

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 89

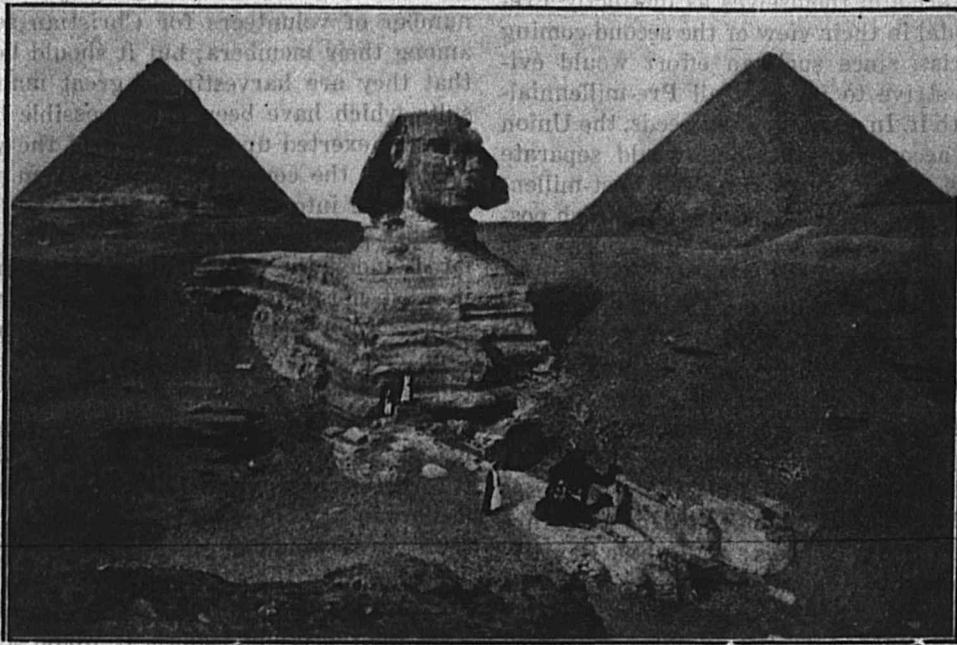
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 25

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, March 8, 1923

Price \$2.00 per Year



PYRAMID OF CHEFREN SPHINX OF GIZEH PYRAMID OF CHEOPS

Marvels of ancient Egyptian architecture and engineering; monuments to the memory of mighty monarchs; the tombstones of the Pharaohs; where a departed civilization still holds undisputed sway above ground. The "Westminster Abbey" of Egypt, the Tomb of the Kings, is some distance away, where the magnificent mausoleum of Tutankhamen has been discovered: where the glory of by-gone wealth and power lies deep buried under the debris of centuries.

KING TUTANKHAMEN.

An unusual popular interest centers in the recent excavations at Luxor, Egypt, made by Lord Carnavon, of England, and others, which have unearthed the magnificent tomb of King Tutankhamen, one of the Pharaohs who reigned more than 3,500 years ago; perhaps at the time of the Exodus of the Israelites from Egypt, and if so, it was he whose hardness of heart brought the Ten great Plagues upon the land, the last of which cost him the life of his own first-born son. It is not only one of the richest treasure-troves ever found, but it is also thought to be one of the most important archaeological discoveries ever made.

It is supposed the hieroglyphics, when translated, will furnish important sidelights to the Holy Scriptures. Every stroke of the discoverer's pick strikes some new evidence of the authenticity of the Word of God. If the Bible is historically accurate in every particular, then it must also be doctrinally true and reliable in every respect; hence God has buried and kept intact enough tangible testimony to His Word to prove the truth of its narratives in every detail; and, as it is needed to meet unfriendly criticism, He brings it up out of the ground as truly witness against Saul, king of Israel. And as the great prophet Samuel "came up" to the end is not yet. No doubt somewhere,

safely stored away in the earth, rests the Ark of the Covenant which, in His own time, God will bring forth to silence forever the criticism which treats the history of His ancient people as mostly myth.

King Tutankhamen reigned in splendor at a time when the Hebrew people were an insignificant and humble folk. Slaves of his, though they might have been, they were developing a racial resourcefulness which should be drafted to bring his mummy to light 3,500 years after his death. It was by the Rothschilds' money that his mausoleum was exhumed and the splendor of his wealth made known around the world. The Lord often reverses a situation in less time than this; but with Him, a day is as a thousand years and a thousand years as a day.

It was King Tutankhamen's hope that his body would be preserved till the day of his re-incarnation, according to the religion of Osiris, the god of Egypt. He at least succeeded in having his name perpetuated, although his gold belongs now to another and his body is prized for its historical value. An age so soon forgets its greatest actors; and ambitious men shudder at the thought of ever being forgotten! Mark Twain, the humorous writer, left to Harper Brothers, the copy of a book which, by the terms of the author's will, cannot be published till after he has been dead a hundred years! But

what's in a name which consists merely in making itself told? The man who serves his particular generation well by the will of God can easily lie down at last to rest in the glorious hope of a resurrection from the dead when the body shall rise up, not in response to the call of the archaeologist, but at the trumpet-blast of God's archangel, clothed not in garments of inlaid gold but in robes of resplendent immortality, which "have been washed and made white in the blood of the Lamb."

BOOTLEGGERS AND BUYERS.

It is the claim of some bootleggers, after they are caught, that they could not have done business but for the patronage of some of the "best people," and "leading church members" in their community. Their statement is false. They want to lend some sort of character to their trade, and to do so by establishing an alignment with reputable citizens. In some cases, perhaps, they do business with so-called "good" citizens; but their patrons are no better than they are. We resent the insinuation that the best people are the bootlegger's best patrons. The buyer and the seller are alike.

THE "IMMACULATE CONCEPTION."

An error into which we are liable to fall, and of which some of us have been actually guilty, is that of confusing the "Immaculate Conception" of Mary, the mother of our Lord, with the "Virgin Birth" of Jesus. They are entirely different. The "Immaculate Conception" is a Roman Catholic doctrine that the birth of Mary was supernatural and that she was without original sin; while the "Virgin Birth" refers to the birth of Jesus who was conceived of a virgin by the Holy Ghost. The one makes Mary an object to be worshiped; the other declares Jesus only to be divine.

THE PASSING HOURS.

What hast thou done today for God or man,
To prove thyself a part of his great plan,
Who sent thee forth some noble work to do,
Some cross to bear, a life to live that's true?

What hast thou done to ease another's load?
To help some wayfarer along the road?
What word of cheer from thee hath made
the day
Less dreary to some toiler on the way?

From rise to set of sun the golden hours
Pass swiftly, but while passing they are
ours;
Priceless as jewels in a monarch's crown;
Rightly improve them ere life's sun goes
down.

—Helen A. Richardson, in *British Weekly*.

Baptist and Reflector

(Continuing the Baptist Builder)
Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION
Lloyd T. Wilson, Corresponding Secretary and Treasurer
161 Eighth Ave., N., Nashville, Tenn.

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Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1102, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.

Obituaries—100 words free, and 1 cent a word for all over.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence. Sample copies to any address, free.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

Send money in the usual way to the Baptist and Reflector.

EDITORIAL

BAPTIST BIBLE UNION AGAIN.

We are glad to give space in this issue to the article by Brother T. W. Callaway, of Chattanooga, defending the Baptist Bible Union, in reply to a recent editorial in which we took the position that such a movement was unwise. In justice to Brother Callaway, we should say that his name did not appear in the list of signers to the call for the creation of such an organization among Baptists; and his communication was evidently intended as a defense of certain individuals fostering the Union, rather than of the movement itself.

Our criticism was directed toward the organization as such, and not toward any, or all of the men who constitute it. There is no question, so far as we know, as to the personal integrity and piety of the leaders in that movement. If they were other than some of the best men among us, this independent movement on their part would not be regrettable. Brother Gallaway quotes us as saying; "The very nature of the *foreword* puts the mark of Cain on the *forehead* of the Baptist Bible Union"; and understands us to draw a parallel between Cain and the men mentioned as leaders in the new organization. Our reference was to the movement as a whole, and as to its probable effects on the established and regular departments of our Baptist work. Its spirit is manifestly that of isolation and of antagonism to its rightful and lawful associate: all the more unfortunate and tragic, if it is done by well meaning and worthy individuals.

We wish to say again that some of the things which are included in the expressed purposes of the new movement are dear to us all, and we cannot forbear to mention the unwisdom of a certain group of Baptists taking upon themselves a special prerogative

for their defense, and gathering themselves together in a corner. The fact that there may be conditions existing among Baptists of the North which call for a restatement of the well known Baptist position as to the fundamental teachings of God's Word, yet even there, it would be uncharitable to suppose there exist reasons which justify a protest of this character. The cause of truth can but suffer serious hindrance by unnecessary divisions among us. It is unfortunate furthermore, that any group of Baptists should acclaim themselves as distinctly Pre-millennial in their view of the second coming of Christ, since such an effort would evidently strive to identify all Pre-millennialists with it. In so far as it succeeds, the Union would accomplish this and would separate the Pre-millennialists from the Post-millennialists among us: a disaster than which possibly none greater could befall us. The late Dr. B. H. Carroll often expressed the fear that this issue would some day become the rock on which our Southern Baptist Convention would split. The Baptist Bible Union is an entering wedge which must be withdrawn, or its influence neutralized, else the schism will be unavoidable.

Already the Baptist Bible Union proposes the publication of an independent literature for the Sunday schools; and while Baptists can use other than the recognized Baptist publications in their teaching work and still maintain regular Baptist affiliations, any organized movement among them to create a literature of their own marks it as a "separatist" enterprise. The privilege allowed its members of keeping up other Baptist alignments cannot be alleged to the contrary, since it is very evident that those who are content with their present Baptist affiliations will not become identified with the new communion; and those who join the Union will not long maintain a double alignment.

Again we wish to plead for the spirit of brotherly love, Christian charity, and forbearance, in order that whatever issues may arise may be adjusted within the family circle, rather than there should be separation and divorce. Just now, there are too many needs for our unanimous Baptist ministrations and too urgent a call for our common Baptist messages to allow a moment of time or a margin of strength for domestic quarrels. Good men can go astray; and Satan is never more pleased than when he can drive his interests in between the lives and labors of the followers of Jesus Christ. Then they become fratricidal in their co-operative relations and in their practical fellowships one with another: this is the "mark of Cain."

THE COUNTRY YOUNG PEOPLE.

At the recent Baptist State Convention held in Knoxville, a canvass was made of the preachers present as to the number of young people in their churches who had volunteered for definite Christian service during the previous year. The poll showed that a great majority of them belonged to town and city churches. In fact, there were comparatively very few country pastors who reported any volunteers at all. The comparison was evidently unfair to the country churches. In

the light of our best judgment and information, we wish to make two observations in this respect:

Developments in City Churches.

It is a source of great pride on our part that Baptists have recently shown commendable speed in their rate of progress in the larger, populous centers. We are no longer a rural people only.

The efficiency, with which young people's organizations in city churches are being carried on, is to be credited largely with the number of volunteers for Christian service among their members; but it should be said that they are harvesting a great many results which have been made possible by influences exerted upon the lives of the young people in the country churches from which they came into the cities. While the larger number of volunteers is to be rightly tabulated under the names of urban churches, it must not be forgotten that in many instances their ideals were determined by the country churches at the earlier and more impressionable period in their lives.

This conclusion regarding the young people seems to be justified on the ground that it is historically true that many who are now leaders in city churches came from the country. As it would be unfair, to the country churches, for the city churches to take to themselves any distinction for having developed their present leaders, it would also be unjust to the country for the cities to claim all the credit for the volunteers among the young people in their membership unless the young people were all born and reared in the cities:

Possibilities in Country Churches.

Another word needs to be said. Our country churches should function more largely in the direction and in the behalf of their young people. Country pastors must realize as never before the importance of making stated appeals to the young people to give their lives for definite service; or else they will find that the opportunity which might have been theirs will be given to another; and in the city church records, in the making of which country churches took the initiative, they are not known at all. Young people in the rural churches are as ready to lay themselves on the altar as they have ever been, and as any other young people are, but they cannot do so unless an opportunity is given them. Not long ago, it was our pleasure to conduct a consecration service in a country church at which there were seven volunteers from among the membership of that one church alone. We were tremendously impressed with the significance of a remark made by one of them after the service, who said: "I made this decision some time ago, but I never had an opportunity to express it before."

To our country pastors we wish to appeal with earnest entreaty to consider the golden harvest there is in their young people, and that they fail not to reap merely because they do not put in the sickle. As heretofore, city churches must look to them for some of their very best and staunchest supporters. Let them not think, therefore, that their work is growing less important or fruitful;

but let each one make the best and the most out of the valuable assets and splendid possibilities there are among our young people in the country.

News and Views

The *Presbyterian Advance*, of Nashville, is to be congratulated upon its issue of March 1, in which it features the South and Southwest. We felicitate the editors and the printers.

Brother W. S. Rooney, of McKenzie, Tenn., desires to state to the churches that he will give his entire time to definite evangelistic work, and is therefore available for special revival meetings.

Spring Bulletin has just been issued by the American Baptist Publication Society, Philadelphia, Pa. This contains a careful selection of the most timely supplies for the Church, Sunday school, and Christian workers.

"Jesus' Second Coming" is the title of a booklet by Leonard W. Doolan, pastor First Baptist Church, Hopkinsville, Ky., price 5c, in which the postmillennial view is very ably stated. Any one wishing a copy, order from the author.

The Baptist Sunday School Board's Departments report, for Tennessee, during the month of February, records as follows: Total educational awards for the month, 216; Intermediate classes enrolled, 6; Seniors, 13.

Rev. William J. Cambron, exangelist, writes March 3: "As usual I will spend the spring and summer in Tennessee, my old home State, and will be available for special meetings as opportunity offers. From March 15 to October, I may be addressed Flintville, Tennessee."

W. C. Grindle reports: "Just closed a fine meeting with the Queensborough church, Shreveport, La. In our service, 126 pledged themselves to tithe their income. There were 119 additions, among whom were 3 Catholics, 1 Episcopalian, 3 Presbyterians, 6 Methodists, and 1 Cambellite."

All subscriptions that have been made for the purchase of opera chairs at the Baptist Orphans' Home should be paid at once, and the money should be sent to Dr. W. M. Wood, 818 Russell St., Nashville, Tenn. Any church or individual can contribute a chair by sending \$5.00.

The daily papers Monday announced that Dr. S. E. Tull, pastor of the First Baptist Church of Jackson, accepts the call extended to him by the First Church of Pine Bluff, Ark., and that the change is effective at once. We congratulate Arkansas upon this good fortune that has come to the Baptists of that state.

Pastor D. E. Baker writes from Steptoe, Washington, February, 27: "On January 28, the Baptist Church at Steptoe, Wash., closed a two and a half weeks' meeting. There were 18 additions to the church, and in the afternoon the pastor baptized 14 happy converts. The church is composed largely of Tennessee people, including the pastor."

Dr. W. A. Wray, one of Knoxville's leading citizens, died at his residence in that city, Monday, February 26. Besides a host of friends, he leaves three sons and one daughter, Mrs. Gerald Steward, of Knoxville, Dr. John A. Wray, pastor Third Baptist Church, Owensboro, Ky., Rev. W. A. Wray, of Elberton, Ga., and Mr. J. Bailey Wray of Knoxville. His beloved wife died recently. Two sons are active in the Baptist ministry and the third is clerk of the First Baptist Church of Knoxville.

Brother W. E. Watson writes from Church Hill, Tenn., February 26, that the Church at Mt. Pleasant has recently enjoyed a great revival in which the pastor was aided by Brother N. F. Phillips. A canvass was made preparatory to the meetings, and a general enlistment resulted: Sunday-school increased in membership, house repaired and a better pastor's support provided. He reports his work at McPheeters Bend doing nicely also. He says this church should go to full time, instead of the half-time he is able to give it.

Rev. Louis D. Newton, editor of the *Christian Index*, Atlanta, Ga., in a letter to Dr. John H. Eager, says: "I have carefully examined the advance copy which you sent me with regard to the Stockholm trip, and I am running your itineraries this week, and will support your company (Thomas Cook & Son) in this matter. I have done my best to serve our people, and I believe that the tours of Thomas Cook & Son now offer the best for the least money. Send me 500 of the illustrated booklets as soon as possible."

From Corbin, Ky., Rev. M. E. Miller writes, February 28: "We began a meeting with W. L. Singleton and his church on last evening. Brother Singleton left Etowah, Tenn., where they built a splendid church, just sixteen months ago, and last Sunday they entered their new house here; everything complete, and it sure is a beauty. I have not seen a better auditorium; right in the heart of Corbin with her 13,000 people. The house was full for our first service on last evening. How the people love Singleton."

The Highland Park Baptist Church, Chattanooga, Tenn., gave their pastor, Dr. J. B. Phillips, a reception Wednesday night, February 28 in honor of the close of his first year as their pastor. The ladies served dinner to about 500 guests. After the dinner, reports were made by the different organizations of the church. The treasurer's report showed \$68,000.00 paid on the beautiful new building, \$12,000.00 raised for current expenses and the "75 Million" campaign and a nice balance was reported in the bank. The clerk reported 312 new members received into the

fellowship of the church. The salary paid the pastor is \$5,000.00 per year and a home. The church also has a city missionary, a financial secretary and a musical director and each of these are paid a nice salary.

From Oneida, Tenn., pastor Frank Moore writes, March 3: "We begin a meeting here Second Sunday in March (Sunday week) to continue four weeks. Mr. Norman E. Ferguson, of Chattanooga, will lead the music and I will do the preaching. First week the day services will all be at the high school and the mills. The evening services at the church for the first week will be for the church and I will preach on Holy Spirit and prayer. There will be three weeks of services afternoons and evenings at the church. There is much material here and a great task."

From Barbourville, Ky., Pastor-Evangelist D. Edgar Allen writes, February 26: "We have been here at Barbourville, Ky., two and one-quarter years. During that time there have been 180 additions to the church, Sunday school has increased from 130 to an average of 360, prayer meeting attendance from 6 to 60 or 75, morning preaching attendance from 35 or 40 to 250 or more, and evening attendance from a handful to 700 or 800. The giving has increased from \$3,145.65 to over \$22,000 per year and we have built a house of worship that provides some working facilities. The Auditorium, balcony and 27 rooms have been finished at a cost of \$49,763.13, which is \$12,000 to \$15,000 less than it would have cost us to have contracted it. At a cost of possibly less than \$2,000 we expect to finish 17 other rooms in the basement soon, then we will have complete equipment for A-1 departments in every phase of the church work. We expect to begin a protracted meeting March 5, with Rev. Sam P. Martin, of Middlesboro to do the preaching."

COMPARATIVE STATEMENT OF HOME MISSION AND C.B.L. RECEIPTS.

February 1, 1922-February 1, 1923.

	1922	1923
Alabama	\$ 20,947.66	\$ 22,320.43
Arkansas	11,107.64	11,835.38
District of Columbia	6,892.57	5,792.39
Florida	12,936.28	12,058.26
Georgia	34,710.56	41,686.51
Illinois	2,644.34	1,000.00
Kentucky	46,858.45	32,165.98
Louisiana	7,881.35	9,904.64
Maryland	13,301.00	9,500.00
Mississippi	28,368.71	23,035.14
Missouri	12,419.94	12,911.65
New Mexico	2,526.13	2,158.73
North Carolina	28,785.12	43,834.39
Oaklahoma	10,047.45	14,423.17
South Carolina	7,781.68	10,636.29
Tennessee	30,000.00	10,000.00
Texas	11,719.77	6,054.64
Virginia	80,247.38	61,141.55
Miscellaneous	2,386.35	1,019.40
Total	\$371,562.38	\$331,478.55

San Francisco Chronicle—No system of government will work in a land where everybody tries to work the government.

Contributions

DEFENSE OF BAPTIST BIBLE UNION.

By T. W. Callaway.

We are glad that our state paper is an open forum where brethren can discuss problems, void of personalities. Surely the mission of such a paper is to ascertain the truth and conserve it at all hazards, and many of us are longing for the time when there will be a closer interchange of thought among the brethren who are determined to stand "for the faith once delivered to the saints."

This being the case, we are taking the liberty of differing with our esteemed and thoroughly orthodox editor of the BAPTIST AND REFLECTOR in his editorial of February 22, entitled "The Baptist Bible Union of America," believing that he has simply jumped at certain conclusions without his usual conservatism.

While we do not agree with the conclusions of our editor upon this subject, yet no rejoinder would have been made were it not for two statements therein. First we quote:

"The call and manifesto which have been issued in the names of R. E. Neighbour, Chm., First Baptist Church, Elyria, Ohio., W. L. Pettingill, Phila., Pa., O. W. Van-Osdel, D.D., Baptist Temple, Grand Rapids, Mich., indicate very clearly the spirit and aims which are behind the movement. . .

"The very nature of its Foreword puts the mark of Cain on the Foreword of the Baptist Bible Union."

Now, it seems to us, brother editor, that this is a very serious charge against these brethren, especially with no greater evidence than is produced. Let us examine the sins, and "the mark of Cain," as follows:

His offering to God was a Bloodless one. He was the first murderer.

His crime was committed against the warnings of God.

He despised the call of God to confession and penitence.

He brought hardship and distress upon the innocent.

He suffered banishment from the presence and favor of God and man.

As to the personnel of those interested, you mention four names viz: Dr. O. W. Van-Osdel, whom we understand is pastor of the great Baptist Temple church of Grand Rapids, Mich.; Dr. W. L. Pettingill, whom we know to be pastor of a Baptist church in Philadelphia, and a Bible teacher of national reputation, having a chain of week-day Bible classes in New York, Brooklyn, Baltimore and Washington. As to Dr. R. E. Neighbour, he is a graduate of Baylor College, Texas, going from that State to Brazil as a missionary under our Southern Board. Returning later he was associated with Dr. H. M. Wharton in evangelistic work, afterwards becoming pastor of the Eastside Baptist church, Macon, Ga., then First Baptist church, Dublin, Ga., thence to the First Baptist church, Americus, Ga., where, during

his pastorate of about five years four young men surrendered for the Baptist ministry, among whom were Dr. Allen Fort who died as pastor of the First Baptist church, Nashville; the present State evangelist for the Baptists in Georgia; a prominent pastor now in Florida; and the writer. From this place Dr. Neighbour became pastor of the First Baptist church, Salisbury, N. C., and thence to Spartanburg, S. C., where he founded and built the Southside Baptist church, and then returning to Athens, Ga., he founded and built the original church now known as the Prince Ave., Baptist church, and later accepted the call from the First Baptist church, Elyria, Ohio, where he also has a son in the Baptist ministry as well as a daughter giving her entire time to the Lord's work.

The writer certainly does not feel that God in His wisdom would use a man, who could be animated by the spirit of Cain, as an instrument in the Divine call of such a devout and useful minister as Dr. Allen Fort, of blessed memory; and one would be an ingrate, void of appreciation, if he did not bear testimony to the blessings of such a brother and friend in his personal life and work.

As to the fourth brother mentioned, Dr. Frank Norris, many of us have never met or seen him, and while we may argue ourselves unknown yet it is a fact that little was known of him in this section until certain personal differences arose between him and one or two Baptist leaders of the West. It is passingly strange, however, that in the three attacks we have seen in Southern Baptist papers upon the Fundamental Movement, the name of Dr. Frank Norris is prominently used, as if he were the only Southern Baptist that espoused the fundamental teachings of the Bible. Is a movement to be anathematized simply because an unfavored brother endorses it? As a matter of fact the rank and file of Southern Baptists are not interested in the personalities arising between certain brethren of the West, only to lament it. To the extent that Dr. Norris stands for the fundamental truths of the Bible, we thank God; if he is not, as charged, co-operating with the organized work of Southern Baptists, we think he is in error, but surely we shall not allow one man, it matters not how popular or unpopular he may be, to becloud the issue before us.

Again, in each of the three attacks we have seen on the Fundamental movement and the Baptist Bible Union, not a paper has quoted from their manifesto the basis of Membership and Declaration of Faith. The Basis of Membership is as follows;

"All Baptist churches, Baptist ministers or Baptist church members who endorse the Aims and Doctrinal Basis of the Union, as set forth herein, shall be eligible for membership;

2. Churches or individual believers, becoming members of the Baptist Bible Union, may follow their own pleasure as to maintaining other Baptist denominational affiliations."

The Doctrinal Basis, as given, is as follows

DOCTRINAL BASIS

The following does not profess to be a comprehensive Creed, but is merely a Statement of such truths as, in the present circumstances, it is important that Baptists should rehearse and emphasize, in view of their historic witness and of the flagrant ambiguities and omissions of fundamental and vital truths in the Doctrinal Basis of the Modernists.

We emphasize, in particular—

- I. The Divine Inspiration, and the Integrity, Finality and Sole Sufficiency of the Bible as the Word of God.
- II. The Holy Trinity of Father, Son and Holy Spirit—three Persons in one Substance, Power and Eternity in the unity of the Godhead.
 1. The Love and Grace of the Father,
 2. The Redemption by the Son
 - (a) His Incarnation, Virgin Birth, Sinless Nature and Life, and His Infallibility as Teacher,
 - (b) His Substitutionary and Atoning Death.
 - (c) His Bodily Resurrection—actual and real; His Ascension into Heaven—Invested with all authority, His Mediatorial Intercession—High Priest over the household of God; and His Glorious Second Advent—premillennial, personal and visible. (The word "premillennial" has been omitted in revised manifesto.)
 3. The Regeneration, or New Birth, by the Holy Spirit.
- III. The Depravity and Sinfulness of Mankind, in consequence of the Fall.
- IV. Justification and Adoption by grace, through faith in the propitiatory Sacrifice of the Lord Jesus Christ.
- V. The Baptism of Believers by Immersion, and the Memorial Ordinance of the Lord's Supper.
- VI. Sanctification by the Holy Spirit through faith and the Word, leading to the growth in Spiritual life of God's people.
- VII. The Resurrection of the body, both of the just and the unjust, but each in his own order, and the final Judgment of the wicked by our Lord Jesus Christ.

Permit us to insist that the issue is not one of Norrisism, Premillennialism, or Unionism. These are but side issues brought in to muddy the waters. Pray have some one tell us, brother editor, wherein is the above Declaration of Faith un-Baptistic. You quote Dr. H. Boyce Taylor, who says that "Its doctrinal basis has not a distinctive Baptist doctrine endorsed therein." However, he only specifies one, Article 3, on Regeneration, and says, "Its statement of regeneration is Hardshell rather than Missionary."

Article 3 reads as follows: "The Regeneration, or New Birth, by the Holy Spirit." Well, if the miracle of Regeneration, or New Birth, is not by the Holy Spirit, will Dr. Taylor tell us, please, by whom it is performed? Now, brethren, let us stick to the evidence and not side-step. The writer is a member of a family that has in it twenty-five Baptist preachers by the same name,

dating back into the seventeenth century, every one of whom so far as we can ascertain, stood by these fundamentals of our fathers. Were these dear old Baptist preachers wrong in their doctrines, as well as thousands of others who have gone to their rest?

To those of us among the uninitiated and on the outside, who have watched the trend of things, especially above the Mason-Dixon line, the following facts stand forth clearly: Many of our brethren, born and reared in the South, with the faith of their fathers wrought within them by the power of the Holy Ghost, accepted pastorates in the North and East. Among these were such men as Drs. A. C. Dixon; Curtis Lee Laws, W. B. Riley, J. C. Masee, John Roach Stratton, R. E. Neighbour, et. al. These brethren with grace and grit have stood by the faith once delivered to the saints, while, alas, some others from the South in the same environment have compromised and surrendered to the enemy. The facts brought out at the last Northern Baptist Convention shows the line-up, which certainly must be known to our intelligent Southern editors. The fight is on among the Baptists of the North. The Macedonian cry of these faithful brethren to the Fundamentals of the Word, is for co-operation of brethren that stand for the same faith.

If by co-operating with our brethren of the North in their fight against this destructive modernism of the Bible—those who would try to displace the simple teaching of God in His creation, substituting therefor a theory of baboon ancestry with a simian as a grandfather a few millenniums removed—then we plead for more of it.

It may be that as yet the South does not need the Baptist Bible Union as a protest against the growth of modernism and infidelity in our midst, but the day may come when we will need the assistance of our fundamental brethren of the North. However, a heterodox Baptist is the same North or South. But why not be consistent? We send brethren across the Mason-Dixon line and even into foreign countries to fight for Baptist truth and doctrines as against Papalism and Paganism. Which is worse in the sight of God, those in darkest heathendom, or certain enlightened ministers in Baptist pulpits denying the Incarnation of Jesus, His Virgin birth, His substitutionary and Atoning death, and His bodily resurrection?

Scores of Southern Baptists will soon be sailing across the waters for a session of World-Baptists. Nearly two pages of our valuable State paper of above date is given to the itinerary, etc., ranging from \$565 to \$1,045. No one blames the brethren for going. But whom are we fellowshiping over there? Besides many of orthodox faith, there will be practically all of the English Baptists who know little and practice less our Southern Baptist doctrines. Then, we will be sitting with our feet under the table with such Baptist modernists as Drs. Shaler Matthews, Harry Emerson Fosdick, and others. Does it not seem that some of us might be "straining at a gnat and swallowing the camel?"

To one who wishes to know the truth, it

is quite evident that the Baptist Bible Union of America is fighting "modernism," especially of the North, and nothing more. And it might be stated also that if these destructive critics, North or South, try to put over their subtle propaganda on the old orthodox Baptists of the South, certain watchmen will certainly be heard crying from the towers.

Keep the records straight, brethren; let's not muddy the waters.

Baptist Tabernacle, Chattanooga, Tenn.

KANSAS CITY ACCOMMODATIONS

SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention meets in Kansas City, May 16 to 21. In order that those who are planning to attend the Convention may know the names of the Hotels and the rates for the rooms, we are sending you the following, asking you to please publish the same in your paper.

Name and Location	Without Bath	With Bath
*Baltimore Sgls. \$2.50 to \$3.50	\$3.50 to \$12.00	
12th and Baltimore..Dble.	4.00 to 5.00	5.00 to 15.00
*Bray Sgls. 1.50 to 2.00	2.00 to 3.00	
1114 Baltimore ..Dble.	2.50 to 3.00	3.00 to 5.00
*Broadmoor Sgls. 1.50	2.00	
916 Oak ..Dble.	2.50	3.50
*Coates House Sgls. 1.25 to 3.00	2.50 to 5.00	
10th and Broadway..Dble.	2.00 to 4.00	4.00 to 7.00
*Cordova Sgls. 1.50 to 2.00	2.00 to 3.00	
515 West 12th ..Dble.	2.00 to 2.50	3.00 to 4.50
*Cosby Sgls. 1.00 to 1.50	1.50 to 2.50	
103 West 9th ..Dble.	1.50	2.50
*Denmore Sgls. 1.00 to 1.50	2.00 to 3.00	
908 Locust ..Dble.	2.00 to 2.50	3.00 to 4.00
*Dixon Sgls. 1.50 to 2.00	2.50 to 3.00	
12th and Baltimore..Dble.	2.50 to 3.00	4.00 to 5.00
*Fredic Sgls. 1.50 to 2.50	3.00 to 3.50	
312 East 9th ..Dble.	1.50	2.50
*Gladstone Sgls. 1.00 to 1.50	2.00	
319 East 9th ..Dble.	2.00	3.00
*Glennon Sgls. 2.00	2.50 to 4.00	
106 West 12th ..Dble.	2.50 to 4.00	4.00 to 6.00
*Kupper Sgls. 1.50 to 3.00	3.00 to 5.00	
11th and McGee..Dble.	3.00 to 4.00	4.00 to 8.00
*Lyndon Sgls. 2.00 to 2.50	2.50 to 3.00	
31st and Troost ..Dble.	3.00 to 4.00	4.00 to 5.00
*Majestic Sgls. 1.50 to 2.00	2.50	
1217 Baltimore ..Dble.	2.00 to 2.50	3.50
*Mercer Sgls. 1.50 to 2.50	2.50 to 5.00	
12th and McGee ..Dble.	2.50 to 3.50	3.50 to 6.00
*Metropole Sgls. 1.00 to 1.50	1.50 to 2.00	
1002 Wyandotte ..Dble.	1.50 to 2.00	2.00 to 2.50
*Midwest Sgls. 1.50 to 2.00	2.50	
1925 Main ..Dble.	2.50 to 3.00	4.00
*Monroe Sgls. 1.50 to 3.00	2.00 to 4.00	
1904 Main ..Dble.	2.50 to 4.00	3.00 to 6.00
*Moore Sgls. 1.00 to 1.50	1.50 to 2.50	
9th and Central ..Dble.	2.00 to 2.50	3.00 to 4.00
*Muehlebach Sgls. 3.00 to 3.50	3.50 to 9.00	
12th and Baltimore..Dble.	4.50 to 5.00	5.00 to 12.00
*New Oxford Sgls. 1.25 to	1.50 to 1.75	
1222 Locust ..Dble.	2.00	2.25 to 2.50
*North Sgls. 1.50 to 3.00	2.00 to 4.00	
2037 Main ..Dble.	2.50 to 4.00	3.00 to 6.00
*Puritan Sgls. 1.00 to 1.50	1.50 to 3.00	
9th and Wyandotte..Dble.	1.00 to 2.50	2.50 to 4.50
*Rasbach Sgls. 1.50	2.00	
1114 Wyandotte ..Dble.	2.50	3.50
*Savoy Sgls. 1.50 to 2.50	2.00 to 4.00	
9th and Central ..Dble.	2.50 to 3.50	3.00 to 6.00
*Sexton Sgls. 1.50 to 2.50	2.00 to 4.00	
15th West 12th ..Dble.	2.50 to 3.50	3.50 to 6.00
*Sherman Sgls. 1.50 to 2.00	2.50 to 3.50	
9th and Locust ..Dble.	2.50 to 3.00	3.50 to 5.00
*Snyderhof Sgls. 1.50 to 2.00	2.50 to 3.50	
917 Oak ..Dble.	3.50 to 5.00	
*Tanner Sgls. 1.25 to 1.50	1.50 to 2.00	
917 Locust ..Dble.	2.00 to 2.50	3.00 to 4.00
*Victoria Sgls. 1.50 to 2.00	2.00 to 3.00	
9th and McGee ..Dble.	2.00 to 2.50	3.00 to 4.00
*Washington Sgls. 1.50 to 2.00	2.00 to 3.00	
1201 Washington ..Dble.	2.00 to 3.00	3.00 to 5.00
*Westgate Sgls. 1.50 to 2.00	2.00 to 3.00	
9th and Main ..Dble.	2.00 to 2.50	3.00 to 5.00
*Y. W. C. A. Sgls. 1.00 to 1.50	2.00	
412 West 11th ..Dble.	1.50 to 2.00	2.50

The Committee on Homes for the Southern Baptist Convention.

Address all communications concerning Hotel Reservations to C. P. Jones, 1107 McGee St., Kansas City, Mo.

The rate for rooms in private homes, or boarding houses, will be \$1.00 a day for lodging, or \$1.25 for lodging and breakfast. Those desiring to have reservation made for room, write to D. H. Howerton, 1107 McGee Street.

MAKING CURRICULUMS.

By J. F. Hailey.

Dictionaries tell us that the word education comes from "educere," to lead out. If this were true, the derivative would be "education." Deduction, reduction, production are kindred words derived from educere. They have no syllable "c," why should the word signifying to build up, for that is the meaning of education, be derived differently? Education comes from "aeducare," and means to develop, to build up. Nidificare, to build a nest, is a kindred word.

This development proceeds from training. Training is the process of stimulating and directing one's activities. The mind having varied activities must have varied training. From the training should be such results as will bring the mental action under control of the will. Whether the will is a part of the mind proper, or, as William Hanna Thompson holds, an autocrat sitting above all else, controlling all the mind's activities (when the mind has been properly trained), or not, I shall not stop to discuss. Nor shall I argue as to whether the mind is a unit or composed of different faculties. This much I know, the mind ought to be trained as if both theories were true. First, train so as to bring mental activity under the control of the will. Second, develop all the powers proportionately and harmoniously. Developing one set of faculties and leaving another undeveloped makes the mind lop-sided in greater or less degree. One faculty's activity, or inactivity, exerts an influence for good or ill upon other faculties, by some sort of subtle reflex. As a matter of fact, I do not believe psychologists have hardly begun to suspect what a role reflexes play in the mental as well as physical system of men.

To train the mind to proper submission to the will requires such studies as demand close application and exact processes. It goes without saying that mathematics is, par excellence, the one study for this. Nothing else in man's thinking can be exact. This must be exact. Then it follows that any system of education which minifies mathematics is faulty. Let it be understood that I recognize the fact that pupils differ in their mental make-up, also in their habits of thinking. As far as possible, such variations ought to be cared for; but I suggest that there can be no very great divergence in any school course under present conditions. For this reason a heroic course of mathematics ought to be required. An apt student will need to stay a shorter time in any given study for needed development, such as a school can insure, than a dull student. When the foundation is completed it is time for any student to leave foundation studies. The application of this principle shows the folly of requiring every student to put the same time and study on each lesson. I had a classmate when I began Latin, who got his lesson by the time I got fairly at it. What would have been the sense of requiring him to put as much time as I required to learn a lesson, or to have allowed me to stop in the time it took him to prepare a lesson?

Next to mathematics language ought to come. The same rule should hold in this.

One student will need far less time in language than another, if a given standard is the goal. It may be asked, how are you to judge of this? Decision can be only approximate. To give an example: I had a classmate who had completed a course in mathematics about double that in Union University, when he was trying to read Caesar. I refer to J. W. Lee, pastor at Batesville, Mississippi. What would have been the sense of keeping him in those two studies the same length of time? My point is, that a given standard ought to be demanded, and when a student has shown that he has attained to that standard in any study, let him drop it, and devote his time to such as have not been thus mastered.

My objective may easily be forecast. Never let students elect their course when it leads to leaving out the studies necessary to their development. The majority would select such as they chance to like; and when it came to exhibition before their classmates, they would choose those in which they can make the best showing. People are not supposed to know their needs at the age they usually go to school. If the teacher does not know, at least in a general way, what is best for the average student, there is immediate work for the trustees in manning the chair that teacher happens to disgrace.

The gist of all this is: require a course of study for every student such as is found necessary for his development. When it comes to making preparation for special lines of professional life, other considerations are to be taken into account. However, for a general system of educational training, there ought to be no variation from such courses as are demanded to meet the needs of average girls and boys, no matter what "associated" — or any other sort of schools may propose. When such foundation has been perfected, then "electives" may safely be allowed, and not before.

The "Thorndyke (elective) method" has been run to such an extent in our Southern schools that mathematics and language courses are said to have approached so close to nothing as to become a farce. As any thoughtful person of average capacity and observation could have forecast, the experiment, for it can be dignified no higher, failed, and there is now a "swing" back to sane methods. It is a sad day when our denominational, to say nothing of state, schools, begin to run after "fads," merely because there is a "hoop-hooray" in the air.

The need for studies not included in what may be termed "the old regime" ought not to be ignored; but there ought to be strict care exercised to see that running after fads does not result in upsetting a sane curriculum in our schools. Especially is this care needed in denominational schools. Of all people religious leaders ought to be acute thinkers, with wide and varied culture. They have the molding of the best in men of all callings among us. Leaders in all walks of life ought to be molded by religious teaching and influence. I do not say this is all our leaders need, but I do say that without this they are unfit for leaders; and it will be a glad day when those elected as leaders come to see it; nor is this likely to be true till Phelps' advice

to preachers is true of our denominational leaders. He says a preacher must have a "down-hill" pull; that is, he must know more than those he proposes to lead. Let no one suppose I advocate making our denominational leaders officers of state simply because they are leaders in religious affairs. I believe no man ought to be elected to office of any sort, who holds religion in light esteem.

If this doctrine is sound, then we have a task of clearing our state schools of infidelity. Everybody will agree that religion ought not to be taught by state schools, and yet they dabble in things which turn students into such channels of thought as lead them to scoff at religion.

The tendency at work today is to mold our denominational schools according to pattern laid down by state schools. It is coming to the pass that a student's attainments and ability will count for nothing to his recognition, unless he has gone through the treadmill prescribed by the heads of state schools. Oh, yes, presidents and professors in denominational schools are consulted, to be sure, but the "cue is twisted" by the bosses in the state schools. I confess that it vexes my righteous soul when I hear those to whom our denominational schools are entrusted, talking about what the state schools are doing with the idea that we must "conform," or be left in the cold. Let our denominations set a pace others cannot overreach, and go about their own business. "Oh," says the self-booster, "we must shape our course to draw patronage," and at the same time they tell us that the small schools are the ones that send out men and women. "O consistency, consistency, thou art a jewel." When we show that we educate men and women as state schools cannot do, as is constantly boasted by the home booster, then the public will see to it that we get both patronage and support. It's the mill that makes the goods that gets the trade.

Union University, Jackson, Tenn.

CHOICE BITS FROM DR. HORNE'S LECTURES ON MAN-MAKING.

By Chas. F. Leek.

Dr. Herman Harrell Horne, Ph. D., professor of the history of education and the history of philosophy at New York University, and the author of ten widely read books on problems of education and philosophy, made the George W. Norton Foundation lectures at the Southern Baptist Theological Seminary, speaking in general on Christ in Man-making and dividing his general theme into three lectures on the following subjects: Christ in Heredity, Christ in Environment, and Christ in Will.

Dr. Horne presented the seminary library with a complete set of his works. He is a native North Carolina, being a graduate of North Carolina University and Harvard. Excerpts from his three popular lectures follows:

CHRIST IN HEREDITY

In thinking of Christ in man-making we are aware at once that man is not yet fully made.

The world has not yet been safe for democracy, nor democracy been safe for the world.

God is still working, using the same forces of heredity, environment and will, making man in His image after His own likeness as revealed in Christ.

We have associated Christ with the third factor in man-making, namely, conscious choice, yet we have not adequately associated His work with the other two forces of man-making, namely, heredity and environment.

We hope to help release the dynamic of Christ in the man-making program.

Let the good will of men express itself as good births and good environment of men.

"For there are eunuchs that were so born from their mother's womb and there are eunuchs that were made eunuchs by men, and there are eunuchs that made themselves eunuchs for the kingdom of heaven's sake (Matt. 19:12).

The less fit fourth of the population is producing one-half of the new generation.

Love and eugenics are not at variance; form certain ideals for your mate and then fall in love with that ideal.

Love with your head as well as your heart. Mental ability is not to be hastily identified with social status.

Eugenics is idealistic as to end, and realistic as to means.

What is desired is not so much the increase in the birth rate as a decrease in mentally and morally impoverished parenthood.

The good word "democracy" can not mean equality of natural endowment.

Ill-birth in the idiot, imbecile or moron makes rebirth difficult, if not impossible; good birth of the flesh, other things being equal, makes the new birth of the spirit but not unnecessary. Once well born it is easier to be twice-born.

Every child born into the world should have a Heavenly Father, too. Every mother should be a kind of Madonna.

In the light of the teachings of Jesus we conclude that eugenics program needs Christ and that the Christian program needs eugenics.

We should help to spread the idea that can develop but cannot bestow talent.

Parents and teachers must acquaint children with the significance and facts of heredity involving the right choice of life partners.

War should be recognized as a monstrous non-eugenic mode of settling disputes, killing off choice male talent, and releasing all the demons of iniquity.

American hospitality must not be imposed upon by opening the doors of immigration wide to those of low grade intelligence.

Let's put the spirit of Christ into the birth of man as well as into the rebirth. Let the good generation of man precede and prepare the way for his regeneration.

Shall we continue to sin against childhood that grace may abound? God forbid! Let a part of the Christian ministry to man be: Christ for eugenics, and eugenics for Christ.

CHRIST IN ENVIRONMENT

Men are born! they are also made.

Our inherent capacities come from heredity, our opportunities for growth from environment.

Our heredity is a limit set by nature be-

23

yond which we cannot go; our environment may prevent our reaching our limit.

We do not yet know whether the hen comes before the egg—the environment causing the germ-cell, or the egg before the hen—the germ-cell causing the environment.

In making his own environment man helps to make himself.

The parable of the sower could well be called the parable of the influence of environment on heredity.

We conclude that the teachings of Christ support, indeed has inspired, the euthenic program.

The limits of Jesus' work were set by his environment, his spirit was not given by measure.

The Christian program needs to incorporate euthenics in justice to its Founder and for completeness, and the euthenic program needs to incorporate Christianity for power.

We must help to put into the environment what we want in man and help to take out of the environment what we do not want in man.

Christ for euthenics, and euthenics for Christ!

CHRIST IN WILL

It is not what we think, nor how we feel, but what we do which finally makes us what we are. The difference between our personality and our individuality is that our personality is the sum-total of us and our individuality is particularly the will of us.

Heredity is from the past; opportunity's hour is the present; to conscious choice belongs the future. They are inseparable.

Man is partly made by birth and partly made by conditions, but he even so largely makes himself.

Just as we must have good birth and good environment, so we must have good will.

Character is an acquisition not an endowment.

It is the will of God that man should have a will of his own, and that this will of man is solicited but not compelled by divine leading. All who come are indeed drawn but not all who are drawn, come.

Once the will is made good, it is safe to do as one wills.

If evolution as a theory should finally triumph, it will still be God's world and God's Word.

The teachings of Christ make birth eugenic, environment euthenic, and the will good.

The person of Christ revealed his heredity, environment and will as co-operating to make Him our type and standard of men-making.

Shall we covenant together to put Christ in control of the present forces, known to science which shape life? And so, use our good will to co-operate in God's redemption of man?

Christ in heredity, Christ in Environment, Christ in Will and so Christ in Man-Making.

Baltimore Sun—One trouble with this generation is too much cylinder oil and not enough elbow grease.

Toledo Blade—Marriage is a failure when two failures marry.

A CHOICE LITERARY PRODUCTION.

By O. L. Hailey.

A great many people enjoy seeing an exquisite bit of English. When that bit expresses, in a most generous and comprehensive way, the very choicest sentiments and generous praise of a worthy brother, its merits are enhanced. I have a "tid bit" for the reader, in what is quoted, below.

It is clipped from *The National Baptist Voice*, the official organ of our colored Baptist convention. It was written by Rev. E. W. D. Isaac, one of their most influential men. He is secretary of their B. Y. P. U. Board, with headquarters in Nashville, Tenn. The occasion of it was the election of Dr. L. K. Williams, D. D., of Chicago, but born in Alabama, to be the president of their National Baptist Convention. Dr. E. C. Morris had been president for more than twenty years. He was called home, last September. A most important question was as to who should be chosen as his successor. With the utmost good will, and after long deliberation, Dr. Williams was selected, and his selection made unanimous. Then Dr. Isaac wrote this of him. Just note the poise, the comprehension, and the brotherly esteem crowded into these fine lines. It is worth more than a casual reading. And I feel that encomium is thoroughly well deserved.

Dr. L. K. Williams.

"The Colored Baptists of the country begin the work of the New Year under a new leader. Quite naturally the situation seems to be problematical, but that is true only with people who do not know the new leader. There are those, like the writer, who have known him from boyhood; who know all about his rearing, training and past services on behalf of the race and denomination. People with such definite knowledge of his career can speak boldly and authoritatively on that subject.

Dr. L. K. Williams, president-elect of the National Baptist Convention, is a thoroughly educated man and an exceptionally faithful student of men and things. He has some exceptional qualities which aspiring young men should envy. He is too liberal to be narrow; too broad to be selfish; too competent to be jealous; too prayerful to be doubtful; too meek to be pompous; too co-operative to be arrogant; too pious to be revengeful; too big to be little; too merciful to be unforgiving; too sympathetic to be uncharitable.

He revealed the true state of mind, heart and spirit in his short inaugural address when he said, "I have no friends to reward, no enemies to punish."—E. W. D. Isaac.

BROTHER PENICK ANSWERED AND QUESTIONED.

By John R. Chiles.

In answer to the question of Brother I. N. Penick in your issue of February 22, will say that in my article in issue of January 25, that not one word was said, implied or intimated about the use or non-use of any passage in the Bible of any kind anywhere by anybody under any circumstances any

where in the world. Indeed I was urging the very opposite of what his hypothetical question would indicate, namely, that sermons ought to be devoted to interpretations of the Bible and that the war myths and the exaltation of the war lords of secular history could well be left out. The author of the Bible is none other than "the God of peace," and His Son is "the prince of peace." I believe, too, that the evenings and mornings of Genesis constituted days of 24 hours each and that Almighty God carried on the creative process in an almighty way. He did not use processes but "spake and it was done." As a corollary to this I believe that the teaching of evolution both atheistic and so-called theistic is unreasonable, unscriptural and unscientific.

1. Is the above answer satisfactory to Brother Penick?
2. Does he not believe that war is of the devil and one of the greatest evils that ever cursed this earth?
3. Does he not believe that preparation for war is a fruitful cause of war?
4. I believe that Bibles rather than bullets is to save the world. Does he believe that or not?

Rogersville, Tenn.

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A WARNING.

By J. F. Love, Corresponding Secretary.

Information has reached me recently concerning the appeals which two or three individual foreigners are making direct to individuals and churches throughout the South for various objects. One of these appeals comes from Siberia and asks for relief money. I have learned that this appeal comes from a man who has been excluded from our Baptist Church fellowship in Siberia. I need not, however, go into particulars about any of these cases. The Foreign Mission Board under the instructions of the Convention has made a Foreign Mission Program which needs all the help all our Southern Baptist people can give it, and which offers the very largest opportunity for missionary and relief investments, and leaves little excuse for these independent appeals by people whose characters are unknown among Southern Baptists. The wise will take warning.

St. Joseph News—Too many people interpret liberty as the right to select the laws they will obey.

Christian Education

Harry Clark, Secretary, Nashville

A GREAT INVESTMENT.

The statistician of a great life insurance company was asked by the Presbyterian general board of education to calculate how much could be accomplished in fifty years if someone would invest \$3,000 in a revolving loan fund to be used in helping boys and girls finish their education. The plan was to loan these students enough money to finish their education, and then the loan to be repaid shortly after graduation with a low rate of interest attached. This loan would then be re-loaned. The mathematician surprised the general board of education by showing that in fifty years, this would enable 110 young people to secure an education. At the end of fifty years, there would be \$7,500 of interest money added to the \$3,000, making a total of \$10,500, which would continue to grow indefinitely through the long centuries to come. He figured out to the end of the first hundred years and found that there would be \$18,000 available from the \$3,000 first invested, and that 420 students would have been helped during that century. We cannot any of us live forever, but money given to a college goes repeating itself through the generations! It is one way that a man can renew his life in those of young men and women yet unborn. Would you like to see the table worked out by this mathematician? Here it is:

Period	Interest re'd on Endowment at 5%	Loans repaid by students	Total available for loans	Number of Students aided
1-5 years	750	0	750	2
6-10 years	750	750	1500	4
11-15 years	750	1500	2250	6
16-20 years	750	2250	3000	8
21-25 years	750	3000	3750	10
First 25 years	3750	7500	11250	30
First 50 years	7500	33750	41250	110

PRESIDENT WARREN G. HARDING SAYS

"We have just awakened to the fact that the education of the American child has fallen below the standard necessary for the protection of our future. We have to face the fact that our school teachers are underpaid; that in physical training, in the teaching of American civil government and American history, in the principles of Americanism and of Americanization we have been deplorably delinquent. But nowhere is there more cause for alarm than in the fact that the rural school term is far too short and that four-fifths of the rural schools are one-teacher schools, resulting in hasty and careless teaching, and that the opportunity for country boys and girls to have high school education is all too slight. * * * We

owe it to the childhood of the Nation and the childhood of the agricultural districts of our land to place at its disposal the utmost in educational facilities."

CHRISTIAN EDUCATION.

By E. K. Cox.

(Continued from Last Week)

I am not primarily concerned that the latest theories of science and speculative philosophy agree with these things; the things I am talking about are the big things, the worth while things. To know God and his laws of life is more important, than to look through a microscope for something we may not understand when we see it. You cannot see God with a microscope; you may see something he has done, but that is not God. I would exalt the spiritual and the eternal above the shifting, uncertain, ever-changing things which purely secular education must ever give the chief place.

Some one says, you would turn the classroom into a prayer-meeting, and make the college an evangelistic agency. Well, I would say this: *it ought to be so that it would not seem out of place to have prayer-meeting in the classroom with a teacher who knew how to lead it. Why should we be less able to understand the works of God by getting acquainted with the author?* I also make bold to say that the atmosphere and spirit of a Christian school ought to be such as would make it the easiest place in all the world to have a revival.

In order to meet the demands of the hour our schools ought to be intensely Baptist. I do not mean in the sense of controversy or any sort of spirit of religious pugilism, but in the most loving and Christly way. You know some of us believe in our principles, we think they are mightily worth while; we want our children to know them; we believe that the world ought to know and understand them, But if we want our children to know the great things that have made our people through the centuries, we must put them plainly and unmistakably in our schools. Baptists have a conception of the New Testament which they believe is correct and is essential to a full understanding of what Jesus did and taught. This concept ought to be put into Baptist schools or else *there is not the slightest shade of the shadow of a ghost of a reason for having Baptist schools.*

Somebody says: but there are no Baptist mathematics, no Baptist sciences, no Baptist philosophy. Of course not; but these are not the big things in a Christian school. I make bold to say that from the Christian standpoint there are far bigger things to teach than science and kindred subjects. If the school where your children go knows nothing bigger than those things get another school, if possible, as quickly as it can be done.

We Baptists have a right to demand that when our children come from our denominational schools, that they shall be more intelligent Baptists; that they shall know in the fullest and broadest way the meaning of our great principles, and what they have meant and should mean to the world. We have a right to expect an intelligent and unswerving loyalty to the Old Book. When a boy or girl

comes from a school with weakened faith, with shadows on the confidence that mother taught them in the Bible she loved, somebody in that school has been unfaithful to a high and holy trust. The loyalty of our schools to the Bible should be guarded with a greater fidelity than the priests of the temple guarded the holy of holies in the days of old. We have the fullest and fairest reasons under the heavens to demand this. If we have not the right to expect these things, will some one kindly give one good reason why Baptists should spend money to maintain schools. *If Baptist ideals and aims are not to be taught in schools built by Baptist money, manned by Baptist teachers, teaching Baptist children from Baptist homes, for the purpose of training leaders for Baptist people, where! O where in all the world is a place where they should be taught?*

It is clear to every intelligent observer that if our schools do these things we shall have to get back of them with our money as never before. The state is pouring out money like water for the equipment and maintenance of its schools. They will never give our children the things which I have mentioned. The struggle of the Christian, denominational school for the right to live is by no means over. If we are going to remain in the educational business, we must make up our minds to spend more money than ever before. Our schools must have adequate buildings and equipment; our teachers must have living salaries and facilities for all sorts of investigation. We must make our schools such that we can say to our children, "You can get here every advantage that state schools can offer you plus lofty Christian culture." The time is upon us when we must take with great seriousness our educational problem. *I repeat, settle this question rightly and you will settle the future of our denomination and its place in the world.*

We need real leaders; schools such as I have described will furnish them. We want preachers with trained intellects, hearts of flame, and tongue of fire; they will get the inspiration from such institutions. We need missionaries and workers without number; young men and women trained under such surroundings will catch the world vision of the Master and hear his voice, and their hearts will respond, "Here am I, send me." Girls from such schools will create real Christian homes; young men will go out with an abiding sense of Jesus as Lord and will carry his teachings and spirit into all the myriad activities that go to make up modern life. *I say again and again: solve the problem of Christian education as God would have it done and you have found the solution to every other vexing problem.*

MY CROSS.

"My friend, we never choose the better part, Until we set the Cross up in the heart. I know I cannot live until I die, Till I am nailed upon it wild and high, And sleep in the tomb for a full three day dead, With angels at the feet and at the head. But then, in a great brightness, shall I arise, To walk with stiller feet below the skies."

—Edwin Markham.

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SERMON

THE TESTIMONY OF THE AGES

By Rev. Henry W. Battle, D.D.,
Charlottesville, Va.

"Who do men say that I am?"
Mark 8: 27.

This question was important then, and is no less important today, for Christianity is not in essence a system of doctrines, but a personal relationship to a person claimed to be the Son of God.

In discussing this stupendous claim, I shall call your attention to the testimony of the ages, in their earliest and latest expression.

Ministers Preaching What They Believe.

In regard to the peculiar form of testimony which the founder of Christianity established and upon which He chiefly relied, it has been said that ministers of the Gospel are preaching doctrines they do not believe and deliberately withholding from their congregations truths they have not the courage to proclaim. That such men may be found in the vast army of the ministry I doubt not; but the claim that the statement is true in any general sense, I brand as a gratuitous slander of as brave and conscientious a class of men as this world affords. Surely you will not fail to perceive that such a condition, if it existed, would afford no little comfort and moral support as well as enhance the lustre of the nimbus about the heads, of those exceptionally brave and learned speakers who claim to take the public into full and complete confidence. Is it strange that the wish should be father to the thought?

I declare that the vast majority of ministers of the Gospel, including many men of great ability and profound learning, are preaching the old Gospel in the form that first won their life's allegiance because, and only because, they believe it with all their souls! It is utterly unfair to call them "narrow"—they keep the windows of the mind wide open that all the breezes of Heaven may sweep through them; they bring to their congregations "things both new and old;" they make men think, and often wide diversities of opinion are created concerning aspects of the truth; but when one of this class—seeking no sensational eclat—believes he has made an important find in the realm of truth, and discovers that his own mental and spiritual attitude toward the body of beliefs of the church whose name he bears, and to which he has pledged allegiance, has been changed, the fire burning within him may require him to speak to the people, but he will be apt to seek a forum other than that afforded by the platform of the church whose doctrines he must now traverse—and he will do it in a spirit inspired by regret rather than in the propositivity of human pride. The cause of Truth and Righteousness cannot afford to dispense with the preacher of the old-time Gospel of Jesus Christ!

Theology Not Unpopular.

It has been said that theology is an unpopular subject, and speakers

having special regard for the galleries are fond of deriding it; but in spite of all we have this phenomenon: when someone who has the public ear casts doubt on a fundamental Christian doctrine, the people flock to hear him, and the papers, always quick to discern "news values," immediately give his utterances the right of way to their most conspicuous columns on the front page. Bear in mind theology can only be successfully assailed at its vital points by theology (for theology is but the human statement in orderly way of what is believed to be the nature, character and ways of God in His universe), so at last it becomes a question as between different systems of the same thing—which is true, and which false. The final conclusion is of the greatest possible importance, for certainly there can be nothing more important than that man should have right conceptions of the Creator, Ruler and Judge of all things. There can be no more hurtful mistake than for a Christian minister to join the ranks of rationalists and skeptics and weaken in denouncing theology, theological studies and theologians. But for theology and theologians our Christianity could not have survived the leaned endeavors at critical interpretation and rational reconstruction which, after its divine founder had returned to His Father, surged round its cradle.

No New Points or Arguments.

This leads me to say that practically the same points were made and the same arguments advanced in support of them eighteen hundred years ago that are now being ventilated in the social circles, the clubs, and even the barber shops of the city under the license of deliverances from a prominent metropolitan pulpit. In view of this fact, one can hardly claim for such a resuscitation the dignity of a progressive intellectual movement. The battle fought over the doctrines incarnated in the great historic creeds, in that far-off day, was not by ignorant and semi-barbarous combatants, but by the acutest intellects of an intellectual age, in an atmosphere peculiarly favorable to such polemic, and with the aid of "the most perfect instrument ever devised by man for the conveyance from mind to mind of the finer shades and niceties of thought." Fresh light may, of course, be thrown on old and established doctrines of the Christian church (I use the term in its broadest sense) which have come down to us through the ages, like gold tried in the furnace, but it is late in the day to discredit them altogether—to build a new Christianity on the ruins of the old. It might be well for gentlemen to recall the reply of Talleyrand to Depaux, a member of the French Directory, who informed him that he had invented a new religion to be called "Theophilanthropy," but that he found difficulty in persuading men to accept it. "I am not surprised," said Talleyrand. "It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed." "What is that? What is that?" asked Depaux with great eagerness. "It is this," said Talleyrand, "go and be crucified, and then be buried, and then rise again on the third day, heal all manner of diseases and cast

out devils, and it is possible that you might then accomplish your end."

But we are told that the present agitation is only over a matter of construction. I assert that to construe perfectly plain words in a forced and unnatural way is but to substitute a method of sapping and undermining for one of direct attack, and, I submit, gentlemen usually prefer the latter.

Fought Out Centuries Ago.

I repeat, no contention concerning the person of Jesus has been made in recent days that was not made, and fought out with the profoundest learning and greatest intellectual acuteness, centuries ago. You may run the gamut of criticism from start to finish, and you will not catch one new tone.

1. Does anyone deny the reality of the Godhood in Jesus?—The Arians, in many subdivisions, did that. They conceded that Jesus had more of the Divine in Him than any other being (a superangelic being) but they maintained that He was not God.

2. Does a gifted preacher proclaim that Jesus was subordinate to His Father, through generation, or procession, or creation, or any other way? He may find his position defined with great subtlety, and defended with exhaustive argumentation, by the Eblonites and the Socinians.

3. Are there those who would deny the humanity of Jesus? They may fellowship with the Apollinarians.

4. Are there those who exclude from their conception of the Christ the humanity altogether, finding in Him God and only God?—The ancient Menophysites argued that the human in the incarnation was caught up and transmuted into the Divine in such a way as to utterly eliminate all trace of the human.

"Progress" and "Independence" Words to Conjure With.

It is important that we should not forget this, for "Progress" and "Independence" are words to conjure with. Oh, that men might know that God and truth about God are ultimates and do not change! Even the pagan philosopher, Socrates, in the Phaedo, reasoned of the absolute—absolute being of God, absolute goodness, absolute truth, absolute beauty, that these could never gain or lose in a world of change.

The other day the Rector of a church which makes The Apostles' Creed its ritualistic confession at regular public worship, with great sound of trumpets, and somewhat defiantly, flew into the face of the second article of that venerable document—"I believe in Jesus Christ, the only begotten Son of God, conceived by the Holy Ghost, born of the virgin Mary"—and was cordially congratulated by a famous Rabbi whom everybody knows does not believe in Jesus Christ our Lord. Let me recite that Creed—it is short, but wonderfully comprehensive and unmistakably definite. If I, as a Baptist, believed in the authority of Creeds at all, I would accept that, when certain phrases are properly interpreted, and it is in its credal form the bulwark of Episcopal faith—I do not think the less of them on that account.

"I believe in God the Father almighty, maker of heaven and earth; and in Jesus Christ His only Son our

Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell—or the place of departed spirits—the third day, He rose from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church—the church spiritual and universal—the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

This is the most venerable of uninspired documents, deriving its name from the tradition that it was drawn up by the Apostles at the Ascension to serve as a doctrinal chart during their missionary tours. We may not credit the tradition (frankly I do not); we may prefer to accept the conclusion of McGiffert that it was "polemical in origin" (I do)—forged in the fierce fires of criticism and hammered into form by mighty blows from muscles made tense and strong by intellectual strife. Its great antiquity has been fully established. Both Irenaeus (A. D. 110) and Tertullian (A. D. 150) declare that it was handed down from the time of the Apostles. Seeberg, in his recent "History of Doctrine," says it "was in common use at the beginning of the second and at the end of the first century."

Christianity Has Conjured With These Doctrines.

It was faith in these doctrines that nerved the early Christians for martyrdom rather than worship the human ruler equally with Jesus, and attuned the fierce shout, "To the lions!" to the music of celestial harpers, just beyond the blue, harping on their harps! It is this faith, out of the old Bible, that has pointed the way from earth to heaven for millions who have passed over the river; it is this faith that has been a solace in sorrow and an incentive to holy living. Incarnated with the blood of the martyrs, fragrant with the prayers of the saints, scarred by many conflicts (each scar a badge of victory) it is not likely that it can be torn from its foundations, rooted in the centuries and strengthened by the fury of the storms, at this late day.

Recent German Scholarship Defending Orthodoxy.

Germany is the land where critical scholarship has most daringly attacked the old Scriptural foundations, and the impression has prevailed that no scientific theologian could be found who would willingly make a serious stand in their defense. Recently the idea arose of asking a number of the leading theologians of the chief universities of Germany to contribute each an article on one of the various doctrinal statements contained in the Apostles' Creed—thus covering all—the whole to be bound in book form and given to the public. The result has been amazing. I have not seen the book, just from the press, but I have read an able and exhaustive review of it, purporting to give the conclusion reached by each contributor.

Says Dr. Haussleiter, Professor of New Testament Exegesis at Griefswald, commenting on the second arti-

cle—"I believe in Jesus Christ, the only begotten Son of God our Lord," these words embrace the entire substance of the Christian faith. This article recognizes in Christ's word the word of God, in His acts, the acts of God, in His person, the person of God. Here those who simply respect Jesus, and true believers part company."

The Virgin Birth.

The vital theme of the Virgin Birth is treated by Dr. Gruetzmacher, Professor of Systematic Theology at Erlangen. He cites the Scripture passages:

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee;" "The Holy thing which is begotten shall be called the Son of God;" "Not of blood, nor of the will of the flesh, nor of the will of a man." This last passage, he declares, excludes all carnal paternity in the birth of Jesus. "Scientific fantasies and critical incapacity, says Harnack, have utterly failed to suggest heathen legends as imposing on the early Christians the fiction of the Virgin Birth. We meet, in the church of the Apostolic Ages, not the slightest indication to dispute this. On the contrary, when the church framed her first fixed form of confession, at the close of the first or beginning of the second century, she at once incorporated in it the words, "conceived by the Holy Ghost, born of the Virgin Mary."

In my sermon I am only seeking to point out the historical origin (ecclesiastically considered) the universal orthodox acceptance and the continuity of the belief down the ages, now for the ten thousandth time, assailed. On next Sunday I will speak of the doctrines called in question from the viewpoint of the Sacred Scriptures.

The Young Giant, Science.

Ah, but you say, the world knows so much more now! and the young giant, Science, has made such wonderful strides!

Yes, I know; but I have the idea that the statements of religious truth are not scientific definitions of prosaic facts, but an endeavor to put into human language, and make intelligible to finite minds some adequate conception of eternal and elemental truths, Divinely revealed, whose meaning and operation are perceived but brokenly through the drifting clouds."

I have an idea that Religion cannot be translated in terms of Science, and is not amenable to its methods. Back of the facts which come within the sphere of scientific investigation there are Spiritual forces at work, just as real, and infinitely more convincing when attested by experience, of which Science knows nothing. Here recourse to the lens and dissecting knife are both futile and foolish, for they cannot reach the sources of spiritual life, to whose high ends the God of this world and of the souls of men is bending His sublime endeavors without disturbing or interrupting that vast system—of which part is revealed, much is hidden.

The Heart of the Mystery.

In the language of another, "The heart of the mystery is the love of God for his creatures, made actual to them in a way they could understand by the Son of God, Jesus our Saviour,

giving His life for them on the cross." Let us leave it there, and let us not grow nervous over sporadic attacks on the fundamentals of our religion in the name of Progress—they seem to come with a recurrence which suggests the wave theory of infectious diseases.

"WATCHMAN WHAT OF THE NIGHT?"

The tree-top, high above the barren field,

Rising beyond the night's gray folds of mist,

Rests stirless where the upper air is sealed

To perfect silence, by the faint moon kissed.

But the low branches, drooping to the ground,

Sway to and fro, as zways funereal plume,

While from their restless depths low whispers sound—

"We fear, we fear the darkness and the gloom;

Dim forms beneath us pass and reappear,

And mournful tongues are menacing us here."

Then from the topmost bough falls calm reply—

"Hush, hush! I see the coming of the morn;

Swiftly the silent night is passing by,

And in her bosom rosy Dawn is borne.

'Tis but your own dim shadows that ye see,

'Tis but your own low moans that trouble ye."

So Life stands, with a twilight world around;

Faith turned serenely to the steadfast sky,

Still answering the heart that sweeps the ground,

Sobbing in fear, and tossing restlessly—

"Hush, hush! The Dawn breaks o'er the Eastern sea,

'Tis but thine own dim shadow troubling thee."

THE WORK AT WEST JACKSON

By T. H. Campbell, Treasurer

Well our little church is striving to reach our 500 in Sunday school Sunday, March 4. We had 480 Sunday February 25, which made us second in the number of attendance on that date, and our special effort will be to lead within the next few weeks.

No one but the very closest workers can realize just the growth of our Sunday school, for just one year ago we had only 270 and in the past two years we have doubled the capacity of our church, yet we are still crowded, and our prayer meetings are well attended, and we certainly owe the growth of our church and Sunday school to the earnest efforts of those in charge, and the splendid cooperation of all of our members, as we never meet with opposition on the part of any one when it comes to the upbuilding of our church.

The Lord has certainly wonderfully blessed us in all of our work. We have one of the best pastors in Jackson, just on the job all the time, never sleeps.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

W. H. Preston, B. Y. P. U. Secretary
205 Caswell St., Knoxville

ATTENDANCE, MARCH 4.

Nashville, First	1664
Chattanooga, First	800
Knoxville, Bell Ave.	792
Memphis, First	736
Knoxville, Fifth Ave.	637
Memphis, Central	637
Knoxville, Broadway	563
Memphis, Bellevue	549
Jackson, West	532
Nashville, Immanuel	496
Memphis, Temple	489
Maryville, First	410
Lenoir City, First	403
Nashville, Eastland	392
Nashville, Edgefield	389
Clarksville, First	388
Chattanooga, Central	386
Chattanooga, Highland Park	375
Chattanooga, Tabernacle	370
Nashville, Grace	341
Knoxville, Lonsdale	341
Memphis, La Belle Place	340
Harriman, Trenton St.	337
Knoxville, Euclid Ave.	337
Humboldt, First	323
Chattanooga, St. Elmo	309
Nashville, Judson Mem.	304
Nashville, Third	301

SUNDAY SCHOOL NOTES

The Teacher Training Report for February will appear next week. We have not had time to sum up the records. Awards are coming in so fast that the office force is kept busy writing diplomas and awarding seals.

The Union University Training School was one of the very best we have ever had. The interest was good from the very first hour. The Faculty lead by Dr. Watters gave us every encouragement. The class periods were shortened and at eleven each day Dr. J. E. Skinner spoke to the entire student body on some phase of religious life and growth. At 3:20 each afternoon Mr. Livingstone taught "Winning to Christ" in the chapel with more than 125 attending. He did a great job with this book and created a revival from the first hour he had the class. At night from 6:30 to 8, five classes were going all at the same time, each having two periods of study. Mr. Livingstone had "The Seven Laws"; Mr. Milton, "The Bible Divine of the Normal Manual"; Mr. M. M. Summar "Talks with the Training Class." The interest was good throughout the week and the attendance very satisfactory. Many came from the other churches. Six people came from Mt. Ararat eight miles out.

The Training School on this week at Cleveland has very fine interest. It was our pleasure to be there on Friday night and taught Mr. Livingstone's class on Class Activities. The enrollment that night was 205. This from one church is about the best we have ever had anywhere. Mr. Preston had charge of the BYPU classes and Mr. Livingstone and Miss Bourne taught the Sunday school classes. The program was arranged with three class periods each night without lunch. It happened that the Interdenominational people were having a school on at the

same time with all the other churches co-operating but the Baptists had more than they did with just their own people. The secret of this school is the pastor. Brother Sprague is one of the best pastors in the state and is always on the job when it comes to training his forces for real work.

Mr. Milton has taught a class this week at South Royal Church, Jackson. This interest grew out of the University School last week. The South Roayla people have become very much enthused over the training work and are determined to make their school an A-1. The superintendent and pastor are both interested and doing all they can to make the work go in a great way.

It was our pleasure to visit Mt. Ararat church in the country from Jackson last week and enjoyed the hospitality of those good country people. This church is growing by leaps and bounds and they are now planning to build a new house of worship with Sunday-school rooms. Brother P. B. Baldrige is the pastor.

Just a Word of Warning to Our Leaders

It has been forced upon us recently that we are liable to lower our standards and hurt our work by over-urging the people to meet certain requirements. A standard is a good thing so long as it stirs people to action and sets before them certain aims to which they constantly strive. The effort to reach a certain goal stimulates and enthruses to good effect. But we are liable to lose more than we gain should we get it into our heads that we can reach a standard by pulling the standard down to meet our at-

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By Meme Brockway

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tainments rather than to push our record up to the plane of the standard. In putting on campaigns for so many awards or so many standard Unions or classes in a certain length of time bids for loose checking up of standards. We must not let up on our requirements. Some awards are asked for when too little time has been given to the class work. Some examinations are given upon too loose methods. It has been reported that some classes have been even had the book before them when taking the money test. If this be true we want the people over the state to know that we do not approve of such loose work and will turn down any award asked for if we know this to be the fact. We would prefer that the work be done rightly if we get less than half as many awards each month. In fact it is not awards that we are after. It is efficiency upon the part of the ones taking the work.

Top Water Leadership

We also wish to warn our workers that there is such a thing as "Top Water" leadership. The appeal that is being made today is the wrong appeal. The crying appeal everywhere now is for leaders. We realize that the need in many churches is for leaders but to hold up before our young people the idea that they can lead people by taking a course of training in a training school or by being capable of conducting a BYPU Program or a Prayer-meeting hour is wrong appeal. In fact we think the appeal should not be made for leaders. It is wrong to have our young people think they should lead others. The thing we need above all things is efficient servants. The reason our churches are being run now by a few is that we have taught the masses that the work must be done by leaders. We have never taught our people that every individual should be trained to serve in his or her own place in the church. If we know anything about church work under the Lord's Commission it is that one church member is just as much responsible for the thing he should do as another and he should make just as much preparation. If by serving, a person forces his fellows to recognize in him a leader and they volunteer to follow him as a leader, all well and good, but please, Oh, please, let's not hold up before our young people the idea that with a little study and a little practice we can go forth to lead our brethren and sisters in the churches. The idea is wrong in its principle. Christ never meant for any one or ones to lead others. He meant for all to follow Him and do efficiently the thing He says in His Commission to do. Let's quit putting before the people the idea that a person can tell a church how to run its program when we have had no experience except in only one line of church activity. Many of our young people apply to us for field work when they have only had a book or two in the Normal Course or a BYPU Study Course. Bless their dear sweet lives, they cannot go out to train others when they know nothing of the practical side of church life. The book is all good to know but things taught in books will never equip one to do real church work. It takes many other things.

Hope our Elementary Leaders will get samples of all the literature now being sent out from the Elementary

Department of the Sunday School Board. If you will write us and we will send samples to you direct.

Write us for what you want. We are always glad to serve you.

March 25 is Home and Foreign Mission Day in Sunday schools of our state. It is hoped that our schools will follow the suggestions made in the literature sent out and will make this a great day. Our work will suffer if we do not collect or pay our pledges. The Sunday-school work is dependent upon the gifts of our churches. If the gifts fall down the work will have to be cut.

Will our superintendents, Organized Class leaders, help us in the round-up this spring in getting the pledges paid to the campaign fund? Dr Wilson informs me that unless something is done to arouse the churches we will be in a bad condition at the First of May. We can never put on a large program unless we have the money paid in to do it with. A letter is going out to all the schools and unions over the state urging every member to be faithful in the payment of his or her own pledge and the aiding of the pastors and committees in collecting other pledges. Let us all rally to our State Treasurer and send in the money to meet every obligation.

W. H. McNEELY OF ORLINDA WRITES:

The more I think of the Chattanooga Superintendents' Conference the more I appreciate its value. I think I have never attended a meeting from which I have received greater real profit than from this meeting. The program was very fine. Great credit is due you for its making and execution. The pity of it all is that so few availed themselves of the opportunity to receive so much helpful instruction. The spirit of the meeting was fine, while the attendance was small, it was by no means a failure. If it puts life into even twenty-five or fifty Sunday schools over the State it is of untold value. I have called our workers together and told them about the meeting. We expect to reap benefits throughout the year. Our study classes are doing good work."

"PICK-UPS" FROM OVER THE SOUTH

(From the Tennessee BYPU "Radio")

Several States now have quarterly publications. Among them are "The Mississippi BYPU Triple-Eve," "The Alabama Dynamo," and "The Tennessee BYPU Radio."

Since last May more than 1,500 new BYPU's have been organized in the South.

One-eighth of the members of Baptist Churches in the South are enrolled in BYPU work.

The Sunday School Board has a circulation of 262,200 BYPU Quarterlies; Senior, 230,000; Intermediate, 60,000; Junior, 85,000; Leaders, 7,200. That means that 362,200 young Baptist are in training every week. By another year we expect to see the number reach 500,000.

The Shreveport First Church BYPU has the distinction of being the first BYPU to "Broadcast" its programs.

Have you had a copy of the BYPU "Radio" read in your Union yet? If you wish to receive a copy write to the BYPU department at Tullahoma for one at once.

CLARKSVILLE

First: W. C. Reeves, pastor. "The Only Guarantee of a Truly Moral Life," and "Evangelistic Wade House." 388 in SS.

New Providence: A. L. Bates, pastor. "The Ripened Grain." M. E. revival in evening. Fine services and SS.

Spring Creek: T. H. Roark, pastor. "The Keeping of the Saints," and "Training in Stewardship Studied." Splendid SS and BYPU.

Hickory Grove: J. T. Jenkins, pastor. "Consider Thy Way," and "The New Birth." Excellent services, SS, and BYPU.

Pleasant View: G. G. Graber, pastor. Afternoon, "The Christian's Greatest need."

West Fork: G. G. Graber, pastor. "Life's Ideal," and "Building for Eternity." Good SS and BYPU.

Little Hope: C. R. Widick, pastor. Voted to begin revival services. Beautiful day and unusually well attended meetings.

Fern Valley: J. J. Thomas, pastor. A Bible text, an appreciative Spring audience.

Kenwood: T. H. Roark supplied. "Paul's Happy Experience." Fair attendance.

Dotsenville: A. L. Bates, supplied afternoon: "Christ the True Shepherd." A Bible Institute planned March 19-22.

EAST LAKE BAPTIST CHURCH

By Mrs. S. D. Hodges

We have been without a pastor since our brother W. A. Moffit was forced to resign on account of ill health last June.

We have had services each Sunday and Sunday night. The first of January, the Lord sent our Brother W. R. Hamis to us in a two weeks revival which resulted in the church being greatly revived, many backsliders reclaimed and some fifty professions of faith. On January 13, Brother Hamis baptized 31, on the 22nd he accepted the call of the church and became its regular pastor. During the six weeks Brother Hamis has been with us we have had added to the church 47 by experience and 30 by letter with some 25 awaiting baptism. Work has been started on the new annex which will contain 18 Sunday school rooms and two Assembly halls. Pray for us.

Put thou thy trust in God; in duty's path go on; Fix on his Word thy steadfast eye; so shall thy work be done.—Martin Luther.

BILLY SUNDAY: "Religion is being killed by a whole lot of formalism. Our danger is not in the boiling over of the religious Cauldron. It takes a live fish to swim upstream, but a dead one will drift. Oh, we have a lot of floaters in the churches. We've had enough of this Godless social service, oyster soup, and institutional churches, but when you leave Jesus Christ out of it, good-night! The church is the only divinely appointed institution to feed the spiritual hunger of this world. You don't wonder that the world is going to hell so fast that it's breaking the speed limit, do you? I don't. It is ever to the church that humanity must turn for salvation. People are dissatisfied and disgusted with philosophy and science and new thought. Christianity is the only sympathetic religion that has made its way into this world."

ANNOUNCEMENT

Evangelist Wade H. House and W. E. Broadus (Singer) will enter field in early Spring with tent and equipment sufficient to seat about a thousand people. If you want a real old time revival meeting in your church and town invite us. Method of financing is freewill offering. Address all communications Orlinda, Tenn.

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Tablets Dropped into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

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Miss Julia Allen, Young People's Secretary

OUR DELEGATION TO W.M.U. ANNUAL MEETING

Those who are planning to go to Kansas City for this meeting please let your vice-president know before the April Divisional convention as our quota of delegates from Tennessee, 40 in all including the vice-president, Mrs. Hight C. Moore. This number is divided as follows: Each of the three divisions 10, Executive Board 10, including Mrs. Moore. Societies as such do not send delegates to this meeting. You may name someone and send her name to the Divisional vice-president; those in each division to their own vice-president, so that the names may be presented by her to your convention and elected by that body. Any vacancies will be filled as far as possible from those attending the convention from each division if the full number are not present from the division from the state at large out of those who may be present, and make their presence known to the vice-president, Mrs. Hight C. Moore.—M. B.

ON THE FIELD

Because of health conditions several Quarterly meetings were postponed and so ran into February. Duck River was one of these. So on February 23 the meeting was held with Tracy City Society.

Most of the visitors went up the day before receiving a hearty welcome and each one thought she had the best home of any for the night.

Mrs. Curtis, the superintendent, drove up the mountain taking the three-months-old little Miss Curtis. She behaved beautifully in the care of the father.

The weather was ideal. Bell Buckle, Tullahoma, Cowan, Big Springs, Lewisburg, Union Ridge and Tracy City were represented.

Mrs. Jarrell made one of the best talks on our Campaign I have heard.

The meeting was characterized by freedom of discussion, informal and helpful things were said by a number present, the superintendent skillfully directing.

A group of girls and boys gave a demonstration "Why We Know What We Know," one of the older girls giving a good reading.

We were glad of this opportunity to visit Tracy City where Brother and Mrs. Ladd are doing such splendid work. They seem to be in the hearts of their people.

Tuesday the Weakly Co. Missionary Union met at McKenzie. In order to be on time I went over Monday afternoon, spending the night with my old friend and former pupil, Mrs. E. K. Higgins.

Dresden and Central Martin societies sent a large representation; Enon a nearby county church sent a good delegation. Gleason also was well represented, forty enrolled and a number of visitors.

The pastor's wife, Mrs. Hall, welcomed us, Mrs. Chandler responding on Personal Service, Circle Plan, and Standard of Excellence.

The Devotional periods were led by Mrs. A. B. Adams and Mrs. White of Central Martin. Mesdames Terrell, Dawson, Hicks, Parish, Shelly, McDermond, Waggoner and Nowlin presented the Campaign Acrostic, singing our Loyalty Song, afterwards.

Mrs. Pointer of Dresden gave plans for meeting the Standard of Excellence. Mrs. S. S. Freeman gave a reading, "Sereny," the story of a mountain girl, very effectively.

Miss Winstead of California spoke briefly on Consecration.

Mrs. Eugene Crutcher of Nashville spoke on the work of the Parent-Teachers Association, being in Weakley county, to make plans for this work.

The McKenzie people added much to the pleasure of the day with special music. Mrs. Hall and one of the young girls giving solos as did Mrs. Adams Martin and Mrs. McCrory of Nashville who was visiting her sister. Mrs. Conrad Wrinkle gave three short readings splendidly.

This Associational Union will see that their capable superintendent goes to the Divisional Convention in Brownsville, April 10.

The next meeting will be with the Central church, Martin.

CHILHOWIE QUARTERLY MEETING

The quarterly meeting of Chilhowie association met with Island Home church February 1, 1923.

We were very proud of our new superintendent, Mrs. J. M. Wallace of Maryville. She is very much enthused over the work and expects with the help of the Lord and the co-operation of all the churches to do greater things for the Master the coming year.

The meeting was well attended, twelve churches being represented. A very interesting program was carried out with the superintendent, Mrs. Wallace presiding. After singing "Onward Christian Soldiers" and "Take Time to Be Holy," Mrs. R. B. Jones conducted the morning devotionals using as her subject, "The Model Prayer," followed by a chain of prayers.

The business session was full of interest and enthusiasm.

Mrs. J. R. Johnson gave a splendid address on "Prayer." Personal testimonies of answered prayer was open for general discussion. Several of the ladies responded with very sweet testimonials.

The ladies of Island Home furnished a delicious lunch at the noon hour, which was enjoyed by all.

A part of the afternoon program was omitted to give time for an address by Mrs. Stoner of the Billy Sunday party.

The afternoon program was opened

with a solo by Mrs. Roy Shipley. "Why and How to Pray for Missions," was very ably discussed by Mrs. C. H. Cosby.

We were delighted to have Mrs. Stoner with us. She delivered a most excellent address. The meeting adjourned to attend the Billy Sunday Meeting.—Mrs. J. W. Cunningham, Secretary.

YOUNG PEOPLE'S NOTES

SPECIAL NOTICE

Leaders and Counselors, Listen! Very soon now we are mailing to you the report blanks for your annual Standard of Excellence report and Annual Personal Service report to your State Secretary.

Begin now to check up on your Standard of Excellence and get in all Personal Service reports that you may be ready to fill out these blanks and return to this office promptly.

From this information we make our State Report to Southern Baptist Convention and award the Pennants and Banners.

This same report is kept for our State Convention in November.

It is most important.

All blanks must be in by April 1, 1923 to be counted on this year's report. Only a few more weeks to round up the last points on your Standard. Can you not do this at your next meeting?

A WORD FOR R.A.'S

Exchange of Literature brings many helpful things. From South Carolina where the Union has a special leader for Royal Ambassadors there comes a sample of the annual leaflet she issues to the Chief Counselors.

Miss Azile M. Wofford is this wide-awake R.A. Leader and her boys are showing marked progress.

The following is a suggestion from her leaflet. We copy it here as a valuable help for your Bible study.

R.A.'s According to God's Word R-un with patience the race which is set before you.

O-bedience is better than sacrifice.

Y-e are the salt of the earth.

A-nd they brought unto Him little children.

L-ove one another as I have loved you.

A-sk what ye will in my name and it shall be done.

M-y grace is sufficient for you.

B-e ye faithful unto death and I will give you a crown.

A-s ye sow so shall ye reap.

S-earch the Scriptures for in them ye have eternal life.

S-eeke ye first the Kingdom of God and His righteousness.

A-soft answer turneth away wrath.

D-o good to them which hate you.

O-give thanks unto the Lord of Lord's.

R-emember the Sabbath Day to keep it holy.
 S-tudy to show thyself approved of God.

NEW OFFICERS FOR NASHVILLE CITY Y.W.A.

Tuesday evening, February 27, at 7:30 o'clock a meeting of all the Y.W.A. of the city was held to elect officers and perfect plans for a re-organization of the city Y.W.A. Council to include every member of each organization and the counselors and leaders of G.A.'s, R.A.'s, and Sunbeams.

Several weeks ago the former president, Miss Ruby Rives, called a meeting of the city Y.W.A. Council. At that time it was voted to make these changes: Instead of the quarterly meetings of counselors and officers with an annual banquet of all membership, plans were made to hold a quarterly meeting of all members on the second Monday night in January, April, July and October, just a few days before the meeting of the Nashville Associational Quarterly Meeting. February 27, was the time set for the first meeting and a nominating committee was appointed to suggest new officers at that time. Miss Ruby Rives who has served so loyally and faithfully as president offered her resignation which was reluctantly accepted. When she made it clear to the body that her increased professional duties make it impossible for her to serve longer.

After a devotional, the president called the meeting to order, stated the purpose and the business of organizing was entered upon.

The following officers were elected: Miss Cornelia Rollow, president; Miss Ruth Banks, vice-president; Miss Corinne Owings, secretary-treasurer.

Some of the aims for the year were outlined by the Y. P. secretary as follows: Inspiration, Instruction, Extension, Fellowship, Organized Personal Service, Definite Reports to Nashville Associational Superintendent and Unified Aims. A citywide Y.W.A. Study Course is among the suggested activities for the year.

Miss McCullough, director of the Nashville Good-Will Center, made an interesting talk, outlining how the girls may do Personal Service for our own settlement in Nashville.

A committee appointed to draft a constitution to be submitted to the next meeting in April.

After the meeting the Y.W.A.'s of the First church entertained the Union with an informal social hour and refreshments.

There is a demand all over our state for such city organizations. If your secretary can help you in any way with a city or Associational Union write her at once.

The meeting on the 27th was enthusiastic and representatives from eight churches were present when the hour arrived. When the attendance count was taken the Banner went to the Eastland Y.W.A. with 21 on roll and 20 present.

5,000 CHRISTIAN WORKERS WANTED

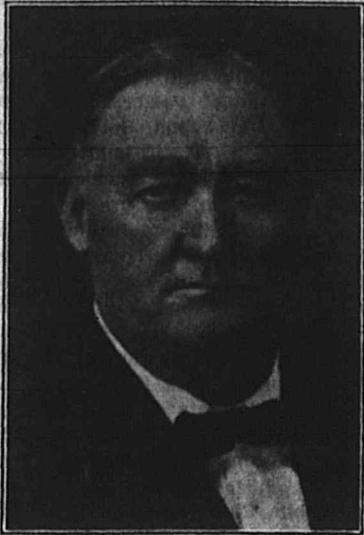
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Obituaries

G. W. FETZER



I am not writing this obituary to tell of the life of this good man, because to those who know him his life is told and to those who did not know him nothing could be written that would convey an idea of his godliness, patience and forbearance. Records of Sunday school show him as superintendent for more than forty years. Church records show him as clerk for quite a few years, and records and minutes show him as delegate to his association from his church for fifty years, leaving out very few sessions. To say he was loyal in the different things God required of him puts it mildly. He was at all times ready to serve in any capacity and his place will never be filled. He was active till the last and was the superintendent of his Sunday school at the time of his death. He was born in 1849, died in February, 1923, was married to Jane Fouts while still a young man and lived a beautiful life with her until 1911 when the giant disturber entered their happy home and carried her gentle spirit to the mansion that was being prepared, and now that he had grown old perhaps he too longed to go and receive the crown of life, for he was faithful unto death. In earlier years he was quite active in public and county affairs, being for eighteen years a member and sixteen years chairman of the County Court of Polk county. He was probably the oldest Mason in Polk County and undoubtedly the best known man. Quite a family survives: N. B. Fetzer of Nashville, G. F. Fetzer of Flint, Mich., Mrs. F. D. Copeland of Ocoee, Mrs. R. H. Crox of Chattanooga, Mrs. A. C. Rymer of Etowah and Mrs. H. N. Bell of Copperhill, Tenn., and ten grandchildren and two great grandchildren. Though they feel the loss and know that their earthly life will never be the same, they grieve only for themselves. They know his condition is far better, his mansion was finished and he must needs go and live in it.

I have written this out of pure love for this man of God who has been a guide to my footsteps always and a tower of strength to me as I have tried to live for God and my fellow friends. I love to look ahead to the day that Brother Sprague mentioned in the fitting funeral service when Brother Fetzer will rise with the dead

in Christ "first." I love to think of him now growing young again and becoming acquainted with those he did not already know, enjoying the reward laid up for him. I shall love to go where he is. His presence will be much, but greatest of all, Jesus is there.—Jennie Fetzer Rymer.

Thompson: God has called another noble life to fade from time into eternity. In the first hour of early morning Mrs. J. H. Thompson slipped away to the home of her soul. In her going her husband has lost a devoted wife, her children a loving mother; the Philadelphia Baptist church, a faithful member—our loss is heaven's gain. Mrs. Thompson was an active member of the Baptist church and of the W.M.U. She leaves a husband and two small daughters. The funeral service was conducted by her pastor, Rev. A. B. Johnson, in the presence of a large congregation of sorrowing friends. She has gone to that good, that blest land, where it is one bright summer always and storms do not come.

She must be happy there. From pain and death they say it shall be free—That sickness never enters and we shall meet again—therefore,

Be it resolved, first that we bow in humble submission to Him who does all things well; Second, that we extend to Brother Thompson and children our heart-felt sympathies in this dark hour while waters are deep. God's grace is sufficient.

Third, that a copy be sent of Baptist and Reflector.—Mrs. J. T. Barnhill, Mrs. W. E. Edwards, Mrs. Jno. Miller, committee.

Foster: Brother M. D. Foster was born April 20, 1858, in Jefferson County, Tennessee. Mr. Foster was married to Miss Savannah Acuff December 24, 1878. To this union were born eight children, seven daughters and one son, all of whom are now living. Great grace has abounded toward this family; the baby is twenty years old, when the death angel came and took their father home. This dear, good husband, faithful and true father and loyal Christian brother was a member of Mill Springs church for forty years.—J. A. Lockhart.

Trotter: Rev. J. B. Trotter of Dayton, Tenn., died January 24. He was sixty-seven years old and had spent thirty of these years in the Baptist ministry.

His chair at home is vacant,
Hushed is his voice of prayer.
Gone is his face of welcome
That wore such love and cheer.

The Bible that he studied,
The pencil that he used,
Lie there to show his family
God's message perused.

Now in our dreams we see him
Beckoning us to come,
To holy new Jerusalem
His own eternal home.

—Mrs. C. R. Trotter.

Reed: Ezekiel Reed, died October 9, 1922, at the age of eighty-three years. He had been twice married—his first wife being Mary Owens and his second M. Tennie Couch. To the first union were born two children; both died in infancy. His second wife

survives him. "Uncle Zeke" was a Confederate soldier, having served in the 18th Tennessee Regiment under Captain St. John.

He joined the army of the Lord at the age of forty and was indeed a faithful soldier there. His church occupied first place in his life. Our church has lost a faithful member and the neighborhood a good citizen.—Milton (Tenn.) Baptist church, by Mrs. Delia Williamson.

Hicks: Friday, February 9, 1923, at her old home six miles east of McKenzie, Mrs. Lillian Burdette Hicks, wife of Chas. Hicks and daughter of the late E. M. and Mary Pendleton Burdette, died of a serious illness of

long standing. She was a member of Bethlehem Baptist church, a consistent Christian, and a truly noble woman. She held the respect and the love of every one in her community, and many were the sad hearts when the news of her death went out. Funeral services were conducted at Shiloh on Sunday, February 11, at two o'clock, p.m., by Rev. D. T. Spaulding.—J. R. W.

Worry is a terribly wasteful experience. It uses up the strength we need for our duty and unfits us for doing our work well. It is dishonoring to God, for he has promised to care for us if we do His will faithfully.—Miller.

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PASTORS' CONFERENCES

NASHVILLE

Judson Memorial Church—C. F. Clark, pastor; Dr. W. M. Wood preached on "Divine Sonship" and "Prepare to Meet Thy God." In SS 304; In BYPU 52; In Int. BYPU 24; In Jr. BPU 15; Fine interest in meeting. Eight have come for baptism. The Meeting continues this week.

Edgefield Church—W. M. Wood, pastor; "Transformed by Beholding" and "Our Three Tribunals" by Rev. C. F. Clark; In SS 389; In BYPU 40; In Int., BYPU 20; In Jr. BPU 21; Received by letter 1.

First Baptist Church—W. F. Powell, Pastor; "Out and Out For God" and "The Devil"; In SS 1664; by Letter 2.

Grace Church—J. A. Carmack, pastor; "The Fruit of the Spirit is Love" and "The Holy Spirit Convicting the World of Sin and Witnessing for Jesus"; In SS 341; In BYPU 25; In Int., BYPU 30; In Jr. BYPU 20; Professions 1.

Third Church—C. D. Creasman, pastor; "The World's Greatest Need" and "Is There a Real Heaven"; In SS 301; In BYPU 21; In Int., BYPU 25; In Jr. BYPU 20.

Immanuel Church—Ryland Knight, pastor; "Christ's Road" Luke 9:23 and "Jesus and Zaccheus" Luke 19: 5; Received by letter 6; In SS 496; A second Senior BYPU was organized with fine prospects; Men's Service Club organized.

Eastland Church—O. L. Halley, pastor; "The Head of the Church" and "To Him That Has"; received for Baptism 1; Baptized 1; by letter 1; In SS 392; In BYPU'S good.

Central Church—Felix W. Muse, pastor; "The Man Who Could Not Write" and "How to be Happy"; In SS 140; In BYPU 60; In Int., BYPU 35; Splendid audiences, and progress in all departments.

Park Ave. Church—A. M. Nicholson, pastor; "A Right Estimate of Self" and "Jesus in the Presence of Evil"; In SS 237; In BYPU No. 1, 19; No. 2 9; In Inter., 31; In Jr., 34.

Grandview Church—Don Q. Smith, pastor; "The Biggest Word in the English Language" and "What I Would Do if I Were the Devil"; By letter 3; In SS 239; In BYPU 30; In Int., BYPU 35; In Jr. BYPU 27.

North Edgefield Church—A. W. Duncan, pastor; "Within His Sanctuary" and "An Unwholesome Mixture"; In SS 236; In BYPU'S 72.

Bakers Grade Church—Eli Wright, pastor; "The Gospel of Christ" and "Preaching Faith" by letter 1; In SS 40; In BYPU 30.

Lockland Church—J. C. Mills, pastor; "The Family Altar" Gen 12Y:7; and "God's Call to Special Service" Gen. 12: 1-9; by letter 2; profession 1; In SS 298; In BYPU'S good.

Friendship Church—Bunyon Smith, pastor; "The Gift of God" and "Responsive to Faith."

Calvary Church—W. H. Vaughn, pastor; "Paul's Plea of Sacrifice for Service" and Rev. J. E. Hill on "Personal Testimony"; In SS 86; In BYPU 22.

Seventh Church—Edgar W. Barnett, pastor; "Some Soul-Winners" John; and "The Unrevealed Sermon" for baptism 1; baptized 2; professions 1;

In SS 228; In all young people's meetings 68; Fine interest in every department of the work.

17th Mission Church—F. E. Loxley, pastor; "The Open Door" by letter 4; In SS 82; In BYPU 39.

Belmont Heights Church—E. P. Aldredge, supply pastor; "The Call of the Unfinished Task"; and "A Great Savior for Great Sinners"; In SS 245; In BYPU 23; In Jr. BYPU 16.

KNOXVILLE

Smithwood: Chas. P. Jones, pastor; "How to Have a Strong Church" and "The Two Builders." In SS, 174; by letter, 2.

Calvary: Stephen C. Grigsby, pastor; "The Man with Two Faces" and "What Think Ye of Christ?" In SS, 162. Revival begins with good interest.

Grassy Creek: R. E. Rule, pastor; "Take Ye Away the Stone" and "Sowing and Reaping." Two fine services.

Island Home: R. B. Jones, pastor; "The Purpose of Christ's Sacrifice" and "Our Debt of Love." In SS, 250; by letter, 2.

Immanuel: A. R. Pedigo, pastor; "Treasures in Heaven" and "Ye Must Be Born Again." In SS, 214; In BYPU'S, 60.

Gillespie Ave.: J. K. Smith, pastor; "Why These Days of Distress?" and "Flirting with Death." In SS, 207; In BYPU, 72.

Bell Ave.: Jas. Allen Smith, pastor; "The Trinity" and "The Devil and His Doings." In SS, 792; baptized, 22; by letter, 2; for baptism, 12.

Euclid Ave.: J. W. Wood, pastor; "The Conception of Christ" and "The Greatness of Divine Love." In SS, 337; In BYPU, 90; by letter, 3; by baptism, 17. Having great revival with good interest. Will continue this week.

Grove City: D. W. Lindsay, pastor; "Sleep on Now." Rev. George preached at night on "Occupy Till I Come." Pastor in a great revival at Marble City Baptist Church.

Central of Fountain City: J. C. Shipe, pastor; "Neglecting the Home Base" and "Surprises at the Judgment." In SS, 284; in BYPU, 132; by letter, 1. Splendid congregations.

Lincoln Park: J. H. O. Clevenger, pastor; "Regeneration, Conversion, Reformation, Which" and "Behold, To Obey is Better than Sacrifice." In SS, 253; in BYPU, 39; for baptism, 1. Good congregations. Planning for a singing school.

Jones Chapel: R. C. Huston preached in evening on "Be Sure Your Sins Will Find You Out." One saved.

Central of Bearden: R. E. Humphreys, pastor; "The New Birth" and "The Latest Fashion." In SS, 112; in BYPU, 40.

Oakwood: R. E. Grimsley, pastor; Dr. Snow preached in morning on "The Resurrection of Christ." Pastor in evening, "The Holy Trinity." In SS, 269.

Lonsdale: W. A. Atchley, pastor. "A Life That No Man Can Live" and "The Ground of Condemnation." In SS, 341; in BYPU, 128; by baptism, 4; for baptism, 6.

Mt. Olive: T. G. Davis, pastor; "They Say and Do Not" and "Doing Business for the Devil." In SS, 98;

by letter, 1. Pastor resigned to accept call to Avondale church, Chattanooga, effective April first.

CHATTANOOGA

Central: W. L. Pickard, pastor; Pastor preached both hours. In SS, 386; baptized, 1; by letter, 1. BYPU very largely attended.

Spring Creek: L. H. Syloe, pastor; "Neglect of a Great Salvation" and "God Doing the Impossible." In SS, 108.

Daisy: J. A. Maples, pastor; "Heaven" and "The Fear of Death." In SS, 109; in BYPU, 30.

St. Elmo: U. S. Thomas, pastor; "Self Denial" and Matt. 15: 13. In SS, 309; baptized, 3; by letter, 1; for baptism, 4.

Birchwood: J. N. Monroe, pastor; B. P. Roach preached both hours. "Triumphs of the Gospel in China" and "China Customs." In SS, 95; Good BYPU'S. Fine crowds.

N. Chattanooga: Wm. S. Keese, pastor; "Simon Bearing the Cross" and "His Blood Will Be on Us." In SS, 188. Excellent congregations.

Woodland Park: J. N. Poe, pastor; "Things That Belong to Our Peace" and "Jesus Praying in the Garden." In SS, 140; by profession, 1.

Chamberlain Ave.: G. T. King, pastor; "The Seeking Saviour" and "The Magnetism of Jesus." In SS, 117.

Tabernacle: T. W. Calloway, pastor; "The Christian Walk." At night by Dr. J. W. Lawrence, of Dallas, Texas on "New Creation in Christ Jesus." In SS, 370; baptized, 6; by letter, 4.

East Lake: W. R. Hamlc, pastor; "The Glory to Come" and "A Better Way." In SS, 190; baptized, 10; by letter, 3. Cottage Prayer Meeting every night. Many conversions.

East Chattanooga: J. N. Bull, pastor; "The Holy Spirit Convicts and Converts" and "The Fire Test." In SS, 296; by letter, 2.

Ridgedale: W. E. Davis, pastor; "Altogether Lovely" and "Your Own Salvation." In SS, 150. Good BYPU.

First: John W. Inzer, pastor; Dr. J. W. Lawrence preached in morning. Pastor at night on "Getting a Right Start is Half the Battle." In SS, 800; baptized, 5; by letter, 3; for baptism, 7.

Highland Park: J. B. Phillips, pastor; "Why Have a Bible Conference" and "One of the Bible Conference Speakers." In SS, 375; 7 joined the church.

MEMPHIS

Brunswick: J. C. Schultz, pastor. 32 in SS. Fine meetings.

Bartlett: O. A. Utley, pastor "In The Beginning God," and "they Would Not Come." House full at morning hour. Good crowd at night. Two good BYPU'S. 84 in SS.

Temple: J. Carl McCoy, pastor "The Coal Frob Off the Altar," and "The Rich Man and Lazarus." 489 in SS, 2 baptized, 1 burial. Fine BYPU'S.

Seventh Street: I. N. Strother, pastor. "Means for the Conversion of Sinners," and "Contrition." 227 in SS, 46 in BYPU'S.

Bellevue: W. M. Bostick, pastor. "Prayer For a Revival," and "The Soul-Winner's Uniform." 549 in SS. 8 by letter. Good interest in Unions.

First: Pastor Boone preached to good congregations. 5 by letter, 2 baptized. Good unions. 736 in SS. Very successful Institute.

McLemore Ave.: Pastor Furr preached. 237 in SS.

Calvary: Pastor preached. Good audiences. "Paul's Vision at Noas." Judge McCall was with us at the morning service. Raised \$1,000 on church debt. 167 in SS. Good interest in all the unions. Training School starts next week.

Speedway Terrace: Opening of Auditorium. Pastor Hill preached morning and evening. Pastor Jeffries and Ellis Spoke at 3 p.m. Services each evening this week with addresses by city pastors. 159 in SS. 2 added by letter, 1 for baptism.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. Good interest, fair congregations. 1 received by letter. Very good BYPU'S. 40 in SS.

Central Avenue: Pastor W. T. Smith preached both hours. 80 in SS.

Highland Heights: E. L. Curle, pastor. Two fine congregations. 3 additions, one conversion. Good SS. Fine BYPU'S.

La Belle Place: Pastor Ellis spoke at both hours. Fine congregations. 340 in SS. About 100 in young peoples meeting.

Prescott Memorial: Jas. A. Oakley, pastor. "The Church and Its Workers," and "The Glory of the Cross." 224 in SS. Additions by letter. Great congregations.

Boulevard: J. H. Wright, pastor, preached at both hours. Baptized 1. 186 in SS. Two good BYPU'S. 2 funerals, one marriage. Preached at Copleville. Good services.

Central: Pastor Cox preached. 2 received by letter. 697 in SS.

Joseph Papia Italian Missionary. Visits, 31; in SS, 16; times preached, 2; families prayed with, 10; tracts distributed, 23.

MISCELLANEOUS

Maryville, First: J. R. Johnson, pastor; Morning service by Dr. Cleveland, of St. Louis. Evening service by pastor. In SS, 410.

Lebanon (Cleveland): A. T. Hayes, pastor; "The Only Foundation" and "The Mission of a Church." In SS, 51. Rain and mud kept away many, we are looking for good results as soon as the weather clears. We are praying for a Meeting.

Big Spring (Cleveland): A. T. Hayes, pastor; Morning service in hands of Laymen. Bro. Grover C. Lee led. Good interest manifested. In SS, 86; in BYPU 60.

Lenoir City, First: E. G. Johnston, pastor; "Watchman, What of the Night?" and "Self Denial." In SS, 403.

New Hope, Ga.: J. N. Padgett, pastor; By invitation Evangelist R. D. Cecil preached four doctrinal sermons, Saturday and Sunday. In SS, 42; BYPU good. Good attendance at all services. Pastor Padgett and his people are doing a good work.

Mine City: D. A. Webb, pastor; Rev. 20: 12 and Rev. 21: 1, 2. In SS, 143.

Cottontown: J. T. Oakley, pastor; Sunday was bright; congregations bright; sermons bright; bright blessings.

Humboldt: E. H. Marriner, pastor; W. D. Hudgins spoke both hours. In SS, 323; in BYPU, 91; in Prayer Meeting, 74; Readers of Gen. 46-50, 63. SS and BYPU Institute began, the faculty being W. D. Hudgins, W. C. Milton, C. S. Leavell.

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AMONG THE BRETHREN

Fleetwood Ball, Lexington

Dr. S. E. Tull, of the First church, Jackson, Tenn., began a meeting last Sunday night, with the church at Ridgely, Tenn., of which Rev. H. W. Stigler is pastor. The services will continue only a week.

Rev. O. F. Huckaba, of Huntingdon, Tenn., is to assist in a revival at Ridge Grove church near Lexington, Tenn., beginning Sunday, July 29. He greatly endeared himself in a similar engagement last summer.

Rev. W. F. Carlton, of Martin, Tenn., the new pastor at Greenfield, Tenn., whose work is moving off so encouragingly, moved to his field on Thursday, March 1.

A revival has been arranged to be held at Trezavent, Tenn., in which the pastor, Rev. L. R. Riley, will be assisted, beginning Sunday, July 29 by Rev. Mark Harris, of Seminary Hill, Texas, a son of the church, and Sam Elsey, of Lexington, Ky., will conduct the music. A great meeting is confidently expected.

Dr. J. Frank Norris, of the First Church, Fort Worth, Texas, says he will go to the Southern Baptist Convention in Kansas City, Mo., next May as a delegate from his church. He states that he understands that his seat is to be challenged. He further says: "All I want is just one time in a square and open discussion, face to face, of the issues involved." Selah!

The completion of a \$50,000 auditorium by the Speedway Terrace church, Memphis, Tenn., Rev. J. O. Hill, pastor, is being celebrated this week beginning with addresses Sunday afternoon by Drs. M. D. Jeffries and D. A. Ellis, addresses by the other Memphis pastors will be heard every night this week. The church has pulled the hill, and the Hill has pulled the church in the right direction.

In a recent address before the Lion's Club of this city, Rev. J. H. Buchanan, of the First Church, Paris, Tenn., strenuously upheld the action of in the World War and also in the war of 1870. His subject was "The Invasion of the Ruhr Valley." Brother Buchanan served overseas in the World War and is thoroughly familiar with the oppression France has suffered from Germany, whom he declares has no regard for treaties and can only be ruled with force. He gave interesting statistics substantiating his statement that Germany could and should pay.

A. G. Kachenberger, of Pueblo, Cal., has been called as assistant pastor of the First church, Drumright, Okla., and is on the field.

Dr. H. A. Smoot of Parsons, Kans., is to assist Central church, Muskogee, Okla., in a meeting beginning Sunday, April 1. Singer E. A. Petroff, of Blue Mountains, Miss., will lead the music.

Rev. Andrew Potter of the First church, Enid, Okla., a former Tennessee,

is to preach the convention sermon of the Eleventh Annual BYPU convention of Oklahoma in Tulsa, Friday afternoon, March 16. The job will be well done.

The Christian Index of the current issue has a cover page photo of Drs. E. Y. Mullins, of Louisville, Ky., and Geo. W. Truett, of Dallas, Texas, standing together. They are to be speakers in the Bible Conference, Atlanta, Ga., and are incidentally two of the greatest men in the Southern Baptist Convention.

Rev. C. C. Kiser, of Fort Payne, Ala., accepts the call to the First Church, Thomson, Ga., effective April 1. He is no stranger to the State, having formerly been pastor at Senoia, Ga.

Mr. Morgan Blake, sporting editor of the Atlanta Journal, who was recently gloriously converted in Atlanta, addressed a great gathering at the First church, Griffin, Ga., resulting in 37 professions of faith. He was formerly sporting editor of the Nashville Banner. Let us hope that the Lord has called him into the ministry.

Dr. Chas. W. Daniel of the First Church, Atlanta, Ga., is assisting Rev. L. E. Dutton of the First church, Cartersville, Ga., in a revival this week. Far-reaching results are expected.

Rev. J. B. Luck has the good luck to be called as pastor of Central Church, Magnolia, Ark., and accepts effective April 1. He has been residing at Monticello, Ark.

The church at Wheatley, Ark., loses its pastor, Rev. F. A. Whitely, who has done a great work in that pastorate.

Missionary J. J. Taylor and wife, for more than thirty-five years laborers in Brazil, have bought a small home in Little Rock, Ark. They cannot hope to return to their work for a long time, if they ever get back. Friends among Arkansas Baptists are going to furnish their home for them.

The First church, Du Quoin, Ill., Rev. Robert F. Doll, pastor, is to have a new house. One Sunday afternoon \$50,000 was the amount pledged toward a \$100,000 modern edifice. The most desirable location in the city has been bought at a cost of \$10,000. That is the kind of Doll every church needs.

A revival broke out in the High School at Buena Vista, Tenn., presided over by Prof. W. T. McPeake and wife, Baptists, Thursday of last week resulting in 15 conversions. It originated among the pupils and so absorbed the interest of the entire school that adjournment for the day was had. That is a wholesome sign.

The First Church, Pine Bluff, Ark., has urgently called Dr. S. E. Tull of the First Church, Jackson, Tenn., within the last few days and Dr. Tull announced his answer to his congregation in Jackson Sunday morning, March 4. He has the distinction of being the only graduate of Union Uni-

versity who has served the Jackson Church as pastor.

Dr. W. P. Throgmorton, editor of the Illinois Baptist, Marion, Ill., whose weight is only 245 pounds, had his foot to turn under him one night last week causing him to fall. He was badly bruised but not seriously hurt.

Poor old Wilbur Glenn Voliva, general overseer of Zion City, who says that the world is flat and supported by four columns, is seeing things. He now fears that Mussolini, the director of Italy, is either the Anti-Christ or his forerunner. Wonder what Voliva thinks about himself!

Howard Martin, a singing evangelist and brother of Evangelist T. T. Martin, has been called as assistant pastor to Dr. L. C. Kelly of the First Church, Pineville, Ky. Dr. Geo. R. Starr of Chicago, is now assisting the church in a revival.

Beginning Sunday, May 27, Rev. Alvin L. Bates, of Clarksville, Tenn., will hold a two weeks' meeting with his New Providence church. The writer acknowledges gratefully an invitation to assist in the work.

On a recent evening the Senior BYPU of the church at Shelbyville, Tenn., led by the wide-awake pastor, Rev. S. P. White, visited the jail of that county and gave a program for the benefit of the prisoners there. Songs, prayer, Scripture reading, talks

by Paul White, Everette Hix and Brother White and a humorous reading by Miss Ruth White constituted the program. A happy idea!

Rev. Lewis A. Lawler, of Huron, Tenn., preached at Rock Hill Church, Warrens Bluff, Tenn., Sunday, February 25 and at Union church, Chesterfield, Tenn., Sunday, March 4 most acceptably. The pastor of the latter church, Rev. W. F. Boren, has not fully recovered from a severe attack of influenza.

Overtures have been made by the East Side Church, Albany, Ala., to Rev. E. Floyd Oliver of Iron City, Tenn., to become pastor. He was formerly pastor of Pratt City church, Birmingham, Ala., but is now pastor at Iron City and Parsons, Tenn. We would regret his removal from the state.

First Church, Frankfort, Ky., will be aided in a meeting beginning March 18, by Dr. F. L. Hardy, of Central Church, Norfolk, Va., with Jas. W. Jelks, of Macon, Ga., leading the music.

It is marvelous to his friends the prodigious amount of work being done by Dr. W. F. Powell of First Church, Nashville. Besides the care of his great church which had a Sunday school attendance last Sunday of 1542, he is in requisition often each week for addresses in the city and adjoining towns. He spoke to the Convention of Nazarenes on "Soul Winning" and lately on a theme of civic righteousness in Columbia.

WILL YOU MAKE YOUR WILL?

NINE HUNDRED MILLION PEOPLE, the most destitute in all that constitute destitution—destitute of money, physical comforts and necessities; destitute of real doctors, nurses, hospitals and healing medicines; destitute of education, schools and teachers; destitute of sympathy, food, clothes and shelter for millions of orphans; and above all, destitute of the Gospel, its comforts, help and the eternal life which it offers. These nine hundred millions of destitute men, women and children and their needs compose the call of the Southern Baptist Foreign Mission Fields. There is no other call like it for bigness, for urgency and for pathos.

YOU CAN HELP

relieve this awful distress by generous gifts to Foreign Missions while you live, and

all the above departments of work with which we are familiar at home.

IF YOU WILL

by making your will and in it giving to the Foreign Mission Board of the Southern Baptist Convention such a part of your estate as is a just proportion to these vast numbers of destitute people and their incomparable need.

AN AUTHORIZED AND COMPETENT AGENCY

The Southern Baptist Convention has constituted the Foreign Mission Board and qualified it to be the agency to receive and administer the gifts and bequests of Southern Baptists for Foreign Missions. The Board's Five Million Dollar Charter, issued and guaranteed under the laws of Virginia, makes it as safe as any five million dollar bank or trust company in America, and it is administered by a capable and representative body of men and women who are familiar with Foreign Mission matters, who make no charge for their services, and who are subject to the denomination at all times.

IF YOU WISH

you may specify in your will that the money or property which you give to Foreign Missions shall be used as soon as it is available; or you may specify that it shall be made a permanent fund, the annual interest only to be used; and, if you wish, you may designate the use of your bequests for any of the following objects on the foreign fields:

THEREFORE, make your will without delay and give a just proportion of your estate to the greatest and neediest religious work in the world.

If, in addition to making your will, you have money upon which you wish to draw interest for your support while you live, without paying commissions, invest in the Foreign Mission Board's Annuity Bonds.

In writing your will remember that the legal title of the Board is the **Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.**

Correspondence solicited.

J. F. LOVE,
Corresponding Secretary,
Richmond, Va.

7. Or, your will may specify that your bequest shall be used for Foreign Missions simply and leave the Board free to use it where it is most needed and will do most good. Foreign Missions includes

Home Circle

SERVICE

We're born to serve, you and I,
 And should we need the urge of words
 and pen
 To show us duty to our fellowmen?
 The chain of service spans the world;
 And he who fails to weld his link,
 And sag and drag, and lose their
 power,
 Lo, weakens all the rest, and lets them
 sink
 Because his part is missing.

We're born to service, you and I;
 The more we're blessed the more
 we're bound to bless;
 The more we gain, the more we owe
 Success.
 Responsibility expands apace with
 growth.
 The loyalty and faith that lifts us up
 Should be repaid in like, to fill the cup
 Of others, needing help and hope,
 To send them bravely forward.

Herbert H. Stalker.

A SPICY TALE

Inez N. McFee

Max was very tired; he had been all over the meadow pastures with Uncle John that morning when he went to salt the sheep, and for the last hour he had been in the warm kitchen watching Mother make mixed pickles. Finally he dropped into a chair and leaned wearily against the table.

"Max," exclaimed his mother, warningly, "take care! You will upset the spice cabinet with your arm. You would better go into the front room and lie down."

"I am not sleep at all, Mother," he answered, quickly, "I'm just resting my head a bit, and I would rather stay here."

"Very well," replied Mother.

In a few minutes a gruff voice exclaimed: "See here, young man! Take your arm away from me! I'm tired, too, and I don't mean to be pushed off from this table."

Max started and gazed around wildly. He did not see anyone, but his arm was very close to the spice box, and he wondered if the voice could have come from the inside. He had not heard of such things, so he inquired cautiously: "Who are you, and where did you come from?"

"I am called Jamaica Ginger," replied the gruff voice, and Max was now certain that it came from the inside of the box. "I came from the island of Jamaica, and I've had a sorry time of it since I left the moist soil."

"Do tell!" exclaimed Max, using Grandma's favorite expression of surprise. "How did anyone ever manage to get such powdery-looking stuff as you are from the ground?"

"See here, my boy," the gruff voice shouted, angrily, "are you not old enough to know that you cannot always judge by appearances? I was once one underground steam, or root, of a beautiful plant. Powdery stuff, indeed!"

"There, there, Ginger!" said a timid

voice, soothingly. "Don't be angry; you have no more cause for it than I have. People generally call me a seed."

This voice came from the drawer labeled "Coriander Seed," so Max spoke up at once: "Well, if you are not a coriander seed, what are you? I suppose you are a root, too, are you?"

"No indeed," declared the voice more bravely, "I am a fruit, but I have been dried until I look like a seed. My home was once in sunny Italy. Alas! I shall never see my native land again."

"Neither shall I," moaned another voice. "I, too, look like a seed, but I am really a dried berry. I grew on a beautiful tree, which had such pretty, shining green leaves, and in the springtime it was all covered with fragrant white flowers. I am called Allspice because people think I have the taste of several different spices."

"Pshaw!" cried Max. "I don't see why I never thought of that. I have often wondered how you got your name. You did not say where you came from, did you?"

"Talk about deceitful appearances," sputtered another voice. "What would you take me for? I guess I look most like a stick, but I am really a dried flower bud. I grew on an evergreen tree which was almost thirty feet high and covered with large, smooth, oval leaves. If they had left me on the tree until I blossomed, I would have been a handsome, purple flower. Look at me now. Here I am only a Clove, and I might have been breathing fragrance on one of the Molucca Isles."

"Molucca Isles are a long distance away. Let me see; they are off the coast of France, are they not?" questioned Max.

"Ha, ha!" laughed the Clove. "Molucca Isles off the coast of France! They are north of Australia, between Celebes on the west and New Guinea on the east."

Just then there was a peculiar rolling sound in another drawer, and a new voice exclaimed cheerfully: "Well, since you are all relating your history, I may as well tell you mine. To begin with, I do not bemoan my fate at all. Why, I was once in prison! You need not turn up your noses; it was a fruit prison. My name is Nutmeg, and I am the kernel of the seed, or nut, of a fruit about the size of a small pear. I grew on a very tall tree, in the Banda Island, in the East Indies."

Bang! Another drawer flew open. There was a shower of dust, and Max sneezed and wiped his eyes, as a loud voice exclaimed: "Of course, you know my name is Pepper, so I will not spend any time introducing myself. I do not come from such a distance as our friend Nutmeg. I formerly lived on the island of Sumatra. I was a bright-red berry, and I grew on a climbing plant which had broad, tapering leaves."

"Well, my friends," cried a new voice, "I am neither a fruit, a seed, or a root. I am the bark from the under branches of a relative of the laurel family, the cinnamon tree, and grew in Ceylon. Cinnamon trees grow about thirty feet high. They have oval leaves, pale-yellow flowers, and acorn-shaped fruit. I was peeled off the tree and left to dry in the sun. When I began to curl up at the edge, I was packed up and shipped here."

"My!" ejaculated Max, edging farther away from the friendly Pepper, "I am glad you have told me all this. I never supposed that the products of so many countries could be found in a dish of mixed pickles."

"Why, Max," cried Mother, "what are you talking about?"

Max opened his eyes and gazed around in surprise. "Why, Mother! I must have been dreaming," he said. "I thought the spices were talking to me."

Then he told his mother all about

his dream, and she was glad he had remembered so much of the information lesson which had been given at school on Friday afternoon.—From "Little Tales of Common Things," published by Thos. Y. Crowell Co.



SWAN SONG OF THE GOOD SHIP: "ADJUTANT GENERAL"

(The following unique lines were written by the Adjutant in charge of the Registration in the War Department offices at Raleigh, N. C., at the time they were closed after the World War. The names of the young ladies who had been employed in the office are indicated in the bold type. Miss Wynne is now Mrs. Joseph P. Moore of Nashville, Tenn.)

Long, long ago when I was Young,
 I Spanned the deep blue seas;
 As with the Wynne I swung along,
 A 'Roystering with the breeze.

But now my Crews deserted me,
 M'Cargo's on the beach;
 I'm Keelin over in the sand—
 Beside me Liza Leach.

Once Handy when the waves rolled High;
 A wreck now I am thrown—
 Upon the beach the end is nigh,
 Neglected, I Malone.

NOAH WAS JEALOUS

A-boastin' an' a-braggin' 'bout yo' self an' de pore triffin 'things yo' does ain't seemly in de eyes of yore Maker, my breddern," preached the Reverend Plato Stebbins. "De good book proclaims, 'Pride cometh befo' de spill an' de humble goose hatches de golden aig.'"

"A 'no-count niggah onct saved de lives ob six white folks when the levee bust by rowin' dem five miles 'crost de flooded fiel's an' den drapped dead from heart failure when the boat touched land.

"When he git to hebben, St Peter hand him a golden harp an' sez: 'Brud-der, I'se heered 'bout yo' savin' dem people. Welcome to de domicile ob de righteous. Take yo' seat 'mong de notabilities here at my right hand.'

"Dem words just nacherally swell dat niggah's haid fitten to bust, an' when he finds hisself a seat he puts his harp on his knee an' smashin' his fingers back an' forth 'crost de strings, sings out reel loud. 'Ah saved six white folks from de flood!'

"'Tut, tut!' sez an old man settin a few seats funder up.

"But dis niggah just give him a squint outen de corner ob his eye an' kept on singin' an' playin'.

"'Tut, tut, tut!' sez de ole man again, louder an' more sarcastical like.

Dis vain niggah was kinda set back by dis time, so he stops his singin' an' axes de man nex' to him.

"'Who am dis old duffer what aks so jealous like'

"'Him?' says de man. 'Why, dat's Noah.'"—From Everybody's Magazine for March.



HEAD-DRESS OF THE PHARAOH. REPRODUCTION FROM A MUMMY.