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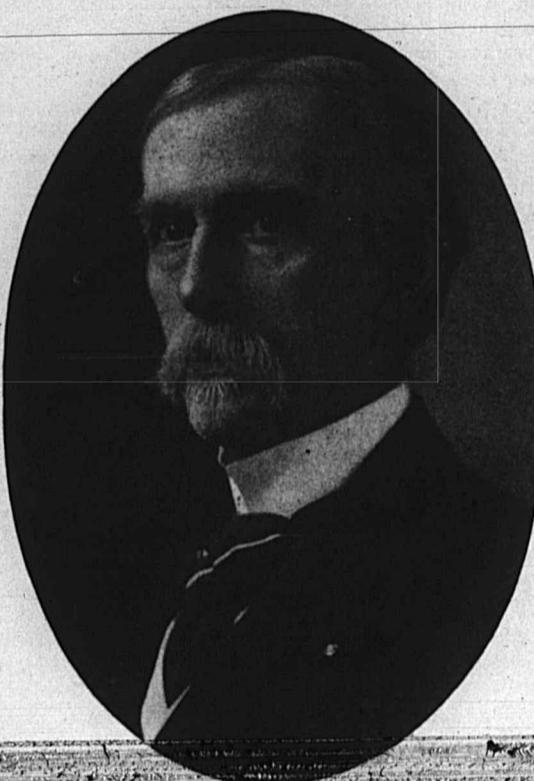
Number 17

Preaching, Eating and Sleeping with John A. Broadus

By J. PIKE POWERS

(We are glad to present this story from our beloved brother of Knoxville, one of the very few remaining men who knew Dr. Broadus in the early years of his ministry, and to present with it this fine picture of Dr. Powers who has promised us another article soon.—Editor.)

IT was after some correspondence with Dr. John A. Broadus that I went to the seminary at Greenville, S. C., in the early fall of 1867. Rev. George W. Beale of my native county of Westmoreland, Va., went with me and became my congenial and loving room and classmate. There were only twenty-four students the first year, but several more the next. Among our classmates were some choice spirits whom I shall never forget. H. F. Spokes of Mississippi, who became one of the most useful and prominent ministers of his state; William H. Williams, who became editor of the Central Baptist; W. H. Whitsett, who was later president of the seminary; Luther Broadus, Harry Townsend and Carter Lindsay of Virginia, the last named for forty years pastor of First Church, Columbia, S. C.; William Hayne Leavell of Mississippi, uncle of our Leavell brothers; A. E. Rogers of Missouri; George W. Given of Georgia; Thomas P. Lide of South Carolina and D. Townsend Smith connected with Furman University.



from end to end either side of which was converted into a blackboard for use in the classes. Drs. Boyce and Manly occupied one room and Drs. Broadus and Williams the other. Classes were generally open six days in the week. Drs. Boyce and Manly usually dressed in plain black suits, Broadus in blue home-spun jeans, and Williams in grey jeans. Boyce taught Systematic Theology; Manly, Old Testament History, English and Hebrew; Broadus, New Testament English and Greek and Homiletics; Dr. Crawford H. Toy taught Syriac, Chaldee and Hebrew for a short time.

One Friday morning while I was sitting alone in my room some one knocked at my door. I said, "Come in," thinking it was a fellow student, but upon looking up I saw Dr. Broadus put his head in, saying: "Brother Powers, I have just called to ask you to go with me to my appointment tomorrow at my church about twelve miles in the country. Will you go?"

"I will be delighted to go with you, Brother Broadus," I said. "Thank you for the invitation."

"Well, then," he continued, "come to my house promptly at 8 o'clock and we will go in my buggy."

"Thank you," I said, "I'll be there."

The next morning, when I reached his house, I found the buggy and horse waiting at the door. Dr. Broadus came out and we started. After passing out of the suburbs he turned

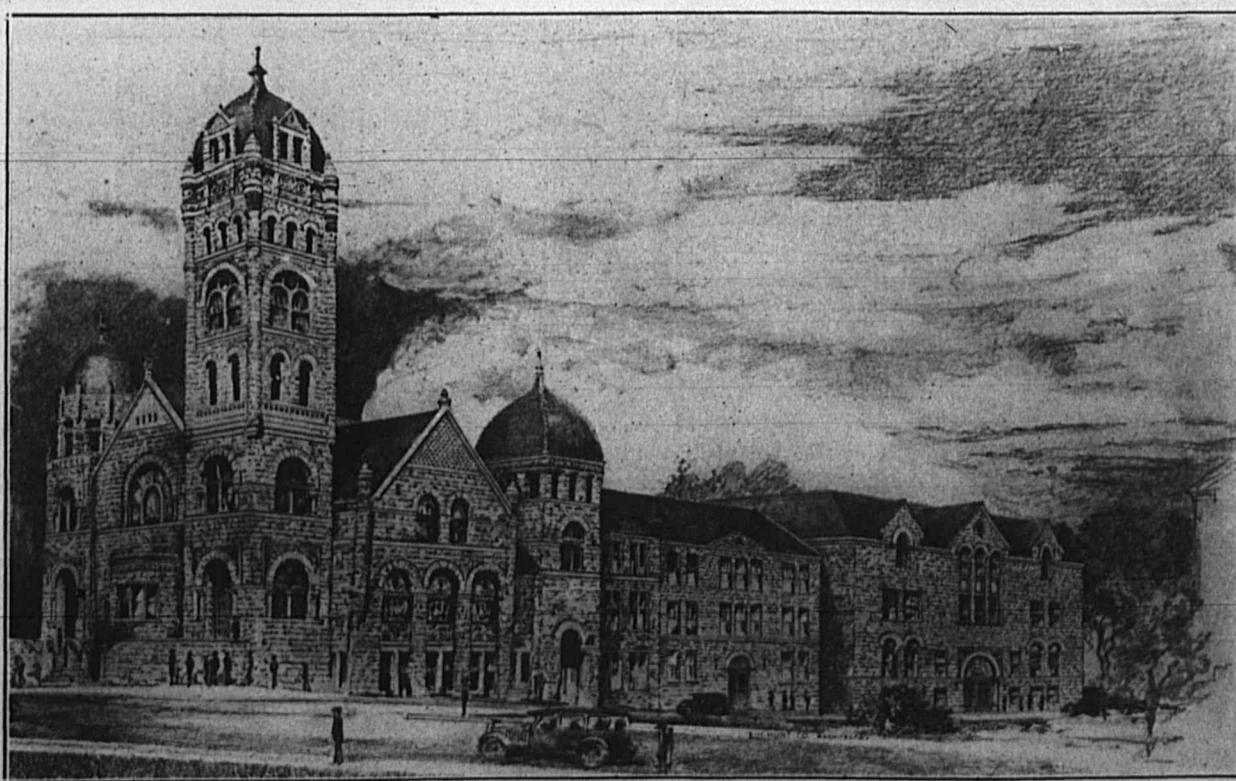
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First Church, Chattanooga, Complete Great Plant

PICTURE BELOW GIVES A FINE VIEW OF NEW STRUCTURE

ABOVE IS the picture of the building of the First Baptist Church of Chattanooga as it now appears. It will readily be seen that there are three units to the plant, fronting one of the main streets of the city and right across the street from the county courthouse, while the business section of the city extends out beyond this plant.

The building, as it now stands, represents an investment of about a quarter of a million dollars. The building is made of stone and is a beautiful as well as commodious one. It contains 75,000 feet of floor space or an acre and three-fourths. The auditorium



in front has been completely redecorated and a new pipe organ installed. The second unit of the

building (the entrance through the small tower near the middle) is the administration building with church offices, young people's department, adult classrooms, and B. Y. P. U. departments. The third unit, extreme right, contains Cradle Roll, Beginners, Primary, Junior and Intermediate departments. It is the unit recently completed and has also gymnasium. The alley between it and the middle unit is spanned by a passage way on the second floor.

R. H. Hunt and W. H. Sears are the archi-

tects. John Parks was the general contractor, and John Cuneo plumbing and heat-

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Editorial

"Justice will be meted out" now and then, even if it has to be given through the cartoons to Austin and Tom Carr.

To compromise is to backslide.—Twentieth Century Progress. We trust our readers will study that great sermon until they believe it.

We have two or three other articles on "Election" and then the discussion will close for the time being. Let some good brother now write us a strong article on "Personal Loyalty to Christ as Manifested in Loyalty to the New Testament Church."

"Fourteen billion gallons of gas used per year."—Headline. That accounts for the growing restlessness and discontent among American people. Ten more years at fourteen billion gallons per year will about run the nation mad.

Reports from various Mexican sources show that the poor Indians and other rebels have been sent into the battlefields by religious advisers who have given them complete absolution from all sin, provided they die on the battlefield fighting for their religion. Selah!

Louie Newton honored his parents and his old home church by going to them for his ordination to the gospel ministry. The service was held in Union Church, Middle Association, on the morning of April 20th. But that's just like him, wanting to honor them to whom honor is due.

Editors Masters of the Western Recorder and Lipsey of the Baptist Record expressed in no uncertain terms their opposition to the heretical teachings appearing lately in the Sunday school literature. Southern Baptists by the tens of thousands will not stand for Campbellism being propagated by their publishing house.

And now Brother Bonar bobs up in the Sunday "Deutero-Isaiah" plainly set forth! The next thing we know the lesson writers will be denying the Virgin Birth and the Resurrection—and thousands of Southern Baptist churches will be getting their literature elsewhere. Selah!

"At a banquet given at Sturgis, Ky., by the West Kentucky Coal Company in honor of the president of the company, the program was opened with prayer and closed with card games and dancing."—Word and Way. At that, it was no worse than some programs given by church organizations about which we have heard.

Editor P. I. Lipsey of the Mississippi Baptist Record is learning every year how to be a better editor. Recently he acknowledged that when he became editor he "was young and green," but after seventeen years in the editor's chair he is "older and greener." Four years in the editor's chair have taught us the meaning of his words.

The oldest golf course of which we have heard is that about which the uninitiated told when she declared it must be very old, for she heard her son say his partner in business went around it in "seventy-one." The worst one we have learned of is that about which the ruralite told his wife upon returning from a first visit to the city: "An awful place, them golluf links," he declared. "I heard a feller say one man shot 68 on one of 'em yestiddy."

Dr. J. C. Massee has resigned from the pastorate of Tremont Temple, Boston, to enter evangelistic work, states the Watchman-Examiner. He has done a great work with this important church, and word of his resignation will come as a surprise to his many friends of the South. He has been with Tremont Temple for seven years, during which time

there have been 2,489 additions to the church. He has had so many calls for evangelistic work and Bible conferences that he feels impelled to leave the pastorate.

Don't worry overly much about the recent act in Wisconsin repealing the prohibition law. The liquorites are hard pressed for an argument today and their forces are rapidly losing hope. They had to do something, and the beer-drinking population of St. Paul and Minneapolis were easy dupes of their plans. While they are laying down a smoke screen in the United States, Canada, England, Belgium, Australia, Germany, Mexico and other nations are opening their eyes and limiting or prohibiting the manufacture and sale of intoxicants.

The funniest thing we read each week is found in the efforts of some editorial scribes to make it appear that they do not belong to a denomination. We have made some little study of psychology and we have observed human nature for a good many years. We even taught school for ten years off and on, but the strangest bit of "mental reaction" is found among them who claim that because they think they do not belong to a "denomination" it is just so. Their reaction is very close to the Christian Scientist's who thinks that, because he believes all reality exists in his brain, there is nothing really found elsewhere.

"A definite stand against American prohibition has been declared by Pope Pius XI, according to news received here this evening. This report states the Pope finds the Volstead law 'immoral and contradictory to the laws of Christ.'"—Quotation from Chicago Tribune in American Baptist.

There you are! Once more the pope places his own edict above that of any nation on earth. The "Law of Christ" (which to the pope is the word of Pius XI) says prohibition is immoral. Therefore, no Catholic is under any sort of obligation to obey it! And that is what the highest prelate of the Roman church in America says in a little different way in one of his favored books.

ANOTHER BLOW AT FREEDOM

Reported in the *News* of yesterday is a bill introduced in the Tennessee legislature which proposes to put an end to "political parsons." The bill provides that as long as preachers refrain from mentioning political issues in their pulpits the church property will be tax free. But if the preachers indulge in references to political issues, the property becomes taxable on the same scale as other property.

Just take a look at his name and understand why he presents the measure. And take a second thought about the import of that measure. Should it be enacted into law, every reference from the pulpit to prohibition, to taxation, to graft, to school laws and so on would automatically bring the church property into the taxable list.

Personally, we favor the taxation of all income-producing property. We do not believe that property used exclusively for worship should be taxed. But any law that seeks to impose taxation solely on the ground that the minister of God speaks his mind on political issues would be a piece of gross imposition for which the American public would not stand. This poor politician with his suspicious name would save the day for a future political campaign by having such a law passed! **Watch Rome lay her plans and manipulate our politicians for her own ends!**

NOTICE

Word has come to us that a certain evangelist is spreading the news (?) over the state that the editor refuses to publish articles from professional evangelists. Our readers know that it is untrue, but we call their attention to the false report in order that they may refute it. We refuse to publish the "free advertising" of all evangelists and singers because of lack of space. Our best and most loyal Baptist evangelists and singers pay for their notices in our columns. We gladly report their meetings. We turned down one article from an evangelist because of the personalities indulged in by

the writer. None other has been refused that we remember.

Let it be said once for all that this editor has no sympathy with the professional evangelists who go into our communities against the wishes of pastors or churches, set up their tents and propagate heretical doctrines and practices. No evangelist can build up the program of our Lord who does not have and propagate definite doctrinal teachings and who does not hold it his chiefest duty to build up the churches of the Lord Jesus wherever he goes.

Any statement to the effect that evangelists cannot get space in the Baptist and Reflector for their news and even for articles that are in keeping with the purpose of the paper is utterly false, and who ever makes it is simply using untruth for the purpose of gaining the sympathy of the uninformed.

A WILD SUGGESTION

One of the wildest suggestions now going around among our people is to refund our denominational debts and turn them over to the Executive Committee. That would cost the denomination something near \$300,000 to begin with, would load the Executive Committee with financial burdens that would destroy it and hurl us backward into a still deeper sea of debt and confusion. It is mighty easy for some laymen to talk about refunding debts and some preachers like to think the suggestion is good, but we challenge our brotherhood to show where we have ever got anywhere by refunding debts. Let each agency pay its own debts out of its own funds and thereby learn the lesson of such vital importance—namely, it is a lot easier to pile up obligations than it is to get rid of them.

When a lad this scribe was taught a lesson in economy and business law, He made a debt. His father did not refund that debt and place it upon the back of the entire family by putting it into the family budget. He simply assured the creditors that the debt would be paid and **saw to it that the fellow who made it paid it.** Southern Baptists will make a colossal mistake when they begin taking over the debts of various agencies and saddling them upon the denomination to cause suffering for every one. To be sure they are our debts, but they were made by individual members of our family. Therefore, let each agency pay its own debts and thereby learn the lesson of such vital importance—namely, it is a lot easier to pile up obligations than it is to get rid of them.

gladly accept a sane budget plan and keep out of debt.

SEEN THE WHALE?

The Chattanooga News gives the story of the boy who was on an excursion boat. Failing to find a seat, he suddenly asked in an excited voice, "Say, have you seen the whale tied to the pier over there?"

Ere long the people began to move over to the side of the boat indicated and the lad got his seat. But the people continued to go until a large group of them had gathered. The boy could stand it no longer and finally left his seat, saying, "Gee, maybe there is a whale over there!"

We take the story and apply it in our own way, thanking the News for the suggestion. What the Baptist and Reflector needs right now is more publicity. If they who read it will begin to talk about it and continue to talk, it will not be long before others will become interested. They will be leaving their "seats of ignorance and misinformation" and going to see the whale. And the beauty of it is that they who do the talking will grow interested enough to read the paper themselves and to know what it is about.

Suppose you start in next Sunday and learn the names of all the members of your church who read the paper. Then you **"few"** get together and form a club that will get the "sitters" out of their seats of indifference. Start boosting the paper. Every time you get in a crowd of your brethren, mention something you saw in the paper. Get one good joke from its columns to use every time you have to speak at an informal meeting and tell where you saw it. **Talk the paper everywhere, and in a few months we will begin to receive subscriptions, and our work will take on new life.**

Combining the Boards

Pastor Frank Tripp of St. Joseph, Mo., has sent out a set of resolutions which he proposes to present to the coming meeting of the Southern Baptist Convention. It is too lengthy for us to give it in full, but we present the features of it with a brief comment on each.

1. "That the convention shall organize and establish a Southern Board of Missions to have one member from each state and eighteen members residing at the headquarters of the board." Furthermore, this board is to be departmentalized with the executive secretary in charge of foreign missions, associate secretaries in charge of Home Missions and Church Extension and "such other officers and employees as may be deemed necessary to carry on the work of the board."

In plain words that means the abolition of the Home Board and the transfer of its work to the Foreign Board as a department, for the executive secretary shall be in charge of foreign missions. If any one thinks that kind of an arrangement will prove satisfactory, he has a different outlook upon our denominational life than ours. If home missions is worth perpetuating, then certainly the associate secretary of the home mission department ought to be on a parity with the associate in the foreign department. To make the executive officer of the board head of the foreign mission department also would be to kill home missions.

2. This part of the resolutions sets up the machinery under which the department of foreign missions which will operate just as the Foreign Board now does with the exception that it will take over the work in Cuba and Panama. The department of home missions shall take over all work of the Home Board save that of Cuba and Panama, shall discontinue co-operative missions, mountain schools and the El Paso hospital. It shall continue the work among foreigners, establish good will centers, maintain Indian and Negro work, work among deaf-mutes, soldiers and seamen, with special emphasis upon work in the larger cities among the foreign population. The department of church extension shall be continued as at present except that the executive secretary shall be in charge of accountants and supervisor of records.

3. This authorizes the discontinuance of the Home Board, but says nothing about the Foreign Board. How can a new agency be set up without discontinuing both old agencies? Certainly Southern Baptists will reject any idea of destroying their home mission work in such a way.

4. Demands the sale of the following properties without giving the agents of the denomination any chance to hold properties in Cuba which, if now sold, would cause us a loss of not less than \$200,000. It also demands the transfer of the mountain schools to the states or the outright sale of the same. But the states, save in a few cases, do not want these schools; in other cases the property cannot be sold, and in still others the disposal of them would require long and delicate legal operations. It is easy to talk about selling property we hold, but wait until some of the brethren try to do it!

This item also demands the sale of the sanitorium in El Paso. All right, but who will buy it? And who will pay the \$300,000 debt on it in order that the bondholders will consent to a sale? Again, it is easy to talk about selling, but let the brethren remember that bonded property cannot be dumped on the market willy-nilly. Furthermore, to sell the institution before it becomes an asset would mean to lose half that has been invested in it. This year the hospital will come nearer being an asset than ever before. Proper management will make it a paying institution and then it can be sold advantageously. We want to see it disposed of, but let the Home Mission Board do it at the proper time and not under specific orders from the Convention to do it now. The same thing is true of the property in Havana. Brother Tripp seems to think the school site is immensely valuable. In that he is wrong. The only property we have in Havana that is very valuable is a piece where the church and offices are located. This is

within two blocks of the national capitol. Sell it now under compulsion and it will probably bring \$300,000. Wait until the capitol is finished and it will probably bring \$500,000. In the meantime, rentals from stores in the present building are paying the carrying charge.

Article 5 makes the Convention acknowledge the debts of the agencies as its debts. We hardly think that necessary, as the laws of the land would probably make us do that, and before it was done the bonding companies would see to it. But this debt would be rebonded (at a cost of not less than \$300,000, which our brother fails to mention) and floated over a period of twenty-five years! Do that and you will kill the generosity of our people when careful economy and a forward program will wipe the whole business out within the next five years.

6. This sets up a central receiving agency (which by the way we already have) to distribute the funds after taking out what is needed to pay the principal and interest on the bonded debt.

7 provides for the payment of the debt, 8 for establishing the headquarters in Memphis (a thing for which we shall plead if the combination is made), 9 instructs the Executive Committee to carry out the details of the plan, and 10 refers the resolutions to a special committee instead of letting them go to the regular committee.

What the Resolutions Propose

1: The continuance of all our present program with the exception of co-operative missions and mountain schools. Already the mountain schools are being displaced, as the service of each becomes unnecessary. Co-operative missions also is being given up save in a few states where the mission task is heaviest. Not one thing now being done by the denomination will be discontinued with these two exceptions, which amount to a very insignificant item of the whole budget, and both of which bring in funds from which to meet their expenses.

2. The continuance of the present force of workers. The Executive Secretary of the Home Board becomes the Associate Secretary of home mission work. No single employee now used can be transferred to the new board. The Executive Secretary of the new board will be the Superintendent of mountain school work, whose matchless influence upon the peoples of our mountain sections brings into the denominational treasury far more than he costs the denomination. Not one penny would be saved in the change unless perhaps by moving to Memphis, arrangements could be made to secure a little cheaper rentals on office buildings and the expense of the annual meeting of one board.

3. The combination of the agencies under one control would bring about further centralization against which Baptists had better beware. Such a super-board, directed by one man, with its income of four million dollars or more per year, would grow into a dominating factor in our denominational life.

4. We already have the central agency to distribute our funds. Already five of our south-wide causes receive their funds through the Executive Committee. Let the other two do likewise and meet that condition.

5. Efficiency would be decreased by the combination. The direct responsibility of the departmental head is not as great as that of the agency head. Make the Home Mission secretary a subordinate to the foreign secretary and you lay the foundation for all kinds of complications.

6. The change would bring upon us five years more of wrangling and confusion. The Education Board was abolished last year. Already the commission set up to take its place is asking for increased income and a paid secretary—in other words, they propose to re-establish the education board under another name. They will not let the defunct and unmourned agency alone. Neither would a large body of our people be content to see their home mission agency covered up under an avalanche of foreign mission propaganda. There are a great host of Americans yet living among Southern Baptists and they believe in preparing

the heart of our national life by safeguarding our own shores through a genuine and efficient home mission program conducted apart from any other agency.

7. Let the home mission task stay where it is; redefine the field of service of the board; change the personnel of the board and move its headquarters if you will; eliminate, as soon as possible, the El Paso hospital; the mountain schools automatically cease to exist, as their function is taken over by the state schools; the Cuban property will be sold when the time is ripe, and it will net us enough to provide without further cost the property and institutions needed to win Cuba for Christ; the other home tasks must be carried on. For the sake of our distracted and distraught people, let us get down to the missionary task for which we have been commissioned of God and go forward without further commotion and disruptions.

DR. CHARLES E. MADDY ON HOME BOARD

We give below the proposed changes in the Home Mission Board which Dr. Charles E. Maddry presents and which he proposes to present to the coming Southern Baptist Convention. We omit the prelude and give only the suggested changes:

1. That the Home Mission Board be continued.
2. That the headquarters of the board be moved to Memphis, Tenn.

3. That the Home Board shall consist of a total of 36 members—one from each state and territory making up the convention and six from Tennessee, four each from Arkansas, Kentucky and Mississippi.

4. That the funds belonging to the Church Building Loan Fund as well as any other trust funds in the hands of the Home Mission Board shall be administered for that board by a carefully chosen investment committee through a high-class banking and trust company acceptable to the convention and in such manner as to keep these funds entirely separate from the general administrative work of Home Missions.

5. That all mission work now being done in Cuba and Panama be transferred to the Foreign Mission Board, and on or before May 1, 1930, that a joint committee of six shall be appointed, three from each board, to consider the details of such transfer, including the adjustment of all property rights, outstanding debts and current support, the two boards reporting their agreement to this convention one year hence, provided every dollar realized from the Cuban property shall be applied on the debts of the Home Board.

6. That the El Paso Sanitarium be transferred to the Hospital Commission, to be operated on a paying basis or disposed of by them as their best judgment may dictate, provided that in the event the Sanitarium is sold, the proceeds from such sale shall be applied on the indebtedness of the Home Board.

7. That co-operative work with the older states of the convention be discontinued.

8. That work of enlistment done by the Home Board shall be discontinued and the states urged to do this work themselves.

9. That the Home Board be instructed to close up the Mountain School work by May 1, 1930, by discontinuing these schools or wherever possible transfer to the State Boards.

10. That the Home Board be instructed to organize four departments:

(1) Department of Evangelism, including work among our own people who are unevangelized, Jews, deaf mutes, sailors and soldiers.

(2) Department of Frontier Work, including work in such states as New Mexico, Arizona, Oklahoma, Texas and Florida.

(3) Department of Indians and Foreigners, including Indians, Negroes, Mexicans, immigrants and city missions.

(4) Department of Publicity.

11. That the Home Board be instructed to employ for the ensuing year an Executive Secretary-Treasurer and one assistant field worker and necessary office help.

12. That the board be instructed to apply 40 per cent of all funds received during the ensuing year,

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FIRST CHURCH, CHATTANOOGA, COMPLETE GREAT PLANT
(Continued from page 1.)

ing contractor. Will Collins was general foreman. The main auditorium seats 1,250 people, and the plant will care for a school of some 3,000 members, more than half of whom were present on the opening day.

A Bit of Church History

About the year 1830 the Baptists of this vicinity got together and formed some sort of an organization. Just what they did and who they were we do not know, for the records of the beginnings of Baptist history were long since lost. Dr. Matthew Hillsman, who was in business here during the years 1841 to 1845, led the little band of Baptists. When Dr. Hillsman moved away, the Baptists and Methodists united in a place of worship and used a log schoolhouse situated on the corner of Lookout and East Fifth Streets.

From history we learn that land was granted by the State of Tennessee to commissioners selected by the town, who agreed to give each Christian denomination which had an organization a lot on which to build a house of worship. A lot on the southwest corner of Lookout and East Fifth Streets was given the Baptists. This is now a part of the ground on which our courthouse stands, but as none of the denominations were able to build alone, the Baptists, Methodists and Presbyterians united in building a house of worship on a site situated on Walnut Street, each holding services once a month, but later the Baptists built a small frame building on their own lot, and on May 29, 1852, the church was reorganized, a constitution

and a covenant. From this date until the Civil War four pastors shepherded the little flock. During the war period the Baptists were scattered, services suspended, and the building used as a hospital and left in ruins. Foley Vaughn returned after the war and was instrumental in getting the few Baptists left together, and at his own expense repaired the walls and the seats of the little church and put in a claim with the government for damages, which claim was paid many years later.

The first official record we have is dated November 9, 1866. Rev. J. P. Kefauver was the moderator. Eight pastors were called and served during the period of twenty years from 1867 to 1887. On July 3, 1870, the church was admitted to the Ocoee Association. On August 10, 1871, the first foreign mission money raised was designated for the work in Rome, Italy. In May, 1872, the first delegates were appointed to attend the Southern Baptist Convention, which met that year in Raleigh, N. C. In 1880 members living in the South Chattanooga section withdrew to constitute the Second Baptist Church, now called the Baptist Tabernacle.

On January 26, 1887, it was decided to sell the lot on which the little frame church stood, and the trustees were authorized to purchase the present property, corner of Georgia Avenue and Oak Street, and on February 2, 1887, it was decided to erect a \$50,000 house of worship. During the year 1887



T. J. YORK
Assistant Pastor



MISS S. LOUISE RUSSELL
Church Secretary

OFFICIAL FAMILY

*First Baptist Church,
Chattanooga*



J. FRANK CHEEK
Director of Music



JOHN W. INZER, D.D.
Pastor



MISSODESSA M. LYONS
Secretary to the Pastor



Sunday School Superintendent
LEE H. BATTLE

the church divided, and Central Church was organized, Central moving the building and furnishings. In the tower of their present building hangs the old church bell that once called the united membership to worship.

On July 24, 1887, Dr. R. J. Willingham became the pastor, and the new building was started in 1888, and was completed in 1889, just forty years ago. Much credit must be given to the untiring efforts of Pastor Willingham; Deacons R. H. Woodward, who was chairman of the building committee; I. B. Merriman, Sr., who was chairman of the finances; and R. H. Hunt, then a young man in his early twenties, the architect. In 1888 the Woman's Missionary Society was organized, and Mrs. J. A. Holtzclaw was the first president. Space will not permit us to mention many others who were active at this time.

Dr. Calvin C. Jones succeeded Dr. Willingham for a short time; then came Dr. R. B. Garrett as pastor on January 1, 1895. Just before his arrival, on the last Sabbath in December, 1894, just after morning worship, the beautiful new structure was damaged by fire. In November, 1895, the building was again

opened for services. The old organ which was recently removed to be replaced with the new one was installed a little later by the Men's League. We are told the women helped to pay off the final indebtedness. For the first time the Southern Baptist Convention met in Chattanooga in May, 1896.

Dr. James Whitcomb Brougher was called from Paterson, N. J., and became pastor in November, 1899, and remained until January 1, 1904. Dr. Howard Lee Jones came in 1904, and in 1906 for the second time the Southern Baptist Convention met in Chattanooga. Two missions started by this church became the Piney Woods and the Eastern Baptist Convention.

In May, 1908, Dr. Jasper C. Massee became pastor, and the auditorium was enlarged by putting a balcony in the rear. Dr. Massee resigned in 1912, and the church was without a pastor for nearly a year, when Dr. William Francis Powell was persuaded to accept the pastorate. Rev. Harold Major served as pastor for a year and a half. During these pastorates the church grew and was a mighty factor in the life of the city.

In searching for the next pastor, the committee wanted a man with a vision and one who was progressive and who would carry on the

great work of his predecessors. Dr. John W. Inzer was called and came to us in November, 1919. Under his leadership the past ten years have been the most fruitful and far reaching in its history, the Sunday school reaching the 1,200 mark in regular attendance, and the church crowded at practically every service. Twice has the Southern Baptist Convention met in our city—in May, 1921, for the third time, and in May, 1928, for the fourth time.

An addition to the church was made in 1924, but proved inadequate. The pastor felt that a church on this corner would not only please God, but be a great force for righteousness and the salvation of souls, and the work of the kingdom could be done with a mightier effort than ever before and be literally felt around the world. This great church became the consuming desire of his ministry. Plans (Turn to page 5)

Where ignorance is bliss, 'tis folly to be wise!

HOW
MANY
OF
YOUR
MEMBERS
CAN
ANSWER
THESE
QUESTIONS?



1. What is the official publication of Tennessee Baptists?
2. How long has it been in circulation and how much has it grown?
3. When did Tennessee Baptists make it a part of their organized work?
4. What is its present circulation? What ought it to be?
5. Can a pastor lead his people into the fullest co-operation with the other churches of our brotherhood without reading the Baptist and Reflector?
6. Can a man be a good church officer and an efficient church member without the information carried each week by our denominational paper?
7. Can a woman lead in the Missionary Society or function elsewhere in a church and do it efficiently if she does not read the Baptist and Reflector?
8. Can parents hope to rear their children to be wholesome, active and interested Christians without giving them their religious literature?
9. Is there another periodical published that carries information for all Tennessee Baptists?
10. Has a Baptist Church done its full duty until it has enlisted every member in the splendid task of being informed?

WHAT DO YOUR PEOPLE SAY ABOUT THE PRICE OF THE PAPER?

1. There is no proper way of evaluating that which is good. Time alone will reveal the value of every good deed, every kind word, every bit of moral incentive one has furnished the world.
2. Values are always relative. Einstein's theory of relativity comes in here as an illustration. Two dollars is a lot of money if one does not value his soul and his future influence in his church. It is a puny pittance if he wants to be "furnished unto every good work." Some one asked a man if he did not think that \$900 per convert on the foreign field was a big price to pay for mission work. His reply was, "I would not think so if it were my boy who was being converted or my wife because of the denominational paper thinks \$2.00 is a pitifully small price to charge for the paper. The superintendent of a Baptist Sunday school, whose wife was converted by reading the denominational paper, thinks the price entirely too small. Parents who look ahead will not grumble because of the subscription price of their paper. Neither will pastors countenance such grumbling among their members!"
3. There is not a family in our churches that does not spend many times the \$2.00 for foolish things.
4. Next to the Bible the Baptist and Reflector is the pastor's best friend and helper in church work. Without it he cannot hope to have an informed people and if they are not informed they cannot be inspired.
5. ANY CHURCH THAT PUTS THE PAPER IN ITS BUDGET WILL RECEIVE ITS MONEY BACK IN INCREASED INCOME AND WILL HAVE A MORE UNIFIED AND ENTHUSIASTIC CHURCH.

WHAT ARE WE GOING TO DO ABOUT IT?

1. Lay your plans for a great week the LAST WEEK IN JUNE! That is to be EDUCATION WEEK among Tennessee Baptists.
2. Appoint and instruct a splendid canvassing committee to go out some time during that week and solicit a subscription from every family in your church.
3. Preach one sermon from the text, "Until I come, give heed to reading," and lay the paper on the hearts of your people.
4. Get them to put the paper in the church budget if it can possibly be done. IF YOU FAIL HERE, get your committee to secure individual subscriptions.
5. Quote from the paper; have subjects in it discussed at prayer meeting; watch Brother Hudgins' program and be sure to put it on; end June 30th with a long list of subscriptions.
6. PUT BANNERS ALL ABOUT YOUR MEETING HOUSE BEARING THE WORDS:

*The Last Week in June—Educational Week Plus Information Through the
Baptist and Reflector in Every Home*

**PREACHING, EATING AND SLEEPING WITH
JOHN A. BROADUS**
(From page 1.)

"Now, Brother Powers, I will drive and you will read," and with that he put his hand under the seat and took out a book which he handed to me. I think it was "Katrina," by J. G. Holland.

"Brother Broadus," I remonstrated, "I will drive and you please read. I'm a good driver and you are a good reader."

He insisted that I read, which I did not like to do because I knew he was a critic and I was afraid. But he would not let me off, so I had to read while he drove. The little book was a beautiful poem recently published, and after my fright was over I enjoyed the reading and so seemed he to do. The book finished and put away, he turned and said to me: "Now, Brother Powers, of course I expect you to preach for me today."

Well, dear reader, if he had struck me with his fist, he could hardly have surprised me more. So I said: "Oh, no! You don't expect me to preach for you. I had not thought of such a thing."

"Yes, I do," he said. "This is customary when we invite a brother to go with us to our appointments."

"You must excuse me," I said as I had no thought of preaching. "I'm not a preacher, never have been ordained, never preached a sermon in public and have only talked some in prayer meetings."

"Well," he said, "I certainly expect you to preach."

We came in sight of the church house. The yard was full of people. It was just after the close of the Civil War, and the people were anxious to hear the news, as well as the gospel. So they gathered in groups about Dr. Broadus, as he passed from one spot to another, answering their questions, telling the news and inquiring about their families. It was exceedingly interesting to me to see how skillfully he handled them. Presently a song was started in the house, and he came and took me by the arm and led me through the main door in the side of the house. When we came near

the pulpit, he stopped and said, "I will not go up into the pulpit but I decided, saying I could hear better in front where I could see as well as hear."

He went on up and read the Scriptures. After prayer he read a hymn and then "lined" it. While they were singing the couplet, I saw him take an envelope out of his pocket and write on it. When he had lined out the last couplet, he stepped down to me and handed me the envelope. I looked on it and read, "I do exceedingly wish you to follow me when I close."

"My goodness!" I said to myself, "if I have to speak, I would have preferred to speak first and let him cover my mistakes with his sermon."

I don't know what he preached about except that his text was from one of Peter's letters. I was trying to think what I should say if he called on me. When he closed he just waved his hand to me and sat down out of sight. I arose and quoted 1 Timothy 1:15, "This is a faithful saying," etc., and spoke for about fifteen or twenty minutes. The brethren thanked me and invited me to come back again.

When we got in the buggy and started to the big road, a sister called, "Brother Broadus, please wait a minute," and she ran up and said, "Brother Broadus, I've brought you a bucket of lard."

"I thank you, my sister," he said. "How good it is of you." And he put the bucket under the buggy seat. Then a brother called and said, "The last time I was in town I bought a pair of shoes and they do not fit." So he gave them to Dr. Broadus who accepted them graciously and with many thanks for his thoughtful kindness. Shoes were shoes in those days. I paid \$16 for a pair of boots soon after that time. I also had a five-dollar gold piece and a banker gave me three five-dollar bills for it.

After we had driven a little way from the church Dr. Broadus looked up at me and said, "We can't say anything about our sermons because we were the preachers. But we can say one thing: we gave

them two good texts." He dropped his head as was his custom, and I knew something else was coming. Finally he looked up at me out of the corner of his eye and, with a pleasant twinkle, said: "Let's see; how does the Greek run on that text of yours?"

He knew that I knew, so just quoted, "Pistos ho Logos," placing the emphasis just where the apostle put it on the trueness and faithfulness of the saying, "That Jesus Christ came into the world to save sinners." Paul knew from personal experience because Jesus Christ had saved him, a chief sinner. I had dilated in a general way upon Christ's atoning work, as our divine Saviour and Lord, dying the just for the unjust, but Paul was here telling Timothy that he need not hesitate to preach the gospel because it was faithful, not a fable but a great fact, true beyond all cavil, all doubt, and as such worthy of acceptance by every living soul in the big round world! That is what he said by implication, not in so many words, but by his emphasis on the Greek.

We drove on. Presently Dr. Broadus said, "I'm going to take you to spend the evening and night with one of the poorest families of this church, at the home of a widow who has a house full of children."

"I'll be glad to go wherever you go," I replied, and in a short time we were at our destination and were cordially welcomed. After a frugal meal we all sat around the hearthstone, and he led the conversation until after some time he handed me a book and said:

"Brother Powers is going to read to us." He pointed out the chapters he wanted read which were especially appropriate for the comfort and instruction of the whole family.

It was interesting to me to notice how he adapted himself to the needs of the dear mother and her half-grown children. He asked her if she believed in dreams.

"I don't know, Brother Broadus," she replied. "I've had some mighty curious dreams, and it looks like some of them have come true. Do you believe in them?"

"Yes, sister, I believe in dreams."

"Tell me what you think."

"I believe they are signs."

"Of what?"

"That we have eaten too much supper and have not digested it."

After a while he asked her if she believed in ghosts.

"I don't know," she replied. "I've seen some curious sights in my time. Do you believe in them?"

"Yes," he replied, "I saw one once."

"Tell us about it."

"Well, I was living at Charlottesville, Va. My father had been dead about two years. I was returning from an appointment in the country, riding along about sunset in the autumn when everything was quiet and still except the brown leaves which were falling on the road. All at once I looked and behold! right before me in the road was my father on his old saddle horse, his high hat on his head, his red bandanna handkerchief around his neck, his great coat coming down below his knees and over his leggings. I was greatly moved. I stopped my horse. If there had been another road at hand, I would have taken it. But then I thought, 'Father has something to say to me. He always loved me and must have something special to say to me now.'

"So I drew up my reins and rode on gaining on him. The nearer I came to him, the more confident I was. My heart almost stopped beating and came up in my throat. I rode up by his side at last, put my knee against his, turned my head and looked at him. And, sister, would you believe it? I never had seen him before in my life! He was a stranger passing through the country!"

"Now, dear sister and children, that is as near as anybody ever did come to seeing a ghost."

After family prayer we went to our room on the end of the porch, and as I laid down beside him I thought, "Here is one of the greatest preachers in our country. He could command a salary of ten thousand dollars, yet he is lying on this hum-

ble bed where we can look up through the shingles and see the twinkling stars—and all for the love of his Lord and the good of humanity!"

FIRST CHURCH, CHATTANOOGA, COMPLETE GREAT PLANT

(Continued from page 4.)

began to mature. The property next door and the two lots beyond the alley were purchased and the building of our educational plant, and the remodeling and enlarging of the administration and church building begun. Mr. R. H. Hunt, the architect who planned the stately building that has served for forty years, with the assistance of Mr. W. H. Sears, another one of our deacons, have worked faithfully side by side with the pastor and the building committee, and so today they present to you the three units of a great church building. Truly like the godly man of old, this church, as she looks back over her past, can say, "Ebenezer, hitherto hath the Lord helped." And as she looks forward to a future, bright with promise, may she go on to greater deeds and greater victories for God and for His cause.—S. Louise Russell.

DR. CHARLES E. MADDY ON HOME BOARD
(Continued from page 3.)

both designated and undesignated, on interest and debts.

13. That the percentage of income from the Co-operative Program for Home Missions for next year be fixed at 10 per cent and the 1 1/4 per cent be added to Foreign Missions with which to take care of the work in Cuba and Panama.

14. That the Home Board be instructed to study fully the whole field of Home Mission opportunity and need and report to this convention one year hence a sane, conservative, forward-looking program for Home Mission endeavor.

15. That a committee consisting of one from each state be appointed to take under consideration these and all other resolutions concerning the Home Board and report to the convention as a special order for Friday at 2:30 p.m.

There are some matters in the resolutions which need careful study and much thought. We do not agree with Dr. Maddry relative to them as set forth above.

1. It is not necessary to have so many members on the Home Mission Board. Multiplying costs does not remove troubles. As long as the "state line" idea prevails among us we must have the state members. But why have so many others? The wisest thing Southern Baptists could do would be to have eight members at large, two from Tennessee and two each from Arkansas and Mississippi.

2. The recommendation relative to the church building and loan funds would destroy the purpose of those funds or multiply expenses in administering them. Every dollar of these funds ought to be out on interest with churches all the time. Certainly the accounts ought to be kept separate, but why handle them through a trust agency and pay their rates when the denominational agent must be retained? Not a dollar of these funds can be diverted if they are handled as they should have been all the time. Instead of increasing the cost of administering them, let the churches have a lower rate of interest.

3. May 1, 1930, would be an early date for the consummation of the transfer of bonded property. The time should not be so circumscribed. Furthermore, specific instructions should be given relative to the handling of the debts on all transferred property. If the Foreign Board takes over the Cuban property, it ought to have to take over the debt that is borne by that property.

4. Why set a date when there is to be a wholesale destruction of our secondary schools? Some of them are sorely needed and will be for years to come. They are going out of existence as rapidly as their need is ended.

5. How Dr. Maddry expects the board to function with only an Executive Secretary and one field worker passes us. His departmental arrangement

is fine, but there would be imperative demand for a superintendent for each department and workers under them. Perhaps it is his idea to let the Executive Secretary employ these men.

6. We have had enough publicity. We need no such department. Instead of it we should have a department of rural and industrial work. The most colossal task before Southern Baptists today is in saving our rural work and providing for the growing industrial life.

REPORT OF THE COMMITTEE ON FINANCIAL PLAN

We believe that the time has arrived when the Southern Baptist Convention should adopt a policy in its Co-operative Program of attempting to provide for the approved operating budgets of its various agencies, rather than fixing a per centum division of uncertain receipts. In order that this may be done the principle of co-operation must be applied to the making of obligations, as well as to the sharing in the distribution of funds.

Therefore, be it resolved:

1. That each agency now receiving aid from the Southern Baptist Convention, or which may hereafter receive such aid, shall submit to the Executive Committee of the convention a detailed itemized budget covering all needs of every character for the year immediately ahead, including operating expenses, interest and principal on bonded debts, and percentage of floating debts which may be agreed upon.

2. With the above mentioned budget as a guide, the Executive Committee shall allocate to each such agency a definite sum, and that sum shall be the total amount received and used by each agency for the year in question, save gifts which may be offered on endowment and on buildings, and on payments of debts, and on other specific extra budget purposes, except as specifically provided hereinafter.

3. That all sums collected in the various states for Southwide objects shall be forwarded monthly by each state secretary to the executive secretary of the Executive Committee, who shall become the disbursing or distributing agent of the convention; and the said secretary shall draw on the agency monthly for the amount of the sum received by him during any one month as the total amount allocated to all the agencies, making thus a monthly distribution of all sums thus coming into his hands.

4. That the executive secretary of the Executive Committee be instructed to create a fund, to be known as an emergency fund, of \$50,000, one-twelfth of this amount being deposited by him to the credit of said emergency fund each month before the distribution outlined above shall have been remitted to the various agencies. This emergency fund shall be used by the executive secretary upon the instruction of the Executive Committee to meet emergencies which may arise during the year in any one or more of the agencies participating in the distribution of funds.

5. That in the event of the sum, or sums, remitted to any of the convention agencies becoming equal to its total allocation at any time before the end of the year, then the executive secretary of the Executive Committee shall make no further remittances to said agency. However, should any agency receive designated gifts thereafter, such gifts may be used by the agency upon advice of the Executive Committee, preferably for payments on debts, unless such gifts are designated for other special purposes.

6. That each agency shall report to the executive secretary of the Executive Committee monthly all other monies designated and undesignated that may have been received by said agencies from any source.

7. That any special campaign for endowment, or building and equipment, or other purposes not specified in the submitted budget, shall first receive the endorsement and approval of the Southern Baptist Convention or its Executive Committee.

8. In borrowing money for seasonable needs, the boards and agencies shall not exceed the amount of their budget allowance.

The Doctrine of Election

By
SAM EDWARDS

(These articles came to hand just a few days after those from Paul R. Hodge and were prepared before his were published.—Editor.)

Recently there appeared in the Baptist and Reflector a series of articles on "The Doctrine of Election" which started out with the expressed "hope of presenting the truth on this subject from a different angle." With no purpose in mind to review the aforementioned articles, I simply crave the indulgence of the editor and the readers while I try to present the doctrine of election from the angle I think most familiar to our Baptist forefathers.

Rather, be it said that no special criticism could be offered to these articles, unless it be to one sentence found in the third article of the series. When the Bible speaks of "the elect," the author is right in denying that this was intended to embrace certain nations, or certain churches, as such. Furthermore, every Baptist will agree that Baptists are not bound by human theories, be they Arminian or be they Calvinistic. Likewise, it is evident to all Bible students that Christ was foreordained to come and die the death of the cross for our sins. Nor will any Baptist who is thoroughly grounded in the faith of our fathers hesitate, I think, to subscribe to the proposition that all the means employed in the conversion and regeneration of any sinner were foreknown and therefore foreordained of God. But when it is said, "Instead of the individual as such being chosen from all eternity, the means by which individuals may be saved is rather what is elected," if the writer intended by that to deny the election of all the saved, then there would, as to that, be room for criticism.

Instead of launching into a criticism of the statement above quoted, rather let me add to these enjoyable articles my own brief contribution to the subject, trying if I can to follow the track marked out by our Baptist forefathers.

It seems to me that the doctrine of election may be pretty well covered by four questions—namely, what? who? when? and how? At any rate, I shall answer these four questions and then give the answers in God's word. Surely that ought to be entirely satisfactory to all.

I. What is election? The term comes from the Greek verb *eklego*, defined by Liddell and Scott, "to pick out, single out; Med. to choose out for oneself, choose." This Greek word and its derivatives are variously translated in our English Bible: First, by the word "chosen," as in Eph. 1:4, "According as he hath chosen us in him before the foundation of the world." Second, by the word "elect," as in Matt. 24:31, "They shall gather together his elect." Third, by the word "election," as in Rom. 11:7, "The election hath obtained it, and the rest were blinded." It is clear, therefore, that election signifies the choosing, the picking out, the singling out of something or somebody.

But the question might arise, Who does the choosing or electing? Let the Bible answer, "Knowing, brethren beloved, your election of God." (1 Thess. 1:4.) Again, "Ye have not chosen me, but I have chosen you." (John 15:16.) Is it not clear, therefore, that God did the electing, the choosing, the picking out, the singling out of the elect, who ever the elect may be?

II. Who are the elect? Let the Bible answer: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31.) Then the saved in heaven at last constitute the elect. Not only so, but the plain inference of this passage is that not one of the elect will be absent from that great gathering. Not one will be lost. What consolation and assurance to one who has made "his calling and election sure." (2 Peter 1:10.)

III. When did God elect or choose the finally saved? Right here trouble usually begins. Somehow the world has always resented God's foreknowledge and predestination of the saved. It seems to look on the doctrine of election as a personal insult, and the fact of election, if election is

a fact, as a personal injury. Even some of those who have supposedly made "their calling and election sure" are sometimes very bitter in their denunciations of the doctrine, presumably on the ground that it interferes with a man's free moral agency. The trouble is due, not to any conflict between the doctrines of election and free moral agency, but the trouble is entirely in the individual in his inability to comprehend the beauty and harmony existing between the two doctrines.

But back to the question, When did God choose the saved? The Book says, "According as he hath chosen us in him before the foundation of the world." (Heb. 1:4.) When? Answer, "Before the foundation of the world." The language here employed is too clear and too simple to be misunderstood. God chose or elected the finally saved before the foundation of the world. Why should anybody deny it?

But the evidence accumulates when Paul again says to the Thessalonian brethren: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13.) Note they were chosen before they were saved in the regular way.

Paul was evidently a firm believer in the doctrine of election, but this fact did not hinder his work as the greatest missionary of all time. The following passage will prove it. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10.) Note three plain inferences in this significant statement: First, God had an elect people among the Gentiles to whom he had sent Paul as a missionary. Second, they had not yet obtained salvation. Third, Paul endured the hardships of a missionary life that they might obtain salvation and eternal glory.

Try a passage where the terminology is different, but the meaning the same: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."

"Inasmuch as ye are foreknown, he also foreknew you before he had you in his sight among many brethren. Moreover when he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8:29, 30.) Note the order: (1) Foreknowledge, (2) predestination, (3) calling, (4) justification, (5) glorification. The significant fact is, all who were foreknown and predestinated to be conformed to the image of God's Son were afterward called, justified and glorified.

But let us now turn to the words of the Master: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37.) Here the Father gave certain ones to the Son before they came to the Son. But all who are thus given shall come to the Son. Not one will fail to come. Not one will be cast out. What encouragement! What assurance! What consolation!

(Concluded next week.)

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.

An editorial in the Memphis Commercial-Appeal of February 25th asks how people feel now who made prohibition an issue in last year's campaign, seeing that a majority of the Democrats in Congress are for a large appropriation for prohibition enforcement. The answer to that is easy: the same people who put those men in Congress from Virginia, North Carolina, Tennessee, Oklahoma, Kentucky, Florida and Texas, helped to keep an avowed advocate of liquor out of the White House.—Baptist Record.

MORE ABOUT HOME MISSIONS

By G. H. Crutcher, Pastor Fifth Avenue Baptist Church, St. Petersburg, Fla.

Now that the Home Board is in the papers, and therefore in the minds of the folks, and before we go to Memphis where we will have to decide on the policies, I want to make an appeal in behalf of evangelism.

There has not been a time in my recollection of Southern Baptists when evangelism was so much in danger as it is now. Perhaps the tide never ran as low since the days of the Wesleys, but instead of that being an argument in favor of Southern Baptists discarding evangelism, it is rather a challenge to our faith in our fundamental belief in the doctrine of a regenerated church membership.

There are two justifying grounds for Southern Baptists continuing the Home Mission Board, even if all other grounds are forsaken. The first is evangelism. The second is our obligation to the different races living within our bounds. Southern Baptists need to maintain a large force of evangelists who are clean in life, sympathetic in heart, and who have a passion for the lost, who therefore will not compromise the gospel of Jesus Christ in order to make a fine show in any given meeting.

Every evangelist employed by the board should be expected to put in at least half his time with mission churches or mission points without regard to the amount of money they will get out of these engagements. The plan for the evangelist to be required to raise as much money as he costs the denomination is for the denomination to put the "dollar mark" above evangelism. Such a policy is unworthy of Southern Baptists. I want to cite a few instances to prove or illustrate the principle I am now enunciating.

One year while I was on the evangelistic staff of the Home Board, instead of taking a vacation, as I could have done and rightly so, I asked permission to conduct a meeting of the missionary type. I carried a singer with me to this engagement. This place had been on the pay roll of the Mission Board for a supplement to the pastor's salary for

the first Sunday morning, there was not a single male member of the church present, and a few faithful women assured us that the records of the church would show that all the business of the church was transacted upon the motions of the women, and not of the men. We spent two weeks; the pastor baptized about forty people, including almost the entire "courthouse gang." We raised pledges enough to take care of the pastor's salary, with a substantial increase. Voted a card of thanks to the Mission Board and released them from their obligation and the church has carried on with the enlarged program without any aid from the denomination, but instead have been regular contributors to it.

Soon after I became Secretary of Missions in Louisiana I arranged for the department of evangelism of the Home Board to conduct a state-wide campaign. Dr. Fisher of Virginia was one of the evangelists who was asked to come. He wrote me that he had never been privileged to do any pioneer work and that he desired that I should arrange for him to do some real mission work while in the state. In keeping with that request, his first meeting was in a tent in Cedar Grove, La., then a young suburb of Shreveport. We had not had so much as a Sunday school there previous to this time. Dr. Fisher preached in the tent every night. Organized a Baptist church with a Sunday school and young people's society, and that little church has grown until today they have a splendid new brick church, with educational rooms, and a membership of above four hundred, and has steadfastly been in sympathy with all our denominational work.

Two of the other engagements of Dr. Fisher were in tents in communities where we had no Baptist church, where he organized the work, gave it such a start that it has gone steadily forward.

I believe the denomination will always be happy in having part in such evangelism as this, and we

should expect our department of evangelism to do much of this kind of work.

The big churches likewise have their problems of evangelism, and one of the great problems confronting our great churches has grown out of the fact that big evangelistic efforts are followed by a "fine-comb" campaign for money that's put in the pocket of the evangelist rather than in the coffers of the denomination, and that the compensation of such evangelists is wholly out of proportion to the pastor's salary. In many communities where such campaigns have been conducted, the big sinners have been turned wholly away from the churches because of these methods.

Southern Baptists have it in their power to rescue this basic principle of our work from the hands that are now wrecking it, and to give it a position of prestige and favor that it deserves. God deliver us from the day when our pastor's and our churches will evaluate the gospel by numbers only. The head of the department of evangelism should know both the gospel and a missionary opportunity, and there is not a section of our convention in which the work of the Home Board is not needed from one or both of these angles.

I think we should wholly abandon what has been known as co-operative missions, for that fund has led the older states to lose sight of the greater task of the Home Mission work.

Southern Baptists should address themselves to just two things—preaching the gospel to the lost and training the workers, the latter of course carrying the idea of ample support to our three existing seminaries and the creation of as many more as time and wisdom may suggest, but evangelism must never cease to be both our primal and dominant task.

THE IMMEASURABLE LOVE OF GOD

By H. J. Flowers, Pastor of Chorleywood Baptist Church, Hertfordshire, England

In his epistle to the Ephesians Paul speaks of the love of God that passeth understanding. He is always talking of the love of God, now from one angle, now from another, for there are many facets to the love of God, many angles from which we

can look at it, particularly today when we are speaking about the infinity of it. He tells us that the height and depth and length and breadth of it are beyond our understanding. We must try to measure it, dig in the depths of it, climb the heights of it, see the far-stretching horizons of it. And the more we try to measure the love of God, the more we find that it is beyond the power of our measuring.

How broad is the love of God? It is as broad as the race of man. The God who takes up the isles as a very little thing embraces the race in His heart. It is only in comparatively recent years that we have begun to realize the essential unity of man. Underneath our skins men of all nations are very much the same. We all suffer in the same way. We all sin in the same way. Rob us, and we are angry. Annoy us, and we fight. Take away our loved ones, and we mourn. Get to the center of the heart of man, and you find that it beats everywhere the same. Men have the same fears. They fear the dark. They fear devils. They fear death. And they fear what lies beyond it. We all have the same aspirations. We want happiness; we want peace; we want God; we want forgiveness. Love is the same in slave and in free-man. Passion is the same in Jew and in Greek. The crying of need is the same in Zulu and in Eskimo. The world is one in its main characteristics, and God told us long ago that it was one in His heart. Wide as the dwellings of the human race, different as they are in the externals of their life, numerous as they may be in their births and deaths, the love of God is wide enough to embrace them all.

How broad is the love of God? It is so broad that it can be given in its entirety to every single child. For each of us He is prepared to bear the utmost extremity of pain. For each of us He is ready to give the utmost extremity of His power. Love has always to be particularized. It is a personal thing. There is nothing more unlovable than

a crowd. There is nothing more lovable than the separate persons who go to make up the crowd. It is impossible to love in battalions; you love one by one. A mother does not love her children together, without distinguishing among them. Her love for each is not lessened, though she has six to love. And though she has six to love, she cannot do without the one. The love of God is a very personal thing, a very individual thing.

The power and heat of the sun are shed all over the world, but every single flower enjoys the whole of them. The power is not lessened because it has to serve so many. The love of God is not a cold, naked abstraction, but burning and palpitating. Each of us has a corner in His heart. He is not at rest while there is a single vacant chair in His home. He knows when we are absent. He misses us when we are away from home. When you are sick, God knows. He knows that it is you. The heart of God is not satisfied until every wanderer has come back home.

How deep is the love of God? The love of God is as deep as the need of the human soul. Our sins are deep, deeper than act and word. They take their starting place in the inner recesses of our hearts. But the love of God can search for them and find them. Go as deep down as you like in the human heart, delve in the depths of the subconscious, and, deeper than all, you find the love of God. The sorrows of man go deep. We fail in life. We lose one we love. For a time the world is black. At last we pull ourselves together and make a fresh grip on things. But the sorrow goes inward. It takes us quicker to our grace. And when we are alone we feel the pain. The sorrows of men go deep, but no matter how deep they go, the love of God does deeper still.

How deep is the love of God? Nobody knows. As deep as the distance between the highest heaven and the deepest hell, so deep is the love of God. As deep as the agony of Christ on the Cross, so deep is the love of God. He trod the way of the rejected preacher, the misunderstood son, the deserted friend, the despised malefactor—so deep is the love of God. It is the great discovery of the ages, yet it tortures language to make it plain.

How deep is the love of God? We may have to love ourselves. We may gain the love of our friends. But we cannot destroy the love of God. Though we dig ourselves in our hiding places and cover up the door, the love of God will find us. Though we keep Him out of our hearts by a superficial scepticism or callousness, His love will force through. Though we hide ourselves in the dungeon of self-indulgence, the love of God will track us down. Though we dig our grave in Hades, the love of God will reach to us. The love of God is as old as the worlds yet as fresh as the morning.

The love of God does not die. It burned as a bright light when Jesus walked among men. It burns just as brightly today. It does not age with the passing days. There is the dew of perpetual youth upon it. Like some mountain stream, from which present generations can drink and find it as refreshing as the generations that have passed away, so the love of God is to us. Our fathers drank from it and found it good. It will be just as good to our children's children.

The love of God grows upon you. It becomes stronger as the years are born and pass away. Throughout our own history there are milestones which mark a fresh revelation of it, but each revelation is more brilliant than all that went before. We may be guilty of many things, but the love of God remains, the one abiding reality in a world of change.

The love of God is immeasurable. But it has been revealed. Christ came from the throne of God and trod our way. He brought the glory of God into the middle of the sin of the world. He brought the laughter and joy of God into the pain and sorrow of it. He brought the peace of God into our strife. The loveliness of His way, that brings God to us. And, in the Cross, we find Him knocking upon the door of our heart. The love of God is immeasurable, but so far as mortal mind can grasp it, it has been given to us to comprehend it in Jesus Christ, our Lord.

Selected Sermon

THE MARKS OF JESUS

By John R. Chiles

"Henceforth let no man trouble me, for I bear branded on my body the marks of Jesus." (Gal. 6:17.)

Paul was certainly a Christian. That was never doubted by any one that knew him well. He was so definitely on the side of Christ that everybody could see and know that as the one distinct and certain thing about his life. Not only the impulses of his soul, but even marks on his body bore witness to it.

Paul would readily own to the frailties of his life, but he would defend the surety of his faith at all times and before all critics. When he was left calmly to make his own estimates he would say, "I am less than the least of all saints." (Eph. 3:8.) When put on the defensive, he would declare himself to be "not a whit behind the very chiefest apostles." (2 Cor. 11:5.) He did not claim perfection for himself, but did claim it for his Saviour. He had in his body mute but mighty marks of the genuineness of what he professed to be:

1. Christianity everywhere has a mark. We all know the trade marks of different kinds of clothing, hats, shoes, furniture and implements. Government buildings have upon them the flag of the nation. These outward insignia have meaning according to the ability and reliability of the people that are back of them.

Real Christianity is different from anything else in the world. It has a patent which culture, education, wealth and worldly power cannot duplicate, make nor destroy. Every life is so tried and proved that it is

that will not be detected either by

the world or the church, or certainly

by the judgment of the all-wise God.

Abraham had faith in God and went out into a new country at His call. He did not know where he was going, but did know in whom he was trusting. The people about him worshipped objects and images. He worshipped the invisible and talked with the unseen. His steps marked off an empire and became the boundary of the most influential nation in history. He settled his difficulties with Lot, his nephew, by giving him choice of the pasture lands. He had a son of promise born to him when he was an hundred years old and his wife ninety. When the promise of the child was made he laughed the laugh of faith, while his wife laughed in doubt. When God called on him to offer the child, he laid him upon the altar and drew a knife to slay him. The voice of an angel called to him to stay his hand. Sure proof of his love had been given. To the rear was a ram for the sacrifice with his horns tangled in the bushes.

Joseph had a character of pure gold. It tested out 24 carats in the family circle, in the jail, in the hour of temptation, in high office and in doing good to those who had wrongfully treated him, and in faith asking that his bones be taken back from Egypt to Canaan when the children of Israel should return. Thus even his dead body should be a reminder of how lives were preserved in Egypt and keep alive the hope of their return home again.

Nature and home life and education did much for Paul. Still he was a violent persecutor of the church. Christ only could give him a new heart. At once he went on to Damascus to ask for baptism, to testify and to change right about the course of his whole life. He had been like a great engine off the track. It is

then most terribly destructive. In conversion he became like one which is put back on and pulls a great cargo of freight and passengers into the desired terminal.

Repentance, faith, hope and love and good works are the marks of a Christian, the marks of every Christian and the mark of none but Christians.

2. There are even physical marks of the religion of Christ. Why should not the greatest transforming power in the world make indelible impressions? The powers of evil do, as drunkenness and impurity. Even sloth and carelessness do. You see the black seams upon the faces and hands of men and you know they have dug coal. They had scratches and hurts. Black dust got into them and was closed up there when the wound healed. The farmers are all sunburned. It is the mark of the warm rays of the spring which must bring to life what they sow, give growth to what they plow in summer and ripen and mellow what they gather in the autumn. They cannot work in the shade if the world is to be fed. The sun that gives life leaves its marks. What minister has not shaken hands with noble mothers whose hands were calloused and hard? In that is a story which orators, singers and poets cannot tell of the dearness of husband, children and home. We have all seen people with lines of care marked deeply into their faces. Gradually they have been traced there during the dreary years by the stylus of anxiety and sorrow.

Moses had physical marks when he came down from the mountain where for forty days and nights he had fasted and prayed and met God. It was not emaciation from hunger, as might have been expected, but "the skin of his face shone by reason of his speaking with him." (Ex. 34:29.) Daniel and his associates did not want to eat the dainties of the table of the king of Babylon nor drink the wine. Instead they persuaded the man in charge of the training of the youths to let them have water to drink. "At the end of ten days their countenance appeared fairer than they were fatter in flesh, than all the youths that did eat of the king's dainties." (Dan. 1:15.) At the end of the training they were "ten times better than all the magicians and enchanters that were in his realm." (Dan. 1:20.)

3. These marks are discernible. You do not have to go to church records to find out who the Christians are. They do not wear badges but can be told on trains and boats, in storms or in fair weather, when trials or sorrows come to themselves or others, and in times of rich prosperity. There is a wealth of meaning in an hour of prayer, a place of prayer, a well-thumbed Bible, love for public worship, confession of wrongs and easiness to see them, yearning for the salvation of the lost and a deep interest in missions. There are decisive times and occasions which come to the lives of all people. Two men walked along a country road. A dog quietly followed them. They came to the forks of the road and separated. You could tell then which one was the master of the dog, although that master did not look back nor call to him that was trotting along the dusty way behind them. So Christian men and women may go along with others in social, political and business affairs till they come to where the footprints of Jesus lead off to the right. Then they have no choice but to follow Him at whatever cost.

"Footprints of Jesus that make the pathway glow;
We will follow the steps of Jesus where'er they go,
Then at last when on high he sees us, our journey done,
We will rest where the steps of Jesus end at his throne."

4. These marks furnish a certain exemption from criticism, "Marks of Jesus" they really were. The disciple must expect nothing else but to be in a class with his Master. Paul was. "That I may know him in the power of his resurrection, and the fellowship of his suffering becoming conformed unto his death." (Phil. 3:10.) He had received forty stripes five times save one. Twice he was beaten with rods. His back was netted with scars. A day and a night he spent in the deep. His fingers were indented from the long holding to planks and driftwood when he was thrown out into the raging sea. He had positively proved his faith.

Even after His resurrection Jesus had physical marks as reminders of his suffering and Messiahship. There were the prints of the nails in his hands and feet and where the spear was thrust into His side. When Thomas doubted, He showed him the wounds which justice had accepted as atonement for the world's sin and which heaven had now healed in resurrection glory. They revealed a humanity that could suffer and a deity that gave those voluntary sufferings infinite value. "Once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." (Heb. 9:26.) The gloom of the unbelief of Thomas vanished like mists before the sun. He cried out, "My Lord and my God."

"Art thou weary, art thou languid, art thou sore distressed?
"Come unto me," said one, and commanding 'be at rest.'

"Hath he diadem of monarch that his brow adorns,
Yea, a crown in very surety, but of thorns!

"If I still hold closely to Him, what hath he at last?
Sorrow vanquished, labor ended, Jordan passed!

"If I ask Him to receive me, will he say me nay?
Not till earth and not till heaven pass away."

THE HOARY HEAD

By Ben Cox

The good Book reminds us that "The hoary head is a crown of glory if it be found in the way of righteousness." Proverbs 16:31. Ever since I was called to preach I have found some of my best friends and strongest supporters among aged people. One of the chief of these is my very dear friend, Mrs. M. N. Rice of this city. She is the mother of Mrs. Will Dockery, who up until the time of her death was one of the best friends I ever had.

In 1917 Mrs. Rice was so seriously ill that all the doctors gave her up. Ever since the daily noon meeting was organized it had a very warm place in the heart of Mrs. Rice. Much prayer was made for her there and by others. The Lord graciously heard and answered prayer and raised her

up to comfort our hearts and to glorify His name.

This dear saint will be 97 if she lives until next March 15. When I dropped in to see her and her estimable daughters the other day she expressed a good deal of interest in our proposed new building. She seemed surprised that any of our members should object to such an enterprise. In the course of her remarks she said, "Why, Dr. Cox, didn't they erect such buildings in New York and other places, and would not a building like this help us to do more of the kind of work we are doing?"

It is very impressive to me that the oldest member of Central Baptist Church has so keen a vision and is so much interested in the future of the old church of which she has been a faithful member since 1888.

Memphis, Tenn., Jan. 1, 1929.

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Sunday School Administration

W. D. HUGGINS, 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 Collie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE, APRIL 17, 1929.

Nashville, First	1363
Chattanooga, First	1276
Knoxville, First	1082
Knoxville, Belle Avenue	1001
Memphis, Bellevue	982
Knoxville, Broadway	900
Memphis, Central	780
Knoxville, Fifth Avenue	757
Memphis, Temple Baptist	711
Johnson City, Central	627
Memphis, Union Avenue	590
Chattanooga, Highland Park	590
Maryville, First	573
Etowah, First	559
Nashville, Grace	554
Nashville, Belmont Heights	505
Cleveland, First	501
Knoxville, Euclid Avenue	500
Nashville, Judson	486
West Jackson	465
Memphis, LaBelle	461
Murfreesboro	452
Fountain City, Central	448
Chattanooga, Avondale	437
East Chattanooga	410
South Knoxville	400
Chattanooga, Northside	396
Knoxville, Lonsdale	380
Nashville, Edgefield	377
Jefferson City, First	368
Nashville, Park Avenue	366
Sevierville	341
St. Elmo	332
Chattanooga, Calvary	325
Newport	315
Humboldt	308
Knoxville, Immanuel	307
Knoxville, Island Home	307
Memphis, Merton Avenue	300

SUNDAY SCHOOL NOTES

West Tennessee Convention

The West Tennessee Convention was well attended and the program was unusually good, although some speakers failed to show up and substitutes had to be used. The entire corps of officers were re-elected. Trimble was selected as the next meeting place. The date is June, instead of April. The devotional topics were all well handled by Rev. W. F. Carlton, Mark Harris, T. N. Hale, J. G. Hughes, N. M. Stigler and G. T. Mayo. The talks were all good and the conferences well attended and greatly enjoyed. Mr. Hunter of Mississippi was splendid. We thank every one who had a part on this program from the Sunday School Board to the least among those who gave their time and effort. The Bolivar church did a fine job of entertaining. A trip was given to the West Tennessee Hospital for the Insane, which is near Bolivar.

We note with interest the growth in the number of schools reporting to the paper having more than 300 in attendance. Several have reached this number that are not reported. For instance, First Church, Jefferson City, has had more than 300 for several Sundays, and it has not gotten into our lists. Let every school with more than 300 present a report to the paper direct on postal card. Send in on Sunday afternoon if possible.

We would like to have reports from all the schools each month that have had a gain over the month before. If you will send in a report we will gladly print it in the paper.

We have been very fortunate to have with us for all three of our Sunday School Conventions Mr. Wyatt R. Hunter of Mashulaville,

Miss., one of the field men of that good state and one who has made for himself an enviable reputation as a speaker and practical worker. We have greatly benefitted from his splendid leadership in the administration conferences as well as the addresses that he has brought. He is leaving us after the meeting at Shelbyville on Wednesday. We are always ready to welcome any one from Mississippi. We are in love with the entire field force in that state. Mr. Byrd has demonstrated rare ability in choosing men and helpers for his work.

Quoting from the Lockeland Baptist: "Our attendance last Sunday of 334 was a new record for our school. Besides exceeding our best Sunday last year by 10, we also showed a gain of 20 per cent since Sunday, March 10th. We are counting on our absentees to help us reach 400 by the second Sunday in May. The primary department led in new pupils last Sunday, enrolling five. The adult also enrolled four and the beginners two. Lets every one join in trying to win Lockeland community for Christ. Our Sunday morning prayer service meets from 9:45 to 9:55. We had an attendance of 10 last Sunday. Every one is invited to attend this service."

We greatly enjoy the weekly bulletin of the Broadway Baptist Church and note with increasing interest the fine work being done. Last Sunday they had present 1,255.

First Church, Tullahoma, Tenn., is showing right up in her attendance since Mr. Roy Myers has become superintendent. Last Sunday they had present 334.

Mr. R. F. Lancaster reports eight names having taken "Building a Standard Sunday School" at the Deep Springs Church during the training class taught there by himself. This is a fine showing, and we congratulate him and the class.

Mr. W. J. Bloomer reports a nice list of names having taken "Teachers That Teach" at the Judson training school last week. Eighteen took the test in his class. The school was among the largest local schools held in the state. More than 250 attended all the classes.

We have been invited to attend a Sunday school meeting at Huntland on May 12th. It is our purpose to do so and lend whatever aid we can to their efforts.

Some Fine Suggestions

These come from Mr. Phillips of the Young People's and Adult Department:

"1. See that your class is properly and fully organized with one individual for each office.

"2. Adopt the group plan, dividing the membership into groups of not more than ten, appointing group captains for each group. Recast groups periodically.

"3. Have regular meetings of officers and group captains each week, preferably Monday.

"4. First vice president and group captains should set definite time for concerted visitation of absentees and prospective members each week.

"5. Set the class standard of excellence as your goal and interest the class in its attainment.

"6. Provide officers of the class with the monthly magazine, 'Sunday School Young People and Adults.' Sample copies are available upon request.

"7. Second vice president should take advantage of the many delightful outing opportunities that may be had as class social features and plan them.

"8. Watch terminals of all meetings. Run program on schedule time. Running overtime is intolerable, especially in summer.

"9. The second vice president should bend every effort to see that the classroom is attractive, inviting and well ventilated. Flowers and fans help. Move out in the open if present meeting place is uncomfortable in summer."

Suggestions for Superintendents

It is spring now and every opportunity offers itself for enlarged programs in our Sunday schools. We are anxious that a school be carried on in every church in the state during the spring and summer months, and then attempt to hold the same through the winter. With this in view we offer a few suggestions:

1. That every superintendent of every school make an effort to enlist all the people in the community in the Sunday school for the spring and summer months. If necessary take a religious census and find out who should be in your school and then organize your forces to get them enlisted.

2. Arrange classes for all possibilities and select teachers who are willing to be responsible for certain groups. Get these teachers together and plan the work of enlistment and then go afielid to reach every one possible.

3. Let workers from the central churches go afielid and help to enlist and organize schools in churches that have none. The main business of the group superintendents is to see that a school is being run in every church in the state. Nothing is more important than to see that the Bible is being taught in the churches and communities everywhere.

4. Let the associational and group superintendents arrange to hold the group meetings each quarter on their Sunday of the second month. The plan is to hold the Sunday school group meetings the first month of each quarter. The groups should correspond to the number of their Sunday. We are furnishing suggested outlines for programs for these meetings, and the experience of many tell us that nothing we are doing is more helpful than these Sunday afternoon group meetings.

5. If your superintendent is not already getting the Sunday School Builder, let us send it to him free for one quarter, and then we feel sure you will have it ordered along with the other literature.

6. Write the Tullahoma office for any literature or helps that you may want to make use of, and we will gladly furnish it if it can be found.

7. Let every association plan a definite program for the summer work, and where possible we shall be glad to furnish a worker for that section to spend the entire summer helping to get things going good.

Our Program for the Summer

1. We are planning to hold encampments as follows: July 7-12, Butler Encampment. This has been held for years and grows each year. July 14-19, State B. Y. P. U. Convention; July 22-31, Ovoca meet; August 4-9, encampment at Helena; August 11-16, Reelfoot Lake Encampment; September 8-13, Smoky Mountain Encampment.

2. Simultaneous training schools. On June 23rd we will meet with our rural workers at Maryville for a week of intensive training before going out into the state in our rural campaign. During this same week we will conduct training schools in all the churches in Chilhowee Association.

Fine Beginning for a Great Revival

Since the three Sunday school conventions are emphasizing the Great Commission and the spirit of the entire convention at Bearden seemed to be a unit on the great need of the day, it seems to us that this would be a time to begin the groundwork for the greatest revival that ever swept this state and country. Why not take "Back to the Commission" as a slogan and build all our program around this one great fundamental idea that we need to get back to God's program in all our church work? We must get back to preaching and teaching the gospel of sin, repentance and faith in Jesus Christ instead of trying to persuade children and others to join the church and through a thousand various ways train our lost people to believe that there is nothing to do but join the church and train for service. Let us come back to God's way of winning people.

Let us teach the gospel and pray that the Holy Spirit may use it to convict men of sin. Let us take it as God puts it in the Book. Let us come back to the Commission and emphasize the fact that we are reaching only one out of every four people among our constituency. That we are not saving the lost about us. That we are spending the major part of our time and effort training instead of preaching. That we should win before we enlist. That we should have an experience of conversion before baptism. That people should be saved and in the church before they are trained to become church members. Let us also realize that other agencies are training our people to become moral when the only thing necessary to make them moral is a regenerated heart.

So much is being agitated today in the day school and through the various movements like the Boy Scouts and Girl Scouts concerning the test of boys and girls after such training. The credit for morals is being given to training today instead of the power of God. If we would spend half as much time preaching the gospel of sin and regeneration, we would have boys and girls retrained by the blood of Christ instead of by the preacher or some educational leader; if we would get him or her made anew by the power of God, we would not need so much training and care to keep them on the right line. Let us take this slogan and go afielid with all our power teaching the principles of old-fashioned religion and bring about, through prayer and preaching, a revival of religion that will sweep men and women into the kingdom of God instead of into some club or welfare organization. With this all in view, we are suggesting the following program for all the churches of the state and associations:

1. Follow these three conventions with associational and group meetings, using the same general outline for the program and carry this message back to every church in every association. To this end we are preparing suggested outline programs for the group meetings in all the churches during next quarter.

2. That the churches follow this up by putting on as much as a one-day program on the Commission and have some definite talks made to impress upon all the membership the fundamental things in the church program. This could be easily enlarged into a week program. Dr. Sam P. White made this suggestion at the East Tennessee convention, and we are capitalizing and passing it on to the churches all over the state. If any church would do this, it would wind up in a great revival in that church.

3. We expect to carry this program back into the rural churches through our rural campaign in the summer. We will have our workers together at Maryville for a week and then at Harriman, Rockwood and Kingston the week following for two weeks of training before they go out.

It is hoped that this conference and prayer together may start a real revival in our own hearts to begin with in order that we may carry this spirit with us wherever we go during the summer.

We want to organize all the associations to put on in every church at least a one-day program along this same line with a view to stimulating the churches everywhere to see the need of a new emphasis upon the main things connected with our faith and religious practices. Help us to put on such a program. Will you?

We are preparing a little leaflet with all this explained in detail trying to be ready to furnish to any association that wants a real program during the year an outline that will be workable and effective the whole year through.

The following have sent in reports of classes taught with nice lists of names for awards: D. L. Sturgis, from Dyer Church; Lester A. Brown, East Lake, Chattanooga; R. W. Hooker, Long View Heights, Memphis; Leona Mayo, Lonsdale, Knoxville; T. W. Simpkins, Central, Memphis; Sara Derriberry, Kenyon; W. L. Smith, Yale, Memphis; Mrs. S. T. French, Boulevard, Memphis; Kerria Owen, Memphis (church not given); John A. Davis, Rockwood; W. L. Norris, New South Memphis; Mrs. Floyd Large, Mt. Harmony, Knoxville; Leeta Brewer, South Knoxville; Carl Sutton, Grace, Nashville; R. W. Selman, Chamberlain Avenue, Chattanooga; Janey Bildenhack, Memphis; J. R. Kyzar, Grandview, Nashville; Mrs. Frank Moore, Bolivar; James L. Jeffries, Seymour; Mrs. W. T. Hunt, Morristown; J. L. Cochran, Jonesboro; James L. Reed, Alcoa, Maryville; Miss Azlee Preston, Nashville.

B. Y. P. U. NOTES

The following turned in reports of training classes during the week with a nice list of names: C. S. Sewell, West Jackson; Mrs. J. R. Collins, Memphis; George Baird, Central Avenue, Memphis; Miss Gladys Farmer, Highland Heights, Memphis; Rev. G. W. Robertson, Gibson, Tenn.

Robert Kelly, Oliver Springs; A. V. Farr, Memphis; Mrs. H. R. Brown, South Knoxville; Miss Mary Flemming, Collierville; Sam D. Harris, Chattanooga; Rev. S. W. Rutledge, North Etowah.

Miss Lena Price, Tennessee College, Murfreesboro, sends in a report of the recent training school and a good list of names for awards. "We have a B. Y. P. U. on the campus with about fifty members," she says.

Frank Wood writes from Tazewell: "The Cumberland Gap B. Y. P. U. convention met yesterday at Old Tazewell. The crowd was small. I spoke both morning and afternoon. One of the professors from L. M. N. spoke in the afternoon. He is a Dunkard. This is a needy field. I can now sympathize with Picklesimer, but he seems to have gotten a hold on the people up here. There are only five B. Y. P. U.'s in this association. The plan for the week is to have the neighboring churches come in to New Tazewell to the study class."

Miss Grace Eliphant writes from Athens: "I am doing to the best of my ability my first week of volunteer training school work, teaching a class at North Athens, 'The Plan of Salvation.' Attendance is very good and interest, on the part of those present, is excellent. Needless to say I am enjoying every minute of it and am glad that this opportunity to teach a training course came to me."

Our president, Sam Harris, spoke to the East Tennessee Sunday School Convention on the topic, "The Sunday School Co-operating with the

B. Y. P. U. in Training." He did a good job, too.

Mr. Jesse Overton reports his program largely ready for service. The only trouble is he has no place so far to hold this regional convention, but hopes to have a place right away. It has been suggested that it be held at Union University. This is a fine suggestion and will be announced definitely next week.

The week following this we will do the same thing in Big Emory, heading up at Harriman, Rockwood and Kingston. Then our men will be placed each in one or two associations over the state and will remain for the summer helping to organize the associational work, holding group meetings and conducting training schools at night. Not only teaching themselves, but arranging classes for every volunteer worker that will give his or her time to the work. More than 25 associations have already asked for men, and we are planning to put on 20 men to do this kind of work. We also have a number of associations that are planning to put on simultaneous training schools with volunteer help, with one or two of our men to direct the schools.

Are you planning to spend the week following the State B. Y. P. U. convention at Ovoca? If not, you had better get your plans made. We are going to have a record crowd; and if you want a place, you had better begin to get in shape.

Special Notice to B.Y.P.U. Workers

The regional B. Y. P. U. conventions will be held as follows:

Group No. 1, Johnson City, June 11th.

Group No. 2, Highland Park Church, Chattanooga, June 13th.

Group No. 3, Clarksville, June 15.

Group No. 4, Jackson, Union University, June 22nd.

Let everybody take notice and get ready for the best conventions we have ever had. Programs are already outlined and most of the material is in the printing.

Swan Haworth will be with us all the summer, beginning May 5th, and will be available for work and will be engaged as the requests come in.

LAYMEN'S NOTES

Splendid reports are coming in from over the state of the work among our men. Let the good work go on. May is laymen's month, and we should be busy now getting ready for the group meetings for the four Sundays. Send for suggested program outlines if you need to and we will be glad to aid you in every way possible.

Some things our men can do during the spring and summer months:

1. Revive your own brotherhood and put it on a working basis and give your men a real program.

2. Co-operate with your group director and aid him in putting on the group meetings during the month of May.

3. Get behind your Sunday school program and assist the Sunday school workers to put on their extension work among churches not having sufficient leadership. Go to churches close by and help them until they get leaders ready to take the place.

4. Co-operate in putting on the Sunday school meetings and B. Y. P. U. meetings during the summer months. Nothing will mean more than for our men to get behind those who are trying to lead in this work.

5. Fill vacant pulpits where no pastor is serving and thereby prevent many of our churches from decay and death.

6. Help to put on the summer encampments and assist in the rural Sunday school work during the summer campaign.

Suggestions for the District Associations

The one greatest need of our association is definite organization. We meet each year and have our reports and elect officers and an executive committee, but we do not function twelve months in the year because we have no definite plans nor constructive programs. It is our conviction that the executive boards of our associations should take their work seriously as do the state executive board members, and outline as definite a program and organize the forces in the territory of the association to function every day in the year.

We believe that this organization should be brought about by the association itself instead of allowing or depending upon each separate activity to organize its own workers; for there is danger of these various interests crossing lines in their general plans and machinery, except through a co-operative program.

1. There should be a leader of each line of work, elected to direct that particular work over the entire association; a superintendent of the Sunday school work; a president of the B. Y. P. U.'s and a director of the laymen's work, and a leader for the work of the women. Most of these various groups have their own organizations and elect their own officers and plan their own programs. This should all head up through the associational board and the leaders elected by the board. Each might be nominated or selected by their own workers, but approved by the board, just like the same officers should be elected by the local church.

2. The churches should be conveniently grouped and the same grouping used for the Sunday school, the young people, the laymen, and the women, so that when we refer to Group No. 1 in a certain association every one will know exactly what

we had reference to, and the names of the churches included in this group.

3. Group leaders should be elected or appointed by the general officers, each to have charge of a particular line of work within a certain group of churches. For instance, a group superintendent for the Sunday schools; a group leader for the B. Y. P. U.'s; and a group director for the laymen's work. These various officers should be responsible for their line of work in these churches. Through these group leaders and the local church officers the general officers of the associations may work, and thus make up the entire machinery for the putting on of any program that the denomination may see fit to inaugurate.

4. There should be from ten to twenty-five volunteer workers for extension work among the weaker churches.

Deacon: "So your congregation gave you no vacation last year?"

Minister: "Not a week; not a day!"

Deacon: "Well, well! They are the hardest people to tire out I ever heard of." —The Pathfinder.

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Girls, don't worry about middle age!

Lots to recommend it, if you keep fit

TELL a sensible woman of 50 that she looks like the older sister rather than the mother of her children, and she just laughs at you.

"I'm middle-aged," she'll declare, "and not trying to hide the fact. Why should it? Middle age has a lot in its favor—that is, if you're well and healthy."

"Sick? Never had a doctor in my life except when my babies came. Never had the habit of dosing myself with pills and medicines, either. I just took Nujol—all the time my babies were coming, and in between times, too. I'll always depend on Nujol."

"Even the healthiest woman is better off by taking Nujol—especially at times when her system is apt to be thrown off balance and her regular functions upset. This pure substance keeps your system functioning normally and naturally even under abnormal conditions. It not only prevents an excess of body poisons (we all have them) from forming, but

aids in their removal. It's these poisons that age people prematurely. Make them feel old and tired and useless."

Nujol isn't a medicine or drug. For this reason it can't possibly disagree with you or upset you. It is simply a pure natural product. It works effectively without being drastic.

Start Nujol now. You'll find Nujol at all drugstores. In sealed packages only. Get a bottle today.



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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.	181 Eighth Ave. N., Nashville, Tenn.

IS THE W. M. U. LOYAL?

Last quarter, according to Dr. Bryan's report, Tennessee gave \$65,317.78 to the Co-operative Program. Of this amount, the W. M. U. gave \$28,656.84 not to specials but to the Co-operative Program. We know that they gave much more than this, but this has been reported definitely.

The W. M. U. will continue to loyally stand by the Co-operative Program, giving regularly through our churches.

Why do we give special offerings? Because, like Mary of old, we want to bring out of love extra gifts to Him.

Because many of our churches are robbing our mission causes by giving only a small per cent to the Co-operative Program, so it is the only way we have of helping relieve definite needs.

Because we are taught to bring tithes and offerings to the Lord, we pay our tithes Sunday by Sunday. Our offerings go for the education of our missionaries' children (the Margaret Fund), the education of our young women who want to go to the training school, for our love offerings during the weeks of prayer for missions. "Impressions without expression leads to depression." Why should we study for a week about home missions, pray definitely for our brethren in need and not give as the Spirit prompts us?

Brethren, do not deny us the joy of breaking our alabaster boxes. If all the church members were as faithful as the W. M. U. workers in giving regularly to the churches, there would be more money in the storehouse of the Lord.

BAPTIST WOMEN TO MEMPHIS!

The Woman's Missionary Union will meet in Memphis on May 1st. This year's session of the W. M. U., auxiliary to the S. B. C., will hold more interest for the Baptist women of the South than any in recent years, because it marks the conclusion of the celebration of the fortieth anniversary. Worthy of special thanksgiving will be the raising in 1928 of over \$3,500,000 for the S. B. C. Co-operative Program and W. M. U. specials and the formation of over 4,000 additional W. M. U. organizations in S. B. C. churches—an average of 100 new bodies for each year of the Union's history. Final reports on all these anniversary efforts will be presented at the Memphis meeting.

Heading the W. M. U. which represents over 500,000 Baptist women and young people of the South is Mrs. W. J. Cox of Memphis. Her home city, with the Baptist women as hostesses, is justly proud to have the privilege of entertaining the Missionary Union of our Baptist South. The Memphis women stand ready to welcome you with a hearty handshake when you reach the threshold of our lovely city. By reason of Memphis' location in the center of Southern Baptist territory and its superior railroad facilities, it is expected to draw an unusually large number of Baptist visitors and delegates, perhaps 10,000.

The Southern Baptist Convention is one of the largest religious bodies in America. In fact, there are so many Baptists in the South that some of the magazine writers have called this section "the Baptist belt."

After completing the two days' sessions of the W. M. U. the women will join in the deliberations of the Southern Baptist Convention. It opens on Thursday morning, May 9.

Any person interested in our mis-

sion work may attend the "good fellowship" dinner at the Peabody Hotel on Tuesday night, May 7th. Be sure to purchase your ticket at the First Methodist Church, which is headquarters for the W. M. U., on Monday afternoon or Tuesday morning. Our women home and foreign missionaries will be guests at this dinner. It will be a very wonderful experience to be one of a thousand women eating together and listening to the missionaries tell how "the field is the world." These annual meetings of the Baptists of our Southland are wonderful experiences anyway.—Mrs. E. W. Hale, Memphis W. M. U. Publicity Chairman.

GIBSON COUNTY W. M. U.

The W. M. U. of Gibson County Association held their regular quarterly meeting with the First Baptist Church of Trenton on April 5th. The meeting was called to order by the superintendent, Mrs. B. F. Jarrell. The devotional was led by Mrs. John Hicks, after which the subject, "Forward," in the different phases of the work was ably discussed. Brother Sturgis, pastor of the hostess church, gave a stirring address on "Forward for His Glory." A delicious luncheon was served at the noon hour.

In the afternoon many plans were made for the W. M. U. of Gibson County Association to go forward. There were 131 members present, besides a number of visitors. A liberal offering was given. The day was greatly enjoyed by all present.—Mrs. D. B. Landrum, Secretary.

LETTER FROM CANTON, CHINA

Dear Miss Northington: Good Housekeeping is already bringing us cheer from the Tennessee W. M. U. Two gifts in one it is proving to be, for the lovely Good Housekeeping Cook Book has also arrived as a premium to new subscribers. It is so nice to have all these lovely recipes and cooking charts at one's fingertips when time is always at a premium. Each member of our little family of four find special attractions in the magazine, and this year I am lending all my magazines to an isolated missionary of another mission who does not get them. Her children are all in Hong Kong in school, and the magazines help to cheer her a bit when she is tired and lonely. We each one thank the W. M. U. for their generous and loving remembrance and assure you of our continuing love and appreciation of your thoughtfulness and helpfulness.

May I also at this time thank each one who has so generously sent scrapbooks during the past several months. They have been such a help in the work. Many hindrances have prevented my writing to each one personally, and I take this opportunity of assuring you of our deep appreciation for your help.

We are having such peaceful, happy times here in South China that we almost wait with bated breath wondering if it will continue. The troubles in the North are not over, but we had ours long before theirs ever began, and now we hope that we shall be free for some time at least. It would be too much to expect such widespread and far-reaching revolution to permit of a sudden return to normalcy, and we can only pray that those who lead may be given wisdom to guide the nation into a new day of peace and justice to all. We can scarcely realize that we are living in the same country of two years ago. Then it was persecution and bitter antagonism; now it is friendliness and an unusual

willingness to read or hear the gospel. Pray that these Chinese Christians may be continually strengthened to meet these new opportunities to their own people. Your missionaries ever need your prayers for strength and spiritual power, but the Chinese Christians need them even more in these days of reactions and new adjustments. Pray for them.

With warm personal greetings to you and praying God's richest blessings on your work day by day.—Gladys S. Gallimore, Canton, China.

P.S.—For the present all communications should be addressed to us at Canton and not to the address given in Home and Foreign Fields.—G. S. G.

McMINN COUNTY QUARTERLY MEETING

On Tuesday morning, April 2nd, the W. M. U. of McMinn County Association assembled in Etowah First Church for their quarterly session. Mrs. Payne, superintendent, presided.

The devotional service was led by Mrs. Ashley of North Etowah. The welcome address was given by Mrs. G. H. Berry. Response by Mrs. Hoback of Athens. The following visitors were recognized. Mrs. R. L. Harris, our state president; Mrs. J. W. Marshall, vice president for East Tennessee; Mrs. Dunn, mission study chairman for East Tennessee, all of Knoxville; Mrs. Smith of Cartersville, Ga.; Rev. and Mrs. Rutledge of Benton, and Rev. and Mrs. Rutledge of Madisonville. Also a number of pastors were present. The attendance and interest was splendid throughout the day. Mrs. Dunn led in quite an interesting discussion on "Forward in Mission Study." We next enjoyed a special musical number rendered by the ladies of the hostess church. "Forward in Bible Study" was the subject of an interesting paper read by Mrs. Todd of Athens. "Forward in Organizing and Fostering Societies" was the subject of Mrs. Marshall. She made us realize that our task was not over when the Ruby Anniversary year closed. Mrs. Harris talked to us on the "Plan of Work for the Year." She stressed letting the work of the Master come first. At the noon hour we assembled in the basement of the church where the ladies of the hostess church had prepared lunch, and an hour of fellowship was enjoyed. The afternoon devotional was led by Mrs. Wm. Scroggins of Wetmore. The minutes and various reports were read. Ten dollars was voted out of our treasury for vice presidents' expense fund. Also the treasurer was instructed to send seventeen dollars to Margaret Fund students.

The pennants were awarded as follows: Attendance, North Etowah; Personal Service, North Etowah; Efficiency, Etowah First; Mission Study, Etowah First; Progress, Calhoun; pin for monthly attendance, Athens.

Junior pennants: Y. W. A., Coghill; G. A., Coghill; R. A. and Junior R. A., Etowah First; Sunbeam Band, Etowah First; Personal Service, Sunbeams, Etowah First; Mission Study, Sunbeams, Coghill; Attendance, Coghill.

A vote of thanks was given the hostess church for their splendid hospitality. The meeting adjourned to meet the first Tuesday in July. The place is undecided.—Velma Williams, Secretary.

SHELBY COUNTY W. M. U. QUARTERLY MEETING

One of the most interesting quarterly meetings of the year was held at Bellevue Church on April 3rd with nearly 300 in attendance.

Mrs. Geo. T. Webb, district chairman, had charge of the program which was interesting. The devotional in the morning was conducted by Mrs. E. A. Brown. "Echoes of the Convention" was given by Mrs. R. H. Heaner, Mrs. Fred Hogan and Mrs. H. S. McAdoo, and a beautiful solo

was rendered by Mrs. George Rich mond.

Mrs. Kirk Graves gave a very interesting talk on "Importance of Bible Mission Study."

Mrs. W. B. Crenshaw told of the coming of the S. B. C. in May in such a pleasing way that we all want to attend.

Dr. Robert Lee gave a wonderful address on "Steadfastly Forward for Christ's Glory."

After luncheon Mrs. W. L. Smith conducted the devotional, and Mrs. W. L. Norris impressed us in a forceful way the need of our own literature.

All churches were well represented, and Shelby County was glad of the fact that she went over the top in the Ruby Anniversary.

Mrs. L. A. Leatherwood conducted the business in the afternoon.

All plans are made for the convention, and again we welcome you.—Mrs. W. T. Brown, Secretary.

SHELBY COUNTY Y. W. A.

The Young Woman's Auxiliary of Shelby County held its first quarterly meeting at Central Baptist Church, Memphis, on Friday night, April 5th, for the year 1929. A delicious luncheon was served by the ladies of the Woman's Missionary Society. One hundred and thirty-four were present and a good program, including a debate on "Resolved that Y. W. A. means more to the young woman than any other branch of the church," was in charge of Miss Signe Erickson, the ex-president of the Y. W. A.

Mrs. A. M. Wall has been re-elected superintendent and counsellor for Shelby County Y. W. A. for the year, with Mrs. Otto Wohlrath as her assistant superintendent. Other officers are as follows: Miss Thelma Sawyer, president; Miss Mildred Laughter, vice president; Miss Helen Everts, secretary; Miss Annie Mae Russell, treasurer.

A further word this Y. W. A. would like to say to all the others: You must come to Memphis during the Southern Baptist Convention and see the wonderful pageant being prepared for that occasion, as well as the many other good numbers to appear on the program from May 8-15. —Mary I. Tomlinson, Reporter.

OCOEE W. M. U.

One hundred and seventy-five women, representing twenty-two churches, attended the April all-day quarterly session of the Ocoee Baptist Woman's Missionary Union at Tabernacle Church, in Chattanooga.

The principal speaker of the morning was Miss Wilma Bucy, Tennessee field worker, who brought a message on "Strengthening New Organizations." Miss Bucy's advice was to begin at home—first, to strengthen the program of prayer; second, to strengthen the program of stewardship; then to reach out to others.

The devotion for the morning was given by Miss Louise Herndon of the Highland Park Church, who took her lesson from the third chapter of Phillipians and presented Paul as an example for Christians to follow. Following Miss Herndon's talk, Mrs. E. C. Phillips sang a solo appropriate to the theme.

The program for the afternoon featured impressions of the recent state convention at Jefferson City, by Mrs. C. H. Rolston, Mrs. Phillip Sweet, Mrs. Beulah Ross, and Mrs. Thomas Kegan. Other features were a solo by Miss Margaret Hurst, accompanied by Mrs. Peyton Brien, and a demonstration by the Tabernacle Sunbeam Band, directed by Miss May Phillips.

The afternoon devotion was led by Miss Edna Poulson, director of Goodwill Center, who developed an interesting theme from the two words, "Follow Me," giving each step from baptism to heaven.

Mrs. W. F. Robinson presided over the business sessions. Miss Bucy presented plans for a mission institute

to be held in the early fall, which received the unanimous approval of the body.

The attendance banner was awarded Calvary Society of North Chattanooga, there being 62 per cent of their membership present.—Mrs. J. H. Etter, Secretary.

MRS. R. S. JONES WRITES FROM BRAZIL

Dear Miss Northington: The heart of the missionary rejoices in knowing that there are dear ones in the homeland praying in her behalf, that the women of her native state love her and the work of the field where she labors. I appreciate the love and interest of the W. M. U. of Tennessee, the expressions of love that come each year. I am indeed grateful for Good Housekeeping, a gift from the W. M. U., which I receive regularly. I appreciate this magazine, also the cook book that came with it, and wish to express my gratitude to the women for their kindness and thoughtfulness in thinking of me.

We know that God's children are praying for the work in Brazil. God blesses the efforts of his people. We praise His name for the growth of the work. Our people here are happy in Him and rejoice in His service. Our churches are growing in grace and in the knowledge of our Lord. Our schools are on a higher spiritual plane. May our people continue to pray that God's name be glorified in the lives of the missionaries and other Christian work here. We need your prayers. "The harvest truly is plenteous, but the laborers are few." Pray that God will draw our people in the homeland close to Him; that they will have greater visions of service and respond as never before to the needs of this great land where the fields are "white unto harvest" to the needs of Brazil and also other lands where millions of lost souls await the glorious news of salvation—souls hungry for the Bread of Life, for the peace that God alone can give.

On the second of February God called our baby boy home to his home in heaven. Our Father knows how deeply we loved our son what he meant to our lives. He knows it all, and the comfort and peace that He gives passeth all understanding. We know that it was God's plan that our boy be taken to the celestial city, and we can say, "Thy will be done." He has so wonderfully manifested His love to us, has dealt with us in tenderness and mercy. Oh, how great is the love of our Saviour! We believe that His name has been and will be glorified in the death of our boy as we had prayed for it to be glorified in his life.

Are you receiving "Letters Home," the paper published by our North Brazil Mission? The missionary has little time for letter writing, so we are publishing this little journal occasionally that our people at home may come in closer touch with the work here. Your name is on the mailing list, so I hope that you receive your numbers regularly.

Mr. Jones and our little girl are well. Mr. Jones was ill during the time of our baby's sickness, but God restored him to health, and he is in the strength of the Lord able to attend to his work, both in church and school. He asks that I send his regards to you.

We are wonderfully happy in our work here. The foreign missionary has a glorious mission. How unworthy we are of the beautiful task given to us! It is a joy to work with these people. Our hearts are bound to them and to the work here with chords of love. God alone knows how strong are the ties. It is your work and our work. It is the work of our Master, and at all times He is near; His presence is real and beautiful, and we feel the assurance of His promises in the Great Commission. "And, lo, I am with you always, even unto the end of the world."

May God's blessings be upon you and your work.—(Mrs. R. S.) Mary Ruth Jones.

INTERESTING LETTER FROM POCHOW, CHINA

Dear Miss Northington: You packed a lot of cheer into that Christmas card I received! I want to thank all Tennessee W. M. U. for their gift of the Literary Digest for the year. It has not reached me yet, but no doubt will soon. My sudden change from Harbin did not allow me to tell my friends in time, so many letters and papers continue to come in that roundabout way, so are late in reaching me. Just today I had a letter from Mrs. Larimer of Erwin, re-mailed from Harbin. Mr. Leonard's efficient helper, Mr. Wang, who writes English well, readresses all mail sent to Box 32, and some one at the hospital is kind enough to send forward all that goes into the Chinese city where I lived most of my time.

I found the work there most interesting, but here the need is far greater, and I am kept busier than there. But though the days are full, there is little to report as to numbers. I feel more keenly than before that every contact must count and prove helpful, for there are sinister forces at work all around us. To strengthen and build up every one who has come to the light, and for this purpose to identify one's self with the people as far as possible should be our aim at this time. Change is at work everywhere here. Old standards are being forgotten and few and better-ones are taking their place. The Nationalists are putting social service above all else, and General Feng has spoken out strongly on the need for individual and national economy in the face of the poverty and distress of large numbers of the people, but the natural desire to indulge and to spend on show often takes the lead. The leader all are supposed to honor, Sun Yat Sen, would not have wished for the elaborate outlay of money now being spent on the official funeral

for lack of funds.

A new road has been made, and many old homes torn down in the making of it, by which to pass to the fine tomb prepared for his body. The coffin of glass, brought from Russia, is to be left in Peking, or Peiping as it is now called, and one of solid brass is to take its place.

And while this is being done thousands are starving, are being robbed and killed by bandits, and nearly all who own land or are traders have been taxed almost to ruination to support the soldiery. I believe there is great danger of the lowering of Christian ideals by the social gospel, and over-emphasis on education only in books and not in manners or spirit. I saw a statement lately that I like, "History bears us out that the social gospel never promotes any great religious awakening, but religious revivals beget a vastly different social life." We see bitter poverty here, children being sold for bread, beggars everywhere, many of them refugees far from home, but in all we meet there is the background of poverty for generations. While this leads to some economy and simplicity in living, it also leads to a habit of begrudging others food and of criticizing unmercifully. Some say that the standards of life must be raised before much can be done for the people. They have so long been hopeless that they see nothing to hope for.

Here I was stopped and now several days have passed. Three days ago we got a scare, several soldiers coming to look for quarters for an army of ten thousand soon to arrive in Pochow. Most of the soldiers would be quartered outside of the city, in temples and schools, but the military school would be inside the city, and the machine gun corps would take possession of our hospital! The long continued bad weather has kept away patients, together with the New Year festivities, and now

our hopes were high that we might reach more. Yesterday more men came insisting that they must have both yards, and we began to prepare to shut off our private quarters from theirs. It meant giving up our chapel to them, too, and no hope of services, as people would not be allowed to come and go freely as now. We had sent a wire to our consul in Nanking, and he wired advice, "Neither consent nor resist. Protest made to ministry." Now this morning we hear the great army is not coming here at all! How thankful we are that our rooms so lately repaired and cleaned are not to be occupied again! Much prayer of the sort that moves mountains has gone up from this little group. What a faithful God!

Word from Miss Clifford Barratt that she might be coming soon to the work that so much needs her filled us with glad expectancy. But later she wrote that her mother, long an invalid, had had a stroke of paralysis and she would stay and nurse her as long as needed. Every time we meet so many inquire as to when she is coming. She feels sure that some way will be provided when she is free to come, but it does seem hard lines when missionaries are asked to get passage and one year's salary, provided outside pledged funds. Only as the Lord directs can such hidden funds be found. We are glad, though, to see that the debt has been substantially decreased and now stands at less than one million. But the interest on present amount will run into the thousands again before the end of the year.

Miss Attie Bostick is far from well. She has been ailing for months, but by strict dieting keeps about and does work that no one else here can do. It is time for her furlough, and she has reluctantly consented to go home with her brother, leaving here in about one month. But since hearing that Miss Barratt's coming is delayed she is very unwilling to go, though we all feel that it might add years to her usefulness out here to do so. She says she could not endure to get home and not be sent back for lack of funds.

Over-riding that still passes, owing to the debt. Such valuable workers as she is, with nearly thirty years of experience to draw on, should not be allowed to spend sleepless nights over such problems.

There have been several striking instances of Divine direction, protection

and guidance lately that make one feel very humble and thankful, too. Your prayers in Tennessee are being heard on behalf of the work here. Do not forget us, nor consider that the war for independence now is over and we do not need special protection. There never was a time when we needed more wisdom nor when the Christians were more exposed to undermining influences. In the last Shanghai paper I have seen there is notice of the great propaganda scheme in preparing for the occasion of Sun Yat Sen's funeral on March 12th. A determined effort

is to be made to make all the people accept him as a god, and to this end the country is to be flooded with posters extolling their hero. They say: "China needs a new religion. The ignorant people need a symbol, such as Sun is." They seem to forget that Sun's ideal was to raise the ignorant and to help them to a higher plane of living. The middle arch of the million-dollar tomb they have constructed bears the legend, "The livelihood of the people," and already there is a determined effort to inform the people generally. The publishing of many books and newspapers in the popular "Thousand Character," where the words used are limited to that number of approved and well-known words has been of untold use in popularizing the printed word.

We have so hoped that the wave of enthusiasm for suppression of the opium habit would hold up until something telling would be accomplished. There have been threats of beheading all military officials caught indulging in the habit, and we have had several appeals for help to break off the drug, but as soon as some one goes free with a bribe they put off coming. They prefer to risk a bribe rather than give up the cherished habit. Again they need a change of heart, not outward pressure. A few months ago members of the Anti-Opium League asked the Christians to join them in a meeting to be held early in the afternoon. Our Christians came together and waited two hours when three members of the thirty said to be here came in. We have been to some trouble to prepare to give them all possible help when they do come for it.

Cheering letters have come from several friends. I want to write them each when I can find time. Our mission meeting comes very soon, I am not sure that I can get to Kaifeng for it. Our numbers are pitifully small now. Best wishes for you and all your co-workers.—Mary L. King.



HANK

Mrs. Mattie Hank of Washington College, Tenn., was born August 13, 1879, and died January 8, 1929. She became a Christian when young and lived consistently since. The last years of her life were spent as a member of Pleasant Grove Baptist Church of Washington College, of which she was a loyal and consistent member. She is greatly missed from our ranks, and although gone from us her influence lives on. As she and others pass on may we who remain have more courage and faith to fight a greater battle for the King Immanuel.—Oran Bishop, Pastor.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. Reuben E. Alley, who is graduating at the Seminary in Louisville, Ky., becomes pastor of the church at Blackstone, Va.

Rev. J. L. Hampton of Tampa, Fla., has accepted a call to the church at Nocatee, Fla., where a field of boundless opportunity awaits him.

The First Church, Punta Gorda, Fla., is made pastorless by the resignation of Rev. E. L. Andrews who has not indicated where he will locate.

Beginning May 1st, Dr. C. W. Culp of Port Arthur, Texas, becomes pastor of the First Church, Minden, La. He labored for many years in Illinois.

Evangelist T. C. Crume of Jellico and Singer I. C. Petrie are to assist the West Jackson Church, Jackson, Rev. R. E. Guy, pastor, in a revival at an early date.

Dr. L. R. Hogan, after an absence of a year on account of illness, has returned to Jackson and resumed his duties as pastor of the Pleasant Plains and Malesus churches.

Dr. Geo. W. Truett of the First Church, Dallas, Texas, and Singer R. H. Coleman have recently concluded a revival in their church resulting in exactly 100 additions.

Evangelist V. B. Starnes and party, have just closed a revival in the First Church, Yoakum, Texas, resulting in 115 additions. The pastor, Rev. E. C. McDonald, is happy.

Calvary Church, Memphis, is in the midst of a revival, the preaching being done by the pastor, Rev. J. G. Lott. L. G. Cannon is directing the music.

Rev. Geo. L. Hale of Trenton, Mo., well known in Tennessee, is to do the preaching in a revival at Drumwright, Okla. Rev. J. A. [illegible] [illegible] month of June.

Dr. J. C. Massee has resigned Tremont Temple, Boston, Mass., and will move to Atlanta, Ga., and do the work of an evangelist. He was once pastor of the First Church, Chattanooga.

Dr. E. H. Potts, a graduate as Doctor of Theology from the Seminary in Louisville, Ky., becomes pastor of Manly Memorial Church, Lexington, Va. He is said to be cultured, polished and popular.

Rev. W. F. Carlton of Bradford, one of the strongest of the younger men in the Tennessee ministry, has been called to the care of Woodland Church, near Brownsville, and it is believed he will accept.

Rev. R. R. Keathley of Central Church, Florence, Ala., has been on a visit to friends in his former pastorate at Parsons. We would welcome his permanent return to Tennessee.

In the revival with First Church, San Antonio, Texas, in which the pastor, Rev. I. E. Gates, was assisted by Rev. M. T. Andrews of Texarkana, Texas, there were over 100 additions mostly by baptism.

San Antonio, Texas, and Tulsa, Okla., will vie with each other over the matter of being the meeting place of the Southern Baptist Convention in 1930. Here's our vote for San Antonio.

Rev. Robert C. Campbell, who lately resigned the First Church, Hickory, N. C., to accept a call to the First Church, Belton, Texas, is rejoicing in the success attending his labors on the new field.

At last account the revival in Woodward, Okla., in which Rev. C. M. Crosswy was assisted by Rev. C. C. Morris of Ada, Okla., had resulted in 22 additions. There were 32

professions and 18 additions in one service.

The largest single delegation attending the Sunday School Convention at Bolivar was that of Prescott Memorial Church, Memphis. Headed by Rev. Jas. H. Oakley and wife, there were 16 in the party.

Rev. L. R. Ashley of Gurdon, Ark., and family were victims of an automobile accident recently in which all were hurt, but Mrs. Ashley more seriously than the others. Brother Ashley is a former student of Union University, Jackson.

The sympathy of hosts of friend go out Rev. J. W. Joyner and wife of Memphis because of the critical illness of the latter who was compelled to enter the Baptist Memorial Hospital to undergo a mastoid operation. May her recovery be speedy and permanent.

Rev. R. M. Jennings of Malesus supplied last Sunday at both hours for the First Church, Jackson in the absence of the pastor, Dr. John Jeter Hurt, who is at Okmulgee, Okla., in a revival, in which 15 were added to the church at the first invitation.

Attendance at the revival in the First Church, Clarksville, Rev. John A. Davison, pastor, has increased nightly and more enthusiasm and interest has been noted with each service. A series of sermons is being preached by Dr. Leon M. Latimer of the First Church, Griffin, Ga. The church is co-operating beautifully.

Dr. H. A. Smoot of First Church, Marion, Ill., is preaching in a revival in his church which is resulting in additions at practically every service. Arthur Baker is leading the song service. Brother Smoot was formerly pastor at Humboldt, Tenn.

Rev. I. E. Lee of the First Church, Harrisburg, Ill., lately did the preaching in a revival with that church, resulting in 25 additions. E. A. Patterson, pastor, has been added to the list. There have been 75 additions since the present pastorate began six months ago.

By THE EDITOR

Secretary Austin Crouch preached for First Church, Shreveport, La., last Sunday.

W. C. Boone is with First Church, Cynthiana, Ky., in a revival which began the 15th. He is aiding Pastor Marvin Adams.

Dr. Len G. Broughton writes to state that he is now located at 34 Twelfth Street, Atlanta, Ga., where his mail will reach him.

W. F. Powell of Nashville left Friday night of last week for a revival meeting with Second Church, Houston, Texas.

Pastor W. R. Hill is doing the preaching in a meeting with First Church, Lenoir City. P. S. Rowland is leading the singing. The services began the 21st.

A. Reilly Copeland of Waco, Texas, is to preach for First Church, Galveston, next Sunday. He is pastor of the Tabernacle Church, Waco, Texas.

Brother Clarence Hailey of Whiteville, writes that he enjoyed the sample copies of the Baptist and Reflector and wants to subscribe for the paper.

P. E. Burroughs opened last Sunday a series of revival services with the church at Jefferson City. He is aiding Pastor Pope and will have the joy of preaching to the Carson-Newman students.

W. W. Guth, president of Goucher College, Baltimore, and a former resident of Nashville, died the 19th. He was one of the outstanding men of Methodism and his death will be a severe loss.

Pastor A. C. Sherwood of Erwin is in the Baptist Memorial Hospital at Memphis where he has gone for further treatment after spending several weeks in Hot Springs, Ark.

It was the editor's privilege and pleasure to be guest in the home of Dr. and Mrs. W. W. Cox while attending the Sunday School Convention at Bolivar. They are delightful hosts and loyal Baptists.

The finest, most complete and neatest examination paper the editor ever had the pleasure of reading was turned in from the Judson training school by Mr. W. Otho Beall. Of course he won an easy 100 on it.

C. L. Randall has severed his relations with Evangelist H. O. Anderson of California and is now in Little Rock, Ark. During their services together in the West, there were 1,000 professions of faith.

First Church, Etowah, opened their revival services April 21st with F. F. Gibson of Louisville, Ky., doing the preaching. They will have a great time together, with Pastor Mahan leading.

The Baptist Advance reports that J. B. Good, aged 73, was ordained to the full work of the Gospel ministry on the 31st of March, and asks if there is another record of one so old receiving that honor.

Have you thought about sending your pastor to the Southern Baptist Convention? He ought to go. Every pastor will be a better workman if he may have the fellowship of the convention programs.

There will be a Blue Mountain dinner during the coming Southern Baptist Convention. It is staged at the Peabody Hotel for 6 p.m. Thursday. All friends and former students of Blue Mountain College are invited.

The Canadian Baptist, published in Toronto, Canada, has been running extracts from Dr. George McDaniel's "The People Called Baptists." That's splendid material for any Baptist paper to carry.

There will be a banquet for students, former students, trustees and friends of the First Church, Memphis, on Friday evening at 6 p.m. during the meeting of the Southern Baptist Convention.

James Allen Smith of Decatur, Ala., one of our Tennessee pastors who left us, is having a great and successful work. The Alabama Baptist produced his picture and also the picture of the church building last week.

Last week in reporting the meeting at Mt. Pleasant we neglected to state that B. A. Smith is the pastor of this church, and he was assisted by J. J. Henard during the revival when 24 were added to the church by baptism.

BRETHREN! IT IS A PHYSICAL POSSIBILITY FOR US TO PUBLISH ALL THE COPY COMING IN ON THE HOME BOARD MATTER. PILES AND PILES OF IT! WE HAVE TO CHOOSE REPRESENTATIVE SELECTIONS.

Dr. W. D. Powell, beloved of the entire South, is in the Memorial Hospital at Memphis where he recently underwent a major operation. He writes that he is doing well and has ten years more for the service of the Lord.

Pastor S. W. Rutledge reports the close of a good meeting with his church in Madisonville. His son and wife of Murfreesboro led the music. Eight professed faith and four re-consecrated their lives and the church was revived throughout.

First Church, Eldorado, Ark., has called J. P. Boone of Alabama as pastor, states the Alabama Baptist. His decision in the matter has not been made known. Arkansas will do herself a great honor if he does accept.

David Livingston is in a revival meeting with Ridgedale Church, Chattanooga, which began April 21.

Robert Lee Baker is pastor, and we all know what kind of meeting will result when these two beloved brethren work together.

East Tennessee Baptists should not overlook the Tennessee Central Railroad in making their plans to go to Memphis. Make the trip by Nashville and stop over for a day with us. We will be glad to see you. Patronize our advertisers.

Norman Cox is out with a set of resolutions for the coming convention. If the brethren keep on, there will be only enough time to read the resolutions. What a pity that the committee did not move to another city and give us a full week for the meeting!

"So far the budget plan has been the most productive of results, and we urge that it not only be continued, but extended wherever practicable."—Executive Committee of the South Carolina Convention relative to the circulation of the denominational paper. Read and be wise!

The First Baptist Church of Middlesboro, Ky., will have a celebration commemorating the completion of their new education building during the week of April 21st to the 28th. Among the speakers are John L. Hill, L. L. Henson, J. W. Porter, M. B. Adams, C. M. Thompson and Pastor Selsus E. Tull.

J. A. Brown was with Pastor A. S. Petrey, Hazard, Ky., in a revival on April 1-12. Brother M. P. Hunt did the preaching. There were 100 additions, 86 for baptism. Mr. Brown is now in Packard, Ky., in a meeting. Brother Petrey is doing the preaching.

Pastor L. M. Laten reports that the revival being conducted at Pulaski by George Wilburn is proving a gracious one. Twenty-six were added to the church the first week. There was an 85 per cent increase in Sunday school last Sunday. The meeting continues throughout this week.

Pastor E. W. Stone of Nashville writes us that he is ready and willing to volunteer his services for the Brotherhood to hold one or two revivals in needy places. Churches wishing to take advantage of this offer may write him at 310 S. Seventh Street, Nashville.

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.

AN INSTITUTION WITH A SOUL

By Louis J. Bristow, Superintendent
More than a year ago we cared for a very sick man and made no charge for our services. He was hopelessly ill and soon after leaving the hospital he died. Today in my mail was a letter bringing a check for \$50 from that man's widow; and this is what she writes:

"I feel I want you to use it either for the hospital or for Helen, the girl with tuberculosis whom you are trying to help. I can never repay the Christian kindness and courtesy extended to us in the darkest hours I ever experienced. I feel that the Baptist Hospital is an institution with a soul."

Isn't that fine? "An institution with a soul"—that is exactly what I believe Southern Baptists would have their house of healing. And that is what we try to impress upon nurses and others. We want to represent the Baptist spirit creditably.

New Orleans, La.

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

PASTORS' CONFERENCES

NASHVILLE PASTORS

Murfreesboro: F. C. McConnell. He Marveled at Their Unbelief; The Unclean Spirit. SS 452, BYPU 250.

North Edgefield: O. F. Huckabee. Dr. O. E. Bryan preached two able sermons for us. SS 235, BYPU 60.

Grandview: Jos. R. Kyzar. Divine Instructions for Sinners; Divine Instructions for Christians. SS 288, BYPU 61.

Edgefield: John H. Moore. Paul's Gospel; Binding, Spoiling, Loosing and Restoring. SS 377, for baptism 1, by letter 7.

Belmont Heights: R. Kelly White. Witnessing for Christ; Deborah's Challenge. SS 505, BYPU 106, by letter 2.

Judson: R. E. Grimsley. Every Man to His Work; Brother E. K. Cox on Sin and Its Remedy. SS 486, for baptism 1.

Grace: L. S. Ewton. What Is a Revival? The Sinner and His Needs. SS 554, baptized 1, by letter 1.

Seventh: Edgar W. Barnett. The Ministry of Isaiah; A Good Testimony. SS 209, BYPU 48.

Third: W. Rufus Beckett. Consolation; The Fall of Nineveh. SS 288, by letter 1.

MARYVILLE PASTORS

First: J. R. Johnson. The Sabbath Opportunities; Seeking the Lord. SS 573, by letter 2.

Pleasant Grove: T. G. Davis. Co-operation; Sowing and Reaping. SS 86.

First, Alcoa: Faith and Progress; A Compelling Message. SS 214, BYPU 61.

Kagleys Chapel: R. L. Partee. Discipleship; Cain and Abel. SS 68.

Mt. Olive: Stephen C. Grigsby. The Need of a Revival; The Spread of True Religion. SS 181.

Calvary: J. Griffin Chapman. The Upward Look; A Religious Young Man. SS 235, BYPU 48, by letter 1.

OTHER PASTORS

North Etowah: D. W. Lindsay. Making a Choice; A Man in Hell. SS 201, BYPU 47, conversion 1.

Sevierville, First: J. H. Sharpe. The Lord's Supper. SS 341.

Jefferson City, First: C. W. Pope. The Revival We Need; Prevailing Prayer. SS 368, BYPU 173.

Cleveland, Big Springs: Samuel Melton. Christian Service; Discipleship. SS 192, BYPU 57.

Etowah, First: A. F. Mahan. The Royal Penitent; The Enthroned Christ. SS 559, BYPU 124, by letter 1.

CHATTANOOGA PASTORS

First: Dr. John W. Inzer. Circle about Jesus; Lecture on the Holy Land, with slide. SS 1276, BYPU 78, by letter 4, for baptism 1, baptized 2.

Oak Grove: G. E. Simmons. A Christian Game—Follow the Leader; Questioning the Divine. SS 260, BYPU 73, by letter 2, for baptism 2, baptized 3.

Highland Park: J. B. Phillips. Rolling the Stones Away; Jesus the Pattern and Soul Winner. SS 590.

Woodland Park: Walter Lee Head. Billy Sunday Club; Opportunity. SS 181, BYPU 75.

Brainard: Claude E. Sprague. The Question of Questions; Joshua's Wise Choice. SS 152, BYPU 40, by letter 8.

St. Elmo: L. W. Clark. Go Forward; The Gift of Friendship. SS 332, BYPU 73.

Red Bank: W. M. Griffitt. Up from Doubt to a Faith Triumphant; Christ Tasted Death for Us. SS 254, BYPU 48.

East Chattanooga: J. N. Bull. Paul's Work His Recommendation; Some Conditions That Precede a Revival. SS 410.

Calvary: W. T. McMahan. Dishonesty; Discouragement. SS 325, BYPU 90, for baptism 1.

East Lake: Lester A. Brown. Consideration; Ruth. By letter 5, baptized 3.

Avondale: D. B. Bowers. Victory through the Gospel; A Ruler in Need. SS 437, BYPU 101.

Alton Park: T. J. Smith. Nothing but Leaves; Doing a Great Work. SS 193.

Clifton Hills: A. G. Frost. Dead to Sin. SS 135, BYPU 48.

Cleveland, First: Lloyd T. Householder. The Lord's Supper; Sin. SS 501, BYPU 94, baptized 2, by letter 1.

Northside: R. W. Selman. All Things Work Together for Good; The Demoniac. SS 396, BYPU 54, by letter 2.

KNOXVILLE PASTORS

Mt. View: J. R. Dykes. Dr. J. H. Snow. The Ancient Love for the Temple. SS 202.

Broadway: Dr. Byron Smith. A Race with God's Horses; Christianity in Terms of Service. SS 900, BYPU 120, by baptism 1, by letter 2.

Bell Avenue: J. Harvey Deere. The Cross and the Supernatural; The First Family Quarrel. SS 1001, BYPU 200.

First: F. F. Brown. The Love of God; The Rich Young Ruler, by S. A. Ackley. SS 1082, by baptism 4.

Euclid Avenue: W. A. Carroll. Better Things; The Sent of God. SS 500, by letter 2.

Deaderick Avenue: Sam P. White. As the Father Sends; Old-Time Revival. BYPU 93, by baptism 2.

Beaumont Avenue: D. A. Webb. Where Art Thou? Prepare to Meet Thy God. SS 159, BYPU 42.

Gillespie Avenue: J. K. Smith. Whosoever He Saith Unto Thee Do It: Asa. SS 197.

Endicott: J. C. Morrison. The Question of Supreme Importance; The Tragedy of Neglect. SS 386, BYPU 49, by baptism 9, by letter 6.

Calvary: J. J. Prevost. Magnetism of Jesus, Dr. M. Wertheimer. SS 135, BYPU 60.

Lincoln Park: H. F. Templeton. The Peacemaker's Promise; When the Water Flows. SS 287, BYPU 69.

Beaver Dam: J. F. Wolfenbarger. Loyalty; The Harvest Is Ripe. SS 96, BYPU 38.

Immanuel: A. R. Pedigo. A Sure Guide; Christ's Joy and Sorrow. SS 307, by letter 2.

Island Home: Charles E. Wauford. A Church of the Past; Strong in Word and Deed. SS 307.

Oakwood: J. W. Wood. Things in the Wrong Place; The Passover. SS 238, BYPU 40, by baptism 2.

Central, Fountain City: Leland W. Smith. Keep Evangelistic Fires Burning; Come. SS 448, by baptism 1.

Fifth Avenue: J. L. Dance. The Lord's Supper; The Rock, a Drama of the Life of Simon Peter. SS 757, BYPU 140.

Pleasant Hill: A. B. Johnson. Jacob at Penit. SS 145, BYPU 25.

South Knoxville: The Conqueror's Gifts; The Pray Meeting. SS 400.

Lenoir City: W. R. Hill. Helping Evangelism; Plea for Personal Evangelism. SS 276.

MEMPHIS PASTORS

Belleview: Influence; What Think Ye of Christ? SS 50.

Calvary: J. G. Lott. A Dream That Came True; Paying the Price of a Revival. SS 185, BYPU 90, professions 2.

McLean Boulevard: The Lord's Supper; Two Rich Men Dead. SS 100, BYPU 74.

Yale: W. L. Smith. God's Call to His Churches Today; The Meaning of Christ's Coming to Earth. SS 53, BYPU 72.

Rowan Memorial: J. W. Joyner. The Rejoicing of Jesus; The Spirit of Forgiveness.

Bartlett: C. S. Koonce, supplied. Anxiety for the Prodigal Son.

Seventh Street: I. N. Strother. Peace and Prosperity; What Is Man? SS 240, BYPU 40, baptized 1.

Boulevard: J. H. Wright. Brother DeGarmo preached four times. SS 248, BYPU 75, for baptism 34, by letter 10, by statement 4.

Eastern Heights: W. M. Couch. A New Song; Crown or Cross for Jesus, Which? SS 81, BYPU 53, baptized 3.

LaBelle: E. P. Baker. Hindrances to Prayer; Who Then Can Be Saved? SS 461, BYPU 190, for baptism 2, professions 3.

Merton Avenue: S. P. Poag. The Best Way; The Open Door. SS 300, BYPU 103, for baptism 1, profession 1.

Italian Church: Joseph Papia. Faith and the Work. SS 42.

Longview: Heights: L. E. Brown. The Peril of Resisting God; Where Is Your Faith? SS 56, by letter 2.

Prescott Memorial: Jas. H. Oakley. The Gospel of Christ; With Jesus. SS 237, BYPU 77, baptized 19, by letter 5.

Speedway Terrace: J. Norris Palmer. Living the Christ Life; The Power of His Resurrection. SS 217, BYPU 46.

Temple: J. R. Black. Why a Revival; The Signs of the Times. SS 711, BYPU 182, for baptism 4, by letter 2, by statement 1.

Union Avenue: H. P. Hurt. The Eleventh Anniversary of the Present Pastor; The New Testament Church. SS 590, BYPU 374, for baptism 2, baptized 7, by letter 2.

Trinity: C. E. Myrick. The Christian's Judgment Day; young people's service, Mr. George Baird, speaker. SS 271, BYPU 121, baptized 2.

Bellevue: Robert G. Lee. The Lost Passion; The Lost Christ. SS 982, BYPU 205, for baptism 5, baptized 2, by letter 6, by statement 1, additions 12, professions 5.

Hollywood: J. R. Burk. Forsaking the House of God; Penitence and Expected Mercy. SS 149, BYPU 101.

Central: Ben Cox. The Believer's Two Nature. SS 180, for baptism 1, by letter 2.

Whitehaven: F. W. Roth. What Is Your Life? The Glory of the Cross.

THE OLD FRENCH MARKET

By Rev. Mark Ferges, Baptist Bible Institute

It was Tuesday night in New Orleans. Away up town on Washington Avenue a group of students were praying for the blessing of the Lord and the guidance of his Spirit in their work that night. The mission bus of the Baptist Bible Institute stood at the curb and soon the prayerful group entered it and drove downtown toward the Old French Market.

"I hope the friendly policeman is on our corner tonight," said one of the girls. "I feel safer when he is there."

"Why?" asked one of the newer students who had never been on a street assignment. "Does any one ever threaten to harm you?"

"Well, sometimes there are many dark looks," said the first, "and last Tuesday night some street urchins threw some tomatoes at us. I think a man who has a stall in the market put them up to it, but no one dares to molest us seriously, for the mayor has given all the policemen instructions to protect us."

"Are all the policemen friendly?" again questioned the new one.

"No, not all, but the one who is usually at French Market is. I asked him last Tuesday night if he was a Christian. He said 'No' and listened very closely while I told him how to be saved and read him some verses from the Gospel of John. I gave him the Gospel of John to take home, and he promised to read it for himself. I am very anxious to see him tonight. He said he had never been

inside of a Protestant church, and he seemed to know nothing about the plan of salvation until I read him a part of the third chapter of John. He has never owned a Bible."

By this time the bus had arrived at the old French Market, one of the most picturesque spots in New Orleans. It is situated in the old French Quarter about four miles from B. B. I. The baby organ was set up and the song leader selected a hymn. With one of the girls playing and the group singing lustily, a large crowd was soon attracted. The leader of the group made an announcement and led in a brief prayer. Then one of the students preached a terse gospel sermon, and asked if there were any who would publicly confess Christ. Then there was a sight glorious to see. That robust policeman, with the joy of salvation in his countenance, came to the midst of the group, took the preacher by the hand and said: "Yes, I want to confess Christ as my personal Saviour. I have found him this week by reading his Book and praying for mercy as one of these young folks told me to do. I am very happy, and I wish every man on the force would become a Christian. It would make New Orleans a happy town to live in."

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

Ask for Booklet A.

Every church would be helped by sending two or three young men or young women. Register early.

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CEPHAS VERSUS PETER

J. F. Hailey

In a recent issue of this paper was an article by Prof. G. M. Savage with the above caption. I take the liberty to correct him a second time on the point.

His first reason for not believing the man Paul rebuked at Antioch was Peter is that he does not like to think an inspired man was subject to infirmity. Prophets were inspired, and yet we have accounts of two guilty of decided—one of them base infirmity. Balaam worked various schemes to avoid the curse the Lord had ordered him to pronounce upon the Moabites, protesting that he would say nothing but what was commanded, even for a houseful of money. In 1 Kings 13th chapter is an account of a prophet who deliberately disobeyed on the solicitation of another prophet who knew the Lord's command not to do the thing he urged the other to do, and that while on an errand for the Lord, Elijah, one of the greatest "threw up his job" and ran clear out of the country because a woman got in behind him. The Professor's argument has poor shift in view of such facts.

As to the identity of Cephas and Peter, Jesus said to Peter, "Thou art Simon; thou shalt be called Cephas"; and Johns adds, "which is interpreted, Peter." Will Prof. Savage say John was mistaken? Nothing is said anywhere about another Cephas. In 1 Cor. 1:12, Cephas is put on a par with Paul. Is it to be supposed that a nondescript would be so referred to? I say nondescript because the New Testament knows absolutely nothing of him.

In Galatians 2nd chapter Paul tells of a consultation he had with the "pillars" of the church at Jerusalem, naming them: James, Cephas and John. Since Peter and Cephas mean the same things, and since this Cephas was a pillar of the church, associated with James and John, and since no other Cephas except Peter is anywhere mentioned in the New Testament, who are we to understand this man was?

In Galatians 1:18-19, Paul says, "I went to Jerusalem, and was acquainted with Cephas; but no other of the apostles did I see save James, the brother of the Lord. Suppose I were to show a man an object and say, 'I have no other knife but this,' what would that man think the object was I showed him? It is exactly the construction Paul uses, and can mean nothing but that the Cephas he saw was an apostle,

AN IMPORTANT FIGURE IN CHIMES HISTORY

(J. C. Deagan is one of our regular advertising customers. Read this story about his latest development in chimes.—Editor.)

The recent announcement by J. C. Deagan (commonly known as the Edison of the music world) that tower chimes of his manufacture may now be played automatically from specially prepared reproducing rolls, calls to mind the important part that historians of the future must assign to this man in chronicling the popularization of tower chimes in America. The revival of interest in chimes may, in fact, be said to date back to Mr. Deagan's entrance into the field.

It was he who, in his quest for perfection of pitch and tone in tower chimes, saw the possibilities of tubular bell tower chimes. As a result, tower chimes are now tuned with scientific accuracy to the exact pitch of pipe organs. These tower chimes never change in pitch or tune, have more than ample carrying power and are truly musical. It was J. C. Deagan who revolutionized the method of playing Deagan Tower Chimes by the perfection of electric keyboard operation; he, too, eliminated the age-old defect of tower chimes music—the disturbing intermingling of tones—by the development of pat-

ented dampers that silence each note at the precise instant the succeeding note is sounded.

Description of Electric Player

Mr. Deagan's latest achievement—the Electric Player or Automatic Reproducing Device—is a mechanism brought about through his untiring efforts to the acme of perfection. It is not the mere fact that the player or reproducing device sounds notes from a perforated roll that causes one to marvel, but the remarkable versatility and adaptability that it incorporates. The device is started either from a push-button or from a master clock, either or both of which may be placed at any distance from the tower chimes. Thus without leaving his study, a pastor may send forth a single piece or an entire program of chimes music, even though the room be located a full city block from the church. He may set the clock to sound the chimes at any time within the following twenty-four hours, with the full assurance that at the appointed moment the chimes will automatically peal forth their golden-throated melodies, and automatically shut themselves off when the program has been completed.

The player will sound a single selection or a group one day, either the same program or a new one on the following day, and so on until the entire library of pieces has been played, after which it may of course be repeated. Or, if desired, the chimes may be made to play as many times a day as desired—a program in the morning, for example, and curfew at night. Each roll is automatically rewound when the last selection has been rendered. When the player is operated in conjunction with the Westminster chiming device the time marking peal is automatically silenced when the player is in operation and automatically reinstated when the program is finished. The electric player or reproducing device does not interfere with the manual operation of the chimes from the electric keyboard, and when the chimes are played from the keyboard the player and time-marking chiming device is automatically silenced and

the time marking device is automatically activated.

NEVER HAD A CHANCE

Who wouldn't trudge ten blocks out of his way to dodge the fellow who wants to whine in a sympathetic ear his, "I never had a fair chance!"

There's a coalheaver in New York who has put on exhibition thirty much-talked-of paintings—Benito Quinquilla Martin—who has been sent by the Argentine government to study the painters of this country.

He taught himself art while working as a longshoreman in Buenos Aires. He was a foundling child, adopted by a couple who earned a scanty living by a small coal business. His first designs were drawn on the walls with bits of charcoal—portraits of his comrades in toil. At twenty he had taught himself to read and write. Then he got his hands on a book of Rodin's. You say, "But he had latent genius." However, he had to make his chance to learn how to read the book that inspired his genius.

Clarence D. Chamberlain, one of the three 1927 Atlantic fliers, says in his book, "Record Flights": "Another idea prevalent is that the pilots who make these long flights are a breed apart, a small select group of superairmen—America has a thousand airmen capable of non-stop flight from New York to Europe, if the opportunity, the equipment and the patience and ability to learn and to prepare were also theirs."

Do you want to know how opportunity fell on Lindbergh's neck? Lieut. Lester J. Maitland, U. S. A., one of "Slim's" closest pals, tells this story of how Lindbergh made his opportunity.

"Few know what a hard fight Lindbergh had to get backing. He was a mail-flier, threatened with dis-

missal for his persistent habit of daring storms to put through the mails. The law of averages had prompted his superiors to fear he would come to grief in one of his daring flights. He got the 'hop-the-Atlantic' bug and made the rounds of the usual 'hopes of aviators' with reputation for back-breaking aviation stunts. After repeated failures he even went to makers of a famous cigarette to finance a flight to Paris in a plane bearing the name of their brand. He finally sat down and quietly studied the field, selecting a group of important St. Louis business men of civic pride. He coined the phrase 'Spirit of St. Louis' to appeal to them. It did; but Lindbergh had dug his chance out of hard-pan."

On a ranch near San Antonio, Texas, there stood until lately the hut in which O. Henry labored amid poverty to become a writer. What skill he did not dig up there he acquired in the penitentiary where he served a term for technical violation of banking loan laws for which his superior confessed too late that he was responsible. O. Henry's first stories were sent from prison to a friend who forwarded them to magazines.

If he was a "born writer," he never knew it until he had battered down the doors of skeptical editors. A score of great American writers could be pointed out who had to strain and slave through from seven to twenty years of heart-breaking apprenticeship—Zane Grey, Fannie Hurst, Joseph Hergesheimer, Mary Roberts Rinehart.

Here in my own county is a high-school boy who has had to run a chicken ranch and care for an invalid mother for two years while carrying on his high-school work. He captured his chance from the nest of 800 hens, giving from four to six hours a day to them. And he is going to make them pay his way through college, as another student made a cow educate him.

"I slipped once," owned Henry Snodgrass, known as "the King of the Ivories," for his mastery of radio and broadcast.

—but that's all past. I took my medicine. The law said I owed society three years hard labor. I paid the debt." He made his chance in Jefferson City where he became a member of the prison band. A concert was broadcast; he played so well that the governor, who listened in, became interested. Thousands of radio fans wrote of their enjoyment—8,000 letters, 4,000 telegrams, 300 long-distance messages; and when he came out of prison his admirers chipped in \$3,700 to set him up.

The "woods" are full of successes who have had no chance handed them on a silver tray. They had to get up early in the morning and turn up a chance. President Garfield once said: "Waiting for a chance to come is sitting on a stump in the pasture and waiting for the cow to come and be milked." Chances do not turn up—only poor relations and bad pennies do that.

The head of a certain great advertising agency had a chance to go to school only four years, and that intermittently because of ill health. When he was eleven he struck out for himself, selling maps made by a small-town preacher in New York. From that he got into a newspaper office as errand boy, and fought every rung of the ladder up, while the chaps who lament they never had a chance were waiting for the elevator to take them up.—John F. Cowan, in The Baptist.

THE BOOKS OF THE TREASURER MUST CLOSE AT MIDNIGHT ON APRIL 30. THIS IS THE ACTION OF THE STATE BOARD. PLEASE SEND ALL MONEYS BEFORE THAT DATE. LET US MAKE APRIL A GREAT MONTH WITH A GREAT RECORD.



Well, You Never Can Tell

He was happily married four times, all of his wives preceding him to heaven. Won't that be a happy meeting?—Louisville Pentecostal Herald.

There's One at Every Road House

It takes 1,500 nuts to hold an automobile together, but it takes only one to spread it all over the landscape.—Flamingo.

Wrong Medicine

"I hear Jones fell down on his pharmacy examination."

"Yes, he got mixed on the difference between a club and a Western sandwich."—American Legion Weekly.

"Rabbi Levi," said Father Burke. "When are you going to become liberal enough to eat ham?"

"At your wedding, Father Burke," said the rabbi.

"Dad, what part of speech is woman?"

"Woman ain't a part of speech, son; she's all of it."

Wife: "Have you read Mr. Hoover's acceptance speech? It's splendid."

Hubby: "It may seem so to you, but no acceptance speech can compare to the acceptance speech you made when I proposed."

Mrs. B. had always been obliged to economize in buying her clothes. An aunt died and left her husband a thousand dollars. Mr. B. was a good sport and said: "Now, dear, you can get yourself some decent clothes."

"I'll do nothing of the kind," said Mrs. B. "I'll get the kind other women are wearing."

baby is
to recite, 'Baa, baa, black sheep,
have you any wool?'
What? Does he say
all that?"

Albertson: "Well, not all, but he's got as far as 'Baa, baa.'"—The Pathfinder.

A fool there was and he saved his rocks.

Even as you and I;
But he took them out of his old strong box
When a salesman called with some wildcat stocks,
And the fool was stripped to his shirt and socks,
Even as you and I.



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