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Southern Baptist Convention at Memphis Next Week

MOMENTOUS GATHERING TO DRAW GREAT THRONGS OF INTERESTED WORKERS

THE seventy-fourth session of the Southern Baptist Convention will gather in Memphis next week. At this meeting the eighty-fifth anniversary of the organization of this body of co-operating Baptists will be celebrated. Just forty years ago the convention met in Memphis, and then it was small enough to gather in the auditorium of a meeting house and have room to spare. Now it has grown to such proportions that the great city auditorium will be taxed to its capacity to hold the congregations, the exhibits, the committees, and even then there will be overflow meetings in the hotel assembly rooms and lobbies.

There is no other gathering of people in all the world just like the Southern Baptist Convention. It is made up of Baptists. It belongs to nobody but itself and is amenable to no other body on earth. Like a Baptist church, the Southern Baptist Convention is a voluntary gathering or assembly of God's children, and it gathers from year to year for the purpose of setting forth the co-operative enterprises of Baptists and Baptist churches. Because so many of our people do not understand just what the convention is, we venture the following suggestions for their consideration:

The convention is not a church, but is composed of Baptists who gather for the purpose of co-operating in the co-operative work of Baptists and Baptist churches throughout a given territory. Messengers to the convention are not "elected" by churches but by the convention itself. Churches have a right to, and ought to, appoint or nominate messengers. The convention will not seat a man or woman who is not properly vouched for by a church. But no church can seat a messenger against the will or polity of the convention. In this we follow the age-old custom of Baptists. Associations are made up of messengers who are sent by churches properly vouched for, but every association elects its own messengers; and before a church is acknowledged as having a right to nominate messengers for membership in the association, that body investigates, through a committee, the qualifications of the church. The association is free, the the state association (con-

vention) is free, the church is free, and, likewise, the Southern Baptist Convention is free.

II. The Convention Autonomous

The convention governs itself as led by the Holy Spirit. It is amenable to public opinion and the rules and customs of Baptists. It has a right to determine who shall be its members, how they shall be received and how many of them there shall be. While we have never been in favor of the

dictate the policies of the churches. Every Baptist body is an autonomous body, and it will conform to the doctrines and polity of Baptists in general just in proportion as it is made up of genuine Baptists. Therefore, as long as the churches make good Baptists, the convention will be orthodox.

III. The Convention Non-Authoritative

The convention has no authority over any Baptist or any other Baptist body than its members and itself. It has authority over its members just as a church has authority over its members. It has complete and final authority over all its parts and agencies just as a church has. It has a right to set up or discontinue agencies through which it functions. It may ignore the churches in what it does, but if it does, the churches can assert their freedom and autonomy and say to the convention: "You will either consider our wishes or we will refuse to support your enterprises." The convention can organize agencies and institutions for the purpose of carrying out its will, but it can never compel any other Baptist body or any Baptist to support them. The convention can command its members when it is in session, but it automatically ceases to exist the moment it adjourns. It may transfer to its

Therefore, when the convention has met and done its work, the only recourse to its boards, send its members back to the people and the churches with their appeal for co-operation in carrying out the plans and programs it has adopted.

IV. The Convention Authoritative

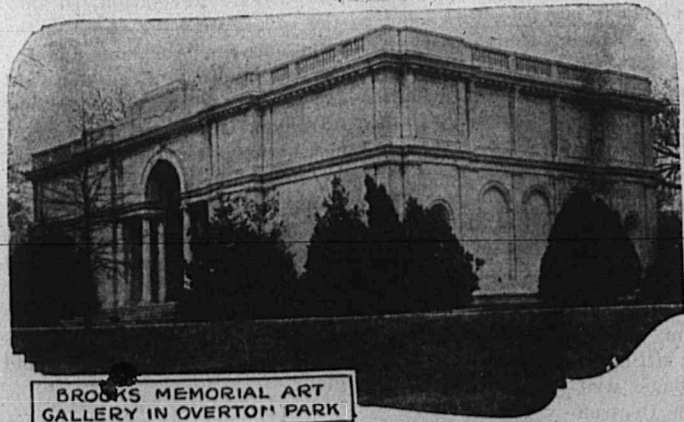
The convention is authoritative when it comes to deal with its own agencies. Southern Baptists almost went upon the rocks before they awoke to the fact that they were tearing their churches to pieces through departmental programs. Just in time we realized our danger, and our churches are beginning to assert authority over their agencies. The Sunday school, the B. Y. P. U., the W. M. U. and other departments had reached the place where they were tending to become more or less disintegrated agencies. Now the

churches are slowly regaining their lost unity and their co-ordination and the authority Jesus Christ placed in his earthly bodies.

The convention has this same authority, but many of its members do not acknowledge it. The seminaries, the mission boards, the other agencies of the convention have seemed to think of themselves as independent agencies that had a right to make debts, project new enterprises, raise (Turn to page 4)



THE AUDITORIUM AT MEMPHIS CAN CARE FOR ANY CONVENTION



BROOKS MEMORIAL ART GALLERY IN OVERTON PARK



GOLF THE YEAR AROUND ON LINKS THAT ARE ALWAYS OPEN

"money basis of representation," we must defend the right of the convention to say that churches and states shall have representatives in the convention in proportion to the amount of money they contribute to run the convention work. That is not the best way, but churches make mistakes as well as conventions, and we are not going to criticize too severely the mistake of our convention until we first can have a church that does not make mistakes. Wherever churches undertake to dictate the policies of the convention, they do exactly the same un-Baptistic thing that the association or convention would do if it were to try to

ers to try to refrain hereafter from mentioning "Old 23."

The answers gave us a good insight into the present attitude of our people. These members have been under the load of a building for several years. They have had to think of their debt, to include it in their budget, hence have not been able to give as much as they desired to others. And their trouble is the trouble with hosts of our churches—building needs. When will they stop? Ere many a debt is paid off the church launches another building program. We call attention to these facts in order to issue a warning: unless pastors are wise, the first thing we know, we will have practically destroyed the missionary ideal which has made Baptists the great force for good that they are today.

was too much to ask that we believe the Bible account of the captivity and exodus!

The spade went on digging and another "tower of strength" for the Higher Critics went crumbling down. From out the buried ruins of Egypt came the walls constructed of "brick made without straw," the great granaries of Pharaoh, and written information which has placed Joseph and his enslaved brethren securely in the pages of secular as well as sacred history.

Moses Too Young

The same "great minds" decreed that Moses could not have set down in written words the moral constitution of mankind found in the Ten Commandments and accompanying legislation, because the early date claimed for him and them was far beyond the actual time when mankind had evolved to where such moral legislation could have been apprehended! The Pentateuch could not possibly have been written so far back, no place could be allowed for divine revelation, hence the whole story of the first five books of the Bible was placed generations later than these books were given to the world.

But these wise men did not know about Hammurabi. From out the ruins of the buried cities of the Euphrates valley came information that was startling. The famous "Code of Hammurabi" was discovered and translated! Secular history gave its verdict, and the only thing left for the critics was to declare that Moses got his information from Hammurabi! They could not account, upon the basis of their former hypotheses, for the additions to the code, for the marvelous improvement in the statements of the moral law and of the scientific accuracy of the moral, criminal and sanitary legislation of Moses over the suggestions found in Hammurabi's edicts, so they took shelter behind the evasive declaration, "Moses must have lived a long time after Hammurabi."

Hittites Expelled

Another weak place in the Bible record was found in the repeated references to the Hittites. They were described as a great nation with fine cities, a high civilization, mighty armies and much culture. But the critics could find no trace of them in secular history, therefore they were not! But the spade finally reached the walls of the Hittite cities and from out their ruins brought the evidences which closed the trial against the Hittites and allowed them to remain as an authentic part of the Bible family. Their palaces, their languages, their arts and sciences and inventions are now being slowly discovered from translation of their written language. The critics said they were not. God had already said they were. The weak-minded, popularity-seeking preachers sided with the critics; the "common folks" stood with God! "Faith again was the victory and overcame the world."

Jesus Must Be Eliminated

These same critics did not keep their soiled hands off the name of the Son of God, but decreed that He also was a mythological person, the creation of the minds of the emotional Hebrews who had been waiting a long time for an expected deliverer. Among the various men who sought to free Israel from bondage came one of unusual power, magnetic personality and perhaps of some hypnotic power. He fooled the people, secured a large following and, during the troublous times of Herod, succeeded in beguiling the people into thinking himself a god!

Then followed the long and bloody period which culminated in the destruction of Jerusalem, the further scattering of the Jews, the growing longing for a redeemer, and Presto! Saul of Tarsus, the mighty Grecian Jew, grasped the idea of apotheosizing the Nazarene and of developing a philosophy of life that was part Hebrew, part Greek and part Roman! In this he was aided by some one who wrote under the name of John and who brought into play the Greek idea of the Logos. It was done! Immediately the resurrection idea was introduced into the myths, the Grecian trinity was resorted to in order to remove the Jewish objection to anything that assailed monotheistic ideas and the Christian system of dogma was complete!

But the spades went on digging. Investigators went on with honest hearts seeking for facts. And from out the ruins of the past and from corners of musty monasteries came the documents which established the authenticity of the historical records relative to Jesus the Christ. Profane history opened her pages. Minute research proved that Jesus was. Human experience has proved that He is. Even the most bitter enemies of Jesus—Hebrew scholars—have had to accept him as a real historical person. And while the devout Christians all over the world rejoiced over the discoveries, the critics began a systematic effort to break down their faith in the deity of that Man who has done more for the world than all other great leaders combined!

The Flood Faded

All along during the attacks against the Bible, the story of the great flood of Genesis was held up as one of the objects of ridicule. Nobody but a fool would believe that that account was more than a wonderfully dramatic myth created in the mind of some ancient bard for the amusement of the people to whom he sang and told his stories. Of course no such deluge could have occurred, for it was a physical impossibility!

But the spades went on digging. Geologists constantly ran afoul of problems for which the hypothesis of Werner would not account, and at last the "Onion Skin" theory was discarded. In its place came the theory that the earth's crust was made up of successive layers the age of which could be determined by the fossils embedded in each. But the spade did not stop. Out from the coal beds came the great forms of ancient forest trees, lying at an angle which thrust their transformed bodies up through two, three, four and even five successive layers of coal! The millenniums required for the formation of each successive coal deposit were hurled into the discard, and we now know that as many as five overlying deposits of the material out of which coal was formed were laid down within a period of a very few years at most!

The Intellectual Giants could not stay the inevitable spade. At last, just a few weeks ago, the ruins of ancient Sumeria were unearthed, and down in the lower rooms of her long buried palaces were found deposits of silt and sand and clay which the archaeologists themselves declared: "The flood have been proved true!"

Man, Too, Must Go

The same hypothesis that made infidels of the world a century and more ago (Darwinism) turned the pens of the critics against the Bible account of the origin of man. Into museums came the skeletons of imaginary "ape-men" who once roamed the earth, learned to use weapons, finally discovered how to make fire, gave up their tree abodes for caves, emerged from caves to build houses, learned to make pictures, then to make picture words, and so on ad nauseam!

But truth could not be bound by the vaporings of the critics. The appendix, which was decreed to be the vestige of an organ discarded in the process of evolution, turned out to be a necessary organ secreting a vital "oil of life." The gill silts of the embryo, which connected man, without the semblance of a doubt, to original life in the sea, hence with all lower life by showing how he recapitulates his ancestry while in the embryonic stage, proved to be but an embryonic sense organ of man and not gills at all! The "missing links" gave way, one at a time, until now some of the world's greatest biologists, embryologists, zoologists and geologists declare without a moment's hesitation: "The idea of missing links is a colossal fraud. There is not the semblance of proof anywhere that man came from any lower form of life. On the other hand, there are incontrovertible proofs that he sprang into existence suddenly and in a manner that must be classed as special creation."

O Israel, How Oft!

Yet we still have preachers and editors of Christian publications who defend the dogma of organic evolution! They had their minds poisoned a third

of a century ago by these blinded scholars whose prejudices against everything that smacked of the supernatural led them to accept anything that would explain away the miraculous in our religion. They could not escape the eternal dictum of the philosophers, "For every phenomenon (effect) there must be a sufficient cause," so they resorted to what they called Theistic Evolution! Of course they could not see that the same Eternal Intelligence who could plan and inaugurate the movements demanded by their dogma of theistic evolution could as easily create de novo all the necessary things demanded by the creation story in Genesis!

"Hail Evolution!" was the cry sounding around the world thirty years ago. It was the talk of the professor until all his students accepted it. To be sure the youths were never given a chance to see the other side for the professors did not know there was another side! They taught as the scribes rolling the ponderous sentences and paragraphs of the German scientists from their lips like sweet morsels from the gods! We swallowed them all! This editor swallowed them, for he was only a "little child" sitting at the feet of the "learned college professor." What mattered it to his mind that that professor did not have sense enough to know that the plucking of the heads of corn by the disciples of Jesus was not stealing? The professor said it was just common stealing, and he, like millions of his kind, believed the professor infallible!

And then the treacherous doctrine found its way back into the public schools. Little children were taught it from the second grade up. Parents arose in rebellion. The preachers, who loved souls more than they loved the praise of the "intelligentsia," hurled their philippics against such teachings, and the crime wave, predicted by them who know the relation between teaching and conduct, began to break across the nation. Then came the turning of the tide. Honest scholars began to forge to the front. Consecrated investigators found the spade and the truth came to light. The heart-cry of the Son of God, "Oh Israel, how oft!" went up everywhere and many who once spurned the Book now seek its pages again in simple faith.

Our God Laughs

Evolution is the result of the incomplete mental grasp. Higher criticism is the cloak of the intellects of mankind. They prevailed in France and deluged the nation in blood, but the "Temple of Reason" went down and the churches prevailed. Infidelity swung American colleges, about a century ago, from the paths of divine truth until few professed believers were found in any great university. But Truth triumphed, Ingersoll and Payne died, and the places that knew those once popular lecturers now know them no more.

And even so has it been with the German critics, and will be with the evolutionists. As the unfolding world has laid herself bare before us; as workmen in the great shops of Eternity have discovered new power and new devices for harnessing that power; as the sands of time have been rolled back before the spades of the investigators; as life processes have become more generally known—as hearts have been in travail, Truth has been reborn.

And God holds the once proud critics in derision daily! They who would have destroyed all faith in the eternal word of Jehovah have gone the way of the flesh. The truths they attacked have been vindicated. The Word of Jehovah abideth forever.

And where are they who followed in the train of the proud trio? Some of them have seen the light of truth. They would not remain in ignorance. They found the errors in the self-appointed critics of God's divine word. They refused to swallow the dicta of the apostles of Darwinism. They turned from the pages of the Higher Critics to con once more the messages of the Book and of great soul-winners. Spurgeon and McClaren and Carroll became again the favorites. Christian scientists turned loose their findings in support of the Word of God and classified the data of the archaeologists and geologists, thus establishing the accuracy of the

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SOUTHERN BAPTIST CONVENTION GOING TO MEMPHIS NEXT WEEK

(Continued from page 1.)

moneys and do other things without consulting the wishes of the body that established them. With the return of consciousness of the necessity for church control of all church agencies has come the return of consciousness of the necessity for convention control of all convention agencies. Let us be grateful that the day did not tarry long enough for all our agencies to be lost to us and the millions we have invested in them grasped by self-perpetuating boards who would not regard the wishes of the denomination.

V. Co-operative Organization

The convention is a body of Baptists who have realized the futility of any individual effort to carry out the Great Commission. When the convention was organized, there was not a church in our country that could obey the Commission if it worked by itself. There is none today who can do it effectively. With the dawn of the great missionary enterprise came the demand for some method of co-operative effort among the New Testament churches of the Southland. Missionary conferences came and they soon developed into the annual gathering of representative Baptists who met to work out an annual basis upon which all the churches might co-operate in doing their mission work.

Let us take Bethel Church (hundreds of our churches have that name). It has 75 members. It has once-a-month preaching. Its total contributions for all missions amounts to \$25 per year. What could Bethel Church do in obeying the command of Jesus to go into all the world with the gospel? It could not even send a letter to every corner of the world much less a missionary. But 2,000 churches like it, having a central agency through which to co-operate, would have \$50,000 with which to do mission work and could thereby carry out the Great Commission in a small way. It was found to be impossible for our churches to do mission work without a co-operative agency through which to work.

Therefore, when the convention has met, and made its plan for the co-operative work, the members of our churches and associations and state conventions and enlist Baptists every Baptist, or a church, cannot accept the program, no power can compel it to do so, and it either does nothing (as is usually the case) or else it works independently, supporting whatever it believes in. Likewise, certain churches (as is the case before us now) and certain individual Baptists go to the convention and present their desires. They can only ask the convention to consider them and adopt them. If it does so, well; if it refuses, they must either be good Baptists and stand with the majority or else assert their right to independence and stubbornly refuse to co-operate. If they refuse to co-operate, they lose their power of moral suasion over the convention; if they go on, they have another day and another chance to secure what they feel to be best.

VI. Wonderful Body

The convention is a wonderful body. It is made up of God's children. It functions for hundreds of thousands of redeemed of the Lord. It stands as the watchman and through its agencies instructs, directs and inspires the workmen. Its workers live upon the four corners of the earth watching the movements of the race, planning for future conquests, sowing the seeds of the kingdom, gathering the converts from their heathen temples and from before their heathen gods and organizing them into churches which, in their turn, take up the battle cry of Jehovah and march on.

And annually the Baptists of our Southland gather together and organize the convention for planning the future work. Discussions sometimes grow rife; heated debates ensue; biting criticisms sometimes are uttered. At times everything is peaceful and prosperous and we have an assembly that is pentecostal in its power, as was true in Washington City. Again conditions are bad, as

now, and when the Baptists gather in convention, there is fear and unrest on every hand. But behind the scenes where the wordlings cannot go is the hidden hand of the Holy Spirit, and He always brings things out for the glory of our common Lord and Saviour.

Let us rejoice over our great day of opportunity; let us go down to Memphis with hearts aflame for the Lord; let us seek to find the way out of all our troubles and prepare the way for the greatest missionary movement we have ever known. We who go are the convention. Our brethren and sisters who remain at home are our co-workers. Let us, therefore, beware lest we do that which will offend them and prevent their entering wholeheartedly into the programs which we launch for the coming year. We have a world task. We can never perform it if we destroy our co-operative agencies. We have a common brotherhood; we can never keep it united if we do not keep uppermost the one cause for which the convention came into existence—namely, the evangelization of the world.

And while we are thinking of the world, let us never forget that our own Southland today is one of the most needy, and by far the most strategic, mission field in all the world. If the South goes down under the attack of modernism and unionism, the New Testament message which Baptists have kept alive through the centuries will have to be caught up from some other source and the Southern Baptist Convention will dissolve as it should, with the curse of Jehovah upon them who led it astray from the paths of truth and right.

WHO IS TO BLAME?

By E. K. Cox

It is the purpose of the writer of this article to ask a very pointed question with a hope that some of his brethren may be inclined to think upon the question and give their answer through the columns of our paper. That there is something vitally wrong with the great host of the Baptist constituency of the South is apparent to every student of our denominational life. There are some glaring truths that stare us in the face if we seek to analyze the situation confronting our Baptist Zion. But where shall we place the blame for these things that have

Who is to blame for the great lack of spiritual life in our churches? Who is to blame for the spirit of latitudinarianism found in many of our churches? Who is to blame for the low standards of Christian living which govern the lives of the majority of the members of our churches? Who is to blame for the sad truth that many of our church members know nothing about repentance and the new birth? Who is to blame for the lack of holy zeal expressed in the activity of church members both in public and in private? Who is to blame that our churches have lost the passion for winning men to Christ? Who is to blame that many of our churches have degenerated into entertainment societies and ethical clubs? Who is to blame for the ever-growing spirit of worldliness that manifests itself in the lives of both minister and lay member? Brethren, who is to blame for the spiritual lethargy, the complacency, the indifference, the cold formalism and, in many instances, the God-abbhorred ritualism common among many churches of our Baptist faith?

I would not say that any one class of religious workers are wholly responsible for these tragic conditions, nor am I seeking to sit as a critic and point out the flaws and errors without seeking to venture a partial answer to this question. That the blame rests somewhere and, that it is of vital interest that it shall be revealed, is apparent to all. It is my honest conviction that the greater burden of culpability rests upon the shoulders of the ministry. I am speaking this from an honest heart as a minister of Jesus Christ and am ready to assume my part of the blame for the same.

We are God's called servants to lead the people into paths of holiness and service. We live day by day with the eyes of our people watching our every action, their ears hearing our words, and as we judge them so they judge us. We need not expect our people to be filled with the Spirit of the

Lord if we do not live close to Him ourselves. We have tried to substitute for the work of the Spirit of the Lord in our programs of expansion and enlargement and have met with but small success. We need to learn that "without me ye can do nothing." That it is not by the planning, the organization, the skill of men that we are to achieve victory for our God, but by our great dependence upon Him. I am made to believe that, if we preachers would spend more time upon our knees in dependent prayer for wisdom, baptize our messages with our tears, and speak to men with the fear of the Lord in our hearts, ere long a sweeping revival would be sent by the Lord upon us.

There is comparatively little said about depending upon the Lord in our programs for growth and development, and I often wonder what Jehovah thinks of our flimsy plans and puny efforts. I believe in organization and planning and things of kindred nature, but our organizations and plans are but hollow mockery without the power of God. Our associational meetings have become very formal affairs, with the program timed to the minute and the whole thing cut and dried months beforehand so that we waste none of our precious time away from our business and selfish interests. The same reports year after year, the same speakers alternating in their reports and speeches; and when it is all over, what have we achieved? God's will, His plan, His power have scarcely been mentioned. Brethren, is it not true that we as his ministers are to blame in the greater part all because we have failed to emphasize the spiritual? And are we not to blame for the spirit of liberalism that we find expressed by so many today? In our unholy zeal to gain numbers and report great increase in church membership, have we not sacrificed New Testament doctrines for the plans of fraternal sentiment? We are after the big fish in the pond; and if they won't nibble for one bait, we will use another even though our consciences lash us.

Are we not possessed more with the thought of pleasing men rather than pleasing God? Have we any right to lay down the "faith once delivered to the saints" and substitute our own whims and fancies for the teachings of God's word? A preacher who claims to be a Missionary Baptist and who is not a missionary, who is not a Baptist, who is not a Christian, who is not a man of truth to be popular and gain favor, that man reflects upon the name of Jesus and the church which He has purchased with His blood. We are not to blame for the low standard of Christian living that is manifest everywhere? Some of us are too cowardly to condemn sin, though it is manifest most glaringly in the lives of the leaders of our churches. Because we are afraid of the anger of some of our congregation, and lest we incur the displeasure of the best contributors to our salary, we will meekly forbear to rebuke them for their sin and give our approval through our silence to the sins they commit. Brethren, the standard of Christian living will never be elevated until we as God's servants seek to do it. Our people look to us for leadership, and we must not fail them?

And how many times have our people heard us pour out our heart in a Spirit-filled message upon the theme of repentance? Recently I asked a member of a church to which I was preaching how long it had been since they had heard a sermon on repentance. The answer was that it had been so long no one could remember and some even said they had never heard it preached. The repentance preached in our town by its ministers is about the same as that preached by the Campbellites, "Quit your meanness, give the preacher your hand, give God your heart, join the church, be baptized and go on your way." And because we have failed to preach it, our churches are filled with a lot of ungodly sinners who have no idea what repentance and the new birth mean. We have them to sign the cards, to hold up a finger upon some easy proposition and then after having had "the greatest revival in the history of the church" or "a large number of decisions for Christ" we will sit down and write up a stirring account of the great revival. Brethren, let us preach the old doctrines—that of "repentance toward God and faith in the Lord Jesus Christ" and "salvation by grace through faith without fear or favor" and let the Lord do

the counting, for He has had more experience than any of us.

Have we as ministers lost the passion for saving the lost? In how many of our churches is the saving of the lost made the supreme thing to be achieved? We will preach soul-winning to our people, but how many of us have learned from the Great Fisherman the art of catching men for God? How many of us have ever wept upon our pillow over the sins of men? How many of us have gotten down on our knees by some poor lost soul that has been withered by sin and tried to lead him to the Master? How many of us are burdened for the lost as the Master would have us be? Need we expect our people to be zealous for the salvation of the lost if we, too, have lost the passion for men? And are we not responsible for the character of our church services? What are we trying to do for those who come to hear us—to entertain them or to bring them face to face with God? I ask the question, Can jazz bands directed by jazz-brained leaders and classical music rendered by a vain-glorious choir supplant in the will and plans of our God the heart-felt praise from the lips of those who love Him? Can we reach men's hearts by going through this cold, lifeless formalism? Shall we expect that our people will not follow our footsteps into the ways of the world if we walk therein ourselves?

I am pastor of a suburban church in the leading town of upper East Tennessee, and I am ashamed to say it, but the majority of the preachers of this town have put their foot on the soft pedal in regard to the worldliness of their members. They cannot condemn the vulgar, licentious, foul, suggestive, conviction-destroying, moving-picture show, for they go themselves. The leaders in our association frequent places like this, and can we expect their members and followers to do otherwise? They say they go in order "to study the expression on the faces of the actors" and bunk like that! Why should they not be honest and say that they go because they love the thing and they want to see it? Dancing, card-playing, theater-going, and worldliness of all kinds is flourishing and gaining ground and chiefly so because we as preachers have not the nerve to fight things like this to the last.

in our associations men and women who personally uphold and defend such iniquities? God give us the grace to stand up for His cause supreme and who seek to live circum-spectly before God and man! Let the host of the Baptists of our state and entire Southland pray that God may humble us until we repent and bring forth fruit meet for repentance. And may we as ministers of our God so conduct ourselves before God and man that we will in no way reflect upon the name and cause of our Lord.

COMMENDATION AND OTHER THINGS

By J. R. Chiles

I desire to commend the editor for his splendid words in the issue of April 18th in opposing the service annuity plan of the Relief and Annuity Board. That feature ought never to have been started. Preachers who have been on a salary of two to four thousand dollars for fifteen to twenty-five years ought to provide for the evening of their lives just like a host of other people do who make a good deal less than that. **The denomination, like the state, ought to do nothing for the people that the people can do for themselves.** The denomination ought to do religious work, and when necessary charity work, but it has no business ever going into business. No preacher ought ever to be willing to stop a dollar that is on its way to save a lost soul in China unless there is a real need. This need can be cared for by ministerial relief for the men who, as thousands have done, are giving themselves to the very hardest ministerial labors at salaries of a thousand dollars and less. Our people will feel it a duty and count it a privilege to supply them with the necessities of life when they are no longer able to work. And no endowment is needed for it, unless some rich men want to give it. Every generation will be willing to care for its own worn-out preachers, and ought

to have the privilege of doing so. If the Board would have applications for aid renewed every year and let them come up through the Executive Boards of the associations and on through the State Boards, thousands of dollars would be saved to the denomination, as the financial status of people is continually changing, especially in cases of widows and children who have been dependent.

It seems strange that the Education Commission should come out in the papers recommending a salaried secretary. How could they think of such a thing when they saw the feeling at Chattanooga last year when the Education Board was voted out?

This new scheme of the Executive Board to even up the gifts to the other boards when designations are made to one is another slap at the democracy of our people. When people have it on their hearts and in their minds to give to a certain object, why try to take away their liberty? They have thought it over and maybe prayed about it, else they would not have designated at all. The fact that they have designated shows that they are interested in at least something. For that we ought to be thankful. Maybe, too, the voice of the people might be sometimes the voice of God to show that some objects to which we give ought to be curtailed or done away with and others ought to be enlarged.

Our leaders had better let our people have their way in their giving. (There is no idea of preventing designation.—Editor.) They are not giving much anyhow and such steps as that is going to have a tendency to cause them to give less and make it harder for the pastors to lead their people to larger beneficence. Baptist democracy is for something else than to be bragged about. It is to be allowed to function or else it is nothing at all.

Most of our spiritually minded people would really like to major on foreign missions. That object is getting too small a per cent. Every church that is functioning at home is in reality a home mission agency. A vision of all those dying millions and the direct non-countermanded orders of Christ himself on their behalf is enough to make anybody wish that what is spent for billboards and posters and unnecessary committee meetings, and secretaries that are not needed, and campus workers at our schools who are being paid to do what every

school is paid to do—I repeat it is enough to make anybody who believes in hell and heaven wish that Southern Baptists would not spend so much on the second-best things, but rather let it go for the first best—the rescuing of lost souls from their terrible plight. Rogersville, Tenn.

SOME PRE-CONVENTION WORDS

By Geo. W. Truett

The annual meeting of the Southern Baptist Convention is an occasion of very large significance in the life and work of Southern Baptists. Indeed, it would be difficult to exaggerate its vast and far-reaching importance. Influences are set in motion and energies released by the convention that vitally affect every nook and corner of our Southland, and even far beyond. What Southern Baptist, therefore, can think of the coming session of the convention, except with emotions of profoundly prayerful concern?

The past year has been a year of unprecedented trial for our beloved denomination throughout all the wide-reaching territory of the convention. Some of our noblest and most trusted leaders have been called from the earthly work and warfare to the larger sphere of life and service in the Father's house above. As they have gone from us our hearts have cried with Elisha after the ascending of Elijah: "My father, my father, the chariot of Israel, and the horsemen thereof!"

Poignant trial has also come to our beloved Baptist family everywhere because of the staggering tragedy in connection with our Home Mission Board. This tragedy has stretched its depressing shadow over all the land, and myriads of hearts have been stabbed with suffering acute upon every thought of it.

But despite all our trials during this convention year, surely the hour is fully due when, instead of the depressed and even morbid note that has been

so frequently sounded, there should now be sounded, near and far, the note of conquering, Christian confidence and joy, which was the outstanding and invincible note of the New Testament Christians. They were few in numbers and without worldly prestige and power, yet they flung themselves against an embattled world with an abandon that shook the pagan Roman empire to its very foundations. Undaunted, they went everywhere preaching the word, and they turned the world upside down.

My dear, dear fellow Baptists, let us lift up our eyes to the hills whence cometh our help. As we lift them up, what do we see? We see Jesus "crowned with glory and honor"; we see Him from "henceforth expecting, until all His foes shall be made the footstool of His feet." As we lift up our eyes there is the vision—Jesus expecting, calmly, confidently expecting, there is no doubt at all about the outcome. Paul's triumphant word is the word for us today, tomorrow and beyond: "He must reign till he hath put all his enemies under his feet." With a deeper devotion than ever, let us all now sing: "Lead on, O King Eternal, the day of march has come."

As we turn our thoughts to the Memphis convention let us all and each be highly resolved to give our utmost help for the betterment of the convention. There are several indispensably vital ways whereby we may help, and first of all, and going before all else, let us help by prayer. Morning, noon and night let us pray that the Memphis convention may in its every interest be precious in God's sight and receive abundantly of His blessing. There are no substitutes for prayer. "The supplication of a righteous man availeth much in its working." Through prayer the friends of Jesus may touch the whole world. Prayer changes things. It breaks down barriers, opens closed doors, solves insuperable difficulties. Let us now heed as never before God's call to His people: "Call unto me, and I will answer thee, and I will show thee great things and difficult, which thou knowest not." And again: "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not." And again let us ponder afresh the deeply significant lesson suggested by these words: "And when ye stand before the Lord, let your hearts be as before, when ye stood before the Lord. Let those who attend the convention, and let those who remain at home, commit themselves in unceasing and submissive prayer that God's will may be surely found and followed in the coming convention. Lord, teach us to pray!"

Again let us think at our highest and best for the convention. This is no time for hasty, half-baked thinking in our great Saviour's cause. It is a time for our wisest, most constructive thinking. No individual or denomination can rise higher than his thinking. Rugged old Carlyle thought the devil's greatest enemy to be a thinking man. Southern Baptists are called now to their highest and worthiest thinking. We may well believe that we stand upon the threshold of the most spacious and challenging days in the history of civilization. What a large outlook, what a wide horizon, what a deep spiritual insight are needed now by the friends of Jesus for the incomparable days and duties confronting them!

Still again let us talk at our best for the convention. What a glorious sight to see a great body of Christ's friends, of diverse talents and circumstances, careful, courteous, constructive and Christian in their speech, all trying to glorify Paul's principle of co-operation when he said: "That ye stand fast in one spirit; with one mind, striving together for the faith of the gospel." And, again, Paul reminds us: "For ye brethren, have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." The last word in our Baptist vocabulary is not liberty but love. May the words and deeds and spirit of all who attend the Memphis convention be such as shall make glorious in the eyes of all the age-old words of the Psalmist: "Behold how good and pleasant it is for Brethren to dwell together in unity."

The world's an inn, and death the journey's end.
—Dryden.

DR. COX MAKES PROPOSALS

(Pastor Norman Cox of Meridian, Miss., has come forth with some proposals for the solution of our denominational predicament. He presents his ideas through a splendid paper all of which we cannot publish because there is not space. This is the last issue before the convention meets, so we are crowding in everything possible. Leaving off his preliminary statements in which he includes (1) words about the Carnes affair and its effect upon the denomination, (2) a study of the trend of thought relative to the Home Board and its future, and (3) a brief summary, he presents the following resolutions which he proposes to introduce before the coming convention. Personally, we believe Dr. Cox has offered the sanest suggestion yet before us.—Editor.)

Whereas, because of the embarrassing difficulties in which our Home Mission Board is now situated which demand either its discontinuance, consolidation with some other board or boards, or for redefinition of policies and program; and

Whereas, this convention in the brief time it has at its disposal for the consideration of this many-sided and perplexingly involved subject will be unable to sufficiently acquaint itself with all the facts that should be considered in determining so important a matter; and

Whereas, the issues and interests at stake are too important to be decided hurriedly and without due forethought;

Therefore be it resolved:

1. That the Home Board be instructed to reduce its expenditures for the ensuing year to the absolute minimum necessary for the sustenance of institutional work dependent upon it and that all receipts above the necessities of such a reduced budget be applied to its indebtedness.

2. That a committee of ten shall be appointed by this convention, not more than one of whom shall be from any one state affiliated with the Southern Baptist Convention, none of whom shall have been a member of the Home Mission Board within the past five years, whose duty it shall be to study thoroughly the whole problem presented to this convention by the present situation of its Home Mission Board, and to make possible information and suggestions which will be helpful to the best determination of the question of the continuance or non-continuance of the Home Mission Board, to formulate their findings in a formal report and publish same with its recommendations to this convention in the denominational press not later than March 20, 1930.

3. That expenses of said committee shall be provided out of funds accruing to the Home Mission Board from the Co-operative Program.

In conclusion: It may be urged that hitherto we have had all kinds of committees to study and make recommendations to the convention concerning adjustments in the field and work of the Home Mission Board and that nothing ever resulted from their service. That is true. But we have not before had the situation that now confronts us. Our convention is determined to have some action this time. But the point of my argument is that with new conditions that have arisen the convention is not in a position now to choose which path it shall follow. The work of the committee called for in these proposed resolutions is so vital and urgent, and the ends to be served by its study so important, and the chances of a grievous mistake by precipitate action at the approaching session of the convention so likely, that this proposal that I offer seems both prudent and necessary.

THE MEMPHIS MEETING

By J. J. Taylor

Never missing as a matter of indifference, I have attended thirty-nine general meetings of the Southern Baptist Convention, and have received from it honors far in excess of my merits. Reviewing the years, I regard the coming meeting in Memphis as probably the most important in four decades. Twelve years the body has floundered in the slough, unable to regain its poise and constantly sinking. Its every new measure has tended to

weaken public confidence and widen the breach between it and the general brotherhood. While I am too much of a predestinarian to be disturbed, I anticipate more disintegration, possibly complete dissolution, unless a new spirit prevails and new measures are adopted.

The Home Board matter ought to be settled, not on sentiment about the board's previous accomplishments, nor out of resentment against its mistakes, but on the merits of the case. Official organs, apparently trying to confuse the issue, have published page on page to show the need of mission work in the South, a need that everybody admits. Said organs and functionaries and their friends have argued that the need of mission work demands more mission machinery, and the rest of us argue that the need of mission work demands the abolishment of useless machinery so that the power may be expended on the work itself. Confusing the issue settles nothing. Over the territory eighteen mission boards are distributed, and their activities cover the land. For just one I think another board to operate over the same space is merely excessive machinery, which costs money and accomplishes nothing distinctive. About this everybody may take his choice.

Two years ago in Louisville the convention took definite action about hospitals. Unless it is composed of children who are carried to and fro by every wind of opinion, it will hardly change its mind because it meets in Memphis. If it does, it weakens its grip on thoughtful folks.

In 1915 the Executive Committee started with seven innocent members. Its first year's expenses were less than \$500, I think. On its own recommendation, or that of kindred spirits, it has grown to twenty-nine members and a \$6,000 secretary and an annual expenses account of less than \$10,000. One of its recent actions was to review Georgia court procedure. Later it has proposed to take from churches the right to send money where they please. The committee has become a menace rather than a help. It ought to go back to the seven and the \$500 or less, or it ought to go into "innocuous desuetude." (Dr. Taylor is absolutely wrong about the idea of taking from churches their right to send money where they please. He is misrepresenting the Georgia court procedure.)

The Brotherhood Committee has no useful functions. It used to be the Laymen's Movement, but it did not lay anything nor move very much, and it had the conscience to get its name changed. But brotherhood is not a committee product, and the excellent men who are wasting good time and money as brotherhooders ought to serve where they can do some good.

These suggestions are made for what they are worth, however little it be.

Winchester, Ky.

SAPPING INFIDELITY'S STRONGHOLD

(Continued from page 3.)

statements of the Bible through scientific formulae.

And where are the preachers who threw aside their Bibles for the "Origin of Species"? Where are they who accepted the materialistic teachings of the latter nineteenth century scientists? Where are they who sneered at their brethren who "actually believed that God formed man's body out of the dust of the ground" and who believed that the whale actually swallowed Jonah? Where are they who trembled because Southern Baptists issued to the world the famous "Houston Declaration on the Origin of Man"? Where are they who stood ready to help tear the Pentateuch to pieces, to divide Isaiah, to throw away Job, to discard the creation story in Genesis, to follow the critics and pluck the names of Abraham, Joseph, Moses and others from the sacred page?

Some of them have gone back into their studies, have opened the Book, have bended their knees and asked God to forgive them. Others have turned into agnostics and thrown away the last incentive for mental gymnastics. Others have become cynics and, Mencken-like, hurl their taunts into the face of the defenders of truth, shouting, "You

have run us from our front-line trenches, but we are preparing for another assault—der Tag kommen will!"

Let us pray for them and seek to show them the way, the truth, the light. And in the meantime let us keep on saying to ourselves:

"Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!"

NEWS AND VIEWS

Fraternal Messengers from the National Baptist Convention. President L. K. Williams of the National Baptist Convention and the following brethren are coming to the meeting of the Southern Baptist Convention: Dr. T. O. Fuller and Rev. B. P. Roberts of Memphis, Dr. E. W. D. Isaac of Nashville, Dr. A. D. Williams of Atlanta, Dr. O. C. Maxwell of St. Louis, Dr. C. H. Parish of Louisville, Dr. R. T. Pollard of Selma, Ala., Dr. A. A. Cossey of Vicksburg, Miss., Rev. E. W. Perry of Oklahoma City. Dr. Williams will speak for the National Baptist Convention, of which he is the president. On Thursday morning the fraternal visitors, including Dr. MacNeill of the Baptist World Alliance, Dr. Rushbrook of Europe, President Harris of the Northern Baptist Convention are all to speak and Dr. Williams is to speak at this welcoming fraternal hour.—O. L. Hailey.

A Revival at Oak Grove, Chattanooga, closed the night of the 7th. Pastor George E. Simmons did the preaching and was assisted by A. G. Frost of Clifton Hills Church who did the singing. There were 28 professions of faith, 25 of whom united with the church for baptism. Six came by letter and eight upon reconsecration. Brother Simmons says: "Our church is greatly revived and things look good. We had the largest Sunday school in the history of the church."

Owensboro, Ky., Was Revived during the two weeks preceding April 7th when T. C. Crume and I. C. Petree led First Church in a gracious and glorious revival. The membership is now around 1,600. Brother Crume is loud in his praises of both pastor and "pastress."

The Clarksville Revival opened April 21 with Dr. Leon M. Latimer of Griffin, Ga., doing the preaching and Pastor John A. Davison assisting. Dr. Latimer is one of the strongest and finest of the younger pastors of our convention and will bring messages of strength and power to the Clarksville people. The editor has had the happy privilege of supplying a number of times for the Clarksville First Church and has always enjoyed fellowship with them. Some of the finest of our people belong to this great church, among them being that splendid layman, Norman Smith.

Chapman Goes to Alcoa. J. Griffin Chapman, for some time pastor of the Jacksboro Church and prior to that missionary to Japan, has accepted the call of Alcoa and is already on the field. He closed his work with Jacksboro the last Sunday in March when three deacons were ordained in the morning and their new building dedicated at night. The new house of worship at Jacksboro is modern, has a large auditorium with ten classrooms and pastor's study. Brother Chapman was pastor there before going to Japan. Calvary Church, Alcoa, is in the midst of the great industrial population and offers a fine task and opportunity. The church gave the new pastor and his family a hearty welcome on the first of April.

Bruceton Bible Institute was held April 15-19 with good attendance and growing interest. Some of the speakers were O. E. Bryan, T. N. Hale, Fleetwood Ball, and the editor. Pastor J. B. Alexander has planned for this first Bible conference and was anxious about it. However, the interest in the first services was pleasing and the people seemed to be glad to have part. This church has had a struggle against the shifting population of the railroad

town, but now the population is becoming more stable and the future looks brighter. The editor enjoyed the fellowship of the pastor and his wife and the hospitality of Brother and Sister J. E. Arnold.

First Church, Memphis, enjoyed a gracious revival during the two weeks preceding the 14th. Evangelist John W. Ham of Atlanta, Ga., did the preaching and E. L. Wolslagel of North Carolina led the music. The church was greatly revived. Large congregations attended the services and the personal work was as good as could be hoped for. Ninety-eight were received into the fellowship of the church, fifty-two of them coming by baptism. The last day of the meeting was characterized by torrential rains which cut down attendance and prevented some, who had manifested deep interest, from presenting themselves for membership.

The West Tennessee Sunday School Convention held at Bolivar April 16-17 was a splendid gathering and a spirit of unity and enthusiasm prevailed. Such gatherings only emphasize the importance of the associational idea among Baptists. When we work together in large units, we spend big money and reach few people. This convention or rather conference touched about 350 Sunday school workers and cost only about \$100. At that rate the cost of one of the annual conferences held by the Sunday School Board, if judiciously distributed over the South, would put on 75 conferences that would reach approximately 25,000 Sunday school workers! Bolivar entertained the conference in a splendid way. The officers were re-elected as follows: B. F. Jarrell, Humboldt, president; M. W. Robinson, Bolivar, secretary; Frank T. Hogsdon, Memphis, vice president. The editor enjoyed a full day with the conference and spoke to an appreciative audience.

Dry Sentiment Grows in spite of the pernicious propaganda now being circulated by the liquorites. H. C. Health, general secretary of the Temperance Alliance of England reports that the election of Herbert Hoover has done more for temperance in England than any other event of history. President Gil of Mexico has issued orders for the suppression of the nation's "Big Racketeers" in our country are feeling the pressure of the Jones law. Maybe the Leviathan is carrying booze for her depraved passengers, but prohibition is marching on!

Weakley Baptists Met Saturday. All plans were in readiness for the meeting of the Weakley County Baptist Sunday School Association held with the New Hope Baptist Church on April 27-28. On Saturday, April 27th, "Building and Maintaining a Sunday School," was discussed by Robert Winston, and "Scriptural Basis for a Sunday School," by W. W. Jones. The program for Sunday included "Duty of Church to Sunday School," by J. R. Paschal; address, by T. T. Harris; "What to Teach and How," by T. N. Hale; "The Sunday School Teacher," by Mr. Barber; round-table discussion and regular fourth Sunday singing. W. A. Miles is chairman of the association and A. J. Cobb is secretary.—Nashville Banner

DENOMINATIONAL ORDERS

By G. M. S.

Herewith I wish to present certain series of fundamentals, distinguishing marks, of the leading denominations of the South. It will be necessarily observed that between the items of the series there may be much time—that is, periods of time varying from thousands of years to infinitesimal periods of duration. To any one who may take the time to examine these series I will ask the question: To which do you belong?

I remember one of the humorous anecdotes that Dr. T. T. Eaton was accustomed to perpetrate. He would laugh himself at it. A man once drew the picture of a horse and wrote under it: This is a horse. It would be almost as ridiculous for me to name the denominations I have in mind in giving any one of these orders. This is the clearest and briefest way of showing the necessary differences

tions. The succession here made does not have anything to say as to which I think is the most important, or least important, or the youngest, or the oldest. I will use semi-colons to separate the particulars which are indicative of their temporal or chronological, or historical occurrences, as follows:

1. Sure salvation; first birth; "baptism"; church membership; education; practical life.
2. First birth; "baptism"; repentance; faith; second birth; sure salvation; practical duties.

REFLECTO'GRAPHS

By E. R. GRIMSLEY

It is better to be well than to be "well off."

The average "road house" is just a mile-post on the way to hell.

What do you think of the person who does not care what people think?

It is no trouble to handle a man if you make him think he is having his own way.

He takes no interest in the church to which he belongs, but you should see him strut when parading with his lodge!

Feasting on the sermons of a salvation-by-works preacher is like eating the holes in the doughnuts and drinking the water in which the eggs were boiled.

If the sheen of silver, the glitter of gold, and the dazzle of diamonds have blinded you to the "True Light that lighteth every man that cometh into the world," read Rev. 3:18.

Brother Noah Cooper has gone into court with the complaint that the Tennessee Legislature in its recent session worked on Sunday. Strange that that legislature should be accused of "working" at any time. They are not guilty.

They took with them, when they moved, everything they had except the cat and their church membership. They had heard that it was bad luck to move on a Sunday, and since church membership they considered a thing of that importance.

A spiritual interpretation of the universe would put more honesty into politics, more of the Golden Rule into business, more real education into the schools, and more of the spirit of Christ into the social structure. With such an interpretation no life would be regarded as an accident, but every life would be considered a part of an eternal program.

If I so interpret two Bible doctrines as to make them contradict each other, common sense suggests that I have misunderstood and misinterpreted one, if not both of them. Then I should not rush into pulpit or press with my views until I have asked wisdom of Him "who giveth to all men liberally." For me to speak of the impossibility of reconciling two Bible doctrines would be next to blasphemous. Let me understand God's word, and I'll see that no reconciliation is necessary; and I think God is too wise to tell us anything we can't understand.

We fell asleep the other night and were carried in a dream back to the days of our boyhood. We stood in the moonlight around a small shanty in the Buzzard Roost community where all the men and boys of the neighborhood were gathered in an old-time serenade. Each had a different instrument with which to produce a noise—cow-bells, rattles, traps, horns, tin pans, Jews harps, etc. With the combined music of these instruments we mingled our melodious voices, somewhat hoarse from a full day's yelling at Jack and Beck. Filled with the superlative joy of that rapturous occasion we awoke. But the noise did not cease. A popular (?) barn dance from a local broadcasting station was coming in on the radio.

discriminating the various churches and denominations.

3. First birth; "baptism"; repentance; faith; not sure salvation; practical duties.

4. First birth; repentance; faith; second birth; sure salvation; baptism; practical duties.

5. Sure salvation; first birth; join the church by baptism; go to church; go to sleep.

6. First birth; faith; repentance; "baptism"; not sure salvation; practical duties.

To which of these do you belong? Are any two alike? If you are not satisfied with where you find yourself, shift to one that rather suits you.

A PROTEST

We do not like to complain about the work of our brethren, but there arise occasions when it seems impossible to disagree with them and remain silent. On this occasion it is the program of the Southern Baptist Convention that arouses our opposition. Never have we faced a more important, a more crucial hour than that which confronts us next week in Memphis. For reasons which seemed good to the committee, the convention was left in Memphis in spite of the fact that the brethren knew of the effort of Southern Baptists to have more time for it and that they knew of the matters of tremendous moment before the body this year.

But, not being content with cutting down the time after the instructions of last year, the Committee on Order of Business seems to have gone out of its way to load the first day with preliminaries which have no direct relation to the convention sessions. A long list of speeches is scheduled by extraneous speakers. Fraternal messengers galore are to be on hand; and while we love and honor these brethren, we cannot feel else than that it is a tragedy to rob the messengers of the little precious time they have for discussion of our problems in order to be gracious to visitors.

Furthermore, after the discussions of last year, immediately following the meeting of the Baptist World Alliance, we cannot understand the psychology of the committee in placing on the program a man who has been under fire, who denied certain facts, and who only to have them proved by the correspondence of the *Forerunner* paper that published them, and who is known to be a Baptist.

There may be an idea among some of the brethren that Southern Baptists are going to be put to sleep on the modernism question; but if there is, they are going to find that they have been mistaken. Weekly there arise evidences of the firmness of the foundation of our Baptist faith. Walt N. Johnson in his new book has sounded the warning that tens of thousands of our people are going to heed and that warning is against fraternizing with them who would modify our New Testament faith and message and fraternize with any of the radical groups of our day.

With the tremendous problems before Southern Baptists next week and with the spirit of unrest everywhere manifest, with criticism rife and suspicion on every hand, with our foundations already shaky, we cannot understand why the program committee should thrust before us one whose loyalty has been so seriously questioned and who represents a movement with which hosts of Southern Baptists have little or no sympathy.

Teach your child to hold his tongue,
He'll learn fast enough to speak.

—Benjamin Franklin.

Don't stay away because of the baby. The choir and the preacher can make more noise than he!—
Ross Avenue Baptist Edition of Dallas World.

What sort of science ever did prove the existence of God? God never meant that science should prove His existence. Science has no test tubes that can hold God. No branch of science has developed any sort of instruments adapted to examining God. Science has perfected no lenses either microscopic or telescopic that can be focused upon God.—Christian Observer.

The Baptist Mission Hospital in Moulmein is doing some wonderful work for the Master. There is a southern girl, Miss Selma Maxville, teacher in the Nurses' Training School. She was formerly from some place near Jackson, Tenn. Miss Maxville is the aunt of Merrill D. Moore, a student in the Southern Baptist Seminary who is known throughout the Southern States. In January six nurses graduated from the Nurses' Training School, and they will go throughout Burma and spend their lives in the different villages nursing the sick and telling the Good News.

At present there are 260,000 Christians in Burma, distributed among Baptists, Roman Catholics, Anglicans, Wesleyans and Seventh-Day Adventists. Of this number, 160,000 are Baptists. The entire Bible has been translated into Burmese and other tongues. Baptists have made the greatest progress among the Karens, of whom there are, according to the census, 178,000 Christians, 135,000 Baptists. Buddhists have been the slowest to respond to the appeal of the gospel, and progress, if measured by the number of baptisms. But measured by the evidences of the transforming power of the gospel on ideals, manners and customs of the people, the progress made has been considerable, and today the eyes of the people are turned toward Christ as never before. However, 49 out of every 50 of Burma's millions are still unsaved. Until they are won, our task is not complete.

In closing I want to congratulate Baptists of Tennessee for having such a splendid paper, the Baptist and Reflector. I have heard some compliments on it since I have been out here. I am sure when Dr. Freeman returns from his contemplated trip to Europe and the Holy Land he will have lots of interesting things to enrich the paper with. Certainly glad to read about the number of people who have been added to the kingdom through the evangelistic services the different churches have held in the state throughout the year. In the words of Capt. John Lauder to his

father, Sir Harry Lauder, just before he died in battle during the World War, "Carry on!" These are my closing words to the Baptist friends of Tennessee and throughout the Sunny Southland.

ORDER OF BUSINESS FOR S. B. C.

Chairman M. E. Dodd sends us a word about the order of business for the coming Southern Baptist Convention which we gladly pass on in connection with the reported order. Some of the things he has to say are of vital interest, and we trust the brotherhood will heed the requests made by this committee. We must go to Memphis conscious of the fact that the purpose of the action taken in Chattanooga last year has been frustrated by conditions over which the committee had no control and against which the Executive Committee did not safeguard us by moving the convention to another city. The last convention changed the time of meeting so that more time could be had, but the change has not been made, and we have less time than ever for the tremendous matters to come before this convention. Hear what Dr. Dodd says and heed:

We express the earnest hope that it may be possible for this order to be carried out with the least possible change. Every minute of the time from Thursday morning to Sunday night is assigned, and if one thing laps over onto another it will mean the loss of time or the cutting out entirely of some other cause.

We earnestly request the groups which are accustomed to having special meetings, banquets, etc., during convention period to have them on Tuesday or Wednesday preceding the opening of the convention and to give full right of way to the convention proceedings without any other meeting of any sort being held on the convention days.

The convention last year instructed the boards to present their reports this year in two parts, first the report on work accomplished, and second the recommendation for the future. Our committee followed that idea by separating the two items. This, we believe, will save the possibility of having a full discussion upon business matters without lapsing

over onto the time that is needed for the actual presentation of the work and the appeal for its support.

The last convention also changed the by-laws to eliminate the reports of committees on the work of the boards. The convention will take the boards' report direct and deal with their recommendations. This, of course, effected a lot of saving in time and helped us very much toward getting the full convention program in three days.

Let us emphasize two or three things contained in these words. (1) There is no occasion for banquets during the convention. To be sure they add to the fellowship and enjoyment of certain groups, but the S. B. C. ought not to encourage the idea of groups, sections or whatnot. There should be but one big idea in every heart and mind, and that to go and attend the sessions in order that the matters affecting the life and work of Southern Baptists may have the fullest consideration and the action of every accredited messenger. These banquets take up time and disconcert the evening sessions by delaying the assembling of important messengers.

Changes in the order of business make for confusion. Messengers have the published order. Often they remain away from the sessions during periods when matters of little moment are not to be presented. If there are changes in the order, subjects may come up out of place and be disposed of at times when they who are most vitally interested are away. We acknowledge that all messengers should be on the job all the time, but we are dealing with a fact—namely, all messengers do not attend all the time, never have attended all the time and perhaps never will.

The elimination of long-winded reports and the removal of committees to report on committees will save time, but we shall have all too little opportunity at Memphis for discussion of the vital matters before us. Let us, therefore, go with the determination to stay by the guns throughout the meeting, save every possible moment of time and do the work so needed today.

ORDER OF BUSINESS, SOUTH EAST BAPTIST CONVENTION, MAY 9, 1929

Thursday Morning Session
9:00 a.m.—Devotional.
9:30 a.m.—President's Address.
10:00 a.m.—Organization.
10:15 a.m.—Report of Committee on Order of Business.
10:30 a.m.—Welcome Address.
10:40 a.m.—Response.
10:50 a.m.—Distribution of Annual Reports.

Fraternal Messengers

11:00 a.m.—Dr. John MacNeill, President Baptist World Alliance.
11:15 a.m.—Dr. J. H. Rushbrooke, European Secretary, Baptist World Alliance.
11:30 a.m.—Mr. A. M. Harris, President Northern Baptist Convention.
11:40 a.m.—Rev. L. K. Williams, President National Baptist Convention.

Convention Sermon

11:50 a.m.—Dr. W. L. Ball or his alternate, Dr. R. B. Jones, Adjournment.

Thursday Afternoon Session

2:00 p.m.—Devotional, Appointee of the President.
2:15 p.m.—Presentation of Memorials and Petitions.

Reports on Work Accomplished

2:30 p.m.—Relief and Annuity Board.
3:00 p.m.—Sunday School Board.
3:30 p.m.—Foreign Mission Board.
4:00 p.m.—Home Mission Board.
Adjournment.

Thursday Evening Session

7:00 p.m.—Devotional, Appointee of President.
7:15 p.m.—Missionaries of Home Board.
8:30 p.m.—Missionaries of Foreign Board.
Adjournment.

MAY 10, 1929

Friday Morning Session
9:00 a.m.—Devotional, Appointee of President.

9:30 a.m.—Introduction of Visitors.
Business Session
9:45 a.m.—Recommendations from Relief and Annuity Board.
10:00 a.m.—Recommendation from Sunday School Board.
10:15 a.m.—Report and Recommendations of Executive Committee.
11:30 a.m.—Recommendations from Home Board.
Adjournment.

Friday Afternoon Session

2:00 p.m.—Devotional, Appointee of President.
2:15 p.m.—Recommendations from Foreign Mission Board.

The Seminaries

3:00 p.m.—Southern Baptist Theological Seminary.
3:30 p.m.—Southwestern Baptist Theological Seminary.
4:00 p.m.—Baptist Bible Institute.
4:30 p.m.—Report of Committee on Place and Preachers for next Convention.
4:35 p.m.—Miscellaneous Business.
Adjournment.

Friday Evening Session

7:00 p.m.—Devotional, Appointee of President.
7:15 p.m.—Education Commission.
8:15 p.m.—The Co-operative Program Commission.
Adjournment.

MAY 11, 1929

Saturday Morning Session

9:00 a.m.—Devotional, Appointee of President.
9:15 a.m.—The Journal.
9:30 a.m.—American Baptist Theological Seminary.
9:45 a.m.—Women's Missionary Union.
Report of Committee.
Address on Ruby Anniversary, by Mrs. W. J. Cox, President.

10:30 a.m.—Baptist Brotherhood

11:30 a.m.—Baptist Women's Convention

Saturday Afternoon Session

President.
2:15 p.m.—Social Service Commission.
3:00 p.m.—Baptist Papers.
3:20 p.m.—Committee on National Baptist Memorial.
3:40 p.m.—Committee on Preservation of Baptist History.
3:55 p.m.—Committee on Resolutions.
4:10 p.m.—Committee on Convention Boards.
4:30 p.m.—Miscellaneous.
Adjournment.

Saturday Evening Session

7:00 p.m.—Devotional, Appointee of President.
Missionary Mass Meeting
7:30 p.m.—The Foreign Board.
8:30 p.m.—The Home Board.
Adjournment.

MAY 12, 1929

Sunday Morning

Palpits of Memphis supplied by Convention Members Appointed by Local Committee.

Sunday Afternoon Session

2:30 p.m.—Devotional, Appointee of President.

Memorial Tributes

3:00 p.m.—To Mr. Eugene Levering, Vice President, by Joseph T. Watts.
3:20 p.m.—To Dr. F. C. McConnell, Vice President, by Louie D. Newton.
3:40 p.m.—To Dr. George B. Eager, by Charles S. Gardner.
4:00 p.m.—To Dr. E. Y. Mullins, President, by Harold W. Tribble.
Adjournment.

Sunday Evening Session

7:30 p.m.—Evangelistic Service and Sermon, by President Geo. W. Truett.
Final Adjournment.

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Sunday School Administration

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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 Collier, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE, APRIL 21, 1929

Memphis, Bellevue	1436
Nashville, First	1431
Chattanooga, First	1255
Knoxville, Bell Avenue	1002
Memphis, First	943
Memphis, Central	923
Knoxville, Broadway	900
Memphis, Temple	894
Knoxville, Fifth Avenue	757
Memphis, Union Avenue	678
Nashville, Grace	664
Memphis, LaBelle	638
Chattanooga, Highland Park	615
Nashville, Belmont Heights	580
Etowah	578
Nashville, Judson	538
Maryville, First	531
Chattanooga, Tabernacle	504
Cleveland, First	501
Erwin, First	491
East Chattanooga	466
South Knoxville	440
Fountain City, Central	439
Paris	435
Murfreesboro	432
Chattanooga, Avondale	423
Knoxville, Euclid Avenue	422
Humboldt	420
Knoxville, Lonsdale	406
Elizabethton	403
Nashville, Edgefield	387
Memphis, Boulevard	374
Chattanooga, Northside	371
Memphis, Trinity	368
Chattanooga, Ridgedale	365
Knoxville, Deaderick Avenue	361
St. Elmo	358
Memphis, Second	357
Nashville, Lockeland	344
Sevierville	336
Chattanooga, Central	334
Knoxville, Immanuel	327
Chattanooga, Central	325
Nashville, Grandview	305
Chattanooga, Rossville Tabernacle	303

SUNDAY SCHOOL NOTES

Middle Tennessee Sunday School Convention

The last of our regional conventions has just closed, and we are now looking to a new year for these organizations with the hope that all three of them will grow to be much larger and more influential in our denominational program. We believe that there went out from each of them a spirit that will kindle a revival all over the state if properly encouraged.

The Middle Tennessee convention was possibly the best of them all from the viewpoint of attendance and spirit. All were fine, and it is hard to decide among them. I have never seen such a spirit in any of our meetings as was manifested all through this great convention. The people came early and stayed all through the program. The house was practically filled at the last word. Such loyalty will bring results.

We are greatly indebted to all who had a part in making this convention the success that it was. First the field workers of the Sunday School Board, Dr. Homer L. Grice, Mr. Wm. P. Phillips, Miss Willie Jean Stewart, Miss Ella Louise Landress, Miss Laura Cleveland, Miss Mattie Leatherwood, Mrs. C. D. Creasman, Miss Elizabeth White and our own force, Miss Collie and Mr. Collins, all did their best. Then we had with us Mr. Wyatt R. Hunter of Mississippi, who did most excellent work in all of these conventions, but had at Shel-

byville the largest and most enthusiastic conferences. All the conferences were led by expert leaders and were well attended.

Besides these paid forces, we had the unstinted co-operation from our pastors and laymen all over Middle Tennessee who gave their time and thought to this program in a mighty way. Among those who had a part on the program were Dr. W. M. Wood, H. T. Whaley, H. D. Burns, W. E. Davis, F. G. Lavender, A. H. Huff, O. E. Bryan, D. M. Myers, O. C. Markham, Brother Kerr, Mr. Bloomer, N. B. Fetzner, H. W. McNeely, G. L. Redd, Mrs. Creasman, Mr. Phillips, Dr. Grice, J. D. Freeman and E. L. Atwood.

The Tennessee College glee club gave us a splendid program of music on Tuesday evening. Rev. A. A. McClanahan and Mr. Rutledge led our song services, to the delight of all present.

The Shelbyville church and people did themselves proud in entertaining the guests and all were happy. We fear that our people do not appreciate the entertainment given by our churches these days, as it is so hard to get help and the homes are so crowded in many places. Then, too, our delegates and workers are so slow to write ahead and give them any chance to know anything about how many they may expect to entertain. We are not courteous enough to those who give us free entertainment.

When and how many they are to care for. They did a fine job and the churches were all able to open their doors for our use, and the town was a beautiful sight.

Baptist people. Rev. Creasman, the new pastor, and his wife did their part well. He was not prominent in person, but alert in mind and watchful to see that everything went as it should go. We trust that the convention left a blessing for Shelbyville.

We are looking forward now to the summer work among our rural churches, and should any of our associations want a man let us know right away.

Mrs. Mason's Class Report for March

(By O. E. Turner, Educational Director, First Baptist Church, Knoxville.)

This class reported an enrollment during March of 285 women, divided into twelve groups. Over each of these groups is a captain. Something of the faithfulness of these captains may be seen from the following facts taken from their report:

Of the 285 women enrolled in the class, the twelve know 210 personally, so that they can speak to them when they meet them on the street. During the month they called on 80 of the members, 158 telephone calls were made in the interest of the class, 25 cases of illness were visited, 269 letters and cards were mailed out, there was a gain of 25 new members, 217 different women have attended the class, 131 of the 285 are members of the First Baptist Church, 41 have their membership

elsewhere, and four are not Christians.

The best things a class does, of course, cannot be reported in terms of statistics. Through this class nearly 200 homes in the city of Knoxville were reached with Bible instruction. Through the class meetings on Sunday, their regular business and social meetings each month, and through their work with one another in the interest of the class, a spirit of fine fellowship is encouraged and promoted about the interests of their church. Strangers and new people in the city have been brought into the fellowship of the church, the sick have been visited, and the seeds of evangelism sown in the hearts of many women who in turn pass it on to their home life and other life relationships.

Sustained activity is possible in a large class. Close personal contacts are possible. Mrs. Mason's class has proved that it can do just these things over a period of years. For several years it has averaged over 100 in attendance. For April this year it will average more than 150. The small units do function. The captains function. They are the undershepherds who help to feed the flock. Not by special campaigns and drives, but by steady work month in and month out each one does her part. Result: a class with a large, continuous, steady attendance, a large class with the friendly atmosphere of the small class, a class that is a supply station of workers for other phases of church work, a class that helps to keep the fires of evangelism aglow in the First Baptist Church.

B. Y. P. U. NOTES

The three Sunday school conventions are over, and we are now getting ready for the four regional B. Y. P. U. conventions. They meet as follows: Johnson City, June 11th; Chattanooga (Highland Park Church), June 13th; Clarksville, June 15th; and Jackson (Union Union), June 17th. We want 2,000 of these young people to get ready for these meetings and bring four young people with them. We want 2,000 of these young people to have an average of 500 to a meeting. We can easily do this if all will work at the job getting ready.

Jackson City Union Organized

A mass meeting of all the B. Y. P. U.'s in the city was called Tuesday night at our church for the purpose of organizing a City B. Y. P. U. Federation. Miss Senter acted as temporary chairman and Miss Ruth Gibbons as secretary while the following program was given:

Song, led by Mr. Wade Carver.
Prayer, Mr. Malcolm Younger.
Devotional, Mr. L. M. Arnold.
Duet, Misses Caroline and Lucille Bruner.

Purpose of Meeting, Miss Jacqueline Senter.

What This Organization Has Meant to Other Cities, Mr. Malcolm Younger and Mt. Bernard Scates.

Reading and adoption of constitution.

Nominating committee appointed. Convention Pep Talk, Mr. Billy Baxter.

Story, Miss Lucille Parker.
Report of nominating committee, Mr. C. S. Sewell.

The following officers were elected: Pastor, Rev. W. P. Reeves; president, Mr. W. L. Stevens; vice president, Mr. W. E. Perry; D. B. R. L., Billy Baxter; corresponding secretary, Miss Jacqueline Senter; recording secretary, Miss Marie Allison; treasurer, L. M. Arnold; chorister, Fred Young; pianist, Katherine Sullivan; junior leader, Miss Annie Davidson; intermediate leader, Mrs. Katherine Brumley; group captain, Wade Carver.

Standard Associations

We have several standard associations reported already. Ocoee was

the first to come in. In addition to this, Shelby County and McMinn County have been reported. We are anxious to reach our goal for fifteen standard associations during the convention year. That means that we must get these in before July 19th.

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

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

9:00—Devotional, "Stewardship of Substance."

9:15—Roll call.

9:20—General session, giving: (1) How I teach my young people the doctrine of giving. (2) How I teach my young people the Object of their giving. (3) How I enlist my young people in the giving.

10:30—Section conferences as before.

11:00—Sword drill contest.

11:20—Young People and the Cooperative Program.

1:40—Devotional, "Stewardship of Self."

2:00—General session, "Developing Self." (1) Feeding my own heart. (2) Developing my own talent. (3) Enlarging my vision.

2:30—Demonstration, devotional meeting.

3:00—Sectional conferences: (1) Junior-Intermediate leaders. (2) Administration. (3) Group leaders. (4) Secretaries. (5) Missionary activities. (6) Extension leaders.

4:00—Address, visiting speaker.

7:30—Devotional, "Stewardship of Service."

8:00—Demonstration, extension program.

8:30—How We Do Extension Work in Our Association.

8:45—The Associational Program.

9:10—What I Am Carrying Home to Use.

Brownsville Juniors Who Read Daily Bible Readings

Report for October, November

Report for October, November
Lou Davis, Dorothy Dyer, Ida
William Foster, Elizabeth Linn, Miss
Phyllis
Mrs. Maudie Starn.

The Southwide Contest

Each state will have the privilege of sending one representative to the Southwide conference to be held at Memphis in December and January. One from each state will contest for the Southwide honors and the second from each state will be allowed to take this place in case, for any reason the first choice cannot attend. The expense of this state contestant to be borne by the church or union or some one who is interested enough to see that this is done.

The rules concerning the Southwide contest are:

1. Contestants will not be allowed to use Bibles with thumb indexes.

2. Only intermediate young people, ages 13 to 16, will be allowed to enter. Exception: Where the winner has been promoted to the Senior Union since the elimination contest in his state or association or church.

3. No contestant will be allowed to refer to his index while the contest is on.

4. The type of sword drills used in this contest will be Scripture searching drills, book drills, unfinished quotations, character drills and doctrinal drills. The Scripture and book drills to be taken from any part of the Bible. The unfinished quotations will be taken from memory verses suggested each week in the Intermediate Quarterly in connection with the daily Bible readings.

5. Five points will be taken from the score of any one who is called down for disorder.

6. Method: The plan will be the same as the one given in the Junior and Intermediate B. Y. P. U. Leaders' Manual.

Other details of the contest are being mailed to all the Intermediate

leaders over the state with a letter from Miss Jacobs.

Goal for 1928-29

We call especial attention again to our aim set for the year ending July 19, 1929. We are very anxious that we reach this aim this year. If all will pull together, we can do so.

One hundred and fifty new unions organized.

Four hundred new members enrolled.

One hundred and fifty standard unions.

One hundred general organizations.

Twenty-five standard organizations.

Fifty associations organized with a definite program.

Ten standard associations.

Ten thousand daily Bible readers.

Five thousand regular and systematic givers.

Ten thousand B. Y. P. U. awards.

Every organization sending quarterly reports to the Tullahoma office.

Every B. Y. P. U. represented at one of the regional conventions and state convention.

Every union getting the B. Y. P. U. Magazine for at least the officers.

Every union co-operating with the denominational programs.

Every local organization doing some kind of extension work.

Standard Program for a Baptist Sunday School Association

By request we print again our associational program, with the suggested outlines for group meetings:

1. Membership: The membership to be composed of representatives from Baptist churches of any particular association.

2. Officers: There shall be at least a superintendent for the entire association, a secretary and as many group superintendents as there are groups of churches. In addition to these, there might be a superintendent of teacher training and a superintendent for each of the departments.

3. Churches Covered: The churches of the association shall be divided into groups as will be most convenient, with a group superintendent over each group, and each group organized with a definite plan of work.

4. Meetings: There shall be as many as one general meeting during the year and at least two group meetings in each group.

5. Attendance: The attendance upon all the meetings shall represent as many as 50 per cent of churches concerned.

6. Training Schools: There shall be conducted in as many as one-half the churches each year a training class, and as much as one afternoon program held in every church.

7. Schools: There shall be a school in every church in the association and 75 per cent of them running the year around, 10 per cent of all schools to be standard.

8. Literature: All the schools using the Baptist literature and as many as 25 per cent using the six-point record.

9. Reports: Eighty per cent of the schools must report annually to their superintendent and shall support the general convention to which it belongs financially, and shall be represented through their associational superintendent at the annual session.

10. The Program: All programs put on by the association shall be in co-operation with the general denominational programs, and shall help educationally every cause. One-half the churches reporting baptisms during the year.

Sample Programs for Group Meetings

Group superintendent presiding.

2:00—Short devotions, led by local superintendent.

2:15—Reports from all schools of the group.

2:30—Building a Standard School. Ten-minute talks: (1) The stand-

ard as an incentive. (2) The standard as a program. (3) Building the enrollment. (4) Enlarging the organization. (5) Making teaching effective. (6) Evangelism in the school.

3:30—Music and prayer.

3:40—Address, "Building the Church Through the Sunday School."

4:20—Three-minute talks from superintendents and teachers present.

Group superintendent presiding.

2:00—Song and praise, local teacher.

2:10—Reports and announcements.

2:20—"The Importance of the Sunday School." Eight-minute talks: (1) As a community interest. (2) As a teaching agency. (3) As a church builder. (4) As a training service.

3:00—Open discussion (two-minute talks), led by some one selected.

3:20—Special music.

3:30—Address, "The Sunday School as a Kingdom Builder."

4:00—"Inventory." What has this meeting meant to me and to my church? Led by the group superintendent.

LAYMEN'S NOTES

Do not forget that May is laymen's month in this quarter and the plan of our men's work is to give ourselves to service during that month. The second quarter is all given to stewardship. May is "Stewardship of Service." Our plan is to hold our local brotherhood programs and group meetings with programs based upon stewardship topics. Distribute tracts on stewardship and where possible conduct study classes in stewardship.

We shall be glad to furnish all kinds of tracts for stewardship programs and for distributing to men in all meetings of any nature. It will be a splendid thing also to carry these tracts to the men's classes and hand them out to those who will agree to read them during the week.

For the stewardship classes we will distribute a book, "Stewardship of Service," to any holding classes at the cost of 15 cents per copy. The book is a small book of 15 pages, and contains classes in this study or some other book of the course and conduct a class during May.

Our men might give themselves to definite service during May by helping in the Sunday school and B. Y. P. U. programs. Much extension work is being done now all over the state, and our men can make themselves count in this way.

Local Brotherhood Program for May

We are suggesting programs for the brotherhood in May and also for the group meetings. The same group program can be used in all the groups with slight changes to meet conditions.

Director presiding.

Devotions led by the teacher of some men's class.

Reports from committees and unfinished business.

Program for next meeting read and assigned duties.

General topic, "Stewardship." Ten-minute talks: (1) Stewardship of personality. (2) Stewardship of the unenlisted. (3) Stewardship of the gospel, teaching and preaching. (4) Stewardship of the lost, soul-winning. (5) Stewardship of the talent, training. (6) Stewardship of missions.

Let this be interspersed with music where convenient and needful.

Words from the pastor. Benediction.

Sunday Afternoon

Group director presiding.

Devotions, led by some layman.

Reports of churches present.

Words from the pastor host.

Special music by men's quartet or choir.

General topic, "Stewardship." Five-minute talks: (1) How I may

improve myself. (2) How I may help others. (3) How I may carry the gospel to others. Special music or congregational singing, "Old Songs."

(4) How I may help in my group.

(5) How I may help in my church.

Words from the floor.

Singing and dismissal.

Other Suggestions

Group director presiding.

Devotions, led by local superintendent.

Reports from churches and words about their work.

General topics, "Stewardship of Service." (1) Serving in my church.

(2) Serving in the group to which I belong. (3) My place in the teaching service. Special music. (4) How help the young people. (5) Winning the man next to me.

Summing up and adjournment.



Policeman (to Richard Spore, swimming in the city's reservoir tank): "Hey! boy, get out of there!"

Richard: "Oh, that's all right, mister; I ain't using no soap."

Friend: "There wasn't a very big account of your daughter's wedding in this morning's paper."

Parent (sadly): "No; the big account was sent to me."

Mother: "Why were you whipped at school today, Sammy?"

Sammy: "Teacher told us to write an essay on the 'Result of Laziness,' and I sent up a blank sheet of paper."

"No use serving that turtle soup, waiter. It isn't hot enough."

"I beg pardon, sir, but how can you tell, sir?"

"By the way you keep your thumb in it."

Quack Medicine Dealer: "Sir, I have a cure for your ailment."

"To this world-famous 'Ke-Jav' that a year ago, after taking one small dose overnight, upon awaking in the morning I said to my wife, 'Mother, give me my satchel—I shall be late for school!'"

Things We All Should Know

Don't use a gallon of words to express a spoonful of thought.

Nobody ever died of overwork, but worry has killed many. The better your finances, the less your worry.

Why worry? Work.

You can't drive a nail with a sponge, no matter how many times you soak it.

Aim high and then pull the trigger. You are pretty sure to hit something; but if you don't, you will have made enough noise to attract attention.

Keeping on your toes will prevent your getting down at the heel.

To make others sure of you, be sure of yourself.—Chicago Tribune.

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 Young People's Leader ----- Miss Victoria Logan, Nashville
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

WINNERS OF STATE TITHING STORY CONTEST

We take pleasure in announcing the winners of this contest and only regret that more did not take part in it. Some splendid stories were submitted and all deserve honorable mention. Names of the winners are as follows:

Y. W. A.: (1) Miss Helena Hoppe, student at Union University, Jackson. Theme of the story, "Gloria's Tithe." (2) Miss Florence Lemons, member of Y. W. A. of Broadway Baptist Church, Knoxville. "Tithers and Talents." (3) Miss Myrtle Charlton, member of Smyrna Y. W. A. "A Little Child Shall Lead Them."

G. A.: (1) Frances Eley, member of Intermediate G. A., Shelbyville. "The Tither's Answered Prayer." (2) Artie Nane, member of Mountain City G. A. "The Light of the Town." (She won first G. A. prize last year.) (3) Mary Southern, member of Rogersville G. A. "Mollie's Lesson in Tithing."

R. A.: (1) William Frost Hawkins, Shelbyville. "What Jane and Mary Learned."

Miss Helena Hoppe's story has been sent to W. M. U. headquarters in Birmingham where it will be judged along with other state winning stories. Let's hope Tennessee gets it! The winner of the Southwide contest will be announced at the Southern Baptist Convention.

You will notice that two of the winners are from Shelbyville. This is largely due to the young people's leader of that association, Miss Kellie Hix, who did her part in putting this over in her association.

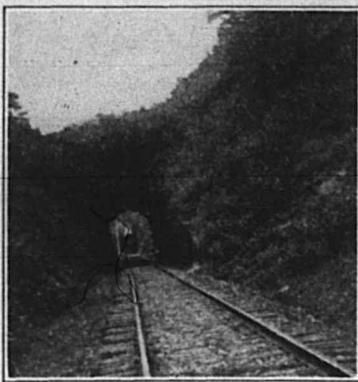
Congratulations to each one of you!
 Victoria Logan

and is only one of our academy or school Y. W. A.'s in Tennessee that can claim this honor. Much of this is due to the untiring efforts of the counselor, Miss Nelle Coulter.

RIDGECREST Y. W. A. CAMP, JUNE 18-27

You have been waiting for the dates; here they are. Now wait for the day.

Railroad rates reduced? Yes, in the same fine way as last year—round trip for one way fare plus \$1



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on Southern and other railroads. Ask your ticket agent. Buy your ticket June 17th or 18th and travel to arrive on June 18th. Send your enrollment fee of \$2. Save your room and board money—\$20 for the ten days at the hotel.

Come along for all the fine fun and friendship, all the uplift of messages from Mrs. W. J. Cox, Memphis, Tenn.; Dr. W. E. Denham, New Orleans; and Miss Neale, Nashville.

Our 1929 slogan, "Adventuring with Christ on the World's Wide Highway."

A TRIBUTE TO MRS. VOLENA CARRUTHERS

Mrs. Carruthers was the faithful and greatly beloved counselor of the Y. W. A. of Union City. She was one of the finest Christian characters I have ever been privileged to meet, in whose home I had the joy of visiting not so many weeks ago.

God saw fit to take her to her heavenly home on April 1st, and her many friends have grieved her loss. We pray especially for the members of her family. May God comfort you at this time of sorrow.

Although she has gone from us, her unselfish, devoted and beautiful Christian life will ever be an inspiration to those of us who knew her and came in contact with her.

A VISIT TO OUR MOUNTAIN SCHOOLS

I wish all of you could have been with me! I always look forward to the time when I can visit these schools and so the second week in April I spent visiting Cosby Academy, Smoky Mountain Academy and Chilhowee Institute. I could not have chosen a better time in the year to go into the mountains; everything is so pretty and green, dogwood in bloom, and all nature singing praises unto the Maker of the universe.

I went first to Cosby Academy. I never had been there, so I especially looked forward to this visit. There sits our school, some ten or twelve miles out of Newport, right on top of a hill surrounded by beautiful mountains. I received a royal welcome by Dr. Turner, the principal,

and Mrs. Turner and Miss Adelia Lowrie and other members of the faculty. It was a joy to meet with the students during the chapel hour and in several class periods and see the splendid work they are doing under the leadership of such fine Christian teachers.

They have a Sunbeam Band with Miss Adelia Lowrie as leader. We do not have a Y. W. A. organized at Cosby Academy, but I believe and I am hoping that we can have one there next year. I yearn for those splendid girls in the dormitory to receive the help, information and inspiration that only a Y. W. A. can give.

From there I went to Smoky Mountain Academy, which is located right in the Smokies some twelve miles out of Sevierville, one of the prettiest spots I ever saw. I visited there last year and looked forward so much to going back. It was good to see my friends again—"the faithful" Miss Mamie Grimes, Mr. and Mrs. Thomas Belcher who were students at Carson-Newman College last year, and Miss Davis.

They have a splendid Y. W. A., with Miss Grimes as counselor, and I was especially glad to get to meet with them on Thursday afternoon. I wish you could have heard that program! Lots of you Y. W. A.'s could have learned a lot as to how to conduct a Y. W. A. meeting and how to give a good program. I thoroughly enjoyed it, and I believe next year we will have an A-1 Y. W. A. at Smoky Academy.

Mr. Belcher is the pastor of the Baptist Church in that community, as well as a member of the faculty at Smoky Mountain Academy. He told me that he continually uses the students to help him in all church activities and that they are always willing and ready to help. In this way he is accomplishing a great deal in training these splendid young people, many of whom have already given their lives for definite Christian service.

Now let us go on to Chilhowee Institute, another pretty spot about two miles off of the Sevierville-Knoxville road. This Y. W. A. has a splendid program. After the program

we had a nice social hour, during which we all had a good time and became better acquainted.

Miss Nelle Self is president of the Chilhowee Institute Y. W. A. and Miss Olive Self is the counselor. In spite of the difficulties they have encountered this year, they have done good work, and I believe we will have an A-1 Y. W. A. there too next year.

And so closed one of the happiest weeks in my year's work. To those who read this let me ask that you do not forget those splendid boys and girls in our East Tennessee mountain schools and those faithful teachers who are doing such a noble work, some of them receiving little or no salary at all. They are more than worthy of our interest and prayers.

YOUNG PEOPLE'S QUARTERLY MEETING

Associational young people's leader presiding.

10 a.m., hymn, "We've a Story to Tell to the Nations." Devotional, led by a Y. W. A. (preferably college student).

Subject, "The Greatest Gift," a Saviour; "The Dearest Gift," the Word of God. (See World Comrades of May, page 33.)

Prayer for object on the prayer calendar.

W. M. U. young people's tournament:

Sunbeams: (1) Give their rally cry (page 2 of Sunbeam Manual) (2) Sing Sunbeam song.

G. A.'s: (1) Give memory work required for Rank of Maiden (found on page 17 of new G. A. Manual). (2) Give short sketch (five minutes) of life of some great missionary.

R. A.'s: (1) Give memory work required for Rank of Page (found on page 11 of R. A. Manual). (2) Give an original R. A. yell.

Y. W. A.'s: (1) Give an original presentation of the Y. W. A. standard of excellence. (See Y. W. A. Manual, page 17.) (2) Give an original Y. W. A. song or give the watchword and entire aim of Y. W. A. (See page 3 of Manual.)

Note to Pastors: At least three judges should be chosen, preferably W. M. S. members, and if possible choose them from out of the association. Decision should not be given until the afternoon session.

Offering taken for our Orphans' Home student at Tennessee College.

Talk, "Accomplishments of the W. M. U. Young People in 1928 and What Is Expected of Us in 1929." (See Baptist and Reflector, May 16.)

Lunch. 1 p.m.: Devotional, by a group of G. A.'s. Scripture study. (See pages 39 of May World Comrades.)

Reading, "Our Saviour and His Mother," by an R. A. (See page 8 of May World Comrades.)

"Our W. M. U. Specials" briefly explained by a W. M. S. member.

Report of tournament judges.

Business session, superintendent presiding.

(A display of posters on stewardship. Have all organizations bring posters on this subject and award ribbons to the best ones.)

A MISSIONARY'S IMPRESSIONS OF STATE CONVENTION

An inspiring gathering it was that convention in Jefferson City. Most assuredly, through long months to come, the breath of its inspiration will be felt from the banks of the Mississippi to the hillsides of the Smoky Mountains. It was, indeed, good to be there. For a missionary especially it was a rare treat, for the prevailing atmosphere was genuinely missionary. It felt good to have the privilege of meeting so many associates in the great enterprise of world-wide evangelization. For were we not missionaries all, co-laborers all in fulfilling our blessed Redeemer's mission?

Here are some things that deeply impressed me:

The efficiency of the W. M. U. methods. These had evidently been well calculated to stimulate the interest and fan the zeal of the Baptist women of the state in all those things pertaining to the advancement of the kingdom of God both at home and abroad. The reports indicated that a very high standard of excellence was being attained along practically every line and the plans for future and further achievement bore all the signs of the sanest foresight.

The devout consecration of the women of the W. M. U. How inspiring it was to see some 600 women—the representatives of thousands of others scattered all over the state—all engaged prayerfully and earnestly in studying how best to carry on their Lord's work. There one could clearly visualize the patient efforts and the ceaseless prayers of these handmaids of the Lord who throughout the year had been fostering the life of the widely scattered circles.

The intelligent enthusiasm of the leaders. Well informed as to the duties and privileges of Christian womanhood and of the needs both of the churches and the world, these leaders all seemed enthusiastically disposed to lead on their respective groups to greater efforts and more effective service. The spirit of co-operation among them was truly refreshing to behold.

The high spiritual tone of the messages brought by the various speakers. Drs. Brown, Bryan and Hill delivered messages rich in spiritual inspiration. Mrs. Cox soared on the

R. A.'s take notice. Watch World Comrades and state paper for further announcements in regard to this.

SUMMER CAMPS

It is the most natural thing in the world for girls (and boys, too) to like to feel that they belong not only to a small local organization, but to a large enthusiastic group which spreads around the state and even around the whole world. Then, too, it is the most natural thing in the world for boys and girls to want to have a "good time," and there is no better place for them to have a fine, wholesome good time than at a camp that is properly supervised.

Y. W. A. girls have Ridgcrest, June 18-27; R. A. boys, Ridgcrest, July 11-22. These are Southwide camps, but for those boys and girls in your community who cannot go to these I am hoping that you will plan a local or associational house party or camp. Write to me in regard to this, and I will be glad to help in any way I can. If at all possible I will be with you in your camp.

THREE A-1 COLLEGE Y. W. A.'s

Carson-Newman College, Jefferson City, with Miss Hildred Wagner as president half of the year and Miss Alberta Brown acting as president the latter half of the year.

Union University, Jackson: President, Miss Elizabeth Hamlin.

Tennessee College, Murfreesboro: President, Miss Elizabeth Moss.

All three of these college Y. W. A.'s have attained the standard of excellence this year, and we are justly proud of them.

Watauga Academy Y. W. A. has also reached the standard this year

wings of rare spiritual eloquence and carried us all with her to the highest peaks of the delectable mountains. And then Miss Blanche White, in her own winning, appealing way, brought us face to face with the Master as she discoursed with unction on the price and prize of discipleship.

We are most grateful for the privilege of being present at this great gathering and will treasure the experience among our happiest memories.—R. M. Logan.

"MOTHER" ROSE IS DEAD

On Tuesday afternoon, April 23rd, at the Baptist Hospital, Mother Rose fell asleep. For more than forty years she has worked with the prisoners at the state penitentiary and was called by white and black, Mother Rose. Her last thought was for them, for she told the ones with her that she wanted all of her personal possessions to go to these unfortunate women.

She had taught a large Sunday school class in the prison for forty years. Every Thursday evening she would have special services for the women. We have had the privilege of going with her, speaking to the women, and will never forget the experience. She was always ready to shop for the women and to help them in any way.

There is great sorrow in the penitentiary because their friend is gone. "I was in prison and ye visited me." Many women converted under her ministrations have gone out to lead clean lives. The space given in the daily papers in Nashville telling of her gracious ministry was unusual. A great soul has gone home.—Mary Northington.

PHILADELPHIA

The quarterly meeting of the W. M. U. of the Sweetwater Association was held at Madisonville Baptist Church April 4th. Mrs. H. M. McGuire, president, presided. Mrs. T. C. Wall led the devotional, followed

with a solo. "Here Am I," Mrs. Rutledge. Others on the program for addresses were Rev. Rutledge, Mrs. P. C. Lambdin, Mrs. McGuire, Mrs. Kefaufer, Rev. O. D. Flemming. At the noon hour a lunch was served in the dining room of the church. The afternoon program was very interesting. Those participating were Mrs. Molher Kimbrough, Mrs. Dr. Kimbrough, Mrs. P. C. Lambdin, and Miss Lida Pennington. Miss Cornelia Rollow, state worker, told of the plan of work adopted by the state convention at Jefferson City. The watchword for the year is, "Holding Forth the Word of Life." The song is "Wonderful Words of Life." Miss Rollow stressed stewardship in her address and urged the East Tennessee societies to aid the Jackson children whose parents were drowned on the ill-fated vessel Vestris. Two of the children are finishing school at the University of Tennessee.—Mrs. J. M. Carter.

FAYETTE COUNTY QUARTERLY MEETING

The Woman's Missionary Union of Fayette County Association met with the Somerville Church on April 4th. The meeting was called to order by the superintendent, Mrs. C. M. Roberts. Mrs. Parker conducted the devotions, using Galatians 6:6-11. Some very interesting talks were given on going forward in personal service, study of missions and stewardship, after which a delicious plate lunch was served.

The afternoon devotions were conducted by Mrs. Rose, using Romans 12:1-12. Each society of the association was represented. It was a day well spent. The next meeting will be with Rossville Church.—Mrs. G. E. Jordan, Secretary.

Obituaries

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

IN MEMORIAM

It was a sad day in the history of Oakwood Baptist Church, Milan, Tenn., when on March 11th God so suddenly took from us Mrs. Imogene Hassell Dunagan, beloved wife of Mr. Hassell Dunagan. She was one of its most honored and faithful members, not only in the church but also in the Sunday school, the missionary society and in her daily life. To know her was to love her. She was a true and loving wife and mother. Her children can rise up and call her blessed. Not only will she be missed

in her home and church, but in the community at large.

Because of her worth to our community and to our church, be it resolved, That we bow in humble submission to our Father's will, feeling that our loss is her eternal gain.

That we extend to the husband and children and other relatives our deepest sympathy and point them to One who "plucks the choice flowers from earth to plant them in heaven."

That a copy of these resolutions be spread upon our W. M. U. record, a copy be furnished the family, and a copy be sent the Baptist and Reflector.

Committee: Mrs. Sutler Mayo, Mrs. Rosa Manner, Mrs. Ernest Peek.

THEODOCIA C. HARRIS

Theodocia Cockreham Harris was born April 10, 1859, and died December 16, 1928. She was married to

John W. Harris January 2, 1879. To this union were born eight children. One daughter, Bessie, died August 27, 1908, at the age of fifteen. Sister Harris united with the Mt. Zion Baptist Church in her teens and later moved her membership to Robertson Creek Baptist Church where she remained until her death. We have lost a good member, but we bow in humble submission to our Heavenly Father's will, knowing our loss will be her eternal gain.

Committee: G. W. Phillips, Elmer Clemons, Martha Berrey.



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"And thou shalt make the breastplate of judgment with cunning work. . . . And thou shalt set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper. . . ."

Exodus Ch. 28: Vs. 15-20.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. G. T. King has been called to the care of the Lupton City Church, Chattanooga, and it is believed he will accept.

Dr. H. A. Smoot of First Church, Marion, Ill., is to report the proceedings of the Southern Baptist Convention in Memphis for the Illinois Baptist.

Rev. A. A. McClanahan of Wartrace has been called to the care of Chamberlain Avenue Church, Chattanooga, but his decision has not been announced.

The church at Beebe, Ark., loses its pastor, Rev. W. E. McGahagin, who has resigned, effective May 15, to become missionary in Mississippi County.

Rev. Roger M. Baxter has resigned as pastor at Bauxite, Ark., effective May 1st, when he becomes pastor at Groom, Texas.

The First Church, Olney, Texas, secures as pastor Rev. W. H. Townsend, Wichita Falls, Texas, who goes to a field of rare promise.

The church at Dresden, Rev. T. N. Hale, pastor, is to be assisted in a revival beginning July 7th, by Rev. D. L. Sturgis of Trenton.

The church at Lamesa, Texas, loses its pastor, Rev. Ross A. Smith, who has resigned to accept a call to the First Church, Breckenridge, Texas.

Dr. Len G. Broughton of Atlanta, Ga., is to do the preaching in a revival at Central Church, Memphis, Dr. Ben Cox, pastor, beginning Sunday, May 12th.

Rev. Terry T. Martin of Jackson is meeting with encouragement as acting pastor of Royal Street Church, that city. The church has lately pledged its loyal support to the Co-

Rev. Carl R. McGinnis who has been pastor of the First Church, Chattanooga, has resigned to accept a call to the First Church, Chickamauga, Ga., and began his work April 7th.

Dr. J. M. Dawson of Waco, Texas, lately assisted Broadway Church, Fort Worth, Texas, Rev. Forrest Smith, pastor, in a revival resulting in over 100 additions, 60 for baptism.

Rev. Tom L. Roberts of Pine Bluff, Ark., well known in Tennessee, is assisting Rev. J. H. Dean in a revival at Oil City, La. Singer J. V. Renolds directs the choir.

Ford McConnell Davis has resigned as assistant pastor to Rev. E. F. Adams of Twenty-third and Broadway Church, Louisville, Ky., after serving two years. Brother Davis desires to go out into a pastorate.

Dr. Solon B. Cousins of the Second Church, Richmond, Va., is doing the preaching in a revival in Weatherford Memorial Church, that city, Rev. V. Carney Hargroves, pastor. That is a happy arrangement.

Draper Youngerman and Miss Olivia Sullivan, estimable young people of Lexington, were married Saturday night at 7 o'clock at the home of the writer who officiated. The bride is a loyal Baptist and the daughter of Postmaster John L. Sullivan. May they have long, useful and happy lives.

Fifty were received into Boulevard Church, Memphis, Rev. J. H. Wright, pastor, in which Evangelist J. B. DeGarmo did the preaching. Sixteen converts were baptized last Sunday and 20 on the previous Lord's day.

Dr. M. E. Dodd and wife of the First Church, Shreveport, La., have been presented with an elegant home by the appreciative members of the church and citizens of the city. A deserved compliment.

Evangelist B. B. Crimm of Dallas, Texas, has associated with him in revival work W. J. Ramsey, singer, and Fred W. Rapp, personal worker. The latter was with Billy Sunday many years.

Evangelist Charles Forbes Taylor and party of Pasadena, Cal., assisted the First Church, Miami, Fla., in a revival resulting in 71 additions, 60 for baptism. Dr. J. L. White is the aggressive and happy pastor.

A recent revival at Crossett, Ark., Rev. W. F. Warren, pastor, was eminently successful. Rev. H. E. Kirkpatrick of Camden, Ark., did the preaching. R. W. Lawrence directed the music. There were 124 additions, 86 by baptism.

The daily papers are authority for the item that Dr. J. Frank Norris of the First Church, Fort Worth, Texas, will attend the Southern Baptist Convention in Memphis and will speak twice on Sunday to the Everyman's Bible class in the Majestic Theater.

Dr. H. E. Dana, professor of New Testament in the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, is doing the preaching in a revival at LaBelle Place Church, Memphis, Rev. E. P. Baker, pastor. Will Blalock is directing the music.

Rev. Robert G. Lee of Bellevue Church, Memphis, is assisting Dr. C. E. Burts in a revival in the First Church, Macon, Ga. William A. Huey of Memphis is directing the music. Rev. A. M. Vollmer of Louisville, Ky., supplied for Dr. Lee last Sunday in Memphis.

Our thanks are due and hereby extended to Dr. E. E. Tull of the First Church, Middlesboro, Ky., for a copy of the Middlesboro Daily News, giving an account of the opening of a great \$70,000 education building for that church. The exercises have continued through the week.

Black of Temple Church, Memphis, will do the preaching in a revival at Memphis, Rev. I. N. Strother, pastor. Dr. Black has just concluded a revival of two weeks in his own church, resulting in more than 300 additions.

Dr. A. B. Hill has resigned as president of Ouachita College, Arkadelphia, Ark., and it has been accepted, effective July 1st. He says: "I have been offered the opportunity to connect myself with a movement which will enable me to render valuable service to the people of Arkansas."

About 150 members of Prescott Memorial Church, Normal, owing to disaffection, have withdrawn from that church and organized a new church in that section of Memphis. Services were held last Sunday by Rev. W. F. Dorris in the Newman Theater. The officers of the new Sunday school are: Superintendent, J. W. Oldham; secretary, Percy Holt; teacher men's Bible class, J. R. Swain. Other teachers and superintendents of departments were chosen as needed.

By THE EDITOR

Pastor and Mrs. C. L. Bowden of Humboldt have been in Bosier City, La., visiting Mrs. Bowden's parents.

W. C. Tallant of East Lake, Chattanooga, has accepted the call of Tyner Church of the same city and will assume his duties there the first of June.

Fifty souls were added to the church at Clarksville during the revival that closed April 28th. Pastor John A. Davison was assisted by Leon Latimer of Georgia.

W. T. Ward, a former pastor of Eastland Church, Nashville, and now of Cassville, Mo., is planning to spend his vacation in our state and could hold some meetings while here.

H. F. Burns of Nashville and Pastor Atkins of Gladeville assisted Pastor Stewart on the afternoon of April 29th in ordaining three deacons of Hurricane Church, in Wilson County Association.

Otis J. Thompson, musical director for Calvary Baptist Church, New York City, writes that he will have a two months' vacation this summer, beginning July 1st, and could do some special work in our midst.

The revival at McComb, Miss., in which Harry L. Carter aided Pastor L. B. Cobb closed April 26th with seven additions and a real spiritual uplift to the church. Brother Carter is a returned missionary from China.

During March there were 460 additions to the evangelical churches of Savannah, Ga., and 201 of these were to Baptist churches. Of the 20,000 evangelical church members in the city, 7,000 of them are Baptists.

J. B. Alexander of Bruceton was in the office April 29th and reported that the Bible conference recently held with his people has proved a great incentive to the church. Fine congregations and renewed interest have followed it.

Carlyle Brooks announces that he will be on the air the night of May 5th at 9:15 over WLAC with a sacred song program and on Monday night following over WSM with a variety program, given at 9:30.

Don't fail to get your people ready for the Baptist and Reflector campaign the last week in June. Much depends upon this program. Back us up to the limit by putting the paper in your budget.

Missionary J. R. Saunders writes from 156 Fifth Avenue, New York City, that he is planning to return to China this fall and if he succeeds in returning will work in the Hak-ka field where the gospel has never been preached.

A telegram from L. C. Laten of Pulaski states that their meeting is going in a fine way, with 73 additions to date and 105 per cent increase in Sunday school last Sunday.

New Orleans joins the group of Southern Baptist Convention. They proffer the use of their new three-million-dollar auditorium and meet all other requirements. J. A. Huff of First Church is chairman of their committee.

We acknowledge receipt of an attractive brochure setting forth the program and other items connected with the dedication of the beautiful house of worship of Central Church, Decatur, Ala., of which James Allen Smith is pastor.

First Church, Lexington, Ky., has torn down the tabernacle which was erected during the Norris revival some months ago and Pastor George Ragland reports rejoicing over the disappearance of this reminder of an unhappy experience.

Pastor H. M. McClanahan of Leadvale writes of his pleasure and profit in reading the Baptist and Reflector and says: "Patronizing the Baptist and Reflector is like making love to a widow—you can't overdo it. I married one." We thank him for the fine illustration.

Louie Newton, newly ordained minister of the gospel and pastor of Druid Hills Church, Atlanta, was converted at the age of nine years. Yet we still have parents who feel that their children must have reached the legal Hebrew age of twelve before the Lord can save them.

The annual banquet of the alumni of the Southern Baptist Theological Seminary is called for the evening of May 9th. It will be staged in the dining room of the First Methodist Church, Memphis, at 5:30. A surprise program has been arranged, says President John A. Davison.

Missionary E. Floyd Olive is with the church at Old Hickory in a revival which will close Sunday. This

is another of the mission churches and occupies one of the most strategic positions anywhere, being in the midst of the great industrial population of the Dupont Rayon mills.

We cannot understand it, the idea that foreign missions should constitute the only "bright spot" in our denominational life. Go back and look at history. Wherever Christians forgot home missions in their fervor for foreign missions, the homeland died! Let us beware.

The Brownsville Church has launched the program for the completion of their building. The educational plant was erected some years ago under the pastorate of Wilson Woodcock. Pastor Stigler will lead in the completion of the splendid building program.

E. L. Wolslagel announces: "Owing to a postponement of a meeting with the new University Baptist Church, Charlottesville, Va., from June to October, I have an open period of two weeks and can assist some church in a meeting during June." Address him at Biltmore, N. C.

San Antonio, Texas, is bidding strong for the next meeting of the Southern Baptist Convention. We appreciate the interest of our Baptist brethren of that beautiful city, but personally we are for going to Tulsa, Okla. It is nearer center and will provide a more suitable meeting place for the next convention.

According to the Christian Index, Dr. Arch C. Cree has been urged to take a much-needed vacation this summer. He plans to return to his native land of Scotland and will conduct a tourist party on the trip. Any one who may be interested in going with him may write him at 317 Palmer Building, Atlanta, Ga.

A. Mack Rodgers has resigned as pastor of Pulaski Heights Church, Little Rock, Ark., after eleven years of service during which the church has grown from 104 to 536 actual resident members and their budget has increased from \$1,000 to \$10,000.

This "editor business" seems to be hard on blood pressure. Our doctor has just ordered us to take at least two hours every other day in the sunshine at mid exercise because of low pressure. Editor Gwaltney of the Alabama Baptist says he has the same trouble and his doctor has ordered him to rest for an hour each day between one and two o'clock or else leave the office for a month.

The entire brotherhood of our state will grieve over the news of the death of the aged mother of Dr. M. P. Hunt of Louisville, Ky. She had passed her ninetieth year mark when God called her home. She lived in Missouri and had been a member of a Presbyterian church for seventy-odd years. Precious indeed in the eyes of the Lord must have been the death of this saint.

We find this in Reflector's pages in the Baptist and Reflector: "We are inclined to believe that our churches should have deaconesses, and we base our contention on the Scripture which teaches that the office should be filled by persons 'ruling well their own houses.'" This reminds us of the argument for women preachers based on the Scripture that Aaron and Hur (her) held up the hands of Moses.—Word and Way.

The revivals in Nashville are going in a good way. Fifty were added to Grace Church during the past week where William McMurray is assisting Pastor Ewton. Fifteen were added to Seventh Church where the editor is aiding Pastor Barnett, and 33 to Belmont Heights where Pastor White is doing the preaching. All meetings continue through this week. At Old Hickory Missionary Olive is aiding Pastor A. B. Curtis. The crowds are fine and the promise good.

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

East Chattanooga: J. N. Bull. The Barren Fig Tree; Foolish Excuses Made by Christians. SS 466.

First: John W. Inzer, D.D. When a Brother Is a Brother; lecture by the pastor, with stereopticon slides of the Holy Land. SS 1255, BYPU 86, by letter 3.

Calvary: Rev. W. T. McMahan. The Power of the Holy Spirit; The Ninth Commandment. SS 332, BYPU 90.

Edgewood: S. W. Lord. Consecration; Born Blind. SS 120, BYPU 14. Central: A. T. Allen. Going Deeper with God; Prepare to Meet God. SS 325.

Brainard: Chas. E. Sprague. Why Join the Church; What the Bible Says About Hell. SS 176, BYPU 30, by letter 16, for baptism 7.

Avondale: D. B. Bowers. A Little Child as Leader; Clouds Without Rain. SS 423, BYPU 101, for baptism 2, baptized 2.

Rossville Tabernacle: Geo. W. McClure. The Ideal Church; A Man Shall be a Hiding Place. SS 303, by letter 2.

Red Bank: W. M. Griffith. Spiritual Worship; The Sower and the Reaper. SS 233, BYPU 64, by letter 2, for baptism 7.

Ridgedale: R. L. Baker. David Livingstone on Sin, Death, Life. SS 365.

St. Elmo: L. W. Clark. Working Together to a Great End; Christ the Power of God. SS 358, BYPU 86, by letter 1, for baptism 1.

Clifton Hills: A. G. Frost. The Pearl of Great Price; The Benefits of Christianity. SS 185, BYPU 67.

Oak Grove: George E. Simmons. Fighting the Christian Battle; The Unspeakable Gift. SS 254, BYPU 98, by letter 2.

Northside: R. W. Selman. The Choice of Moses; God Hardening Pharaoh's Heart. SS 371, BYPU 50.

Tabernacle: J. P. McGraw. Philip's Request; The Call of the Master.

Alton Park: T. J. Smith. The Mystery That Was Hid; Deny Yourself and Follow Me. SS 193.

KNOXVILLE PASTORS

Broadway: Dr. Byron Smith. Why Did Nehemiah Rebuild the Walls of Jerusalem? Cain the Killer. SS 900, by baptism 3, by letter 1.

Deaderick Avenue: Sam P. White. Dr. Luther Grice spoke, D. V. B. S.; The Great Abandon. SS 361, BYPU 57.

Philadelphia: A. B. Johnson. Trinity of Prayer; Sin Lyeth at Jordan. SS 188, BYPU 50.

Mt. Olive: Stephen C. Grigsby. The Supremacy of Jesus; A Wise Decision. SS 189, by letter 1.

Gillespie Avenue: J. K. Smith. Faith Is the Victory over the World; Neglecting So Great a Salvation. SS 228.

Washington Pike: R. E. George. Go Speak; All Power Is Given Me. SS 126, BYPU 49.

Fifth Avenue: J. L. Dance. Eulogy to the Church at Corinth; Redemption Through the Blood. SS 757, BYPU 137.

Glenwood: L. C. Chiles. Decision, Rev. Ewen Acuff; How to Have Happiness. SS 89, BYPU 35.

Lonsdale: H. L. Thornton. The Duty of the Saved; The Lord's Supper. SS 406, BYPU 45, by baptism 1, by letter 1.

Bell Avenue: The Magnetism of the Cross; Why I Love Young People. SS 1002, BYPU 190.

Central of Bearden: C. L. Hammond. The Night of Sorrow Turned Into the Morning of Joy; A Trial by Jury. SS 183, BYPU 78.

Island Home: Charles E. Wauford. Prayer's Reward; Warnings to Kingdom People. SS 280.

Euclid Avenue: W. A. Carroll. A Father's Charge; Sin. SS 422, by letter 1.

Central, Fountain City: Leland W. Smith. The Child in the Night; Sermon by Dr. Homer Grice. SS 439.

South Knoxville: J. K. Haynes. The Secret of a Victorious Life; Sources of Divine Comfort. SS 440, BYPU 105, by letter 4.

New Hopewell: R. E. Rule. Roll Ye Away the Stone, Douglas Hudgins; How May I Know I Am a Christian? SS 157, by baptism 2, by statement 1.

Ball Camp: G. X. Hinton. God Drawing Men; Captivity. SS 96.

Immanuel: A. R. Pedigo. Comfort; The Rent Veil. SS 327.

MEMPHIS PASTORS

Temple: J. R. Black. Your Estimate of Christ; Sowing and Reaping. SS 894, BYPU 164, for baptism 14, by letter 6, by statement 1.

Central: Ben Cox. Salvation and Rewards; Pickled or Preserved. SS 923, by letter 2.

Rowan Memorial: J. W. Joyner. Jesus on the Cross; Riverside Service. SS 95, by statement 1.

Seventh Street: I. N. Strother. Stewardship; Echoes of West Tennessee Sunday School Convention. SS 294, BYPU 48.

Italian Church: Joseph Papia. The Resurrection. SS 43.

Boulevard: J. H. Wright. Four Kinds of Hearers; The Man Who Made a Fatal Mistake. SS 374, BYPU 83, baptized 20, by letter 1, by statement 1.

LaBelle: E. P. Baker. Lessons from Jonah's Experience; Prepare to Meet Thy God. SS 638, BYPU 212, baptized 1, by letter 3, by statement 1.

Yale: W. L. Smith. The Key to Success; The Fool's Sport. SS 111, BYPU 69.

Collierville: J. P. Horton. Christ Divine Satisfaction. SS 13, by baptism 3, baptized 31, by letter 5.

First: A. U. Boone. The Safe Way; The Church That Functions; The Great Men of the Bible. SS 269, BYPU 101.

Trinity: C. E. Myrick. The Comforter; The Last Chance. SS 368, BYPU 129, by letter 3, profession 1.

Union Avenue: H. P. Hurt. Secret Prayer; Righteousness of a Nation. SS 678, BYPU 368, for baptism 1, by letter 5.

Highland Heights: E. F. Curle. Comfort; Be Not Weary in Well Doing. SS 327, BYPU 94.

Whitehaven: F. W. Roth. Unity; Obedience. SS 81.

Bellevue: R. G. Lee. The Tempest; Judas Iscariot. SS 1436, BYPU 300, for baptism 2, by letter 6.

Hollywood: J. R. Burk. The Lord's Supper; Victory Through Prayer. SS 234, BYPU 120.

McLean: D. A. Ellis. The Righteousness of Job; The Great Invitation. SS 130, BYPU 70.

Merton Avenue: S. P. Poag. The Baptist Message; The Great Invitation by a Great Saviour. SS 250, BYPU 120, baptized 3, profession 1.

Longview Heights: L. E. Brown. Prayer Unoffered and Unanswered; Hearing with Heed. SS 76, by letter 1.

Eastern Heights: W. M. Couch. Brother Harvey Gray preached. SS 130, BYPU 58, for baptism 2, professions 2.

Hernando: C. C. Weaver. Revival Essentials; The Return of Our Lord.

NASHVILLE PASTORS

Edgefield: John H. Moore. Christ and Husbands; The World to Come, Dr. O. L. Hailey. SS 387, for baptism 1, baptized 1, by letter 13, by profession 1.

Belmont Heights: R. Kelly White. God Is Looking for a Man; The Compassionate Christ. SS 580, for baptism 4, by letter 5, professions 4.

Immanuel: Powhatan W. James. Axioms of Religious Liberty; The Conquering Christ.

Seventh: Edgar W. Barnett. Stirring the Revival Fire, by John D. Freeman; Dummy Christians. SS 228, BYPU 35.

Lockeland: J. C. Miles. The Old Testament; The New Testament. SS 342, BYPU 35, by letter 1.

Judson: R. E. Grimsley. The Burning Bush; The Healing Christ. SS 538, for baptism 1, baptized 4.

Grace: L. S. Ewton. Seeing the Glory of God; Wisdom of Winning the Lost. SS 664, for baptism 1, by letter 2.

North Edgefield: O. F. Huckaba. Jehovah Lifting Up His People; Well with the Righteous Always. SS 278, BYPU 70.

Third: W. Rufus Beckett. Salvation; Fleeting Shadows. SS 294, BYPU 52.

Centennial: T. C. Singleton. Dr. R. C. Moore spoke; Steps That Lead to Joy. SS 121, BYPU 55.

OTHER PASTORS

Murfreesboro: F. C. McConnell. Render Unto Caesar; Starting Right. SS 432.

North Etowah: D. W. Lindsay. Almost Saved, but Lost; Almost Lost, but Saved. SS 195, BYPU 45, conversions 4.

Maryville, First: J. R. Johnson. Our Home Mission Enterprise; God's Will and Its Executor. SS 531.

Cleveland, First: Lloyd T. Householder. Radiant Christians. SS 501, BYPU 127.

Etowah, First: Dr. A. F. Mahan. The Master Cometh; Saviour of the World. SS 578, BYPU 150.

Madisonville: S. W. Rutledge. The Wonderful Jesus; God's Exhortation to the Lost. SS 217, BYPU 63.

NEW BOOKS REVIEWED

The Beliefs of 700 Ministers. By George A. ... by the Abingdon Press, 150 Fifth Avenue, New York City. \$1.

This volume contains some startling information for all who are interested in the study of the present-day religious situation and the basic causes for the same. The author sent out a list of questions to a large number of ministers, pastors, general workers and theological students. Out of these 500 active ministers and 200 theological students made replies and the volume is a summary of these replies with deductions from the study. In the foreword the author presents the reasons ministers have for defending their beliefs. Chapter II deals with the results of the questionnaire. Chapter III looks into the present theological schools and the last chapter deals with the problem presented and offers some suggestions for the cure of the trouble. The general conclusion is that the creed of the new day should contain the simplest statements of the most general beliefs and leave out of consideration the "orthodox" views which separate denominations.

Which—Dominate or Permeate? By Walt N. Johnson. Published by the Western Baptist Publishing Co., Kansas City, Mo.

This is the volume which has been announced heretofore through our columns. It is in some respects similar to the previous book from the author. He points out the culminating conditions which threaten a general religious struggle and warns against negligence on the part of our Christian workers. He shows that there are but three general religious positions today—the Catholic, the Baptist, and the Church Union. He

warns Baptists against compromise anywhere in their doctrines, shows that the area surrounding the Caribbean Sea is the center of the future civilization of the world and the probable seat of war between that group of Christians who would dominate by force (Catholic) and that group that would permeate by teaching and persuasion (Baptist). Unfortunately, he has dragged into the volume discussions relative to the present situation among Southern Baptists, and these will make his book out of date as soon as the Southern Baptist Convention has settled the Home Board question. The book is startling in some respects, almost everywhere wisely arranged and forcefully presented and deals with problems which Southern Baptists can no longer afford to ignore.

Mussolini, the Wild Man of Europe. By John Bond, author of "In the Pillory." Published by the Independent Publishing Co., Washington, D. C.

Too much cannot be said in praise of this fearless and clear presentation of the character and work of the notorious man of Italy who has seemingly set his heart on being the successor of the Caesars and who plans to carry on the work after the fashion of Napoleon. America does not know him, for, as this author shows, Mussolini controls the press agencies of his land and the truth about him never gets out. That he began his ministry as a lawless communist, spent many months in jail, seduced an innocent woman who has a child of his begetting and now lives in comparative luxury, and that he slowly arose to power by leading the socialist group only to turn against them when he reached his pinnacle—these are facts which we do not know, but they are presented in this volume with proofs. Let him who feels that Fascism in Italy is not dangerous to our own peace and happiness read this volume. Let every one who defends the Roman Catholic Church in her shrewdly laid plans read it. Let it be spread everywhere among loyal American citizens and especially among the laity in his scheme for a reconstruction of the Holy Roman Empire.

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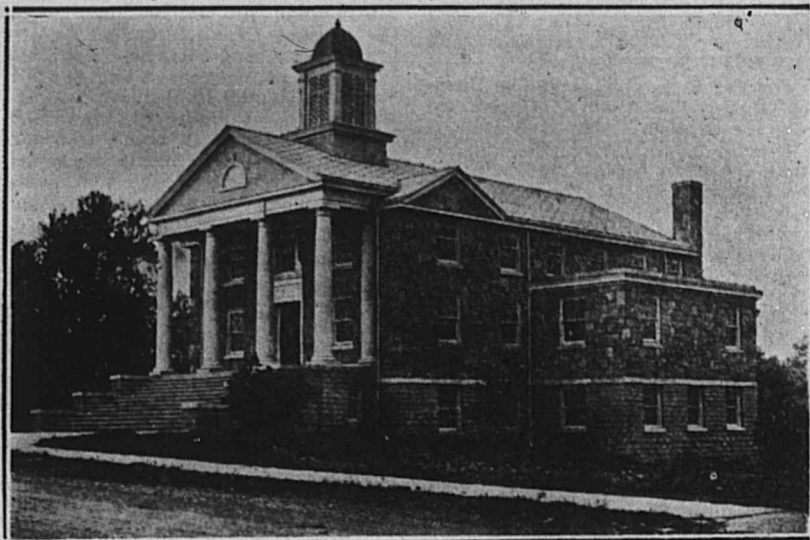
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THE NEWS BULLETIN

LEWISBURG'S NEW BUILDING FORMALLY OPENED By C. D. Creasman



THE BEAUTIFUL SEWANEES STONE LEWISBURG BAPTIST MEETING HOUSE

APRIL 21st was a high day in Lewisburg. It marked the formal opening of the splendid new building of the First Baptist Church. This church has had an unusual history. It was organized in 1888 with twenty-three charter members, among them only seven men. Six of these charter members are still living, and five of them were present at the opening service. Mrs. Walter Drake, president of the W. M. S., was one of them. She was the first organist of the church and played the organ at the service when the church was organized. Everybody knows what an unwholesome atmosphere Campbellism makes for a Baptist Church, and the country was full of it. But these heroic pioneers meant to build a Baptist church, and they did.

The present building is the second house of worship built by the church. I am sure I have never seen a more wonderful devotion to a great task. They are poor, and none of them is wealthy. Yet they have a building which about the debt. It can easily be taken care of in the church budget within two or three years. They have had very little help from outside sources.

The present building is one of the best in Middle Tennessee. It is built on one of the Sunday School Board's plans, and finished in Sewanee stone. It is easily the outstanding church house in the Duck River Association. Rev. L. S. Sedberry, now of Gallatin, started it and stayed by till it was well on the way to completion. Then it was my privilege to come on the scene to finish the job. I was somewhat in my element, since I just naturally like that kind of a thing. One interesting thing about it was the unusual fact that we were able to finish the job with a good deal less money than had been thought necessary.

Brother Sedberry and his charming wife were our guests at the opening program, and it was beautiful to me to see how the people love him. He spoke to a capacity house at the morning hour and the Spirit of God was upon him. It was a great hour. At night the church put on a pageant giving the work of the church in the past, present and future. The pageant was prepared especially for the occasion by Mrs. Creasman, with the corroboration of Mrs. H. Clay Gates. Every person who could get inside the building was inside, and a number could not get in. On the whole the day was a great success and we are happy to believe that a brighter day has dawned. Dr. D. A. Ellis is to be with us in a meeting in September and we are counting on the blessings of the Lord.

The Sunday school has recently been reorganized and departmentized. The Six Point Record System has been put in and the people are delighted with it. The school is growing. The outlook is bright for the future of the church.

MOTHER ROSE REWARDED

Few people of Nashville have not heard of "Mother Rose," the "Prison Angel," who for the past forty years has worked with the poor victims of sin who have been incarcerated in our state penitentiary. Her quaint and lovable person, her smile and kindness, her devotion to her chosen task, and her faith in humanity made her one of the choicest of the womanhood of our city. She had no time for the society of the well-to-

do; she was too busy following her Master about among the poor and unfortunate. Now, and then, even as He did, she was guest in a home of plenty, but her long hours of labor and love were spent within the prison walls where her influence has been worth untold value to the state and to the cause of righteousness.

She began the work among the prisoners while her husband, Lieut. N. D. Rose of the Nashville Fire Department, was yet living; and when

he died in 1917, she made her prison work her "first love." During the severe snowstorm of February she contracted a cold which developed pneumonia, and she never regained her strength. She returned to her work and was at her post of duty only a few days before she died. Several men in Nashville owe their honor and their splendid reputation to her and scores of women have been rescued from ruin by her tender ministry. The editor speaks for hundreds of them who have been unfortunate victims of sin when he says that one of the truest friends the outcasts and needy have ever had has gone to her eternal reward.

MIDDLESBORO CHURCH OPENS NEW BUILDING

The Daily News of Middlesboro of April 19th carried a large section dealing with the opening program of the First Baptist Church of which S. E. Tull is pastor. Cuts of the splendid new plant, together with the pastor and other workers, appeared and a historical sketch of the church was given. John L. Hill of Nashville, brother of T. Russ Hill, who is the teacher of the famous mens class of the Middlesboro church, was the principal speaker on the 21st when he taught the Baraca class and delivered the morning message. The new educational building completes a splendid plant which has the appearance of a college administration building. The Daily News says of Pastor Tull: "He has been with the church since December, 1928, and in that time has, through his inspirational guidance and efficient leadership, made the prospects for the future growth of the church unlimited."

A REAL REVIVAL

By Joe Canzoneri

It was my privilege to lead the singing in the revival meeting at Grandview Baptist Church in Nashville which closed April 7th. Brother J. R. Kyzar, the efficient pastor, did the preaching at the request of the church. He is a great man of God, and he is dearly loved by his people. His messages were clear and straight to the point. He said, and he placed the claims of the gospel on

The Lord gave us some great mountain-top experiences. It was a real Holy Spirit revival where sinners wept over their sins and turned to the Lord Jesus for salvation. Many heads of families were united in the Lord. And, Oh, what rejoicing in the hearts of the redeemed!

Brother Kyzar and his good wife are doing a monumental piece of work for the Lord in South Nashville. It was a great joy to the writer to labor with these noble people in the greatest enterprise of our Lord—winning the lost.

WORD TO THE WISE

By W. S. Duncan

I suppose we are still heavily in debt because of the Carnes affair. I believe we can raise the full amount yet lacking by wearing less expensive clothing for the remainder of this year. If we do this and keep an account of the money saved and apply it to the debt, we will pay it off. If we care much, male and female, we can save the amount by sacrificing our pride in dress and ornaments during the remainder of the year. Baptists of the Southern Baptist Convention territory, let us try out the plan.—Knoxville, Tenn.

SPRING CITY REVIVAL

By C. W. Pope

I have delayed reporting the revival at Spring City. The meeting began March 17th and continued five days. There were 31 additions for baptism and five by letter, four of those coming by letter are professors in the high school of the town. The church has been without a pastor for more than two years, and at the close of the meeting a business ses-

sion was held at which the church unanimously voted to call a pastor immediately. A. W. M. S., Junior and Senior B. Y. P. U.'s have been organized. This town offers one of the most promising opportunities for Baptists in this section of the state. Brother Tanner of Rockwood led the singing, and I did the preaching. They were five days of rich blessings and joyful fellowship.

NOTED ARKANSAS LAYMAN SPEAKS IN DEATH

Judge John N. Tillman of Fayetteville, Ark., former congressman, president of the University of Arkansas, and United States Senator, died March 9th after a long and useful career. The editor was a student in the University while he was president and had the pleasure of being in his home during B. Y. P. U. and college socials. He was a Baptist layman who did much for the causes of righteousness among which was his work for prohibition and clean literature. While serving as circuit judge of his district in Arkansas he made war on bootleggers and moonshiners. (Mind you, that was in the days of open saloons and unfettered brewers and distillers.) Three years ago he conducted an investigation regarding conditions under prohibition, and his keen, incisive legal mind drew the following conclusion therefrom: "During these seventy-two months last passed, the tawny tide of mountain dew and the fiery output of private stills has ebbed and flowed like the tide at sea. Liquor has been smuggled in, beer, real beer, corn liquor, rum, moonshine and rye, mellow pre-Volstead stuff and forty-rod bootleg poison have been bought and sold, but even at that things have been getting better liquor-wise from day to day. And they will continue to improve."

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