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May 17, 1934

Arkansas Baptist State Covention

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The Arkansas Baptist

Vol. XXXIII

LITTLE ROCK, ARKANSAS, THURSDAY, MAY 17, 1934

No. 20

MARRIAGE AND THE HOME Intermarriage Between Protestants And Catholics

By Edwin T. Dahlberg

A protestant pastor stepped up to the counter of a neighborhood store to greet one of the young women members of his church. He noticed that she was wearing a beautiful diamond ring.

"Who's the happy man?" he inquired.

She told him the name of her fiance. The pastor then asked her what church the young man belonged to. "He's a Catholic," was the reply. "Is the Catholic priest going to officiate at your wedding?" the pastor asked interestedly. "Why, no, she replied. "you are, of course! You are my pastor, aren't you? Doesn't the bride's pastor always officiate?" "I'm not so sure about that," answered the clergyman. "Have you asked the young man about it?" "No, I haven't," she said, "I just kind of took it for granted." Whereupon the pastor kindly suggested that the two young people talk it over.

A week later he saw her again. There was no ring on her finger. "What's wrong?" asked the pastor. "We're through!" she replied. "When I told him that I would like to have you perform the ceremony, because you were my pastor, he couldn't see it. He insisted that we must be married by the priest, because it was the law of the church. When I told him I wanted to be married by a Protestant, he went right up in the air. So I figured if we couldn't agree even that much on our religion, we'd better not get married at all."

In this instance, both young people may have been rather stubborn and unreasonable. But the incident describes exactly what thousands of young couples are confronted with when one party to the marriage is Protestant and the other is Catholic. Without any narrow sectarianism or religious bigotry, it is only fair that we should face the situation exactly as it is. All too many young people think differences in religion are inconsequential. It is all the more of a shock to them, therefore, when they find out at the marriage altar what terrific problems of adjustment they are up against.

In cases of mixed marriages per-

formed by a Catholic priest, both Protestant and Catholic parties to such a marriage are required to sign an agreement reading as follows:

"We conjointly promise that all children of either sex, born to us, shall be baptized and educated in the faith and according to the teachings of the Roman Catholic Church, and that no other marriage ceremony than that before the Catholic priest shall take place."

William I. Lonergan, S. J., interprets this decree more fully in an article entitled, "Mixed Marriages—the Catholic View," in the Cath-

olic weekly, America. He writes as follows:

"As for the promises to educate the children Catholics, this implies not only that they will be baptized, be taught their prayers, be brought up to attend mass, be prepared for confession, communion and confirmation and, in general, learn the rudiments of religion, but that they will be so grounded in their faith and its practices that it may be anticipated that they will continue steadfast."

This interpreter of Catholic legislation goes on to say that "Canon law also provides that the Catholic (Continue on Page 7)

THE OLD OAKEN BUCKET

How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view!
The orchard, the meadow, the deep tangled wildwood,
And every loved spot which my infancy knew;
The wide-spreading pond, and the mill that stood by it:
The bridge and the rock where the cataract fell:
The cot of my father, the dairy house nigh it,
And e'en the rude bucket which hung in the well:
The old oaken bucket, the iron bound bucket,
The moss-covered bucket which hung in the well.

That moss covered vessel I hail as a treasure;
For often, at noon, when returned from the field,
I found it the source of an exquisite pleasure,
The purest and sweetest that nature can yield.
How ardent I seized it, with hands that were glowing,
And quick to the white-pebbled bottom it fell;
Then soon, with the emblem of truth overflowing,
And dripping with coolness, it rose from the well:
The old oaken bucket, the ironbound bucket,
The moss-covered bucket arose from the well.

How sweet from the green mossy brim to receive it,
As poised on the curb, it inclined to my lips!
Not a full blushing goblet could tempt me to leave it,
Though filled with the nectar which Jupiter sips;
And now, far removed from thy loved situation,
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the bucket which hangs in the well.
The old oaken bucket, the iron bound bucket,
The moss-covered bucket, which hangs in the well.

Copied from McGuffey's Fourth Reader.

BEER AND MILK

The Chicago Herald-Examiner of Saturday, August 26, 1933, in a financial column entitled "Gossip of La Salle Street," said:

"Pressure noticeable against dairy stocks for several days past is partly explained by reports of a falling off in sales of these products since the recent legalization of beer."

W. A. Gordon, editor of the Dairy Record, of St. Paul, Minn., August 9, says:

"Fluid milk consumption is reported as being from seven to fifteen per cent below last year butter is down as much as fifteen per cent in some metropolitan centers and ice cream continues to report sub-par figures. Only cheese gives any indication of anything like normal consumption, and this by virtue of its partnership with beer."

In the light of beer's diversion up to that time of upwards of \$400,000,000 from legitimate trade and its manifest crippling of the market for the great majority of dairy products, this possible acceleration of the cheese market, scarcely ten per cent of production in that field, is far more costly than beneficial.

The Battle of the Bottles

"The beer-bottle comes in at the expense of the milk-bottle, and every other industry will suffer because the liquor trade has come back. Hundreds of thousands of farmers 'too busy' to vote on the amendment which has befriended them, will pay for it by a lessened demand for their crops and their milk."

Lindy Drinks Milk

According to a special cable dispatch by Universal Service dated Berlin, September 13, Col. Charles A. Lindbergh maintained his total abstinence principles while en route in Europe.

At the mayor's banquet in Stockholm, so the dispatch relates, a glass of "fire-water, called aquavit" was placed before the colone. He took one look at the glass of aquavit and asked for milk, although, the dispatch concludes, such a choice was considered nearly "inconceivable" by his drinking fellow banqueters.—Young People.

"The salesman regularly supplies the electric spark which keeps the commercial engine going."

THE ARKANSAS BAPTIST

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J. I. COSSEY Editor and Manager
408 Federal Bank Bldg.



T. H. JORDAN, HELENA FIRST: The Lord gave us a great victory in our meeting. There were 61 professions, 54 additions, 34 of these came for baptism. There were 356 in Sunday School on the closing Sunday of the meeting. P. A. Stockton is a past master in dealing with children and young people. He also knows how to get people to sing. There is no better help in a meeting than Stockton.

DR. J. F. TULL, ENGLAND FIRST: The England meeting under the leadership of Brethren Sipes and Lawrence was an unqualified success. We not only received more than 30 new members into the church, but that we had the largest hearing recorded in the old town for many years. Our services Sunday were at the top notch when the pastor baptized 26 new-born souls in the presence of a capacity audience. Brethren Sipes and Lawrence were at their best throughout the meeting, and when that is said, then those who know have heard them will know the rest. Our people praise God that were able to have the services of these two great church-building helpers. The England church has undoubtedly entered upon a new era of prosperity.

T H E EUDORA BAPTIST CHURCH is doing the best work now with the young people of the community that it has ever done. Not only are we experiencing a revival among the young, but every phase of the work is flowing with spiritual zeal and vitality. We have completed arrangements for Dr. T. D. Brown of New Orleans to be with us in a revival starting August 26th.

SOUTHERN BAPTIST SEMINARY to graduate four Arkansas men: Everett William Milner, Hickory Plains; James Benton Woffard, Conway and Alexander Jamison Hyatt, Monticello, received the **MASTER OF THEOLOGY DEGREE** (Th.M.) and William Maxfield Garrott, Conway will receive the **DOCTOR OF PHILOSOPHY** (Ph.D.). Twenty-three states and three foreign countries were repre-

sented in the graduating class this year.

"He who sleeps beneath the fruit tree must be contented with wind-falls. The one who climbs the ladder plucks the choicest fruit."

CHAS. E. PAINTER, Nacona, Texas: Received the first copy of your excellent paper this week. It is chuck full of news regarding the brotherhood which makes it interesting to me. Indeed you are giving us an attractive, informational and inspirational Baptist paper. Reports from the field of evangelism rings true to the "Commission."

A. M. HERRINGTON, CAMDEN, has just returned from a revival meeting with the Calvary Baptist Church, San Antonio, Texas. Neal Ellis is in his fourth year as pastor of that great church. Brother Ellis is an aggressive young preacher, who is developing Calvary into one of the leading churches in the great City of San Antonio. The high day in Bother Herrington's meeting was the second Sunday when there were 24 people saved during the day. Two entire families were converted, formerly Catholics. Every one of these united with the church and were baptized. We congratulate a fellow-worker, A. M. Herrington, on having the opportunity of conducting a revival meeting in one of the largest churches in one of the South's largest and fastest growing cities.

RUSSELL T. PHILLIPS, Fisher Street Baptist Church, Jonesboro: We had a good B.Y.P.U. Training school at Fisher Street church last week with about 75 in attendance. Brother Roland Lawrence conducted the school and taught a class of Seniors. Mrs. Hugh Harper worked with the Intermediates, and Walton Kibbons taught the Juniors. Brother Lawrence is very fine and this church appreciated his being with us very much.

E. S. ELLIOTT, PARIS FIRST: During the month of April the Paris church witnessed perhaps the greatest revival in her history. Singer L. C. Chaig of Fort Worth, Texas was with us four weeks and Cornelius Bowles of Ponca City, Okla., was with us 3 weeks. These men make a great team and from the very be-

ginning, the Holy Spirit seem to be working through them. Many times we were convinced that we had never heard better singing or better preaching. There were about 225 conversions, 156 have joined the church, 150 being for baptism. Last Sunday the meeting closed with 550 in Sunday school, 195 in B.Y.P.U. Brother Craig becomes Educational Director of our Church. By Tuesday night sufficient pledges had been made to care for his salary. He, with his family, wife and two boys, will move to Paris about the first of June.

S. A. WILES OF STRONG reports congregations growing B.Y.P.U. doing excellent work, finance much improved, pastor's salary increased, several additions recently, fellowship good, praying for a great revival in August with Dr. L. M. Sipes doing the preaching and the pastor, S. A. Wiles, to be released to hold six meetings between now and September with engagements already made.

MRS. S. W. JONES OF MARL ANNA WRITES: All visitors attending the N. E. District W.M.U. meeting in Marianna June 5th will be furnished room and breakfast.

EVANGELISTIC SINGER CHAS. A. BURGESS, recently from Plain View,, Texas is now making his headquarters at 407, 11th St., Mena, Arkansas. Brother Burgess has had two years of training at the Seminary School of Music, Fort Worth, Texas. He has sung in many meetings in Texas and Arizona. He is booking dates for summer meetings now. Write him if you desire his service.

PAUL ELLEDGE of Fordyce has

just returned from a years hard study in the Southern Seminary and would like to have some work for the summer. He would like to do mission work this summer. Write him at Fordyce.

"A successful salesman will not lose his character."

"Failure does not come through making mistakes, but in refusing to learn by mistakes how to avoid them."

J. C MAPLES, Pastor Harrah, Okla.: W. R Chandler of Hope, Ark., has just closed a 15 day meeting in our church at Choctaw, Okla. The church was greatly revived. Any church wanting an old fashion revival could do no better than get Brother Chandler of Pope.

Rundown After "Flu"



Miss Olzetta Griffith, Salus, Ark., said: "I had the flu and it left me in a very badly run-down condition. My nerves were all upset, but Dr. Pierce's Golden Medical Discovery surely helped me. I am so thankful that I now have better health."

Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice. New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

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Timely Warning!! TO ALL BAPTISTS...

Certain persons, professionally operating in various states as representatives of SONGS OF FAITH, and soliciting complimentary advertising from business friends of Baptist churches, with which to furnish free song books to the churches, have vanished after collecting funds, and have left the merchants and the churches in despair.

Surely, this plan of using any sacred song book by which to carry commercial advertising into church pews will receive the protest of all thoughtful Christians.

This is to advise that our Board and Stores have not arranged for any such representation, nor adopted such methods in our sales campaigns in connection with SONGS OF FAITH. Baptist churches, approached by unidentified persons proposing these "get-something-for-nothing" methods in connection with any song book should, by all means, report immediately to the Baptist Book Store.

Business friends of our churches should be warned against such activities. Baptist churches should deal direct with the Baptist Book Store (sole state distributor for SONGS OF FAITH) which has been organized and equipped, and is operating, for the benefit of Baptists in the state.

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Dr. J. H. Coleman, formerly pastor Central Church Magnolia, has been called to the Raton Church in New Mexico. E. A. Spillar recently resigned at Raton to go a church in Oklahoma.

HOT SPRINGS, CENTRAL: Pastor Roy L. Hurst and Associate Gayle Holcomb visited our office Monday and reported the work at Central progressing nicely. There were 2 additions by letter and 3 baptized Sunday.

"In this church we are more concerned about the church's soul than we are about the church's roll."

The Baptist Standard of Texas is going into 8,000 more homes than this time last year.

It is estimated that 10,000 Jewish exiles from Germany have settled in Palestine during the past year.

John B. Swammer writes in the Baptist and Reflector: "Poor old mule! He worked 22 years, pulling the street car from Walnut Ridge to Hoxie, Arkansas. But when his owner felt that he had worked long enough, he built the mule a good stall, fed him and took care of him the rest of his days." This editor believes that Southern Baptist should take better care of veteran preachers. Our highest joy should come in feeding and clothing these old veterans of other days.

DR. J. C. HARDY has been president of Baylor College for Women, Belton, Texas for 22 years.

"Life is a race. We run in debt during prosperity and crawl out in adversity."

Do you criticize and backbite? Do you ever hurt people's feelings? There is a Chinese Proverb, "Spilt water cannot be gathered up," which has a wonderful lesson for us.

Roland W. Lawrence reports: Just closed a fine B.Y.P.U. Training School at the Fisher Street Baptist Church with Pastor Russell F. Phillips. Three classes were taught in Junior, Intermediate Manuals and Senior B. Y. P. U. Administration. Fine interest and attendance was had in all classes. Fisher Street is one of the good churches in Jonesboro and they love and follow their pastor. Hope to spend this week at Fort Worth in the Convention.

LITTLE ROCK, FIRST: There were 6 additions, 7 baptized, 39 have been baptized to date from the Ferguson revival. Next Sunday the graduating exercises for the Arkansas School for the blind will be held in our church.

DR. W. W. WILLIAN, Sunday school and B.Y.P.U. Secretary in Florida visited our office Monday morning.

C. B. Waller reports 7 addition for baptism, 3 by letter and 6 baptized.

HARMONY BAPTIST CHURCH, A. R. Kirechke, Pastor: Great all day meeting. Largest Sunday school attendance in history of church. Brother John Cullins, deacon and song director of Baptist Tabernacle led the song service. He helped us greatly in introducing our new "Songs of Faith" to our people. We also had E. E. Switzer with us to introduce B.Y.P.U. work.

THE EDITOR IS IN FORT WORTH this week attending the Southern Baptist Convention. The Convention will be reported in the next issue of The Arkansas Baptist.

WOODLAWN CHURCH, Loyal Prior pastor: Three conversions. Excellent Mother's Day program at the morning hour. The Junior B.Y.P.U. had charge at night.

FAYETTEVILLE A mission Sunday school has recently been organized in the south part of town, and is thriving nicely under the leadership of our B.S.U. Brother Carl Taylor, our student missionary, preaches each Sunday morning.

The Hazen church in conference voted to have its first Daily Vacation Bible School next month. Pastor is busy completing the plans for same.

The Plainview R. F. D. Little Rock church with Aubrey C. Halsell pastor had three great services yesterday, with two additions, eleven baptized. Special morning services with forty-six mothers present.

Pastor W. B. O'Neal of Ward preached both morning and evening. One profession of faith and one addition for baptism. Pastor will do the preaching in a meeting in August.

Brother L. L. Hunnicutt, Pastor at Sparkman had three additions. Received \$100.00 special offering to complete paying for new addition and painting church building.

May the sixth closed an old time revival at London, Ark., where Brother J. F. Rorex is fourth time pastor. Brother Elliff and family—two children and wife helped. Elliff doing the preaching, his wife a personal worker, his son leading the singing. Elliff is safe and sound, a strong evangelistic preacher, binding closer the church and pastor. We need more such preaching as Elliff does, even in our cities. He and family are among our best evangelistic workers. Nine were baptized and one by statement. Others to follow.

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THE WICKER TOURS,
Richmond, Va.

There were four additions to the First Church Van Buren, Sunday. Brother O. J. Chastain is pastor.

**MRS. W. A. LANGLEY
PASSES AWAY**

Mrs W. A. Langley was born in Clark County Arkansas, September, 9, 1860. She passed to her heavenly reward, May 2, 1934.

She was baptized into the fellowship of the Pleasant Hill Baptist Church fifty four years ago. She was a member of this church at the time of her death.

She was married to W. A. Langley May 2, 1880. To this union were born ten children. She is survived by her husband and seven children.

Those surviving children are Mrs. D. W. Kinley of Gurdon, Mrs. Sidney Smith of Curtis, Mrs. W. J. Hinsley of Hot Springs, Mrs. W. G. Bishop of Arkadelphia, and W. J. Langley of Gurdon, C. E. Langley of El Dorado, and W. L. Langley of Arkadelphia.

She was a good wife and mother, a useful Christian woman. She will be missed but we submit to His will for He knows best.

Her Son-in-Law
W. J. Hinsley

"It isn't the size of the dog in the fight, it's the size of the fight in the dog that counts," says Charles F. Banning.

A little city boy was visiting his country cousin.

"What do you know about cows?" quizzed the country lad. "You don't even know if that's a Jersey cow."

"I don't know from here, 'cause I can't see its license."—Ex.

A Massachusetts boy told the teacher that his sister had the measles. The teacher sent him home and told him to stay there till his sister was well. After he had skipped joyfully away, another boy held up his hand and said, "Teacher, Jimmy Dolan's sister, what's got the measles, lives in California."—Ex.

"This is the train for Montreal and points east!" bawled the announcer.

"I want one that goes to Cherryville, and I don't care which way it points!" snapped the old lady in the bonnet.—Ex.


Buddy rushed in from school: "Mother, teacher wants us to find out the name of that lady who led an army."

Mother: "The lady's name was Joan of Arc."

Buddy: "Joan of Ark? I thought that fellow who built the ark was a man."—Ex.

Hostess: "Will your little boy take tea, coffee or milk, please"

Jimmy: "I'll take ice cream."—Ex.



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SUNDAY SCHOOL ATTENDANCE

First — Fort Smith	1170
First — Pine Bluff	832
First — Little Rock	744
Immanuel — Fort Smith	711
Second — Little Rock	682
First — North Little Rock	510
Beech Street — Texarkana	478
Fayetteville	455
Paris	454
Central — Hot Springs	400
West Helena	377
First — Paragould	349
First — Van Buren	314
Springdale	303
First — Camden	295
South Highland — Little Rock	289
First — Norphlet	219
Searcy	195
Manila	183
Amity	150
Plainview—R.F.D. Little Rock	142
Hazen	135
Harmony — North Little Rock	102
England	96
Woodlawn — Little Rock	71

B. Y. P. U. ATTENDANCE

First — Fort Smith	316
First — Little Rock	228
First — Pine Bluff	190
Immanuel — Fort Smith	187
First — Paris	175
Central — Hot Springs	168
First — Van Buren	159
Beech Street — Texarkana	152
First — Norphlet	142
First — North Little Rock	138
Springdale	105
Manila	93
Helena	85
Plainview—R. F. D. Little Rock	78
Searcy	77
Amity	65
Woodlawn — Little Rock	56
England	51
South Highland—Little Rock	38

A CORRECTION

In last week's issue of the Arkansas Baptist we listed the places and dates for our coming District B. Y. P. U. Conventions. We gave the date for Southwest District, June 8-9. This was an error. The correct date for this particular convention is—June 21-22. The place named is correct. This meeting will be held with the Beech Street Baptist Church, Texarkana, June 21-22. All Southwest District B. Y. P. U. folk please note.

WEST HELENA BAPTIST CLOSES ENLARGEMENT SCHOOL

Last week the West Helena Baptist Church had one of the greatest Training schools in the history of the church. Seventy of the seventy-five officers and teachers of the Sunday school were enrolled.

The census of the town revealed

total possibilities for the Baptist church, 1400. Of this number above the Primary age 540 are unsaved.

The school was directed by Dr. John L. Riffey of Brinkley, who had charge of the Intermediate classes. Mrs. Riffey taught the Junior department book. Reverend F. E. Goodbar of Lonoke taught the book, "Teachers that Teach," to the Adult department. Mrs. Goodbar taught the Department book for Young People. Mrs. E. W. Lindsay of the Bellevue Baptist Church of Memphis had charge of the Primary work. Miss Lucille Houston also of Memphis worked with Cradle Roll and Beginners Workers.

We feel this school has really toned up our work and will enable us to go through the summer months in a great way. Our general program is moving at a good rate.

(Signed)

Irving W. Prince, Pastor.

CALVARY BAPTIST, PINE BLUFF

E Brother H. A. Welch, pastor of the Calvary Baptist Church, Pine Bluff reports a very successful recent Sunday school training course for his workers, two books in the Sunday School course being taught and one W.M.U. book. Another course in W.M.U. work will be conducted this week. The entire corps of teachers in this Sunday school with the exception of one, now hold the Normal Course Diploma.

WALNUT STREET CHURCH JONESBORO

Dear Brother Edmunds:

On April 29th. we took a census of our section of the city and began an Enlargement Campaign. Brother Edgar Williamson of the First Church, Paragould directed the campaign. When the census had been tabulated we put the figures on the board before the church and showed them that our equipment was inadequate to care for the increase. The church immediately voted to provide the equipment and raised money for the work the same night. The work started next morning and by Sunday had almost everything ready.

We now have the school correctly departmentized. We are adopting the Sunday School Board's Record System all the way through.

On April 29th, we had 203 in Sunday school. On May 6th. we had 303. which was exactly 100 increase in one week. We hope in three months to double our atten-

dance. Pray for us and we will do the same for you.

Your in Christ, (Signed)
Ralph Kerley, Pastor.

CLARENDON B.Y.P.U.'s REPORT

Clarendon maintains both a Senior and a Junior Union. The Seniors report a enrollment of forty-one with an average attendance of 25. The efficient director is Mrs. Wyatt Mims who has served in this capacity for several years. Fifty per cent of the members took the study course offered this year. The pastor, Reverend L. P. Fleming taught the class.

The Juniors have an enrollment of 18 and an average attendance of 14. Mrs. B. Mays is the leader of this group.

Miss Pauline Marlar, Cor Sec.

Sunday School Lesson

By HIGHT C. MOORE

May 20, 1934

The Future of the Kingdom
Matthew 25:1-13

Golden Text—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Revelation 11:15.

On Tuesday evening of crucifixion week Jesus left the Temple the last time and returned for the last time to Bethany. On the way over the Mount of Olives he stopped and delivered to the Twelve his sermon on "The Last Things," referring both to the destruction of Jerusalem and to the end of the world climaxing in the final judgment. In part he urged vigilance as vividly pictured in the Parable of the Virgins.

1. Before the Bridegroom started the virgins were to prepare for his coming. "Then" refers to the time when Christ comes again, as sketched in the preceding chapter. He is the bridegroom. The ten virgins are those invited to be his attendants at the wedding festivities concluding the present dispensation. The lamps represent profession of faith. The oil symbolizes regenerating and sanctifying grace in the heart. And the oil marks the fundamental difference between the wise and the foolish. That half of the bridal party took no oil is a sad side light on the number of those who profess what they do not possess.

2. While the Bridegroom tarried the virgins were to wait for his coming. He had a right to tarry. The attendants were to be in an attitude of intent expectancy and complete readiness to join in the feast. But they had no right to sleep; certainly the unready should not have allowed themselves a moment's slumber. At the darkest, dullest, and dearest hour of the night the bridegroom came, announced by the herald, and ready for his reception. The roused attendants trimmed their lamp-wicks so that their torches would blaze at the brightest. To

this moment there seemed little difference between the wise and the foolish. But now and henceforth there is an inseparable charm between them. Of course the oilless lamps flickered and died down, for no wick could light the bridegroom's way at midnight as the foolish virgins should have known and doubtless did know. And of course the wise could not at that hour or any other time supply the foolish with the oil of salvation for religion is a personal matter and every one of us must give account of himself to God. The only thing they could say—and no doubt they had said it often before—was that the unready must for themselves buy from the only market ever open to man.

3. When the Bridegroom came the virgins were to be ready for his coming. The contrast between the wise and foolish now becomes clearer. The foolish with tying torches went away to buy what they should have secured long before. Only the wise were on hand with flaming torches when the bridegroom arrived and so they alone accompanied him into his banquet hall. After the door was shut the foolish virgins appeared, still without oil in their lamps, and piteously called for admittance. But they had wilfully neglected their duty. And so the only place for them now was outside. Hence the bridegroom's bitter word of non-recognition. And hence the Master's word that we watch for his coming, since we know not what moment of the busy day or drowsy night he will appear.

WILL YOU HAVE A SMOKE?

By J. Francis F. Peak

"Will you have a smoke" asked Harold as he opened his cigarette case.

Mary hesitated a moment before answering. She had known this situation might arise, and had thought more or less about it, especially since she didn't want to make a bad impression with her new friend.

"Shall I say plainly what I think about smoking? Shall I allow myself to take an offending attitude? Shall I refuse, and run the risk of having Harold think I'm 'an old stick'?" These possibilities flashed through Mary's mind as she hesitated momentarily. Then she said quietly, "No, thank you. Smoking doesn't appeal to me."

After looking at Mary in surprise for a moment. Harold said, "Good for you. I'm really glad you don't. Perhaps I smoke too much myself."

Mary found that instead of being thought "an old stick" by her new friend she had won his respect for having courage enough to adhere to what she believed was right.

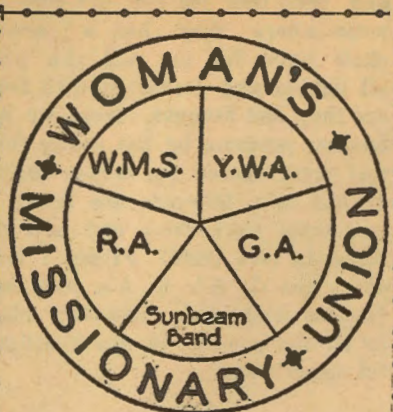
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People's Secretary.

MEETING OF W.M.U. EXECUTIVE BOARD

The next regular meeting of the W. M. U. Executive Board will be held at the Second Baptist Church, Little Rock, on Tuesday, May 29th, at 10 a.m. All members are urged to be present.

DISTRICT MEETING SCHEDULE

The six District Meetings will be held June 5 to 15, each meeting beginning at 9:30 a.m. One day meetings with three sessions will be held in each instance. The theme of the programs will be "Open Doors." Mrs. Wright, Southwide Stewardship Chairman will be the guest speaker. The following is the schedule: Northeast, Marianna, June 5; Central, Benton, June 7; Southwest, Beech Street Church, Texarkana, June 8; Southeast, Lake Village, June 12; Northwest, Clarksville, June 14; North Central, Harrison, June 15.

TRIP NOTES

Miss Mildred Matthews, Havana, Cuba

February 20th, 1934. This has been a very happy day for me. For months I have wanted to get out on the field to find out how the missionary societies were going, but because of the train strikes, other kinds of strikes, revolutions, etc., I was afraid to get very far away from Havana, and Dr. McCall was afraid for me to travel alone. But today I started out to visit the societies in the Santa Clara province. Dr. McCall came as far as Santa Domingo with me where he changed trains to go on to Santa Clara and I went on to Sangua La Grande. We left Havana at 10 A. M. and I reached Sangua at 4:30 P. M. It was a long day on the train but with Dr. Call's company part of the way and with plenty to read and study the time passed very pleasantly. We missionaries ride second class and our coach was full. Right across the aisle from me were two negro men handcuffed together and guarded by soldiers. They also got off at Sangua. In front of me sat an old man who perhaps had not had a bath in years. His hair and beard were both long

and dirty, his clothes nothing but rags and he was bare footed. As I looked at him I wondered what had been his lot in the world and if he had ever known any sort of religion. Behind me were two well dressed Cuban girls eating cakes and reading the magazine "Cinelandia" (moving picture magazine) and talking loudly. I suppose I was the only American on the train after Dr. McCall left me and I wonder if I were not the only Christian. I did not see the happy look that I see on the faces of those who love the Lord.

I was met in Sangua by the pastor, Brother Calleiro and taken to the Church where he and his family made their home. The church is not built for living quarters but we were forced to make reductions in the work in Cuba. Brother Calleiro moved his large family to the church so we would not have to pay the rent for them. The family consists of nine girls and three boys. They have their little living room in one of the alcoves of the church. They converted two little rooms on each side of the entrance into bed rooms. The six older girls made a dormitory of the balcony and there is where I slept. As the balcony is built on three levels of floor the bed I slept on had the legs on one level and the other two legs were built on stilts. The little built on kitchen and dining room and bath room are at the back of the church. These were completely destroyed by the cyclone as well as the roof of the main auditorium and has just been rebuilt. As part of the house is back of the church and part is at the front the family pass through the main auditorium many times a day. Not a very convenient way to live but they all seem very happy.

When I came to Cuba nearly fourteen years ago I lived in the house with the Calleiro family in Cardenas. Anabel Calleiro was then two years old and now she is a lovely girl almost sixteen and was my bed fellow for the night. She is the most studious of the family and her family wants her to go to the States to study. Really there is no chance for young people to get an education here and children who are not able to go abroad to study have a pretty hard time getting an education. I promised to do what I could to help Anabel. If I could get free tuition for her in some Baptist preparatory school or Junior College and the money to pay her passage to the States she would be willing to work at anything to pay her expenses. Her family all tell me that she is not afraid of work and would be willing to do most any kind of work to get a chance to study.

But I must tell the main part of my story, that is, the meeting we had with the women. There were fifteen women present, about nine or ten G. A.'s and some few men. The Society at Sangua la Grande has done very good work this year according to what they told me and according to what I read in the secretary's book, but they had not sent in a single report all year. I wonder

if folks in the States ever heard of such a society?

The G. A. leader is Puro Calleiro, the second daughter of the pastor. She was a Sunbeam when I lived with in Cardenas which makes me realize that I have been in Cuba a long time.

My stay in Sangua was short for I must visit other societies on this trip. And so the next morning I left for Camajauni and I am writing this on the train on my way to Camajauni. At one stop a few minutes ago there were some children standing on the track begging for "un kilo" (one cent.) I dropped a kilo into the dirty straw hat of one of them and so far as I know that was all they got. Such poverty! I have never seen so much of it as I see now, even in Cuba. We are nearing Camajauni and I seem to be the only woman on the train. My next notes will tell you about the meeting with the people at Camajauni.

(To be Continued)

(Editor's Note: Miss Matthews is President of the Cuban W. M. U., and her traveling expenses are paid by the Woman's Missionary Union of Arkansas out of the Home Mission Offering each year. Her home is at Jonesboro, Arkansas, and she will spend the summer there with her parents.)

THE ETERNITY OF GOD

By F. E. Calvert

This is the seventh installment of excerpts from a manuscript entitled "In the Beginning, God."

In speaking or writing of Jehovah it is always in order to reduce our thinking to terms of human understanding. We cannot set the metes and bounds of His habitation except in finite terms. To the earnest student this is unsatisfactory. He constantly wishes there were some means by which he could measure the depths, mount the heights and penetrate the impregnable mystery of the fact of God.

But when one tries to standardize Jehovah, he turns loose a floodtide of complexities. This in itself is an unanswerable argument in favor of the fact of God. If in the exercise of finite sense, and that is all we possess, we could classify and catalog Him, set His metes and bounds, unaided by the fact of creation. It would reduce Him to the order of a being too low to incite our worship. We worship and adore Him because He is beyond our comprehension.

This much settled it may be argued that the eternity of God is a fixed fact. He can not be reckoned as having beginning of years or ending of days. In thinking of Him, such terms as days and months and centuries, and periods, and ages are useless and meaningless, and of no aid to the imagination.

Sublimar words have not been uttered in any age than those of the psalmist when he said, "Lord, thou hast been our dwellingplace in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to ever-

lasting, thou art God.' From everlasting to everlasting! What a phrase! From . . . to! Who can measure it? Try to trace Jehovah back to the "from" of this statement. The mind is impotent to accomplish it. No words have been found to express it and no mind to contain it. Neither science, learning or philosophy have compassed it. Mockery would inevitably follow the attempt.

With all this the world "everlasting" doesn't compass the thought, even when reduced to strictest philosophical analysis. The word refers to things or periods within the knowledge or comprehension of man—that is to those things which are past; also to things yet to come. The word, "eternity," has no synonym. It has neither kith or kin. To use some of Mark Twain's humor, it is the "lonest" word known. It stands in a class by itself. It expresses something and performs a task no other word can. Measured by what it expresses, it is the biggest word in the dictionary—bigger in fact than all others.

If there is a law of change and propagation and growth, it is an argument for the fact of a beginning; and if a beginning, a period before the beginning, which is eternity; and God is eternal. For this reason He doesn't measure time. A thousand years in His sight are but as yesterday.

Eternity is the word. How puerile, insignificant and short of life are those things of which we have knowledge, except eternity. Jehovah is the great and mighty Power, the positive Force, the allwise Being, the magic Ingenuity, the supreme Architect, the master mind, the operative Energy back of all things. He always was. He has ever been. He will ever be. He attedates all antecedents. He lived where and when there was no life but His. Back and back and back, beyond all human comprehension; beyond all thinking, He lived; He thought; HE loved; He performed His mighty acts.

The teacher was giving the youngsters a mental drill. "Now Bobby, tell me which month has twenty eight days in it."

Bobby had forgotten. "They all have."—Ex.

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NEWS AND TRUTHS ABOUT HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer Home Mission Board

Jesus Christ, the Saviour of men, came to save men not because they were so many, but because they were so dear.

I believe with all my heart in the romance of missions. Robbed of its divine romance the missionary enterprise would be too insipid a pastime to hold for a day with men, with red blood tingling in his veins and a backbone to furnish the current for zeal thrills. There is naught on earth or in heaven so romantic as the mission of redemption flung afar.

"The problem of races in America is a cross-section of the world field. It is foreign missions at home. Really there is no difference between Home and Foreign Missions. The task is one. We merely divide the task into two sections for the sake of administration. He who offers himself for service on the Foreign field but who has shown no interest in the extension of Christ's kingdom at home lacks the qualifications for a missionary. And he who is zealous for Home Missions but can find no room in his heart for the needy peoples in the ends of the earth has laid his zeal under suspicion."

EDUCATING CHILDREN OF HOME MISSIONARIES

The W. M. U. of the South has very generously provided a fund for the education of the children of our foreign missionaries, but so far no provision has been made for the education of the children of home missionaries in the homeland. The children of home missionaries living in Cuba and Panama are provided for by our good women. Let us provide for all of them.

We are happy to announce that Mrs. Mattie J. C. Russell, of Rossville, Ga., is making the first contribution to a fund, the income of which is to be used in the education of children of home missionaries. Her husband left her some property in California and she is deeding this property to the Home Mission Board for that purpose. We hope that this generous act of this good woman will inspire our Baptist people to provide a fund for the education of the children of home missionaries in the Homeland as well as those in Cuba and Panama.

DR. POLLARD AND HIS WORK

Dr. R. T. Pollard of Selma University writes: "This season of the year affords an opportunity for me to impress young people particularly on commencement occasions. This year I have more invitations to deliver commencement sermons or

addresses than ever before. I have delivered two commencement sermons at as many different places and there are two more occasions to be filled so far accepted. I had to decline one or two.

"These occasions give me the opportunity to impress young men and women who do not usually come under such influence. Sometimes they are private institutions and sometimes they are secular schools belonging to the state, but in all cases they give me a field for seed sowing, and harvest is almost sure to result.

"I do thank God for choosing to use me these fifty or more years, though I am very unworthy.

"Selma University will have its fiftieth commencement May 30th. When in the first class I was a member and its Valedictorian. The faculty a few days ago honored me by selecting me as the commencement speaker."

NEWS FLASHES FROM HOME FIELDS

Una Roberts Lawrence

Reports from the Annual Baptist Convention of Western Cuba held March 26-30 in Calvary Church, Havana, tell of work going on marvelously under the difficult conditions in that island nation. More than 150 came from outside the Province of Havana, taking advantage of radical reductions in bus fares from the interior to the Capital. Calvary Church provided one meal a day for these delegates, which perhaps was the only meal some of them had. The large Baptist Temple was filled with delegates, from the 42 churches, 130 sleeping there on cots placed in halls, school rooms and offices. In spite of a year of sacrifice and hardship the joyous fellowship of these Cuban Baptists marked the highest tide of spiritual life known to those now at work on the Island.

The Baptist Convention of Western Cuba is really three Conventions in one. The Convention held an opening session on the evening of March 26th, hearing at that time the welcome addresses and the Convention sermon preached this year by Dr. Antonio Martinez, the physician-missionary of Cardenas. On the next day Woman's Missionary Union held two full sessions, presided over by the president, Miss Mildred Matthews. That evening the Federation of Young People opened their session, running until noon the next day when the Sunday School Association opened its session. In the evening session Miss Edelmira Robinson, office secretary for Dr. McCall and one of the leaders in the

development of Sunday School work in the Island, presented in impressive pageant from the story of the progress of the Sunday School movement. Then, for two full days the whole body translated business as the Baptist Convention of Western Cuba in its 30th annual session. Dr. M. N. McCall has been its beloved president from its organization. He writes, "If the Temple can possibly hold a thousand people, we had them for our ushers literally packed them in. But the best of all was the hunger for fellowship and the Word of Life. People who had never come to church before crowded the house. Our church members from throughout the island were hungry to get together after the trying year and they thoroughly enjoyed it. They all went away thanking God they were Baptists and planning for bigger things in the future. Reports were low, of course. The miracle of it is that they were as good as they were."

One of the most interesting features of the Baptist Convention of Western Cuba held March 26-30 was a stewardship contest for the young people of the W. M. U. organizations. Imagine that in war torn, storm stricken Cuba! They are bringing up a sturdy Baptist people down there in Cuba.

There has been much interest in the history told in a March Week of Prayer leaflet of the need for a horse for Brother Ferrer of Consolation, Cuba. Some gifts for the horse have come in, but not enough for the horse and his feed for the year. Brother Ferrer cannot hope to feed the horse out of his salary which is now too small to keep his family in the necessities of life. Yet most of his work lies out in the country where there are only horseback trails. Dr. McCall writes, "A horse and saddle will cost about thirty dollars. Feed for the year about fifty dollars. We need two other horses, besides the one for Brother Ferrer." It may be the Lord will lead others to contribute to this very real and vital need. Write directly to Dr. M. N. McCall, Dragones y Zulueta, Havana, Cuba

Miss Mildred Matthews has recently been on a field trip to the churches in Cuba, speaking and conferring especially with the women in their work. She writes of her visit to Mariel: "It was late when we got to Mariel at 1:20 P. M. Imagine my surprise to find the house full of folks having a service while they waited for us. After we got there they had welcome speeches and of course a speech from the visitor,

and then they led me out into the patio where they had a special chair fixed for me and the patio all lighted and decorated with flowers they had brought. Here we had another program by the young folks and were served ice cream. Brother and Mrs. Marquez are doing a wonderful work there and how the folks do love them! Friday I talked to the G. A.'s R. A.'s and Sunbans and again Saturday night to all the people. It was a delightful experience."

About six years ago when Rev. and Mrs. J. M. Marquez went to Mariel in Havana Providence, Cuba as missionaries there was no Sunday School. They began with six in school, including themselves. On Sunday, April 22nd, they had 117 in the Sunday School at the church, 33 in one of their missions and several other mission stations where services are held in the week time. There is a wide field open here for these two capable, energetic missionaries if they only had a small appropriation for chapel rentals and bus fare.

MY CREED

By Edgar A. Guest

O live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best, and let it stand;
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

To have a secret place within
I stoop to unseen shame and sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any steps that I have made;
To be without pretense and sham
Exactly what men think I am.

To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show,
To be an honest, generous foe;
To play my little part, nor whine
That greater honors are not mine.
This, I believe, is all my need
For my philosophy and creed.

—Selected.

"What's that I smell?" inquired the lady from the city as she sniffed the air.

"That's fertilizer," answered the farmer.

"For land's sake!" exclaimed the woman.

"Yes ma'am," assented the farmer. —Ex.

Fundamentalists of the Northern Convention have called a conference in Rochester, New York. This will immediately precede the assembling of the regular Convention during the last week of May.



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MARRIAGE AND THE HOME

(Continued From Page 1)

Spouse should endeavor to convert the non-Catholic partner." On the other hand, the non-Catholic must not only guarantee "that no attempt will be made directly or positively to turn the Catholic from the Faith, but that nothing will be done toward bringing this about, even in directly as, for example, by a general way of acting or speaking through one's friends or parents, or through baneful books and newspapers to whose influence they will expose the Catholic."

Such an unequal contract is an utter denial of religious freedom, and an affront to all other Christian communications. Still further, it is a most prolific cause of religious hatred and misunderstanding. But as long as this Catholic ruling stands Protestant young people will have to deal with it, and decide in each instance what the religious destiny of the home is going to be.

There are four possible decisions that may be made: a non-religious neutrality, whereby the home leaves religion out altogether; a friendly compromise and toleration, whereby the marriage is outside the church and each party to the marriage leaves the other to his own religious views; a home united in the Catholic faith; or a home united in the Protestant faith.

The first choice—the one probably the most frequently made—is the least desirable. Religious neutrality usually ends in the gradual abandonment of all Christian faith, and a drifting out into the vast seas of unbelief and indifference and sin which are today heaving the weight of their godless tides against every worth-while institution of life. I would rather be a devout Catholic, and to have my children Catholics also, than to join the huge throng that knows no God, no Christ, no prayer, no song. Let two lovers think a long, long time before they throw aside either a Catholic or Protestant inheritance, in favor of the swine's husks of secularism. Justice of the peace marriages, without prayer and without the word of God, where a ward politician mumbles through a lot of perfunctory questions at the rate of a marriage a minute, are symbolic of the non-religious spirit. God forbid that our country should go negative. The multitudes of people in our country who are neither Christian, Jewish, Buddhist, nor Confucianist, nor even theistic, but whose only religion is smoke, beer, and gasoline, are the most serious menace to the family life of the nation. Their family program is well described by the little jingle which appeared during the miniature-golf craze:

"Daughter's in the speedboat running races,
Grandma's in the roadster going places,
Mother's at the air-port hopping off,
And all the great big he-men are playing pewee golf."

The second, solution, while not ideal, is better, namely, the mutual

agreement whereby the husband and wife each allows the other freedom of religious belief. Many homes have lived together very happily on this basis, the Protestant husband, we'll say, retaining his Protestant faith, the children being permitted to grow up and choose their own religion. The writer knows many young families that are holding to this arrangement fairly and honorably, with the result that the sons and daughters are growing up with a broad-minded attitude toward both religions. Of course such a plan must be without the consent of the Catholic Church, and the Catholic member of the home must always labor under a sense of his church's disapproval, for it would be against the whole history and genius of Catholicism to tolerate any such divided allegiance. But it may very well be in the providence of God that out of such tolerant and generous spirited homes the united church of the future may come, and the present walls of prejudice be broken down.

The third solution is for the young couple to go to the priest, get married under the laws of the Catholic Church, and guarantee the Catholic baptism and nurture of their children. But let every Protestant youth think earnestly before adopting such a course. It is no light thing to sign away a religious life and ancestry that goes back for hundreds of years, and for which our forefathers paid an incalculable price. If anyone thinks it is an easy matter to give up his evangelical faith, to make confession to a priest, and compel his children to submit to the teaching of page upon page of catechisms that have little relation to the New Testament or the teachings of Jesus Christ—let him talk first to those who have done it! This is said with all due respect to the greatness of the Catholic Church, and in all love for the many worthy men and women who are devout subjects of the papacy. Our Protestant liberties have cost too much to be so indifferently surrendered.

There is a fourth choice possible—a home united in the Protestant church. It is not narrow-mindedness to express our absolute and whole-hearted conviction that the Protestant church, particularly in its Baptist expression, is most nearly like the simple and democratic Christian fellowship of the New Testament believers. In its freedom of conscience in direct approach of the soul to God without priestly meditation, in its understanding of prayer and forgiveness, in the democracy of its organization, it is directly in harmony with the original Christian community that lived so radiantly around the personality and teaching of Jesus.

Why should not a man and a maiden each urge the other, with all possible power and persuasion, to come into full personal relationship with the Saviour, thus founding their home on the Lord's teaching as clearly outlined in the pages of the New Testament? Many a Protestant lover, if he or she were more staunch in conviction and more informed in religious truth, could win the other

to an ardent evangelical faith. Let no one postpone a loving conference and decision on these vital matters until it is too late. For as Dr. Albert W. Beaven has so eloquently said, if two people can not be one in the highest things of life, what can they have in common in the lesser things? To go to one church, not by ecclesiastical compulsion, but by free and joyous acceptance of Christ and the fellowship of his people, is the surest guarantee of family happiness and character through the years.

If there are any other solutions than these, to what must ever be one of the most perplexing problems that youth has to face in the matter of religious loyalties I do not know of them. In any case, church or no church, let the words of the Episcopal Marriage Commission hold sway over the mind and spirit of the home:

The solution of American family problems is contained in one word—Christ.

Christ at the marriage altar.

Christ on the bridal journey.

Christ when the new home is set up.

Christ when the baby comes.

Christ when the baby dies.

Christ in the pinching times.

Christ in the days of plenty.

Christ when the wedded pair walk toward the sunset gates.

Christ when one is taken and the other left.

Christ for time, Christ for eternity—this is the secret of home.

("The Problems of Second Marriage" will be the subject of next week's installment.") —Young People.

THE PRONOUN OF THE FIRST PERSON IN PSALM TWENTY-THREE

Most of the Psalms are personal, but this is the most personal of all. Again and Again we have "I", "me", and "my" over against "Thee", "Thou," and "Thy", the earthward answering to the Heavenward.

It is worthy of special note that the pronoun of the first person occurs seventeen times in these six verses. And well may our study of the Psalm center around them.

1. My Shepherd.

"The Lord is MY Shepherd."

2. My Sufficiency.

"I shall not want."

3. My Repose.

"He maketh ME to lie down in green pastures."

4. My Refreshment.

"He leadeth ME beside the still waters."

5. My Restoration.

"He restoreth MY soul."

6. My Leadership.

"He leadeth ME in the paths of righteousness for His name's sake."

7. My Loneliness.

"I walk through the Valley of the Shadow of Death."

8. My Courage.

"I will fear no evil."

9. My Companion.

"For Thou art with ME."

10. My Comfort.

"Thy rod and Thy staff they comfort ME."

11. My Provision.

"Thou preparest a table before ME"

12. My Adversities

"In the presence of MINE enemies."

13. My Anointing.

"Thou anointest MY head with oil."

14. My Abundance.

"My cup runneth over."

15. My Attendants.

"Surely goodness and mercy shall follow ME."

16. My Life.

"All the days of MY life."

17. My Eternity.

"I will dwell in the house of the Lord forever."

—The Challenge

HEED THE CALL

God's love still remains steadfast;
He calls for you, He calls for me,
His calls will not forever last,
So start now, help the blind to see.

There is but one way; God to serve;
Serve Him now, and serve Him best.

Use what you have and a little nerve,
And God will 'tend to the rest.

Don't go about it like you thought,
That you could never be a winner;
Remember, the saved were once all lost,
Do your best help save the sinner.

Step out at His command,
Do your duty without a fuss;
Help the lost to possess the land;
Where there will be no unjust.

God loves His children, who work with a vim,
He sees all and knows the best,
Lets do our utmost to magnify Him,
Until He calls us home to rest.
—Charles W. Patterson.

Senator William E. Borah recently said before the Senate of the United States: "Capone and Dillinger are no more heartless or bloodthirsty than those who make arms and munitions for the disemboweling of human beings. They break down governments. They kill human beings—and they do it for nothing but sordid gain."

Face "Broken Out?"

First wash with pure Resinol Soap. Then relieve and improve sore pimply spots with soothing

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Executive Board, Arkansas Baptist State Convention

By B. L. Bridges, General Secretary

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There is a college spirit at Ouachita which visitors say, is not found elsewhere.

There is a fine religious atmosphere. This contribution to a young life is worth more than gold. Write to Dr. J. R. Grant, President, Arkadelphia, Ark., for particulars.

Central College, at Conway, is a Baptist institution owned and operated by the Arkansas Baptist State Convention also. There is no better college any place than this high type Junior College for girls. There is a spiritual atmosphere and power that resemble local church activities. It is a fine place for a young girl just out of high school. It is a fully accredited college. Write Dr. J. S. Rogers, President, Conway, Ark., for particulars.

Tell these students they must pay. An education "Mouched" from the public will not yield any dividends. An education obtained by a PROMISE to pay, followed by a refusal to pay, will become a curse to any one.

The sick are paying for their benefits derived from our hospitals, and our hospitals are paying their debts. Why cannot our well people pay our colleges and enable them to pay their debts?

Send Your Mission Money On To Us

Our missionaries will begin their work June 1st. We must pay for our work as we go. We propose to run on a cash basis. When we cease to have money to pay for our work, the work must stop. Don't be deceived, brethren.

If the churches want meetings held by our missionaries they should write to the General Secretary right away. These men will be arranging their meeting dates soon. They are both good preachers, and will hold fine meetings.

