SUNDAY WITH THE MINISTERS IN THE PULPITS OF RICHMOND

EDUCATION URGED BY PRESBYTERIANS

Visiting Ministers Occupy Local Pulpits at Both Services.

MANY PRESENT CAUSE

United Effort to Inform Members of Nature of Movement.

In every Presbyterian Church in Richmond yesterday Christian education was the subject stressed. Visiting ministers occupied several of the pulpits, at both morning and evening services, and in the other churches the pastors had invited others to present the cause, in many instances, to overflowing churches. It was an unusual and united effort to inform every Presbyterian in the city the nature of the present movement.

Among the visiting speakers were Rev. M. E. Melvin, D. D., of the committee on Christian education and ministerial relief; Rev. S. W. McGill, of the same committee, who has directed the work in Richmond; Rev. William Megginson, of the Presbyterian Orphans' Home; Rev. A. S. Johnston, D. D., of Charlotte, who has been conducting a series of meetings at the Second Church; Paul Harris, Jr., S. P. Hollinrake and others.

At the First Church, Rev. W. T. Thompson, D. D., stressed the fact that to carry out the scriptural injunction to love our God and our neighbor and carry that love to its logical consequences, we must have trained minds and trained leaders. The trained leaders could be obtained through the Christian college.

Debt to Next Generation.

At the Second Church, Dr. A. S. Johnson spoke on the debt we owe to the next generation. We owe it to the future, he said, to see that coming generations are secure in obtaining a Christian education for Christian leadership.

Dr. Edward Mack, at the Fulton Presbyterian Church, advocated building for the future. The bulwark of the defense and attack of the church was education. Christian education, and the responsibility for this most important phase of the work of the church rested on each and every individual.

Dr. T. H. Rice, of the Union Theological Seminary, spoke at Hoge Memorial Church. Dr. Rice urged fidelity and application to the talents we possess and given us by God. These talents can be developed, he said, by Christian education and only by education can these talents be made to give the greatest returns.

Christian Education Fundamental.

At the Third Church, Dr. T. C. Johnson, in speaking of the injunction to train up a child in the way he should go, pointed out that Christian education was fundamental in the home and church. It was absolutely necessary in the school and college.

Dr. Walter L. Lingle, president of the Assembly Training School for Lay Workers, spoke at Westminster Presbyterian Church. Dr. Lingle placed the responsibility for the training of youth on the parents, but, as they were not always prepared, we must therefore depend on the Christian college. He said the most significant feature of church development in recent years was the laymen's movement and the woman's auxiliary.

S. P. Hollinrake spoke at Roseneath Church. Mr. Hollinrake stressed the need for world-wide evangelism, which could come only through the church. For this work, trained leaders were needed, and trained leaders could be had only through Christian education.

Nature of Present Movement.

Speaking at the Overbrook Church, at the morning service, Paul Harris, Jr., explained the peculiar nature of the present movement for Christian education in the Synod of Virginia, which makes it of commanding interest to the Presbyterians here. The part played by Richmond, he said, may be gauged by the fact that all the Presbyterian churches, her leading men and women and her finest young men and girls were engaged in it.

Dr. M. R. Turnbull preached at the Montrose Church, at the morning service. He emphasized the necessity for Christian education and called attention to the local needs in the present movement.

The Presbyterian Church and the world situation was dwelt on by Rev. O. W. Buschgen, at Mizpah Church, in his sermon. Christian education had opened up the world.

Urges Church to Go Forward.

W. T. Bitzer, at Fairfield Church, urged the church to go forward in this great cause. Presbyterians must either take their place as spiritual leaders or go backward and lose place.

D. C. Ralston told the congregation at Fairmount Church what we owe to the future. There was a heritage of the past handed down to us, and the part we play in the present will shape our position on this cause in the future.

At Grove Avenue Church, Dr. W. W. Moore stressed the need for parents teaching their children intellectually, because it increased their capacity for enjoying the things worth while, it increased their earning capacity and because the future of the country depended upon, not education alone, but Christian education.

At the Granite Church, Dr. W. S. Campbell, editor of the Presbyterian of the South, pointed out the plans of the committee having in charge of this branch of church work and emphasized its importance.

FLYERS PAY TRIBUTE TO SLAIN COMMANDER

[By Associated Press.]

OKLAHOMA CITY, OKLA., April 9.—Post Field aviation officers paid a last tribute of love and respect to their former commandant late this afternoon, when from four airplanes high in the sky they cast hundreds of roses to the wind, showering with flowers the castbound train taking the body of Lieutenant-Colonel Paul Ward Beck, of the air service, to Arlington National Cemetery for burial.

"Colonel" Beck, as he was known to his officers and men, was killed early last Tuesday morning in the fashionable home of Jean P. Day, wealthy oil man and attorney, and yesterday a coroner's jury exonerated Day, because, its verdict said, he was justified in taking the officer's life.

MACLACHLAN SAYS GOD'S WORK HALTS TILL MAN HEEDS CALL

Pastor Urges Gospel Tasks Cannot Be Achieved Without Human Agency, Stressing Long Wait for the Coming of Christ.

"God must wait for men," declared Rev. H. D. C. Maclachlan, pastor, in his sermon, "The Man for Whom Jesus Had to Wait," at the Seventh Street Christian Church yesterday. The speaker emphasized that the tasks of the Gospel are such that they cannot be accomplished without human agency.

Continuing, he said: "God has committed His treasure to flesh and blood, and if that fails, He fails. Often His work is at a standstill until some spirit, divinely touched, heeds His call and brings it a stage nearer completion. God waited many thousands of years for Christ. He waited long for Martin Luther and John Wesley. And He may be waiting at this very hour for you.

No Hardship to Find Christ.

"To find Christ we do not need to go back to Palestine. At least, we must not stop there. Paul did not. It was a Savior of present experience, not historical record, that met him on the road to Damascus and abode with him to the end. When he thought of Jesus, he thought not only of Him who had moved among the people in the days of His flesh, whose words Peter, James and John had heard, indeed, but which he only knew by hearsay and at second hand.

"The Christ Paul thought of most of all was not the Christ of history, but the risen and exalted Savior, whose holy land was in the human spirit; whose miracles were being wrought before his very eyes; whose will concerning His world was revealed day by day; whose comfort was not a matter of words spoken long ago, but of present experience in each individual soul; whose help and guidance was available through faith for every present problem and exigency of life.

"This is the Christ that saves, the Christ that keeps His church alive, the Christ that comforts, the Christ that inspires, the Christ that strengthens, the Christ that redeems. To know Him, you need to read, not only your gospels, but your heart; to listen to the whispers of your own conscience, to discern His spirit in the signs of the present times; to enlist under His banner when the forces of evil are arrayed against Him; to recognize His voice as clearly in the prophetic ideals, social, moral and political, of today, as when from the mount He promulgated the principles of the new kingdom; to see Him bring the dead back to life in the twentieth century as truly as in the first, and finally, to set up His cross in our own lives and bear it daily for the establishment of the same ideals for which He suffered outside the gate. Then, and then only, will you understand the full meaning of His saying: 'Lo, I am with you always, even unto the end of the world.'

Jesus Claimed Great Mission.

"It is a familiar fact, not only that the apostolate of the church was incomplete until the call of Saul of Tarsus, but that the victory of Christianity hung in the balance until that event. Why? What limitation was there in the original apostles that handicapped them as preachers of a victorious world-wide Gospel?

"The explanation turns on the spirituality and universality of the Christian religion. From the very first, Jesus claimed for Himself a world-wide mission. His last command to His disciples was universal in its scope: 'Go ye into all the world and preach the Gospel to every creature.' It was a stupendous undertaking that might well stagger the faith and mock the imagination of even the most devoted disciple."

PREACHERS' SONS IS SUBJECT OF SERMON

Parents Charged by God With Responsibility for Their Children.

PETERSBURG, VA., April 9.—"The Preachers' Sons Who Went to Hell" was the subject of Rev. Fred W. Moore's sermon last night, at the Second Baptist Church, when he preached to a large congregation. Mr. Moore said in part:

"The story of Eli, the high priest, and his two lawless and profane sons, is more than a fragment of ancient Jewish history; it is an illustration of laws that are the same yesterday, today and forever. Eli put no hedge about his boys' paths and they became past masters in profanity and debauchery. From their hands the ark of God was taken by the Philistines and they fell, both of them, in battle.

"Shocked by the news that the ark had been captured, Eli fell from his seat and broke his neck. Phineas' wife, overcome by these tragic tidings, named with her dying breath her new-born babe, Ichabod, 'the glory has departed from Israel.'

"It is a cheap and shallow wit that reminds us how often preachers' children go to ruin. The sons of Eli are exceptions—exceptions that do not prove the rule. The offense of a minister's son stands out in bold relief, while a similar offense in another is passed by without comment.

"Call the roll of men and women who have contributed largely to human uplift—statesmen, poets, physicians, philanthropists—and you will be surprised at the large number who were children of the parsonage. Tennyson was nurtured in the rectory. President Arthur and Secretary of State Hughes in Baptist parsonages and President Cleveland and Wilson in Presbyterian manses. That any man should go to the bad from such close proximity to the altar of God should warn us of the power of evil and of the folly of indecision and easy-going tolerance in parents.

"Eli was charged with responsibility for his boys' waywardness. 'His sons did bring a curse upon themselves and he restrained them not.' He who had been Samuel's preceptor must have been a lovable, kind-hearted man, and there is no record that his life had been stained with any vice. He was Jehovah's anointed and had never dragged his robes in the mire.

"What then sent him sorrowing to the grave? His indecision, moral slackness and failure to be master of his household. Lightening is zig-zag because it travels in the line of least resistance. Some disease germs follow the line of least resistance in the human body. Just so with Eli's character. He pursued the easiest way to the ruin of his family. He who obeys the will of a good father will not find it difficult to yield obedience to the will of God. To train a child in the way he would go, rather than in the way he should go, is no training at all.

"To repress in one direction, while encouraging to grow in another, is no easy task. The grape vine that bears the most luscious grapes is trained, and training does not mean that the branches can twine themselves around any object they please, but it implies a free use of the knife by the vine-dresser. There comes a day in the life of your child when a decision is reached as to who will rule, you or he.

"The promise of long life is attached to obedience to the commandment: 'Honor thy father and thy mother.' The qualities conducive to long life are fostered by the spirit of filial obedience. The whole structure of society will be dissolved when parental authority is disregarded. Filial disobedience commonly leads to a life of vice, misery and to a premature grave."

WORLD NEEDS TRAINED CHRISTIAN LEADERSHIP

The one great need of the world just now is trained Christian leadership, Dr. M. E. Melvin, field secretary of the committee on Christian education and ministerial relief, told the congregation at Grace Covenant Presbyterian Church yesterday morning. God had always used trained men and women to advance his cause and, by their approach and personal contact, bring others into the church, he said. The little school room in the Christian college had turned out over 90 per cent of the trained church leaders.

DEITY DWELLS IN MAN'S REDEEMED SOUL—HUNLEY

Pastor of Hanover Avenue Christian Preaches on "Indwelling Christ."

Taking as his subject, "The Indwelling Christ," Rev. J. B. Hunley preached yesterday morning in Hanover Avenue Christian Church, in part, as follows:

"The glory of the divine presence is here enhanced by the still more wonderful disclosure that the redeemed soul of man becomes the dwelling place of deity. Former ages had been a preparation for this realization. If the glory of Eden's fellowship was lost by man's first disobedience and the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woe, the fair vision of that glory remained with the race, even in the gross darkness of subsequent ages, to lure man upward and onward towards the inheritance which he had erstwhile lost, 'until one greater man restore us and regain the blissful seat.'

"God's grace was revealed in the promise of the coming Redeemer. Light advanced as the pages of human history multiplied. But man was not able at once to receive the fulness of the divine disclosure. God lured man onward by visions and dreams. There were faint traces of the lost glory given in ancient traditions and, at length, written into the inspired record.

"Gone are the tabernacle and the temple; and gone, too, is that noblest of all the forms of earth. The Son of God no longer walks the stony pathways of Galilee. What then? Has God withdrawn his presence from the world? Nay, rather has He come in a fuller measure of which the former manifestations were illustration and promise. He now 'prefers before all temples the upright heart and pure' as His dwelling-place.

"The deepest truth of the Christian religion is that of the indwelling Christ. Christ performed a work for man that he might perform a work in man. It is here that the objective becomes subjective and the historic in Christianity becomes experimental, or else religion degenerates into the mere external and mechanical."

BRILLIANT SOCIAL SEASON PLANNED BY ROYAL COUPLE

Princess Mary and Viscount Lascelles Return to London to Make Chesterfield House Their Home. After Stay at Windsor Castle.

[By United News.]

LONDON, April 9.—Princess Mary and Viscount Lascelles—that remains their official designation despite anything you may have heard about a marriage ceremony—have arrived in London to spend a few days at Chesterfield House, to be their home of the future. They will spend Easter with King George and Queen Mary at Windsor Castle, and will probably spend a day at the Wetherby races.

The princess does not plan any elaborate social program for a few weeks, but will launch a brilliant season as hostess following the return of the King and Queen from Belgium at the end of May. This social season will be opened with a dinner party, followed by a ball. There will then be a series of smaller dances, and the program will reach its climax with a banquet in honor of the Prince of Wales upon the latter's return from his trip through India and Japan.

Will See Running of Derby.

The princess and Viscount Lascelles also plan to attend the Derby and the Ascot and Goodwood races.

Chesterfield House, to which Princess Mary and the Viscount will go immediately upon their return to London, is the town house of Viscount Lascelles. ne of the most attractive features of Chesterfield House is its white marble hall with marble staircase, ending in a broad landing, where the princess, ti is expected, will receive her guests on party nights. From this landing, one enters the ballroom. Special attention is now being given to the enlargement of this ballroom, so that it may accommodate huge gatherings, and society is already busily pulling strings for invitations to the functions to be held there.

ne of the doors to the ballroom leads on to a much smaller apartment, known in Viscount Lascelles bachelor days as the music room. But the music must find new quarters, for this room is to become the boudoir of the princess.

The State Dining-Room.

Close by is the elevator, or "lift." It is one of those small, intimate, cage-like affairs of the push-button variety, which dispense with the necessity of maintaining an accredited elevator operator.

On the ground floor is the state dining-room, an apartment with long, crimson brocade curtains at its mans windows. It might pass for a picture gallery, for its walls are covered with rare old masters.

The drawing-room, decorated in a rich, Louis XV. design in gold on white background, is noted for its beautiful furniture, covered in hand-worked upholstery. This furniture, according to market reports, cost Viscount Lascelles just £30,000, or about $130,000.

Seen from the outside, in the heart of London's fashionable Mayfair District, Chesterfield House is certainly not attractive. It is chiefly notable for its size. The architecture is rather flat and unimposing. But the interior, London submits, is easily worthy of a princess.

DR. MOORE PREACHES ON RELIGION AND HYGIENE

Points Out Religious Principles That Sustain Scientific Hygiene.

LAYS DOWN CONDITIONS

How Human Being May Attain to Full Development of His Mental and Physical Powers—Points to Goal of Human Development.

Rev. Thomas Verner Moore, D. D., M. D., spoke on religion and hygiene in the Cathedral of the Sacred Heart yesterday. He said, in part:

"Hygiene is a science which lays down the conditions under which a human being may attain to the full development of his mental and physical powers. Religion, broadly speaking, points to the goal of human development and sustains man in the realization thereof. Religion lays down three fundamental principles which are the foundation of scientific hygiene.

"No man has complete dominion of himself. What a man happens to be is by virtue of the co-operation of many other human beings, above all, by the fact of his creation at the hand of a supreme Deity. He could completely dominate his existence only if he created himself. That a man may kill himself, that he live in unhealthy and unscientific conditions just as he will, is a pagan concept. Christianly speaking, man is but the trustee of his life and health.

"Again, man has a law of attainment which directs him to attain an end marked out for him, not only in the next life, but in this. This means that man must reach the fullness of the powers that are within him, both mentally and physically, lest he be lacking in the duty he owes to his Creator. Furthermore, this law of attainment can be realized only by submitting to a law of self-sacrifice. One must sacrifice his inclination to sloth, his indulgence in the pleasant vices, often his ease and full pleasures.

Chief Problem of Hygiene.

"With these principles in mind, let us turn to the chief problem of hygiene of the race and individual. There is a movement known as the eugenical movement, good in some of its aims, but, I think, in some of its teachings, loses sight of some principles that are best for the human race. The first has to do with human offspring. Insane, feeble-minded and diseased persons should not marry.

"Marriage, in one of its aspects, is a contract, the formal agreement of two persons to unite for the procreation of a sound and happy family; if it have not this end, it is but an alliance of lust. But feeble-minded and diseased persons cannot fulfill this contract and, therefore, have no right to enter into such an agreement. Church and state should frown down on any attempt of such persons to unite. If the weakness of these persons can be remedied, they should marry only after the remedy has become effective.

"Now, if this be the case, can we say that marriage should be restricted to those who are highly endowed, that by the force of heredity, the standard of the race should be raised to one of high mental endowment? When one wishes to go this far, I think he is presuming to build up a philosophy upon a theory that has not yet been fully established and the consequences of which we do not fully realize.

Arrange Laws of Matrimony.

"Supposing, however, that it would be possible to arrange the laws of matrimony to this end, would it be of advantage that the world hold only a race of intellectual giants? What class of the homes and societies would wash the dishes and dig the ditches? Or, suppose we were eager to build up a staid and stolid race, are we sure that we would not get rid of all art and poetry which light the dreariness of the world?

"As soon as we attempt to regulate the whole human race by any preconcerted notions on our part, we find that we are meddling with a machinery that is very intricate, and it is possible for us to do more damage by attempting to better it than by leaving it alone to the natural mechanism."

BEAR ONE ANOTHER'S BURDENS, SAYS CHENAULT

Pastor Stresses Importance of Seemingly Insignificant Events.

TRIFLES DETERMINE DESTINY

What Seems to Be Misfortune May Turn Out Good Luck, He Says, in Sermon Based on Simon, a Syrenian.

Last night at Broad Street Methodist Church, Rev. Fred R. Chenault spoke from the text Mark xv. 21, "And they compelled one Simon, a Cyrenian, who passed by coming out of the country, the father of Alexander and Rufus, to bear His cross." He spoke, in part, as follows:

"Simon was a Jew from the northern coast of Africa, who was in Jerusalem to attend the festivities of the Passover. The city being crowded, he doubtless had gone out to a near-by village to find lodging, and, on returning to the city the next morning, he met with the procession that was leading Jesus to Golgotha. Simon was singled out by the Centurion and made to bear the cross of Christ, for He was already too exhausted physically to carry it.

"We are reminded of the importance of seemingly insignificant events. If that man had started from the village five minutes earlier or later, if he had walked a little slower or faster; if he had happened to stop on the other side of Jerusalem, or that morning if he had purposed going in by another gate, or if the Centurion had singled out someone else than himself, then all of Simon's life would have been different. Thus it is all through life. If you go down one turn rather than another, all of your life will be colored by it. You meet one person rather than another, you enter one school rather than another, you go into one business rather than another, all of which seems but a trifle, but just such trifles determine our life and destiny.

Telephone Call Saves Life.

"When the Knickerbocker theater fell in, a woman had left the theater for a few moments and crossed the street to make a telephone call, and her life was saved. An architect had been coming to Richmond for many years and stopping at a certain hotel, but on the night of the Lexington hotel fire, he stopped there and he may be a cripple for life. Paul was let down in a basket from a house of Damascus, and if it had not been for that basket and rope, Christian civilization might have been infinitely poorer. Moses was preserved in a basket of bullrushes and the Hebrew nation was saved. The forming of one habit rather than another, makes a world of difference. We miss a train, and, if we had not missed it, we might have been killed in a wreck. We fail to reach our boat in time, but if we had we might have gone down in mid-ocean.

"Another lesson is that what really seems to be our misfortune may really be our good fortune. A young man is forced into difficult circumstances and has to encounter serious conflicts, but his very character and his very business success or professional success are determined thereby. It was business reverses and the failure of his partner that threw upon Sir Walter Scott the burden of responsibility and forced him to write and give the world much of its richest literature.

Bear One Another's Burdens.

"He who would render the greatest service to his Master can do it only as he takes up his cross daily and follows Him. One way to bear the cross is to live a genuine, sincere, aggressive Christian life. Another way to bear the cross every day is to yield our wills and affections to Christ, but no one can fully bear the cross who does not bear the burdens of others.

"When William Booth stood in the streets of London his soul was swept by the ignorance and the degradation of his fellow-beings, and he came home to give himself, his wife and his children to the cause of redeeming the submerged classes. Jacob Riis so loved the children of the tenement section of New York that he gave his life to helping them to get a better place in which to live, and a little plot of green grass on which to play. Frances E. Willard was so touched with the drunkeness of men and the curse of drink that she gladly gave her life for the cause of temperance."

50,000,000 IN AMERICA NOT IN ANY CHURCH

South Lags in Religious Education, Rev. S. W. McGill Tells Ginter Park Congregation.

The pulpit at Ginter Park Presbyterian Church was occupied yesterday morning by Rev. S. Waters McGill, director of the Richmond Educational Campaign. Mr. McGill said, in part:

"There are 50,000,000 nonchurchgoers in the United States, and yet we are counted as a Christian nation. There are 27,000,000 youths who are receiving no religious instruction. This is an interlocking army, a triple alliance that bodes ill for the future of everything we hold dear unless Americanization, evangelization and Christian education can more largely correct these weaknesses."

"The South has not made the progress in educational matters that other sections of our country have made. Of the sixty colleges in the United States with a million dollars or more in endowment, only five of them are in the South.

"Richmond has the best business proposition that has yet been presented in any educational campaign in that, while Richmond is asked to provide only $250,000, payable in four years, to complete a fund of $1,000,000, Richmond will receive $500,000, or one-half of the total fund, and $2 for every dollar Richmond subscribes. If the people of Richmond in general, and the Presbyterians in particular, fail to provide the $250,000, the whole $1,000,000 will be lost and Union Theological Seminary and the training school in Richmond will receive a setback they may not be able to overcome in a generation."

Will Preach at Emmanuel.

Rev. Elmer C. Pedrick, rector of St. Thomas' Church, will preach at the 8 o'clock service tonight at Emmanuel Church, Wilmer Avenue.

DECLARES MAN WHO DENIES GOD VIOLATES ALL MENTALITY LAWS

Dr. Dixon, Baltimore Pastor and Brother of Noted Writer, in Sermon Here, Says Heart, in Opposing Lord, Acts Independently of Head.

Stressing that a man who says there is no God violates every law of sound mentality, Rev. A. C. Dixon, pastor of Calvary Baptist Church, Baltimore, and a brother of Thomas Dixon, noted author and former clergyman, preached a stirring sermon in First Baptist Church here last night.

Dr. Dixon declared that a man who denies God cannot "say it with his head, if his head is normal, and he says it in his heart because it is his wish and not his thinking." "The heart, in its opposition to God," he said, "seems to act independently of the head. All through the Bible I find a personality back of material things, doing with them very much as he pleases."

Think Without Prejudice.

Continuing, Dr. Dixon said, in part: "The freethinker is one who claims to think with mind unfettered by prejudice, and I am a Christian because I am a freethinker. Christianity encourages the most independent thinking. 'What think you?' asked Christ more than once. All He asks is that you think without prejudice.

"This is a scientific age, which means that we believe in 'knowledge gained and verified by exact observation and correct thinking.' In other words, we believe in the Baconian inductive method of treating facts. We would explain facts not by any preconceived theory, but we would let facts explain themselves. Learn theories from facts and not facts from theories.

"I am a Christian, therefore, because I am a scientist. Here are three facts which compel me to be a Christian. (1) Christ Himself is a fact I cannot explain except on the ground that He was not a product of the age in which He lived, but of preceding ages, as He said, 'come down from heaven,' for the purpose of redeeming this world from sin. Any other explanation of the fact of Christ in history is utterly inadequate. His claim, buttressed by His character and confirmed by His works, sustains this explanation of the unique personality and mission of Jesus. (2) The Bible is a fact which can be explained only on the ground that it is literature written at the command of God, under the guidance of God and preserved through the ages by the providential care of God. (3) A third fact is Christian experience, which can be explained only on the ground that Christ is God incarnate and the Bible is the inspired Word of God. What Christ and the Bible have done in transforming bad men into good men, and in making the highest civilization this world has ever seen, are their credentials of Deity and inspiration.

Reason Very Fallible.

Again, Freethinkers, nearly all claim to be rationalists. They think that reason needs no revelation to guide it. Yet they are compelled to admit that reason is very fallible, because it is so often influenced by ignorance, prejudice, passion, selfishness and sin; that reason therefore, needs to be enlightened or it will lead us into the ditch. Christianity appeals to an enlightened reason. 'Come now, let us reason together,' saith the Lord. Paul reasoned before Felix 'of righteousness, temperance and judgment to come,' and the temporarily enlightened reason of Felix responded to the appeal, so that he was convicted in conscience and trembled.

Now, if our reason is enlightened by revelation, it constrains us to become Christians. I am a Christian, therefore, because I am a rationalist; I am willing that my reason shall be enlightened by a revelation from God. Indeed, the Christian is the only true rationalist. The man who refuses to have his reason enlightened by a revelation from God is an irrationalist. He shuts his eyes against the light and stumbles on in the dark with the sun blazing in the heavens above him.

CHURCHES OF CHRIST IN AN EASTER PRAYER CALL

Federal Council Urges People of U. S. to Observe Holy Week.

WASHINGTON, April 9.—Urging the public to observe Holy Week, which begins today, as a special occasion for public services and consecration, the Federal Council of the Churches of Christ in America, has issued an Easter call to prayer. The call follows:

"The Federal Council of the Churches of Christ in America and the commissions on evangelism of its constituent churches, unites in this Easter call to prayer, to consecration and to service at an hour when the weakness of humanity, without divine strength, is clearly revealed in the affairs of men. Let us continue to 'pray without ceasing' that the hand of God and the Spirit of Christ may so guide and inspire the nations that they may press on towards the brotherhood of men.

"The streams of human life can rise no higher than their source. Nations can be redeemed only as mankind is convicted of sin, induced to repentance and becomes subject to our divine Lord and Master. National hatreds can only be overcome and human compassion can only be deepened by getting hatred and sin out of the hearts of men and out of our own hearts by the expulsive power of the love of Christ.

"Our first call is to self-examination and penitence. Let us, therefore, seek with humility and faith for the outpouring of the Spirit in the lives of men. We have abundant reason for hope. The result of our prayer and service during the past two years was an unusual increase in the membership of our churches. This must not be permitted to induce self-satisfaction, but it should hearten us and fill us with renewed faith that the prayers of millions of the members of our churches will bring immeasurable release of spiritual power."

TRAINING SCHOOL FOR CITY AND RURAL PASTORS

Will Be Held at Randolph-Macon College, Ashland, June 15 to 23.

A training school for town and country pastors will be conducted at Randolph-Macon College at Ashland, June 15 to 23. The faculty will include such men as Dr. Charles L. Goodell, Dr. Edwin L. Earp, Professor Alva W. Taylor, Dr. Howard W. Odum, Dr. T. C. Ragsdale, Dr. Raply A. Felton and Dr. Worth M. Tippy.

Last year, for the first time in the history of the Methodist Episcopal Church, South, two schools were held for rural pastors and lay workers for the study of the problems and needs peculiar to their fields of service. Those who attended were so enthusiastic in their praise of the idea that the department of home missions, cooperating with several conferences and with educational institutions, in conducting six schools this year, one each at Russellville, Ky.; Dallas, Texas; Conway, Ark.; Birmingham, Ala.; Durham, N. C., and Ashland. Rev. Frank L. Wells, D. D., pastor of the Ghent Methodist Church, Norfolk, will act as dean of the school to be held in Ashland. Members of the Virginia, Baltimore and Western Virginia Conferences are expected to attend the school.

At the same time, a school for city pastors and their lay workers will be conducted in Ashland. Eighteen courses of study will be offered for the town and country pastors, covering practically all of the phases of town and country church work. From these eighteen courses, the pastors will be able to select such as will meet the needs of their fields. In conducting these schools, the Methodist Episcopal Church, South, is in line with all the great denominations of this country, who are giving special attention to the development of their rural territory.

SAYS BIBLE IS ONLY SOURCE OF TRUE RELIGIOUS INSTRUCTION

Class of Twelve Children Admitted Into Full Church Membership by Rite of Confirmation at Bethlehem Evangelical Lutheran.

In yesterday morning's service in Bethlehem Lutheran Church a class of twelve children was admitted into full church membership by the rite of confirmation. Before a large audience, the pastor, Rev. O. A. Sauer, spoke, in part, as follows:

"Religious instruction is instruction in the Bible. God is the author of the Bible. For this reason biblical instruction is infallible. Religious instruction, taken purely from the Word of God, cannot deceive us. The Bible, then, is the textbook for true religious instruction. Do not imagine that you can obtain religious instruction any other way than by hearing and reading the Word of God. If you do, you will be deceived. We believe that the Bible is not read as much as it ought to be, notwithstanding that it is the only source of true religios instruction. It ought to be read daily. Do not think that this is lost time. No one would be less well off financially and physically, if he read the Bible every day, and he would be much better off spiritually.

"The Lord, however, has not only given us eyes by which we can see to read the Bible, but ears also by which we can hear the Word preached. The very fact that the Savior commanded His disciples to preach and teach the Gospel presupposes that it should be heard, for surely He does not want the Gospel preached to empty pews.

"Taking fast hold of religious instruction should be done just as early in life as possible. It is a shame to idle away our youthful years and devote the best period of our lives to the service of the devil, and think our declining years are good enough for the service of the Lord.

"After religious instruction has been obtained, it is important that it is retained. It requires as much effort to retain as it does to obtain. When a person has acquired a certain amount of funds, but makes no further effort, those funds will soon begin to diminish. The same holds good in regard to religious instruction, or any kind of instruction. If you would retain the instruction you obtained, you must constantly and faithfully apply the Word of God.

"We are living in an age when people are diverted from the Christian religion upon the slightest provocation. It does not require strenuous abuse and persecution, but simply a sneer or an imagined derogatory remark, to influence some people to hesitate and even withdraw from church. Let not such conduct influence you. Adhere to the instructions you have obtained, and continue to increase them by a faithful use of the Word of God. Be true to your Lord and Savior, Jesus Christ.

"Such religious instruction is a great comfort. It assures us that, for Christ's sake, all our sins are forgiven. It is true that we have transgressed the holy law of God, but it is also true that Christ has fulfilled the law for us, and His fulfillment becomes our fulfillment by faith. But the forgiveness of our sins is based on Christ's suffering and death. He died for our transgressions. The knowledge of this truth causes us to fear our graves as little as our sleeping couches. The Christian is not afraid to die, because his religious instruction removes all fear.

"The glorious goal of religious instruction is eternal life. Nothing short of this the Christian will realize when he lays off this body of clay."

SAYS PAGAN MOB LYNCHED JESUS

Broughton Declares Trial Court Judges Looked On at Tragedy.

PILATE GAVE CONSENT

Entire Trial for Blasphemy and Other False Counts Grossly Illegal.

Emphasizing that Jesus literally was lynched by a mob before the eyes of the courts that tried him, Rev. Len G. Broughton, in a sermon in Grove Avenue Baptist Church last night, declared that there was not a legal step in any part of the trial.

Dr. Broughton urged that the blood of Jesus rests even until today upon the hands of Pilate, declaring Jesus never would have been crucified had not Pilate given consent.

The speaker pointed out various illegalities in the trial of Jesus for blasphemy and a trumped-up offense of refusing to pay tribute money to Caesar devised after He had been taken into the Roman court. Dr. Broughton declared Jesus was tried by two separate and distinct courts, the Jewish and Roman. Calaphas, high priest, presided over the Sanhedrin, and Pilate over the Roman court.

Describes Trial.

Continuing, he said in part: "Before Calaphas, Annas took Him and asked Him a few questions and abused Him, which he had no right to do, and then turned Him over to Calaphas, his son-in-law, who was chief priest. This trial was illegal, too, in that it was conducted about 2 o'clock in the morning, and before the morning sacrifice. The Jewish law strictly forbade trial of a criminal on the day prior to the morning sacrifice. It was illegal, because it was before the dawning of the Jewish Sabbath. It was concluded in one day, which was illegal. He was arrested, carried before Annas, tried and sent to the higher court, Calaphas tried Him and the rest of the Sanhedrin condemned Him to death, all in one night. The Jewish law positively forbade trial and sentence of any criminal for His life on one day.

"In Hebrew criminal law there are thirty-six capital crimes mentioned by the Pentateuch and Talmul. Beheading was the punishment for two crimes; strangling, punishment for six crimes; burning, the punishment for ten crimes, and stoning, the punishment for eighteen crimes. The Jewish law did not provide for crucifixion.

Trial Illegal.

"First, the trial was illegal in His arrest, because it was made at night. It was contrary to Jewish law to arrest a man after dark. Next, it was illegal because it was by the aid of a traitor. A man who will betray a confidence is reckoned in Jewish law as a traitor, deserving of death by stoning; so Judas doubtless, had he not taken his own life, would have been stoned to death ultimately.

"No man could be arrested under the Jewish law without a warrant. The arrest of Jesus was illegal, and every man participating in it was a violator of the law therefore. The Sanhedrin, as a body, was disqualified; the whole crowd was composed of enemies, who had previously determined their verdict—sentence of death.

Pilate Demands Evidence.

"At the court of Pilate, Roman Governor, Pilate said: 'What hath He done? Show me your documents.' And the Jews knew there was nothing there to interest Pilate; hence, as he flashed his eyes over them he saw the whole thing was illegal. And they then charged his refusal to pay tribute. But they could give no evidence. Then Pilate said: 'Well, I see nothing wrong in Him,' and he sent him to Herod. Still nothing wrong was found.

"Then the high priest and members of the Sanhedrin, Calaphas and his crowd, were getting into a very serious difficulty; things were going against them. So they went to work, separate and apart (for Pilate would not give his consent, and they could not have killed Jesus unless Pilate permitted) and insisted that He was Rome. Pilate, however, stuck to his position. Herod backed him up, and so there was no way for the crucifixion to take place.

"Finally they went to work and organized a mob of the constituents of Pilate, for he had a political job. They began to clamor for the death of Jesus, without law, and Pilate knew not what to do. His wife begged him to have nothing to do with the case, but while his wife begged and his conscience accused and the mob howled, he was confused. To please and appease the demand of the mob, he said: 'You may do it, but I want you to understand I wash my hands of it!'"

HE TELLS OF WORK OF PRESBYTERIAN HOME

Rev. William Megginson Stresses Need for Additional Space and School Facilities.

At Porter Street Presbyterian Church yesterday, Rev. William Megginson, president of the Presbyterian Orphanage, declared that the Presbyterian Orphans' Home, belonging to the Synod of Virginia, is a property valued at over $250,000. Besides the ground actually occupied by the plant, there is a farm of 150 acres.

"There are four dormitories, housing 132 children. Boys and girls are evenly divided. The boys' department is always full, and applications for admission stacked up, waiting for a vacancy.

"We conduct our own standard graded school, employing only first-grade teachers," he said. "We teach eight grades, including first-year high school. It is the hope of the board to put in the entire high school course as soon as sufficient means are obtained.

"The orphanage will be nineteen years old in July. The churches in the synod have generously supported the home for many years, but the plant has been built up through private subscription, and the enhancement and sale of real estate. The synod has not contributed anything toward the construction of the plant. We need additional space and school facilities," he said.