1845 it might have adopted the plan of a District Association and appointed an Executive Committee to receive all funds, to appoint all missionaries at home and abroad and to handle all other matters for and on behalf of the denomination, as represented by the convention. That plan might have worked out quite well. But, for reasons that seemed good and sufficient and satisfactory to them, the fathers adopted a different plan, and through nearly one hundred years the convention and its agencies have grown until the convention now has four boards of managers, located each in a different city, each charged by the convention with the administration of great and important

under legal charter, with assets running into millions of dollars. Now, the whole man was rush to the fore with half-baked plans to uproot all of this instanter, as if it had grown up overnight. But a sober-minded man, with the historic perspective, will move in such great matters with some sense of caution and will recognize the fact that in all proposed changes we are dealing with the growth and development of nearly a century.

It might conceivably be best to merge the two mission boards of the convention, or to merge all of the boards into one, or to continue to enlarge the scope and power and functions of the Executive Committee, until all the powers of all the boards are centralized in this newly formed committee, which has had some difficulty in finding itself. Any one of these things might conceivably be best. I am not here arguing the question. I am only undertaking to set down some principles that should guide us in the consideration of any question of change. Certainly, if any of the radical changes which have been suggested were to be attempted, it ought not to be at a time of nervousness and unrest and in the spirit of unrest. Nor could it be done easily or hastily. It would require years of study and planning and readjustment by the wisest and the best amongst us, if we were not to make utter wreck of our whole denominational business.

But, in the thinking of the writer, the most serious and hurtful mistake by many of the brethren who are constantly suggesting and urging changes in our organization and plans of work is the apparent supposition that there is some vital power in organization. Our Baptist democracy readily lends itself to any form of organization which does not violate the fundamental principles of this democracy. Baptists can adopt any one of many forms of organization, and if they have the right spirit in themselves and if they seek and secure the presence, guidance and power of the Holy Spirit,

they can get on. But there is no vital, nor vitalizing, power in organization, nor will any of the many proposed changes bring any increase of power. This is trite, but true as trite. Its truth is demonstrated by the fact that our greatest periods of liberality in giving, of fruitfulness in soul-winning and of prosperity as a people have come to us when there was manifest everywhere among our people confidence toward and satisfaction with our denominational agencies and form of organization.

One of the strange and anomalous things about this phase of the matter is that in many cases brethren who have advocated change point out that there is no power in machinery—that is, in existing machinery—and immediately offer a change in machinery, or some new set-up of machinery, as the one thing that can restore confidence, arouse interest, quicken zeal, enlarge the spirit of devotion and sacrifice—in short, can get us out of the brush.

My deep conviction is that we must face, in all seriousness, the fact that in all religious work and co-operative effort, with Baptists especially, everything depends upon spirit. Other Christian bodies having some form of overhead authority may in some way seem to get along without this thing which is so vital and supreme with Baptists, but Baptists cannot. No amount of machinery, new or old, can bring what we need, nor atone for the lack of it. We have said it so often that it has seemed to lose its force; I fear we have come to say it formally, if not almost flippantly. What we need is the grace, guidance and power of the Spirit of the Risen Christ. With that I am in the deepest accord. Before that I am ready to fall on my face and cry out in agony of soul. I feel that need deeply and profoundly for myself every day and try as humbly and earnestly as I know how to seek just that for myself and for our people.

Without any thought of lessening the force of this need, I here put my finger on another need; it is the need for a right spirit in ourselves. This can come, of course, only through the Divine Spirit, but in relation to the endowment of the Divine Spirit it is both cause and effect. We shall have the right spirit in ourselves both as we seek and

Divine Spirit as we resolve to have and be inspired by. In ourselves, the spirit of suspicion and jealousy and spitefulness and childish petulance can be overcome, if we have a reasonable self-respect and if we resolve to have a right spirit within ourselves. And when we so resolve, the Spirit of the Lord will begin to come upon us. We have been shamed before the world long enough and sadly enough by an ugly spirit, which somehow has gotten abroad among us. Spirit is the main thing; spirit is the big thing about every man and every people. Not what Lindbergh has done, but the incomparable spirit of the lad has made him the most widely known and the best loved hero of the world today. The spirit of the woman's gift made it the greatest. The right spirit makes small deeds great; the right spirit makes great deeds possible; a great people cannot work together unless they have the right spirit and are like-minded.

That many of our efforts to doctor our machinery grow out of a vague, unconscious desire to atone for a lack of the right spirit, I do not doubt. The Lord have mercy on us and bring us to face solemnly the truth—that, doctor and patch our machinery as we will or may, it is a lifeless thing. Almost any form of organization will work with Baptists, if a right Baptist spirit is in it and back of it. Any kind of machinery, every kind of machinery, will fail without this. The Lord bring us down into the dust of humility and repentance and renew a right spirit within us. Then we will cease our endless efforts to find automatic machinery which will have power in itself to do the work of the kingdom of God; then we will begin to use what the Lord has built up for us, through the wisdom and prayers and sacrifice of His people through decades and generations; then we will begin to be efficient and powerful for the preaching of the gospel and the spreading of the kingdom of God among all the nations, to the uttermost part of the earth.

A. CATHOLIC OVER THE PHONE

On an afternoon last week this editor was called to the phone and ere he knew what he was into, a kind-voiced gentleman, at the other end, was giving him a round or two for publishing Dr. Boldridge's article on the Catholic Question. We sought in vain to get the name of the one who was "going for the editor." All that he would say was that "he was a Catholic." So far as we could see, there was no good reason for his withholding his name. He was moderate in his spirit and evidently sincere. Once only did he manifest anything but a reasonable attitude, and then he did not intend anything offensive. But he evidently and deeply felt that the editor was doing Catholics an injustice. And yet, before the conversation was over, he seemed to have begun to get an inkling of the standpoint of the editor, though he did not agree with the standpoint. All of which leads us to say:

1. That our Catholic friends seem to be unable to understand their Protestant critics. They think that all of these critics are ignorant of the real Catholic positions and are invariably moved by prejudice. Of course, it can be said that there are both ignorance and prejudice in some Protestant critics. But Protestants do not have a monopoly of these. And what is more to the point, it is neither ignorance nor prejudice that causes Protestant criticism. The criticism which is chiefly in evidence today is not against individual Catholics, either their characters or their patriotism; but against the Roman Church because of its political position and claim to be God Almighty's vicar on earth. It is not ignorance that says that this claim is made. Every one knows that it is made. And it is not prejudice that says that this claim is incompatible with the American doctrine of the equality of churches in this country, which stands for a free church in a free state. It is reason and not prejudice which sustains this charge of incompatibility.

2. Our Catholic friends are unwilling to squarely face the issues which their doctrine of the church raises in America; and this is the real cause of their trouble. A church which claims to be the only church of Christ and whose head claims to be the position of a free church in a free state, with all the churches on an equality, is another thing. It is

things are compatible with each other. They are exclusive each of the other. Americanism, with its separation of church and state, its equality of all churches before the law, its claim that the state is over all citizens alike in civic matters, is not true, if the pope of Rome has the authority under Christ to set aside Americanism and say to a state: "The Catholic church is the only church of Christ and you ought to give your support to it; all the churches are not equal before the law and ought not to be; and you cannot in your civil courts try one of my bishops or priests." These two positions, Americanism and Romanism, are so incompatible one with the other that it is almost incredible that men try to hold to both; but it is done. If a Roman Catholic should say, "I believe in Americanism, and where my church differs from it, I disagree with my church," we could understand that. Of course, if he should say, "I am a Catholic, and where this country differs from my church, I do not agree with my country," we could also understand that. But where one says, "I believe in both Romanism and Americanism," for the life of us we cannot understand that. We are not questioning the honesty of any. We know how easy it is for confused circumstances to impose on men and confuse their thinking. But we sincerely wish that our Catholic friends would do a little clear thinking, or at least be charitable with their Protestant neighbors who feel that they must keep their ideas together.—Baptist Courier.

The world was all before them, where to choose
Their place of rest, and Providence their guide.

—Milton.

Zeal is very blind, or badly regulated, when it encroaches upon the rights of others.—Pasquier Quesnel.

Why Waste Our Valuable Space?



VITAL
QUESTIONS
FOR
TENNESSEE

BAPTISTS
TO
ANSWER

INDISPUTABLE AND SERIOUS FACTS

1. There are now more than 200,000 Baptists in Tennessee who are connected with our Southern Baptist Convention Fellowship.
2. Only about 20,000 of these Baptists have any regular information about our general work either in Tennessee or abroad.
3. Uninformed Christians cannot be a vital asset to Christianity.
4. General information about our Baptist work can be had by Tennessee Baptists only through the Baptist and Reflector.
5. There is no other Baptist newspaper that can supply our people with needed information and inspiration.
6. It costs as much to set the type, run the office, and pay all other overhead expenses for a circulation of 7,000 copies as it would for 50,000 copies of the Baptist and Reflector.
7. Every week, at least 30,000 copies of the Baptist and Reflector are wasted because our people do not take the paper. 30,000 copies means 480,000 pages or 24,960,000 inches. Or stated in dollars and cents, at our regular advertising rate, \$3,078.00 per week is wasted because our people do not read their paper.
8. Because of this waste of our printed page, the Baptist and Reflector has an annual deficit when it ought to be earning for the denomination \$25,000 per year. If it had its full circulation, it would earn that amount at the present subscription price.

- WHY WASTE THIS VALUABLE SPACE?
1. Because Tennessee Baptists have never realized the worth of their denominational newspaper.
 2. Because we are content to let the paper scramble for itself.
 3. Because few churches have ever given the worth of the paper a serious thought.
 4. Because the paper is a comparatively new department of our organized work and our people have never ceased to think of it as a private venture for which the editor alone is responsible.
 5. Because the minds of our church members have been steeped in the matters propagated through secular periodicals until they have ceased, or have never learned, to covet "the best things."

THE BAPTIST AND REFLECTOR IS NOT ASLEEP TO PRESENT NEEDS

Because of the tremendous worth of our denominational paper in the promotion of our kingdom tasks, the State Mission Board, the W. M. U. organization, the Educational Department, our Laymen and Young People are awaking to the need for a wider circulation. Mr. Hudgins is backing us this year through the Education Week Program in the Sunday Schools. We are organizing for one more hearty and earnest effort to place the paper upon the hearts of our people. We feel sure we can count upon at least 5,000 devoted men, women and young people in this campaign.

Watch this space. Don't let it be wasted! Follow the program through June! Get the information craze. Let's put the B. & R. where it belongs.

Where Shall We Go?

(1) Let us go first of all into the closet and pray. Southern Baptists (including this editor and all with whom he has talked, and they are many) have prayed less since they entered the 75 Million Campaign than during any other similar period of their history.

(2) Let us go back and walk beside the Holy Ghost. We have left Him out of our plans of late years. Money and standards have taken the place of God with Southern Baptists.

(3) Let us go back to the Bible and expel from our agencies and institutions all who openly and flagrantly deny the supernatural basis of our religion and thus breed discord among the masses of our people. It is this writer's firm conviction that the primary source of all our trouble is to be found in the hearts of men who have lost faith in the supernatural basis of our faith and in the Baptist message which the Book sets forth.

(4) Let us return once more to the scriptural basis of distribution of our funds, "to every one according to its needs." If we have agencies (and we believe we have) that ought to be removed from the Southern Convention program, get rid of them regardless of the cost. But let every agency that deserves a place on our program be guaranteed that it will have a living income.

(5) Let us seize once more the reins of control

over every agency we foster and support. If we are to furnish the money with which the mission boards, the seminaries, and other agencies are to operate, then we certainly have a right to tell them how much they shall plan to spend in any one year and to demand that they make no more debts.

(6) Let us get out from under the mists of suspicion, criticism, and pessimism. These are enough to stifle the souls of every earnest, sincere worker in the denomination. How can we expect pastors to be enthusiastic in presenting the causes of the denomination when they are chilled to the heart by doubts? How can we expect denominational employees to carry on when they are constantly criticized and blamed for things thrust upon them by an antiquated system for which they are in no wise responsible?

Brave Captain, What Shall We Say?

"Forward be our watchword, steps and voices joined,
Seek the things before us, not a look behind!
Burns the fiery pillar at our army's head;
Who would think of shrinking by our Captain led?
Forward through the desert; onward through the night!

Jordan flows before us! Zion beams with light!

"Far o'er yon horizon, shines the city's towers
Where our God abideth. That fair home is ours.
Flash the gates of jasper, shine the streets of gold;
Flows the gladd'ning river, shedding joys untold.
Onward in the conflict! Forward in the fight!
God is still beside us and our cause is right!

Relief and Annuity Board—A Major Convention Task

By THOMAS J. WATTS, D.D., Executive Secretary

In a former article the writer discussed the Relief and Annuity Board as a **major convention achievement**. He would disavow any intention of attempting to create in the denominational mind the idea that the Relief and Annuity Board or the convention whose creature it is has **achieved** the purpose for which it was created. All that was intended by that article was to impress the reader with the fact that the modicum of results already had in the direction of providing aid and comfort to our aged and disabled ministers and missionaries, and the accumulation of endowment and reserve funds for future demands, amount in themselves to a **major convention achievement**.

In this article an attempt will be made to impress the reader with the fact that the present and future work of the Relief and Annuity Board constitutes a **major convention task**. Certainly it is true that no worthy and successful grappling with this great denominational obligation can ever take place until our people come to think of this work in terms **commensurate with its real size**. No plan of ministerial relief that includes only a fraction of those who should be succored amongst us, as is the case with the methods now operative, should be considered the end of our planning and effort. The manna provided by Jehovah in the days of Moses was sufficient for every Israelite. So must the provision of Southern Baptists for their aged and disabled servants be adequate and available to all alike.

A Larger Relief Fund Necessary

While we shall never be able to supply the needs of our ministers, missionaries and widows through the relief method, we certainly should be able to do vastly more for them than is now possible.

An endowment or its equivalent for this department of sufficient size to pay even the small average of \$300 per year would be a great advance over what the board is now able to do. A large increase in the gifts of our people through the Co-operative Program, even without an increase in the percentum of distribution, would make a very great difference in our ability here. And along with this an increase in our endowment of a million or two dollars would transform our situation in a relative sense. But the board does not hope to accomplish the really adequate support of its beneficiaries through its relief fund. We shall do very much

more through this fund than we are now doing. Certainly this is to be devoutly hoped for. But the board would be shortsighted indeed if its only hope of accomplishing its objective in ministerial relief was by the relief method.

That there is a "more excellent way" has been sufficiently demonstrated through the operation of the Annuity Fund side by side with the Relief Fund. In my former article it was shown that beneficiaries of the Annuity Fund are actually receiving more than the Relief Fund is paying. Our development for benefitting our disabled and aged ministers and missionaries is to be seen in the operation of this fund. This is not to intimate that the larger Relief Fund will not be a necessity, for not all of our ministers and missionaries are eligible to participate in the Annuity Fund. A very large number have passed the age of 58 and are, therefore, not eligible; while many others, a very large number, cannot stand the necessary medical examination. Nor can we increase the membership in this Fund ad libitum and mature the certificates on the maximum basis of \$500.

The question is will the denomination increase its contributions so that the membership of the Annuity Fund may be greatly expanded and at the same time see the Fund continue to pay the maximum benefits? Another question is will the denomination ever be properly content with providing for such of its servants as are not more than 58 years of age and who can pass a regular medical examination the maximum sum of \$500 in their old age or total disability? And can we hope that the denomination will through the Co-operative Program provide enough money to enable the board to increase the membership of this Fund and also enlarge the maximum annuities to say \$1,000. Certainly no one will say that \$500 is sufficient. One thousand dollars might be deemed sufficient on the average. If these things could be accomplished, perhaps for the present we might hold in abeyance any other plan for plans looking to the accomplishment of still better things for our ministry. With no thought of writing a pessimistic word, we are compelled by the facts to say that it is **necessary for us to promote another plan**. The present plan of annuities **has not failed; it has succeeded**. But it is too limited and under the circumstances which we face can hardly be expanded to meet the

requirements of our ministry. The necessary percentum of co-operative receipts will **not soon** be allocated for this purpose. The necessary endowment is **not likely soon** to be secured. What then?

A Plan Must Be Inaugurated That Will Achieve the Denominational Objective

The board has for three or four years talked of such a plan. The convention has thrice approved it. I refer to the **proposed service annuity plan**. On the financial side this plan will maintain an exact balance between annuity resources and annuity obligations. It will require 10½ per cent of the minister's salary. Two and one-half per cent will be paid by the minister and eight per cent by the church or other employing institution or agency. In proportion to the regularity of these payments will be the obligation of the board to pay the full annuity. The only large fund necessary to be provided in inaugurating and prosecuting this plan is a fund from which the older brethren may receive prior service credits. The plan will take care of itself apart from that.

Every active minister and missionary, teacher and worker of the denomination will be eligible for membership without medical test and regardless of age. The annuities to be paid will run from six hundred dollars up to one-half of the member's average salary based on thirty-five years of service. All who participate over the entire period of thirty-five years will, therefore, receive annuities ranging from six hundred dollars to two thousand dollars. An equitable provisions will be made for those who participate for shorter periods.

The limited space forbids attempting to go into detail here, and this is not necessary. What I am trying to get across to the reader is that the Relief and Annuity Board's work is a **major convention task**. We have made our plans large. Shall we not have full denominational co-operation?

BACK TO THE MAIN LINE

By W. C. Creasman, Shelbyville, Tenn.

"What will happen at Memphis?" I have heard this question many times in recent weeks. Most of our preachers have heard it. Many of us have asked it. Many of our laymen have asked it, and I have heard the answer, "Only the Lord knows." Well, I am thankful in our people to believe that we will find His will in most of the problems that press upon us for solution. But it will be much easier for us to find His will if we pray earnestly for grace to forget all personal ambitions and plans for His purposes and plans.

There is no doubt in my mind that we have been sidetracked in many instances from the main line—the great commission of our Lord. This is true of our denomination, not because a few men in places of responsibility have been sidetracked, but because a great host of our church members have left the main line in their own individual lives. We must not allow our machinery to become more important than the work for which it was invented. **We must not allow the vessels to receive more attention than the water of life they are to carry?**

But above all we must call back to the main line the great hosts of our members, the majority of whom do not attend conventions. We pastors and leaders must make a determined effort to lead through the tangled undergrowth of human schemes and plans to the main highway of our Lord's plan for the evangelization of the world. We must call from the market places those who have been bartering with the world and lead them again to Golgotha's heights and point out the cross. We must call from the paths of pleasure the countless thousands who have called themselves by His name and teach them again the meaning of the Master's words when He said, "He that would come after me, let him deny himself."

We must call from the Emmaus road the despondent and discouraged and stand with them by the empty tomb, and walk with them to Olivet where they can hear again that triumphant declaration, "All power is given unto me in heaven and in earth," and that earnest command, "Go ye."

Our people must of necessity learn to practice the Lord's command in their individual lives, and in the churches and communities where they live, if they are to be party to a world-wide evangelism. We cannot hope for our people to become enthused about the salvation of the lost of foreign lands when they are utterly indifferent to the lost in our own streets.

When we, by God's help and through much prayer and labor, are able to get our members back on the main line, then our churches will get back; and when our churches get back our crippled denominational machinery will be repaired, the wreckage will be cleared away, and we will march happily onward toward the consummation of our Lord's plan. May it be for this that we shall earnestly pray and steadfastly work.

OBSERVATIONS OF A RURAL PASTOR

By W. W. Harbison

I am trying to pastor one church half-time and two other churches one-fourth time each. I also preach at a mission point once a month. I have worked in this association for a year. I have pastored churches in three other associations before I came here, and have had some experience in other associations, all of which has been among the rural churches. I have endeavored to find the outstanding problem in all my pastoral experience, and then concentrate my efforts to the solving of that problem. Since I entered the ministry more than five years ago, I think I have had "a glorious hard time." Not all the peach has been peeling and seed. Some joy has been mixed with the sorrow, some victories with the defeats, some sowing without any reaping, some reaping without any sowing.

I think our paper should carry more write-ups about the rural churches. I am unable to think of a religious question which should be given much more prominence today than should the rural church. The general trend of the present day is when a man surrenders to the call of the ministry he goes to school until qualified to fill the pulpit of the larger city churches, and the rural church does not receive any direct benefit from him. This problem could be eliminated by the grouping of the rural churches, so as to employ and pay for more

Brother rural pastor, do not misunderstand me. I would be more energetic in your church if I could make you do it. If I should speak out of my heart as I see the wasting harvest in my association I am afraid some one would sneer and say, "A pessimist in the worst degree." I think pessimism and optimism have been misused and misapplied in many respects. I also think a Christian is in a deplorable condition when he can look disgraceful conditions in the face and do nothing more than smile and say, "Well, it will all come right some day," just for the benefit of being called an optimist. Maybe we had better look at some figures before I say too much.

For the year 1928 our associational minutes show a record of 2,627 members. I shall not censure this host of Baptists by giving the data of their contributions to all missions and benevolences last year. Our state officials know about that. It is enough to say the second shows that only forty-two copies of our denominational paper go to homes weekly of this 2,627 Baptists! Estimating three Baptists to the home, leaves 2,501 Baptists in our association who probably never see a copy of our state paper. I challenge the opposite side to an investigation if those reading our paper which we have estimated to be 126 did not contribute more in dollars and cents to the spread of the gospel than did this 2,501. What a comparison! As a rule, all other graces are in proportion to the grace of charity.

Doubtless this 2,501 Baptists know but little and care less about the co-operative program, state convention, or the Southern Baptist Convention. Yet they should not be severely rebuked. There most certainly is some good material among them. They may need evangelizing, training, informing, inspiration. Some may be going through the lesson of learning which shall inevitably teach them that it is indeed "more blessed to give than to receive."

I have one suggestion for this problem. Let the state convention provide if possible for rural pastors who are actively engaged while in their summer's meetings to write subscriptions for our paper on terms. I might say take subscriptions in July and August to be paid in October or November. At such date the editor could notify them of their subscription being due, with the information that without the remittance their paper would be discontinued. I really think but few would fail to respond. Many rural pastors will agree that the aspirations of some church members reach their zenith during the revival meetings, while their purses are at their lowest ebb.

Once upon a time it was said people perished for lack of a vision. Our rural people need visionizing. Information brings visions. Revelation brings visions. Our people must think different before they will do different. All of this our denominational paper can assist in bringing about. Prayer has been emphasized. Calls to prayer have been made. Certainly we believe in a God-hearing and God-answering prayer. How are people to pray effectively if they do not know what to pray for? How is God to answer when the one making the request does not have the consent of his own mind to help God carry out his petition? While the bloody battles of the world war were being fought the United States had a national call to prayer. Had not these United States been dominated with the willingness to send the choice manhood of this country to the battlefields of France, what would the result have been?

CONCERNING ALEXANDER CAMPBELL

(I have been reading "Recollections of a Long Life," by Jeremiah Bell Jeter of Virginia, a book now out of print. The following extract will be read with interest. My father was educated at Bethany College, W. Va., over which Alexander Campbell presided, but father joined a Baptist church.—J. J. H.)

"Before I saw Mr. Campbell again great religious changes had taken place. His followers, or those who adopted his views, had been separated from the Baptist churches and organized into an independent denomination. I had written 'Campbellism Examined' and 'Campbellism Re-examined' twenty years ago, and Mr. Campbell was present. I called on him as a matter of courtesy, if the call would be agreeable to him. Receiving the assurance that the courtesy would be accepted with pleasure, I visited him at his lodgings, in company with Dr. J. L. Burrows. We were received with

civility, but with evident restraint. He was greatly changed in appearance since I first saw him. He was increased in flesh, but bore the unmistakable marks of old age and growing infirmities. I had resolved that I would not refer to our past controversies or to points concerning which we differed, but that, if he should introduce them, I would not plead on the defensive. He very soon alluded to these matters. His views, he said, had been misunderstood and misrepresented; he had been treated with great injustice. To these complaints I made no reply, but proceeded at once to say that he had propagated one doctrine that he owed it to himself, to his friends, and to the Christian world, to correct—it is, that baptism and regeneration in the Scriptures meant the same thing. On this subject our conversation turned. He did not retract the statement, but offered such explanation of it as may be found in his voluminous writings. It is, in substance, that the baptism is not the whole, but the finishing act of regeneration; that there can be no regeneration without baptism. His explanation was unsatisfactory to me as my criticisms were to him. With this discussion we closed our interview, with due courtesy without cordiality.

"It may, perhaps, be proper for me to give briefly my views of the talents and character of Mr. Campbell. Due allowance should be made for the perversion of my judgment, which may have resulted from our long-continued controversy and sparing. We were earnest and sharp, but not bitter, in our discussions. I was never his enemy, and now that he is incapable of self-defense, I would surely do his memory no known injustice. Still, as he was a public man, and destined to exert no slight posthumous influence, I may speak of him with candor and caution.

"Mr. Campbell was a man of learning, of much miscellaneous information, and of great readiness and fecundity of mind. His learning, as already stated, was various rather than profound, and his imaginative far exceeded his ratiocative power. There was, in my humble judgment, a screw loose in his mental machinery, which became more obvious as he grew older, and terminated in downright monomania. No writer within my knowledge ever repeated his thoughts so frequently, wrote so often contradicted himself as he did. This is all an idiosyncrasy which was gradually developed into mental derangement. This supposition, too, vindicates him in making statements which could hardly have been made by a sound and well-balanced mind without guilt. With this ground of defense, I have no hesitation in expressing the opinion that he was a good man. His life was devoted to an earnest and fearless advocacy of principles which, in the main, were right. The supreme and exclusive authority of the Scriptures in religion, immersion the only baptism, and believers the only subjects of the ordinance, and church independence, are important doctrines which he held in common with Baptists, and most zealously defended. He wrote, too, many valuable articles on matters of faith and practice, along, we must think, with much that was visionary and erratic. With the exception of statements easily traced to a discorded imagination, his life was pure and in perfect harmony with the principles he espoused and spent his long life in defending."—Go Forward, First Church, Jackson, Tenn.

The books of the treasurer must close at midnight of April 30th. This is the rule of the State Board and must be adhered to. Please let church treasurers send in their reports at the earliest possible time and be sure that all Co-operative Program funds are in before that date. Let every church make a special effort to have a great offering before the end of the Southern Baptist Convention year.

No man is born into the world whose work
Is not born with him; there is always work
And tools to work withal for those who will;
And blessed are the horny hands of toil!
—Lowell.

MESSENGERS TO THE S. B. C.

Positively no messenger cards will be mailed out this year except when regular appointed messengers' names are sent in. If you plan to attend the convention and your church or association has elected you to do so, send your name immediately to Secretary O. E. Bryan for the regular credential card. Do not wait too long on this matter.

Here Is the Rule

Article III. The convention shall consist (1) of messengers who contribute funds, or are elected by Baptist bodies contributing funds for the regular work of the convention, on the basis of one messenger for every \$250 actually paid into the treasuries of the Boards during the fiscal year ending the thirtieth day of April next preceding the meeting of the convention; (2) of one representative from each of the District Associations which co-operate with this convention, provided that such representative be formally elected at the annual meeting of his District Association, and the election certified to the secretaries of the convention, either in writing or by copy of the printed Minutes.

The Doctrine of Election

By
PAUL R. HODGE

V. "THE DOCTRINE OF ELECTION"

In our previous articles we have declared our acceptance of the scriptural doctrine that the Sovereign God verily did elect before all time and predestinate a definite number of individuals to obtain eternal salvation in Christ. We have tried not to "water down" the Scriptures on this point, a thing we have no authority to do. Now in this, the last of our series, we can hope to answer only in a very general way the many objections that might be and have been urged against this view.

Perhaps the objector would like to cite many Scriptures to prove the free agency of man, a universal atonement, God's desire that all men should be saved, a "sincere invitation," etc. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2.) "I exhort . . . that . . . prayers . . . be made for all men; . . . for . . . God . . . will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:1-6.) "The Lord . . . is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.) "Whosoever will, let him come and take of the water of life freely." (Rev. 22:17.) "Him that cometh to me I will in no wise cast out." (John 6:37.) "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) Such passages could be multiplied greatly.

Should I be asked how I am to reconcile these with the doctrine of election and predestination as I have stated it, my answer would be: I do not reconcile it. As earnestly affirmed before, I have no scriptural warrant, example, or formula given for reconciling these seemingly opposed doctrines. The more I know about them, the less reconcilable do they seem to be to me. When Calvin, and many other of the greatest theological minds, tell us "I should I presume to be able to do so?—If I could . . . ways of cognition, I am sure this problem would disappear. Maybe God will let us fully understand it when we see Him face to face. "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12.)

Should I be asked whether I would preach the gospel to all sinners, and if so, why? I would reply, Yes, because I am under orders to do so, and I have as much right to take election and predestination out of the Bible as I have to change or water down these orders. "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) I must not get so wise that I fail to carry out God's orders. The same grace that saved me predisposed me to be an obedient servant, not a rebel. Nobody has a right to claim a share in that grace who is not willing to obey his Lord. "If ye love me, keep my commandments."

It is when we get into the reconciling business, and lean more toward one of these seemingly opposed doctrines—namely, Divine sovereignty and human freedom—trying to use either as the key to explain the other, and so, as a result, hold one of them at the expense of the other, that we get into trouble, and perhaps out of the line of faith, obedience, and blessing. We must somehow make room in our minds for both, and somehow hold them in even balance, so that our faith in the one, or our obedience and responsibility in the other, may not be set aside. It takes humbling our intellectual pride so as not to "think above that which is written" to do this. Our attitude must simply be, "It is written" and not "Hath God said?"

I believe that God uses means and human free agents in the carrying out of His purposes. "The gospel . . . is the power of God unto salvation, to

every one that believeth." (Rom. 1:16.) "It pleased God through the foolishness of preaching to save them that believe." (1 Cor. 1:21.) "By grace are ye saved through faith." (Eph. 2:8.) But "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Nor is the salvation spoken of in these places a temporal salvation as distinguished from eternal salvation, as some would have it.

I have always wondered at the attitude of mind that can be so afraid of thinking that God uses means or human agents in carrying out His saving purposes that they dare not turn over their hands to pray for a sinner, preach the gospel to him, or, as Peter at Pentecost, exhort him to "repent" and "save himself from this untoward generation," lest perchance they should run ahead of God, or detract from the glory due Him in saving a soul. Did God ever foreordain any souls unto eternal life who were never to have any existence? Was God ever to bring one single human soul into existence without using human free agents? If God limits Himself to human agency as a means of producing or generating the souls He has foreordained to eternal life, why is it inconsistent to think of Him as using His own Word in the mouths of His obedient servants to bring about the regeneration of those He has foreordained to eternal glory?

It is sometimes said that even if we believe the doctrine of election, it should never be preached to sinners. Well, it was as a warning to those who were rebelling and murmuring against Him that Jesus said: "No man can come to me, except the Father which hath sent me draw him." (John 6:44.) And do we forget that God was speaking, not merely about, but to Pharaoh when he said: "Even for this same purpose have I raised thee up, that I might show my power in thee?" Let us not get wiser than God. Sinners need that warning, and never will be saved until they submit themselves to the absolutely sovereign God.

We have the utmost right to pray for the salvation of any sinner in whose salvation we may be interested. We can never outrun God. No loving parent was ever more concerned than God about the salvation of his own flesh and blood. Nor need any sinner fear for his own election, if only he is willing to accept the will of God. I heard the then Vice President of the United States, Mr. Marshall, say something like this: "Let any sinner submit himself to the will of God, whether it may mean heaven or hell, salvation or damnation to him, and he will find that in his case it means his salvation."

Let any parents fully accept the will of God concerning their own child, whether it be to damn or save, recognizing that God has the absolute right to do either; let them dedicate that child to God, relinquishing all claims upon it; let them not put themselves in the attitude of praying against God or bending God's will to theirs, but theirs to God's; let them not think to accumulate any merit for their child by their prayers; then let them ask God for His own name's sake to save their child from the hell we all so richly deserve, and they will find that their child will be, and therefore was from all eternity, among those elected to salvation, and not damnation. And no one can truly pray for the salvation of any child, or for anything else for that matter, who cannot first say: "Thy will be done." It is rebels who get nowhere with God. It is that fact that makes so inappropriate the illustration of Brother Beckett in which he pictured children as resenting their father's will.

Again, let a sinner neglect to repent, let him wait for God to compel him to be saved, on the ground that if he was foreordained to life he will be saved anyway, or if to death, he will be lost anyway, and that sinner will not only not be compelled to be saved, but will be condemned in the end, indeed is already condemned. But "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and

he will have mercy upon him and to our God, for he will abundantly pardon." (Isa. 55:7.)

And now, recognizing the marked inadequacy of these brief articles, or of anything else we might say, to clear up the mystery of this most profound doctrine; once more affirming that it is not our duty to reconcile them, but rather to believe all that is written, accepting all, denying nothing; and that we must for the present hold these things in even balance, as nearly as possible; we commit our small efforts to the mercy of our sovereign Lord and Saviour Jesus Christ.

CAN YOU MATCH IT?

"Any assembly or meeting larger than a local congregation is unauthorized in the New Testament, is sinful and leads to untold evils."—James A. Allen, Editor Gospel Advocate, March 1, 1925.

"We have attended most of the co-operation or consultation in Middle Tennessee for more than twenty-five years, and we are disposed to believe the one which closed at Franklin on the 7th inst. affords many more good results than any other in which it has been my good fortune to participate. . . . No churches of Jesus Christ on earth are advancing faster in knowledge and wisdom and the graces of our holy religion than those represented in our Tennessee co-operation."—Tolbert Fanning, Editor Gospel Advocate, April, 1860.

Isn't that refreshing? One editor of the Advocate says such a meeting as that at Franklin in which D. Lipscomb, E. G. Sewell and forty-two messengers from various churches were present and participated was "sinful and leads to untold evils," while the other editor says, "No churches of Christ are advancing in knowledge and wisdom faster than those represented in 'The Tennessee Co-operation.'" At this same "Tennessee Co-operation" meeting at Franklin an "Educational Convention" was called which later met and inaugurated plans for starting Franklin College which has finally terminated in what is now David Lipscomb College, but James A. Allen says all such meetings "are sinful and leads to untold evils." Goodness! Can you match it?—John T. Oakley.

By Fred Sharrock Gill

The Word of God was on earth,
To save weak, sinful men.
To save men from the devil's toils,
The tearing claws of sin.

It tells how Christ, a little babe,
Was born in Bethlehem;
And how He later gave his life
To save all souls from sin.

It tells of Job's great trials and faith;
Men's faith it does inspire
To trust in Jesus all the way
And set their souls' eyes higher.

The Bible is the staff of life,
The Christian's daily bread.
It helps the poor who has not where
To lay his weary head.

So let us read the Bible till
Life's journey here shall end;
And then we'll find in heaven above
Our truest Living Friend.

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 NEWS BULLETIN

THE EDUCATION COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

By Frank H. Leavell, Commissioner for Tennessee

The vote of the Southern Baptist Convention to discontinue its Education Board did not mean that Southern Baptists were any less interested in Christian education. Simultaneously with that action of the convention the Education Commission was created. It was not the idea of the convention that the commission should do the work of the board. It assuredly was not the idea of the convention that the commission should spend the money formerly spent by the board. The commission was allocated \$2,500. Its members were to work without remuneration. Obviously it was a compromise measure. Not a great deal was expected from it. To many it was a joke. But the commissioners from the beginning have been determined to do all that they could do for the great cause of Christian education and our Southern Baptist schools.

Second Meeting at Chattanooga

The second meeting of the commission was called by Dr. Harry Clark of Greenville, S. C., who is the chairman. Most of the members were there. It was "Education Week" in Chattanooga. The education boards of many denominations, both North and South, were meeting there that week. The Council of Church Boards of Education in America was holding its annual session there. The Southern Baptist Educational Association met there. These various meetings gave the members of the Education Commission a superb opportunity to listen in on discussions of the most vital topics before the educational world today. These subjects were those of standardization of schools, the standardizing agencies, the problem of proper teachers and the surmounting and surpassing problem of all Christian education—endowment of the Christian colleges.

What Was Done

At the first meeting of the commission each of the commissioners was charged with the distinct responsibility of stressing the cause of Christian education in his state. Reports showed convincingly that many of them had assumed with commendable seriousness their task. One after another of them reported that Christian education had been attractively stressed at both the district associations and at the state conventions. A recitation of facts, figures, statistics, etc., had been prepared by Chairman Harry Clark and had been circulated as an aid to the preparation of Reports on Christian Education. This had served both the district associations and the state conventions. Addresses had been delivered and news articles had been written on various occasions. The interest that had prompted this gratis service by the commissioners was prophetic.

Looking to the future, the Committee on Publicity was instructed to draw upon the treasurer for what funds were needed, within the diminutive budget, for publicity schemes the object of which should be to bring Christian education before the eyes and to the minds of our people to create a favorable sentiment. Several tracts have been printed and circulated. The picture of the commission accompanying this article was provided for each state Baptist paper in the South. One or more large attractive bulletin board posters are to be provided. These were to be sent to the schools and church-

es of the Southern Baptist Convention territory in April.

A Book on Christian Education

Believing that the greatest need among our people is a conviction on Christian education, and knowing that the most effective way to create a conviction is to disseminate information, the commission instructed

the study of the decreasing of ministerial students. Another was to study and report on the possibility of our schools offering graduate work in preparation for teaching. A survey was to be made ascertaining the number of schools, students, teachers, property valuation, etc., of our schools as has been done in previous years by the Education Board. Chairman Harry Clark was asked to assume the responsibility for the preparation and presentation of the report of the commission to the Southern Baptist Convention. It was the hearty conviction of the commission that that report should earnestly



EDUCATION COMMISSION OF THE SOUTHERN BAPTIST CONVENTION (State members alphabetically.)

(1) S. E. Tull, Arkansas; (2) H. W. O. Millington, District of Columbia; (3) E. H. Jennings, Florida; (4) Walter P. Binns, Georgia; (5) L. W. Wiley, Illinois; (6) C. L. Graham, Kentucky; (7) L. G. Cleverdon, Louisiana; (8) Russell Bradley Jones, Maryland; (9) Lawrence T. Lowrey, Vice President, Mississippi; (10) Gaston W. Duncan, Missouri; (11) W. R. Cullom, North Carolina; (12) J. W. Hodges, Oklahoma; (13) Harry Clark, President, South Carolina; (14) Frank H. Leavell, Secretary-Treasurer, Tennessee. The following pictures do not appear: L. O. Dawson, Alabama; W. O. Leach, New Mexico; W. W. Barnes, Texas; T. E. Peters, Virginia.

ed the Publicity Committee to proceed in the preparation of a book on Christian Education and our Baptist Schools. This text book was not to be studied in the colleges, nor in the adult organizations of the churches. Its usefulness would be in and through the organizations of the young people of the denomination. The incoming generations, the pre-college youths are the ones in whose minds the seed of Christian education should be planted. They are the ones with whom Christian education will survive or perish. Some progress has been made in the production of this book. It will be forthcoming. Strange we have not had such a book for the past fifty or one hundred years.

Other More General Provisions

In the course of the two days' meeting the commission reviewed extensively the field of its possible activity and usefulness. Definite fields of investigation were committed to certain committees and to individual members. Surveys were to be made for the procuring of definite information on Christian education. To one member was committed the defi-

request a larger appropriation and that an Educational Secretary should be elected. The next meeting of the commission will be in Memphis on May 8th, the day before the convening of the Southern Baptist Convention.

It is conceded by the thousands of Southern Baptists that Christian education is as indispensable to the ongoing of our kingdom endeavors as is the sunlight indispensable to life. Many lives, braced and backed by convictions as binding and as abiding as hoops of steel, are being given now to the promotion of our schools. Many silent sacrifices are being made and concealed in the breasts of unknown heroes in order that Christian education shall go on. The problems must not dismay us. Victories, great victories, greater victories than ever before realized, are just ahead. We must climb the mountains of difficulty until we look over and behold the delectable valleys of hope.

ALABAMA PREACHER DIES

Rev. T. M. Bryan, for the past four years pastor of First Church, Piedmont, Ala., died on the 12th of March. He was an earnest, consecrat-

ed pastor and worker and was beloved of all classes in his town. Brother S. M. Hunt writes of the program which was held the following Sunday in memory of him and of the good work he had done for the church. We appreciate the good word from our Brother Hunt who, it will be remembered by some, was letter carrier for the Belmont Boulevard section, Nashville, some six years ago.

BIG EMORY MEETS

Fine Quarterly Meeting

Big Emory Association held its quarterly meeting with the Crossville Church on April 4-5. Although handicapped by the fact that Crossville is in the extreme west end of the territory and by the damage done by the recent floods which swept away some of the church houses, the meeting was well attended. The laymen held a splendid program, and the other services were well worth while. The following subjects were discussed by the laymen: "The Sacrifice Acceptable to God," "Our Obligation to Our Church," "What Our Pastors Expect of Us."

The women had charge of the program Friday morning with some thirty or more present, in addition to a number of young people who had come to hear Miss Cornelia Rollow who, to our loss and grief, failed to reach us. The women present made good use of the time and were encouraged by the presence of so many of the pastors.

At 1:30 Friday afternoon Mr. T. L. Cate, our efficient Sunday school leader, had charge of the Sunday school program, using the Kingston, Rockwood and Trenton Street, Hariman, pastors to give addresses on "How to Build Enrollment," "How to Enlarge the Organization," and "How to Make Teaching Effective." That evening the Roxie Jacobs Junior B. Y. P. U. of Trenton Street gave a program, using as their subject "Keeping God's Day in His Way." At the conclusion of their program Pastor J. B. Tallant of Trenton Street brought a great message of "How to Become More Spiritual."

Big Emory is planning for a training school in every church some time soon. We thank the Crossville people for their kindly care of us during this meeting.—Ada Robinson, Reporter.

CHRISTMAS THANK OFFERING

According to a report from the Executive Committee, the thank offering for Christmas amounted to \$137,686.57. Of this amount, Tennessee gave \$75,150.51, or more than half the total sum. Deducting the gift of Mr. J. H. Anderson of Knoxville, Tennessee's contribution was \$25,150, or a larger amount than that given by any other state. The returns by states is as follows: Alabama, \$3,885.75; Arkansas, \$3,997.41; Florida, \$3,101.95; Georgia, \$5,130.03; Illinois, \$1,467.30; Kentucky, \$5,741.35; Louisiana, \$7,198.24; Maryland, \$8,200; Mississippi, \$3,013.63; Missouri, \$4,770.94; New Mexico, \$848.62; Oklahoma, \$2,710.32; South Carolina, \$320.64; Tennessee, \$75,150.51; Texas, \$11,528.05; and Virginia, \$1,915.13.

No effort was made in Virginia, North Carolina and South Carolina for this offering, although churches in South Carolina sent voluntarily some gifts and so did some in Virginia. Arkansas retained one-third of the offering for local needs and Illinois divided hers between home and foreign missions. The entire expense of the campaign was only \$3,837.12.

NEWTON, PA., NOTES

T. R. Waggoner of Newton, Pa., sends us some notes about his work there. He is a Tennessean, and we are glad to know of his success. On the last Sunday in March he baptized six converts after twelve young people had surrendered to Christ.

(Turn to page 16.)

EDUCATIONAL DEPARTMENT

Sunday School Administration

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

Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

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

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

**SUNDAY SCHOOL ATTENDANCE
APRIL 7, 1929**

Nashville, First	1659
Memphis, Central	1396
Memphis, Bellevue	1382
Chattanooga, First	1315
Memphis, First	1204
Knoxville, First	1141
Knoxville, Belle Avenue	1117
Memphis, Temple Baptist	935
Knoxville, Broadway	902
Knoxville, Fifth Avenue	787
Memphis, Union Avenue	719
Johnson City, Central	654
Chattanooga, Highland Park	640
Memphis, LaBelle	618
Nashville, Grace	592
West Jackson	557
Nashville, Belmont Heights	553
Chattanooga, Tabernacle	543
Nashville, Judson	530
Cleveland, First	526
Nashville, Immanuel	521
Knoxville, Euclid Avenue	519
Murfreesboro	478
Paris	458
Fountain City, Central	449
S. Knoxville	438
Elizabethton	430
Chattanooga, Avondale	421
Chattanooga, Northside	403
Memphis, Boulevard	400
E. Chattanooga	395
Nashville, Edgefield	394
Knoxville, Lonsdale	382
Memphis, Trinity	377
St. Elmo	363
Memphis, Prescott Memorial	355
Newport	353
Chattanooga, Calvary	352
Knoxville, Immanuel	350
Memphis, Seventh	350
Chattanooga, Rossville Tab.	347
Chattanooga, Central	345
Knoxville, Lincoln Park	324
Memphis, Merton Avenue	320
Knoxville, Island Home	320
Memphis, Highland Heights	317
Nashville, Third	311

SUNDAY SCHOOL NOTES

Place of Training in Our Program

We have had so much comment on the article we wrote week before last on the greatest need that we are anxious that our people see clearly the place of training in our Church Program. We should not kick all this aside just because we are having problems concerning it. We are not taking back anything that we said and desire to impress more and more the dangers mentioned in our efforts to train but we do believe that there is a place in the Great Commission for Training. The commission says teach. That means all kinds of teaching that aids in spreading the Gospel message but the emphasis here is on the gospel for lost people and that is why we believe that lost people should be handled largely in the teaching services of the church where we teach with a view to winning to Christ.

The chief service for this purpose is the Sunday School and it should be used in a mighty way to spread the Gospel news and to bring men and women as well as lost boys and girls to Jesus Christ in godly sorrow for sin and to repentance and faith in Jesus Christ. Nothing else fits a lost person. Then the Sunday School should co-operate with all the other services in trying to induce these taught people to accept the Gospel and profess faith in Christ. The second thing in the Commission is to make disciples. That means that we

should keep on emphasizing the Gospel until they do accept it in full faith and confession of sin. This should be done in all services where we find people convicted of sin. Every effort should be made to win them to Christ.

The next step in the Commission is to baptize. That means that those who have repented of sin and exercised faith in Jesus Christ and professed this faith before the world should be enlisted in the church and the door into the church is baptism. It is just as much the duty of a church member to enlist saved people in the program of the church as it is to do anything else taught in the Commission. After they are enlisted in church membership we are to teach them to observe "all things whatsoever I have commended you." That means training them until they are not only willing to do but ready and able to render definite service in the Lord's kingdom program. That is the place of training. Training should stay within the sphere of its own program. In the training service we deal solely and alone with Christians and not lost people. If the BYPU does not stay within the limits of its own constituency it will surely get into trouble and has no right to function. There is not a semblance of an indication that the BYPU stands for training lost people from the viewpoint of the leadership nor literature. Mr. Lambden is thoroughly sound on this matter and urges that nowhere should we encourage lost boys and girls to participate in the regular work of the BYPU but only

The standards require this and every worker in our Tennessee force not stand for organizing BYPU's of unsaved boys and girls, but nevertheless, many of the junior unions are made up of unsaved boys and girls and they are allowed to function as officers and have place on programs just as the saved are, but it is not under our control nor is it our suggestions. We have just had a union reported with only two active members in the entire union. We would suggest that these two be placed in the intermediate union and the union disbanded. It is entirely out of place to organize junior unions with unsaved children in them. We also deplore the fact that some of our churches have primary and beginner BYPU's but where the pastor allows it and the church promotes it what can we do who have no control over the church program? We urge that all such children be placed under the leadership of the Sunday school teachers and department supts. and if they should come to the church on Sunday night let them be cared for in a story hour and guarded against any tendency to think themselves members of a training service of a church.

The BYPU is sometimes criticised for not winning lost people. The BYPU does not handle lost people only as they go out through the regular church program and win the lost. The membership is supposed to be already saved and should be before they become members of the BYPU. The BYPU has no other place in a church except a training service. If it fails to function there it is no longer needed. When it becomes a soul winning agency it overlaps with other organizations where the emphasis is on teaching and should function through the other organiza-

tions. In fact all the inside organizations should function through the church program in all matters pertaining to the Commission. We urge that no one representing this department stand for the organization of boys and girls into BYPU's unless they are already saved and in the church.

On the other hand we do urge that every member of every union who is in the process of being trained should realize that saving lost people is the first duty of every Christian and we should co-operate with every service of the church, led by the pastor, in winning the lost about us. We can help by staying to the preaching services and backing up our pastors, by bringing lost people to the preaching services and praying for the pastor as well as the lost while he brings the message. Then we can do personal work in trying to urge the acceptance of the message and profession of faith.

The BYPU stands for helping every force that is set to win the lost as well as to train the saved but the business of the BYPU itself is to train the young Christian to become a church member well rounded and active in every department of the church's program.

Great Training School at Portland

Certainly a fitting word in the beginning would be an expression of appreciation to our Heavenly Father for his manifold blessings throughout the week. The weather has been very favorable, the spiritual atmosphere has been in evidence everywhere, our speakers have measured up to their best, and the members enrolled in the various classes have shown their interest by their faithful attendance.

Commendations for the work of Brethren Collins and Nicholson have been heard on every hand. These two men are among the very best we have ever observed in this work. Their teaching has been the highest type, their personal consecration has been a source of inspiration, and the helpful messages delivered by them in the inspirational periods will con-

Brother Collins came to us through the kindness of Brother W. D. Hudgins, State Educational Secretary. We were not acquainted with Brother Collins before he came. We tried to secure the services of Brother Hudgins, because he had been here before; but when we found that other engagements would prevent his coming, we accepted immediately his offer to send Brother Collins. We had confidence enough in the Secretary to know that his recommendations could be accepted without question, and since our association with Brother Collins this confidence has been strengthened.

We also enjoyed having Brother Sedberry of Gallatin and Brother Pettigrew of Springfield to speak to us during the inspirational periods. These brethren brought some of the optimism and enthusiasm from their own fields of labor and "strengthened our hands for the work." We appreciate the interest and help of these splendid pastors. Our committees functioned perfectly throughout the week. If there was any confusion or uncertainty about any part of any night's program, we did not detect it. The committee serving the supper each evening perhaps had the most difficult task, but every meal was served on time and with commendable efficiency.

The attendance, as the Bulletin goes to press, has averaged 55. We will see the results of this week's training for many years to come. We thank our brethren and our Lord for this week's blessings.—From the Church Bulletin.

Jefferson City Simultaneous School

The county-wide training school has just closed in Jefferson County with nineteen schools with a total enrollment of around 600. Interest grew from the beginning until the last night when several churches wanted to continue with a revival. That is what should happen at most places. We are not giving a full statement of this school, as it will be written up by a member of the faculty and will appear later, together with a picture of the faculty and the names of all having part. The faculty, however, was composed of faculty members, Pastor Pope of the First Church, and students of Carson-Newman College. It seems that much good was accomplished and the churches all helped in a mighty way.

Training School in Every Church in Madison County Association

Time was when our Baptist churches put the emphasis upon evangelization and paid very little attention to training their new members in active service after they had come into the kingdom. Now we are beginning to realize it is not enough to muster in a soldier. We know now that the recruit must be taught and drilled for active service on the battlefield. He must know also how to co-operate with his comrades. Because of this knowledge, Baptist people are stressing education in the local churches as well as in our colleges and universities.

We had a great training school in Jackson just after Christmas and some 200 or more took the courses of study in Sunday School and B. Y. P. U. Methods. Now we are giving these same opportunities to all the Baptist churches of Madison County. A teacher will go every night to each of these churches and spend an hour or more with the members who are anxious to know more about Sunday school work. They will take books for study with them.

There will be a rally of all the workers at the First Baptist Church Sunday afternoon at 3 o'clock. At this meeting there will be a final check up on assignments and several work to be undertaken. This campaign is under the general direction of E. E. Thompson, who for many years has been the best informed and most active Sunday school worker in Madison County.—Go Forward.

One Month Until the Southern Baptist Convention Meets

Let's get 300 standard Sunday schools during that time! Really it could be done without a doubt if we will all give this matter our vigorous and continuous attention during this most effective time of the year.

We have nearly five hundred schools that were standard last year and that have not come in this year, and we can get most of these if we go about it right.

Then there are literally hundreds of schools that are almost standard, but there is such a big difference between almost and absolutely! A difference that will mean much to these schools if they will cover it, and they will if we will give them the right impetus and leadership.

Biggest Month in All the Years in Study Work

Teacher-Training Awards for March

Association	Dips.	Seals.	Aw'ds.
Big Emory	0	13	13
Cumberland	1	2	2
Gibson County	2	12	14
Holston	0	1	1
Jefferson Co.	0	1	1
Knox Co.	8	37	45
Madison Co.	2	1448	1450
Nashville	6	32	38
Nolachucky	0	1	1
Ocoee	12	57	69
Shelby Co.	12	45	57
Stone	0	3	3
Western District	0	30	30
Total	43	1682	1725

B. Y. P. U. Study Course Awards.		
Big Emory	0	17
Bledsoe	0	19
Chilhowee	16	21
Duck River	1	0
Gibson Co.	15	13
Grainger Co.	0	2
Hardeman Co.	29	68
Holston	52	0
Holston Valley	1	0
Jefferson Co.	1	1
Knox Co.	25	67
Madison Co.	2	4
McMinn Co.	94	34
Nashville	12	2
Nolachucky	17	15
Ocoee	152	182
Shelby Co.	135	143
Sweetwater	20	0
Union	9	0
Watauga	0	1
Wilson Co.	0	9
Total	617	562

Church Administration Awards.		
Big Emory	6	0
Western District	5	0
Total	11	0

Sunday School Administration		
Big Emory	0	1
Hardeman Co.	13	0
Nashville	1	0
Ocoee	24	0
Shelby Co.	0	8
Western District	1	0
Total	39	9

Awards: Diplomas, 710; seals, 2,253; total of all awards, 2,963.

A large number of these came from Union University and should be scattered over the state and other states possibly, but no address except Jackson was given, and so we have recorded all in this way. Will be glad to adjust when we know where the individuals live.

East Tennessee Sunday School Convention a Great Success

The convention just closed at Bearden proved to be one of the greatest programs we have ever attended in all the years of our service in the state. The speakers all caught the idea and every one hit the program was based upon the Great Commission: every session began with the step in this commission. Beginning Monday night with the devotional hour under the leadership of Dr. A. F. Mahan, using the topic, "Stewardship of Vision," and this was followed by an address by Dr. Sam P. White on "Serving under the Commission." Both of these speakers hit on high and lifted us all to a high plain of spiritual fervor.

Tuesday morning the program started off with a splendid talk by Dr. J. K. Haynes on "Stewardship of the Unenlisted," and the session followed with conferences and general discussions all grouped about the problem of enlistment or Building the Sunday School. Among those speaking on this session were A. Jesse Winegar, Newton Barnes and W. D. Hudgins. Mr. W. R. Hunter of Mississippi closed with a wonderful address on "An Adequate Program." This address was requested for publication and will likely appear in the Baptist and Reflector or Builder later on.

The afternoon session was on "Teaching," with splendid addresses by Mrs. Lucy Cooper Johnson, Miss Lillian S. Forbes and W. R. Hunter. Following this Dr. Grice spoke on "Teaching through the D. V. B. S.," and Douglas Hudgins closed with an address on "The Master Teacher."

The Tuesday night session was the high hour, when Dr. D. Edgar Allen led with a devotional topic, "Stewardship of the Lost," and this was followed by two great addresses by Dr. C. W. Pope of Jefferson City and Dr. O. E. Bryan of Nashville. Both started a revival and we wound up with pledging ourselves to a greater program for His cause.

Wednesday's program was just as good, dealing in the morning session

with "Stewardship of Talents." This was led by Rev. W. E. Wauford, and addresses were delivered by C. T. Stephens and Sam Harris, closing with a talk on "The Church Functioning through Her Activities."

The closing session dealt with associational work and talks were made by Mrs. Paul Branson, J. W. Christenbury, P. W. Moore and the writer. The conferences were held twice each day and were well attended and greatly helpful.

Appeal for Attendance Upon Middle Tennessee Convention

The East Tennessee Convention was not attended by half as many people as should have been there—a little more than 200. The program and conference work was sufficient to have brought 500 people. Many cross the country to conferences with no better programs than the one we had at Bearden. The same will be held at Shelbyville on April 22-24. Let our Middle Tennessee people take advantage of this splendid opportunity for improvement and come to this convention by the scores.

Rev. J. R. Chiles, Jonesboro, has already made engagements for eight training schools for William Hamilton who is to be their summer worker in Holston Valley Association. That is the result of the campaign put on in that association last year. The people are ready for every good thing.

Jefferson County Training School, April 1-6

Last year the Jefferson County Sunday School and B. Y. P. U. Convention decided to try to put on a simultaneous training school. Through the efforts of Mr. Sam Nicely, the president, and others this was done and great interest was shown by almost all the churches in the association. Much good was accomplished. The churches responded so well and derived so much good from this school that the executive board of the association instructed the convention to repeat such a school this year, naming Mr. B. M. Canup, president of the district, and Rev. C. W. Pope, and President J. T. Warren as a committee to complete the school.

Fifteen churches requested schools, using various books as indicated in the recapitulation below. With the co-operation of Mr. W. D. Hudgins and his department, together with the young ladies and young men from Carson-Newman, the school was held April 1-6.

Although all the churches were not touched in this school, we feel that a great deal of good was accomplished and that the churches are blessed through this training. All the churches participating were enthusiastic and eager to co-operate in making the various classes a success. The churches report that each worker did his or her best and that they appreciate the efforts of the workers and the Educational Department.

Fifteen churches out of twenty-two co-operated. We list below a "recap." of the work and workers so that those interested may know what was accomplished:

First, Jefferson City; teacher, W. D. Hudgins; book taught, "Larger Stewardship"; enrolled, 15; examinations, 9.

First, Jefferson City; Frank Wood; "Senior Administration"; 50; 31.

Dandridge; Brooks Hudgins; "Building a Standard Sunday School"; 22; 6.

Deep Springs; Frances Lancaster; "Building a Standard Sunday School"; 15; 8.

Dumplin; B. M. Canup; "Building a Standard Sunday School"; 30; 7.

Dumplin; Mrs. Canup; "Intermediate B. Y. P. U. Manual"; 32; 13.

Oak Grove; Mr. Malcum; "Building a Standard Sunday School"; 26; 6.

Northside; Mr. Trent; "B. Y. P. U. Manual"; 12; 9.

Northside; Mr. Nelson; "Junior B. Y. P. U. Manual"; 12; 10.

Mansfield Gap; J. D. Ives; "Building a Standard Sunday School"; 20; 3.

Piedmont; Larene Truett; "B. Y. P. U. Manual"; 14; 14.

Pleasant Grove; Jas. Clarke; "Sunday School Manual"; 46; 8.

Piney Grove; Mr. Barnett; "Sunday School Manual"; 50; 15.

Rocky Valley; Kenneth Sheets; "Sunday School Manual"; 30; 14.

Talbotts; John Hood; "B. Y. P. U. Manual"; 10.

New Market; Dr. C. W. Pope; "Bible Books"; 88.

White Pine; Dr. J. T. Warren; "Building a Standard Sunday School"; 23; 10.

White Pine; Miss Dorothy Davidson; "Working with Children"; 13; 5.

White Pine; Miss Elizabeth Preston; "Bible Books"; 13; 7.

White Pine; Miss Pearl Smullen; "Junior B. Y. P. U."; 14; 9.

Total schools, 15; total classes, 20; total enrollment, 532; total examinations, 184.

B. Y. P. U. NOTES

Suggestion for State Contests
We print below the rules and regulations concerning the Southwide contest among our intermediates in the sword drill:

1. Train all the intermediates in each local church in sword drill work for a while before having the contest to decide on which two intermediates will represent the church at the associational contest or other group meetings.

2. Insist that each intermediate use and get acquainted with his own Bible, but no Bible with index will be allowed.

3. The leader in the local union will pay careful attention to the memory verses suggested each week in connection with the daily Bible readings. He will also stress the sword drills given in the Intermediate B. Y. P. U. Quarterly and the Leaders' Quarterly.

Each church will conduct a contest to decide the two to represent this church. The two best will be selected. Then these two will come together with two from other churches of the association or group and at

determine what two will represent that group or association at the district convention. At the district convention the representatives from the various associations will contest to decide which two from this district will be allowed to enter the state contest which will be held at the State B. Y. P. U. Convention in July at Chattanooga.

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

LAYMEN'S NOTES

The men of Chattanooga had a splendid meeting at First Church on Thursday night of last week, with 18 churches represented and a fine bunch of laymen. The speakers were Mr. W. R. Hunter of Mashulaville, Miss., and Dr. John W. Inzer. The writer was present and had the privilege of speaking a word concerning our work in the association.

The Ocoee laymen held a meeting at Cleveland last Friday with a good attendance and a very fine program. Mr. Hunter also spoke to this meeting, and in addition to the local speakers from the association Dr. J. T. Henderson was present and delivered a most helpful and inspiring message on "A Challenge to Men." It was great, and every man there enjoyed it.

It is time now that we were making plans for our group meetings for next month. The programs have been mailed out, and we trust that every group of churches in every association will put on these meetings with effect. Write us for any help that you may need.

Suggested Programs

"Evangelism in the Local Church." Director presiding.

1. Devotions led by Chairman of Religious Activities Committee.
2. "What Have I Done the Past Month?" by all officers.
3. Special music by men's quartet.
4. "Winning the Man Next to Me."
5. "Winning Men through the Organized Class."
6. "Winning Men in the Regular Services."
7. "My Prayer List and How I Use It."
8. Sacred music, old-time songs.
9. Personal testimony, "My Own Conversion." Two-minute talks.

Helps can be had from the Tullahoma office.

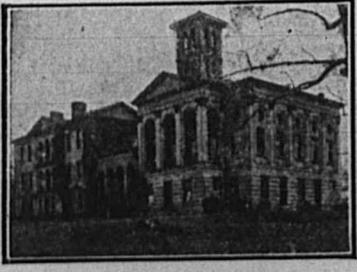
General topic, "Extension Work." Director presiding.

1. Devotions led by enlistment leader.

General topic, "Helping the Other Fellow." Ten-minute talks.

- (1) "Helping the Man Down and Out."
 - (2) "The Educational Programs in Other Churches."
 - (3) "Interesting Men Where No Brotherhoods Exist."
 - (4) "Assisting in the Sunday School in Smaller Churches."
 - (5) "Helping to Organize the Association for Definite Work."
4. Old-time singing.
 5. Address, "Missions in Judea."

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WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Treasurer ----- Mrs. J. T. Altman, 1534 McGavock St., Nashville
 Corresponding Secretary ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Victoria Logan, Nashville
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

OUTSTANDING FACTS OF FRIDAY'S PROGRAM OF OUR W. M. U. CONVENTION

The day was begun with another sweet service led by Miss Blanche White of Virginia, who, continuing her line of thought of Discipleship, spoke to us on "Its Needs."

She read from Luke, 19th chapter, the story of Christ sending for the colt that he might ride into Jerusalem. One of the thoughts which she gave us was that the colt was loaned without question. Christ needed many of His friends just then. He needed Judas, but did He have him? He needed Pilate, but did he stand by Him?

Miss White mentioned several modern day men and women whom Christ needed and who gave themselves fully to Him—Gypsy Smith, Mary Slessor, Lottie Moon and others. Our hearts were made to thrill as we listened to this stirring message.

Miss Bucy and Miss Logan gave their annual reports, and from them members of the convention got an idea of the vast amount of work which they are accomplishing.

Mrs. Charles Thompson found it impossible to be present and to read her report on Personal Service, but she had a splendid substitute in Mrs. Campbell of Jackson, who represented her upon the program.

Dr. F. F. Brown of Knoxville made a searching address upon "Our Co-operative Program." He gripped his audience with his opening sentence "If the time ever comes when our denomination fails to make spiritual contribution to the life of the world, at that time it fails."

He spoke of the Co-operative Program as a Baptist family—the older and larger the child the more expensive the support. "We must always keep before us the crucified Christ, the risen Christ, the personal hopes of immortality, before we can expect to get an offering. Our churches must be the supply stations to the end of the earth. Our religion is a religion on a cross. God save us from materialism. Many other splendid thoughts were in his strong message.

The morning session closed with an address by Mrs. W. J. Cox of Memphis, president of our W. M. U. of the South. Her theme was "A World's Eye View." Only those who have heard her can realize the marvelous power in oratory, in spirit and in vision. In this address she opened as it were the gates of the great beyond and made us see God's best.

In the afternoon the earlier part of the program was given over to business, reading the reports of various committees and the election of officers for the coming year.

Every one rejoices to know that we are to have as president Mrs. R. L. Harris for another year.

Dr. O. E. Bryan, our Corresponding Secretary of the Tennessee Baptist State Convention, was with us and addressed the convention upon the subject of "The Great Commission." He spoke in his usual vigorous, earnest manner, comparing the church and the home most beautifully. He said that all Christians were like members of an earthly family, because they "favored" Him, our great Father, and yet although they all "favor," still, they all differ because of their varied individualities and varied characteristics. His last thought was that as the home was bound by cords of love so should the church be.

After Dr. Bryan's message we had a splendid demonstration of Carson

and Newman activities by a group of some twenty or more students, which was thoroughly enjoyed.

Miss White closed the afternoon session by her last talk, which was on "The Reward of Discipleship." She used the story of Peter and John's delivery from prison as told in Acts. She brought out seven points, all pivoting around the thought of prayer. It was most inspiring and lifted us to great heights.

The evening session was the last of our meeting, but by no means the least. It was Young People's Night and the service was presided over by Miss Victoria Logan, our Young People's leader.

Mrs. Sam Smith of Broadway, Knoxville, brought eight splendid young Royal Ambassadors to the meeting and they had charge of the devotional. They gave us from memory all the passages of Scripture required in the four years of the ranking system of the Royal Ambassadors and they did it splendidly. This work was interspersed by song and prayer. It stirred our hearts to their very depths to see how splendidly they had been trained.

Awards were given to 141 A1 societies over the state.

Mrs. Cox addressed the young people upon the theme, "The Quest of the Uttermost." It was indeed a rare privilege for us to hear her as she poured out her heart in a passionate plea that the youth of our churches grasp the marvelous opportunities afforded them. She urged character, courage and valor. She urged lives lived nobly and grandly for Christ. She urged us to ever hunt for the greatest things in life by having tenacity of purpose, by watching for the inner gleam, by allowing our sorrow to be our strength, by taking content in the mansions of life and taking substitutes instead of things, counting on a finished Christ as life's, yea, eternity's uttermost.

And with this ended our 1929 convention. Next year we meet in Dyersburg.—Laura D. Powers.

STATE OFFICERS ELECTED IN JEFFERSON CITY

President: Mrs. R. L. Harris, 112 Gibbs Road, Knoxville.

Vice President at Large: Mrs. Hight C. Moore, Benham Avenue, Nashville.

Vice President, East Tennessee: Mrs. J. W. Marshall, Fountain City.

Vice President, Middle Tennessee: Mrs. Andrew Todd, Murfreesboro.

Vice President, West Tennessee: Mrs. Chas. Thompson, 165 North Hayes, Jackson.

Recording Secretary: Mrs. H. E. Mullens, Jefferson Apartments, Nashville.

Assistant Recording Secretary: Mrs. Douglas J. Ginn, 161 Eighth Avenue, North, Nashville.

Treasurer: Mrs. J. T. Altman, 1534 McGavock Street, Nashville.

Corresponding Secretary: Miss Mary Northington, 161 Eighth Avenue, North, Nashville.

Young People's Secretary: Miss Victoria Logan, 161 Eighth Avenue, North, Nashville.

Young People's Leader, East Tennessee: Miss Laura Powers, 1514 Henrietta, Knoxville.

Young People's Leader, Middle Tennessee: Miss Kellie Hix, Shelbyville.

Young People's Leader, West Tennessee: Mrs. Dallas Wohlraht, 1890 Vinton, Memphis.

Training School Trustee: Miss Willie Jean Stewart, 161 Eighth Avenue, North, Nashville.

Margaret Fund Trustee: Mrs. Sam

J. Smith, 8 Sterchi Apartments, Knoxville.

Mission Study Director: Mrs. Wm. McMurphy, Gallatin Road, Nashville.

Personal Service Director: Mrs. P. H. Sweet, 2115 Ringgold Drive, Chattanooga.

Stewardship Director: Mrs. J. Frank Seiler, Elizabethton.

White Cross Director: Mrs. John Gupton, McKinnie Avenue, Nashville.

Executive Board

East Tennessee: Mrs. R. L. Cowan, Knoxville; Mrs. H. M. McGuire, Sweetwater; Miss Jessal Holtzclaw, Chattanooga; Mrs. J. T. Warren, Jefferson City; Mrs. W. B. Quillen, Bulls Gap; Mrs. Winston Henry, Maryville.

Middle Tennessee: Mrs. F. G. Lavender, Columbia; Mrs. Robert Shannon, Springfield; Mrs. F. N. Smith, Clarksville; Mrs. Percy Carver, Mt. Juliet; Mrs. Eustace Williams, Shelbyville; Mrs. F. C. McConnell, Murfreesboro.

West Tennessee: Mrs. Lyma n Leatherwood, Memphis; Mrs. J. B. Gilbert, Huntingdon; Mrs. B. F. Jarrell, Humboldt; Mrs. Sam Jones, Lexington; Mrs. J. J. Hurt, Jackson; Mrs. Z. J. Scott, Brownsville.

Headquarters: Mrs. Charles Farmer, Mrs. J. P. McElrath, Mrs. Austin Crouch, Mrs. R. K. Kimmons, Mrs. W. F. Powell, Mrs. C. D. Creasman.

SUGGESTED LEAFLETS

May, "Christianity's Contribution to World Progress."

The Man of Joys (Devotional), 2 cents; China's Changing Ideals, 3 cents; Human Relationships in Industry, 3 cents; In Our Land It Is Very Dark, 3 cents; South America Dry—When? How? Why?, 3 cents; The Chinese Country Day School Speaks, 4 cents; The Missionary with the Largest Audience, 3 cents; Widening Horizons, 5 cents.

Please write name and address plainly. Send stamps or money order in payment for leaflets selected.—W. M. U. Literature Department, 1111 Comer Building, Birmingham, Alabama.

WOODY BARTON BANQUET

The Y. W. A. of the First Baptist Church, of Nashville, held their "foster mothers" with a banquet on Friday evening, March 22nd, at the church.

At a previous meeting the girls drew the names of some of the ladies of the Missionary Society who are to be their foster mothers.

The program for the banquet consisted of a duet by two Y. W. A. members, "Your Mother Is Your Friend." The president of the organization gave a toast to the mothers. Miss Victoria Logan was present and gave an interesting and inspiring talk.

The idea and purpose of the assembly was to encourage a closer relationship between the W. M. S. and the Y. W. A., making a unity or connecting link between the two through the mothers and daughters. We had fifty present at our banquet.—Mrs. Virgil Adams, Counselor, Lenoir City, Y. W. A.

A LETTER FROM MISS EDENS

Dear Miss Northington: It is a great disappointment that I am having to write you from America instead of my home in Abeokuta, but one cannot always have their way when God plans otherwise. Our doctors in Nigeria have sent me home for an operation. You can imagine how much it has hurt me to give up my work so soon after returning.

I had to miss seeing and welcoming Miss Anderson. We passed ship at Monrovia. How I did wish to be a little bird and fly across to her! Thanks to wireless, though, we did exchange messages.

The thing that has hurt me most is that Miss Perry had her passage booked for March 23rd, and here I am in America in her place! My, what a brave, sweet girl she is! The

training school spirit is ever with her.

Just before leaving I had a card from you saying the Tennessee W. M. U. were sending me the Literary Digest for another year. Needless to say we are very glad to have it. I know Miss Anderson and Miss Perry will feel very proud of themselves when they are able to quote some of the latest news from it to their friends. I do appreciate your loyalty and remembrance.

I had told our girls in the school how the Tennessee Y. W. A.'s were giving their Christmas offering to the support of the Abeokuta work. So the Sunday before I sailed our Y. W. A. girls in the school brought me the enclosed letter. [This was in last week's Baptist and Reflector.]

I want you to take notice of the fact that they are wanting some one who can sing. As you know, Miss Anderson, Miss Perry nor myself cannot even carry a tune. Some of the girls are very content about it, and I feel sure the reason we cannot sing is because we have given our voices to the Edison which we have in our home. They enjoy that very much, and so I think it makes up for our failure to lead them in singing. In spite of it all we do have some very good singing, and we have a few girls who have learned to play the organ.

I shall be in Kentucky for a while after leaving the hospital and shall put forth every effort to be back on the field by July or August. My heart is in Africa, and there I want to be. Blessings on you!—Olive Edens.

P.S.—My Kentucky address will be 3410 Blackburn Ave., Ashland, Ky.

A Later Message

I have been out of the hospital since April 3rd and am getting on fine. Easter morning I was made very happy by a lovely bunch of pink hydrangeas sent to the hospital by the Tennessee W. M. U. I cannot tell you how happy they made me and brought many hours of cheer as I lay looking at them thinking of the many friends in Tennessee.

How I would have enjoyed being at the W. M. U. meeting!

WOODY BARTON BOARD HOLDS MEETING

The April meeting of the board of the Woody Barton Goodwill Center at Nashville met at the Baptist Sunday school building with an unusually large attendance, thirty-three representatives from fifteen churches. Mrs. William McMurphy, president, presided. The devotionals were led by Mrs. A. B. Hill, who spoke on the subject of "Stones to Be Rolled Away in Goodwill Center Work." The chairman of committees reported the progress of the work.

Mrs. George Roth, chairman of the yard committee, was complimented on her success in beautifying the grounds and interesting the children in helping in the work. She asked for the gift of two benches for the yard. Mrs. I. J. VanNess, chairman of the library committee, reported a large number of additional books for the library and was authorized to buy another bookcase. Mrs. Melville Wheeler, chairman of the pledge committee, reported special efforts to have the representatives visit the center and become acquainted with the needs.

A good report was made also of the work of the junior board. Miss Eva McCollough, head resident worker, made a special plea for the members to visit the center. She said there were many calls for service that the center was not equipped to render, such as day home work, but that many charity calls have been made, and cases handled in co-operation with the charities commission, also help given in finding employment. The classes at the center are full, with thirty-one new members enrolled during March. She has been helped by thirty-three volunteer workers during the month, Eastland Church providing more workers than any other.

The junior board has given an Easter party for the kindergarten, and the other classes have been entertained by different societies.

Gifts of linen, groceries, magazines and candy were reported from Judson and Immanuel churches. Eastland Church has given a suit of clothes for a man so that he could find work. Lockeland Church had given an entire outfit of Easter clothes to a family.

Mrs. McMurry explained the plan for Goodwill Center day, which will be the first Sunday in June. The members of the executive committee will act as joint chairmen and entertain the board and chairmen from the different churches with a luncheon, to be given at the Center on the day of the May meeting.—Secretary.

MY GIFTS

"If I refuse to give anything for church and missionary funds this year, I cast my ballot in favor of recalling our missionaries and disbanding our missionary organizations.

"If I give less than previously, I favor reduction of the work at home and on the foreign field.

"If I give the same as formerly, I favor stagnation.

"Therefore, be it resolved, I will increase my offerings for the present year."—Exchange.

MADISON COUNTY W. M. U.

The quarterly meeting of the Madison County W. M. U. held at the First Baptist Church at Jackson on March 14th added another chapter in its history of missionary endeavors.

Miss Gertrude Powell, assistant superintendent, presided in the absence of Mrs. R. C. Dickinson, superintendent, caused by the sudden death of her brother.

Mrs. Eugene Campbell, hostess-president, in her warm greetings, expressed the desire of the First Church to become a big sister to every society in the Union.

The subject of the meeting was "Forward." Mrs. L. J. Denning of Bemis, Miss. Phil. 2-8-11.

The address, "What Next? My Plan for You," prepared by Mrs. R. S. Brown, had in every line a forward plan for the Union. The Union voted to send a telegram to Mrs. Dickinson at Brownsville expressing their sympathy in the loss of her brother, Mr. Stewart.

Mrs. Mary Dickinson's "Echoes" took a retrospective of the growth of the associational Union wherein it had grown "down, in, out and up into an influential organization."

The fourfold "Forwards" of the Union—Personal Service, Mission Study, Bible Study, and Organizing and Fostering New Societies—were presented with enthusiasm and insight by the following women: Miss Gertrude Powell, Mesdames John D. Wilson, T. O. Phillips and L. G. Frey.

Miss Victoria Logan, State Young Peoples Secretary, was fascinating and inspiring in "Steadfastly Forward for His Glory." She touched upon the accomplishments of the Ruby Anniversary and urged with earnestness that there be no slipping back. Four reasons she gave that should carry the association forward: (1) Greater prayer life, (2) spirit of willingness to serve, (3) co-operation, and (4) the training of youth.

Mesdames Archer Beasley and B. Y. Rowlett added charm with their beautiful solos, as did Miss Helen Gardner, Mesdames J. J. Hurt and Mayo, spirituality, in their petitions.

In the afternoon open conferences were held in interest of the different organizations.

A spectacular finale was the pageant, "The Stranger Within Our Gates," presented by women of the First Church under the supervision of Mesdames C. M. Thompson and W. W. Dunn. In the background were American flags, and the foreigner carried the flags of other nations. The principal characters were

Law, America, Foreigner, with little children, and surrounded with immigrants from Mexico, Roumania, China, Japan and an Indian. America called up volunteers to break the yokes of misunderstanding, prejudice, poverty, need and want, whereupon the Woman's Missionary Union answered the call. At the sound of the bugle the foreigners held their flags in obeisance and saluted the Stars and Stripes and the Christian flag.—Mrs. J. Frank Presnell, Secretary.

NEW BOOKS REVIEWED

With and Without Christ. By Sadhu Sundar Singh. Published by Harper & Bros., New York. \$1.50.

This volume by the famous Indian writer proposes to "set forth some spiritual experiences of Christians and non-Christians belonging to the various walks of life" whom the author has met in his various evangelistic tours. His aim is to "show by simple narrative the living presence of Christ and His saving power in the lives of men." He says, "The difference Christ has made" is the theme of the book. Men of all walks of life in India are presented. The poor Sadhu seeking peace of mind by torturing his body is compared with the Christian who has discovered peace through trust in Christ. A splendid picture of Hinduism, with its strange rites and self-tortures, is presented, in all its grotesque horror when compared with Christ and the example of His followers. We heartily recommend a reading of this book by those who want to know what Christianity does for the so-called civilized peoples of heathen lands. Some of the author's theological positions will not be accepted by Baptists, but the volume is worth careful study in spite of that.

Simplified Truth for Young and Old. By Richard W. Lewis. Published by Hamilton Bros., 120 Tremont Street, Boston, Mass.

This is one of the very best volumes of simplified truth we have seen. It will prove a great source of information, suggestion and inspiration for all who deal with children. Pastors, especially, will find it a treasure of suggestion concerning sermons for little folk and all elementary teachers will be pleased to have its fine illustrative material and its examples of the presentation of Biblical truths in the language of the little folk. In the Foreword, Leon Tucker says, "No man living is better qualified and adapted to reach the child's heart than the author. His stories will stimulate and intoxicate."

My Neighbor the Universe. By L. P. Jacks, author of "Constructive Citizenship." Published by G. P. Putnam's Sons, 2 W. Forty-fifth Street, New York. \$1.50.

One has never realized the extent of his obligations in life until he has grasped the idea of his relation to the universe. The author of this volume has done a splendid piece of work in dealing with the universal scope of right and wrong as it is conceived by one who has laid aside the temporal and worldly in favor of the eternal and universal. It is an entirely new concept for the average reader. At first, you will find yourself startled by the suggestions presented, then you will begin to sympathize with the author's view and, ere long, you will open your eyes and, having finished the volume, will be ready to read it all over again with a clearer mind.

"Psychology" to him is "an inferior thing" which "makes fools of man." Class consciousness is branded as a curse. The wanton destruction of natural beauties for the sake

of industrial progress receives due condemnation. The continuous travail of creation, mentioned by Paul, is set forth in a new light and the divine interest in everything from the sparrow and the lily to man's immortal soul is presented in a more commanding way. He warns against the "voice of conscience" and shows that many of our so-called "conscientious reactions" later prove to be irrational. "The spiritual excellence of persons is most effectively promoted by improving the material excellence of things," he asserts and goes from that to the old idea that the environment determines character and conduct. We cannot agree with his dogmatic statements here, but they make us more conscious of the vital relationship between environment and character.

He is a devout theist, although he seeks to present his arguments in such a way that the atheist can realize their worth. For the existence of infinite knowledge, he asserts, "Unless everything were known by somebody nothing would be known by anybody—there would, in fact, be no such thing as knowledge at all." Get the book and study it. It will prove a great help and open up new fields for thought and investigation.

The Graduate. By Samuel C. Stapp, Mitchell, Ind. Published by John P. Morton & Co., Louisville, Ky. \$2.00.

This is one of the most attractive books for the graduate we have ever seen. The compiler is pastor of the First Baptist Church of Mitchell, Indiana, and knows from experience in college and with college graduates what they like in the way of a souvenir book. This book is well bound in art leatherette, beautifully embossed and printed on a splendid grade of heavy paper. Running through it are a number of original poems and the usual blank, ruled pages for insertion of various and sundry items dear to the heart of the college graduate. Tributes, souvenirs, jokes, reminiscences and other things have their place in the book. All who are looking for a genuine graduation present of this kind will find it their equal. Order from the author or from the publishers: With the book may be secured for 25 cents (\$2.40 per dozen) a splendid card of congratulations for the graduate.

Roman Oaths and Papal Curses. By William Lloyd Clark, Milan, Ill. \$0.25.

Do you have any doubts about the claims of various evangelical and secret order workers relative to the claims about the oaths and pledges of members of the Catholic hierarchy? If you have, then send for this booklet and read for yourselves the records taken from what are evidently authentic sources, some of them from foreign court records. For instance the Jesuit oath as given in the booklet is enough to make your hair stand on end. The Sin Fein oath of Ireland and various other oaths are herein presented. Do not take it for granted that every declaration of the defenders of evangelical faith is false. Get the facts and then form your conclusions.

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

DYER

Dr. James Thomas Dyer, born on December 26, 1859, died on March 20, 1929. He lived near Mohawk, Tenn. He was married January 22, 1890, to Callie Pierce. He professed faith in God early in life, was baptized and became a member of the Catherinniny Church. Both he and

Mrs. Dyer joined the Concord Church by letter in September, 1891. He was treasurer of the church for twenty-two years, superintendent of the Sunday school for fifteen years, and taught a Sunday school class for a great part of the time. He loved his church better than any place on earth, his home only excepted. He was an earnest Bible student. He will be missed not only by his family and relatives, but also by the church and community. He was a successful medical physician and a consolation to hungry, sin-sick souls. Our loss is heaven's gain. We will understand it better by and by.

D. D. SHUCK

It will be news to many of the readers of the Baptist and Reflector to know that Rev. D. D. Shuck is no more. He suffered a stroke of paralysis in January, 1923, from which he never fully recovered. He had another stroke a few days ago and passed away April 1st in his home in Pomona, California. His funeral was held on April 3rd. The sermon was preached by his old friend and schoolmate, Mead M. Bledsoe. He was a graduate of the old S. W. B. U. and was a man of unusual ability as a thinker. He was a strong gospel preacher and preached as long as he was able to be in the ministry. He had a host of friends and loved ones who attended the services.

Brother Shuck was born in Kentucky in 1861. He entered the ministry in 1897 and in 1906 moved to Pomona, California.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Odessa, Texas, secures as pastor Rev. S. F. Marsh, who has resigned at Marfa, Texas, to go to the new and broader field.

Rev. W. S. Moore has resigned as pastor at Oilton, Okla., effective May 1st, after serving a year and a half.

Dr. M. E. Dodd of First Church, Shreveport, La., is doing the preaching in a great and gracious revival in the First Church, Columbus, Miss.

Effective May 1st, Rev. L. B. Grice of South Hill, Va., has accepted the care of the First Church, DeLand, Fla.

Rev. R. O. Keith has been recalled as pastor of the church at Hallsville, Texas, which he lately resigned to finish his studies in Baylor University. He accepts.

Dr. J. E. Skinner supplied the pulpit of the First Church, Jackson, most acceptably last Sunday in the absence of the pastor, Dr. John Jeter Hurt.

Lorimer Memorial Church, Chicago, Ill., named for the late Dr. Geo. C. Lorimer, has called as pastor Rev. Cecil G. Osborne, and he has accepted.

Rev. C. C. Morris of First Church, Ada, Okla., is doing the preaching in a successful revival at Woodward, Okla., Rev. C. M. Crossway, pastor. They are former Tennesseans.

That is reported as a great meeting recently held by Dr. Arthur Fox of Morrilton, in the First Church, Lonoke, Ark., Rev. W. H. Gregory, pastor. There were 94 additions.

Dr. J. B. Lawrence of Kansas City, Mo., will do the preaching in a revival in Parkway Church, Jackson, Miss.

Rev. J. P. Hargrave, pastor of the First Baptist Convention in May.

Rev. J. Norris Palmer has resigned as pastor of the First Baptist Church, Memphis, effective June 1st, in order to accept a call to the First Church, Mansfield, La., succeeding Rev. H. R. Holcomb.

A new church has been organized in Oklahoma City, Okla., known as Hudson Avenue Church, and Dr. C. P. Stealey, former editor of the Baptist Messenger, has been called as pastor.

A meeting has just closed at Drew, Miss., Rev. W. R. Cooper, pastor, in which the preaching was done by Dr. Otto Whittington of Little Rock, Ark., resulting in 80 additions, 50 for baptism. John Henley led the music.

Dr. W. J. McGlothlin, president of Furman University, Greenville, S. C., lately did the preaching in a revival in Dauphin Way Church, Mobile, Ala., Rev. C. B. Arendale, pastor. There were 47 additions.

Dr. W. D. Powell of Louisville, Ky., field agent for the Foreign Mission Board and former missionary to Mexico, underwent a serious operation in the Baptist Hospital at Memphis last week. Good hope of his recovery is entertained.

Evangelist R. L. Cole of Lufkin, Texas, lately assisted Rev. Jeff Rhodes in a revival in First Church, Huntington, Texas, resulting in 95 additions, 66 for baptism. Mr. and Mrs. J. L. Blankenship directed the music.

After serving as pastor five years, Rev. Sidney F. Martin has resigned as pastor at Santa Anna, Texas, to re-enter the Southwestern Baptist Theological Seminary to complete the work required for an M.A. degree.

His hosts of friends in Tennessee, his native state, will regret to learn that Rev. Olus Hamilton of Mt. Sterling, Ky., is a patient in the Ken-

tucky Baptist Hospital, Louisville, and will pray for his speedy recovery.

Rev. J. B. Rowan of Terrell, Texas, has been called to the care of the First Church, Fayetteville, Ark., which is one of the most important pastorates in that state, it being the location of the University of Arkansas.

Louie D. Newton has been allowed to continue as editor of the Christian Index by the Druid Hills Church, Atlanta, Ga., which he has accepted as pastor, until the Board of Managers can find his permanent successor as editor.

Evangelist E. A. Petroff, the converted Bulgarian, will make his home in Shawnee, Okla., to which place he will move his family from Blue Mountain, Miss. He is now in a meeting at Yale, Okla., Rev. J. M. Jones, pastor.

Rev. Andrew Potter of Enid, Okla., has just closed a two weeks' meeting at Kingfisher, Okla., Rev. H. T. Wiles, pastor, and raised \$30,000 on the closing Sunday with which to start an auditorium costing that amount. The church when complete will cost approximately \$45,000.

The recent revival in Travis Avenue Church, Fort Worth, Texas, Rev. C. E. Matthews, pastor, in which Dr. R. G. Lee of Memphis did the preaching, resulted in 97 additions. B. B. McKinney led the music. Brother Matthews says: "Dr. Lee is as humble as a little child and as eloquent as any man I have ever heard preach."

Union Avenue Church, Memphis, observed last Sunday the eleventh year of the pastorate of Rev. H. P. Hurt. He has been a pastor in Memphis for about twenty-six years, having organized the Bellevue Church there twelve years. At the time he was called as pastor of Union Avenue Church it had a membership of 60 which he has seen grow to 1,106, one of the largest in the city.

Prescott Memorial Church, Memphis, on Thursday, April 11th, recalled Rev. J. H. Oakley to that pastorate which he resigned three weeks ago. Evangelist Geo. W. Wilburn of Memphis has just closed a revival in the church resulting in 42 conversions and a large number of additions. Brother Wilburn is now in a revival at Pulaski, Tenn.

By THE EDITOR

Fleetwood Ball was the commencement preacher for the Yuma High School on the 7th of April.

D. C. Whaley of Oakdale sends his renewal and speaks a word of praise for Brother Hudgins and some of his recent editorials.

Carl McGinnis, of Chamberlain Avenue Church, Chattanooga, has accepted the call of the church at Chickamauga, Ga., and is already on his new field.

A friend of Editor Cody, of the Baptist Courier (South Carolina) recently presented him with a Pontiac coupe. That is a fine thing to do for a worthy man.

Editor L. L. Gwaltney of the Alabama Baptist closed his first decade with the paper April 1st. Ten years of fruitful and diligent service has he rendered the people of Alabama.

Floyd Morris of Louisville has accepted the call of First Church, Des Moines, Iowa. He has been the educational director of Highland Church in Louisville.

One of our best friends is Pastor John R. Chiles of Rodgersville. Last week he sent in another group of six subscriptions. We have come to look for such letters from him, for they appear regularly.

Do you know of a high school graduate in our state who would like to earn a scholarship to one of our Baptist colleges? If so, send his or her name immediately to the editor.

Brother A. T. Skinner of Birmingham, Ala., one of our Tennessee boys, son of Dr. J. E. Skinner, conducts the Union University revival this spring. The services began last Monday.

A. M. Vollmer, the able assistant of Walnut Street Church, Louisville, Ky., is to supply for Bellevue Church, Memphis, the last Sunday in April. The editor welcomes him to our fellowship for a day.

Brother Leonard Saxon, of 1730 Broadway, New York City, writes to say that he is finishing some special voice study and will be ready to re-enter the evangelistic field this summer. He is an experienced singer and song leader.

J. M. Rogers preached for the church at Cunningham on the first Sunday in April and writes of the good time he had while there. And he sent us a new subscription for the paper, which makes it a good time for us.

R. Lofton Hudson of Bethel College, Russellville, Ky., supplied for Eastland Church, Nashville, Sunday. Announcement was made at the morning service that Dr. J. Carl McCoy had accepted the call and would be on the field the first of May.

The Board of Regents of the American College of Surgeons, the highest hospital authority in America, has awarded to the Southern Baptist Hospital of New Orleans a certificate of highest merit in hospital standardization and service.

Brother J. M. Gray of Washington, D. C., renews his subscription and says: "I am praying that as the great body of Southern Baptists meet in Memphis they will leave all dissension behind, seeking only to do the will of our blessed Lord."

A notorious bootlegging joint in Fort Worth, padlocked recently for the first time in its history. The court. Mayhap out of these services will come a rescue mission such as that which is being conducted in Louisville for years occupied what was once one of the most notorious dives in Louisville.

Pastor C. L. Bowden of Humboldt recently mailed a postal to his members setting forth the fact that, during last year, the contributions of the church through the Co-operative Program ran the entire co-operative work of Southern Baptists around the world for three hours, eleven minutes and twenty seconds. That's a great record.

J. R. Chiles, of Rodgersville, reports a great meeting at Mt. Pleasant Church, Holston Valley Association. Eighty-four professed faith, some of them people past 60 years of age. Twenty-four have been baptized and others are awaiting baptism. J. J. Henard assisted in the services. "The Lord is upon him," says Brother Chiles.

Pastor James Neil had a great day at the First Baptist Church of Great Falls on Sunday, March 31st. There were 505 in Sunday school with special offerings to the Co-operative Program of \$54. On that day he baptized four into the fellowship of the church.—Baptist Courier. Our people will be glad to hear this bit of good news from one of our Tennessee men.

Dr. John W. Ham closed a great revival with First Church, Memphis, on last Sunday night and began with Highland Park Church, Chattanooga, on Monday night. There were 90 additions to the Memphis church and Pastor A. U. Boone was greatly rejoiced over the victory. Dr. Ham passed through Nashville Monday, and the editor had the pleasure of a little visit with him.

Watch page 5 of your paper. It is going to present much interesting information during the next weeks.

And, incidentally, get your church ready for the LAST WEEK IN JUNE.

THAT LAST WEEK IN JUNE! THE WEEK!

Mordecai Ham, of Oklahoma City, First Church, is in an evangelistic campaign in Hot Springs, Arkansas.

POSITIVELY NO MESSENGER CARDS WILL BE SENT OUT THIS YEAR EXCEPT TO REGULAR MESSENGERS TO THE SOUTHERN BAPTIST CONVENTION. IF YOU ARE PLANNING TO GO, WRITE IMMEDIATELY TO SECRETARY O. E. BRYAN FOR YOUR CARD.

LAWRENCE COUNTY B. Y. P. U.

The quarterly meeting of the Lawrence County B. Y. P. U. met with Leoma Baptist Church on Sunday afternoon, April 7th. They have ten churches with B. Y. P. U.'s in this organization, and nine of these unions had representatives present at this meeting. Dr. Leo Harris, a layman of Lawrenceburg, is backing the young people's work. More than 500 present Sunday afternoon was sufficient evidence that both the young and old appreciate the leadership of this layman.

Dr. Harris called the meeting to order promptly at 2:30 p.m., and the following program was rendered:

Prayer, Pastor Davis of Lawrenceburg; welcome address, Russell Tandy of Leoma; "The Ups and Downs of an Intermediate Union," Leoma B. Y. P. U.; "How the B. Y. P. U. Trains for Service," Rev. F. M. Speakman; address, Burnett Speakman; song, Professor Brock; address, B. Frank Collins.

Business: The four group captains of the association made fine reports of the churches in their respective groups. After counting the number present from the different unions, the banner was awarded to the Mt. Horeb Union for having the largest number.

All present enjoyed the program. Intermediate B. Y. P. U., and I am sure many returned to make their own contribution. We expect further Speakman, but to have his young son on the program brought joy to our hearts as we see this young man following in his father's footsteps in the Lord's work. We expect great things from Lawrence County this year, for they have the spirit that will win.—B. Frank Collins.

THE MEASURE OF A MAN

Not—
"How did he die?"
But—
"How did he live?"
Not—
"What did he gain?"
But—
"What did he give?"
These are the units
To measure the worth
Of a man as a man
Regardless of birth.

Not—
"What was his station?"
But—
"Had he a heart?"
And—
"How did he play his God-given part?"
Was he ever ready
With a word of good cheer,
To bring back a smile,
To lament a tear?

Not—
"What was his church?"
Nor—
"What was his creed?"
But—
"Had he befriended those really in need?"—Selected.

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PASTORS' CONFERENCES

NASHVILLE PASTORS

Centennial: T. C. Singleton. Appointments of Jesus, Dr. O. E. Bryan, The Whole Family in Heaven and Earth. SS 141, BYPU 78, for baptism 1.

North Edgefield: O. F. Huckaba. Christian Love; Made Perfect Through Suffering. SS 272, BYPU 71.

Calvary: W. H. Vaughan. Three Hours of Darkness; Master, Eat. SS 213, BYPU 43, by letter 2.

Belmont Heights: R. Kelly White. Is It I? Conditional Blessings. SS 553, BYPU 96, by letter 1, for baptism 1.

Grandview: Jos. R. Kyzar. Tomorrow; Baptism. SS 286, BYPU 70, for baptism 16, baptized 20, by letter 12.

Grace: L. S. Ewton. Making Disciples; The Sinner's Reward. SS 592, BYPU 80, for baptism 1, baptized 1, by letter 2, by profession 7.

Immanuel: Powhatan W. James. Superiority of Christ's Claims on Us; Saving Faith. SS 521, for baptism 5, baptized 8, by letter 1, professions 5.

Third: W. Rufus Beckett. Faithful Engagements; The Best Standard. SS 311, BYPU 64.

Judson: R. E. Grimsley. The Lord's Supper Observed; Brother Carroll preached on "Christ." SS 530, for baptism 2, by letter 10.

KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. The Careless Christian; Adam the Sinner. SS 902, BYPU 115, by baptism 8, by letter 4.

Calvary: J. J. Prevol. Samuel; Heaven. SS 145, BYPU 58.

Fifth Avenue: J. L. Dance. Last Things; Hindered Christians. SS 787, BYPU 129, by letter 1.

Washington Pike: R. E. George. SS 135, BYPU 60.

Euclid Avenue: W. A. Carroll. Egypt. SS 519, by baptism, by letter 4.

First: F. F. Brown. The Uplifted Christ; The Gospel According to His Enemies. SS 1,141, by baptism 5, by letter 3.

Philadelphia: A. B. Johnson. A Living Saviour; Alone with God. SS 91, BYPU 69.

Lincoln Park: H. F. Templeton. An Unchangeable Saviour; address by Dr. L. T. Mays. SS 324, BYPU 68, by letter 4.

Thorn Grove: S. E. Loxley. Supreme Tasks; The Prodigal. SS 126, BYPU 64, for baptism 2, by letter 5, by statement 2, baptized 8.

Lonsdale: H. L. Thornton; Heaven; Hell. SS 382, BYPU 44.

Gillespie Avenue: J. K. Smith. The Compassion of Jesus; Brother Snow preached. SS 229.

Island Home: Charles E. Wauford. Always Faithful; A Good Rule for Christians. SS 320.

McCalla Avenue: A. N. Hollis. The Christian's Hope; Fred Boles commenced a revival. SS 275, BYPU 88.

Oakwood: J. W. Wood. Where Art Thou? Moses Led by the Lord. SS 278, BYPU 45.

Bell Avenue: J. Harvey Deere. The Crucifixion; The First Runaway Couple. SS 1,117, BYPU 196, by baptism 6.

South Knoxville: J. K. Haynes. The Lord's Supper; The World's Greatest Need. SS 438, BYPU 100.

Central, Fountain City: Leland W. Smith. Lest We Forget Him; The Prodigal and His Brother. SS 449, BYPU 101, baptized 1.

Glenwood: L. C. Chiles. Deaconship; Being Good Soldiers. SS 93, BYPU 30.

Immanuel: A. R. Pedigo. A Call to Service; Things That Accompany Salvation. SS 350.

CHATTANOOGA PASTORS

Oak Grove: Geo. E. Simmons. The Broken Body; Why Men Are Actually Lost. SS 265, BYPU 103, by letter 3, by baptism 10, baptized 8.

Red Bank: W. M. Griffitt. The Stewardship of Service; Bought with a Price. SS 255, BYPU 81.

Woodland Park: Walter L. Head. Brother Carroll of Rossville preached; The Penitent Thief. SS 177, BYPU 107, by baptism 3, baptized 3.

Brainard: Claude E. Sprague. How We Are to Raise Money; The Joy of Salvation Restored. SS 176, BYPU 52, by letter 1.

Central: A. T. Allen. Travelers of Life; The Judgment. SS 345.

Clifton Hills: A. G. Frost. Treasure Hidden in a Field, Brother Phillips. SS 235, BYPU 78.

Rossville Tabernacle: Geo. W. McClure. God's Sacrifice for Sin, J. W. Christenbury; Building the Church. SS 347.

Highland Park: J. B. Phillips. The Communion Prayer; Preparation for a Revival. SS 640.

Edgewood: Sam W. Lord. Is the Young Man, Absalom Safe? The Petition of the Moralist. SS 138, BYPU 18, by letter 3, for baptism 1.

St. Elmo: L. W. Clark. God's Trumpet; The Heavenly Vision. SS 363, BYPU 82, by letter 1.

Tabernacle: J. P. McGraw. The Holy Spirit in the Acts; Matthew the Publican. SS 543.

Alton Park: T. J. Smith. The New Heart; My God. SS 185.

East Chattanooga: J. N. Bull. The Altar and the Lover; The Sin of Covetousness. SS 395.

Eastdale: J. D. Bethune. Pre-eminence of Christ; Conscience, Good and Evil. SS 194, BYPU 38, by letter 4, for baptism 1.

Northside: R. W. Selman. Abraham's Faith. W. W. Evans, Jr.; The

Supper of the Lamb; The Word as a Lamp. SS 421, BYPU 105.

Cleveland, First: Lloyd T. Householder. The Church at Antioch; The Way to God. SS 526, BYPU 120.

First: John W. Inzer, D.D. Communion service; Prepare to Meet Thy God. SS 1,315, BYPU 85, by letter 4, for baptism 3, baptized 7.

Chamberlain Avenue: Rev. G. R. Ferguson. The Greatest Thing in the World; What Wouldst Thou That I Should Do Unto Thee? SS 225, BYPU 78.

Calvary: W. T. McMahan. Vision; The Seventh Commandment. SS 352, BYPU 79, by letter 1, for baptism 1.

MEMPHIS PASTORS

Yale: W. L. Smith. A Love-Filled Life; The Great Salvation. SS 117, by letter.

LaBelle: E. P. Baker. Befriending Our Neighbor; He Saved Others, Himself He Cannot Save. SS 618, BYPU 202, baptized 3.

Italian Church: Joseph Papia. Jesus, the Light of the World. SS 45.

Boulevard: J. H. Wright. Brother DeGarmo preached three times. SS 400, for baptism 10, by letter 2, by statement 1, professions 12.

Seventh Street: I. N. Strother. Observed the Lord's Supper; Reward of Godliness. SS 350, BYPU 30.

Longview Heights: L. E. Brown. The Threefold Secret of a Great Life, A Search for Souls. SS 71, by letter 2.

Union Avenue: H. P. Hurt. The Lord's Supper; My Young Man. SS 719, BYPU 365, baptized 4, by letter 10.

Merton Avenue: S. P. Poag. The Lord's Supper; Who Is to Blame If You Are Lost? SS 320, BYPU 163, for baptism 3, by letter 2, by statement 1, professions 3.

Temple: J. R. Black. The Lord's Supper; Chasing a Flea. SS 935, BY

PU 167, for baptism 5, baptized 5, by letter 2.

Trinity: C. E. Myrick. The Divine Program; A Model Church. SS 377, BYPU 123, baptized 3, by letter 2, profession 1.

Hollywood: J. R. Burk. The Effects of Sin; Ezra 7:10. SS 263, BYPU 122.

Eastern Heights: W. M. Couch. In His Likeness; What Think Ye of Christ? SS 142, BYPU 54, for baptism 2, professions 2.

National Ave.: Frank M. Stamps. My God Shall Supply All Thy Needs; Come, Let Us Reason Together. SS 72, BYPU 32.

Central: Ben Cox. The Low Natures; Why So Many Women Hate Men. SS 1,396.

Calvary: J. G. Lott. A Request of Jesus; The Chasm Sin Made. SS 254, for baptism 2, by letter 8.

McLean Boulevard: D. A. Ellis. The Fruiting Life; Without the Wedding Garment. SS 144, BYPU 70.

First: A. U. Boone. SS 1,204, additions 58.

Bellevue: Robert G. Lee. Four-Face Creatures; Bleating Sheep and Lowing Oxen. SS 1,382, BYPU 255, for baptism 4, baptized 4, by letter 13, by statement 1, professions 4, additions 18.

Whitehaven: F. W. Roth. What Think Ye of Christ? Glimpses of the Future. SS 85, BYPU 25.

Speedway Terrace: J. Norris Palmer. Wandering from Christ; Returning to Christ. SS 349, baptized 16, by letter 1.

Highland Heights: E. F. Curle. Isaiah's Vision; The Lord's Supper. SS 317, BYPU 91, for baptism 2, by statement 2, professions 2.

Prescott Memorial: Jas. H. Oakley. A Tragical Mistake; Lost Opportunities. Geo. W. Wilburn. SS 455, BYPU 101, for baptism 20, by letter 11, professions 20.

Cordova: C. S. Koonce, supplied. Prayer; The Great Physician. SS 90, BYPU 50.

OTHER PASTORS

North: Emma J. W. Lindsay. SS 178, BYPU 58.

Murfreesboro: F. C. McConnell. Redemption; Repentance. SS 478, BYPU 150, baptized 1.

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.

HAVE THE OLD SONGS LOST THEIR POWER?

By Ben Cox

Several months ago when I engaged Brother L. R. Beckett to play his trumpet preceding our noon service every day, I requested that he specialize on some of the old-fashioned songs, remarking that I felt sure some business men would be reminded in a wonderful way of old times.

A few days ago when coming from lunch Mr. Mefford, who is just opening an outdoor garage across the street from our church, stopped me and said: "Dr. Cox, we certainly appreciate that music from the tower every day." And, with tears in his eyes, he said: "Yesterday he played, 'Shall We Gather at the River?' Dr. Cox, I haven't heard that song since I heard it a long time ago at a baptizing in the country. Will you please ask him to play it again tomorrow?"

I walked on, and he called me back. Taking me by the arm, he said: "I want you to grant me a favor. Please request your people to use our parking space free of charge." This courtesy on the part of Mr. Mefford and his associate meets a long-felt need of our church, for we have often been greatly inconvenienced on account of the lack of parking facilities.

The garage has a capacity for 237 cars, and not only are we invited to

use it on Sunday, but week days too. On Sunday no tickets are necessary, but on week days anybody can use the garage free of charge while attending or serving Central Baptist Church. All that is necessary on week days or nights is to have the check signed by any one of a number who are authorized to do this.

Healing Humanity's Hurt

A TRUE HOSPITAL STORY

The Protestant Home for Babies, located in New Orleans, is doing a fine work of Christian ministry for all this section. Scores and hundreds of homeless babies and young children are rescued from nobody knows what, and given a home in a Christian environment. The Protestant Home for Boys, in which older boys are cared for, likewise is doing a great work. I call to mind now two of the foremost business men in New Orleans who were reared in the Home—stalwart Christian men they are, too.

The Southern Baptist Hospital does all the hospital work for these two homes as a part of its ministry to the helpless sick. We also do all the hospital work for the Waldo Burton Home for Boys—an institution of Christian ministry, with a splendid Presbyterian elder as superintendent.

Southern Baptists are doing a work through their hospital in New Orleans that few know of. And no city taxes or other general fund is available to us. We work only as Southern Baptists, and we depend for us to—by their gifts to us for the same.

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NEWS BULLETIN

(From page 9.)

The Sunday school is breaking all past records, and the church has voted to increase all mission quotas, and for the second time have increased the pastor's salary. A new organ has been given the church and will soon be installed.

Brother Waggoner was recently appointed by the Fundamentalist Association to draw up a catechism on Baptist doctrines to be adopted by Baptist churches for the purpose of making each Baptist pastor, when called to the care of a church, commit himself on the Baptist faith before being installed. That is a right step in the right direction. If our churches had some basis of faith to present to the men they consider as pastor, fewer of them would get heretics for their leaders.

FIRST CHURCH AT BLUFF CITY HAS GREAT DAY

On the first Sunday in April, after two weeks every night prayer meetings, held in the various homes of the members in which prayer was made for the occasion, the First Baptist Church of Bluff City, Tenn., celebrated its first anniversary in its new building by a home-coming and a dedication service. Not that the house was to be dedicated, but that the "dedicated things," "the tithes," and "the offerings" were to be brought in as of old. After a great sermon on this subject by the pastor, Rev. J. M. Good, a shouting, happy congregation walked up to the clerk's desk and deposited their offerings and had their names enrolled. The service was so wonderful that even outsiders requested that they be allowed to participate, which was done. Practically all the members dedicated themselves and their offerings to the service of God.

When they got through it was discovered that the goal for the day of \$500 had been passed by \$50.34, and that more people had taken part by laying their gifts on the altar than there are members of this church. It was an all-day meeting with dinner served in the evening. After the morning services the lunch was served in such abundance that the half could not be consumed, although a large congregation did their utmost to hide it away. A marked feature of the afternoon services was old-time singing by the noted Philips choir.

THE PASSING PIONEERS

By J. D. Grey

Our present age may produce many great and learned preachers who can build and organize large churches, but it cannot produce more staunch defenders of the faith, more tireless laborers, and more fearless ambassadors for Christ than did the age just preceding ours.

These pioneers of the cross are one by one falling asleep and leaving the tasks which they so nobly began, to us to be carried on. True, they are quitting the battlefield of life, but he it remembered that they are leaving fields of battle upon which they have never heard the bugle call of retreat.

One of the oldest of these pioneers has just quit the battle to report to the Great Captain. Elder John A. Yarbrough of Somerville died March 15, 1929, at the age of eighty-seven.

Brother Yarbrough was born in Gibson County on October 28, 1841. He was converted at the age of thirteen and united with Maple Springs Church, near Mercer. In 1876 this church ordained him to preach. He was married in 1862, and his wife died thirty years later. He married again in 1909, but his wife lived only a short time. And in 1912 he married Miss Lou Edwards, who survives him.

From the time he first entered the ministry up until a few months before his death, which was caused by

cancer, he was active in the work. Zion Church, in Haywood County, was his first pastorate. Among other churches served by him were Woodville, Charleston, Liberty, Oak Grove and Enon, and also churches in Arkansas and Missouri. He organized several churches, the church at Blytheville, Ark., being among them. In a day when preachers were not paid very much this brother received from \$50 to \$75 a year from the churches he served.



ELDER JOHN A. YARBROUGH

As a young preacher sixty-five years his junior, the writer always found "Parson Yarbrough," as he was affectionately called, kind, helpful and sympathetic. Up until last September when he became wholly disabled he was present and on time for every service of our church. He was a loyal reader of the Baptist and Reflector, a staunch supporter and advocate of missions and a great friend to young people. He was always ready to encourage his young pastor as well as Brother Joseph Martin, a young preacher from the Somerville Church, now in Union University.

Just a short while before his death the writer asked Brother Yarbrough if he had ever regretted entering the ministry. He replied by saying: "No."

When asked if he had anything to say to the Baptist and Reflector, he said: "Preach the Word. Be good to all men, especially to them of the household of faith. Do not put too much confidence in your education, but put it all in God. Study in order to be an approved workman, but rely altogether on God." He said to tell all the brethren to continue in the good work. "All I can do is hope and pray for you; I hope the day will soon come when they will all speak the same things."

"He being dead yet speaketh." Selah!

PROSPERITY ENTERED NEW CHURCH BUILDING FIFTH SUNDAY

By W. B. Woodall

Our friends will remember the complete destruction of the Prosperity Baptist Church, in Salem Association, a little more than a year ago. The old building which was blown away, had stood for more than forty years, and at one time was one of the best church houses between Lebanon and the Cumberland Mountains. After some three or four days the brethren of this church gathered around the wreckage of the old house and voted to build a modern church house. On the third Sunday afternoon of last June we laid the cornerstone of this building. At this coming together of the church we had a great service. Elder H. D. Burns of Liberty preached a great sermon to a large audience. Out of the message every church member saw his duty in the erection of a new building; and with the willing hands of the people and the helping hands of the Lord the building was finished and paid for without a murmur. We have now a plant valued at \$11,000,

perhaps the best church building between Nashville and Knoxville.

The entering of the new building was a great occasion. The Sunday school met at an early hour in the school building near the church and marched to the church singing "Onward, Christian Soldiers." After the opening service the classes entered their classrooms with grateful hearts for a place to teach and to be taught the unsearchable riches of Christ. This opening service was great because we had the privilege of hearing the two former pastors who have done so much to make Prosperity a great church—Elder John T. Oakley and Elder J. H. Grime. These two great preachers are both passing the seventy-eighth milestone of their pilgrimage on earth, but they are better preachers today than they ever were, and the people had rather hear them than hear any one else. We had several other ministers with us that day and people from eight counties. Out of the large audience that mere than filled the auditorium we found scores of men and women who testified that either Brother Grime or Brother Oakley had baptized them.

The dedication of this new church building will be had in the early summer. We are asking that those who were with us the fifth Sunday and many others will come on the day of the dedication, for we hope to have a home-coming service in which there will be both a morning and an afternoon service.

The pastor and all members of the church thank our many friends for their support and kindness during these months of building and for their co-operation with us as we turn to the hills from whence cometh all our help and say, "Bless the Lord, O my soul, and all that is within me bless his holy name."



Owner and Duke Rucker: "Yes, I can show you a flat English saddle or a saddle with a horn?"
Drug Store Cowboy: "Give me the English saddle. I don't believe there is enough traffic out here so I'll need a horn."

When Eph Washington's first son was born they christened him George. The second son who arrived in due time was called Booker T. Eph was puzzled when the third one arrived, but finally christened him Spokane.

"John," she called, as he drove out of the yard, "when you're in town stop into the grocery store and buy me a jar of that Traffic Jam I read so much about."

Why is the modern flapper like a bungalow?
Painted in front, shingled behind, and no upstairs.

Tom: "Bill, did you ever hear that story about the Scotchman who left fifteen cents change on the counter?"
Bill: "No."
Tom: "You never will."

Customer: "When I got this bottle of tonic home and read the label, I saw it wasn't meant for me, so I brought it back."
Druggist: "That's a good tonic."

Customer: "Maybe it is, but it says on the bottle 'For Adults,' and that's something I never had in my life."

"At last I have written something for the Love Story Magazine that has been accepted."
"What is it?"
"A check for a year's subscription."

Plain Murder

Street Car Conductor: "Madame, this transfer has expired."

Irate Lady: "Well, you can't expect much else with the cars so poorly ventilated."—Wright Engine Builder.

"The wolves were upon us," said the lecturer. "Their howls and snarls were terrible. There was murder in their horrible gleaming eyes and slaving jaws. We could almost feel their muzzles against our legs."

"How lucky for you they were muzzled!" said Dora.

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