

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 95

NASHVILLE, TENN., THURSDAY, JUNE 20, 1929.

Number 25

A Sunday School Teacher's Personal Equipment

By W. R. HILL, Pastor First Baptist Church, Lenoir City

To discuss properly a teacher's personal equipment for his teaching, if he aims at the practical and not the theoretical, one must constantly remember the end in view and also the characteristics of those to be taught. To have the wrong conception in the former case and fail to realize the facts in the latter is to invite failure. Let the teacher understand, at the outset, that teaching personalities is not like training lower animals. Such animals can be trained, while the human has the power of self-initiative. This truth lies at the base of all our successful methods of Sunday school work.

As to the proper end to be attained by the teacher, many lamentable errors are extant. Many a Sunday school teacher prepares his lesson and spends thirty minutes, after a hurried arrival, in trying to get his class to learn a few Bible facts. If three-fourths of the questions about Absalom's personal appearance, or whether he rode a horse or a donkey into battle, or whether his head, or his hair, was caught in the limbs of the oak, have been answered, the aim of the teaching of some that day has been accomplished. For the pupils to grasp a few facts about history or geography is an insufficient end. Another zealous teacher, who spends his energy largely in vain, is he who makes his aim the entertainment of his class for thirty minutes.

The correct end is so to teach as to bring to the pupils, as their own possession, knowledge, conversion, character, and desire and qualifications for services of God and fellows. To so teach that each one will conduct himself in the proper manner toward the various institutions to which he may bear relation—state, family, and church. That aim which falls short of conversion, character, and consecration is not worth while.

Now, what is the necessary personal equipment of the teacher to lead out those things in the highest degree? We would not be understood as maintaining that no one should teach without the equipment to be discussed; yet efficiency will be just in proportion to the possession of proper equipment. The ability to teach may be the natural talent of some, but to the most of us any considerable amount is an acquisition. Occasionally a Nathan Bedford Forrest may arise, but for reliance we must count on a supply of Lees and Grants from West Point.

The subject might be discussed along either of two lines, native or acquired equipment, with much interest; but, for this occasion, we shall follow the lines of dispositional and intellectual equipment.

The equipment in **personal dispositions** is no less a matter demanding great care than is the intellectual. If the teacher uses only such dispositions as he possessed at conversion he will be very poorly qualified for his great work. There should be a very prayerful cultivation of the dispositions, for the possible results are well worth the crucifying of the bad and the enthroning of the good. What the teacher counts more in the result to the pupils than what he knows, or how well he teaches intellectually.

To accomplish the desired ends the teacher must have and cultivate self-control. Some have this naturally. Most of us, after the hurried preparations to get to Sunday school on time, have to cultivate it much. The teacher who shows lack of self-control cannot have proper order in the class. With disorder on real leading of souls can result. The teacher should be careful to show self-control in

matter of dress. Even a little child can tell when fashion is running away with a teacher. How can a devotee of fashion teach "Thou shalt have no other gods before me"?

Close kin to self-control is **patience**. Many a teacher has rendered helpless every other talent by manifesting impatience. Worthy of our notice is the ancient precept: "In your patience ye shall win your lives." (American Standard Version.) Wait long if you can, then seize the golden moment in which to say the right thing. Nearly all Sunday school pupils are restless, and teachers must patiently labor to bring the attentive moment around. That intensively attentive second may be worth an hour of ordinary teaching. What lessons of patience there are to be learned from the Master Teacher! How patiently He dealt with the misconceptions and slowness of perception of the many! For three long years He waited patiently for the correct answer to dawn upon their hearts to the question, "Whom do ye say that I am?" The teacher should be very careful not to teach too rapidly. Much precious time may be gained by being slow and patient. The pupils have not thought over your questions as you have and need time.

The teacher should cultivate the disposition of **tactfulness**. In this lies, to a great extent, the secret of securing and retaining attention. Be tactful with your greetings in the class. Be tactful in putting questions to the pupils in due proportion. Do not ask one a question because you think he can answer or is anxious to answer. Nor should a tactful teacher deny an apt or anxious pupil too long. Tactfully entertain any diversions brought in by pupils. Be tactful to choose illustrations within the experiences of the pupils. All other illustrations do not illustrate.

Another quality worthy of the best attention is **punctuality**. When you are tardy, pupils are impressed that being on time is not important for them. When teacher is late, he cannot ask pupils to try to come early. They may not say so, but they will be thinking in thunder tones. "Why don't you?" While the class is awaiting the arrival of a late teacher the boy will be interested in his tops and marbles, the girls in socials and styles, the men in business and politics, and the women in—possibly the Sunday school lesson. From these diversions it is next to impossible to rescue them. The impression one makes as to the seriousness of his work is, to a large degree, conditioned on his punctuality. Tardiness of teacher paralyzes interest and destroys enthusiasm in pupils.

The teacher should cultivate **naturalness** in the classroom and everywhere else. A ministerial tone is unfortunate for a preacher. No teacher can be insincere or unnatural and succeed in Sunday school work. Affectation disgusts the smallest child. Let the teacher be very guarded in matter of greetings. Don't be too "Glad to see you! How are you?" and then pass unnoticed on the street the next week. Be naturally sweet and sweetly natural and much in the way of clearing the way to their hearts has been accomplished.

Let the teacher be doubly sure to use a natural tone of voice in the classroom. All affectation of tone or brogue will result disastrously. One of the common failures of this kind is to affect enthusiasm. Cultivate those things that make for enthusiasm—art of teaching, knowledge of the subjects, possibilities of a life—but don't affect it when it

is lacking and be a plain hypocrite. What will affected enthusiasm amount to when it doesn't move you to visit your pupils during the week when they are sick or in distress? No need to have to affect enthusiasm when it is your opportunity to lead an immortal soul and valuable life to the door of the kingdom of Christ who did so much for you and them!

Again, true, unselfish love must reign in the teacher's heart and be seen in the life. Until the teacher makes the impression on the hearts of those under his instruction that he really loves them no real leading can be done. Do not try to teach a class unless you can love the pupils for their own sakes. Merely to love the work is not enough, nor to love the truth, nor to love the Lord; one must love the pupils. Love them in spite of their misbehavior and inattention. Love them and they will hear you and love you and believe you and love your Saviour, too.

Intellectual equipment. The dispositional qualifications have as their chief work the clearing of the way to the heart, the preparation of the soil for the seed-planting of Divine Truth. The preparation of the soil is important, and knowing when and how to plant is no less important.

To teach successfully one must know the normal processes of a soul's development. There is a stage in development when the bud will thrive in another bark and live and bear delicious fruit; and at other stages the bud, a good bud, too, will die. There is a season to plant the tree and a season to prune it, if we mean to have fruit. Unless the teacher knows something of the working of the human soul, his success will be measured by chance. Knowledge rises in the soul through the special senses—usually known as "the five senses." To teach best, the teacher must know that through the ear and eye come most of our sensations. That the eye is the dullest of our senses, and yet a very great per cent of our knowledge comes through the eye. That vividness increases when two or more senses converge in activities. These sensations coming through the senses are perceived by the soul and images are formed represented by words or pictures. These words are the teacher's instruments for carving truth on the hearts of his class. How important for the teacher to know whether his pupils know the meaning of the terms used!

A knowledge of the pupil's power to generalize is of vast importance to the teacher. Also the influence of feelings on thought, and of the two on the will. In early life will is influenced largely by feelings and by degrees more by thought. When feelings are powerful, teaching by illustrations is more effectual. The teacher needs to know the mind's activities in memory, attention, and imagination if best results are obtained, for these directly and mightily influence the acquisition of knowledge.

The Sunday school teacher has not thorough equipment until he has a clear knowledge of the whole field of religious truth. To know the relations of various truths is very important. This is attained, not by absorption, but by assiduous study of the Bible text, geography, and history. It will not come in a day, nor week, nor year, but by an hour today, another tomorrow, and on and on. Let us never forget that the Master Teacher spent thirty years in preparation for teaching twelve men for three years, and so count no sacrifice too great. You will impress those souls under your instruction when you speak, if there is the reservoir of love and knowledge. You will not speak as the teacher

(Turn to page 4.)

Editorial

There are two kinds of revivalists: publicity seekers and soul-lovers.

Spending money to make our highways wider is another way of bidding for bigger busses and trucks.

China is suffering from a water famine, while the water-haters in this country are suffering from another kind of drought.

It will not take long to make the world better if our church members will only take more time for the place of secret prayer.

"Fliers again have bed luck."—Headline in Knoxville Journal. Exactly so, for instead of going up in the air, they went to bed again.

About the only thing that has affected the senses of the National Congress this spring has been the fear of spending the hot summer in the capitol.

"Born of water" does not mean baptism; it means the word of God. Go back to the Bible and get God's interpretation of "water" and you will see.

We modestly request all our pastors to read an article by us which appears in the June issue of Church Administration. The title of it is "If I Were Pastor Again."

Two more of our finest pastors have broken down and are now seeking cures in places of rest. The next thing we will be having to prepare is a course of study in temperance for pastors.

God expects every man to take one full day of rest out of every seven. If he does not take it each week, he will be compelled some day to take it and all others on a long stretch.

The editor supplied on last Sunday for Edgefield Church, Nashville. Pastor John H. Moore has been compelled to take a needed rest and it was our pleasure to serve the great church in his absence.

Rum runners on the Canadian border are organized now to defeat American law enforcement. And that only goes to prove that our finest piece of enforcement work just now will be to help make "Canada dry."

An automobile may be run for five days and nights at seventy miles per hour, but at the end of that time no one would want to purchase it. Likewise a man may burn the candle at both ends for a brief period, but he is bound to go prematurely on the shelf if he does.

That was a great piece of stage-play enacted by the Fort Smith, Ark., woman who took all the blame for selling whiskey in order to leave her husband free to care for their twelve children. But we know some women who leave their husbands in the same fix without going to jail.

Just one more week until the big day of the year for the Baptist and Reflector. Have you arranged your program? Have you appointed your canvassing committee? Please look after these important matters at once and see that your paper has one more chance to do a big thing.

Germany has never been satisfied with anything she has ever had done for her. Now after being relieved of the big end of her war obligation, she raises another howl about the soldiers who occupy some of her territory. Just another example of the results of the failure to give the boy a good whipping when you had him on the mat.

Associations will soon be meeting. Let everybody prepare to attend. We ought to have the largest crowds at our associations this year ever and the finest interest in our work. And let the messengers go prepared to stay through both days. It is a cry-

ing shame for our churches to elect men and women to serve them, to honor their members by making them messengers to general meetings, and then have them go and stay for only a few hours. Surely the Lord's business is important enough for his servants to give two days out of each year to the general part of it.

"Make it hard on the vendors" ought to be the slogan of prohibitionists during the next three years. Offer special inducements to all who are caught with the goods on them to turn state's evidence against the vendors and manufacturers. Find the big men behind the stills and send them up under the terms of the Jones law. We can and we must have prohibition enforcement before the 1932 elections for President.

Raskob and Shouse are to be the leaders of the new Democracy unless Southerners rise up in their God-given and age-old might and demand that they step aside. They stand for everything un-American so far as names and principles go. Both evidently are in favor of legalized intoxicants and Raskob is the mighty man of valor for Romanism. Al Smith is their logical candidate for the 1932 presidential election. We rejoice that several leading Southern Democrats refused to countenance Raskob's movement by attending the dinner given Mr. Shouse.

DR. WALLACE

The death of Dr. B. E. Wallace, pastor of the Moore Memorial Presbyterian Church of Nashville, was a distinct shock and a great loss to all lovers of righteousness and servants of the Lord Jesus. He died on the afternoon of the 12th from an attack of heart failure and just as he was preparing to perform a wedding ceremony. He was a lovable man, a true shepherd and a friend worth the name. Our hearts go out to his loved ones and to the church which he had served so faithfully.

GOING TO RIDGECREST

We call the attention of our readers to the advertisement of the Sunday School Board relative to the Ridgecrest Assembly and the lure which it presents to motorists. If you are planning a trip in your car, be sure to make it via Asheville, N. C., and go on to Ridgecrest for a few days of delightful fellowship with our Baptist brethren. And better still, if you are taking your vacation by rail, get a ticket via the Southern to Ridgecrest and forget your worries while you ride the rails.

BRETHREN, BE GRACIOUS!

We have been sending out from the office letters to pastors and other church workers regarding the paper. Some of these letters inadvertently went to subscribers. We regret that it is not possible to keep from making mistakes, but it is not. If any reader of the paper received a letter which was written for non-subscribers, just throw it aside and thank the Lord that you have some workers who are anxiously working for the good of the cause. It is no evidence of carelessness nor is it any criticism of the good readers whose names happened not to be in our card index. It is the result of a serious effort on our part to get the paper in every home of our people. Help us, brethren, by doing your part to get your members to subscribe. Excuse us if we happened to send a letter to you when you were already getting the paper.

DR. GRAY'S SALARY

Some of our readers are very much concerned about the salary being paid ex-Secretary B. D. Gray of the Home Mission Board. Letters from various sources have come to the office, and we felt constrained to publish a protest from one of our fine pastors. We feel that it is but just to the Home Board and to beloved Dr. Gray that the facts in the case be presented.

First of all, Dr. Gray is not on a pension. He has been retained by the Home Board out of consideration for his long services and because of his splendid ability and training. He is to work for the board, and every one who has heard him speak knows that there are few men among us who can

make a more effective speech than can he. Furthermore, there is no one among us who knows the Southern Baptist field better than he. His work for the board will be invaluable during the next few years, and at the salary he is receiving he is perhaps the cheapest employee the board has or can have. It is misleading for us to declare that the Home Board has retired him on a pension when the fact is he has been retained with the distinct understanding that he will use his fine talents and his accumulated knowledge for the promotion of the work of Home Missions.

In the second place, Southern Baptists owe a distinct debt to Dr. Gray. We do not believe one minister deserves more consideration from the denomination than does another. We believe that the most remote country pastor is as worthy before the world as the most noted denominational servant. Furthermore, we know several churches which are now caring for men who have served them a long time because they can render a moral and inspirational service which cannot be had from any other source. There are as many Baptists in the land who would rebel against mistreatment of Dr. Gray as there are Baptists who oppose the salary now being paid him. And outside the denomination are thousands of people who would sneer at us for throwing him out of his former position without providing some other work for him. If he were incapable of working, if he were utterly broken down and no longer fit for work, then we might talk about giving him a pension from the Relief and Annuity Board, but as long as he is strong and active and able to render a far-reaching service to the cause of Christ, he could not secure aid from that agency nor would he if he could.

He could go into some pastorate that would pay him more, perhaps, than he is to receive from the Home Board, but should he do so the denomination would suffer. I would be foolish indeed were I to turn off my expert office secretary and employ some one else to do the work which she so well knows simply and solely because she could find her another job. It would have been as foolish for the Home Board to turn off Dr. Gray with all his expert knowledge of Home Missions and the fields of service simply because he could go into a pastorate that would support him.

Finally, should Dr. Gray do as some feel he should do and refuse to accept the salary paid him for his services, what would be the result? A great section of our denomination would be deprived of the services of a man whom they love and honor and whom they will gladly follow into doing bigger and finer things for the general work. Dr. Gray would go to some church and bless it with his ministry. The denomination would lose the advice and inspiration that he, of all Southern Baptists, can best give and the cause for which he labored and suffered for twenty-five years would be left poorer indeed.

We believe our people are fair-minded and they always do the right thing when they know the facts. Let it be kept in mind that Dr. Gray was retired on a salary of \$200 per month, but not to sit down and do nothing. Every one who knows him understands full well that he would never have accepted the salary proffered had he not known that he could earn it by his own work. And every one who knows what it costs to live largely on the road and to meet the demands made upon general men in their everyday life understands how little is the salary he is receiving. And they who know how he has lived and served during the twenty-five years and how he has given to this and that cause all along the way knows why it is he has not laid by out of his salary for his old age. He has invested his income in the Lord's work because he trusted his brethren to leave him some sort of a job when he was old. Shall we deny him the right now to go on serving us? We believe the answer from all over our state will be "No."

The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.—Abraham Lincoln.

HITTING THE NATION'S HEART

The Chattanooga Times continues to make its thrusts at our moral laws. In the issue of June 13th the editor has this to say: "A government of laws and not of men, 'reverence for the constitution,' and 'loyal submission to constituted authority' are editorial, platform and hustings platitudes indulged in by a class of latter-day publicans, a generous modicum of pharisees and others more or less leaders in both political parties or would-be bosses of political machinery and rolling with special glibness and sonority from the lips of certain ecclesiastical leaders who are seeking to introduce medieval priesthood and denominational statecraft into the policy of the evangelical church; and especially are these formulas employed with great unction and eloquent fervor when it is being sought to put something over on the people to curtail their rights and privileges and further to restrain the privileges of the individual. We have had so much of that sort of thing in recent years that we are about to forget 'rights' and 'liberties' in the bedlam of insistence upon law enforcement, the shedding of oniony tears for the needs of morals among the common people and the loud and prolonged groans in the presence of the demands for the relief 'of the farmer and big business.'"

These two sentences contain a lot of present-day "bunkum" of the sort that the cheap politician loves. It pleases them to find something in the words of preachers that may be held up to ridicule. Down deep in their hearts there is little else than a mastering desire to gain at the expense of others. Like the tobacco companies in their wild scramble for money which leads them to resort to all kinds of cigarette advertisements that will catch the innocent girlhood of the land, these purveyors of anti-preacher propaganda care not for the "common people" except to secure from them the kind of support that will enable them to carry out their own desires.

We rejoice that some of our Southern newspapers have remained true to the cause of temperance and prohibition in spite of their temporary lapse last year. We wonder how the Chattanooga Times can find it so pleasant to ridicule the efforts now being put forth in our land to secure respect for our laws. The editor certainly knows that his words, quoted above, are those of the anarchist and the bolshevist. In his desire to secure "freedom and liberty for the individual" to do what he pleases, he must know that he is advocating the very policies which the Fascists of Italy and the I. W. W. of America love.

Two dangerous things are at work in our land, and some of our secular newspapers are at the back of them both. One of them is the secret inroads being made by radical elements from foreign countries. Nothing is so dangerous to our peace and to the general welfare as the ideas of European countries which find fertile soil in the large foreign population of our land. The Latin peoples have never been subjects for democratic governments. They love dictatorships. They worship the pope without any reservations, and a Mussolini appeals to their little souls because of their age-old instruction in man-worship. Since the days of the Caesars when emperor-worship held sway until this good hour, the Latins have known nothing of initiative save in a few individuals, and these upstarts of the Mussolini type have always had ready followers. A Savonarola has been able to break through once or twice, but his rise to power has been short-lived. And the Slavs of northern Europe are little different from the Latins in this respect.

The other is the constant sneering at our present social and political order. The bigger and finer the man who goes into political office, the surer he is to become the target of little ridicule such as the editor of the Times has vented in the above quotation. A bootlegger can slay an officer of the law and secure sympathy from the radical element, while the law-abiding and loyal citizens remain silent. But let an officer slay a bootlegger and the press features the awfulness of the crime, the sickly sentimentalism of our land vents itself in protests, and the radical element in our national law-making body rises up to propose laws that will

Dr. Lawrence Becomes New Secretary of Home Mission Board



Just after we had gone to press last week word came that Dr. J. B. Lawrence, Executive Secretary of the Missouri State Mission Board, had accepted the position of Executive Secretary of the Home Mission Board, to which place he was elected at their recent session. We congratulate him heartily upon the high honor paid him and feel that the Board has made a splendid selection. He has proved his worth as a State Mission Secretary and has served in other fields wherein the problems and tasks of Southern Baptists have been learned.

Dr. Lawrence is a man of fine capabilities, pleasing personality and splendid address. He is in the

prime of life, is possessed of a strong physique and is of a happy and optimistic disposition. His business training has been such as to prepare him for the problems before the secretary of the Home Board and he goes to support the policies of a new group of Southern Baptists who have been placed in charge of the work of the Board. We expect fine things of him in the new field of service and pledge him the active and sympathetic support of the people of Tennessee who are eagerly waiting for the Moseses who will lead us out of our wilderness of debts into the bright land of progressive work in the Master's vineyard.

emasculate the law-enforcement branch of our government by taking arms away from its officers. Five hundred inebriates may be slain in a month by poisoned liquor, and instead of the public being appealed to to demand the death penalty for them who made and sold the liquor, the wet press demands the punishment of the nation that made the sale of alcohol illegal. And if the traitors who made and sold the liquor are apprehended, every effort possible is made to save them from short terms in the prisons of our land.

Perhaps publicans and pharisees do indulge in the "platitudes" mentioned by the editor of the Times, but the Judases and the Ananiases and the Pilates indulge in such vaporings as the Times editor sends forth against our prohibition regime, for, after all is said, everything in the nature of "law enforcement" and "reverence for our constitution" and "loyal submission to constituted authority" today is bound up with the Eighteenth

Amendment. The remainder of the constitution stands or falls with that one part. If it can be sneered at with impunity and ridiculed without protest, then the whole sacred document will sooner or later come under the disrespect and contempt for that growing body of our citizens who love America far less than they love their own "liberties."

The time is at hand when our patriotic citizens should rise up en masse and protest against the cheap criticisms of secular writers against our laws. The finest and most effective protest of all is the boycott. Let ten thousand of our citizens boycott any secular paper that berates our officials, ridicules the advocates of moral righteousness and advocates the abolition of any of our fundamental laws and the management will either secure a new editor or else change the heart of him whom they have. Contempt for law will not go very far if we can have the publicity agents and agencies of the land respect and advocate the rights of law.

A SUNDAY SCHOOL TEACHER'S PERSONAL EQUIPMENT

(From page 1.)

speaking out of the quarterly, but with the authority of one knowing what he is about.

In addition to knowing the processes of soul-development and having a grasp of the whole field of religious truth, the teacher should know the best education principles and methods. This is a real necessity of Sunday school teacher equipment.

Knowledge of the use of the question is a very important thing for a teacher to have. Many a teacher talks too much before his class. To comment on the lesson text is of very little lasting benefit—they forget that. Their minds are passive or inattentive when you talk too much. The "question" brings out their thought and understanding. If they have wrong ideas, the answers they give will show it, and especially the questions they ask. Their questions will reveal their minds better than their answers to your questions. Encourage pupils to ask questions. To know how to put the question is important. Ordinarily ask the question and then indicate who is to answer. Then all will be attending. Don't demand hasty replies. A delayed answer may mean mighty activities in the soul, and that is good. Questions that can be answered "Yes" or "No" are of very slight value in teaching.

The principle of "going from the concrete to the general" should be thoroughly understood by the Sunday school teacher. To teach dogmas and generalities will accomplish very little, for a soul does not acquire knowledge that way. This is especially true of the young. This principle received much consideration by the Master Teacher. How he brought to the hearts of his hearers the great truths of his kingdom by use of the concrete! He illustrated by sheep, vineyards, the blowing of the wind, lighting lamps, drinking water, sweeping houses, dogs under the table, patching clothes, and borrowing loaves late at night. The teacher should know how to go from what the pupils know to what he wants them to believe and learn.

Another important intellectual quality for the teacher to be careful of is recent and full preparation of the immediate lesson text. One lesson may tell of Absalom's rebellion, leaving him in full possession of the capital, the next of the death of the wayward son, and the terrible grief of the fond father. The intervening Scriptures must be known to correctly teach these lessons. No vague recollection of a former reading will suffice in such matters, but immediate preparation. The teacher cannot teach what he has not prayerfully acquired as his own possession. A preparation that removes the need of lesson helps in the class, that removes the need of printed questions in hand, that removes the need of finishing before expiration of the lesson period is essential.

Teachers of the Everlasting Truth, let the "well done" lure us into so training ourselves in the needed equipment that ours shall be the reward not only of the "brightness of the firmament," but "As the stars for ever and ever."

THE DOCTRINE OF TOTAL DEPRAVITY

By Paul R. Hodge

Many would accept a doctrine of depravity, especially when they are looking upon some unfortunate human wreck suffering the terrible consequences of vice and crime; but total depravity, even of some men, to say nothing of every human being, would meet with much popular disfavor and even scorn. On the other hand, any doctrine that exalts the innate and inherent good qualities of human nature, and the possibility of man achieving greatness and merit even before God, is readily welcomed by most people. We like to say:

"There's so much good in the worst of us,
And so much bad in the best of us,
That it doesn't behoove any of us,
To talk about the rest of us."

But perhaps the average man has not been careful enough to find out what the Christian thinker and writer and the expounder of Holy Writ means when he speaks of total depravity. Of course the

doctrine can never be made acceptable to those who reject God's Word and the teachings of God's Word concerning sin and responsibility. But we who profess to believe the Bible should not reject some doctrine said to be taught therein, unless we first clearly understand what the doctrine is, and whether or not it is actually taught in the Bible.

No one can accept the Bible as final authority and understand its teachings without accepting the doctrine of total depravity substantially as defined, for example, by Dr. A. H. Strong. In outline his definition is as follows: "By the total depravity of universal humanity we mean: Negatively—not that every sinner is: (a) Destitute of conscience; (b) devoid of all qualities pleasing to men; (c) prone to every form of sin; (d) intense as he can be in his selfishness and opposition to God." But by total depravity he declares that he does mean: "Positively—that every sinner is: (a) Totally destitute of that love to God which constitutes the fundamental and all-inclusive demand of the law; (b) chargeable with elevating some lower affection or desire above regard for God and his law; (c) supremely determined, in his whole inward and outward life, by a preference of self to God; (d) possessed of an aversion to God which, though sometimes latent, becomes active enmity, as soon as God's will comes into manifest conflict with his own; (e) discolored and corrupted in every faculty, through this substitution of selfishness for supreme affection toward God; (f) credited with no thought, emotion, or act of which divine holiness can fully approve; (g) subject to a law of constant progress in depravity, which he has no recuperative energy to enable him successfully to resist."

And so total depravity does not mean, for one thing, that no good qualities ever appear in the lives of unbelievers; but it does mean that God can never credit human nature in and of itself with any "thought, emotion, or act of which divine holiness can fully approve." Many unbelievers exhibit good qualities, such as honesty, charity, social purity, regard for parents, respect for law, etc. But these can always be attributed to other things than their being innate in human nature itself. They might be due to the influence of the Christian society in which one lives; to the fear of the shame and disgrace certain sins would bring on himself or his family if discovered; to a desire to prove the Bible in error by establishing one's own self-righteousness before God; to the purely selfish desire for business success, many being crafty enough to know that "honesty is the best policy" in business, and so on. But human nature, left to itself, separated from all contact with Christian society, given to believe that punishment can be avoided, abandoned by God's Holy Spirit to work its own will, will never do one thing that is pleasing in the sight of God.

Total depravity is the natural consequence of original sin. When Adam transgressed God's commandment, he not only forfeited his own standing before God, but his whole nature and being became tainted and corrupted by his sin; he became inimical to God. Modernism and every form of heresy and rebellion against the authority of God began right then and there. Adam showed immediately his bent away from God by fleeing and hiding amid the trees of the garden at the approach of God. In consequence of this corruption all of Adam's descendants were simply the reproductions of his own nature, according to the universal law that "like begets like." The whole story can be summed up in two quotations, one of which says that "God created man [before his fall] in his own image, in the image of God created he him," and the other of which says after the fall that "Adam . . . begat a son in his own likeness." And so all children have been begotten ever since in the likeness and image of Adam. We are all "by nature [i. e., by birth and inheritance] children of wrath." (Eph. 2:3.) We were "estranged from the womb: going astray as soon as born, speaking lies." (Ps. 58:3.) David was offering no excuse for his great sin, but mournful contrition and repentance when he said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me," meaning that

he was by nature a sinner from the very inception of his being. (Ps. 51:5.)

In another article, if space is permitted, we wish further to emphasize the doctrine of total depravity, by showing what the New Testament teaches concerning the flesh, together with a few remarks as to the bearing of original sin and total depravity on the question of our conversion and salvation.

Meantime we close this article with Paul's great summary of the fact of total depravity, in that symposium of quotations from the Old Testament found in Romans 3:10-18. Let me beg the reader not to try to tone down any of these declarations, but to accept them in all of their bold literalness, as God's estimate of human nature:

"There is none righteous, no, not one:
There is none that understandeth,
There is none that seeketh after God.
They are all gone out of the way,
They are together become unprofitable;
There is none that doeth good, no, not one.
Their throat is an open sepulchre;
With their tongues they have used deceit;
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness:
Their feet are swift to shed blood:
Destruction and misery are in their ways:
And the way of peace have they not known:

There is no fear of God before their eyes."

That is what we mean by total depravity, nothing more, nothing less. Brethren, have we accepted this as our estimate of human nature apart from God? Do we preach it until our hearers accept it as true of themselves apart from God?

"DOUBTERS"

By Carlyle Brooks

Some say that He was just a man
And not a part of God's great plan
When angels came from heav'n to earth
To bring glad tidings of His birth.

Some say that He is not divine,
The Son of God with love sublime,
Whose sacred head was bowed in grief
For these same men with unbelief.

Some say He cannot even save
The souls of men, who in sin rave,
When lo! He died with heart of care
For such lost ones in deep despair.

Some say His life is all a myth—
This One who walked upon this earth
That sinners could upon Him call
And some day crown Him "Lord of all."

Some doubt the power of His hand
To raise dead men from sinking sand,
When lives are changed by wondrous grace
With just one look at His dear face.

Some say I cannot yet believe,
The message of the Cross receive,
When "doubting Thomas," weeping, knelt
As by His side this truth he felt.

Some say I could not feel Him near
To calm a restless soul with fear
When Jesus walked upon the sea
And gently whispered "Come to me."

Oh, shame! that men should treat Him thus
When He gave everything for us,
And rose triumphant from the grave
A proof, His wondrous pow'r to save.

For there is no heroic poem in the world but is at bottom a biography, the life of a man; also, it may be said, there is no life of a man, faithfully recorded, but is a heroic poem of its sort, rhymed or unrhymed.—Carlyle.

I ask not a life for the dear ones,
All radiant, as others have done,
But that life may have just enough shadow
To temper the glare of the sun.
I would pray God to guard them from evil,
But my prayer would bound back to myself;
Ah, a seraph may pray for a sinner,
But a sinner must pray for himself!

—Charles M. Dickinson.

"AN AMAZING RECORD OF HUMAN EXERTION"

By Ernest O. Sellers

One can scarcely believe his eyes as he reads the description of the moral and social conditions in England during the first half of the eighteenth century. The reaction from Puritanism was terrific.

One writer, in describing the observance of the Sabbath day, says: "There is more of lewdness, more drunkenness, more quarrelling and murders, more sins contrived and committed on this day than on all others put together." Sin had grown hard and was even defended. Cock-fighting, bull-baiting and bear-baiting, gambling, uncleanness and drunkenness prevailed. Obscene, wanton and profane books were brazenly published and distributed. A French observer said: "Every one laughs if one talks of religion."

It was into a world like this that John Wesley was born at Epworth Rectory, June 17, 1703. He was the fifteenth son of Susannah Wesley, and it is recorded of his mother that her children "early learned to fear the rod and to cry softly." Born into this remarkable home, it seems strange that in his several courtships and his final marriage with its separation he should have been so conspicuously unsuccessful.

John Wesley received a remarkably thorough education and took full advantage of his opportunities. While in Oxford he formed a club, by some called the "Holy Club," which read Greek and other classics, fasted Wednesdays and Fridays, observed the Lord's Supper each week and spent much time discussing and philosophizing upon life. It is said that while in the University he arose at four o'clock each morning and lived upon twenty-eight pounds (about \$140) each year, giving away all the rest of his income. He followed a strict schedule of hours in his daily studies and conduct.

For all of this rigidity of life we are told that Wesley was fond of jokes, liked dancing with his sisters and was athletically inclined, excelling especially in tennis.

In 1735 he and his brother Charles, the latter as private secretary to Governor Oglethorpe, came to Savannah, Ga., expecting to do missionary work among the Indians, but instead he devoted his labors to the colonists.

At this period of his life Wesley was a stiff, high churchman. He baptized children by triune immersion and refused the communion to a good German because the latter had been baptized by a clergyman who had not been episcopally ordained. Yet Wesley broke the rules of his church by using and publishing his first collection of psalms and hymns, a book published in Charleston, South Carolina, in 1737.

While in Savannah, Wesley formed a society which met for holy conversation and began and ended their sessions with singing and prayer. He called this society the "second rise of Methodism," the first being the Holy Club at Oxford, which, among other opprobrious titles, had been termed "Methodists."

Wesley's labors in Savannah ended unpleasantly and in 1738 he returned to England. There, in a small room in Aldersgate, occurred an event that Lecky, the English historian, says "forms an epoch in English history." Wesley termed it his conversion, a time when "his heart burned within him," when he accepted his salvation as a gift from God solely in response to an act of faith on his part. Up until then salvation with him had been conditioned upon his churchly connections and conventions and the result of or conditioned upon his conduct.

Soon Wesley's evangelistic zeal sent him far and wide proclaiming his new experience, and he began his most prodigious labors which are recorded in his "Journal" and which that same historian calls the "most amazing record of human exertion ever penned."

Before the days of railroads, on foot and on horseback, John Wesley traveled more than 5,000 miles each year, preached an average of fifteen sermons each week, fought or fled from mobs (he usually stood up to and conquered them), and during it all was also writing, organizing and supervising

his followers. He seems to have had a peculiar genius for organization.

Wesley's wit is famous and his ability to meet any situation, to seize and use any suggestion, was almost uncanny.

Very soon there began to appear in connection with his meetings "manifestations" of the spirit, physically emotional demonstrations. He said of his preaching at Newgate: "One after another sank to the earth; they dropped on every side as thunder struck." We read of similar experiences connected with early Quakerism and also with the preaching of others not associated with Wesley. He seems to have recognized those who were shamming and making believe, but the result of it was that great prejudice and opposition were aroused against him.

We do not understand that Wesley encouraged or even looked with sympathy upon these exhibitions many of which were, nevertheless, quite remarkable. Charles G. Finney, America's celebrated preacher and evangelist of a later generation, encountered something somewhat similar in his experience of preaching. One result, however, was that for more than one hundred years the followers of John Wesley in every land were distinguished as having and promoting in their gatherings pronounced emotional demonstrations. To be a "shouting Methodist" has become a proverb.

About this time Wesley broke with the Moravians with whom he had had the closest contacts on shipboard, in England and also in Germany. The break was over church practices and teachings. He also separated from Whitfield over the question of predestination and the final perseverance of the saints. While this controversy is not yet settled, it is not without significance that the Methodist and Presbyterian bodies of the North are holding conferences over the question of consolidation.

It was during the heat of this controversy that Augustus Toplady wrote a bitterly worded tract assailing Wesley's position and closed it with the words which we now sing as probably the most popular hymn in the English tongue, "Rock of Ages." Strangely enough, the next most popular English hymn is that of John's brother, Charles, "Jesus, Lover of My Soul."

All sorts of absurd charges and lies were broadcast about Wesley at this time. He was mobbed, stoned, accused of being a criminal and a jail bird, of treason and immorality. However, the tide finally turned and his last days were spent in much honor and respect. Immense crowds gathered to hear him, public holidays were proclaimed for some of his visits, and his labors were highly appreciated.

John Wesley died at the advanced age of eighty-eight, working, writing and laboring almost to the very end. There is a memorial to him in England's greatest shrine, Westminster Abbey. In Liverpool Cathedral he is honored, along with St. Frances of Assisi, Wycliff and Savonarola. One recent writer has exalted Wesley as the "best representative of the seven ages of man on earth," the others being Socrates, Aristotle, Jesus, Augustine, Erasmus and Cromwell. Many of us, perhaps most of us, might not agree with this estimate, still it indicates the influence of his life and work upon some men generations following his death.

The life and work of John Wesley may be summarized under three heads: (1) **His literary documents.** There are listed as his Journal, Appeals, Letters, Rules for his Societies, Hymnology, Sermons and Philosophy, this last including his Metaphysical discussions. (2) **His emphasis upon Christian experience.** Included in this is his celebrated teaching upon the "witness of the Spirit," and (3) **his work as a church organizer.** This grew out of his evangelistic efforts and the opposition of the Established Church to his methods of work. As already mentioned, he seems to have had a genius for organization. His class meetings, love feasts, watch-night services, covenant services, lay leaders, stewards and lay preachers are all well known today.

The Wesleyans of Great Britain and the Methodists of America and the rest of the world are a mighty host, though quite different from the simple and humble societies John Wesley established, no matter how logically and naturally present-day Methodism may have developed therefrom.

In education, church property, eleemosynary institutions, missionary zeal and a membership that reaches all races and ranks of society, the followers of John Wesley are today one of the most prominent and influential divisions of Protestantism. One historian claims that had it not been for the evangelism of John Wesley, England would have had to endure an upheaval similar to the French Revolution. Certainly this world would be tragically poorer had John Wesley not lived and labored.

Baptist Bible Institute, New Orleans, La.

HERETICS AND THEIR TREATMENT

By M. L. Lennom

What is a heretic? A heretic in a New Testament sense is a division-maker in both doctrine and practice; one who holds and propagates opinions inconsistent with New Testament teaching or with the Christian religion. The propagation of heretical teaching leads to division and to destruction of unity and fellowship among the saints in the church. For this reason Paul says: "A man that is an heretic, after the first and second admonition, reject." (Titus 3:10.) And, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:14.) The purpose of parting company with this man is "that he may be ashamed," looking forward to his recovery and restoration. He is not to be regarded as an enemy or to be punished further ecclesiastically or civilly, but to be admonished as a brother. (See 2 Thess. 3:15.) This is known as corrective discipline. Furthermore, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1.) This is called preventive discipline which, if practiced more, would prevent many church trials, save many erring brethren, and make corrective discipline less necessary. The practice of preventive discipline and the treatment of personal offenses as laid down in Matthew 18:15-17 and 5:23-24 would cure nine-tenths of the church troubles today and reduce corrective church discipline to the minimum. The church alone is the last court of appeal. This is the New Testament way of dealing with heretics and wayward brethren.

From the Catholic viewpoint, a heretic is one who chooses to propagate his private opinion in opposition to the Catholic Church. In fact, all who do not belong to the Catholic Church are considered heretics and are worthy of extreme and severe punishment, even death itself. Catholics are hostile and intolerant toward heretics, or people who oppose Catholicism. In proof of this it may be stated that Leo the Great, the first of the popes in a strict sense of that term, declared that death is the appropriate penalty for heresy. On April 20, 1233, Pope Gregory IX issued two bulls making the prosecution of heresy the special function of the Dominican Order. The expressed purpose of the Crusades was the destruction of the heretics. H. C. Vedder in his "Short History of the Baptists," on page 105, says: "The 'crusaders' could not find and slay all the heretics, though they tried faithfully to do it." The Inquisition was also a deadly weapon for the destruction of the heretics.

In 1215 A.D. when the papacy was at the zenith of its worldly power, Innocent III, the father of the Inquisition, summoned the Fourth Lateran Council and handed down through said council such decrees as he wished to be passed. Among those incorporated into the canon law of the (Roman) church were three relating to treatment of heretics: First, that all rulers should be exhorted to tolerate no heretics in their domains; second, if a ruler refuses to clear his land of heretics at the demand of the (Roman) church, he should be deprived of his authority, his subjects should be released from their allegiance, and, if necessary, he should be driven from the land by force; third, to every one who joined in an armed expedition against heretics the same indulgences and privileges should be granted as to crusaders.

In speaking of the above decrees, H. C. Vedder in his "Short History of the Baptists," on page (Turn to page 8.)

MRS. LIZZIE McKAY BALL

Fifty-four years full and replete with loving, helpful service as a pastor's wife prompts the devotion of this entire page in loving tribute. Surely there clusters about the risen Lord no group among the redeemed who from His lips sweeter plaudits receive than that host of loyal, faithful, handmaidens who on earth were the helpmeets of God's prophets. Through sunshine and shadow they serve as God's medium of inspiration and help to His minister. Without the glamour and praise that sometimes is laid at the preacher's feet, they toil on in loving devotion to Christ's kingdom. In season and out they go as Christ's ministering angels to bring cheer to the disconsolate, hope to the afflicted, and comfort to the sorrowing. To know the worth, the meaning, and the beauty of these gentle heroines of the cross was to know the life of Mrs. Lizzie McKay Ball.

She was representative of a high type of the womanhood of the old South. She brought to the manse the intelligence, culture, and refinement of a noble lineage, and for more than a half century gave herself in unselfish service to Christ and humanity.

She has left in this church and community enduring monuments of her useful life. There are today in the life of our church organizations that for years have trained and envisioned hundreds of lives that trace their inauguration to her guiding hands. The little church in West Paris stands today as a monument to her zeal for the Master in other years. Scores of men and women make grateful acknowledgement of the contribution that she has made to their lives intellectually as a teacher. The W. M. S., the Sunday school, along with the other auxiliaries of our church, have been blessed and strengthened by the inspiration of her life and labors. There are homes in our city that shall ever hallow and cherish her memory because of her faithfulness in time of distress.

The most eloquent commentary on her splendid life is the lives and works of her children. In spite of the breadth of her altruistic life, she still found time to be a real mother to her children. She infused into their lives the high idealism, the loyalty to Christ, and the spirit of unselfish service to humanity that so beautifully characterized her own life. For more than a quarter of a century the Rev. Fleetwood Ball, her only son, has had a rich and fruitful ministry as pastor of the First Church in Lexington, Tenn. This congregation has always rejoiced in him as one set apart by this church. The daughter, Mrs. R. L. Howard, has meant much to the life of this church. Only eternity will reveal the full fruitage of her usefulness in the lives of the young people of our church. With a loyalty and devotion that merits the highest admiration and provokes the deepest gratitude of pastor and people, Mrs. Howard has made a contribution to Christ's kingdom that will outlive the stars. We thank God for such a noble mother, who gave to the world such noble children.

"The bravest battle that ever was fought,
Shall I tell you where, and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.

"Nay, not with cannon and battle shot,
With sword or mightier pen;
Nay, not with eloquent words and thoughts
From the lips of eloquent men.

"But deep in a walled-up woman's heart,
Of a woman that would not yield,
But silently, bravely bore her part—
Lo, there is the battlefield!"

—Bulletin, First Church, Paris.

A GLANCE AT THE BAPTISTS

Eldridge B. Hatcher

Who are they? Whence came they? They have set themselves up as a denomination on a par with the other denominations of the world. Have they a right to do so? They have no overhead officials to command and direct them into the proper paths, but they are a multitude of independents. Are they worthy of high consideration by the world?

In the South they have been languishing—with their missionary work dwindling and their ranks

smitten with pessimism and criticism. Is there any great future for them?

Well, there are about twelve millions of them on the earth. They stand at the head of the list numerically among Protestant denominations. Their very numbers are startling. How came this body to reach such a high place?

They have had a romantic career. In fact, they have played a signal part in history in the development of modern civilization. They were an independent host when the Protestant Reformation broke upon Europe. Their people stood firm under the fires of persecution and martyrdom. Their record is crimsoned with their own blood. Campbell, in his History of the Puritan in His Three Homes, declared concerning our ancestors, the Anabaptists, that their true history has never been written, but that when it is written it will prove to be one of the most romantic and fascinating stories in literature.

If these things be so, then the Baptists must have slumbering within them very great possibilities. Verily, I think that the Baptists have within them forces which, if enlisted, would easily enable them to lead all other denominations in propagating Christ's program throughout the world. No people could pass through such an experience as they have endured, nor could achieve what they have achieved, unless they had been panoplied with mighty doctrines and powers. They stand unique among the world's denominations. They have a chance which no other denomination has.

But in some way this denomination has become discomfited. Its spirit has been broken and it seems almost to have forgotten the rock from which it was hewn.

A crisis now faces Christendom. All the denominations seem apathetic and hesitant. Their contributions to world missions have been receding. They need a leader who will take up the banner of Christ's Great Commission and carry it throughout the nations in a manner that will inspire the others to follow. There is no other denomination so well favored for such an advance as the Baptists—and Southern Baptists particularly.

Suppose our pastors should catch the vision and pass the word up and down the line until their enthusiasm kindles a conflagration throughout their membership. What a new day it would be! What an inspiration for the churches! What a thrill of hope for our missionaries and what a new era for Christianity in heathen lands. Southern Baptists have all the resources for such a leadership. Why do we not rise to the issue? Not for our own glory, nor for the glory of the Baptist name, but for the sake of our Saviour and His world program.

Will Southern Baptists heed His call—or let some one else take their crown.

Blue Mountain College, Miss.

WHY SAVE THE BAPTIST BIBLE INSTITUTE
By President L. R. Scarborough, Southwestern Baptist Theological Seminary

The Baptist Bible Institute has a brief triumphant history in New Orleans. Its contribution to Christ's Kingdom already justifies its entire cost and more, and makes it worthy of highest praise and generous support. I have loved it, its faculty, its students, its work from the beginning. Its two worthy presidents are my warmest friends. I thank God for this militant force, so constructive and soul-winning and Kingdom-building.

This noble agency is now seriously imperilled for lack of financial support. It must have large money and that at once or its very life and continued service will be cut short and greatly endangered. I wish to give to the brotherhood a brief word of my valuation of this Christ-honoring institution. **We must not let it die. It must be saved for Christ's and a lost world's sake.** Here are some vital reasons why it should be at once reinforced with substantial funds:

1. It was founded by Christ-loving men and planted in a great strategic city for the noblest of purposes—the establishment of Christ's Gospel Kingdom among men. It is living up to this high purpose.

2. It is a saving institution. It will help save to the highest and best the great city of New Orleans, the noble state of Louisiana, the expanding South, America and the world. What nobler cause could such institution have at heart?

3. It is a character-building institution. It will rightly build, reinforce, enhearten, strengthen hundreds and thousands of God-called, consecrated characters in its increasing student bodies from year to year. Its message through the voices and lives of these students will build souls in a wide circle till Jesus comes again.

4. It is a truth-honoring, gospel-spreading agency. I would risk my life on the statement that no teacher it has yet had or now has will ever compromise the doctrines of Christ's gospel. These teachers are faithfully implanting the germinating seeds of truth in the hundreds of lives and these lives carry this truth out every way unto all the world.

5. Its deepest soul burns, yearns and blazes with a missionary passion for all the lost of this world. The whole force is evangelistic, passionately so. Its great president is one of America's great soul-winners. The holy fires of evangelism burn in the hearts of faculty and student body. Its missionary contribution already encircles the globe.

6. It is a constructive, co-operant, militant Kingdom-building institution. It is lovingly loyal to all the causes dear to Baptists and Christ's world program is their program. They operate on a New Testament map of the world.

7. It is a leader-training institution of highest praise. It cultures, builds, lifts, enlarges, impassions, inspires and trains leaders for gospel, worldwide service. The churches and the Kingdom of Christ must have trained leaders in preaching, teaching, singing and administration. B. B. I. does all this in the finest way. It must now immediately be helped in this emergency and permanently endowed. For all the above reasons and more this noble great institution must have our most generous support. For Southern Baptists to fail in this emergency is to strike a cold-steel blow at the heart of dear New Orleans and Louisiana and the world. These words most heartfully spoken are followed by my love, my prayers and my check.

THE COLISEUM PLACE BAPTIST CHURCH GETS READY FOR DIAMOND JUBILEE

By Shelton Gambrell Posey, Pastor

The Coliseum Place Baptist Church entered upon the last month of seventy-five years of heroic and sacrificial service in the City of New Orleans, with the most enthusiastic meeting probably held in any years of her history, Friday evening, May 31, launching a campaign of preparation for the celebration of the seventy-fifth anniversary of her organization, July 3, 1854. About one hundred people were gathered in the lower auditorium for the purpose of finally setting up a committee of one hundred to raise funds with which to meet the outstanding obligations of the church before Diamond Jubilee Week, June 30-July 7, is entered upon. \$10,000.00 is the objective of the committee of one hundred, and friendly solicitation will be carried on in the city and out of the city for the raising of this objective.

Because of her long history of mission and benevolent service in the city and in the world, the Coliseum Place Baptist Church has a unique appeal to her friends on the occasion of her Diamond Jubilee Anniversary. Her former members are scattered all over the world, and many are prominent in the affairs of both church and state, in many nations of the world. Left in the downtown area during the marvelous expansion of the city of New Orleans in the last twenty-five years, her problems have increased as well as her opportunities magnified many fold. The financial objective in the jubilee campaign, if realized, will enable the church to overcome in a large measure her financial problem and readjust herself to the necessary downtown program for the future.

The Coliseum Place Baptist Church has the only Baptist broadcast station in the city, and her service through this wonderful scientific channel touch-

es the lives of thousands throughout the city and country, and brings spiritual blessings to invalids, shut-ins and countless numbers of people prevented for one reason or another from attending her services personally. The station is WABZ, "The Station With a Message," owned by the Coliseum Place Baptist Church, and operated by Charles B. Page, an active member and deacon in the church.

The Coliseum Place Baptist Church also renders a unique service in behalf of the Spanish-speaking people of our city. She has a regular organized Spanish department under the pastoral care of Isaiah Valdivia, of Chile, who has served in this capacity as an associate pastor since 1926. Mr. Valdivia conducts regular preaching services on Sunday and mid-week services during the week in the same manner and time as the regular English services of the church are held. More than ten Spanish-speaking countries are represented in the congregation of the Spanish department. This is the only organized effort by Baptist people in the state of Louisiana in behalf of the Spanish people of the state. It is unique in the fact that it is an advanced step in mission methods, since those who desire membership in this department are received and recognized as regular members of the Coliseum Place Baptist Church, which church provides them an opportunity for worship and service in their own language. This is more in keeping with the New Testament spirit and method of preaching the gospel to the people of different tongues and nations. The work was inaugurated by Miss Olympia Fletes of Spanish Honduras about four years ago. Miss Fletes recently returned to the city from college and is again a member of the church and worker in the department.

On Friday night, June 28, a round-up meeting will be held to receive the reports of the one hundred and gather the returns from the pre-jubilee financial campaign. On Wednesday night, July 3, Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, will deliver the Jubilee Anniversary address and rededicate the property of the church to the service and glory of Jesus Christ.

BIRTHS OF THE WEEK

(Note: We are giving here all the new members who have come into our family since last list was published. Our family must grow, and we are as proud of every addition to it as can be. Help us grow by bringing new members into our list. Every new subscriber is a "Birth" and adds to the size of our family which can never be large enough.—Editor.)

- Rev. M. W. Crump ----- Ford City, Pa.
- Mrs. F. P. Allen ----- Memphis
- J. E. Odom ----- Nashville
- P. C. Barton ----- Jonesboro, Ark.
- Mrs. Clifton Donovan ----- Concord
- J. D. Lowe ----- Martell
- Jesse W. Overton ----- Rutherford
- J. H. Brakebill ----- Knoxville
- Mrs. F. P. McCorkle ----- Mohawk
- Ed Peeler ----- Stanton
- Mrs. O. O. Jones ----- Jackson
- W. J. McMurtry ----- Nashville
- Mrs. J. J. Myers ----- Townsend
- L. C. Maples ----- Townsend
- Mrs. Jake Farmer ----- Townsend
- Mrs. Oma D. Murrell ----- Kingsport
- J. L. Kincheloe ----- Kingsport
- Dr. Will Hutchins ----- Kingsport
- Mrs. W. H. Reed ----- Kingsport
- H. H. Poarch ----- Kingsport
- Dr. R. P. Moss ----- Kingsport
- S. W. Compton ----- Kingsport
- H. E. P. Clifford ----- Kingsport
- T. H. Bailey ----- Kingsport
- I. M. Fuller ----- Kingsport
- B. K. Bright ----- Kingsport
- Mrs. U. K. Grizzle ----- Kingsport
- S. C. Minnich ----- Kingsport
- E. B. Cox ----- Kingsport
- R. C. Good ----- Kingsport
- R. F. Pierce ----- Kingsport
- Mrs. S. P. Pyle ----- Kingsport
- Mrs. C. C. Bain ----- Kingsport
- Mrs. G. T. Morton ----- Kingsport
- Rev. Geo. C. Coldiron ----- Kingsport

"THE NEW TESTAMENT ON BAPTISM"

By J. T. Oakley

In the Gospel Advocate of April 4, 1929, F. B. Srygley has an article on "The New Testament Baptism," in which he delivers himself as follows: "Who, then, should be baptized? Those that are taught. 'Go ye therefore and teach all nations, baptizing them.' (Matt. 28:19.) Only those that were taught were to be baptized."

I am happy to agree with Mr. Srygley or any one else who voices as the truth of God the above statement as the teaching of the Great Commission recorded by Matthew. I gladly accept his statement as the truth of God. It is exactly the Baptist position through the centuries and a complete repudiation of the position of the denomination fostered by Mr. Srygley and the Gospel Advocate. The moment he said Matthew 28:19 teaches that "only those that were taught were to be baptized," he surrendered the oft-affirmed proposition of himself and brethren that "Baptism to an alien sinner is in order to the remission of past sins."

Let us examine the word "teach" in the commission and see how, with the utterance of Mr. Srygley above quoted, it sustains the Baptist position and utterly refutes his own denomination. The word "teach" ordinarily used in the New Testament is from the Greek word "didasko" and occurs about 97 times in the New Testament, but is not used in the commission except in the latter part, "teaching them to observe all things," which applies to those already baptized. "Teach," in the Common Version, is from "Matheteuo" in Matthew 28:19 and means "to be or make disciples." This word occurs only four times in the New Testament, and in every instance in the Revised Version is translated "disciple" or "make disciples," and occurs in the margin of the Common Version as "disciple." The word "Matheteuo" in its different forms occur in the New Testament around 300 times and is translated "disciple" or "make disciples" in every instance. The Revised Version adopted by David Lipscomb College and the Gospel Advocate Publishing Company renders every instance of the use of "Matheteuo" in the New Testament as follows: "Go ye therefore and make disciples [Matheteuo], baptizing them." (Matt. 28:19.) "And when they had preached the gospel to that city and had made many disciples [Matheteuo] they returned to Lystra." (Acts 14:21.) "Joseph, who himself was a disciple [Matheteuo]." (Matt. 27:47.) "Therefore every scribe who has been made a disciple [Matheteuo] to the kingdom of heaven is like to a man that is a householder, who bringeth out of his treasure things new and old." (Matt. 13:52.)

There can be no doubt that "make disciples" is the correct rendering of the commission recorded in Matthew 28:19 and cited by Mr. Srygley to show "who should be baptized." He says, "Only those taught were to be baptized." Putting into the passage the correct words, "make disciples," instead of the incorrect word, "teach," the construction of the commission is not changed a particle. Not only so, but the entire statement of Mr. Srygley, with "teach" stricken out and "make disciples" inserted, remain exactly the same sentence and carries with it the force and truth of the Great Commission. Here it is: "Who, then, should be baptized? Those that are made disciples. 'Go ye therefore and make disciples of all the nations, baptizing them.' (Matt. 28:19.) Only those that were made disciples were to be baptized."

These words of Mr. Srygley is the truth of God and exactly the position of baptism in the Great Commission. No juggling with words, no switching of translations, no trifling with the word "disciple," no sectarian abuse, and no bombastic flings at other people can change the fact that "disciples were called Christians" (Acts 11:26) and that "Christ made and baptized disciples" (John 4:1), and in giving the Great Commission recorded in Matthew 28:19 he said: "Go ye therefore and make disciples of all the nations, baptizing them." If disciples were Christians, and Christians disciples, then the commission says, "Go ye therefore and make Christians of all the nations, baptizing them," and Friend Srygley boldly affirms that "Only those

who were made Christians were to be baptized." That is where Baptists have stood through the ages and where they will be standing when the trumpet sounds. Selah!

TWO FINE WORKERS

Announcement has been made of the promotion of J. E. Lambdin to the head of the B. Y. P. U. department of the Sunday School Board. He succeeds the late L. P. Leavell and comes to the position with several years' experience in it. Since the beginning of the illness of Mr. Leavell the work of the department has been largely under the direction of Mr. Lambdin, and he has proved his worth by the efficient manner in which he has done the work as well as by the splendid way in which he has aided the crippled chief of the department. He is a man of pleasing personality, fine talents, consecration and untiring zeal. Mrs. Lambdin is an able assistant in the work. We congratulate the board and the new B. Y. P. U. secretary.

Miss Robbye Trent, for several years the able aide of the Western Recorder editor, has accepted a position with the Elementary Department of the Sunday School Board and will begin her work at an early date. She will aid in the preparation of the literature. Her work with the Western Recorder has been of a fine type. She had made for herself among Kentucky Baptists an enviable record and in addition to her services with the paper has worked with the Training School of which she is a trustee, has done much mission work in Louisville, and has helped much with the general program of the state. We welcome her to Nashville and wish for her success in her new field of labor.

A FINE SPIRIT

Prescott Memorial Church of Memphis and her splendid pastor, Rev. J. H. Oakley have set an example for other churches in the solution of their recent troubles. A council was called, the two sides of the controversy placed their causes before it, a beautiful spirit was shown and the threatened break in fellowship was healed. Acting upon the desire to promote the best interests of the cause of the Master, Pastor Oakley offered his resignation at a subsequent meeting of the church and will give up the work July 1st. He has been with the church for about a decade, during which time he has led them in the erection of two splendid buildings, the first of which was destroyed by fire not long after completion. This is a great field for service, and we rejoice that the church has come together for work and fellowship. Now is the supreme time for them to adopt Paul's motto, "Forgetting the things that are behind."

SAVANNAH AT LAST!

At last we are to have a real effort at reaching the great field which Savannah holds out for Tennessee Baptists. Missionary Evangelist E. Floyd Olive will open a great tent revival in that splendid river town on June 23rd, or next Sunday. Bert Arnold of Parsons will lead the singing and aid in the enlistment work. The field there is ripe unto the harvest. The building of the great bridge across the Tennessee River will make the town a strategic one. It occupies a place of importance in the fertile field about it, and God has sent some fine people there recently, and they will be able to aid much in getting the work started. Let every lover of the Lord's work pray earnestly that the meeting will prove a great one and that out of it may come a live Baptist church. Let them who live near enough attend the services and aid in every possible way in the organization of a New Testament church in that town.

Mohamet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mohamet called the hill to come to him, again and again; and when the hill stood still, he was never a whit abashed, but said, "If the hill will not come to Mohamet, Mohamet will go to the hill."—Bacon.

The finest poetry was first experience.—Emerson.

HERETICS AND THEIR TREATMENT

(From page 5.)

104, truly and aptly says: "These are still the canon laws of the Holy Roman Catholic Church. They have never been repealed; and if they are not executed today, it is because Rome lacks the power or thinks it not expedient to use it. The claim is there, ready to be exercised whenever, in the opinion of the infallible pontiff, the right moment has arrived. And yet Roman priests in America would fain persuade us that Rome is really in favor of liberty and tolerance, that the leopard has changed his spots and the Ethiopian his skin." Even in the baneful days of the Inquisition when the accused was found guilty of heresy, the inquisitors handed the heretic over to civil power for punishment with a hypocritical recommendation for mercy. But woe to the civil authority who heeded this recommendation. If a magistrate failed for a year to put to death a condemned heretic, such refusal itself constituted heresy and he became subject to the kindly offices of the Inquisition. Irrespective of the consequences, the officers must do his duty. Thus the civil authority became the instrument of death to the heretic for the (Roman) church. Such is the evil of union of church and state.

H. C. Vedder in his "Short History of the Baptists," on page 108, well says: "The (Roman) Church, with characteristic evasion of the truth, claims to this day that it has never put a heretic to death. The claim is technically correct, if we except those who died in its dungeons and torture-chambers; but the (Roman) church coerced the civil power into becoming its executioner, and therefore its moral responsibility is the same." It is like the answer to the old question who killed Christ—the Jews or the Romans? Technically Christ was killed by the Romans who alone held the right of capital punishment; but it was the Jews who coerced Roman authority into becoming their executioner of Christ, and therefore their moral responsibility is the same. Just as the moral responsibility for Christ's death was first upon the Jews, so was the punishment of the heretic by death first upon the (Roman) church. The direct cause for death in either case was upon the party of the first moral responsibility in the use of civil power for the accomplishment of so-called religious ends.

The employment of civil power as a vehicle and agent for the promotion of the (Roman) church has been and is still the policy of the Catholic church. It has always been used except when Rome lacked the power or thought it not expedient to use it. The recent re-creation of the Vatican State which was abolished in 1870 and the consequent breaking of the unification of Italy stand out as fresh proofs of this fact, and they are not without significance to the student of history and religion. What Rome has done in the past is what she will do again in principle and spirit when the right moment arrives. How else are we to judge her except from her history past and present? Christ said: "by their fruits shall ye know them." The reader must judge for himself.

We have considered the heretic and his treatment from both the New Testament and the Catholic viewpoint. The heretic is not a subject for death, or one to be harmed in person or property because of his religious belief and practice. The church scripturally may withdraw fellowship from him; but he is not to be punished further by either the church or the state. The purpose of said withdrawal is not for his hurt or destruction, but for his recovery and restoration—"that he may be ashamed." (2 Thess. 3:14.) He is not to be counted even as an enemy, but to be admonished as a brother. (2 Thess. 3:15.) Therefore, the persecution of heretics and their destruction by death are wholly unwarranted by the Scriptures. Such persecution and punishment of heretics are the result of the evils of union of church and state under Roman domination.

Twelve hundred years (325 A.D.—1517 A.D.) is sufficient time to prove this fact and to discover the spirit and purpose of the Roman church. What

say you? Absolute separation of church and state is the surest safeguard for religious and civil liberty. There is no religious freedom without it. May our good citizens and those who love the Lord diligently consider, pray, work, and vote toward that end, so that our people may conform to New Testament teaching and spirit and thus make our nation a blessing to itself and to the world. No church allied to and dominated by the state can preach a free, complete, and unadulterated gospel for world evangelization without stifling the individual conscience, fettering the individual church and compromising the truth. May God help us to always stand for individual, religious, and civil liberty and to "earnestly contend for the faith which was once delivered unto the saints."

Hardinsburg, Ky.

THE CHURCH IN A BUSINESS BLOCK

By H. Beauchamp

There is a growing tendency throughout the country to have churches in the downtown sections of our large cities, housed in a business block, either as an office building, hotel or an apartment house. This is a wholesome sign, and bodes good to the cause of Christianity.

The sentiment long held that a church building should be of a conventional type of architecture, which, as compared with the modern skyscraper of the business district, would be a very low and inconspicuous structure, has often caused the churches to move out into the residence districts where their building would stand out prominently amid their surroundings. The tall building down in the city dwarfs and disparages the church building of the traditional type, to which many people are wedded. Moreover, the real estate in the downtown district becomes too valuable for a church to occupy it with a non-income-earning building. The congregation can often sell it for a price which will possibly enable them to buy cheaper lots further out and build a new house of the conventional type for the money, with little or no additional funds. Thus the downtown districts are more and more being abandoned, and this gives religious workers very grave concern.

The modern rapid and easy methods of travel—e. g., the street cars, bus lines and automobiles—remove the necessity of a church trying to locate itself in the immediate neighborhood of its membership. Many churches draw their constituency from all parts of the city. The downtown church may do this with great ease and consistency.

Every denomination which is measurably strong in a given city may well have a downtown place of rendezvous in the heart of the city. Everything in the city gravitates toward its center. All roads lead in that direction. The denominational center in the heart of the city would inevitably be a great convenience to the workers of that denomination, and contribute marvelously to its solidarity, service and growth.

The religious nerve-center in the heart of a business district would help to sanctify business, which is all too prone to be given up to the worship of mammon. Business men will be more favorably impressed and have more respect for a religious institution that moves right in among them and occupies creditable and businesslike quarters. This would be good for business and give religious workers a better and more effective approach to the business men.

Thus "the church in the business block" will not only serve the changing downtown population, in hotels, boarding houses and tenements, but it will the more easily reach the city's strongest business people, and its influence will reach out the farthest limits of the city and its environs, as well as favorably impress the traveling public.

There is, in some quarters, an ill-founded prejudice against "the church in the business block." Some people make a fetish of their church house and imagine that close proximity to business will secularize their worship. The apostles of the New Testament day did not think so. They attacked the strongest business centers in the largest cities and did much of their most effective preaching in the market places, with buying and selling going on all

around them. There cannot be any essential conflict between legitimate business and the most spiritual religion, but, on the other hand, there is a natural and indissoluble alliance between them.

Caution and wisdom should be used in the location and planning such a building. This "church in the business block" should, as far as possible, belong to a city-wide clientele, and it should be located where there is an evident demand for its rental space, and should be planned not only to accommodate the church and its work, but also that its rental space may be profitable.

Ours is pre-eminently a commercial nation and the cities are pre-eminently commercial centers. Christianity should move into the very heart of these centers, that the benign influences may sanctify the business of our country and thereby the more effectively reach the entire population of the nation.

CAN YOU MATCH IT?

By J. T. Oakley

"The Baptists have tried the creeds, and now I understand there are about seventeen different kinds of Baptists, and they are still dividing."—F. B. Srygley, Gospel Advocate, July 26, 1926.

"I have known all the time that people who have no creed but the Bible leave it; they will go farther after the world than those who have a human creed. When my brethren throw down the Bible, they have nothing to stop them in their mad career."—F. B. Srygley, Gospel Advocate, Sept. 2, 1926.

Remarks

A. Campbell said: "The Baptists, as a denomination, have monuments of their existence in all the centuries." Mr. Srygley thus pays the Baptists a very high compliment that after nearly two thousand years' denominational history there are only "about seventeen different kinds of Baptists." Denominational solidarity is not very common among Mr. Srygley's people whom he calls "My brethren who throw down the Bible" and have nothing to "stop them in their mad career." F. B. Srygley, M. B. Hardeman, F. B. Smith, James A. Allen and others are loud in their declaration that Alexander Campbell sounded the death knell to human creeds, denominationalism and all mission boards, conventions and societies.

What are the facts? Srygley's denomination, only one hundred years old, is split up into **forty-eight varieties and still splitting**. Alexander Campbell died president of the United Christian Missionary Society of the Disciples of Christ. The Disciples of Christ, founded by A. Campbell, now have fifty state conventions, fifty state boards of missions, one International Convention of Disciples of Christ, forty state women's missionary societies, 3,336 women's societies in the churches, with 113,975 members, missionaries and native workers on foreign fields, 1,997. Number of churches in the world, 9,157; number of members, 1,629,823. This commendable work of "The Disciples of Christ" who have no creed but the Bible Srygley calls "throwing down the Bible" and rushing pell-mell in their "mad career." The facts can be further stated that "the militant brotherhood" had a smooth "career" up to the time a missionary society was organized and an organ was heard in one of their local churches, at which time Srygley's variety broke ranks and have now only 445,000 members. Of the "forty-two" local Churches of Christ in Nashville and 1,000 in Tennessee, anybody in Nashville or Tennessee, according to the Gospel Advocate, can become a Christian and go to heaven without ever becoming a member of a single one of them. Srygley had better get him a creed. Goodness, what a "mad career"!

The first duty of God-fearing voters is to protect prohibition from the curse of a wet President; the second, to rebuke and get rid of politicians who have betrayed the electorate in order to stand in with the machine.—Western Recorder.

Hail blooming Youth!

May all your virtues with your years improve,
Till in consummate worth you shine the pride
Of these our days, and succeeding times
A bright example. —William Somerville.

THE NEWS BULLETIN

Executive Board Meeting

The Executive Board of Tennessee Baptists met June 11th in Nashville. Nearly all the members were present and a fine meeting was carried out. Beloved J. H. Wright of Memphis led in the opening devotions, giving a splendid message on the proper spirit for our new work. He stressed the importance of conforming our program to the plan of God and of tarrying for power before we set forth upon any important mission. A. U. Boone of Memphis led in an earnest prayer for the action of the board and for the future of our work.

Secretary Bryan made his report which included recommendations as follows:

1. That, in line with the recommendations of the board at its December meeting, not more than \$5,000 of the deficit of the Baptist and Reflector be charged, during the remainder of this convention year, against state causes in the Co-operative Program before division of funds is made. The action of the last meeting recommended the deduction of the deficit of the Baptist and Reflector from state funds before division was made.

2. That \$5,000 of the expenses of the W. M. U. be charged against the total funds from the Co-operative Program before division is made between state and Southwide causes. This action seemed the natural and right thing to do in view of the fact that the W. M. U. renders a large service to the general work and contributes largely of its funds to Southwide causes. Furthermore, since the Baptist and Reflector and the W. M. U. function for the promotion of the entire program, it was thought to be but honest and equitable that a 50-50 division of their expenses should be made since Tennessee divides all funds on the same basis.

3. Of the 3 per cent that has been going to liquidate the Hall-Moody debt, it was voted to retain a fund of \$500 out of which the balance due Dr. J. B. Moody for a library could be paid. The balance of the fund, for the time being, will go as directed by the December meeting of the board to the Nashville Baptist Hospital.

4. An important action was taken relative to reports to the state convention. Secretary Bryan recommended that the various departments submit their reports to the Administrative Committee in advance of the convention and that this committee make a summary of the reports to be presented to the Executive Board at its pre-convention session. These reports will be printed in advance of the convention and distributed to the messengers for their information. Only recommendations from the departments will be read to the convention and a great deal of valuable time will thereby be saved.

5. Since the action of the recent Southern Baptist Convention does not go into effect until January, 1930, it was agreed that recommendations relative to the new financial plan be presented to the board at its pre-convention session in Union City.

6. This recommendation brought forth a long and encouraging discussion. It was: "We recommend that strenuous effort be made on the part of individuals and churches to promote the Co-operative Program in Tennessee." Various suggestions were made by the members of the board as how best to do this, and a hearty endorsement of the recommendation was had.

7. The Executive Board was called upon to endorse the work of the Educational Department, and all workers were requested to aid Mr. Hudgins in preparing and presenting the

program for State Mission Day in October. It was further voted to request the Sunday School Board to prepare the usual material for the State Mission programs and for the Home and Foreign Mission program in March.

8. That a committee of J. H. Wright, A. U. Boone, F. G. Lavender, S. P. DeVault and L. M. Roper be appointed to review the manuscript on Tennessee History which O. L. Hailey presented to the board in its tentative completed form. This committee is to review the manuscript which will then be returned to the Historical Society for its review and will be presented by them to the convention in Union City for final adoption.

When the report was in, P. W. James moved that it be approved in full with the exception of Item 6 which called for general discussion. The motion prevailed after some discussion.

The committee on State Mission Appropriations presented its report through L. M. Roper, and it was adopted. It carried only a few recommendations totaling about \$550.

W. D. Hudgins read the report of his department, and a recommendation that the offering on Christian Education Day, June 30th, go to increase the Student Loan Fund of our three colleges was adopted. We sincerely trust that every church will urge its Sunday school to present the claim of this offering and that several thousand dollars may be had as a result. Many of our fine boys and girls would go on through college if only there were some place where they could borrow money without the necessity of having to pay high interest rate on short-term notes.

J. W. O'Hara of the Mountain Schools was present and reported relative to the condition of our mountain schools under the recent action of the Home Mission Board. He reported that Cosby Academy at Newport will be discontinued. Watauga Academy at Butler will continue because of the equities held by the Home Board in its property. Harrison-Chilhowee will continue, and so will Smoky Mountain.

Superintendent Stewart and the editor made verbal reports. Routine reports on Home and Foreign Missions, Old Ministers' Relief and other matters were made. J. R. Johnson of Maryville spoke earnestly on behalf of getting our churches to make regular remittances to the state treasurer. Special prayer for the Foreign Mission Board was called for and R. K. White of Nashville led the prayer. P. W. James presided during the afternoon session. Dr. Sanders of Selmer made an earnest plea for consideration of the strategic needs of our China mission fields.

The editor's heart was made glad by the splendid report brought by Pastor A. U. Boone concerning the effect of the denominational paper in First Church, Memphis. This church is now sending the paper to every family that wants to receive it, and he declared that the spirit of the church members had been noticeably and genuinely affected by their reading the paper. He has agreed to send us a statement of the matter and we trust our readers will study it carefully.

BROTHER OLIVE RESIGNS

E. Floyd Olive, missionary evangelist of the State Mission Board for a short time, has been led to give up his work and return to his pastorate with Park Avenue Church, Nashville. Several things induced him to do this, the principal one being the serious accident which befell his wife shortly after he had accepted the

work. Our readers will remember that she was run down by a speed fiend on a street of Nashville and suffered serious injuries. From these she has not recovered, and her condition made it necessary for her to have the close and continuous care of her husband. Brother Olive will finish some work already planned, and the Administrative Committee will turn elsewhere for his successor. We regret to see him give up the work, for he is a splendid worker and knows the problems of our mission fields well enough to have made a successful missionary worker. Our congratulations go to Park Avenue Church which he had led to a plane of efficiency and which gave him up with so much reluctance.

A BIG WEEK

Last week was a full one for the Educational Department and for some others of us who serve Tennessee Baptists. On Tuesday the Executive Board met in Nashville in an all-day session that was characterized by harmony and good will and optimism. Thursday the B. Y. P. U. regional convention met in Johnson City and a splendid program was rendered. Friday we dropped down to Chattanooga for another of these meetings and Saturday met the Middle Tennessee convention in Clarksville. It was the editor's happy privilege to speak to the young people on "Training for Service." This week end we go to Union University for

the meeting of the West Tennessee B. Y. P. U. convention, and on Sunday the editor goes to speak at Parsons, Lexington and for the Beech River Sunday School Association in the afternoon.

HOMER WOODWARD LICENSED

First Church, Memphis, has been blessed of the Lord in having another of her sons surrender to preach the gospel. Homer Woodward has answered the Holy Spirit by surrendering his life to the ministry, and on the evening of June 5th was licensed by the church to preach. He will take immediate steps to prepare himself for the work before him. His pastor, Dr. A. U. Boone, speaks in praise of his character and, of course, is happy to have him come forth as a reaper in the Master's vineyard. We congratulate the church and wish for the young preacher all the success possible. We need more young men who will surrender to the call to preach and who will prepare themselves for the tasks of the pastorate. (Turn to page 16)

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company,
Hickory, N. C.

Banish Mosquitoes Easier! Quicker!

Flit is the new, easier, quicker way to rid your rooms of mosquitoes—for comfort and health. The handy Flit sprayer floats a vapor that does not fall in drops, from which no mosquitoes escape! All die—or money back. More for your money in the quart size.



FLIT

© 1929 Stanco Inc. REG. U.S. PAT. OFF.

TENNESSEE COLLEGE

A Senior College for Women Offering Standard College Courses.
I. College Course A.B. and B.S.
II. School of Music—Piano, Voice, Violin, Organ, Theory, Harmony.
III. Expression, Physical Culture, Home Economics.
Beautiful and Healthful Location.
For catalog address:
PRESIDENT E. L. ATWOOD, MURFREESBORO, TENN.

HOTEL HERMITAGE

Howard Baughman, Manager Nashville, Tenn.
Modern, Convenient, Delightful
RATES, \$2.50 up Every Room with Bath

JUNE 15th MOTORISTS To SEPT. 1st

As You Motor North, South, East or West
Plan to stop over at RIDGECREST, N. C.

Southern Baptist Summer Assembly Grounds
On State Highway Number 10, twelve miles east of Asheville
For Hotel and Garage Accommodations

Only 18 miles from Mt. Mitchell, highest east of Rockies; near Chimney Rock, Sunset Mountain and multiplied spots of intense interest to tourists
For information about Ridgcrest, write R. E. STAPLES, Ridgcrest, 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 NOTES

State BYPU Convention July 19 to 21, Chattanooga.

Rev. P. L. Ramsey is planning a fine school at Ridgely with Mr. Daniel and Miss Collie helping.

Miss Collie has been out of the state attending a neighboring Convention and will join us at Maryville June 23rd.

Mr. Christenbury, Chattanooga, sends in fine report from Bartlesborough Church, Chattanooga, having studied BYPU Manual.

Mr. and Mrs. Thomas E. Belcher will work Sevier County, East Tennessee and, possibly Polk County Associations this Summer.

Miss Ethel McConnell of the Student organization will attend our Encampment and will have charge of a conference on Student's activities.

Mr. C. H. Petty sends in a list of more than a dozen names from East Dale Church, Chattanooga having studied First Division the S. S. Manual.

Everett Redd reports a fine school at Una this week. He is with Rev. A. P. Moore teaching the S. S. Manual and Bro. Moore teaching "Growing a Church."

Mr. Whitfield of Clarksville asks for a man for Cumberland and Stewart County associations. We hope to have someone in that territory beginning July 7th.

We are always glad to get reports from Brother L. B. Noblitt of New Orleans and the work he is doing among the Jews and others in that great city.

Mr. Sam C. Knisley writes from Byington: "We had a good school and are sending in our reports for the awards" Sam is always working at the job somewhere.

Polk County has arranged for a great meeting on July 7th at Ducktown Station. Some of our representatives will be there to represent our department of work.

Rev. Sibley C. Burnett, Dickson, sends a report of a good class having studied the BYPU Manual in his church. Sib is always on the job and we appreciate this fine work.

Everett Redd has had a splendid school at Una the past week with good attendance. He is to be with Brother A. P. Moore at Antioch this week. Report will be made later.

Frank Wood is this week in Riceville conducting a training school and getting the association organized for a Simultaneous Training School under the leadership of Miss Grace Oliphant, the associational president.

Miss Collie and the two men helpers, Frank Wood and Swan Haworth, report a splendid week at Kingsport and we quote elsewhere a word from Pastor Allen concerning their work at Kingsport.

Dr. J. R. Kyzer, Grandview, Nashville, sends in a fine list of names having studied Gospel Doctrines in Third Church, Nashville, under his leadership and we greatly appreciate this cooperation on his part.

Mr. Julian Johnson will spend all next week getting ready for the County wide Training School beginning June 23rd at Maryville. He will also spend the Summer in Sweetwater and Providence Associations.

People are registering now for Ovoca. Miss Adams and friend sends in requests for place from Knoxville. Several cottages have been engaged already and it will be well if all will write ahead so as to be sure. \$10.50 for the entire seven days.

Miss Collie helped in a D. V. B. S. at Morristown last week with fine results and while she worked during the day at that she was busy each night with the Elementary S. S. Workers. Miss Collie never loses an opportunity to touch up every phase of our church work where she can.

Miss S. Louise Russell of First Chattanooga taught a class in "Building a Standard S. S." in her own church and 29 took the test with passing grades and will receive the Administration Diploma. Fine for First Church. Miss Louise always goes over with whatever she undertakes.

Those attending the state BYPU Convention and Encampment from the West will be allowed stop over privileges at Tullahoma provided you purchase the regular Summer rate ticket to Chattanooga instead of the special certificate rate. There is less than \$2.00 difference in the round trip rate.

Lockeland Baptist Church reports an average attendance upon preaching from the Sunday school of 84 per cent. This is a high average. This school also reports the number having read through the Bible in the year past as follows: In the Adult Department 39; Young People's Department 20; Intermediate Department 31; Junior Department 32; Primary 19.

Our people will be delighted to know that among our Rural Workers for this Summer we are to have Mr. Byrom, D. S. DeJarnett of Kentucky, a former field worker in that great state. He will have a territory in Tennessee for the two or three months and will be assigned to two associations for this work. He will join us at Maryville next week in the week of training and Simultaneous Schools.

We call "ESPECIAL ATTENTION" to the letter going out from the Young People's and Adult Department of the Sunday School Board and ask that all our classes register with us as rapidly as you can. Send applications to Tullahoma instead of Nashville as we like to have them on our mailing lists. Let every class in all the churches register. It will put you in touch with the best in organized class lines. Much free literature will be mailed you and a definite touch with the leaders of our denominational agencies.

The program for the Student Conference to be held at Murfreesboro is about ready and the meeting will be held in the Fall, October 25 to 27. We trust that our students will get ready to attend this conference and let us make this one the largest and best that has ever been held in the state. We are back of this movement as long as it is within our program and

desire to help in every way the student's activities in all the schools of the state.

State Encampment, Ovoca, near Tullahoma, July 23 to 31.

Our rural campaign begins in earnest June 23rd at Maryville where we will be in training with the churches of that association and at the same time will drill our workers before they go out. We will try to touch all the churches in the association while there. The week following we will do the same thing in Big Emory Association. Then the workers will be placed in sections for the summer where they will do definite work in organizing the associations and putting on the regular program for the S. S. and BYPU's.

Mr. Collins Sick

Mr. Collins the father of our middle Tennessee Field Worker, Frank Collins, is very sick at his home near New Market, Tenn. Frank was called home Thursday of last week and is at his father's bedside now. This explains why he was not present at Clarksville Saturday. His father is not expected to live but few days at most. We all join with Frank in sorrow and will pray daily for this father and the family.

Rev. R. H. Lambright, Kingston, writes concerning the Simultaneous School beginning June 30th:

Our arrangement committee has been functioning for two weeks in enlisting the churches. So far I think that we have forty communities preparing for a school. Only one has turned us down. I feel that we can assure you seven and probably eight volunteer workers from our Association. I am very anxious about this week of training and feel that it will be worth more than anything else that we could do now. We sure need it.

Mr. O. C. Markham writes from Giles County:

We are greatly indebted to you for sending Mr. Collins to Pulaski. My what an inspiration he was to our folks, and how we appreciate him. We had the greatest training school we've had ever, I think.

Miss Biby writes from Nashville: Sorry I have been so long reporting my class at Memphis. A tour of Illinois and a state convention have kept me busy.

We had a delightful week at Memphis. Dr. Black and his efficient corps of workers are leading in a tremendous task, which seems to be going over great.

We put in six new classes in the Intermediate Department.

Please send seals to the enclosed names.

Rev. A. P. Moore writes from Antioch:

It will be perfectly alright for Bro. Redd to help us next week, and I am sure he will be tickled to do so, as I think he is having a good time this week at Una, and he is certainly doing good work over there.

We are planning to take a Census today and tomorrow. Hope to take one here too.

We are having an average of 20 at Una, and all seem to be very much interested.

Brother Redd is planning to attend the Convention at Clarksville Saturday but will be back Sunday.

Much good is going to be done at both my churches this week and next, neither one has ever had a school, and I am hoping this will open the way for much larger schools this fall.

Mr. W. G. Wade of Chattanooga writes:

Will you please send me 25 copies of the program for the fifth Sunday. I want the ones showing picture of the "smoke house." I use this method of description for I am writing from my office and the material you sent me is at home. Am sure you will know what I want. We are very

anxious to make this a great day in our school and will appreciate very much this favor.

Also will you please advise if you have forms for taking subscriptions for the Baptist and Reflector. If so please send some of these. The chances are we will include the paper in our budget next year but we want to commence now getting the folk lined up.

Thanking you for your kindness and looking forward to seeing you over this way in the very near future, I am,

L. P. Leavell a Prince Among Men

The going of L. P. Leavell from us has robbed us of a very dear friend and we mourn with thousands of others the loss of this friend and helper. No man, outside my own family, ever meant more to me. We have the privilege of writing a short article in the BYPU Magazine about his relations to us and so we refrain from any lengthy statement in this article but we do want the people to know who he is and what he has done for us personally as well as for the Cause he so well represented for these many years. He was at the head of our BYPU Department of the Sunday School Board when he died and had been for some years. He is succeeded by Mr. J. E. Lambdin and we rejoice that Mr. Lambdin is to be his successor. Mr. Leavell is the man who found us while we were a farmer and merchant at Estill Springs and brought to me the first vision of a life of service for God. He not only did this in his work at the encampments held at that place but came to our home in person and talked and pled with us to give our life to the Lord's work. We love him and honor his memory as very few men in the range of our acquaintance. God's richest blessings abide with his family and friends all over the Southland.

Fine work by Miss Anna Jordan in the Group Schools put on in Holston Association led by Mr. Canup. Following is a paragraph from her letter:

I am enclosing herewith the reports requested on the training class at New Victory Church. We had a fine crowd every night and I was very much surprised at the interest manifested and the number attending. There was at the least an average attendance of 50 each, and most of them attended the entire week. An old couple 72 years old each, came two nights and said they enjoyed it. There were at least 25 young people in the church every night and they do not have an organization for them. These are the kind of churches needing State help and I feel they would greatly appreciate a State worker spending a week or two weeks with them, helping with a religious census and properly grading the Sunday School, also organizing the B. Y. P. U. They are fine people with splendid ideals, and it is too bad that I could not have spent the entire week in that community as I had several invitations to stay. The rural communities need our help more than the over-organized city and town churches.

There are possibilities for this church. Much good work can be done because the people are intelligent and anxious to improve all lines of their church program. Have made good progress towards grading the S. S. They are also planning for the Census and will continue to promote the work toward the Standard. There will soon be two graded roads passing by this church making it a center of community interests. One special thing needed is the BYPU and the Record System.

B. Y. P. U. NOTES

The three regional Conventions have just closed and while the attendance was not up to last year's record, each of the three were held (Turn to page 15.)

Here are several ways to do the big publicity task!

STUDY THEM CAREFULLY AND ACT ACCORDINGLY, IMMEDIATELY!

Because of the many requests for information about the subscription campaign for the Baptist and Reflector, we take pleasure in making the following outline of the ways by which the paper may be presented to our people on Christian Education Day, June 30th.

I. REGULAR SUBSCRIPTION PLAN

The plan that will be used in most of our churches is this: Make every arrangement to secure as many personal subscriptions as possible at the regular rate of \$2.00 per year each. If you cannot get the subscription for a full year, then solicit it for six months at \$1.00. Some one may be willing to pay \$3.50 for two years in advance. In putting on this plan, we suggest the following:

1. Be sure and have the program outlined by Mr. Hudgins for the Sunday school and have a special appeal made for the paper by the superintendent or pastor.
2. At the close of the appeal, let the subscription committee be ready and have a show of hands of all who will subscribe. The committee gets each name and address and collects the money then or later.
3. During the afternoon the committee goes out to visit the homes not solicited during the morning service. A report of the day's work is made at the night service and others asked to subscribe. Follow up during the week until every home is canvassed.

II. MODIFIED BUDGET PLAN

This plan is for those churches not ready or willing to adopt the regular budget plan. In it the subscription price is \$1.50 per year, all payable in advance through the church treasurer or some other member of the church who sends in the complete list. It may be worked as the preceding plan save as follows:

1. Get men who are able to pay the full price and to pay for the subscription of some who may not think they can afford the paper.
2. Have a list of the families who live within reach of the church and seek a subscription from every one of them.
3. The budget price of \$1.50 is dependent upon securing at least 70 per cent of the resident families in the list. This will make a good appeal to every family to subscribe.
4. Work the membership thoroughly during the day of June 30th. Report at the night session; and if the required number of subscriptions has not been secured for the budget price, make a special appeal for enough to complete the list or let the church agree to pay the amount needed to complete the list and send the paper to families that would like to have the paper but are not able to subscribe.
5. Make out the complete list and mail to us with check for the entire amount for the year.

III. REGULAR BUDGET PLAN

This plan calls for the sending of the paper to the homes of all resident members, the cost to be paid out of the regular church treasury. If adopted, the church may send us check monthly or quarterly in advance, the same to cover the entire list of subscriptions from the church. The plan may be worked either by direct payments by the church or by letting the treasurer collect once every four months fifty cents from each member who subscribes. If the plan is adopted by the church, the clerk and treasurer should meet during the afternoon and make out a list of subscribers. Read this list at the evening program and ask for corrections, changes, etc. Turn the list over to the treasurer, who will mail it to us with check for the first month or quarter, and we will send statements thereafter each time the list is due.

IMPORTANT THINGS TO REMEMBER

1. The paper is the principal publicity agency of the Baptists of Tennessee. If it fails to reach our people, they will be uninformed.
2. It would cost Tennessee Baptists five times as much money to get the news the Baptist and Reflector carries to their people in any other way than through its columns.
3. WE DO NOT WANT YOU TO SEND THE PAPER TO PEOPLE WHO WILL NOT READ IT. Find out if there are those who do not want the paper. If there are such, they will not count against your church in the budget plans. And if after starting the list to your members you find some who do not take their papers and use them, you may drop their names from the list after urging them to read and enjoy the paper.
4. This is the first time Tennessee Baptists have given the paper a real honest-to-goodness chance since the present editor has been with you. PLEASE DO NOT FAIL US THIS TIME, BUT MAKE IT A GREAT DAY WITH A GREAT RESPONSE.
5. Take special care in sending in your lists. Be sure that your check (send all money by check payable to Baptist and Reflector) corresponds in amount to the list sent in.
6. Give us several days to get things straightened out in the office. If mistakes occur after two weeks, write us immediately, and we will get right.

WE ARE COUNTING ON OUR FRIENDS OVER THE STATE TO MAKE JUNE 30TH A RED-LETTER DAY FOR THE PAPER. MAKE US VERY HAPPY INDEED BY BACKING US TO YOUR LIMIT ON JUNE 30TH.

WOMAN'S MISSIONARY UNION

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

THE QUEST

Be not afraid of aught but self and sin.
 Be frank and fearless. Where thy foot hath been
 Leave footprints firm and deep to lead the way
 For other feet along time's treacherous day.
 Turn on thyself the searchlight ere thou sleep,
 That no sweet-featured sin unbidden creep
 Within thy soul's arena and abide
 For one short night. Whatever may betide,
 Keep clean the white page of thy inner life.
 However keen the sword blades and the strife
 Of days when sin lies wounded and apart—
 Go on to victory, wavering human heart!
 The goal is worthy of the race to run—
 There is a goal beyond time's changing sun—
 To conquer, and to win, be this thy quest:
 Fear naught but self and sin within thy breast.

—George Klinge.

HOW TO TEST AMUSEMENTS

1. Do they rest and strengthen or weary and weaken the body?
2. Do they rest and strengthen or weary and weaken the brain?
3. Do they make resistance to temptation easier or harder?
4. Do they increase or lessen love for virtue, purity, temperance and justice?
5. Do they give inspiration and quicken enthusiasm or stupefy the intellectual and harden the moral nature?
6. Do they increase or diminish respect for manhood and womanhood?
7. Do they draw one near to or remove one farther from the Christ?

—The Friend.

DO NOT FORGET

Each society is asked to pay its apportionment for W. M. U. specials this quarter. We have more applicants for the W. M. U. Training School scholarships than ever before. Shall we say "No" to these fine young women who want to go to receive training for service. Help us send them by mailing your gifts today to Dr. O. E. Bryan, 161 Eighth Avenue, N., Nashville, marked "W. M. U. Specials."

A GOOD INVESTMENT

Does it pay? We often ask this question when we invest money. Last year we as a state adopted one of our Orphan Home girls, Mildred Jeffers, and sent her to Tennessee College. She has been a splendid student, we learn from Dr. Atwood. This summer she is back at our Orphanage in charge of the summer school. Each month she has written more appreciatively to Mrs. Altman, who has sent her a small allowance from our Union. Must we send her back next fall? Certainly. How can we do it? By taking a free-will offering at the next quarterly meeting? What must we do with the money? Send it to Mrs. J. T. Altman, 1534 McGavock, Nashville, marked "For Mildred Jeffers."

"MOTHERS' MEETING" IN THE Y. W. A.

Following the beautiful custom of observing Mothers' Day in the Sunday school each May, the Young Woman's Auxiliary of the Third Bap-

tist Church, Nashville, adopted this same idea for their May meeting four years ago, and it has proved to be such a success that each year a beautiful service is held in honor of the mothers whose daughters have the privilege of being members of this organization, and no meeting of the year is more eagerly looked forward to by both the mothers and the daughters.

One purpose of this meeting is to demonstrate to the mothers just what we are trying to accomplish in our auxiliary. This year the program for the month, "Christianity's Power in the World," was beautifully worked out, giving a fine opportunity to develop the thought that only in Christian countries are the words "mother" and "home" properly interpreted. The business was conducted just as we have it each month. Each circle leader and chairman of committees made a report of the work done during the month. The standard of excellence was also marked at this time. This feature proved quite interesting to the mothers, for it told in no uncertain way just what work was being done, showing both the weak and strong points in our work.

The counselor was asked to welcome the mothers, which was indeed a happy thing for her to do. She took this opportunity to tell them just what lovely girls they had, to thank them for the lovely suppers served from time to time, and to explain the "five ideals of the auxiliary," thus seeking to bind the tie between the mothers and daughters even a little tighter, if possible, than it had ever been before.

This Y. W. A. has the distinction of having two members with three daughters and five mothers with two daughters who are active members of the auxiliary.

It was indeed a beautiful sight to see these mothers with their daughters grouped around them, while the program of songs and readings, especially honoring motherhood, was given.

No one was happier (even if she is not blessed with a daughter of her own) than was the counselor, who claims each of these thirty girls as her very own.

A delightful social hour followed the program and an ice course served.

Truly these mothers' meetings stir many tender memories in some of our hearts whose mothers have gone on before, and we feel that in honoring them we indeed do honor ourselves.—Mrs. M. M. Ginn, Counselor.

LET THE WOMEN KEEP SILENT

We feel sure that men are in favor of this proposition, but very few of them have the courage to vote that way. In fact, a man must be quite as perfect as some of our brethren before he will chirp in this direction.

We voted overwhelmingly to let the women speak, and personally we are glad. Sister Cox spoke, and we desire to go on record that she spoke to edification, something we cannot truthfully say about many other speeches which we heard. We are even led to wonder whether there isn't a little method in the madness of some of our brethren. Is it not possible that these elect ladies whom we so delight to hear, are a shade more masterly on the platform than we are ourselves? Just a little more cool, collected and logical, while we go into a weaving way?

We believe that Paul was a great and good man, but we do not think that our eternal salvation will be jeopardized if we entertain a more

or less inarticulate notion that he was a hard man to live with. Even as lovely a brother as Barnabas seems to have found it so. We recall also that Paul had something to say about the inexpediency of preachers marrying, but we do not know of anybody taking him seriously in this matter except our Catholic brethren. (It is admitted, of course, that he qualified this statement by a parenthesis that it was not by inspiration.)

Paul had a hard time with those Corinthian brethren, and he had to fix a lot of things. Perhaps some of the difficulties were caused by the Corinthian sisters, and it is often harder to fix difficulties caused by sisters than those caused by brethren, because women are more thorough. We can easily conceive that Paul, who was after all human, had very heavy burdens to bear, and he, like us, under similar circumstances could easily take positions which reflection will cause us to recede from.

As we reflect on the place given to women in God's Word, we find it hard to harmonize Paul's position. It is in God's Word above all, where woman is removed from the category of being a chattel, and dignified with personality, grace and service.

Israel would have had a hard time with Sisera if the only legitimate leader could have been Barak, but Deborah, a prophetess, a judge, and a mother in Israel completely changed the complexion of things. Many women in the New Testament "prophesied," and we take it that the word is used in the sense of "forth-telling" rather than "fore-telling." Paul was the guest of Philip at Caesarea, who had four daughters, "which did prophesy"; and prior to Pentecost "all continued in prayer and supplication with the women," and when the Holy Spirit came he "sat upon each of them" (women include, we take it). The first time in all literature where a woman is denominated "great" is in the Bible. (2 Kings 4:8.)

Just what would we do in our churches without the consecrated service of God's elect women? Just what shape would our missionary enterprises be in now if it were not for their prayers, service and gifts? We believe that our Lord is equally as much honored by the alabaster boxes they break as he was by the one Mary broke. It was the widow with her mite, who received the commendation of our Lord that day when he sat over against the treasury. We think that if it comes to a question of sex in the gospel that we men should step softly, when we remember that of those closest around our Lord there was one traitor and thief, several doubters, one lying denier, and twelve pusillanimous cowards, when the critical hour came. These were all men. How about the women?

"Not she with traitress kiss her Master stung,
 Not she denied him with a lying tongue;
 She, when apostles fled, could dangers brave
 Last at his cross and earlier at his grave."

—G. J. R., in Florida Baptist Witness.

WOMEN SPEAKING IN THE CONVENTION

The question came up again this year when Dr. J. W. Porter presented a resolution, of which he was the author, adopted by the Kentucky General Association, which resolution protested against the acceptance by Mrs. W. J. Cox, president of the Women's Missionary Union, of an invitation extended by the Southern Baptist Convention last year to address the convention this year. The convention by an overwhelming vote declined to approve the Kentucky resolution. Mrs. Cox spoke, and we heard no greater missionary message during the convention. We are sorry that Dr. Porter did not stay to hear her. Among other things, she reminded us that Jesus uttered no word which indicated that he regarded

woman as being inferior. No woman went to sleep in Gethsemane; no woman betrayed Jesus; no woman denied Him; a woman tried to save him; women followed Him to the cross; women were first at the tomb; to a woman the risen Lord gave His first message to his disciples.

It is true that Paul exhorted women to keep silence in the churches. (1 Cor. 14:34.) Paul wrote with social conditions in mind. He was not writing then concerning doctrines of redemption, which are unchangeable. He gave instructions to masters how to treat slaves; we are not to conclude that slavery was an unchangeable institution, or that Paul meant to commend slavery. He clearly commanded women to wear veils. Should women wear veils today? Paul commanded the brethren to kiss one another with a holy kiss. Does Brother Porter insist on following that custom now? Paul wrote, "A bishop must be the husband of one wife." Is it unscriptural for a pastor to be unmarried? If the women are to keep silent in the churches, is it wrong for them to sing? In the Scripture, "If therefore the whole church be come together into one place and all speak with tongues, . . . if all prophesy," does the "all" include women? Does the "all" in Acts 2:4 include women? Did Priscilla sin in teaching Apollos the way of the Lord more perfectly? Does Acts 2:16-18 mean what it says: "Your sons and your daughters shall prophesy?" Does the Scripture, "Children, obey your parents," mean that in the realm of the soul children should not believe on Christ, or join the church, if their parents command them not to do so?—Editor E. C. Routh, in Baptist Messenger.

THE SPEECH OF MRS. W. J. COX

However opinion may differ as to women speaking before a mixed audience, all will agree that Mrs. W. J. Cox made one of the greatest speeches at the convention.

One is reminded of the English nobleman who, hearing his race horse praised so highly, wished he himself were a horse. Surely many men who heard that speech would henceforth like to be women.

Particularly is this true since women are now coming into control of nearly everything. For instance, forty-one per cent of the stock of the United States Steel Corporation is owned by women. Fifty per cent of the stock of the American Telephone and Telegraph Company is owned by women. They own much railroad and other stocks.

More than that, if the ninety billion dollars of life insurance which is now in force in this country, ninety per cent of it will go to women beneficiaries. Meantime, the women who come into possession of such wealth never think of leaving it to men, but to other women. It is agreed (by the women) that it is good business.

The speaker insisted that one difference between men and women is in the fact that a woman believes a thing first, and if proofs are needed she looks for the proofs afterwards; while men are out looking for reasons and proofs before they accept a proposition.

Of course! A woman's "because" has back of it a woman's intuition, and this will outstrip a logic that doesn't prove anything.

She begged the convention not to get in the way of the women in making direct appeals for missionary causes. The convention will probably see the sense of that plea after a while. The receipts of the convention for mission and benevolent objects were \$480,000 behind last year, but they would probably have been further behind than that had it not been for the appeals of the women for the Ruby Anniversary.

She said no woman went to sleep in the garden and that no woman ever denied or betrayed her Lord. It so happened that there were no women in the garden or among the

chosen disciples. However, it often happens that the women are religiously awake while the men sleep.—Alabama Baptist.

SOUTHERN BAPTIST YOUNG WOMEN IN THE SERVICE OF CHRIST

Mrs. Janie Cree Bose of the W. M. U. Training School, Louisville, Ky., writes to Home and Foreign Fields:

"As I write down the subject given me for this article I see hosts of fine young women, strong in body, trained in mind, and with a purpose high and true, who after their years of training here in the W. M. U. Training School have gone out at the Master's call into service for him in the homeland and in foreign lands.

"I see a group serving for him among foreigners in Tampa, Fla., through both evangelistic and educational work, helping to make good citizens of the kingdom and good citizens of our own America at the same time. I see another group in sunny Cuba at the same great task through the mediums of the school and church, bringing many to know Christ and to follow him.

"Some have gone out from this 'House Beautiful' to serve Him in Goodwill Centers and other community work in our Southern cities and in far-away places. One is at a mining camp in the beautiful Kentucky mountains, and one in a mill district in Alabama, teaching through club and class and in much personal visitation a better way of life—all going into homes of sickness and sin and poverty and making Christ known there, lending a hand in his name, cheering, lifting and blessing.

"Many of our students are at work in our mountain mission schools, in colleges and other schools, as teachers, as student secretaries or directors of religious activities among the girls and young women, teachers of Bible, matrons and in many other positions, while an increasingly larger number are 'mothers of souls' if not of bodies of little children as they serve in our Baptist orphanages of the South as matrons, as teachers, as superintendents. You will find fourteen of our students serving in our Baptist hospitals as religious directors and as nurses, and some in district nurse work.

"A great host of these fine young women are occupying positions of leadership for W. M. U. The young people's secretary (who is also editor of World Comrades), and the office secretary of Woman's Missionary Union of the Southern Baptist Convention, seven state corresponding secretaries and ten state young people's secretaries are graduates of this school. In addition, twenty-two of our graduates are state and associational field workers.

"Another great host you will find as leaders in local, associational, state and Southwide Sunday school and B. Y. P. U. work, while a yet larger host serve as church secretaries and pastors' assistants. Many fine business women are seeing great opportunities in dedicating their gift of business ability to the work of the kingdom through the work of a great church. For several years the W. M. U. Training School has put a new emphasis on the preparation for this service, and more and more our graduates are finding their places in this rather new field. Three of our graduates are members of the faculty of their own Alma Mater, touching through this school the lives of hundreds in the years of their training. Two are serving as editors, one with our Sunday School Board and the other with our Home Mission Board. Two of our graduates are Y. W. C. A. secretaries, while one is at work in the far West (Seattle, Washington) under the Woman's American Baptist Home Mission Society as director of Americanization work for five Western states.

"While hundreds are working in the homeland, one hundred and forty-nine have gone from this school to serve in foreign lands in medical, ed-

ucational, and evangelistic work and through the touch with the home. We are proud that this dear school has sent out at least one doctor. Three are trained nurses in foreign hospitals—one in Brazil, one in China and one in Africa.

"Many and varied are the types of service rendered by these daughters of 'House Beautiful.' One serving in evangelistic work in Shiu Hing, China, is the only white woman in that city, standing alone and unafraid because she is not alone when she has Christ with her. One serving in Canton, China, is carrying on the work of two kindergartens, training both teachers and children, while another is working in a girls' high school in Japan. Still another is serving in the 'Love School' of Door of Hope, Shanghai. One is serving in the far-away interior of Brazil, another went to the city of Jerusalem and was serving with her husband there until called back on account of the illness of the husband's father. These are just a few of the great host who are serving on Baptist mission fields abroad.

"New recruits are being added each year to the great host waiting to go to foreign lands to serve—trained nurses, teachers, kindergartners. A great problem confronts our graduates as other boards are offering support. Must they wait for Southern Baptists to send them? Since the first graduating class in 1905 each year has seen many new sisters join the great host who have that sister spirit in their hearts and who are joined in a chain of prayer and service that encircles the globe.

"Having given in brief some of the service rendered by the students of this school, I should like to call attention to some of the advantages offered here.

"First, the school is located in a lovely city of three hundred and fifty thousand. And this lovely city itself offers many advantages. Not only the hikes and drives through its parks and visits in some of its lovely homes, but the advantages of great libraries and beautiful churches, opportunities to hear great musicians, lecturers and preachers.

"What an advantage is offered in the comfortable, well-equipped building, with its classic hall and stairway, its sacred chapel and its beautiful dining room and parlors, its well-filled library and its comfortable bedrooms!

"What an advantage to study in this dear school supported by the love and prayer of thousands of women and young people! Think of the blessing of fellowship with hundreds of choice spirits who have lingered a while here in this 'House Beautiful' and then gone out into service beautiful for the Master!

"Then, last but not least, what an advantage to study under the great professors from the faculty of the Southern Baptist Theological Seminary! Association with this great institution known and loved around the world has always been one of our outstanding blessings. Not only are these great, good men, teachers for our classes, but they give to this school and its students a vital personal interest. In addition to the lectures of Dr. Robertson and Dr. Sampey, we consider it a great advantage to study the Bible under Dr. C. L. McGinty, himself a graduate of the seminary here, coming to us from seven years of service as the dean of the Theological Department of Mercer University. What an advantage here of studying under the fine women of our faculty in W. M. U., public speaking, music and social work!

"Marvelous opportunities are given in this school for practice in mission work as theories taught in class are worked out in a practical way at our own Goodwill Center and in the jails, hospitals, missions and other institutions of our city as well as in the churches.

"Our Goodwill Center in Louisville is the mother of all such organiza-

tions in our Southern Baptist territory, and with the new building and equipment is rendering great service. From this mother institution other Goodwill Centers have been organized in practically all the Southern states under the leadership of W. M. U. It was through this work that W. M. U. first saw the vision of utilizing the summer time in the organization of Daily Vacation Bible Schools. Since then this good work has been taken up and carried forward most effectively by our Sunday School Board.

"Through all of our teaching Christ is lifted up. As the picture of Hofman's 'Boy Christ' hangs on the

walls of 'House Beautiful,' so we seek in every way to lift up the Christ that his face may be indelibly stamped on every heart; and the school's motto, 'We would see Jesus,' sends every student out in quest to see him and know him better through a life dedicated to his dear service, sends every student out with the determination to live the principles of Jesus, knowing how true are the words:

"Thou must be true thyself
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech."

New BOOKS of [Real, Rich Interest Reading]

The Bride of Christ—W. W. WEEKS, \$1.75

The large and devoted constituency which read his earlier volumes rejoice in receiving this new book. Here are combined correct theology, spiritual power, practical application and beautiful expression. Dr. Chas. George Smith of Toronto has contributed the introductory biographical chapter which is peculiarly attractive.

Faith Lambert MAUD C. JACKSON, \$1.25

In which the very best qualities of a manly man respond to all that is fine and true in a lovely young woman. They are typical representatives of two almost antagonistic college interests. A beautiful love story woven into a treatment of the modern college campus and revealing all sides of college life.

Rainbow Gleams ROSALEE MILLS APPLEBY \$1.75

All readers of *The Life Beautiful* will receive with genuine satisfaction the announcement of *Rainbow Gleams*, by the same author. All readers of devotional and inspirational literature will find in it the complete realization of even their most enthusiastic anticipations.

The Diamond Shield—SAMUEL JUDSON PORTER, \$1.50

All who recognize the ministry of Christian love as the world's redeeming hope will greatly appreciate this book. The author uses an ancient legend as his symbol and proceeds to a thorough and profound analysis of love in the life we live. It is a superb and thought-provoking study of Christian love in all of its magnificence.

BAPTIST S. S. BOARD 161 Eighth Avenue, North NASHVILLE, TENNESSEE



SH...SH!

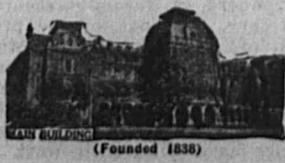
I'VE FOUND THE SECRET

HOUSEHOLD pests used to annoy me. But no more! Now I use Black Flag Liquid. It kills every fly and mosquito—every ant, roach, bedbug, etc. And it kills them quickly! Surely! For Black Flag Liquid is the deadliest liquid insect-killer made. (Money back if it doesn't prove so.)

©1929, B. F. Co.

BLACK FLAG 35¢ a half pint LIQUID why pay more

Black Flag also comes in Powder form. Equally deadly. 15c, and up.



JUDSON COLLEGE

A FAVORITE COLLEGE FOR YOUNG WOMEN Fully accredited senior college. Member Association of Colleges and Secondary Schools Southern States. Standard courses, A. B. and B. M. degrees. Superior advantages in teacher training, music, art, expression, home economics. Good equipment. Excellent board. Best moral and religious influence. Moderate charges. For Catalog and view book address: PRESIDENT E. V. BALDY, A.M., LL.D., Box 7, Marion, Ala.

AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Checotah, Okla., is so unfortunate as to lose its good pastor, Rev. E. N. Strother, who has resigned.

—B & R—

Effective September 1, Rev. E. O. Cottrell has resigned as pastor at Adairville, Ky., having served the church four eventful years.

—B & R—

Effective October 1, the Home Mission Society of Northern Baptists, loses by resignation Dr. Charles L. White, the executive secretary.

—B & R—

Rev. B. M. Jackson, of Mangum, Okla., has been called to the care of the First Church, Albuquerque, N. M. to succeed Rev. J. Carl McCoy, resigned.

—B & R—

Mon Aetna Church, Union, S. C., loses its pastor, Rev. A. T. Howell, who has resigned and is ready to hold meetings or take another pastorate.

—B & R—

Effective September 1, Rev. Grover C. Prince has resigned as pastor at Batesville, Ark., with the expectation of entering the Seminary at Louisville, Ky.

—B & R—

Walnut Street Church, Jonesboro, Ark., loses its pastor, Rev. E. H. Acuff, who has resigned to take effect June 24. He will do the work of an evangelist.

—B & R—

In the recent revival held by Evangelist D. R. Wade, of Oklahoma City, Okla., at Merton Avenue Church, Memphis, Rev. S. P. Poag, pastor, there were 108 additions.

—B & R—

Rev. N. S. Castleberry, of Benton, Ky., has resigned the pastorate at Puryear, to accept a call for full time at Benton. He is a great preacher of the glad gospel.

—B & R—

The church at Hazard, Ky., secures as supply pastor, Rev. L. W. Martin, while the pastor, Rev. C. D. Stephens is away working in the interest of Hazard Baptist Institute.

—B & R—

A revival began Sunday in Eastland Church, Nashville, the pastor, Rev. J. Carl McCoy, doing the preaching. Walter W. Rowland, of Memphis, is in charge of the music.

—B & R—

Dr. D. R. Isom, of Baton Rouge, La., a dentist, has been chosen as State Laymen Secretary of Louisiana. Maybe he will teach some of them how to cut their eye teeth in giving.

—B & R—

Dr. C. C. Morris, of the First Church, Ada, Okla., is to supply next Sunday for Dr. M. E. Dodd, of the First Church, Shreveport, La. They were schoolmates in Union University.

—B & R—

Dr. R. P. Mahon, of the Baptist Bible Institute, New Orleans, La., lately did the preaching in a revival in Emmanuel Church, Baton Rouge, La., resulting in 21 additions, 17 by baptism.

—B & R—

Rev. K. L. Chapman, who recently entered upon his duties as pastor of the church at Britton, Okla., was honored with a welcome service in which all of the churches of the town united.

—B & R—

Rev. W. J. Hinsley has resigned as pastor of the Second Church, Arkadelphia, Ark., to become pastor of the Second Church, Hot Springs, Ark. He has also been financial secretary of Ouachita College.

—B & R—

Evangelist B. L. Bridges, of Little Rock, Ark., and Singer P. A. Stockton, lately held a revival in Hazel Street Church, Rev. I. B. Hodges, pastor, resulting in 70 professions and 50 or 60 additions to the church.

The church at Huntingdon, Rev. C. B. Pillow, pastor, is to be assisted in a revival during August by Rev. Ed G. Butler, of Glendale, Arizona, a native of that section. He has often held meetings with that good church.

—B & R—

Dr. J. B. Lawrence, of Kansas City, Mo., the new secretary of the Home Mission Board, lately assisted Parkway Church, Jackson, Miss., in a revival resulting in 16 additions. Rev. J. P. Harrington is the happy pastor.

—B & R—

Euclid Avenue Baptist (?) Church, Cleveland, Ohio, has called as pastor, Rev. Ralph C. Walker, of a Campbellite Church in Auburn, N. Y., and he has accepted. It is a shame to see the name Baptist involved in such inconsistency.

—B & R—

Rev. T. F. Lowry, of West Frankfort, Ill., has been given a vacation of two months by his church, which he will spend on an auto trip through Colorado, New Mexico, Arizona and California. He was formerly pastor at Parsons, Tenn.

—B & R—

Rev. W. R. Eubank has had four "Porters" as his pastor. They were J. J. Porter, S. J. Porter, Henry Alford Porter, and J. W. Porter. J. W. Porter remarks that the best preacher was J. J. Porter, and that Brother Eubank is, after all still a Baptist.

—B & R—

Nine Mile Church in Illinois was 100 years old June 16th. At a recent observance of the Lord's Supper, the emblems were passed with grace and dignity by Deacon A. M. Revelle, who is 95 years old. He was born five years after the church was organized.

—B & R—

Otis Britt and Miss Isabel Brower, of Lexington, estimable young people, were united in marriage Thursday, June 13, at 6:30 p.m., at the residence of the writer, who officiated. Neither is a Baptist, though it is hoped they will be. Blessings on them!

—B & R—

Geo. W. Puryear, deacon in the First Church, Jonesboro, Ark., and Miss Alice Witherspoon, a member of the faculty of Jonesboro College, were recently married in Hot Springs, Ark. Brother Puryear was at one time president of the Arkansas Baptist Convention.

—B & R—

Rev. William McMurray, of Inglewood Church, Nashville, has been called to the care of Speedway Terrace Church, Memphis, and it is thought he will accept. Dr. H. E. Watters of Jackson, president of Union University, supplied the pulpit at both hours Sunday.

—B & R—

We acknowledge the honor of an invitation to assist Rev. G. T. Mayo, of Dresden, Tenn., in a revival at Greenfield, beginning August 11th, 11, and greatly regret that a previous engagement makes it impossible. It would be a joy to be associated with that church and pastor.

—B & R—

The election of Dr. John Benjamin Lawrence, of Kansas City, Mo., as executive secretary of the Home Mission Board, Atlanta, Ga., will rejoice the hearts of his hosts of Tennessee friends. He accepts effective July 15th. He was formerly pastor at Humboldt and Brownsville, this state.

—B & R—

Through the kindness of Dr. Hight C. Moore, of Nashville, recording secretary, the book of the proceedings of the Southern Baptist Convention held in Memphis is on our desk. It contains 605 pages, and editorially and mechanically it is the last word in that line of work. The secretaries have done their work in superb style.

By THE EDITOR

Dr. and Mrs. Ryland Knight will sail from New York for the Mediterranean and Palestine on the Fabre Line S. S. Alesia, June 18th.

—B & R—

Terry T. Martin and J. J. Simmons of Jackson held a two weeks' revival with the South Dyersburg Church. John B. Swanner is the pastor.

—B & R—

A Daily Vacation Bible School is in progress at Centpal Church, Fountain City. The average attendance is nearly 200. Leland W. Smith is pastor.

—B & R—

The Southern Baptist Hospital of New Orleans graduated a class of 28 young women May 28th. Dr. Millard A. Jenkins of Abilene, Texas, was the speaker. Exercises were held in the First Baptist Church.

—B & R—

Dr. Carter Helm Jones of New Orleans was struck by an automobile and painfully injured May 25th. The accident occurred in front of the Southern Baptist Hospital. Dr. Jones hopes to be out again soon.

—B & R—

T. J. Martin, nationally known Southern Baptist evangelist of Blue Mountain, Miss., will do the preaching for Tabernacle Baptist Church, Waco, Texas, in a revival beginning June 24th and closing July 14th.

—B & R—

Pastor Stanley E. Anderson of Brighton writes that he is planning to secure a good list of new subscriptions on the 30th inst. That is the kind of news that pleases us just now. Let every pastor follow his example.

—B & R—

A personal letter from E. E. Lee to W. F. Powell of Nashville states that he is now able to be at his desk for an hour each day and is slowly but surely recovering from his recent illness. We are glad to have this news.

—B & R—

Crossnore Baptist Church has just closed a series of meetings which resulted in one of the best revivals in the history of the church. There were twenty-six additions to the church. Rev. C. L. Hammond of Bearden assisted Pastor W. J. Morton in the meeting.

Superintendent Louis J. Bristow of the Southern Baptist Hospital in New Orleans will attend the American Hospital Association in Atlantic City this month. He is president of the Louisiana Hospital Association.

—B & R—

Rev. Louis J. Bristow, superintendent of the Southern Baptist Hospital in New Orleans, supplied the pulpit of the St. Charles Avenue Baptist Church while Dr. Carter Helm Jones was confined because of an automobile accident.

—B & R—

Mark Harris of Martin has been in a meeting with the church at Erin, of which Clifton Bridges of Dover is pastor. A good meeting has resulted. Brother Bridges supplied for Pastor Harris in First Church, Martin, on the 9th.

—B & R—

A worn-out preacher brother writes to ask that some one send him a few second-hand shirts and his wife a dress or two. He wears a No. 15 shirt and his wife wears a 40 dress. Let interested parties write us for their names.

—B & R—

A clever woman friend suggested that the advertisement of the Southern Baptist Hospital headed "Healing Humanity's Hurt," appearing each week in this paper, should be changed, as folks would not read the same advertisement continuously. She had not noticed that a different story is published each week under that head.

"Brother Henderson: I am greatly pleased with your book, 'The Office of Deacon,' so much so that I wish you to send me forty copies immediately that I may give one to each of my deacons."—Geo. W. Truett.

Order from State Baptist Book Store or J. T. Henderson, Knoxville, Tenn. Price, 60c.

MONEY

For those who are willing to work in order to establish an independent business.

WRITE F. A. BECK EXTRACT CO.
1451 W. 110th St., Cleveland, O.

DAUGHTERS —help old parents to be comfortable

Devoted daughter tells what she did

YOU find it in almost every family. An elderly mother or father living with the young folks. The children doing all they can to make their parents' last years comfortable.

The Robinson home at 2330 Coral Street, Philadelphia, proved no exception when the reporter called there. Mrs. Robinson had a special health problem to solve.

"My mother, who is 80 years old," she explained, "had a partial stroke of paralysis." It was vitally important to keep her system functioning regularly and easily. They tried various measures. But they all upset her in her weakened condition. Finally, Mrs. Robinson said, "after reading the advertisement of Nujol, we tried that. We find it gives satisfactory results. My mother can take it easily—a tablespoonful at night—because it's tasteless."

That's the wonderful thing about Nujol. It won't upset or disagree with anybody. You can give it to invalids, very old folks and tiny babies with perfect safety. For Nujol contains absolutely no medicine or drugs. It was perfected by the Nujol



Laboratories, 2 Park Avenue, New York City.

Nujol accomplishes quite as much good as the more drastic methods. But does its work in a normal, natural way. It not only prevents an excess of body poisons from forming (we all have them), but aids in their removal. Get a bottle today. You'll find Nujol at all good drug stores. In sealed packages.

First Church, Morristown, is having a splendid D. B. V. S. with an enrollment of more than 200 and a fine attendance.

We heartily endorse what Brother Ball has to say about the minutes of the last Southern Baptist Convention. They are well done indeed.

Grandview Church, Nashville, is having a very fine Daily Vacation Bible School. They began on the 10th and had enrolled the first week 172 with an average attendance of 167.

All Tennessee ought to rise up in praise of officers A. R. Boles and Richard Paradiso of Chattanooga who, at the risk of their lives, battled to the finish with two rum runners last Saturday on a Chattanooga street, wounded the scoundrels and captured them.

Healing Humanity's Hurt

A TRUE HOSPITAL STORY

He came in bearing a letter from a doctor in Baton Rouge, saying he sorely needed hospitalization. The man was sick indeed. He was past 65 years of age, and said he had been preaching the Gospel 42 years. He was poor and said his church was too poor to help him bear the expenses of his care.

We took him in, a famous surgeon treated him, and one morning I noticed him in the chapel service. A few days later he came to tell me good-bye, and said he was "a new man."

He is only one of the many such cases we care for free of charge—aged ministers who have given their lives in the service of the Kingdom and whose sun is sinking toward the western horizon. We try to drive the clouds away that life's setting sun may be clear and beautiful.

Do you have a part?

A DOLLAR WILL HELP

SOUTHERN BAPTIST HOSPITAL
New Orleans, Louisiana.



Cloth Direct From Mill To You

LATEST PATTERNS in new fresh materials at Mill Prices. Our direct-to-consumer selling plan saves you 1/4 to 1/2.

Ginghams	Prints
Shirtings	Bedspreads
Broadcloths	Pillow Tubing
Chambrays	Wide Sheetting
Voiles	Marquisettes
Dimities	Draperies, etc.

Free Samples
and Mill Price List on request. We cut cloth any yardage and pay postage. Prompt shipments. Satisfaction guaranteed.

Write today for Free Samples and Mill Prices

MONAGHAN MILL STORE
Station A, Greenville, S. C.

T. T. Martin wants to debate the question of "Women Speaking in Mixed Assemblies" with M. E. Dodd. We'd surely love to hear the debate.

The Oakdale Church has voted to build a new pastor's home. This forward step is a good one and Pastor David Burris is deeply grateful.

Dr. Ryland Knight of St. Louis, together with the family of Norman Smith of Clarksville, sailed on Monday from New York for a tour of Europe and the Holy Land.

Dr. A. J. Barton, acting secretary of the Home Mission Board, was in Texarkana the first of this week where he went for a conference with Mrs. Bottom, the munificent Southern Baptist philanthropist.

Oklahoma Baptists have given their paper three months—July, August, and September—and a campaign will be pressed to enlarge its circulation. We will not need three months if our people will rally June 30th.

According to a press dispatch, the Northern Baptist Convention refused to allow Bishop F. J. McConnell, president of the Federal Council of Churches, to speak before that body. That is very good news indeed.

Belmont Heights Church, Nashville, opened their D. V. B. S. Monday with a splendid faculty and a large enrollment. A great parade through the principal streets of Nashville opened the program.

Pastor H. F. Burns had a good day at Fall Creek Church on Sunday. He preached in the morning on "Baptism a Likeness, and at the close of the service baptized a fine man and a boy in the creek at Statesville.

The editor is happy to be with Beech River Association on Sunday afternoon in their Sunday school convention. He preaches for Pastor Fleetwood Ball and the Lexington saints in the morning and at Parsons at night.

Dr. G. E. Cannon of Hope, Ark., noted Baptist layman, son of a Baptist preacher and brother of S. J. Cannon, Baptist evangelist of Louisville, Ky., recently underwent a serious operation in a Little Rock hospital. He is recovering rapidly.

The meeting at the Tabernacle Church, Nashville, is going in a fine way. The results of the first week were 11 additions for baptism and a fine interest. The meeting will continue throughout this week with Pastor L. P. Royer preaching, with Joe Cambron leading the singing.

SUNDAY SCHOOL ATTENDANCE, JUNE 9, 1929

Nashville, First	1464
Knoxville, Broadway	1207
Memphis, Bellevue	1101
Chattanooga, First	1065
Knoxville, First	987
Knoxville, Bell Avenue	911
Memphis, First	899
Knoxville, Fifth Avenue	887
Johnson City, Central	670
Memphis, Union Avenue	628
Nashville, Grace	565
West Jackson	553
Nashville, Belmont Heights	507
Memphis, LaBelle	505
Nashville, Judson	482
Chattanooga, Avondale	472
Erwin, First	450
Nashville, Eastland	446
Chattanooga, Tabernacle	431
Elizabethton	420
Cleveland	419
Memphis, Trinity	409
Fountain City, Central	395
South Knoxville	390
Humboldt	389
Knoxville, Euclid Avenue	385
Chattanooga, Ridgedale	377
South Knoxville	370
Nashville, Park Avenue	368
Chattanooga, Northside	361
Paris	356
East Chattanooga	347
St. Elmo	339
Chattanooga, Central	339

Memphis, Seventh Street	324
Memphis, Speedway Terrace	320
Nashville, Lockeland	313
Chattanooga, Calvary	304
Memphis, Prescott Memorial	300
Knoxville, Island Home	300

B. Y. P. U. NOTES

(From page 10.)

on the "Out Centers" of their respective territories and thus made it hard to get our people to the place. The programs, however, were great. The finest of spirit and the talks high grade in every instance. Full reports will be made of these conventions later by those appointed to do so.

The State BYPU Convention will soon be here and we got responses everywhere that the young people are coming to the Convention at Chattanooga. If you are planning to attend this convention be sure to write to the chairman of the Home committee or assignment committee for registrations.

Mr. J. E. Lambdin to Succeed Mr. Leavell

Our Tennessee people will rejoice in the fact that Mr. Lambdin a native Tennessean and one who was first President of our state BYPU Convention is to be our Departmental head. No one would suit us better since the going of Mr. Leavell. We welcome him and guarantee him our heartiest sympathy and cooperation in all the BYPU program. He is sane and sound and will prove a worthy successor to Mr. Leavell whom we all loved so much. Jerry is a Democrat and always consults the people on the field as to his programs and as long as this is done we are back of him for we believe in conference and cooperation in a general program made by all and not in carrying out the wishes of someone else. We believe that under his leadership our young people's work will be safely guided along right lines.

HOLSTON ASSOCIATIONAL B. Y. P. U.

The Holston Associational B. Y. P. U. met in its annual meeting at the First Baptist Church of Erwin, Sunday afternoon, May 19th, at 2:30 o'clock. Ten of the churches sent delegates, making a total attendance of 135, which shows that the young people are carrying out the keynote of loyalty set forth in their B. Y. P. U. song, for several of these came fifty and sixty miles through a steady downpour of rain.

The Senior Union of Unaka Avenue Baptist Church, Johnson City, was awarded the cup on attendance at the annual meeting, having 97 per cent of their enrollment present. The Junior Union, aged 9-10 of the First Baptist Church of Kingsport, was awarded the cup for efficiency.

This meeting was held two months before the usual time in order to get our organization working better and new officers elected, as the majority had left the association and could not serve. The association will meet again in August with the Unaka Avenue Baptist Church of Johnson City, date pending.

The following officers were elected: President, M. E. Hall; vice president, Miss Pauline Grizzle; secretary and treasurer, Miss Kate Hardin; intermediate leader, Miss Norma Walker; junior leader, Miss Olive Brown; chorister, Miss Mayme Helm. District vice presidents: Kingsport, H. E. P. Clifford; Blountville, Miss Ethel Phillips; Johnson City, Clyde White; Erwin, E. E. Pressler; Greeneville, Miss Mable Mills.

Mr. Frank W. Wood was with us and brought a special message to young people at the evening hour, using as his subject "The World's Challenge to Youth."

University of Richmond

F. W. Boatwright, President

The University includes:

1. **Richmond College**
(For Men)
W. L. Prince, Dean
2. **Westhampton College**
(For Women)
May L. Keller, Dean
3. **The Law School**
Jas. H. Barnett, Jr., Secretary

Session opens September 12. Early reservations desirable. For catalogue and full information address Dean or Secretary. P. O. University of Richmond, Va.

COME TO BLUE RIDGE THIS SUMMER

Workers with boys and girls will welcome new courses this summer. (1) Camp craft. All details of organizing and running camps. (2) Methods in Boys' Work. (3) Physical Education. Six sections covering play leadership, folk dancing, indoor games, etc. Ask for Booklet A. Every church would be helped by sending two or three young men or young women. Register early. Blue Ridge is the vacation place supreme for the whole family.

BLUE RIDGE ASSOCIATION
Y. M. C. A. Graduate School
Nashville, Tenn.



VANDERBILT UNIVERSITY
School of Nursing
28 Month's Course Instruction by Members of Medical School Staff. Credit Toward B.S. Degree. Excellent Foundation of Public Health and Social Service work. Write Director Vanderbilt School of Nursing, Nashville, Tenn.

Manufacturers TENTS, AWNINGS, PAULINS. GOSPEL TENTS A SPECIALTY. We rent Tents. Oldest Tent Company in the South. M. D. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.



BIG PROFITS For Your Church Organization

GOTTSCHALK'S METAL SPONGE
"The Modern Dish Cloth"
METAL SPONGE SALES CORPORATION
DEPT. X LEHIGH AND MASCHER STREETS PHILA.

COME TO DRAUGHON'S

We are better equipped than ever to train young men and women for better positions. Over 40 years' experience is behind us. Our school is better than ever. All the Commercial branches taught. Write us at once for Catalog.

DRAUGHON'S BUSINESS COLLEGE
Knoxville, Tenn.

SALEM COLLEGE FOR WOMEN

Known nationally for 156 years' unbroken record in higher education. "Salem" life emphasizes Christian standards without denominational differences. Fifty-six acre campus of forest and meadow. Swimming, riding and all sports. Our endowment pays 12 1-2 per cent of each student's expenses, reducing the annual charge to \$655.00. Accredited member Southern Association. A-Class. A. B., B. S. and B. Music degrees with wide elective privileges. Write for catalogue "F" to Pres. Howard E. Rondthaler, Winston-Salem, N. C.

NEWS BULLETIN

(From page 9.)

"NO-TIME-TO-READ" CHRISTIANS

Many Christians excuse themselves from taking and reading a church paper with the specious plea that they have no time to read. Recently "Christian Life" told of an imaginary conversation between an earnest Christian and one who was continually making this excuse. Both were members of a Baptist church, but there are many in all denominations who hide behind this specious excuse. Did you ever hear a conversation like this?

"What religious paper do you read?"

"None."

"Why?"

"No time to read."

"What progress is your church making?"

"Don't know."

"What is your opinion of the Unified Program?"

"Never heard of it."

"Do you agree with the general policy of our central association?"

"Don't know."

"You think it is doing good work, don't you?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Where do you think missionary work is most needed?"

"Don't know."

"How many members are there of your church?"

"Don't know."

"Of course you are a church member?"

"Don't—I mean yes."

"Where are we the strongest, do you think?"

"Don't really know."

"Who are some of our strongest men at the present time?"

"Don't know."

"Is our cause making any progress in your neighborhood?"

"Don't know at all."

"Of course you read the denominational papers?"

"No."

"What good are you to the church?"

"Don't know; that is, I—you see."

The Western Recorder comments as follows on this conversation: "To complete this drab but true picture of the average church member who 'has not time' to read his religious paper, find out how much he knows about the heroes of baseball and football, or the movie sheiks, or the price of stocks and bonds, or whose land is advertised for sheriff's sale at the next county courthouse sales day. It is inconceivable that a consecrated church and pastor can face these facts without determining to give the denominational paper a support which shall be effective in getting their members to read it."—Christian Observer.

A VICIOUS APPEAL

The Commercial-Appeal has consistently avoided comment on the Campbell-Hill case during its long and tedious trial.

It would not now violate the rule of good taste by injecting an opinion while the case is before the court and jury.

But there is no rule that requires this paper to remain silent or fail to characterize Charles M. Bryan's attack on the Baptist Memorial Hospital as the most outrageous violation of decency that has ever been heard in a court room.

The court stenographer quotes Mr. Bryan as saying: "I say now, and I want my friends to hear it, that if accident overtakes me and if I am to be hauled to some hospital, and you have to take me to the Baptist Hospital, throw me out on the dung heap and let me die in decent surroundings."

Perhaps Mr. Bryan meant that he

would prefer to die in more congenial surroundings.

The Baptist Hospital is the largest hospital supported by its denomination. It ranks as an A1 institution.

Memphis is proud of her hospitals. There are no finer hospitals in the country than St. Joseph's, Methodist and Baptist.

They not only serve Memphis, but they serve the territory surrounding Memphis.

No hospital in Memphis distinguishes between Protestant, Catholic or Jew in serving the sick and afflicted. Their charity knows no denominational bounds or creed distinctions.

If Mr. Bryan was seeking to prejudice his fellow Catholics on the jury against a good institution to advance his case, he appealed to the lowest and meanest passion that has ever hidden beneath the human breast.—Editorial in Memphis Commercial-Appeal.

PIONEER LOCOMOTIVE RESTORED

The Southern Railway has rebuilt the "Best Friend of Charleston," a diminutive locomotive and the toy-like train which served the first railroad in the South many decades ago. The locomotive was built in 1830 in New York City for the South Carolina Canal and Railroad Company of Charleston and was transported by steamboat. Its first trip was made December 25, 1830. This was the first locomotive built in the United States for actual railroad service, states the News Service of the Southern Railway.

The locomotive had a short and interesting history. It made regular runs for about a year. Finally the negro fireman became tired of hearing the hissing of the steam from the safety valve and tied it down so that the steam could not escape. The result was an explosion that ruined the locomotive. The original drawings were kept on file, and the Southern has rebuilt the engine which is now on a tour of the country under its own steam. Coal is used for fuel in the rebuilt "monster" instead of wood. The engine will be placed on exhibition in the concourse of the Union Station in Washington after its Southern tour is ended.

SALVATION AND ITS JOYS

By Rev. G. T. King

Frequently these terms are confused. They should be carefully distinguished. Salvation and the joy of salvation are different experiences. One is permanent, the other may be temporary. Salvation is a principle in-wrought in the believer and bestowed unconditionally, while the joy of salvation is dependent on the Christian's obedience to the will of God. David did not pray for the restoration of salvation, but "Restore unto me the joy of salvation." By yielding to temptation one may lose the joy of salvation, but salvation, which is the gift of God, can never be lost. Once a child of God, always to be His child. The facts of the new birth cannot be undone. It is as impossible to be unborn in the spiritual realm as it is to be unborn in the material world. Distinctly did Jesus say it: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." But how can that be everlasting that can come to an end? Then, also, Jesus said: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." Jesus did not use meaningless words. How can that which is eternal at any time cease to be? The Christ which saves a believer saves with an everlasting salvation. "Wherefore he is able to save them to the uttermost who come to God by him, seeing that he ever liveth to make intercession

for them." By "uttermost" here is meant forever. He who is able to save the believer is also able to keep him saved, to save for evermore. Of course, a backslider the Christian may become, away from God he may wander for a time, but he is sure to come back. His return may be through stern discipline and severe trial, but it will be as certain as that the day follows the night; and if never coming back, only proving that he was never regenerated, that he never passed from death unto life and that his religious experience was only a profession without any possession of any saving grace.

Does this article strike the eye of a child of God who is troubled about the loss of the joy of salvation? Then he may be absolutely sure that his salvation is an accomplished fact and that the joy of that salvation is certain to be restored on the condition of the confession of his sins to God and the reconstruction of his life to the service of God's will. O, wandering child of God, come back to your Heavenly Father now and commune with him and have fellowship with his children.

NEW BOOKS REVIEWED

Missions in Principle and Practice. By Dr. W. H. Knight, Professor of Missions in the Southwestern Baptist Theological Seminary. Published by the Sunday School Board, Nashville, Tenn.

This is a missionary interpretation of the Bible with practical phases of the missionary enterprise. Missions, he treats by periods; in the Old Testament, "From Eden to Sinai," in the "Psalms and Prophecies"; in the New Testament, "From Bethlehem to Antioch," "Antioch to Rome," "The Epistles and Revelation," going somewhat into details. His interpretation is simple and suggestive.

Then he gives consideration to missionary fields. "Other Lands"—their needs, physical, moral and social, religious, that only Christ can supply, giving a good many interesting facts about them. He also speaks of the "Missionary Fields in the Home Land," describing conditions and suggesting several problems confronting Southern Baptist churches, closing with "Missionary Prospects." Dr. Knight has made a very valuable contribution to the missionary literature of our day. Mission study classes, pastors and teachers will profit by it.—J. R. K.

Quiet Talks on How to Pray. This superb production from the pen of S. D. Gordon is perhaps the best of all recent books on the subject of prayer. One can hardly put it down. It is full of practical truths and sound to the core. More people need to learn about how to pray than any other one thing in our Christian activities. Many are spiritually poor because they do not "ask," many others because we ask "amiss." If you want to enrich your prayer life, get this one without fail. You can wear it out by loaning it to your most consecrated friends if you want to do good. It is easily understood, as it is simple in language and very scriptural. Gordon is at his best in this latest of his books.—W. R. H.

Week End Fares

BETWEEN ALL STATIONS

Tickets on Sale Every
Friday, Saturday and Sunday

Tennessee Central
Railroad Company

CHURCH ARCHITECT

WELLINGTON J. H. WALLACE
A Christian gentleman who knows how to plan and erect church buildings. A Baptist, therefore understands the needs of Baptist churches. Ready to consult or to plan.
167 8th Ave., N., Nashville, Tenn.

Cecil's Business Colleges

Let us train you for business.—Secretaries, Accountants, Bookkeepers, Stenographers. Stenotypists find ready employment. Keep cool and go to school in the glorious mountains of Carolina. Resident school or home study course. Address
CECIL'S BUSINESS COLLEGES
Asheville, N. C., or Spartanburg, S. C.

FOR FIFTY YEARS

Cuticura Soap and Ointment

have afforded the purest, sweetest and most satisfactory method of caring for the skin and hair.

Guaranteed Life Incomes on Gifts!

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first-class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts. Are you interested? Write to

THE RELIEF AND ANNUITY BOARD OF
THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, Executive Secretary

1226 Athletic Club Building

Dallas, Texas

MARS HILL COLLEGE

The junior college covers the first and second years of standard college work; the academy, the third and fourth years of high school; both accredited by the Southern Association. All heads of departments have the Master's Degree. Positive religious influences. Three dormitories for young women, two for young men. Expenses reasonable. Session opens Sept. 9, 1929. For illustrated catalogue address, the Registrar or

R. L. MOORE, President

Box C

MARS HILL, N. C.