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God's Program vs. Southern Baptist Program

By MRS. O. E. BRYAN

We always hold in sacred memory the last words of our departed loved ones. Nearly 2,000 years ago our Best Friend departed from this earth and left, as His last words, His Great Commission found in Matthew 28:19-20. He also left His program for carrying out His commission.

One serious thing that is wrong with the Southern Baptist program is, they have reversed the order of the command Jesus gave in His program, "To the Jews first." Southern Baptists have said through their action, "To the Jew last." Another serious thing is that they seem to be depending too much on human strength instead of waiting on God in prayer, "Until ye be endued with power from on high."

God's Program

Before Jesus went away He said "all authority" had been given unto Him. We have the outline for His program in Acts 1:8, "But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If we understand God's Word aright, this program was meant for every generation. If we are to follow the example of Jesus, who gave the program, we find Him beginning in Jerusalem. If we follow the example of Paul, the apostle to the Gentiles, we find that he went to the Jew first in the cities.

message did not relieve Paul of the responsibility

The power of the Holy Spirit is the most necessary equipment, in God's plan, for every individual who witnesses for Him. "Without me ye can do nothing."

Southern Baptists' Program

Let us notice some things in our program that are different from God's plan. God's program, in Acts 1:8, says for us to witness in Jerusalem first. Southern Baptists, in their foreign mission program, have placed Jerusalem almost last and least. Paul tells us, in Romans 1:16, "To the Jew first." Southern Baptists, in their home mission program, seem to say, "Jew last."

Many Southern Baptists interpret Acts 1:8 thus: Witnessing "in Jerusalem" means our local work, or city missions; "in all Judea," state missions; "in Samaria," home missions; and "to the uttermost part of the earth," foreign missions. Granted that this interpretation is correct and according to God's plan, it still does not excuse us from giving the gospel to "the Jew first"; for God has placed the Jews in every city, in every state, in every country, and has scattered them in every part of the earth. The Jews are here. We cannot get away from our responsibility to give them the gospel.

Some Reasons Why Southern Baptists Should Give the Gospel to the Jews

The Jews, through unbelief, have become a part of the lost world, therefore they are lost and need Jesus. The Great Commission includes them.

The Jews are God's chosen people to give the gospel to the world. We cannot win the world to Christ without the help of the Jews. For Baptists, or any other body of Christians, to try to win the world to Christ, without the help of the Jews, seems like working against God's plan. This missionary business requires the working together of

Christian Gentiles and Christian Jews. The writer believes that this is the meaning of Revelation 11:3-4, "And I will give power to my two witnesses." "These are the two olive trees."

The Two Olive Trees

The Jews, or the natural olive tree, were chosen of God to give the gospel to the world. Because of unbelief and disobedience to God, some of the natural branches (not all of them) were cut off. The Gentiles, or wild olive branches, who believed in Jesus and obeyed God's commands, were grafted into the natural olive tree. Thus the Gentiles became God's messengers to the lost world, "If thou continue in his goodness: otherwise thou also shalt be cut off. And they [the Jews] also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." (Romans 11:22-23.)

Many Jews are studying the New Testament and accepting Jesus as their Messiah. Surely this is a sign that God is ready to graft them in again. Let us not forget that all through the ages God has saved a remnant. "Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:5.) May we also remember that it was through mercy that the Gentiles were grafted in, and even so now should they show mercy to the Jews. "Even so have these [Jews] also not believed, that through your [Gen-

ans 11:31.) "Hath God cast away his people?" "God hath not cast away his people whom he foreknew." (Romans 11:2.) For if the casting away of them be the reconciling of the world, what shall

the receiving of them be but life from the dead?" (Romans 11:15.) "If God spared not the natural branches, take heed lest he spare not thee." (Romans 11:21.)

Baptists' Opportunity

The Jews and Baptists have many things in common. God has given Southern Baptists a wonderful opportunity to be "workers together" with Him in winning the Jews. One lone missionary to the Jews, Rev. Jacob Gartenhaus, is doing his best. Are we doing our best to co-operate with him? Hear what he says: "My greatest problem is not in winning the Jews to Jesus, but in getting Gentile Christians to become interested in the Jews." How can it be possible, after all Jesus has done for us, that we should not be interested in His own people, His own flesh and blood? If we have not had a vision of Jesus appealing to us to win His own people, then we should pray for this vision and ask God to help us become interested in the Jewish people.

We are losing our opportunity when we fail to invite Brother Gartenhaus to our cities and co-operate with him in winning the Jews. We have the opportunity to obtain a special blessing from God in every one of our revival meetings by extending "to the Jew first" a cordial invitation to attend our revivals. Genesis 12:3: "I will bless them that bless thee."

We might offer many excuses for changing God's program; but can we give one single scriptural reason? Will God accept our flimsy excuses? If we go on with our present program, leaving the Jews almost out, we need not expect God to "it," we would love the Jews and would have power to win them to Jesus. "Tarry . . . until ye be . . . Nashville, Tenn.

Introducing Another Splendid Baptist Layman

By A. M. OVERTON

Over in the hills east of Savannah, Tennessee, about sixty years ago there was born a child whose influence has had much to do with the religious thought of a whole section. His parents were W. C. L. Sanders and Amanda Covey Sanders. On his father's side his ancestry may be traced back to a noted Baptist preacher in England, Lawrence San-

ders, who suffered martyrdom by being burned at the stake in the reign of Bloody Mary. It is no wonder that the boy had a distinct inclination to things religious and especially to things Baptist, with such a long line of Baptist ancestry.

Early in his life his parents moved to McNairy County, settling near Adamsville, and his elementary education was received in a log schoolhouse (which still stands and is being used as a barn) in the Lawton community about four miles southwest of Adamsville. In all he went to this school about twenty-four months.

His desire for a life of usefulness led him into the study of medicine. Borrowing a few dollars, he entered Vanderbilt at Nashville and graduated from that institution in 1894. Thus equipped, he has spent the greater part of his life among his homefolks in McNairy County, ministering to their physical needs and leading them in their religious work.

His membership in the Clear Creek Baptist Church dates back forty years or more, and he has been clerk of that church for nearly that long. Early his anxiety to see things done for his Master made him take the lead, and he has been leading ever since. The Baptists of the old Association of Unity took heed to his counsel, and on October 20-21, 1923, when the Baptists of McNairy County met at Gravelhill to organize a new association, he was one of the dominant figures. At

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H. C. SANDERS, M.D., SELMER, TENN.

Editorial

Marion Talley has the nation about as sorely puzzled as Uncle Walt's new secretary has.

"Sheep are old at twelve."—Exchange. Perhaps that's why preachers so seldom call their congregations sheep.

A real estate "addition" is usually a new method of subtracting from the meager bank balance of the gullible public.

It may not be quite as far-fetched as some people think, that pronunciation of "altar" by the Englishman who puts "h" before that opening vowel.

Having one's church letter in the old trunk at home is like buying a meal ticket and putting it in the dresser drawer; it promises much, but provides nothing.

If all the stray Baptists of our land could be enlisted and inspired for service, we would have to begin another building enlargement program in practically every city of the South.

"Lots of people have been waiting eagerly for the first article from Al Smith to see whether or not he puts that extra 'd' in radio."—Chattanooga News. Or writes "ain't" for "am not."

Reports from revival meetings are encouraging beyond measure. God's messengers are on the job, and they are preaching the truth with such power that souls are being converted and the backsliders reclaimed.

One thing is pretty certain: the fellow who has so much time always to be digging at the foundations of other workers in the Lord's kingdom does not have much time left to be strengthening those foundations.

The death toll in automobile accidents for our country in the South is perhaps 100, all told. That is a pretty heavy price for the nation to have to pay for its speed mania.

The fruit pest in Florida is another blow at the wonderful state that has suffered so many afflictions of late months. And incidentally it is a blow at us who, for the first time in our lives, have been able to eat all the oranges we wanted for a nickel.

Temple Church, Memphis, with the pastor doing the preaching, had to have an overflow meeting on the closing night of their revival and the pastor had to preach his sermon twice to reach all the congregation. Still we have some Baptists who think they cannot have a revival without going somewhere to a tent or theater!

All the jibes at the drug stores for selling so many things besides medicines fail to obliterate the fact that our modern methods of living have made it more and more difficult for the druggist to earn enough by selling medicines alone—so they hit on the idea of selling eats and drinks to get 'em sick again, eh?

We never saw a dirty, disreputable bum who was not ready to criticize the man who was clean and neat in his appearance. Likewise we have yet to see a sinner dressed in the "filthy rags" of his own morality who was not criticizing the life of some redeemed soul. The trouble with the bum is in his heart which prevents his seeing behind the clothes to the nature of the man who wants to be neat. The trouble with the "hypocrit-finder" lies in the fact that he will not see beyond the outer life of the struggling Christian to the tremendous battles for righteous living often waged within his soul.

The difference between a Baptist and a "Christian only" lies in the fact that the Baptist is not only a Christian, but has "come out from the

world" with a definite program, a definite aim and a definite message, all of which have been provided by Him who went to the first Baptist that He might set the stamp of approval upon "fulfilling all righteousness." Every believer in Jesus Christ is a "Christian only"; every true Baptist is a Christian enlisted in the program of winning the world to Christ through scriptural organization and brotherly business-like co-operation.

MORE FROM THE SPADE

Last week we ran an editorial resume of some of the findings of recent date which have upset the dogma of the Higher Critics and put the infidels to route in many sectors. Before the paper had gone to press we received the Cumberland Presbyterian which contained further interesting information along the same line, news which had escaped us. Says the Presbyterian, quoting from Col. W. D. Vandiver of the Christian Advocate:

"Another discovery has been made by a joint expedition from the University of Pennsylvania and the British Museum, working in ancient Chaldaea. The Tower of Babel, long a mystery, had not been precisely located. Genesis 11:3 speaks of it as built of brick for stone and slime for mortar. These English and American archaeologists have now identified it as the old 'Temple of the Moon God' and have uncovered its foundation stones with the lower steps of its winding stairs, and they have fully confirmed the statement that it was of 'brick for stone and slime for mortar,' the brick being sun-dried and the slime being a peculiar kind of clay, soft and pliable when wet and very hard and durable when dried in the hot sun of that climate. Its height was not very great, but enough to get above the floods and to reach one of the 'high places' where God could hear their prayers, the two purposes of the builders.

The Word Abideth

And now behold the mystery and the glorious vindication of the word of the Lord! The report further states, "And of still further interest is the fact that the 'confusion of tongues' is accounted for in the inscriptions found there referring to hosts of invaders from the east speaking 'strange dialects,' evidently a motley crowd of excited warriors, in the realm of fable."

Another interesting bit of undeniable confirmation of the absolute accuracy of the Bible narrative is found in another discovery in Jezreel. There "the famous ivory palace of Ahab and Jezebel has been located and the reconstructed wall is pictured showing the exact place of the window from which the wicked queen was thrown on the stones below and her blood lapped by the dogs."

Thus are added to the pages of today more testimony to the authenticity of the Word of Jehovah as revealed to us by the writers of old. Let him who has been led to doubt the testimony of the Lord bow his head in shame and turn from his infidel and agnostic writers and learn of the Lord. Slowly but surely the "hidden things" are being revealed to the confounding of the "mighty" just as the prophet foretold they would be.

OUR MOUNTAIN SCHOOLS

Our readers will remember that we have spoken of the difficulties involved in the discontinuance of our mountain schools. We also have called attention to the fact that our mountain school superintendent "probably brought into the denominational treasury far more money than he cost." We stated further that in the discontinuance of the Home Board there were practically no workers whose services could be dispensed with unless we might do without the superintendent of mountain schools. Of course, in this statement we had in mind the recommendation that the mountain schools be disposed of. If we keep them—and there is every reason to believe that a number of them will have to be retained—we shall have to keep some one to look after them. We take pleasure in presenting further facts which were not in hand at the time we made our reply to the proposal of Brother Frank Tripp.

We emphasize the former statement that the states do not wish to assume the responsibility of running these schools. And even if they should take them there will be no saving, for these states would have to withhold from the Southwide funds enough to take care of the added responsibility. The Home Board can manage them better and more economically than can the separate state boards. Furthermore, as rapidly as these schools cease to render a worth-while service, Superintendent O'Hara is recommending their discontinuance and is looking ahead so as to conserve as far as possible our equities in them.

But what about the cost of these schools? During the last year Dr. O'Hara has been able to secure from various sources not included in the Co-operative Program some \$73,000 which has been used in carrying on these schools. With the exception of one small portion, probably not one dollar of this money would have gone for any other denominational purpose. In 1924 the assets of the mountain schools was about \$2,225,000. The indebtedness on them was \$240,000. Two hundred thousand dollars of this indebtedness has been paid off, four large dormitories have been erected, three smaller ones, three athletic buildings, all property has been kept in repair or improved, and a good bit of land has been added. Furthermore, every school save one has been lifted to accredited standing.

Can any department of our work, either state or Southwide, show a finer report than that? Within another year it is conservatively estimated that the balance of the indebtedness will have been wiped out, some few of the schools not now needed discontinued and the whole mountain school program lifted to a higher and more efficient plan.

Our people ought to consider these vital facts. We have visited some of these schools. We know the people who patronize them. We appeal for the boys and girls who can attend these schools, live under a Christian environment, secure the finest instruction, develop in their heart life and do so for no more cost than they will incur do they leave their homes and go to board in towns where high schools are located. Six of these schools are located in the Home Board area. If these schools were discontinued, immediately their

find its collateral greatly reduced in value and might embarrass the denomination by demanding payment of a large portion of the bonds.

Brethren, in the plan of the Almighty, everything drops out when it is no longer needed. Even so it is with the work of His kingdom. If we go ahead and carry on our work, these mountain schools will automatically cease as their mission is served. If we discontinue them all now, we shall as surely estrange a large group of our brethren who will withhold their money from the co-operative funds in order to maintain these schools. Let us look all the facts squarely in the face, form our conclusions in the light of sound judgment, act with the welfare of the entire brotherhood in mind and not do any rash things at Memphis that may cause us to suffer further disruption and disturbance in our fellowship.

FOUR YEARS ENDED

Four years ago this week the present editor began to furnish the editorial copy for the Baptist and Reflector. He did not become active editor until the first of June, 1925, but was glad to aid our hard-worked Secretary who was looking after the paper in addition to his other duties. These four years have revealed unto us a world of new things and have turned the light of truth upon our own nature, exposing many defects and faults which we had not before discovered. For the privilege of serving in this truly great capacity we extend to the brotherhood of Tennessee our sincerest thanks and pledge our best efforts to a more constructive and forward-looking program for the paper. Will every reader help us by planning to observe "Education Week" the last of June and by making a canvass for subscriptions the last day of the month? Please!

Mother's Day

Every day in the year is mother's day until the children are old enough to leave the old home nest and go out into the world for themselves. Then we leave her one day out of the year in which special attention is paid to her. That is better than no day at all, and, no doubt, many sons and daughters remember their mothers on that day with some token of love and affection who otherwise would forget them. But how much more satisfying to mother's heart would be weekly remembrances in the way of letters and visits and in the form of substantial additions to her income!

Nobody works so much as mother. Whether she be the wife of a farmer or a mechanic or a capitalist, if she is a true mother, she will have long hours of labor in addition to the suffering and privations which she must endure. Her reward does not come in the praise of the world, although she revels in such praise as goes to her through her offspring. Her happiness is not found in the labor but in the thoughts of what the labor will produce in her children.

It is in the long and weary hours and days that follow the completion of her tasks that her heart-aches come. When the children have gone out and builded homes for themselves; when the grandchildren have come to occupy her children; when business makes a slave of the son who once depended upon her for everything; when social demands make a slave of the daughter whom she can never think of as a mature woman; when these things have come to pass and mother finds time to visit (or is given time for a visit) with her own, she finds herself shut out from the tasks and opportunities that once were hers.

She can no longer mend the clothes of her boy for that is done by the tailor. She can no longer listen to his tales of achievement, for he has become a man and has forgotten the delight of his mother in listening to what he has done during the day, or else out of a sense of false modesty fears that she, HIS MOTHER, may think that he is boasting. She can no longer take her little

little girl has one of her own to sing to sleep.

fresh into her memory the joys of her own motherhood and yet she can only sit with a dull ache in her bosom and let her mind drift back to the days that once were.

If she can no longer endure the idleness and hunts up some little piece of work, she is apt to hear "Mother, now you let that alone; Bridget will look after it." Or be greeted by "Mother, we don't want you to be piddling around the kitchen. Just sit down and take things easy." Just as if her anxious heart and the nerves that have been attuned to the routine of daily labor can ever "take things easy." The kitchen is pre-empted by the cook; the mending basket has become obsolete; the knitting needles are gone forever; and even her grandchildren, in the wild excitement of their day, will not sit in her lap and listen while she tells them stories of what their own dad did when he was little!

Can you remember how your mother looked after your every need when you were a child? If you can, then for her sake let her have the exquisite pleasure of doing something like it now that she is old. Once in a while, when your mother is with you, just accidentally hurt your finger and run to her to tie it up for you. Tear a place in some garment and ask her to mend it. Sit down on the floor at her feet and ask her to tell you about the time she met your father and how dad proposed to her. Let her retell about the wedding and if your father is gone from earth, do not fail to open your heart to her when she wants to recall the trying hour when she was separated from him.

Somehow, with people, Nature reverses herself, and when we grow old, we grow young again. No one can explain the phenomenon. Long years, half a century and more, may pass without time being presented for consideration of the events of child-

hood, but with the coming of old age the storehouse of memory slowly opens and from out the past arise the ghosts of other days. Work turns to play; "piddling" about the house becomes delightful pastime; recounting the old scenes and old friends assumes the place once occupied by the delightful "play-like" amusements of the little tot who lived in a world of imaginary friends and play-things.

Shall we, through our folly or indifference, rob Mother of her surest source of pleasure and delight? Shall we ignore her wishes and allow our little ones to trouble her with their unknowing pranks and teasing? Shall we, through coldness of heart, cause her hungry soul to go unfed by the little things we can do for her? and is there one who is so low and so depraved that he will not go by to see his mother on every possible occasion? If we do these things, we had as well make up our minds that in the days to come our own children will pay us off in the same coin we now give to our aging parent. God's word says, "Honor thy father and thy mother," and presents a promise. The converse is true; if we fail to honor them a curse will be ours therefor.

A GREAT REPORT

Do not fail to read Secretary Bryan's report of the finances of the convention year just closed. And do not overlook the fact that our people are giving more and more for all causes in spite of the fact that designations continue to break into the Co-operative Program. Let our pastors seek to have their churches observe the ideal basis of distribution. Fifty per cent for local needs and 50 per cent for others. Then let them urge their members not to designate save in very special instances so that all state receipts may be divided fifty per cent for state causes and fifty for South-west.

We are climbing the hill, brethren. In spite of the many criticisms, our people have not lost spirit. In spite of the colossal defalcation of Carnes, our people still love their home mission task as is shown by the large per cent of the special offering of March that went to home missions. Crooks may get into our "chicken house" and steal some fowls, but we do not go out of the poultry business on account of them. Likewise we are not going to quit our missionary program on account of one or two reverses.

A new year has begun. Our people are rallying to the cause of their Master. Revivals, such as we have not before had in years, are being reported from over the state. Volunteers for special free service in evangelism are being reported. Our laymen are beginning to get busy in preaching the gospel. Our women have already been at work and have set us an example which will be hard for us to follow. Our young people are enthusiastic and they are better trained than ever before. Our churches, many of them, are beginning to feel a lightening of their building debts. Things look good everywhere. Let every pastor and every church launch a great program for the new year and enlist every member in it. And in order to keep posted, do not forget to send out your committee to get subscriptions for the Baptist and Reflector on the last Sunday in June.

ANOTHER IMPORTANT COURT DECISION

We have just received, through one of our exchanges, a copy of the decision of a court of Hamilton, Ontario, Canada, that is interesting and important, because it supports similar decisions handed down by the Supreme Court of our country and by various state courts. This decision came as a result of an effort on the part of a majority of the members of Hughson Street Baptist Church of that city to hold the church property after a division had come on doctrinal questions. Because of its bearings on similar cases sure to arise in our own country within the next few years, we give some of the statements of the court.

After setting forth the cause of the controversy, the court makes the following statement: "A high-

ly important question, therefore, is whether the declaration of Articles of Faith set forth in and declared in the Tentative Constitution of the Union of Regular Baptist Churches of Ontario and Quebec is a variation of or a departure from the essential parts of the doctrines laid down in the said trust deed (the trust deed was the one whereby the property was transferred to the church—Editor), in respect of which doctrines the trustees held the property in trust. If the new Articles of Faith embody variations of or departures from the doctrines declared in the trust deed, the trustees in adopting them would be recreant to their trust and chargeable with committing breach thereof."

The court then proceeded to bring out the point that the new Articles of Faith could not be the same as the old, else "What reasonable purpose could there be in requiring the members who adhere to the latter to sign an acceptance of the new articles under pain of being deprived of membership in the church? . . . This illogical situation does not seem to have occurred to the defendants, or if it did occur to them, did not impress them."

The court further declared, "The Articles referred to in the 'Acceptance' which the members were asked to sign under penalty of forfeiting their membership, are not the Articles set forth in the trust deed, nor do they embrace all that is set out in the Tentative Constitution. But the defendants have taken the position that they and those whom they represent, being a majority of the members, have a right to impose upon the minority acceptance of their views and decisions, as they have attempted in this case. Authority, however, is not wanting to define the rights of the parties in circumstances such as have here arisen."

He then quotes the decision from Halsbury's Laws of England in which, in Free Churches, the "nature of the original constitution must alone be looked to as the guide in such case," and in which the inherent power of the church is shown to lie in the hands of them who hold to the Articles of Faith set forth in their trust deed or articles of incorporation regardless of how small a minority they may be. Several other court decisions are quoted, each sustaining the point that the church must always be that which was intended to be by the articles of incorporation regardless of how small a minority they may be. Several other court decisions are quoted, each sustaining the point that the church is composed of believers who hold to the statement of faith contained in the articles of incorporation or in their trust deed to the property. "It would seem that it may be laid down that no question of the majority of persons can affect the question, but the original purpose of the trust must be the guide" is the final conclusion.

The following decision was quoted from the records of a court in the Province of Alberta: "Where property is placed in trust for a religious congregation, in the case of religious differences in the congregation, the beneficiaries of that trust are to be determined as those members of the congregation who adhere to the religious principles of the original creators of the trust, and a majority not adhering to those principles cannot take the property away from the adherent minority."

In view of the findings of the court and in view of multiplied authority from courts both in Canada and the Mother Country, the Hamilton court decided in the favor of the adherents of the Union of Regular Baptist Churches of Ontario and Quebec and the property went to them with the radical wing having to pay all costs.

A Word of Warning

In this connection we wish to send out a word of warning to all true Baptists everywhere. It is this. Get an able attorney to look at the title of your property. If you have simply a trust deed and your church has not been incorporated under the laws of the state, have a charter prepared by a true Baptist lawyer who will safeguard the rights of real Baptists in it. Have this charter regularly

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THE LOAN HAS BEEN PAID

Open Letter to Dr. R. H. Pitt, by J. E. Gwatkin

Dear Brother Editor: Many friends of the seminaries are grateful for the correction you make editorially in your issue of April 18th regarding the reason why two of them received so much more of the fund loaned by the Mission Boards than did the Louisville Seminary. Your informant was correct as to the reasons—namely, that this loan was for buildings only, and since that seminary was not ready to build it did not call for its share of the loan; but later when it was ready to build very generous provision was rightly made by the convention for that need.

But your article repeats the statement that the convention has never recognized this claim of the boards against the seminaries, or made any provision to repay it, which charge is incorrect, misleading and injurious. If you will refer to the Southern Baptist Convention Annual for 1924, pages 65-69, you will find in the report of the Committee on Future Program, signed by M. E. Dodd, chairman, and Joseph T. Watts, secretary, where this claim was recognized and met in the allocations made to the various Southwide objects. After stating on the bottom of page 68 the percentages to these various objects for the coming year the report continues on the top of page 69 in these words: "The percentages recommended for home and foreign missions have been arranged for the purpose of restoring to those boards the funds heretofore loaned to the seminaries and the Baptist Bible Institute."

That certainly means that a larger percentage was given to these two boards than would have been given if it had not been for this loan and also clearly means that the debt to those boards was thereby paid. While it is true that the Foreign Board got only 47 per cent that year, due partially at least to the recognized need for the Southern Seminary building program, for which 10 per cent was allocated in addition to the endorsement of the convention of a special campaign by that seminary for large gifts to its building fund, the very next year the Foreign Board received 50 per cent and the seminary was reduced in the same manner. It is true that the Foreign Board did not receive a greater percentage than it had at one time before that this loan was not considered and provided for. There were good reasons in the minds of the apportionment committee for reducing the Foreign Board's share, and but for the recognition of this loan it certainly would have been still further reduced.

Another very significant fact, which shows this settlement of this matter was generally understood, is that when later the Christmas love offering was put on and over \$600,000 was raised the whole amount went to foreign missions. Most assuredly if the seminaries had supposed they would be called on to refund the money advanced they would have expected a share of that offering.

No, Brother Editor, the Southern Baptist Convention has taken account of that debt to the boards and has made full and ample return, and to assert that it has not is incorrect, misleading and injurious, tending to destroy confidence and to prejudice our people.

It seems to this writer that the preferred treatment of the Foreign Board by the convention, by which that one object receives half of the total gifts to Southwide objects, ought to satisfy even the most ardent advocates of foreign missions. We heartily believe in and to the extent of our ability support foreign missions, but we seriously doubt if its friends should unduly press the claims of this one board beyond what we believe is already a most liberal allocation, considering the ever-increasing claims of a growing number of other kingdom interests.

We moreover think this correction should be given the same prominence in your paper that you have repeatedly given to the erroneous statement that this "honest debt" had been ignored by the convention.

PLEASE BE CAREFUL

A month ago the Adult Class Quarterly of our Sunday School Board had some interpretations of the lesson written by Dr. H. W. Provenance of Furman University to which a number of Baptist editors and others took exception on the ground that they seemed to teach that a church had no right to require baptism of those seeking membership; and on the ground that a proper administrator or church authority was not necessary to make the baptism valid. We were asked at the time to take notice of it in the Baptist Record, but did not, principally on the ground that the language of Dr. Provenance was not clear, and might be variously interpreted. We believed then and believe now that the language was subject to serious objection even on the ground of being ambiguous if nothing worse.

In the April "Teacher," issued by our board, there is another article by Dr. Provenance in which he deliberately goes out of his way to speak of baptism and criticize and condemn those who make it a requirement for fellowship in the church or its worship. That no injustice may be done him here, we quote his words:

"If Hezekiah had been a stickler for the letter of the law, rather than a sensible advocate of the spirit of the law, he would have had great difficulty over the lack of preparation of the people. Many of them were ceremonially unclean. Yet they had come to Jerusalem in good faith, desiring to renew their allegiance to Jehovah. If they had been refused the privilege of sharing in the feast, they would have been deeply offended, and their religious ardor would have been chilled. But Hezekiah was wise enough to understand that the chief thing in worship is the condition of the heart of the worshiper; if that is right, ceremonial requirements may be waived when circumstances render them impracticable. If all Christian teachers had been equally wise, we should never have had the pernicious doctrine of baptisms, or substitutions for baptism; and we should never have had the pernicious doctrine of baptismal regeneration, nor the practice of infant baptism."

Now it seems that this second effort of Dr. Provenance to disparage baptism is in the nature of a challenge to Baptists to declare themselves. It is not explicit, but it is not because Dr. Provenance is not able to make himself clear. It must be because he does not choose to do so. The language is certainly open to construction that baptism is not a necessary condition of church membership. That is the natural, and in the light of Dr. Provenance's past writing and in view of present-day controversy, the most probable interpretation of it.

Our people do not believe any such teaching, and they will not approve of any such teaching in the periodicals of our Sunday School Board. It would be a good time for our board to declare itself in this matter. And it would be well for those in charge of its literature to be very careful of the kind of men it selects to do its work of instructing our Sunday school teachers and pupils.

Mistakes occur in the best of regulated families. But when a mistake is made and pointed out, it is well to have an open disavowal of the errors taught.—Baptist Record.

DR. HENRY C. SANDERS

(From page 1.)

the next associational meeting at Chewalla he was elected moderator, which place he has filled since.

He is a welcome visitor in any home in the county, and Baptists look to him for advice and guidance. As he goes over the country in the interest of the kingdom work he carries his pocket medicine kit and is often called to see the sick. His skill as a physician is attested by the fact that the leading physicians in the county, when baffled by some case, frequently call Dr. Sanders into consultation.

His eagerness to know more of his Lord's work led him to visit the Baptist World's Alliance in Stockholm, Sweden, in 1924, and from thence he continued on through Europe, Palestine, India, China, Japan, visiting and seeing first-hand the

fields and activities of our missionary work. He came back home and threw himself into the home work with more vigor than ever. He sold his car and had his telephone taken out, trying to leave off his heavy medical practice, but people still came to him for medicine and treatment. He still makes a great many calls all over the country, but he uses no car. He rides horseback still, just as the country doctors used to do.

For the last few years he has written letters annually to every member of every Baptist church in McNairy County Association urging them to greater devotion to the Lord's work. He has written several tracts, one on "Repentance" that is especially fine. The only question he ever raises concerning this practice is whether or not it is a good investment of time and money for the Lord. He comes pretty near measuring up to the New Testament standard of a good steward, if any one does. He has not a penny to spend foolishly; but if an opportunity to invest in kingdom interests presents itself, he has ten or a hundred dollars or maybe more for it. He considers his time in the same manner. He is a consistent tither, only he goes far above the tithe in his contributions to the kingdom work.

He has an uncompromising dislike for drugs, tobacco, intoxicants, and the like. He considers it an inexcusable sin for a preacher to use tobacco, and many times he has taken his pastor and preacher friends to task for using it.

His praise should be all the greater because, with his ability which would have won him renown and fortune in the outside world, he came back to his native rural section and has buried his life for his people and his Lord.

As his pastor for two years and as a co-worker with him for four years, I feel that he is one of the most remarkable characters I have ever known. He is his pastor's unfailing friend. His kind and brotherly criticism of the preacher's mistakes has helped many a youngster to correct a fault that others would have never mentioned to him. If his pastor preaches a good sermon, he is the first to congratulate him, but oftentimes with the admonition to not let it go to his head; and if he disagrees with his pastor, he is quick to make his position known in a kind, Christ-like way, and they more than make up for the way taught in the country.

But time and space fail us in attempting to chronicle the many interesting things about this unusual man. His life is deserving of publicity in order that others may be encouraged by his faithfulness. Known, honored, respected and loved by the thousands of people who live in his section, the value of his life can never be calculated on this side of eternity. The older he grows, the more deeply interested he becomes in his Lord's work. A man of careful and regular habits, he is now, at his age, apparently still in his prime and looks good for a quarter century more of kingdom building activities.

THE "I'M ALONE"

It is too bad that certain sections of the press should have their sensational proclivities fed by the sinking of the rum runner "I'm Alone" somewhere off the United States by a U. S. coast guard vessel. Even the New York Telegram digs into the history of the past to prove that such incidents have made war before. But it would require a great deal of vigorous prodding to make war between the two great Anglo-Saxon races very popular, with one rum runner as the cause, or a few more, for instance. If the rum ship was illegally sunk, undoubtedly the American government will say so and foot the bill of costs, whether the vessel really deserved the shelling she got or not. Rum runners are not the class of vessels that stir the war blood of the Canadian citizens very deeply. If a skipper enters that sort of traffic, he must take whatever medicine is handed him—whether sweet or bitter—and few will waste much sympathy over his fate.—Canadian Baptist.

Earth is but the frozen echo of the silent voice of God.—Hageman.

Read What These Servants of Our Lord Have to Say About Us!

SUCH WORDS AS THESE OUGHT TO CAUSE OUR PEOPLE TO THINK



H. L. GRICE

For years I have been a regular subscriber to my state denominational paper. The best way I know to value its importance is to say that I would have found it exceedingly difficult to know what my denomination was doing without it. I am confident that my growing interest in the denominational life of our people has been to a large extent built upon the weekly visits of the state paper to my desk. If, in some way, we could get all our people to subscribe for and read our state papers, we would greatly minimize many of the pressing problems that are now on us.—HOMER L. GRICE, *Baptist Sunday School Board, Nashville, Tenn.*

As an evidence of my belief in the value of the denominational paper both to the church and to the individual our church, at my request, has for ten years carried it in the budget. *I would suggest that it be kept in the budget if it cost five times as much as it does.* I have never known a Baptist who was intelligent and enthusiastic about denominational affairs who did not read his denominational paper.—J. E. DILLARD, *Pastor Southside Baptist Church, Birmingham, Alabama.*



J. E. DILLARD

"I thoroughly believe in the denominational paper and expect to co-operate with Editor McConnell in every effort to enlarge the circulation of the Baptist Standard."—SECRETARY T. L. HOLCOMB, Texas.

"I am frank to say that I find the greatest difficulty in arguing in behalf of any truth that is self-evident. To attempt to prove that all Baptists should take their Baptist paper is like trying to prove that a straight line is the shortest distance between two points. It is the only organ which keeps Baptists of any given state in touch with each other and sufficiently informed to work intelligently in advancing the Master's Kingdom. I wish that your paper was on the annual budget of every home in Tennessee where the people profess to be Baptists. It will be a great and glorious day when our Baptist throng becomes a well-informed body of believers. Surely nothing offers them so much definite information, at such a small cost, as the denominational paper."—ELLIS A. FULLER, *Pastor First Baptist Church, Atlanta, Ga., and former superintendent of the Home Board Department of Evangelism.*



T. L. HOLCOMB

The denominational organ is the same in its relation to the ongoing of the kingdom that the carburetor is to an automobile. This small instrument is the clearing house between the tank of gasoline and the engine. The gas filters through and is refined before reaching the engine. This instrument supplies just enough to keep the combustion properly balanced. If the gas was left to flow unhindered into the engine in its raw state, locomotion would be impossible. The state organ of the Baptists of Tennessee is accomplishing that in the transmission of kingdom news and refining kingdom thought and urging balanced liberality to the organized work of the denomination.

The denominational organ is identical in its service to the constructive programs of local, associational, state, home and foreign missions programs as a hydraulic pump is in its distribution of water to all parts of the house and barnyard. The pump is often located down under the base of a hill where a spring of clear, limpid, filtered water flows forth. The pump, by its method of operation, puts the water on top of the hill and saves endless water to people and live stock. The denominational organ seeks to do this every two weeks in the year. It is a channel of inspiration and information.



ELLIS A. FULLER

If I were the pastor of a small church requiring an assistant pastor, I would unhesitatingly include the paper and omit the salary of the assistant pastor. If I were the pastor of a small church instead of using weekly bulletins and endless multi-graphed letters, these would be quickly dispensed with and the denominational paper used to serve the ends of weekly inspiration to my flock.

The denominational organ is to the organized work what the lungs are to the body. It is the oxygen received into the lungs that keeps the body functioning normally. Failure of the lungs to take in fresh air results in stagnation, poison and death to the body. Baptists who do not read their state paper may be sound in their faith but they will not be breathing the oxygen of a common fellowship if they omit inhaling the invigorating atmosphere and spiritual oxygen given each week in the family paper that binds the brotherhood of the state and convention into a healthy living organism. I delight to urge loyalty and diligence in reading the state paper in all of my meetings, especially upon the new converts. It is the psychological moment to do so and the evangelist is the man to urge it.—JOHN W. HAM, Atlanta, Ga.



JNO. W. HAM

The state Baptist paper has long since become a necessity in our denominational life. It is unfortunate that many of our people do not recognize this fact and, therefore, hinder the usefulness of such papers by limiting their circulation. It is worth while to have them, however, if only a comparatively few read them. These few become centers in their communities and steady the whole lump. Just think of Baptist communities anywhere in the perplexing times we have had this year, without a few people who through their state paper had an intelligent conception of what was going on. Suppose we had been at the mercy of the daily papers. The daily paper loses interest in all such matters after the first sensational story. They do not care to correct and balance the information. The denominational paper is our only chance to have an intelligent denominational consciousness.

As I have said above, we are far from our ideal in circulating these papers, but how absolutely helpless we would be if we did not have a few in every congregation who know what is going on beyond their borders and have some way of understanding the real significance of denominational events.

I have seen this from three standpoints. As the editor of a Baptist paper I have realized how much influence I had, and how responsible I was for right ideas among my constituency. As a humble member of a Baptist church, going in and out in the simple relations of church membership, I am over and over again impressed with the fact that at least some of our people have the broader conception of our denominational life. In a position of denominational leadership I realize how far-reaching and how helpless we would be without these papers.



I. J. VAN NESS

We publish, as you know, a great multitude of papers, but our policy is to make these special organs and do not conceive that we have been put where we have a right to discuss great denominational movements. That is the prerogative of the state paper, and there is nothing to take its place.—I. J. VAN NESS, *Secretary Baptist Sunday School Board.*

AXIOMS OF RELIGIOUS LIBERTY

By Powhatan W. James, Th.D., D.D.

We hold these truths to be axiomatic:

1. That religious liberty is no less valuable to mankind than political liberty.
2. That rights and privileges under political liberty can be surrendered for the common good during the stress of war with less danger to the genius of liberty than can duties and principles lying at the foundation of religious liberty be avoided or sacrificed at any time for any cause.
3. That it is a man's right to worship according to the dictates of his own conscience, unhampered and uncoerced by any external authority, governmental or otherwise, so long as that worship is not a menace to the public morals, welfare, rights, or peace.
4. That men have a right to associate themselves together for purposes of worship and religious endeavor and that Christians are obligated to do so by the teachings of their sacred writings.
5. That the most distinguishing characteristic of these associated groups, or denominations, is that intellectual deposit of the particular group which becomes its creed, written or unwritten. A creed is the common belief of a group as to doctrine, organization and practice and should ever be immune from the inquisition of others, provided it be not anti-social.
6. That men having the right to associate themselves into religious groups also have the right to regard sacredly and, therefore, hold as essential those beliefs which constitute the basis of their group existence.
7. That as men believe so will their political, social and religious affiliations be; in other words, a man's beliefs locate him with reference to his fellows and his Creator. And it is a man's right to classify himself by the declaration of his beliefs in all matters pertaining to the soul.
8. That among the several religious groups there is much more of heart unity than head unity, since men feel alike much more than they think alike. Protestant, Catholic and Jew will feel alike in their heart promptings as to the service of their fellow-men, but the moment their beliefs are given in form and methods of application, it is their duty thus to differ or even among themselves.
9. Uniformity of faith and practice can be secured in this world, as at present constituted, only at the price of enforced conformity, which price means the overthrow of religious liberty and the elevation of autocracy, ecclesiastical or otherwise. It would be unwise and wrong to coerce the several Protestant groups into uniformity of doctrine, organization or practice, no less than it would be unwise and wrong thus to force uniformity as among Protestant, Catholic and Jew. Miraculously accomplished for today, and given religious liberty, it would be undone by tomorrow; for whenever men are allowed to think they will come to different conclusions as a result of their thought processes. The denominations are primarily the result of differences in the thought processes of men. Until all men are filled with the mind of Christ they will differ in their religious beliefs.
10. Valuable as is church efficiency, it should not be purchased at the price of individual or group freedom of conscience. Those agencies which in the interest of alleged economy and efficiency, advocate the merging of all religious groups into a utilitarian whole would deprive the part of doctrinal autonomy and to the whole deny conviction, so essential to all persistent endeavor. When the denominations are reduced to the lowest common denominator and added together, the result will fall far short of the sum of their separate efficiency.
11. The late President Wilson advocated "the right of self-determination" for the peoples of earth in their governmental institutions and political alignments. Religious liberty demands the same right of self-determination for the religious groups, great or small. It was somewhat of an anomaly for our nation to be fighting for the right of self-determination upon the part of all peoples and proposing that they should be "free from any

attempts to limit their sovereignty," while at the same time our War Department declared its "whole desire to be in the interest of breaking down denominational distinctions." We refuse to believe that our government will ever commit itself even through the War Department in time of war to the proposition that it is lawful or expedient to break down the creedal distinctions between the denominations, provided those distinctions lie in at the base of their group existence. And only the group itself can pass upon this proviso. In other words, not even the government is competent to censor in that realm of the soul wherein lie religious beliefs. This contention is fortified just here by the blood-bought doctrine of separation of Church and State.

12. The words "belief," "conviction," "loyalty" are of the very essence of spiritual religion. He who belittles and undermines these strikes at the tap-root of Christianity. It does make a difference what a man believes and how he translates his belief into action. The fact that Germany believed certain things and that the Allies believed the contrary things is an explanation of the World War. Well may we thank God that the Allies were loyal to their contrary convictions, else all Europe would now be under the yoke of German autocracy. It is important that men should be loyal to their convictions. To teach men that their religious convictions are of no consequence is to undermine the foundation on which to rest loyalty to any sort of conviction. The hope of the world is that men will believe some things strong enough to live, fight and die for them. Surely honest, religious convictions are among those things to which men should be superlatively loyal.

13. These truths of religious liberty are not contrary to patriotism. Indeed they are consonant with the highest patriotism. Persistently have Baptists held to them. The fact that "nine-tenths of the protests against the Camp Pastor order reaching the War Department came from Baptists of the South" was not a reflection on their patriotism, but a tribute to their intense love of religious liberty, which liberty they felt was being jeopardized needlessly by the misguided desire to mobilize the religious forces of this country by reducing the group

14. Citizens are within their rights when they vote against a candidate on account of his religious connections, just as they would be within their rights did they vote for or against him on account of the color of his hair. The Constitution guarantees to a man the right to offer for, and hold public office, if elected, without any religious test being made. It does not prohibit the voter from being influenced by the candidate's religion, politics, race or morals. If in the judgment of a voter, a candidate's religion would militate against the public interest, it is the solemn duty of that voter to exercise his franchise in line with his conviction, and no earthly power has the right to say him nay. Suppose an American-born Japanese should be nominated by some party for President of the United States. Would it be right to accuse those who voted against him of "race hatred" and "intolerance" and "narrow prejudice," simply because in their judgment it would not be for the best interest of the country to have such a man President? Was it right thus to accuse those who voted against a man last November on account of his religion? Much loose thinking and talking were indulged in just at this point in the last national election. It is not a violation of the principles of religious liberty to vote for or against a man because he is a Catholic. He has a perfect right to run and be elected if he can command enough votes. The voters also have a perfect right to vote for or against him on any grounds that seem to them justifiable.

The above fourteen points of religious liberty appear to us to be not only sound, but even axiomatic.

Pastor's Study, Immanuel Baptist Church,
Nashville, Tenn.

Si vis ad summum progredi, ab infimo ordire.—
Syrus.

Nam genus et proavos et quae non fecimus ipsi
Vix eat nostra voco.—Ovid.

FACTS CONCERNING THE SOUTHERN BAPTIST CONVENTION YEAR

By O. E. Bryan, Secretary

In closing the books in the office of the Executive Board, Tennessee Baptist Convention, for the Southern Baptist Convention year ending April 30, 1929, there are a few outstanding facts to which we call attention:

1. Tennessee gave more to all causes than has been given in a single year in a number of years. The total of all gifts for 1929 is \$607,563.47, while in 1928 the total was \$529,407.25, showing a gain of more than \$78,000 in total gifts this year.

2. The sad part of our report is that we gave less through the Co-operative Program this year than we did a year ago. In 1928 we reported in the Co-operative Program \$297,544.07. This year we are reporting \$271,964.04, making a decline of \$25,580.03. The designations have been largely in favor of Southwide causes. We would like to see a fifty-fifty division of the funds all along the line, designated and undesignated, though we insist that individuals and churches have the right to designate their funds. We hope the time will come when voluntary co-operation in a co-operative program will be accepted by our people.

3. We are gradually retiring our notes payable, showing at this time \$37,000 less indebtedness on notes payable than we had a year ago on our state causes in the Co-operative Program.

We have many things for which to be thankful. While we are not satisfied, we are deeply grateful for the Lord's blessings on the work.

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

Southwide		
Foreign Missions	25%	\$10,500.00
Home Missions	11 1/4	4,725.00
Christian Education	8 1/4	3,465.00
Ministerial Relief	4 1/2	1,890.00
New Orleans Hospital	1	420.00
	50%	\$21,000.00
State Missions	18	7,560.00
Christian Education	19	7,920.00
Orphans' Home	8	3,360.00
Memorial Hospital	5	2,100.00
	50%	\$21,000.00
Total		\$42,000.00

The 19 per cent Statewide Christian Education divided as follows:

Carson and Newman College	5%	\$ 2,100.00
Union University	5	2,100.00
Tennessee College	5	2,100.00
Hall-Moody Fund	3	1,260.00
Ministerial Education	1	420.00
	19%	\$ 7,980.00

The following designated funds have also been received and disbursed:

Debt offering	\$ 740.00
Harrison-Chilhowee Institute	29.00
Smoky Mountain Academy	1,482.88
Tennessee College	190.04
Union University	3,174.25
Training School	300.00
Home Missions	3,948.71
State Missions	253.85
Foreign Missions	1,370.13
Orphanage	1,380.99
Ministerial Relief	1.25
Executive Board, Tennessee Baptist Convention,	

O. E. Bryan, Treasurer.

ANOTHER IMPORTANT COURT DECISION
(From page 3.)

registered with the Secretary of State and filed for record in your county courthouse. Into this charter see to it that the declaration of faith of loyal Baptists throughout the centuries is written in language that cannot be misinterpreted. Then, in the

IRA Furor brevis est: animum rege: qui nisi paret
imperat.—Horace.

The Doctrine of Election By SAM EDWARDS

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

Heretofore we asked and tried to answer from the Scriptures three questions concerning the doctrine of election. Let us pass now to the fourth and last question, which will, we trust, tend to clarify the mists and the mysteries which seem to have accumulated about this truly grand and glorious doctrine, a doctrine that our fathers loved and proclaimed, a doctrine that has always seemed to give tone, and strength, and firmness, and perseverance, and abiding confidence to the people who have believed and proclaimed it. I wonder sometimes if we are not drifting too far away from the fundamental doctrines of our fathers for the stability of the churches. I mention this merely to challenge thought and meditation.

IV. How did God elect or choose the finally saved? Did he choose or elect them arbitrarily, or did he do it according to a fixed plan and rule of justice? On the other hand, did he fail or refuse to choose or elect the finally lost arbitrarily, or did he do it according to a fixed plan and rule of justice?

If there be those who take the position that God arbitrarily—that is, regardless of any plan of salvation that takes into account the free moral agency of the sinner and his obedience to the gospel in repentance and faith—chose the saved, and failed and refused to choose the lost, then I must most emphatically disagree. Such a position is manifestly contrary to every principle of law and justice, while the salvation of the saved, and the damnation of the lost, are both in full and complete harmony with every principle of law and justice. In other words, God does not maintain law and justice to convict some, and then abrogate law and justice to acquit others.

The finally saved and the finally lost start even—both violators of God's law. "All have sinned." The difference between them arises when some accept God's Son as Saviour, Christ and Lord, while others reject God's Son as Saviour, Christ

and Lord. The finally saved, while the Christ rejector, will constitute the finally lost. But in both cases law and justice are upheld.

To illustrate: Two brothers violate the law against drunkenness, are tried for their misdemeanor in court, and convicted. But their father proposes to the boys, if they will repent of their wicked ways and promise to live right forever after, he will pay their fines for them. One accepts and is freed from his impending punishment. But the law was not abrogated; The other refused, and therefore had to undergo his punishment. The law was maintained. So it is with the Christ acceptor and the Christ rejector.

But back to the question, How did God elect or choose the finally saved? Let the Bible answer: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus," etc., "elect according to the foreknowledge of God the Father," etc. (1 Pet. 1:1, 2.) This says that election is according to the foreknowledge of God. God foreknew something and, therefore, elected somebody. God foreknew what? Can we put our finger on any single fact connected with the conversion and salvation of any sinner and say, "That particular fact was not embraced in God's foreknowledge; God did not foreknow that?" To do so would be to deny the sovereign omniscience of God. No true Baptist is ready to do that. But as sure as sovereign omniscience is an attribute of God, that sure were all the facts connected with the conversion and salvation of the finally saved foreknown of God from the beginning—the atonement, the effectual call, the repentance of the sinner, his faith in Jesus, his perseverance, his final entrance through grace into eternal rest—all were foreknown of God.

Now if God from the beginning foreknew that any certain individual, like Paul, for example, would thus accept his Son as Saviour, Christ and Lord, would he not in justice be bound to choose or elect that certain individual? Would not election or choice inevitably follow, as a necessary sequence, such foreknowledge? But on the other hand, if God from the beginning foreknew that any certain individual, like Judas, who was never a true believer, would not thus accept his Son as Saviour, Christ and Lord, would he not in justice be bound to refuse to choose or elect that certain individual? The whole controversy hinges on the question, Did God from the beginning foreknow all the facts connected with the life of every individual? If he did not, then sovereign omniscience is clearly not an attribute of God. But if he did, then election according to God's foreknowledge is firmly established. The following Scripture illustrates this proposition: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13.)

The mistake of those who oppose the doctrine of election is in assuming that election limits the atonement and exercises a coercive influence on the human will, compelling certain ones and restraining certain others, in the matter of obeying or not obeying the gospel in repentance and faith. Election does neither. Jesus "tasted death for ev-

ery man." (Heb. 2:9.) He "commandeth all men everywhere to repent." (Acts 17:30.) His last invitation to men was, "Whosoever will, let him come and take the water of life freely." (Rev. 22:17.) Do not forget the pathetic lament of the Master as he sat on a hill overlooking Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens together under her wings, and ye would not." (Mat. 23:37.)

But there are those who persistently "reply against God." (Rom. 9:20.) They did it in Paul's day, they do it now. They say, "If election is true, and if I am never saved, then God is to blame because he did not choose or elect me." But God, if he chose, could reply, "True I did not choose or elect you, but I did not choose or elect you because I in my sovereign omniscience foreknew all about how you would willfully and impenitently fail and refuse to accept my Son whom I sent to you as Saviour." The difference between those who gladly accept the doctrine of election as found in the Bible and those who willfully reject it, is the difference between those who trust God and those who do not. "Shall not the Judge of all the earth do right?"

We could stop here but that would leave unanswered an important question—namely, What should be our reaction to the doctrine of election? What should be the reaction of the sinner? What the reaction of the Christian? Is the doctrine of election so dangerous, as some insist, that it ought to be taken away from the people? By way of reply to these questions, may I, as one who has never questioned either the truthfulness or the justice of this doctrine since I, as a mere boy, first found it in the Scriptures, give my own reactions to the doctrine?

First, when I was a lost sinner the thought that my final destiny was already foreknown of God, and that I was therefore either elect or non-elect, so preyed upon my mind and conscience that I finally determined to find out for myself and be done with suspense and uncertainty. I knew that there was but one to whom I could go to find his forgiveness for my sins, and he gave me the sweet evidence of my acceptance with him. There is nothing objectionable or dangerous about such a reaction as that, is there?

Second, since I became a Christian the doctrine of election has been to me a source of comfort, assurance, and an incentive to spend and be spent to further the spread of the gospel for the sake of God's elect yet unborn of the Spirit, "that they may also obtain the salvation which is in Christ with eternal glory." Is there anything wrong with that reaction?

The doctrine of election is a good back-stop for the Great Commission.

THE NEWS BULLETIN

BAPTIST GAINS AND LOSSES

According to a report from Dr. Alldredge, Southern Baptists have had both gains and losses during the year 1928 as compared with 1927. We lost in number of churches 58, but had a gain in the number of ordained ministers of 674. There was a loss of 14,135 baptisms, but a gain of 32,164 in number of church members. This is a good indication, for it indicates a return to their church relations on the part of a goodly number of "trunk Baptists." There was a loss of 157 Sunday schools, but a gain in enrollment of more than 17,000 members. There was a gain in the number of B. Y. P. U.'s of 1,970 and a gain in enrollment of 20,374. There was a gain in the number of W. W. U.'s of 3,858. There was no gain in the number of church houses, but an increase of 118 in pastor's homes.

There was a gain of \$10,700,727 in the value of all church property, of \$581,537 in contributions to local needs, but a staggering loss of \$440,863 in contributions to all missions and benevolences and education.

Dr. Alldredge points out in the report that 153 associations failed to make any sort of report this year, while many reports were incomplete. 2,783 of our co-operating churches have no houses of worship. These are matters of interest to all our people and should be read before our congregations.

THE CANADIAN BAPTIST CELEBRATES 75TH ANNIVERSARY

With the issue of April 25th the Canadian Baptist ended 75 years of service. The anniversary was celebrated with a splendid 68-page edition beautifully bound in a sepia cover page. The frontispiece contain-

ed a picture of Deacon William Winter, the first owner and editor of the paper, who was born in 1803 and died in 1863. Old wood cuts were used in presenting pictures from the past. The Baptist schools of Canada were featured and the work of outstanding churches. A fine lot of advertising made possible the great achievement for a religious newspaper. We extend to Editor-Manager Lewis F. Kipp our congratulations.

SOUTHWESTERN SEMINARY PRAYING

Great swelling tides of prayer sweeping Southwestern Seminary—classrooms turned to prayer meetings. God is mightily moving. Will you and your force not join us in prevailing prayer that God will change things among Southern Baptists, causing new day of mission passion, evangelistic fervor, loyalty, and co-operation with Christ's world program in saving all of our causes and marching on to larger things for Christ's glory? Southern Baptists in list of twenty-five larger denominations of America, lowest, least and last in per capita gifts. This tragedy

must be changed. All our causes imperiled. Prayer to God can change it. Let's pray mightily that God will make Memphis convention the greatest in unity, fellowship, mission passion, spiritual power, most co-operative in forward program we have ever had. Call prayer meetings to this end. We are claiming Jeremiah 33:3, "Call unto me and I will answer thee and show thee great things and difficult things and things thou knowest not," and Mark 11:24, "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them."—L. R. Scarborough.

THE INGLEWOOD REVIVAL

The Inglewood Baptist Church of Nashville has just closed a very profitable revival. Rev. E. Floyd Olive conducted the meeting, assisted by Mr. Bert Arnold of Jonesboro, Ark., who had charge of the music. The meeting resulted in twelve additions to the church and in a revival of spirituality among the membership.

The service rendered by Brother Olive was more than satisfactory. This was his first engagement since becoming state missionary evangelist.

HENRY HURT ADULT UNION OF UNION AVENUE Remarkable Group of Adult Members in Training

His fitness for the work is evident. He is a man worthy of confidence, possessing a denominational conscience that will be felt wherever he goes. Brother Olive's convictions are in keeping with the fundamentals of the faith and his preaching rings with a positive note. Truly the administrative committee, with whom the appointment of the evangelist rested, has selected an excellent man. Mr. Arnold will please any congregation. His fine personality and spirituality make his services valuable.

BROWNSVILLE TO HAVE NEW BAPTIST CHURCH

Plans and specifications for the new auditorium of the Brownsville Baptist Church are now in the hands of contractors. As soon as bids are submitted the contract will be let and work on the building will begin. The new auditorium will have a seating capacity of 600 and will be modern in every detail.

This building will complete the building program inaugurated by the Baptist congregation here some years ago when the old church was razed. Two years ago they erected the Sunday school department which has since been used for all church purposes.

The building and finance committee having charge of the erection are: Building committee, J. G. Pittman, chairman, W. H. Coffey, N. B. Keathley, W. H. Morris, S. J. Turner, William Thomas, Jack Frain; finance committee, R. N. Chambliss, chairman, Roy Moore, L. M. Short, Hugh Glass, B. Centi, G. A. Kinney.

NEW BUILDING OPENED

The Central Baptist Church of Martin, Tenn., have just completed their new meeting house, and the



From the B. Y. P. U. Booster of Union Avenue Church, Memphis, we take the following account of the work being done by the church in training its members for more efficient service and present herewith a picture of the Adult Union which has been named in honor of the beloved pastor, H. P. Hurt.

In the church there are sixteen unions, with George Baird the efficient and tireless director. These unions have an average attendance of about 380 members. One can hardly realize what it will mean for a church to have that many of its members in training every Sunday evening. The "Henry Hurt" union is composed of the older members of the church. The average attendance at it is 100. Mr. Jack W. Gates, the picture being shown here, is

the president of this union. He has been continued in the office because of his efficiency and because of the universal esteem in which he is held by his co-laborers in the church.

During the past few months almost the entire membership of this union has had a part on the programs, and they hold the honorable distinction of having 75 per cent of their membership enrolled as daily Bible readers. Mr. T. M. Chambly is vice president of the union and Mr. John S. Hampton is quiz leader.

The union has been a splendid aide in enlarging attendance at the evening services of the church. It is the largest union in the state, and President Gates deserves much credit for the honor. Persistent and continuous efforts have enabled him and his co-workers to make the church.

The editor has had the privilege of meeting with this union on several occasions, and it would do the average pastor's heart good to visit them and see how they make things move. The programs are always well prepared and rendered in such a way that there are no dull minutes during the sessions. Brother Gates says of the union: "You would be surprised at the wonderful effect the Henry Hurt union is exerting on the churches of Memphis, even on some outside our own denomination. . . . We have been instrumental in lending them a helping hand in getting organizations properly started and functioning."

The other officers of the union are: Mrs. L. H. Wyckoff, secretary; Malcolm Talley, treasurer; F. H. Schreiner, Mrs. J. D. Young, Mrs. leaders.



REV. T. E. BABER
Pastor Central Church, Martin

first services in the finished auditorium were held May 5th, which was also the seventh anniversary of the church. The church plant is a \$75,000 structure and modern in every respect.

The church was organized in May, 1922, and held meetings in a tobacco barn until the basement of the building could be built. After two years' use of the basement the outside walls were erected, and this served the congregation until January of this year, a \$30,000 bond issue was floated and the church completed. The congregation is confident that the \$6,000 necessary for an organ will be given by some one led of God.

The church took on this unusual activity when Brother T. E. Baber of Russell, Ky., came here as pastor January 1st, this year. Plans were immediately started to complete the building which included the building of choir stand, organ lofts, seating equipment, heating plant, finishing the basement and the painting of the interior. The church is now considered one of the best and

prettiest in West Tennessee. The church is now expected to do a wonderful work when the congregation once gets settled in the new building.

The church now has 350 members. During the seven years of existence 750 members have been received. It is essentially a poor church financially, but rich in the blessing of the Lord, hence its success.

HITTING HEFLIN

It is the habit of some people to denounce every man who has convictions regarding the encroachments of the Roman Catholic Church and

who dares speak them forth. Senator Heflin of Alabama is the storm-center for such denunciations of late months. His advocacy of the passage of a law which will make it impossible to raise the Roman (Turn to page 16.)



VIEW OF COMPLETED CHURCH BUILDING, CENTRAL CHURCH, MARTIN

As the Title Suggests

—a Select Group of

Gospel Songs and Glorious Old Hymns in condensed compass and devoid of lifeless fillers. Any one of many worth more than the price of the complete book.

Excellent new numbers by such musicians as Ackley, Brock, Fisher, Gabriel and Geibel.

You'll Order a Quantity the Moment You Try Out a Sample

Hundred, \$10.00; Fifty, \$5.50. Carriage Extra. Dozen, \$1.50; Single, 15c postpaid. Round notes only. From one of America's Greatest Song Book Presses.

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who are willing to work will find a real opportunity for independence and financial success in our fast growing organization. Write us for particulars. **DIXIE MEDICINE CO.** Charlotte, N. C.



EDUCATIONAL DEPARTMENT

Sunday School Administration

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

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

FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE, APRIL 28, 1929

Nashville, First	1413
Memphis, Bellevue	1193
Memphis, Temple Baptist	917
Memphis, First	858
Chattanooga, First	768
Memphis, Union Avenue	705
Memphis, Central	653
Nashville, Belmont Heights	596
Memphis, LaBelle	531
West Jackson	505
Elizabethton	450
Chattanooga, Highland Park	400
Memphis, Trinity	368
Humboldt	366
Chattanooga, Tabernacle	348
East Chattanooga	336
Memphis, Speedway Terrace	334
Memphis, Boulevard	327
Nashville, Third	317
Nashville, Lockeland	315
Memphis, Seventh Street	314
Nashville, North Edgefield	300

SUNDAY SCHOOL NOTES

SOME INDICATIONS

It is with deep joy that we mention some things that seem to indicate a growing revival all over the state in the things worth while. We have taken note of several things that look good to us. Among the many discouragements we believe that there never was a greater opportunity for an enlarged program than today.

1. There is a turning back to fundamental things in religion all over

the state. We are getting away from the old gospel of sin and hell is no longer adequate had been fermenting in the minds of our people and from this state of mind we are coming to see the advantages of the good old doctrines of the simple gospel. The preachers are preaching in a new way; the Sunday school teachers are taking to it with enthusiasm.

2. The standard of church membership is being raised in the minds of all the people and men want to see Christian people live what they preach. Business men are applying religion and the principles of stewardship to their business in a great way. This will revolutionize business as well as bring men into the church activities with their business sense and methods.

3. The unrest of the last few years is an indication that our people are thinking for themselves. This indicates to our minds that it means that our great Baptist democracy is simply feeling its way to the surface. It is not content to live under centralized government in religion. The tendencies of the last few years to centralize power and management in a few is being resented and the people are fighting for liberty in thought as well as in government. When our leaders find out that the people must be consulted in the making of all our programs and bring the common people into counsel we will have a new day in all our work. When our people all learn to step together there is no power that will stand the onrush of our gospel warfare.

4. Our people are realizing that machinery and methods will not do alone and that we must put into our organizations spirit and life. Never did we see this more clearly and never was there more effort put forth to correct these evils.

5. We are going back to the stakes and driving them in good and strong. Churches are building new houses and many of them are under heavy debts, but we have forgotten to count all this in our gifts. Then, too, this had to be done or our foreign work will suffer. The stakes must be driven down in the churches if we lengthen the cords very much. It seems that we have been overlooking this important matter. It is not a bad sign to see our churches building and enlarging their programs and equipment. This will all mean additional gifts in the end. Never did our churches reach out after the lost as they are doing now, and never did our inside organizations function in the church activities as they are doing today.

6. We are having more interest in training today than ever. Last month we sent out more than 2,900 awards in one week. This week in one mail we had 189 awards sent in. Every mail brings requests for awards of some kind. This teacher training work is not confined to the city and town churches, but covers the entire state.

7. Our associations are organizing and putting on definite programs of work along all lines. It is a new day when our people take religion so seriously as they are doing now and so many giving their time and attention as well as their money to God's churches and their activities.

8. Our boards are giving more attention today to the needs of the

9. The young people are simply alive with all kinds of activities and where properly led they are giving themselves unstintingly to the cause of Christ and His churches. If our churches would only wake up to their responsibility to the young people of our state and conserve the pent-up energies in our young people and properly harness them for the Master, we could do most anything that God wants us to do.

10. Last, but not least, the men of our churches are just as enthusiastic in their work as any one else. It is a real joy to see hundreds of men give their time voluntarily to the Lord's work and without charge go here and there doing their part in the on-going of the kingdom. Some drive their own cars for miles without charge for gas or any other expense and give their own energies as well as the use of their cars to promote a program of the churches. Let us stop pining and look out on the fields, for they are white unto harvest. Let's increase our faith in men and God as well as in the things we are doing and take up the battle cry and press on toward the mark of the high calling in Christ Jesus.

Falling Water Baptist Church Plans New Addition

Plans for enlarging the auditorium and the building of four additional Sunday school rooms is announced by the superintendent, T. Johnson. The church had a special offering Sunday towards financing the work which was very satisfactory. The Rev. J. W. Christenbury, field worker for the Ocoee Baptist Association, filled the pulpit at the 11 o'clock service Sunday at the request of the pastor, Rev. H. C. Smith. Rev. Christenbury in a large measure deserves

credit for the wonderful progress the Sunday school has made in recent months. His subject Sunday was "Growing a Church."

Boys' Camp at Ridgecrest, N. C., July 11-13

As one of the inviting features of the Southern Baptist Assembly program at Ridgecrest, N. C., this summer, the Baptist Sunday School Board is inaugurating the first South-wide Baptist boys' camp that has ever been projected and with a program that is calculated to appeal to and help every boy who can attend.

The scenery and climate at Ridgecrest are too well known to require any special mention among well-informed Baptists, but the Sunday School Board believes it has arranged a program for boys that is just as inviting as the scenery and climate. In the way of recreation and play there will be offered mountain climbing, hiking, strolling, swimming, boating, baseball, basketball, volley ball, and tennis, while there will be a few camp fire suppers, stunts and other program features which the boys themselves will contribute.

At the same time the camp undertakes to build up the bodies of the boys, it will minister to their minds and hearts as well through daily devotionals calculated to appeal to and enlist the hearty worship of the boys; a half hour of mission study under Dr. T. W. Ayers of China and an hour's daily study in such courses as the lives of missionary heroes, outstanding Bible characters, Sunday school and B. Y. P. U. work, and scouting. A brief inspirational message will be brought each evening by an outstanding speaker, while for the benefit of the older boys prominent representatives of leading businesses and professions will bring a few addresses setting forth the opportunities which their work offers to young men as careers of useful service to God and humanity. The slogan of the camp will be, "Clean Living and Training for Service."

While the appeal of the camp is

accompanied by some men from some church or community.

Every provision has been made for safeguarding the health of the boys. Dr. Ayers will serve as camp physician, in addition to bringing the missionary message each day. Swimming in the big lake and boating on it will be limited to those boys who are good swimmers, and no boy will be allowed around the lake except at definite hours, when a licensed lifesaver and two other experienced swimmers will be on guard. Two small shallow pools will be available for the less experienced swimmers.

While a large element of outdoor life will be provided in the camp, all boys fourteen and under will be housed in the big hotel, while those above fourteen will be cared for in the huts, cottages and tents in Swan-annoa Camp near by, which is likewise a part of the assembly property. All the boys of every age will take their meals at the hotel.

Baptist men of character and large experience in dealing with boys in their home churches will direct the devotional, study and recreation life of the boys. While complete supervision will be given every phase of camp life, the boys will be encouraged to display initiative, and special effort will be put forth to discover each boys talent and develop it as fully as opportunity affords.

The complete cost of the camp for registration, room and meals will be \$24. Incidentals and transportation will, of course, be in addition to that. While the regular summer excursion rates on the railroads will prevail throughout the summer, a special rate of one fare plus fifty cents will be available on Monday and Tuesday, July 8 and 9, and all boys coming by rail are advised to procure their tickets on one of those days. Many boys will come in autos.

Descriptive literature and application blanks for registration can be had by addressing Frank E. Burkhalter, General Director, 161 Eighth Avenue, North, Nashville, Tenn.

Report of Grainger County Sunday School Convention

Our convention met at sunrise yesterday with a full house. The rain fell in torrents with a terrific wind most all day. Coming home, we sat on the bank of the creek for two hours waiting for the water to get low enough for our car to pass through, but it was a great day. All who spoke of it said it was the best convention Grainger County had ever had.

We had the pleasure of using Drs. Warren and Dance and Mr. Wilhite, and they were graciously received. Douglas Hudgins completely won the hearts of all our people.

We decided yesterday that August 4-10 will be the best time for our training schools, and we are glad to have all of them filled with your workers, and thank you kindly for this arrangement. Perhaps we will have one or two more before time to put them on. We elected an elementary worker, Mary Lou McDaniel, and an intermediate worker, Pearl Campbell, and they will be glad to have your instructions and help, also from our state workers of these departments.—Mrs. Paul Branson.

Rev. C. D. Creasman of Lewisburg is planning for a training school the week beginning June 2nd. The church is trying to get the Sunday school thoroughly organized and doing the best work.

We call especial attention to the illness of Mr. Collins, father of our own Frank Collins. Frank has been with him all this week and reports him but little improved. We feel for him and pray that his father may soon be well again.

Lincoln Park, Knoxville, is planning a training school in May. Superintendent J. G. Carroll writes:

We call especial attention to the program being put on at Ridgecrest during the summer time. A program for boys has been outlined and a splendid opportunity offered to boys who want to go.

Bellevue Church, Memphis, makes a fine record in gifts. During the quarter ending March 31st of this year the total gifts from envelopes and loose collections amounted to \$18,491.76.

Big Emory Association is planning a simultaneous training school in all the churches the first week in July. Rev. R. H. Lambright of Kingston, J. B. Tallant of Harriman, and J. A. Davis of Rockwood are all co-operating in this movement.

Dr. J. T. Warren sends in the names of eight persons who studied "Building a Standard Sunday School" under him during the simultaneous training school at White Pines.

Dr. R. W. Selman reports a fine class in "Search for Souls." All the Chattanooga churches are conducting classes in "Soul Winning," and some fine results are already manifest.

Special Program for Education Day

Dr. Freeman is leading in a special program on Education Day in June. We are co-operating with him, and the schools of the state will try to make this one of the greatest days in the whole year. The schools will be featured on the program and returned students will be asked to sit on the platform and have something to say about the school they represent. Others going away will be allowed to say where they are going

and why. Other forms of education will be emphasized such as our own educational department, the Baptist and Reflector and the other literature of our denomination. A special number of the paper will come out on June 20th featuring all the educational agencies.

Mr. J. Frank Seiler writes from Elizabethton: "I want to express to you as superintendent of the Elizabethton Baptist Sunday school my sincere appreciation and thanks for your kindness in sending Miss Zella Mae Collie to us from Friday to Sunday of this past week to assist us in making proper plans for dividing our young people's and adults departments. We held a meeting of the Sunday School Council on Friday night, and Miss Collie gave an instructive and beneficial talk to all the officers and teachers. Then on Sunday she assisted us in arranging for the organization of new classes in the young people and adult departments in such a way that I believe there is no criticism or hard feeling whatever among our people. We all think a great deal of Miss Collie and appreciate her services so much and your kindness in sending her to us. A little later on we want to arrange for a training school, majoring on both parts of the Sunday school manual. I am looking forward to getting our Sunday school on your standard list at the earliest possible date, and I am sure that this is not very far off now. More of our teachers should hold the teacher's diploma, and this will be the main object in holding our training school."

The following have sent in reports of classes this week asking for awards: Garland Waggener, Memphis; Odessa Lyons, Chattanooga; Rev. Roswell Davis, Humboldt; Miss Gladys Farmer, Memphis; Miss Anna Merryman, Butler; and W. W. Crouch, Dunlap. All brought large lists and fine reports.

We give below a revised outline of the regional programs being put on at Johnson City, June 11th; Chattanooga, June 13th; Clarksville, June 15th; and Union University, Jackson, June 22nd. Let everybody get ready for these conventions and see to it that your contests in the associations are all had and the contestants at these regional conventions. The winners at these four conventions will contest at the state convention for the Southwide honors.

We give below a schedule of our regional B. Y. P. U. conventions that are to be held in Tennessee in June: Johnson City, June 11th; Chattanooga, June 13th; Clarksville, June 15th; and Union University, Jackson, June 22nd. Let everybody get ready for these conventions and see to it that your contests in the associations are all had and the contestants at these regional conventions. The winners at these four conventions will contest at the state convention for the Southwide honors.

Quotations from Mr. Lambdin concerning the change in seal courses and awards for same: "I am sorry that we have nothing to give in place of second and third methods seals. I am sure this will cause a little trouble for a while, but I think it will be wise for us to stick to the decision. You understand, of course, that Senior B. Y. P. U. Administration is a second course in methods for seniors. In the Junior and Intermediate Manuals we give a second course seal, but dropped the third. I agree with you that the B. Y. P. U. should be promoted only as a Christian organization. By the right kind of emphasis I believe we can get the idea across that a junior union should not be organized where there are no junior Christians."

SUNDAY SCHOOL GROUP MEETING

Group 1 of the Polk County Baptist Association met with the church at Turtletown on April 7th at 2 p.m. This was the first meeting of the kind

in this section. The group superintendent, T. W. Davis, presided. The devotional was led by the local superintendent, Sam Rose. When the roll was called eight out of ten churches were represented. Each church gave a brief report.

The program was as follows: "The Standard as an Incentive and a Program," by Chas. E. Taylor, Mine City; "Building the Enrollment," by W. D. Hudgins; "Enlarging the Organization," by Pastor Org Foster, Mine City; "Making Teaching Effective," by M. C. Deaver, Mt. Zion; "Evangelism in the School," by Org Foster; prayer by R. W. Brown, Coletown; "Building the Church through the Sunday School."

The next group meeting will be held with Mt. Zion Church at Ducktown Station on the first Sunday in July.

The young people of the Russellville Baptist Church have just finished the B. Y. P. U. Manual taught by Rev. Earl B. Edington, principal of the Russellville High School here. This was a large class, and there was good interest. A large per cent of the members took the course and passed the examination. This B. Y. P. U. has just been organized for a short time. The officers are: President, Miss Virgie Anderson; vice president, Haskal Thomason; secretary, Jack Dean; treasurer, Miss Mary F. Dougherty.

April Our Biggest Month Yet

In March when we reported sending out 710 diplomas and 2,253 seals, making a total of 2,963 awards in one month we hardly hoped to make that record again this year, but we have a better one to record this month. We have mailed out from Tullahoma in the past 26 days a total of 836 diplomas and 2,271 seal awards, making a total of 3,107 awards sent out in the past 26 days that the office was open during April. These are as follows:

Sunday School Awards.			
Association	Dips.	Seals	Total
Gibson Co.	1	0	1
Giles Co.	6	0	6
Holston	0	1	1
Jefferson Co.	19	15	34
Lawrence Co.	1	0	1
Knox Co.	0	14	14
Madison Co.	7	142	149
McMinn Co.	0	4	4
Nashville	19	109	127
Nolachucky	18	11	29
Ocoee	24	80	104
Polk Co.	0	8	8
Sevier	26	23	49
Shelby Co.	2	7	9
Stone	8	1	9
Union	0	4	4
Watauga	15	61	76
Wilson Co.	0	1	1
Total	148	528	676

B. Y. P. U. Study Awards.

Big Emory	14	42	56
Chilhowee	8	0	8
Clinton	0	14	14
Concord	8	0	8
Cumberland Gap	0	17	17
Duck River	0	13	13
East Tennessee	22	0	22
Gibson Co.	11	51	62
Hardeman Co.	1	0	1
Holston	15	42	57
Jefferson Co.	23	54	77
Knox Co.	109	147	256
Madison Co.	32	233	265
McMinn Co.	12	15	27
Midland	9	0	9
Nashville	38	83	121
Nolachucky	17	18	35
Ocoee	35	52	87
Polk Co.	0	13	13
Riverside	0	22	22
Sequatchie Valley	9	14	23
Shelby Co.	236	240	576
Sweetwater	1	10	11
Watauga	15	19	34
Wilson Co.	0	14	14
Total	615	1,114	1,729

Sunday School Administration.			
Giles Co.	2	0	2
Hardeman Co.	3	0	3
Holston	10	0	10
Jefferson Co.	30	0	30
Nashville	1	0	1
Total	46	0	46

Church Administration.			
Knox Co.	1	0	1
Nashville	0	11	11
Ocoee	26	0	26
Total	27	11	38

Stewardship.			
Big Emory	0	1	1
Nolachucky	0	1	1
Jefferson Co.	0	1	1
Total	0	3	3

Total of all awards: Diplomas, 836; seal awards, 2,271. Total, 3,107.

Lena: "I hear you married your boss. How long did you work for him?"

Lola: "Until I got him."

Judge Knott was asked which of two stunning girls at a dinner party he considered the prettier. "I'm no judge of paintings," he replied.

Lost Alibi

It was midnight. In the smoking room of a club a young man sat huddled in a chair. A friend entered.

"Hello, Smith!" he asked, cheerfully. "Not going home yet?"

"No," muttered the despairing one.

"I—I daren't."

"Why, what's the matter?"

"Matter? At eight o'clock I telephoned to my wife and gave her a perfectly good excuse for not coming straight home and—his voice sank to a whisper—"I've forgotten what I said."—TitBits.

Man bets on himself

A good bet for others

MANY a man has failed to land the job he went after, just because he looked scedy. The Boss looked him over and probably figured that a man who'd let himself slump would let his job slide, too.

"That experience brought me up short," the wise ones declare afterwards. "That very day I started on a whole new scheme of living. Say, you'd never have known me for the same man six months later. I'm betting on myself now, all right. So is the outfit I'm working for."

"There are thousands of people in this condition. Half-hearted, down-

cast, with no energy, no system, no success of poisons in the body.

"Regular treatments with Nujol start things functioning again as they should. Nujol not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Start now to take Nujol regularly. Keep it up for the next three months.



ing to bet your stock has gone way up. That you're worth more to the people you work for—and to yourself.

Nujol can't possibly upset you. For it contains absolutely no medicine or drugs. Nujol was perfected by the Nujol Laboratories, 26 Broadway, New York. Sold in sealed packages only. Get a bottle today.

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

SCHOOL OF MISSIONS, MT. OLIVE BAPTIST CHURCH

One of the long-felt needs of our association was met the week of April 1st when we had Miss Victoria Logan, of Nashville, Miss Wilma Bucy of Nashville, Miss Mildred Gilbert of Knoxville, Mrs. Roy Shipley of Knoxville, Mrs. Winston Henry of Maryville, and Prof. Paul Cate of Knoxville, as our faculty, and we had classes from the Sunbeams to the laymen's brotherhood. We spent five nights studying books that every Baptist church in the world should study. Then after the class period we had splendid talks, and one evening a real missionary message was brought to us by Mr. R. M. Logan of Argentina.

Several churches of the association were represented. Mrs. Winston Henry, associational W. M. U. superintendent, and Mrs. R. L. Berry, president of the Mt. Olive Church, handled things in a beautiful way.

The average enrollment in all classes was more than a hundred, and we had a most wonderful time together, and we feel that the association will be greatly benefited by having these God-sent teachers with us.—Rev. Stephen C. Grigsby.

ORIGIN AND SIGNIFICANCE OF W. M. U. PIN

The Woman's Missionary Union adopted its pin in 1913, the jubilate year of union history. Miss Emma Whitfield of Virginia, whose mother presided over the union's organization meeting in 1888, graciously gave the union the very significant design of the pin. The shape of the pin represents the double fish head, a symbol of the Christian faith. It is the symbol of the Christian faith, so they did not heedlessly disclose to their enemies their faith. It was their custom to make the sign of the fish head when they met any one whose attitude toward Christianity was unknown. If the person was a believer, he would recognize the sign and so be discovered as a friend. If he was an enemy of Christianity, the sign would mean nothing to him and the believer would be safe from harm. This sign was used by the Christians because of the famous acrostic forming the Greek word for fish. The words whose initial letters made the acrostic were "Jesus Christ, Son of God, Saviour." They briefly but clearly described the character of Christ and his claim to the worship of believers. Therefore the symbol was precious to the Christians as a brief profession of faith in the divinity of Christ, the Redeemer of mankind. May it suggest as much to us of this day and time!

Around the border of the pin is engraved, "Woman's Missionary Union S. B. C., 1888." In the center of the pin appears the open Bible with the union watchword engraved on it; the Bible is resting upon a map of the world, and above the Bible is a flaming torch, the standard of which extends below the map. In 1920 the W. M. U. in annual session again laid emphasis upon the usefulness of the pin, urging all members to wear it, for as Baptists they certainly stand for the open Bible; as missionary societies they believe in taking the Bible to the whole world; and as Christians they know that Jesus Christ is the light of life.

Order from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala. Prices from \$2.30 to \$9.55.

SOME ITEMS OF INTEREST FROM THE TRAINING SCHOOL

The full, busy weeks have gone so swiftly that we have failed to send as frequently as we desired some items of news. The training school page in Royal Service will tell you of the encouragement and inspiration that has come to us in the presence and messages of many lovely guests. Much joy has come, too, with the many gifts from thoughtful friends.

It has been my pleasure to attend two of the W. M. U. annual meetings during the spring. The North Carolina meeting in High Point the first week in March, and the South Carolina meeting in Anderson the first week in April. It brought much joy to my heart to be present with the dear friends in these two great conventions. It is always a thrill to see the interest of the women in this dear school and to feel their loving interest and prayers back of us as we try to carry on here.

One very interesting item of news is that of two recent gifts to the school. One is from Miss Martha Stamps of Madison, N. C., of \$515.71 to the endowment fund, and the other is from Mrs. George W. Wendling of Knoxville, Tenn., \$1,000 (left by will).

Another item of interest is that our basketball team won the silver cup, losing only one game out of the ten.

One experience of this winter that has left a lasting blessing upon us all is what we are pleased to call our "campaign of prayer for the lost." It has been our joy to pray continuously for over 500 lost people, and we know for certain that fifteen have already been won to Christ and we have come so soon to the close of another year. Our commencement time is just a week away, and it is with great joy that we look forward to having Miss Juliette Mather (one of our outstanding graduates) bring the commencement message. The halls are ringing with the beautiful commencement music. The dear co-workers are keeping up well with the many pressing duties and all is moving along nicely.

Our hearts are filled with thanksgiving to God for all of His blessings as we draw near the end of this year which has been such a wonderful one in this school and in our personal lives. The marvelous spirit has held on to the last, and there is a sweet tenderness in the joy which is tinged with sorrow in these closing weeks when the senior class must think of going out not to return as students. Rich, beautiful friendships have been formed through this session that will last forever. It has been a privilege indeed to serve here through these four years, and most especially has it been a privilege to serve this year when we have had an unusually fine student group and such fine spirit. We ask your prayers that our closing exercises, especially our commencement program, may lift up Christ in a very definite way, that every student may go out seeing Him as she has not seen Him before. Janie Cree Rose.

CHILHOWEE W. M. U.

The quarterly meeting of the W. M. U. of Chilhowee Association met with First Alcoa Baptist Church on Friday, April 5th. The meeting was opened promptly at 10 a.m. by Mrs. Winston Henry, superintendent.

Mrs. J. D. Singleton, one of the pioneer women in W. M. U. work

of the First Church of Maryville, led the devotions for the morning and afternoon.

We were especially delighted to have with us this day Dr. R. M. Logan, father of our own Miss Victoria Logan, and himself a missionary on furlough from Argentina. Dr. Logan told us of the customs, religion and other things of this interesting country, and made us to see that we must send more money and more missionaries to these heathen countries if we hope to win the lost to Christ.

Another interesting visitor of the day was Rev. Chapman, a returned missionary from Japan. Rev. Chapman has recently accepted the pastorate of Calvary Baptist Church, Alcoa. He told us many things of interest about Japan and about the dreadful situation caused by the earthquake. We were especially glad to have these two visitors and their message touched our hearts and showed us that the harvest indeed is plenteous, but the laborers are few.

The afternoon was devoted wholly to business, banners awarded, etc. We had a few words of encouragement from Miss Wilma Bucy and Miss Victoria Logan, who have recently held a successful training school in our association.

The women of the hostess church served a very bountiful dinner at the noon hour. The meeting adjourned at 3 p.m. after an invitation to meet in June with the First Baptist Church of Maryville.—Mrs. Winston Henry, Superintendent; Mrs. C. V. Wilhoit, Secretary.

W. M. U. QUARTERLY MEETING, HOLSTON ASSOCIATION

The quarterly meeting of the W. M. U. of Holston Association was held on Friday, April 7th, with the Central Baptist Church, Johnson City.

The meeting was called to order by the superintendent, Mrs. F. M. McNeese, and after the W. M. U. hymn was sung favorite verses of Scripture were given, followed with a prayer by Mrs. T. J. Galloway.

The address of welcome was made by Mrs. R. E. Harmon, president of the Central Church, W. M. S., and was responded to by Mrs. Edgar.

What Next? followed by Mrs. L. M. Roper on the topic, "Forward in Personal Service, Mission Study and Bible Study." After an open discussion, Mrs. R. L. Harris, state president of the W. M. U., gave a stirring address on "Steadfastly Onward for His Glory," which was most thoroughly enjoyed by all present. Mrs. Luther B. Jones rendered a solo, "I Am Satisfied with Jesus," and a report on the young people's work in the association was given by Mrs. Sam Larimer, who is young people's leader. At this time the count was taken and visitors recognized, after

which Mrs. B. D. Akard gave a report on several meetings which she had attended in Florida the past winter, then invited those present to the dining room where a lunch was served by the ladies of the hostess church.

The afternoon session was opened with devotionals led by Mrs. Lee F. Miller of Johnson City, which was followed by an organ number by Mrs. D. G. Stout.

Rev. James Sherwood of Unicoi Church was introduced and made a plea for help in their work in building their new church.

After a short business session, a play, entitled "Then and Now," was given by the W. M. S. of the Central Church, and the meeting adjourned. About 300 were in attendance at this meeting, including a number of the pastors of the churches represented.—Mrs. Luther B. Jones.

THE W. M. U. OF JAPAN, 1927-1928

The ninth year of the work of the W. M. U. of Japan has been presented to Him. The women are looking forward expectantly, earnestly to the celebration of the tenth anniversary in the same place and same church where the first meeting was held. But what a difference! The years of service together have united the hearts, the plans and purposes of our Christian women. One of our pastors said: "I am surprised and delighted. I never dreamed the women were doing such a noble work."

The number of members of the union has not changed a great deal, for the people of Japan move about very much, and thus we lose many by removal to other places where there are no Baptist churches.

The offerings for the year were 633.66 yen for all purposes. In addition to this amount the union has 479.69 yen in the banks of Fukuoka toward the support of a boy and girl in our two schools.

The annual meeting met in October at Kure Baptist Church. We have never had more beautiful entertainment than the Kure ladies gave us. From the beginning to the end of the meeting the women worked earnestly over their tasks. Our program

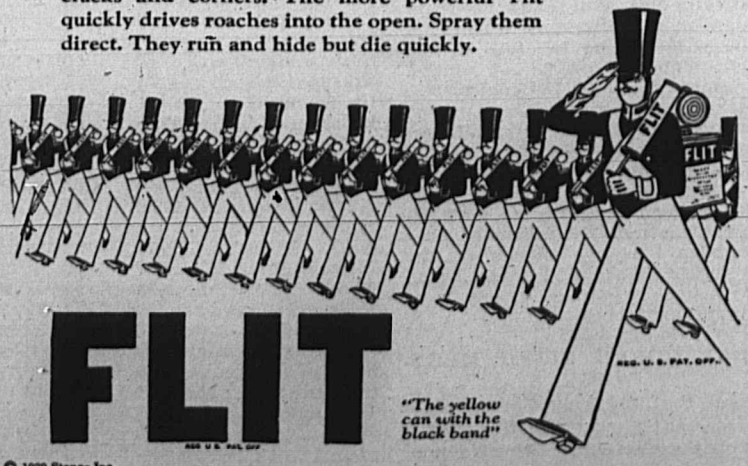
part of the program is neglected and that year by year the aim is placed a little higher for every phase of the work.

The subject of the Standard of Excellence was discussed. Some of the ladies felt that a change of name was necessary—a standard of excellence should have a deeper meaning than simply a report of work done by the society. So a committee was appointed to study the standard and report at the next annual meeting.

In addition to the increase of giving for all objects of the union work, it is hoped that every society may

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hold ten extra meetings (neighborhood evangelism) during the year as a bit toward the celebration of our tenth anniversary.

Every year, before the last session closes, an offering is taken as a token of thanksgiving for all the blessings God has granted us during the annual meeting. This year the offering was greater than ever before. And as the last touch of love the union gave Mrs. Dozier, who goes home on furlough in 1929, two photographs of the union. One to be given to the union in the United States as a token of love, sympathy and appreciation.

In the summer for three happy days the Y. W. A.'s of our churches met at the Girls' School, Kokura, Miss Lancaster and other leaders led the girls to realize the depth of the meaning to be found in the thought-provoking motto, "He calleth for thee."

Let us pray for Mrs. Mizumachi, president; Mrs. Bouldin, vice president; Miss Schell and Miss Nakaniishi Y. W. A. secretaries, and the other officers who are striving to "enlarge the tent" and bring good tidings of salvation to the women of Japan.—Maude B. Dozier, Fukuoka, Japan.

PRIZE-WINNING G. A. TITHING STORY

"The Tither's Answered Prayer"

"Grandma, do you think Santa Claus will come tonight?" Ethel asked. It was not the first time that Mrs. Carver had heard that question, yet she had not discovered a way to answer it truthfully.

"Yes, it would be a good night for him to come, dear. The ground is covered with snow, and his reindeer ought to make it easy this time. He must have gotten on the wrong road last year, but surely he can find us on the new highway," answered Mrs. Carver.

"I wanta see Santa Claus when he comes," five-year-old Tom remarked gravely.

Would Santa Claus come tonight? Would he ever come to that house again?

Well, she straightened her bent

ward the little town. There

south ran the road over which her boy had traveled the night he left the old home. Oh, the years had been long since that time, all the longer that never a word had come back to tell of his fate! Had he continued South? Had he gone North? She could not know, but somehow a hope kept alive in her heart that the road which had taken him away would some day bring him safely home again.

Then a warm feeling came to her heart as she looked down the road and saw the little white church which was so dear to her. And what a joy it was to earn a little money before Christmas eve to take to His holy place! A tenth of all she had. But Oh, how small! Several times she was tempted by the children's questions to get them something so that they would not be disappointed as they were the previous year.

Many times during the day she would think of this verse, "Honor the Lord with thy substance and with the first fruits of all thine increase," and therefore she had carefully put away a tenth of all she had.

The worst blow came when Mr. Carver, stricken by rheumatism, became unable to work. A married daughter died, and the two small children, Alice and Tom, were brought to her by the helpless father. She had done what she could that year, renting out the land and caring for the stock herself. Their support came from the small cream check each week and the small amount of money received for the sale of chickens or eggs.

It took every cent of the money besides the tenth to get feed for the stock and to pay for the absolute necessities.

As Mrs. Carver thought of all the things she really needed and of some things for the children this verse came through her mind, "Of all thou shalt give me, I will surely give the tenth unto thee," and it warmed her heart to know that she did have the tenth to give to the Lord.

Supper came on as usual, Mr. Carver, by the aid of his cane and with many groans and pains, made his way to the table. There he invoked a blessing on the humble meal, adding a prayer for the absent son, bringing another ache to the mother's heart.

At its close she helped him to his bed and Tom and Ethel soon followed. They drew their chairs near him and began their questions again which she heard while she did her work in the kitchen.

Soon their sadly patched stockings were hung on nails on either side of the fireplace and the children knelt at their grandmother's knees to say their nightly prayers.

The mother's heart throbbed as Ethel murmured sleepily, "Bless Frank and tell him to come home soon to Gran'ma."

Soon they were fast asleep, and as Mrs. Carver looked at the little children's patched stockings she thought of their seeing them empty on the morrow and not a dime in the house except the tenth, and she thought that surely the Lord would approve of her taking it and spending it for something for the children, which would be a great help and comfort to her. But as she was rising to get it, Malachi 3:10 seemed to stand out in fiery letters on the tithing box, "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

As she turned around from leaving the box unopened, she murmured a prayer to the Lord that she might receive a blessing, not for her sake but for the children.

Then there came footsteps on the porch and a soft knock. Mrs. Carver

ed, and being assured, she entered

carrying a covered pail.

"Here's some things I brought em."

"You shouldn't do that, Susie," the elder woman said reproachfully. "I guess times is hard at your house, too."

"Oh, it's nothing much—popcorn balls an' taffy an' gingerbread. I made up some this afternoon for our folks and couldn't think of not dividin' with Tom and Ethel."

Tears came into grandmother's eyes as she silently pointed to the little stockings. "If you hadn't come, they wouldn't 'a found a thing in there in the morning."

"Susie, I get afraid Frank ain't comin' back. He must 'a died or we'd 'a heard something from him in all these years."

"Why, Aunt Mandy, four years ain't so very long."

"Maybe not to you, but as I think back over the lonesome days since he left—" she quickly stopped.

"What's that?" she asked, as a buzzing car came over the hill, stopped in front of the gate, and a moment later there was a knock at the door.

Susie stepped into deeper shadow as Mrs. Carver opened the door. In the dim light she saw old Santa Claus himself standing before her.

"Howdy, folks! Guess I'm late tonight or the kiddies went to bed early. But here I am, and they're awake now."

Mrs. Carver studied the visitor with much interest, but she could not identify him, as he wore the usual costume and a long bearded mask, but he seemed tall and upstanding.

Santa walked over to where Mr. Carver was staring at him.

"Sick?" he inquired sympathetically.

"No; jus' rheumatism."

"That's worse than being sick," he said as he turned away.

He approached Tom and Ethel who gazed at him in amazement. "Been good children lately?" Neither could speak, but they managed to nod their heads.

"Have they, grandma?" he asked of Mrs. Carver, and she, too, gave the same silent answer.

Santa turned and saw Susie for the first time. She had been behind him since he entered.

"Howdy, Miss! Didn't know grandma had company tonight, but the more, the merrier."

The children got out of bed, and all were seated around the fire as Santa Claus had at last found their home.

He reached into the pack and brought forth a long box. "Seems to me here's something for a good girl." He held it toward Ethel.

Grandmother broke the string and lifted the lid. Oh, such a wonderful doll!

The next trip to the pack brought forth a box which he offered to Tom, saying, "For a good boy." Tom bashfully opened the box, and it was a bright red automobile. He hardly knew what to do with it.

Santa took package after package and piled them on the floor.

Grandmother found silk stockings and a piece of cloth whose marvelous sheen brought a wondering light into her eyes. Grandfather pulled a soft fur cap down over his ears and decided the wind would not make them tingle again. For the children there were other toys; and for all, fruits, candies, and nuts. The little space around the hearth could scarcely hold all the things that had come from the magic sack.

Susie, kissing the children and saying good-night, turned toward the door.

Santa had risen and was standing in front of her. "Don't be in such a hurry, Susie," he said, removing his mask.

"Oh, Frank!" she cried, and in an instant he had one arm around her and the other around Mrs. Carver.

There were tears in their eyes, and

the children were instantly on his

knees wondering how Uncle Frank could be Santa Claus.

He explained to them how he had found a job in an automobile plant and had made good money. He said that he had seen Jim Jones and found out about the trouble they were having and how he had planned to spend Christmas at home because he could not come sooner.

Nearly midnight when he had gone to bed, a happy mother murmured a

prayer of thankfulness for her son's return. It warmed her heart to know that the little white church was to receive her tithe which was going to be more than she had expected.

Then she thought of Matthew 10:8: "Freely ye have received, freely give." She was very happy to know that the Lord was to receive the

first fruits of her small increase and that the Lord had opened the windows of heaven and blessed her.

Obituaries

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

BEARDEN

Lester Bearden, son of Mr. and Mrs. C. E. Bearden, went to his reward February 2, 1929. He was a faithful member of Tyner Baptist Church, a leader in B. Y. P. U. work, and an active member of the Berean Sunday school class. Through his long illness he was always patient and hopeful, trusting fully in his Lord. His place in his home and in

the hearts of his friends is left vacant, but we feel sure his spirit went to the God whom he loved. We extend to the bereaved ones our love and deepest sympathy.

Committee: Lewis Varnell, Pearl Smith, Mrs. J. D. Cliett.

F. P. McCORKLE

F. P. McCorkle died April 6th at 1:10 a.m. at his home, "Social Circle Farm," after several months' illness. He is survived by his wife and six children—Mrs. H. C. Maloney and Mr. Kenneth McCorkle of Greene County; Mrs. C. M. Kiser, Greeneville; Mrs. Nick Susong, Hamblen County; Mrs. W. H. Crosby, West Point, Miss.; and Ensign F. D. McCorkle, U. S. Navy, U. S. S. New Mexico, San Pedro, California.

Funeral services were conducted from the home at 2 o'clock Sunday afternoon, Rev. W. W. Overholt and Rev. John H. Anderson officiating.

Interment was made in the Jarnigan cemetery, near Morristown.

Mr. McCorkle was born in Hamblen County, Tenn., in 1861. Three years later the family moved to Williamson, S. C., where his childhood was spent. In 1878, when just a boy of seventeen, he decided to return to his native state. Decision was action with this notable man, so he walked back to East Tennessee with no funds, his dog and gun his only companions. This energetic youth found employment with Joseph Susong, not far from the place that later became his home in the truest sense of the word.

Early in life he identified himself with the church. He served as clerk of the Beulah Baptist Church since its organization in 1899 and was also superintendent of the Sunday school for many years. This church feels that it has lost one its staunchest and most consistent members and extends to the bereaved ones its sincerest sympathy.

Endowed with a personal magnetism that few men possess, Mr. McCorkle was able to draw men to him. His sincerity, his generosity, his sympathetic and understanding nature made him a friend of both old and young. Using the poet's words, many

of him. Once unto me he

much interest in all current events.

There were not many men in East Tennessee more widely popular or who had such a host of friends as this distinguished citizen. In his passing away Tennessee loses one of her most valuable sons.

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

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AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. H. A. Bickers has resigned as pastor at Marianna, Ark., where he did a great work. We would welcome his return to Tennessee.

Rev. C. E. Roark of Plainview, Texas, has been called to the care of the church at Marfa, Texas, and entered upon his duties May 1st.

The last official act of Rev. A. Mack Rogers as pastor of Pulaski Heights Church, Little Rock, Ark., was baptizing six people, one of whom was his youngest son, Mack, Jr.

Rev. J. H. Buchanan of the First Church, Paris, has returned to the duties of his busy pastorate after preaching two weeks in a successful revival at Leland, Miss.

Dr. Walter L. Brock, who has been taking a post-graduate course in the Seminary at Louisville, Ky., has accepted the care of the church at Apalachia, Va., and is on the field.

Although he has been pastor there twelve years, Dr. James B. Leavell of the First Church, Houston, Texas, is leading his people in a great revival.

In a revival in the First Church, Grenada, Miss., in which Rev. W. E. Farr, the pastor, was assisted by Dr. Norman Cox of Meridian, Miss., there were 21 additions, 15 by baptism.

The First Church, Eldorado, Ark., has called to serve as pastor Dr. J. P. Boone of the First Church, Tuscaloosa, Ala., though his acceptance is not assured.

Rev. M. L. Lennon of Hardinsburg, Ky., a former Tennessean, is enlistment worker under the District Board of the Breckinridge Baptist Association.

Rev. J. T. Dougherty has resigned as pastor of the First Church, Hardinsburg, Ky., to accept a call to the care of the First Church, Stanford, Tenn.

Tennessean, was assisted by Dr. L. M. Sipes of Little Rock, Ark., there were 48 additions, 38 by baptism.

Dr. T. L. Holcomb, general secretary of the Executive Board of the Texas Baptist Convention, delivered the principal address on missionary day at the Southern Baptist Theological Seminary, Louisville, Ky., on May 1st.

Rev. W. James Robinson of Kansas City, Mo., a former student of Union University, Jackson, lately supplied the pulpit of the Second Church, Hot Springs, Ark. He was at one time a pastor in that state.

Dr. J. S. Rogers of Little Rock, general secretary of the Executive Board of the Arkansas Convention, has been elected president of the Central Female College, Conway, Ark., to succeed Dr. C. H. Brough.

Dr. J. F. Vines of Kansas City, Mo., is doing the preaching in a revival with the First Church, Shawnee, Okla., Dr. J. W. Gillon, pastor. They are favorably known in Tennessee. E. Otis Allen is leading the music.

Dr. B. D. Gray of Atlanta, Ga., for twenty-five years corresponding secretary of the Home Mission Board, preached on a recent Sunday for the church at Hazlehurst, Miss., where he was at one time pastor.

Rowe C. Holcomb, secretary of Laymen's Work in Louisiana, has yielded to a call to preach the gospel and been licensed. He is a brother of Revs. T. L. Holcomb of Dallas, Texas, and H. R. Holcomb of Tupelo, Miss.

Recently Oddino S. Chiochio, a member of a prominent family in

Rome, Italy, was ordained to the full work of the ministry by the First Church, New Orleans, La. He is pastor of the Italian mission in New Orleans.

It is announced by authorities in the organization that the meeting of the Fundamentalist Convention of America is changed from Indianapolis to Minneapolis, May 26 to June 2. It will be held in the First Church, Minneapolis, Dr. W. B. Riley, pastor.

The First Church, Elberton, Ga., has experienced a great meeting in which the pastor, Dr. W. A. Wray, was assisted by Rev. W. P. Binns of LaGrange, Ga., and Singer E. L. Wolslagel. There were 104 additions, 74 by baptism.

It is announced that in the five years of the pastorate of Dr. H. A. Porter at the Third Church, St. Louis, Mo., there have been 1,900 additions, 610 by baptism. All evangelistic meetings have been held by the pastor.

Rev. Virtus L. Busbee, pastor at Westfield, Ill., and Miss Sylvia Cochran of Buncombe, Ill., were married Wednesday afternoon, April 17th, at Mounds, Ill., Rev. H. C. Croslin officiating. Brother Busbee graduates from Union University May 20th with the degree of A.B.

It is announced already that Dr. L. R. Scarborough of Fort Worth, Texas, is to preach in Temple Church, Memphis, Dr. J. R. Black, pastor, Sunday morning, May 12th. Work on the \$2,000 tabernacle addition to that church will begin immediately to house the adult Bible classes.

Although he has just returned from a forced vacation on account of ill health, Rev. T. F. Lowry of the Second Church, West Frankfort, Ill., is advised by the doctors that he will have to take a couple of months more in order to recuperate fully. This he

is doing. Dr. Lowry is the acting treasurer of the Home Mission Board, is in the penitentiary hospital a victim of consumption. We wonder if the unscrupulous fellow is paving the way to get out before he has served his time. (No. Any effort to get out automatically renews all indictments against him.—Editor.)

Rev. E. Z. Newsom of Paragould, Ark., gifted in evangelistic work, has an itinerary of the following meetings: Second Church, Blytheville, Ark., May 12; Second Church, Lexington, Tenn., June 30; Black Oak, Ark., July 14; Dell, Ark., July 21; Chesterfield, Tenn., August 4; Darden, Tenn., August 11; Mt. Ararat, Tenn., August 18; Chapel Hill Church, near Life, August 25.

Dr. W. D. Powell of Louisville, Ky., field agent of the Foreign Mission Board, had a major operation in the Baptist Memorial Hospital, Memphis, and so skillful was it that on the fifth day he was in a wheel chair, on the fourteenth day he dispensed with the wheel chair, and then with the special nurse. On the twenty-fourth day he spoke to the Memphis Baptist Pastors' Conference. Only one man at that hospital has ever exceeded Dr. Powell in rapidity of recovery.

J. S. Bell of Life was ordained to the full work of the gospel ministry by Chapel Hill Church, Sunday afternoon, April 28th, at 3 o'clock. At his request the writer, his life-long pastor, preached the sermon, Rev. G. G. Joyner of Parsons delivered the charge to the candidate and church, Rev. J. W. Barnett of Jackson offered the ordaining prayer, followed by the laying on of the hands of the presbytery, with a benediction by the

candidate. Revs. L. A. Lawler, R. L. Rogers and E. S. Garner were the other members of the presbytery.

By THE EDITOR

Dr. Ray Palmer has concluded a good meeting with Grace Church, Durham, N. C., where George T. Watkins is pastor.

Frances Bryan, daughter of our Secretary O. E. Bryan, underwent an operation for appendicitis on the 2nd inst. She is in the Nashville Baptist Hospital and is doing well.

St. Elmo Church, Chattanooga, initiated their new social rooms May 1st when they held a banquet in the dining room of the new and commodious building.

Our readers will be glad to learn that beloved W. D. Powell is slowly recovering from his recent operation. He is still in the Memorial Hospital at Memphis.

Tulane University, New Orleans, now gives free tuition to students of the Baptist Bible Institute who wish to pursue academic studies in the Language Department.

Four good meetings closed in Nashville Association Sunday. There were 68 additions at Grace Church, 54 at Belmont Heights, 40 at Seventh and 18 at Old Hickory. Full reports will be given next week.

Dr. Geo. W. Truett will be the commencement preacher for Southwestern Seminary on May 22nd. Dr. P. E. Burroughs will speak to the School of Religious Education on the morning of the 23rd.

Announcements of the Southwide B. Y. P. U. conference to be held in Memphis next December 31-January 2, inclusive, are out. The Sunday School Board is sponsoring this conference and a great time is planned.

Acting President John R. Sampey of the Southern Seminary, Louisville, Ky., will preach the commencement sermon for the Northern Baptist Seminary of Chicago on the 19th of May. Forty-two are to receive degrees this year.

Dr. J. B. McMin is pastor. He reports a great day. The church now has a new brick building with modern equipment.

F. J. Harrell of Dyersburg preached the dedication sermon April 28th for First Church, Pana, Ill., where J. B. McMin is pastor. He reports a great day. The church now has a new brick building with modern equipment.

Dr. E. C. Dargan has returned from his extended stay in Washington where he has been at work on his History of Preaching, using the valuable materials to be found in the Congressional Library. It was good to see him in the halls of the Sunday School Board building again.

Commencement at the American Baptist Seminary, Nashville, will be observed May 19-20. Russell C. Barbour of First Church, Nashville, will preach the sermon and Powhatan W. James will deliver the graduating address. Two students, J. T. Hollingsworth of Detroit and S. P. Pettigrew of Chickasa, Okla., will receive degrees.

C. P. Orr of Troup, Texas, comes out in the Baptist Standard with an article against preachers serving on boards that handle money. We wonder how many more Carnes and Sanders he needs to convince him that preachers are not the worst fellows in the world, or how many more laymen he wants on a board to convince him that preachers are not responsible for all our mistakes.

We were glad to have a brief visit from Pastor D. B. Bowers of Chattanooga one day last week. He is doing a splendid work in his field.

Pastor J. Carl McCoy took charge of the work at Eastland Church, Nashville, the first. The members were eagerly awaiting his coming.

Brother R. C. Medearis writes that he is in the Baptist Hospital at Memphis where he will have to remain for some time with only little hope offered for his recovery. He asks for the prayers of the brotherhood and wants convention messengers to visit him.



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The article in last week's paper on "Who Is to Blame?" was written by Brother E. M. Cox of Johnson City and not by E. K. Cox of Mississippi. They are brothers, but E. K. does not want to take the credit for the splendid article from his "baby brother."

Baptist Record: "It is said that \$25,000,000 a day are spent on movies. Well, we are like the little boy who, when the Sunday school teacher asked solemnly, 'Who made the world?' replied, 'It wasn't me.' Does more of your money go to promote the kingdom of God or for your own pleasure?"

Alvin West, son of Mr. and Mrs. Richard West of Nashville, was the honorary "boy mayor" of Nashville during Boys' Week. He, his parents, and brothers and sister are loyal members of Belmont Heights Baptist Church, and for years his father led the Boy Scout troop of the Belmont section.

J. C. Jackson of Georgia, a son-in-law of T. W. Calloway of Waycross, Ga., completes his work in Mercer University this spring and will be open for a pastorate. He is a Th.M. graduate of the Louisville Seminary and has done work in the Eastern Seminary of Philadelphia. His wife is a training school gradu-

ate. Let's bring these fine young people to Tennessee.

We acknowledge with pleasure the receipt of an invitation to attend the golden wedding anniversary of Mr. and Mrs. J. Calla Midgett of Macon, Ga., which will be celebrated on the 6th of May. Mrs. Midgett is the fourth member of her family to celebrate the fiftieth anniversary. Mr. Midgett had two brothers who came very close to it in their lives.

We acknowledge receipt of a new book from Dr. L. E. Barton of Andalusia, Ala., published by Richard E. Badger of Boston. The title is "Three Dimensions of Love." We have had time to read only the first chapter, but it is excellent. One finds in it the work of a poet as well as the theologian.

GREAT FOREIGN BOARD REPORT

A telegram from T. B. Ray of the Foreign Mission Board states: "Total receipts, \$1,028,660. Tennessee gave program \$63,508 and designated \$63,084. The present debt is now \$802,000. Our people will rejoice to know of the good work done during the year. The sky is brightening everywhere. Let us pray God to direct the convention and keep it from making hurtful mistakes."

PASTORS' CONFERENCES

NASHVILLE PASTORS

Seventh: John D. Freeman. Wonderful Grace; Religion for Men. SS 246, BYPU 55, professions 8, for baptism 5, by letter 4.

Belmont Heights: R. Kelly White. The Cross; Some Excuses. SS 596, BYPU 107, professions 10, for baptism 2, by letter 3.

Lockeland: J. C. Miles. What Ought a Church to Do Before a Revival? Five Church Crises. SS 315, BYPU 53, by letter 1.

North Edgefield: O. F. Huckaba. The Church and the World. SS 255, BYPU 45, professions 10, for baptism 2, by letter 3.

Third: W. Rufus Beckett. Patience; Tested. SS 317, BYPU 67, professions 7, by letter 3.

CHATTANOOGA PASTORS

First: John W. Inzer, D.D. Who Can Tell About a Boy? The Holy City, lecture on the Holy Land with slides. SS 768, BYPU 76, baptized 4.

Oak Grove: Geo. E. Simmons. The Biggest Business on Earth; Beyond the Night. SS 129, BYPU 64, for baptism 1.

Highland Park: J. B. Phillips, Dr. John W. Ham. The Seven Crowns of Revelation; Eight Blockades in the Road to Hell. SS 400, baptized 18.

Rossville Tabernacle: Geo. W. McClure. The Second Coming of Christ; When and How to Seek Jesus. By letter 1.

Oakwood: R. R. Denny. David's Supreme Choice; The Two Conditions of Salvation. SS 56, BYPU 30.

Brainard: C. E. Sprague. The Second Coming of Jesus; The New Birth. SS 103, BYPU 50, for baptism 3, baptized 7.

Calvary: W. T. McMahan. A Call to Leadership; The Tenth Commandment. SS 187, BYPU 103, by letter 1, for baptism 1, baptized 3.

Cleveland, Big Springs: Samuel Melton. The Prevailing Lion; A Man to Fill the Gap. BYPU 65.

Avondale: D. B. Bowers. We Preach Jesus; The Cords of Sin. SS 267, conversion 1.

Alton Park: T. J. Smith. I Determine to Know Nothing but Christ; The Kingdom Given to the Saints.

East Chattanooga: J. N. Bull, J. H. Sharp. The Everlasting Christ; The Greatest Question. SS 336.

St. Elmo: L. W. Clark. The First

Night a Boy Spent Away from Home; The Art of Gratitude. SS 268, BYPU 73, by letter 1, for baptism 1.

Tabernacle: J. P. McGraw. Rev. Roy Hurst. Dorcas the Needle Woman. SS 348.

Clifton Hills: A. G. Frost. The Great Commandment. SS 135, BYPU 57.

Red Bank: W. M. Griffith. Misapplied Judgment; The Revealed Christ. SS 147, BYPU 50, by letter 2, for baptism 3, baptized 10.

Eastdale: J. D. Bethune. My Message to the World. SS 255, BYPU 45, professions 10, for baptism 2, by letter 3.

Northside: R. W. Selman. Rev. John Davis. Every Man in His Place; Passover a Type of Redemption. SS 257, BYPU 50, baptized 1.

MEMPHIS PASTORS

Rowan Memorial: J. W. Joyner. The Day of Satisfaction; Memory in Another World. SS 105, BYPU 30, by statement 1.

Trinity: C. E. Myrick. Paying the Price of Soul Winning; Friendship. SS 368, BYPU 131, by letter 3, by statement 1.

Germantown: J. P. Horton. Christ a Human Disappointment; Christ a Divine Satisfaction. SS 54.

Merton Avenue: S. P. Poag. Cross Bearing; Something the Sinner Cannot Do. SS 200, BYPU 112, profession 1, for baptism 1.

Whitehaven: F. W. Roth. The Lord's Day; Storms of Life. SS 88, BYPU 20.

Eastern Heights: W. M. Couch. Worship under Difficulties; Christ Only. SS 94, BYPU 41, for baptism 3, professions 3.

Hollywood: J. R. Burk. Preaching by Ira Cole. SS 234, for baptism 13, by letter 5.

Temple: J. R. Black. The Missing Man; The Prodigal. SS 917, BYPU 171, professions 47, for baptism 20, baptized 29, by letter 6.

Prescott Memorial: Jas. H. Oakley. The Lord's Supper; What Think Ye of Christ? SS 269, BYPU 70, for baptism 1, by letter 1.

Bellevue: Dr. R. G. Lee. First Things First, by A. M. Vollmer; The Cross. SS 1, 193, by letter 1.

First: A. U. Boone. Why Join the Church? How to Live in the Church. SS 858, for baptism 3, baptized 6, by letter 2.

Union Avenue: H. P. Hurt. The Bible; We Are Builders. SS 705, BYPU 364, for baptism 1, by letter 1.

McLean Boulevard: D. A. Ellis. A Faithful Jew; The Pay of Salvation. SS 32, BYPU 80.

Italian Church: Joseph Papia. The Church Commissioned. SS 41, prayer meeting 11.

LaBelle: E. P. Baker. The Appeal of a Lost World; God's Ultimatum to a Lost World. SS 531, BYPU 192, for baptism 1, by letter 5, by statement 1.

Boulevard: J. H. Wright. Go Forward; Little Sins. SS 327, BYPU 80, for baptism 1, baptized 4, profession 1.

Yale: W. L. Smith. The Gospel of the Holy Spirit; Heaven and Hell. SS 110, BYPU 68.

Seventh Street: I. N. Strother. W. E. McKenny. Spiritual Joy. SS 314, BYPU 40, by letter 1.

Longview Heights: L. E. Brown. Sanctification; Great Contracts. SS 71.

Central: Ben Cox. Profession or Possession; Two Hundred Autos Burned. SS 653, for baptism 1, by letter 3.

Speedway Terrace: J. Norris Palmer. The Christian Conception of Life; Midnight at Noon. SS 334.

A WISE MOVE

It is always a tragic hour in the life of a church when division comes about, yet in many instances new churches result and the power of the Lord's own is doubled. It is dangerous to the cause of our Lord, however, when new churches spring up where the field is amply covered by the church that is already organized.

Recognizing this fact, the members of Prescott Memorial Church, Memphis, who have been led to withdraw from the fellowship of that church, have organized only for the purpose of keeping together and carrying on their work until the troubles that have arisen may be adjusted. For the present they will hold services in a building on Highland Avenue and began April 28th with 72 in their Sunday school. Of the movement, E. A. Gaulding says: "This congregation has not met for the purpose of hurt. We are not here to endeavor to pull down the church of which we were once members, but to endeavor to keep together and carry on our work until the troubles that have arisen may be adjusted."

We sincerely trust that the breach in fellowship may be mended and that this promising great church may proceed to man a field of unusual importance and usefulness. Prescott Memorial Church is going on with her work, has recalled the pastor, James T. Oakley, who recently resigned, has just passed through a gracious revival season, and we trust

will adjust the difficulty in the spirit of Christ and press on to its great goal of service for Christ.

"My husband is exactly like a furnace."

"What do you mean? Always smoking?"

"No; if you don't keep your eye on him, he'll go out.—E. H.

Vindicated

"How does it happen that you are late for school this morning, John?" asked the stern teacher. "I don't know, Miss Brown, unless it is because I overwashed myself," said John, timidly, yet withal a bit triumphantly.—A. C. H., York, Pa.

Healing Humanity's Hurt

A TRUE HOSPITAL STORY

The deep-ray therapy machine, given to the Southern Baptist Hospital by a New Orleans friend is the only one of its kind in this section. We are told there is no other equal to it anywhere near here. Certain it is, some almost marvelous results are being obtained from its use.

Mr. M— had suffered long from cancer of the lung, and had been treated by some eminent men in another hospital. Last fall the doctors gave him up, telling his family he would not live until January. He came to us last October, was treated regularly, improved and gained 45 pounds in weight. He is able to be up, attends to some business, and no longer suffers. Today our doctor dismissed him and told him to return next July for an examination. He had five treatments. They

Isn't it fine to have part in such Christian ministry?

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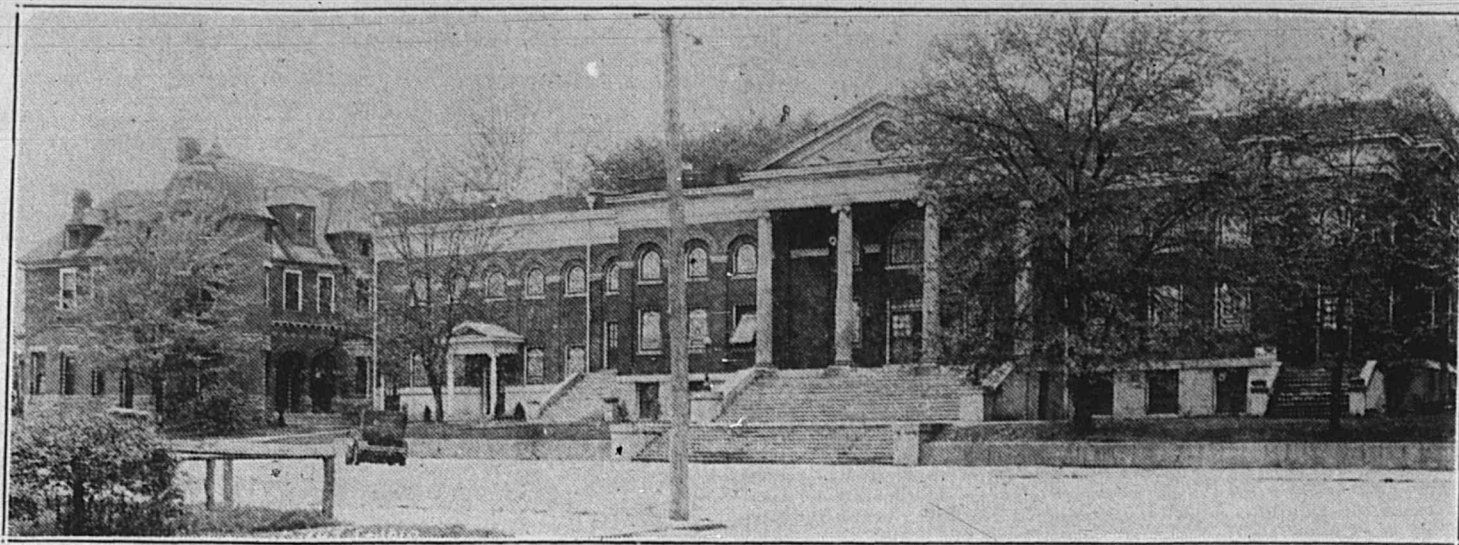


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THE SPLENDID NEW PLANT OF THE FIRST BAPTIST CHURCH, MIDDLESBORO, KY.



We are glad to give our people a picture of the splendid work shop of the First Baptist Church of Middlesboro, Ky., where our former Tennessee pastor, S. E. Tull is now bishop. This great church has been working in the service of the Lord for a long time. Back in the early "eighties" the great "bowl" at the foot of the Cumberland Mountains was selected by the Middlesborough Town and Land Co. as the site for a town, and prospectors, money-getters, planters, and others moved in and about the location. Among the citizens was a Baptist layman, Judge John R. Sampson, and it was in his office that the church was constituted September 23, 1889. It had ten charter members; and of the ten, two are with the church yet, Judge Sampson and Hon. J. F. Bosworth.

residence. This building has been purchased and converted into church offices and an intermediate department. The main building consists of the auditorium section with the colonial entrance. To the left of it is the new unit. In it is the classroom of the famous Bible class taught by T. Russ Hill. This room is one of the most beautiful auxiliary auditoriums to be found anywhere. It has a lobby 35 by 60 feet, and this opens into the auditorium through three great double doors.

The completion of the new addition gives the great Sunday school ample room for complete departmental work with separate quarters for every department. Besides carrying on the work in and around Middlesboro, the church is actively behind the Clear Creek Springs Encampment where 450 acres of wonderful mountains, an artificial lake, springs and canyons draw about 2,500 people every summer.

NEWS BULLETIN

Strikes on our battlements has brought him much unsavory publicity and is causing his enemies at home to organize for his defeat at the next election. One of the most enlightening pieces of literature we have seen recently is the extract from the Senate Journal of February 5th last in which he waged his battle for the passage of his bill. This tract may be had by writing him at Washington, D. C.

SHELBYVILLE REVIVAL

Brother W. C. Creasman, pastor of the First Baptist Church of Shelbyville, recently led his people in a revival which resulted in a great awakening within the church and the addition of a goodly number to its membership. Rev. C. E. Patch of Bellbuckle directed the music, and his work added much to the meeting and was greatly appreciated by the congregation. This church has made much progress since the coming of the present pastor. A religious census has been taken, and the Sunday school organization is rapidly expanding and the congregations at all services are steadily growing. The present building is to be redecorated immediately, and plans are being formulated for the erection of an adequate educational building.

UNA CHURCH GOES ON BUDGET

Una Church, near Nashville, has gone on the budget list and the paper now goes to the homes of the active members of the church. Pastor Moore has been making ready for the movement. The editor was invited to preach for them on a recent Sunday morning and enjoyed the fellowship. Following his visit,

Brother B. B. Rice, church clerk, got busy and in a few days had completed the list and turned in the names with payment in full for a year. Such work as that will never fail to place a church where it will have informed members. A few suggestions, occasionally thrown out to the members, will induce them to read the paper and all will grow harmonious and enthusiastic.

GREAT MEETING AT RIDGEDALE

The revival meeting at Ridgedale Church, Chattanooga, closed the night of April 21st, and it was one of the best ever held in the church, says the pastor, R. L. Baker. Preparations for the revival were had through three weeks of prayer meetings. During that period 23 were received into the fellowship of the church. David Livingstone then came for one week, and Dr. Baker says: "You know what powerful gospel appeals he can make to the hearts of people. Enough came during this week to make the total addition of our church members for the year."

LONSDALE GROWING

The Lonsdale Baptist Church of Knoxville, of which H. L. Thornton is pastor, recently experienced a gracious revival meeting. The pastor did the preaching and the church choir, led by their own chorister, S. J. Wilson, conducted the song service. There were sixteen additions to the church, ten of them by baptism and six by letter. Interest was good throughout the meeting. The spiritual life of the church was quickened.

The evangelistic spirit continues. Several new members have been received by baptism and by letter since the meeting closed. The church is going forward along all lines. Attendance upon all the services is increasing. The young people's organizations and the Woman's Missionary Society are enlarging and doing splendid work. Offerings are increasing and the church is beginning to make some contributions to the Co-operative Program. The church has recently spent about six thousand dollars improving the property and now has a splendid house of worship. We are still handicapped, however, for lack of room for the growing Sunday school. Plans are already under way for the construction of an educational building.

TEMPLE BAPTIST CHURCH, MEMPHIS, CLOSES REVIVAL

On the evening of April 28 a two weeks' revival came to a close with one hundred and five additions and professions during the meeting. The pastor, Rev. J. R. Black, did the preaching and the musical director, Mr. E. A. Patterson, led the music. The services were largely attended with an average of one hundred and

fifty people at the day services, and the building was filled almost every evening.

On the last Sunday evening it was necessary for the pastor to preach to an overflow congregation in the basement in addition to the regular service in the auditorium. More than twelve hundred people were packed into the building and numbers could not get in at all. The church has received almost two hundred members this year, and a temporary building program is being worked out to care for the increase in attendance.

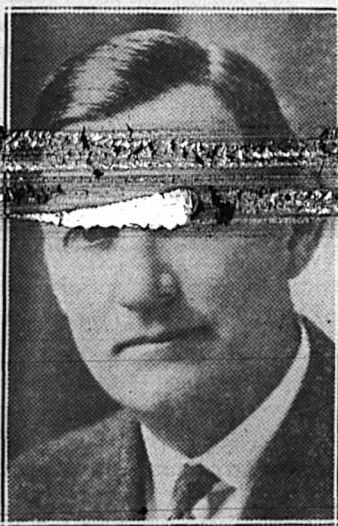
Temple Baptist Church wishes to extend an invitation to all messengers and visitors during the convention to call upon the church for any help or favors that may be extended while in our city. An invitation is also extended for all who can to worship with us on Sunday morning, May 12th, when Dr. L. R. Scarborough will preach at the morning hour, and also to all men who can be present at the Sunday school.

ELIZABETHTON OPENS NEW BUILDING

Pastor R. N. Owen of Elizabethton has realized his dreams for housing the great church of Elizabethton, and on the last Sunday in April their new and magnificent building was formally opened. At 9:30 a praise service was held at the opening of the Sunday school, with Superintendent J. F. Seiler in charge and bubbling over with pride and joy. Judge W. R. Allen made a splendid address. Miss Zella Mai Collie was present and spoke of the new opportunity afforded the church by their splendid building.

At the morning hour of worship W. M. Vaught, chairman of the building committee, made his report and the church gave him and his helpers a hearty expression of thanks and appreciation. Pastor Owen preached at the morning hour on "The Challenge to Do Our Best" and made a ringing appeal that the house might be used for the glory of the King. Twelve members united with the church at the close of the service. During the afternoon open house was kept by the heads of the various departments who showed a large group of visitors through the building. At night five were baptized in the beautiful baptistry. During the week following special services were held each night with Dr. L. M. Roper of Johnson City as the first speaker.

The building represents an outlay of about \$100,000, is of the handsome colonial design and will provide for the needs of the church for many years to come. W. J. H. Wallace of Nashville is the architect and is proud of his work. We extend our heartiest congratulations to pastor and church.



DR. S. E. TULL

The church has had many worthy pastors, the first being R. C. Medaris who served them for about a year as supply. William Shelton was the first regular pastor. He was succeeded by Everett Gill, now our representative in Europe. W. A. Borum was the first resident pastor, and he served the church five years, being succeeded by J. B. Holly. George W. Perryman, C. M. Reid, J. M. Roddy, Sam P. Martin, E. F. Adams, and S. E. Tull have been the other pastors in the order named. Dr. Roddy served the church ten years, and during his administration the church took on its strength and developed its great program. He also led in the erection of the splendid pastor's home.

During the pastorate of E. F. Adams the enlargement program was undertaken and the movement for the erection of the educational plant was begun. He resigned before the plant was completed, and Dr. Tull has had the pleasure of leading to the completion of the building.

In the cut herewith presented, at the extreme left can be seen a large