

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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LASTINGNESS OF MEMORY.

It is the testimony of some who have come near to death by drowning or by other cause which did not interfere with their normal mental faculties, that, in the prospect of death, all the incidents of life came into mind in one swift panoramic view. If the memory is so stimulated by the approach of death that it reproduces the whole of life in a moment, it would be unreasonable to suppose that the presence of death itself would do any less. To the rich man in hell, Abraham, from "afar off," said: "Son, remember that thou, in thy lifetime receivedst thy good things; likewise Lazarus, evil things: now he is comforted and thou art tormented." With the lost soul, memory is a veritable "worm that dieth not." and "a fire that is not quenched." The most miserable people in the world are not the poor who have always suffered want, but the poor who were once rich and who have sustained the irreparable loss of all the "good things" which they once enjoyed.

PATRIOTIC SECRET ORDERS.

We are not a member of any secret society, although we have "ancient" connections with some. But it should be said that an organization which is composed only of Americans and aims only to preserve American ideals should be preferred both by the religious and daily press to another order which is based on allegiance to a foreign potentate, but which wants to feed on American bounty. However, "Americanism" will save nobody; a society of pureblood Americans may be far from being an "assembly of the First Born." The kind of Americanism which deserves to be perpetuated is that which consists of "pure and undefiled religion before God and the Father." The Evangelical churches are our best patriotic organizations. Let the Roman Catholic church be regarded as un-American only so far as it is anti-Christian.

THE SET OF THE SOUL.

One ship drives east and another drives west,
While the self same breezes blow;
It's the set of the sails and not the gales,
That bids them where to go.

Like the winds of the seas are the ways of the fates,
As we voyage along through life;
It's the set of the soul that decides the goal,
And not the storms or the strife.



Where the Tides of Nature Rise to Meet the Ides of March.

DOES IT PAY?

By Lloyd T. Wilson, Corresponding Secy.

Here is a story that ought to be interesting to every Baptist in Tennessee. We give the story without the knowledge or consent of any of the parties who are directly involved, but we are sure no one of them will object, especially if they can feel assured that it will help others.

When the 75 Million Campaign was started, the First Baptist Church of Paris, Tenn., subscribed the good sum of \$123,480.00, notwithstanding they were worshipping in a very small and inadequate house and knew they would have to enlarge their quarters or erect an altogether new building. From the first they determined not to let the need at home hinder their payments on their pledges to the Campaign, therefore they started in to get ahead of Campaign before beginning the new house. The first year they gave \$23,880.37. The second year they gave \$41,348.14 and the third year they gave \$32,004.48, making a total of \$97,232.99. Then they launched the new building to cost, when finished, the sum of \$115,000.00 or more. They are now drawing near to the end of the fourth year of the Campaign and what are the results today? The answer to this question ought to be

AN INSPIRATION TO EVERY CHURCH IN THE SOUTH.

This fourth year they have remitted on the Campaign to this date \$4,113.41. This

amount together with the amounts remitted the other three years makes a grand total of \$101,346.40, which is a little more than eighty per cent of the total pledged, thus putting them ahead on their fourth year, which is not up until April 30, next. In addition to this they have almost finished the new church building at a contract price of \$114,000.00. At a Men's Banquet recently the pastor, Rev. J. H. Buchanan, announced that they needed \$40,000.00 cash on building account and in exactly thirty-seven minutes he had cash subscriptions of \$37,000.00. I am told that the balance came in next Sunday. The news comes to me today that the beautiful modern church house is to be dedicated before May 1 without a dollar debt.

The First Church of Paris is not strong in numbers, but it is a great Church. It makes up in quality what it lacks in quantity. I have known it rather intimately for some twenty years and count a number of the saints there among my dearest friends in Tennessee. I had the joy of preaching for them in a series of meetings during the pastorate of the beloved Ryalls more than eighteen years ago. The blessing of the Lord upon this Church ought to convince the most doubtful among us that it pays to give to the larger work of the Kingdom first. I hope that many of our people who have been complaining to me that they could not meet Campaign pledges because of needs at home will read this story.

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EDITORIAL

LEADERSHIP.

In the Sunday School Department last week, Secretary Hudgins very aptly and ably discussed what he facetiously called "Top-water Leadership." Hardly anything wiser, we think, has been said lately. We wish to remark, by the way, that our efficient Sunday School Secretary is doing a safe and constructive work. In order that his statement may get before us again, we reproduce it as follows:

Top Water Leadership

We 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 be capable of conducting a BYPU Program or a Prayer-meeting hour, is a 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 they can go forth to lead our brethren and sisters in the churches. The idea is wrong in 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."

"Topwater Leadership" is the correct, as well as the happy, phrase. There is no fisherman who does not know what "Topwaters" are. The minnows that swim near the surface of the water are valued as "bait"

for the larger fish that stay hidden in the deep places, and can be sacrificed in any number even on a luckless "fisherman's" chance of getting something bigger and better!

The whole question of leadership revolves around one of two ideas:

I. Self Assertion.

When one is willing to pay the price required to win a position of trust and responsibility, he usually gets the prize. The man who makes broad his phylacteries and prays on the street corners to be seen of men, has his reward—he is actually seen of men: the thing he prays for is accomplished. But there is an ambition of a more laudable sort which regards leadership as a goal to be attained for the sake of the superior opportunities and emoluments which it affords.

But wherever leadership is a direct object of effort and is regarded as an end within itself, there is the element of self assertion which distinguishes it as an inferior product. The ward politician aspires to leadership, and hence he seeks the office instead of allowing the office to seek him. The man of great wealth reaches an eminence from which he "tops" other financiers. The man who aspires to leadership among the people of God falls into the error of which the disciples were guilty when they wrangled over who should be greatest.

Personal ambition is necessarily selfish, and is therefore the field of contention and dispute. It is in line with that sort of preferment in which only one individual can be greatest, who is singled out as "ahead" of all the rest. It is the self-consciousness of the emperor who argues the divine right of kings. It thinks itself endowed with extraordinary gifts or superior advantages which merit advanced position.

However, its real place is superficial, or "topwater." It is nearer the surface and comes into view more often than do others, but that argues its smallness. But, of course, it all depends on what one's size is: if he is a topwater minnow, it would be foolish to attribute to him the characteristics and habitat of the deepwater trout.

Like its kindred grace of humility, leadership disdains notoriety, and is oppressed when pursued. To become conscious of humility is to cease to be humble; to become aware of being a leader is to forfeit one's leadership. It must come to those who seek it not. It must be a by-product, an incident, an unconscious trait of character; that self-consciousness which is humble and which forgets the things which are behind in pressing on to that which is before.

II. Self Effacement.

Is there such a thing as ambition in the direction of self-denial and self-abandonment? Who is he that vies with his fellows in giving up his life, or in surrendering his personal ease and ideals? In this road the pilgrim does not pursue his way in company with a crowd, although he has a goodly escort. But since they all go in the same direction, they never cross each other's path; and their aspirations do not bring their interests into clash and conflict.

Not until men can forget themselves are they qualified for leadership in any important sense. Not until they have gone through calvary, of whatever nature it may be, are they ready to face a frowning, unfriendly world and bring victory out of defeat. Not until they are ready to acknowledge their own station as that of underling to every one else, are they prepared to take the highest seat. Not until they are willing to take the "dog's portion of crumbs that fall from the Master's table" are they able to take the Kingdom of heaven as by force and conquer the adverse providences of God.

Leaders are needed: but such as are first called to be servants and bond-slaves, and who have learned to wear the yoke with more than ordinary ability and to bear the burdens of responsibility and toil. Let those who aspire to rank, "count the cost" before they enter upon an ambitious career. Let none seek any position or distinction which would distinguish him from the humblest of his fellows, except in the special opportunities it gives him to render some service to them.

TELLTALE BANK REPORTS.

Deposit balances at banks usually indicate the degree of prosperity enjoyed by a people. Counting houses can not make money if patrons do not place their surplus in their hands. Deposits do not always show how much surplus the people have, and increased deposits may be due to a larger number of folk who put their earnings in the banks instead of keeping them in private safes. But, on the whole, when banks have plenty of money the people are prosperous; and when it is scarce among the folk, the banks feel the stringency. Reports show that there is more money now in the banks of the country than there has been for many years. We know, furthermore, that a tremendously big portion of that is Baptist money. Now: we can not argue financial stringency as a reason for falling short in our gifts to the Lord's cause. If we say we haven't got the money, even the banks will rise up and testify against us!

MOSAIC MARRIAGES.

Miss Griffin, representative in the Tennessee Legislature, is commended for having introduced a bill before that body providing for divorce only on the ground of unfaithfulness on the part of either the husband or the wife. There should be no other valid reason for breaking the marriage tie. Wherever marriage is subject to legislation, so must also divorce be; and there can be no divorce only where there is the absence of all law regarding marriage. We think it is well to have laws; and hence to have laws regarding divorce, such as will make the institution of marriage what God meant it to be. It is of divine origin, and hence God should be consulted as to any legitimate reasons for breaking it. There is no other Scriptural ground for divorce than that on which Miss Griffin proposes to restrict it. May she have the united moral support of all the Christian people in the State!

News and Views

We acknowledge receipt of a beautifully illustrated song entitled "Where my Mother was born," words and music by Brother T. H. Farmer, Martin, Tenn.

Dr. W. D. Weatherford, Chairman, Nashville, Tenn., announces the Twentieth Annual Conference of the Missionary Education Movement to be held at Blue Ridge, N. C., ten days following June 26.

There ought to be more than a dozen churches in Tennessee who will send their pastors to the Baptist World Alliance with all expenses paid. Who will be first to volunteer to do this?

Mr. and Mrs. A. E. Pardue, members of Grace Baptist church of Nashville, Tenn., expect to finish their course in Evangelistic singing at the New Orleans, La., Baptist Bible Institute next May, and plan to locate with some church as assistants to the pastor with the privilege of holding several meetings with other churches.

Concerning Rutherford Baptist Church, Mrs. T. J. Collins writes: "We are very proud to report that our pastor, Brother H. A. West, has almost recovered from the operation which he had some weeks ago, and is able to be about his work again. Brother West has been on the field at this place only a short while, but thus far the Lord has wonderfully blessed our efforts under his leadership. We are having additions to the Church most every service, and God's people have been greatly revived."

From Charleston, Mo., Pastor P. D. Mangum, First Church, writes Monday:

"The First Baptist here continues to prosper in every department. The prayer meeting has outgrown the prayer meeting room and we may have to move into the main auditorium. The Sunday school has also outgrown the building, and the church services are well attended. Since our revival meeting last fall we have had a continuous revival in the church. There are conversions every Sunday. We are planning to build a new three-story building in the near future so we can more adequately take care of our Sunday school."

Dr. Lloyd T. Wilson desires to say: "Rev. W. S. Roney, who until recently was pastor at Centreville, and Hohenwald, has located at McKenzie and is going to give his time to evangelistic work. Brother Roney has been very active in the ministry all of his life and has served some of our strong churches, but has always given considerable time to evangelistic work in which he has been greatly blessed. He is a sound Baptist, a good gospel preacher, and I am sure will do good service in leading the people in evangelistic work. Having known him for more than twenty-five years, I take great pleasure in

commending him to pastors and churches in need of such services as he is well able to render."

Brother Chas. P. Jones, of Smithwood church, Knoxville, pays the following tribute to Chilhowee Institute: "I have just returned from Chilhowee where I held a ten days' meeting. There were more than 40 conversions and the church was greatly revived. It was one of the best meetings that I have been in for some time.

Rev. O. M. Drinnen is pastor and also teaches in the school. Chilhowee Institute is one of our best mountain schools and has for its president Professor O. E. Barton, who has the love and confidence of every student in the school. Chilhowee is a Christian school. I have never seen more consecrated teachers and students. Young men and women are safe when they are under the care of President Barton."

Dr. Geo. L. Hale, writes from Weuoka, Okla.: "We are here in a splendid meeting with the First Baptist church. Crowds are large and the interest deep. Folks are being saved at every service.

Since leaving Tennessee, January 3, we have held three good meetings in Missouri. We go from here to Iola, Kansas, to begin the 18th. After two or three weeks there, we will return to Tennessee, where we hope to spend the rest of the time till the meeting of the Southern Baptist Convention. We are now arranging dates for the summer and fall. Churches desiring our services can address us in care of THE BAPTIST AND REFLECTOR.

I have with me Professor W. J. Morris, one of the finest gospel singers I know."

THE SPIRIT WE NEED FOR THE SPRING ROUND-UP ON THE 75 MILLION CAMPAIGN.

By Lloyd T. Wilson, Cor. Sec.

I have received two letters this week that have encouraged me much. I wish to quote from these because I believe they express the spirit needed to win out in our spring round-up.

The first is from a layman who lives in one of the small towns in West Tennessee. This is what he says: "I am enclosing check for \$100.00 on the Campaign. I happen to be getting a little more money than usual so this is an extra above my pledge."

The second letter is from one of the best pastors in Tennessee and is in answer to a letter sent out to the pastors. It reads as follows: "This spring round-up is going to be a hard pull all over the South and my church will be no exception in that respect, but, God helping us, we are not going to disappoint you nor our Lord. I think your plan is a good one and if your call strikes other pastors in the same spot it did this, one we will shout victory at the end. I shall make no compromise on the amount to be raised in my church. We are able to pay the last dollar due and I shall be ashamed of my church if we do not do it. To make up for losses by death we shall press hard

on those who have come to us since the Campaign was started."

If we could only get a few hundred pastors and laymen to manifest a spirit similar to that shown above, I would not fear the results when the books close April 30.

A GREAT ROUND-UP.

By J. T. Henderson, General Secretary.

Perhaps all the pastors of the Southern Baptist Convention are planning to have a special day of ingathering for the 75 million sometime this spring. It would be wise to have this rally on a Sunday not later than April 22, so as to allow time to check up results and send tactful committees to see all who were not represented in the gifts of this special day.

Business conditions are better, and this plan would bring large returns. Subscribers should be urged to pay in full to date, and both nonsubscribers and new members to become supporters of the great program.

Will not interested and capable laymen in every association, unite with the pastors and elect women in organizing a campaign that will bring this vital cause to the attention of every church in their association, and to each member in every church? A vigorous campaign of this kind will help to save the day. Let us pray and work for a report in Kansas City that will send a thrill throughout our borders and inspire hope for ultimate victory in December, 1924.

Knoxville, Tennessee,

DR. SCARBOROUGH COMES FOR THREE CAMPAIGN RALLIES.

By LLOYD T. WILSON, Secretary

Inaugurating the intensive spring program in behalf of the 75 Million Campaign in Tennessee, Dr. L. R. Scarborough, general director of the Campaign, will enter the state from Illinois Friday, March 23, and will participate in an all-day rally for West Tennessee at Memphis that day, which it is hoped will be attended by every pastor and all the laymen and women of that section of the state who can possibly get there.

From Memphis Dr. Scarborough will come to Jackson for a similar meeting on Saturday, March 24, and Sunday, March 25, he will speak three times in Nashville. Sunday morning he will be at Immanuel Church, Sunday afternoon he will address a mass meeting at the Princess Theater, and Sunday night he will be at Eastland Church.

From Nashville Dr. Scarborough has to go to Virginia for a series of meetings, but an effort is being made to secure other speakers to present the issues of the Campaign at Chattanooga and Knoxville. An effort is also being made to secure some other speakers to accompany Dr. Scarborough at the rallies he will hold. Definite announcements will be made on this matter next week.

Much of the success of our spring campaign depends upon the attendance upon these meetings and we sincerely trust all of them will be largely attended.

Contributions

SOUTHERN BAPTISTS AND EUROPEAN FINANCES.

By Everett Gill, European Representative.

The current press is full of the discussion of European finances. It is a many-sided and difficult question. It has a direct bearing on the interests of all Europeans as well as of the southern cotton raiser and American farmer of whatever section, and of the banker and industrialist. These post-war experiences have demonstrated anew that no nation can live to itself, nor even die to itself.

I am tempted to speak here of Europe's state of mind toward America in these matters. It is one of bewilderment. America is an enigma. Europe cannot forget what we did in the latter days of the war,—of our prodigious and unbelievable feats. But, they cannot but feel that America is like one who has rescued the drowning man by pulling him up on the bank and then went off and left him with lungs full of water and unconscious. They cannot understand why we did not do a thorough job. They know well that in spite of the wonderful things we have done for friends and former enemies in relief work, many tens of thousands have died since the war from undernourishment, famine and lack of medical attention because of the belated work of reconstruction due largely to the strongest and richest nation pursuing a policy of "isolation." They feel that it is a case of "Inasmuch as ye did it not."

The friends at home cannot know what we who live in suffering Europe have to endure as we think of these things. We know that all Americans are not heartless. We are sure that there are seven thousand who have not bowed the knee to the Baal of Selfish Indifference, repeating with pagan unfeelingness "America first!" We hope that though America has gained the gold of the world she has not lost her soul.

I had thought of saying these things, but as I am writing on missions I must not say anything that might sound like politics, even though what I say is true and timely. So, I put away the temptation and write of other though related matters.

As Southern Baptists are going into the spring campaign for missions, they ought to have before them some facts of outstanding importance to our Foreign Mission Board and to the tens of thousands of their supporters. I refer to the unexampled opportunities of equipping our European work at comparatively low cost. Of course, it may seem a pity to take advantage of the low rate of exchange brought about by the general financial situation. But, if there were any injustice to anyone in availing ourselves of the low prices of real estate, we should be the last to do so. If the owners are glad to sell at these high prices, in their currency but low in ours, we should not hesitate.

Half the price of anyone of several of our great churches that are being built in various parts of the Southland would equip our European field for years to come!

Do we mean by this that we should not have these buildings? By no means! We rejoice in them. We are proud that our Southern Baptists are so blessed of the Lord that they can afford such buildings for work and worship. But more, we are proud that with the wealth the Lord has given also the willingness to give, or rather given the recognition of stewardship. The fact that attracts my attention is that Southern Baptists have money to give and are willing to give. I am also convinced that if they can see a great chance of saving hundreds of thousands of dollars by giving largely now, they will do it.

Not only will we save money by investing now, but we will be meeting a great spiritual need. In spite of the things that our European brethren have suffered in recent years, they are growing more rapidly than the Southern Baptists, as wonderful as is their growth. In Hungary and Rumania we are growing yearly by ten per cent and more. And if we had the equipment we could do vastly better.

During the year 1922 I bought two wonderful building lots. The first is in Budapest, Hungary. It is one of the best lots in the city. Our purchase of this fine site made a sensation in the capital. But, we have not been able to move a step since. The big lot lies there vacant, while Brother Udvarncki, the pastor and president of our school, says that if we had an auditorium holding two thousand five hundred it would be filled. Not only so, but we could thus bring under the influence of the gospel the best people of the city. Cannot we have fifty thousand dollars for a large building for church, Seminary, general offices and apartments for professors and pastors?

The other beautiful lot is in Bucharest, Rumania. We need the same things as in Budapest, only more so. A fifty thousand dollar building would be worth in America several times that amount.

Then, throughout the lands of Hungary, Rumania and Jugo-Slavia we could purchase houses of worship in the smallest towns and cities for only a fraction of their value in American money.

A dollar now will be worth ten dollars in a few years!

We cannot afford to let these opportunities slip by us. It is not so much a financial matter as it is spiritual. The work needs our money. And that means soul-winning. That means that the Baptist interpretation of the gospel will be given to those who have never heard it.

Does not "opportunity" spell "duty"?
Lausanne, Switzerland.

FOR CONSIDERATION AT THE KANSAS CITY CONVENTION.

By David M. Gardner.

The Southern Baptist Convention ought to change the annual date of meeting from May to June.

If the above statement is true the matter should be carefully considered at the coming Convention.

LET'S LOOK AT BOTH SIDES OF THE QUESTION

Personally I know of no good reason why the change should not be made. But there are some apparent reasons, to-wit:

1. The date is fixed in the minds of Baptists over the South. That is a fact, but that is all. Any other date may be fixed.

2. Books of all the Boards, etc., close April 30, hence May is the proper time to meet. But why not close the books May 30 and have the Convention in June?

3. It would require a re-adjustment of many State and Southwide meetings. But the question is: would the change be of general interest to the cause?

REAL REASONS FOR THE CHANGE

1. Almost if not all of the public and high schools together with our seminaries close during the month of May. Therefore, it would be of great value to the Baptist cause if all of our people and pastors especially could be at home for all of May. A vast majority of our pastors who attend the Convention are forced to decline an invitation to preach a commencement sermon or to take some other active part in commencement exercises. But what of it? It simply means that the Baptist pastors and many of the leading lay members are deprived of the privilege of attending and having part in one of the most important community meetings of the year. This obtains all over the South.

2. It is to the advantage of the local church for her pastor to serve the community as speaker on such occasions.

3. Such occasions furnish splendid opportunity for our pastor to speak a good word for Baptist schools.

4. The fact that nearly all of our Baptist schools do not close the year's work until around the first of June, keeps many of our educators together with many students away from the Convention. But the schools could close earlier; yes, so can the Convention meet later.

5. It would be much easier for our people from the rural districts throughout the South to attend the Convention meeting in June. The Convention does not miss the people, but the people miss the Convention. May is a very busy month throughout the South both in the city and country. Merchants are pushing sale of spring merchandise. In the East the farmers are pushing berry and early fruit crops. In cotton and corn sections crops demand attention. The cattlemen of the West are pushing their herds toward market.

Again June would give us one month more open weather to push Campaign for Kingdom finances. Early spring crops make financial conditions much better and would enable us to close the books on the 30th of May in better condition. Bank clearing for May average from fifteen to twenty-five per cent better than April. Baptist give money when they have it.

Finally, meeting in June would remove the Convention date considerably from what is known as "heavy rain" season. There are fewer railroad accidents in June than in May.

With these facts I rest my case—and make a motion that the date of meeting of the Southern Baptist Convention be changed

from May to June. The question is open for discussion.

P. S.—Since finishing the above article, I have discussed the matter in question with one of the leading bankers of Birmingham. He says: "Add another reason for meeting in June, this: as long as the Convention meets in May the Baptist bankers of the South will be largely deprived of the privilege of attending, since practically all of the Bankers' Associations are held in May." We need the bankers.

"HETERODOX USE OF ORTHODOX WORDS."

By W. C. Boone, Pastor First Baptist Church, Owensboro, Ky.

Several years ago I was entertained in an elegant home in one of the towns of Kentucky, where I had gone to preach a commencement sermon. My hostess intimated, during the course of our conversation, that she had become interested in Christian Science. In fact she seemed to be quite conversant with its teachings, and was inclined to accept them. I told her that my chief objection to Christian Science was that it is not Christian, rejecting as it does all the fundamentals of the faith, including the death and resurrection of Christ, the fact of sin, and the fact of the atonement. "Oh," she said, "You are mistaken: Christian Science does believe in the atonement." I replied that I was sure that Mrs. Eddy denied the vicarious atonement, as I had read it in her book. "Well," she answered, "perhaps it does not believe in a vicarious atonement, but Christian Science believes in the atonement." That is a fair sample of what is meant by the heterodox use of orthodox words: in orthodox Christianity there is of course no atonement at all except in a vicarious atonement through the offering of Jesus Christ for our sins on the cross.

That incident made an impression on my mind, and I have observed since many similar subterfuges on the part of the so-called "Liberals" to make use of Christian language and phraseology in expressing their doctrines, when their interpretation of that language is as far from the orthodox interpretation as the poles. Language is a very pliable thing, and it seems that the English language is especially adapted to cover a double meaning, and make possible a camouflage of thought. A great deal of the best wit comes from such a use of language, insinuating a double meaning, or a hidden meaning, in a remark or a story. Sometimes this wit is carried into the realm of the suggestive and the indecent. That is a degradation and a prostitution of the Mother Tongue. But to my mind it is equally indefensible for one deliberately to pervert well known and long honored expressions of religious beliefs and spiritual truths into a thinly veiled covering for his own pagan philosophy or modern infidelity. There are several classes of people who do this constantly. Conspicuous among them are the followers of the modern cults, the so-called "isms" of the day. Guilty also are the Unitarians, with their profession of Christian-

ity, and their denial of Christ. Included, too among these camouflage artists are the "Liberals" and "Progressives," who cling for some reason to their membership in the evangelical denominations, and yet deny the evangelical faith. A few words about each of these classes will suffice.

The illustration given above about the Christian Scientist's use of the word atonement is typical of all the "isms." They speak of *Heaven*, and mean not a place, but a vague state of the mind. They speak of *Hell*, and mean not a place of eternal punishment, but a mental state of remorse in this life. They speak of *sin*, but explain it as an error of the mind, or as an unimportant indiscretion. They speak of *God*, and mean not a heavenly Father, but an impersonal mind or force. They speak of *prayer*, and mean not a child in communion with his heavenly Father, but some hypnotic or mesmeric self-communion, or subjective introspection. They speak of the *Holy Scriptures*, and declare their belief in them, only to turn and deny many specific passages, Mrs. Eddy even going so far as to speak of one passage as "the opposite of truth," and of another, flatly, as "a lie." They speak of *death*, but explain it away as "a mortal illusion." They speak of the *Holy Spirit*, meaning not one of three persons in the Godhead, but a vague impersonal influence, or even blasphemously apply this divine name to their own system. Most of these quotations are from Christian Science: and the climax of all their infamy is their presuming to use the *Christian* name to describe a non-Christian heresy. Mormonism pursues the same tactics, spreading literature filled with Bible quotations, and plausible statements of adherence to Scripture teaching, and only very gradually revealing the deeper secrets of their apostasy, when one has been caught by the bait of orthodoxy professed at first. Russellism likewise makes use of Christian language, and when one is convinced of its Scriptural soundness and of its loyalty to truth, veers off slowly but surely into a most subtle and poisonous blasphemy. They even pose as defenders of the infallibility and verbal inspiration of the Bible, which gives them popularity with the masses. But their interpretation of these Bible words and doctrines is false, pernicious, and deadly. They are wolves in sheep's clothing, they are counterfeiters of Christianity, and useful agents of their father, the Devil, who is the father of lies.

Very little needs to be said of the Unitarians. They have stood more out in the open than some of the other heresies, but they are guilty of using some of the same deceptive language. For instance, they speak of the *divinity* of Christ, but explain it as meaning that He was divine, as all men are divine, having some spark of the godly nature in them through creation. They speak of *Scripture*, and then read and take a text from Tennyson, as I heard one of them do. They call many of their city churches by the name of "The Church of the *Messiah*," and yet deny the heart of the Messianic person and work of Christ. They consider themselves as Christians, but have church fellowship with Jews and other open deniers

of Christ. In all this they are perverters of language, and apostates from the truth.

The third class of these heterodox users of orthodox words is perhaps the most dangerous of all. There are many today who hold positions as preachers in evangelical pulpits, or as teachers in evangelical schools, and receive from them their livelihood and support, and yet deny the beliefs and teachings of those who support them. We are all familiar with the doctrinal position of Chicago University, and in fact of every great secular university in the country today. Chicago came into public notice more quickly because it began, and nominally continues, as a Baptist institution; and yet publishes abroad not only non-Baptistic, but many non-Christian views. Yet its dean, who doubtless is a great scholar, holds membership in a Chicago Baptist Church, and attends the Northern Baptist Convention as a messenger. In New York we have a spectacle of a so-called Baptist preacher holding the position of professor of Theology in a Union Seminary, and the position of pastor of the First Presbyterian Church. And when he comes to preach sometimes he delivers a most delightful orthodox and inspiring message; and sometimes he takes a text from the New Testament, and then proceeds to discuss it by denying the miraculous, and explaining away as much of the historical value of the Book as he professes to believe. In his now famous sermon on "The New Knowledge and the Christian Faith," he vents his ire on the Fundamentalists, whose only crime is their loyal defense of the age-old doctrines of Christianity. He speaks of the *Virgin Birth*, but declares it to be a figure of speech, or an invention of the early disciples, and not to be believed literally, because such is a "biological miracle which our modern minds cannot use." He speaks of the *vicarious atonement*, but intimates that his own views about what that means are quite different from those of the old-fashioned Christian. He speaks of the *Second Coming of Christ*, but explains it as not a literal return as He went away, but as that Golden Age when the teachings of Jesus shall have pervaded and reformed human society and made the world unselfish and Christlike in spirit. He is only one of a large class. Many pulpits, and many professors' chairs, have men in them who profess to believe the evangelical faith, and who even teach it in words, but whose minds and hearts have never known our Christ in His supernatural redeeming power. It is as dishonest for them thus to obtain money under false pretenses, being supported by men whose cherished doctrines they are employed to teach, but which they do not believe, as for them to attempt to deceive, if possible, even the elect by their misuse of the language of Zion. God speed the day when men in religion shall call a spade a spade, and shall fearlessly speak out in words that convey the actual meaning of their hearts.

Meanwhile, it is incumbent upon us who still accept the old meanings of the old words of the faith to make their import clear to all; and to indoctrinate our young people in church and school, in the true interpretation of the doctrines and the Word of Truth.

PRESIDENT GEORGE BURNETT RESIGNS.

By Harry Clark.

It was with concern that the brethren learned that President George Burnett had resigned the presidency of Tennessee College to take effect as soon as his successor could be selected. This is another case of where the denomination loses the services of one of its strong men because the burden grew too heavy for him to bear. In nearly every one of our colleges, its president is staggering under financial and executive burdens which few of the denomination can understand. If our colleges were adequately endowed, we would not be killing our strong men with anxiety and overwork. For years



it has been possible for President Burnett to go into business at twice the salary he is now receiving, but he has held on out of loyalty to the Baptist cause. It is therefore fitting that we should express our appreciation for his heroic efforts. He has not yet announced his plans but he has had several attractive offers.

Fifteen years ago the denomination drafted from Kentucky the two Burnett brothers, George and Henry, and promised them that adequate financial resources would be furnished them if only they would give up their positions in our sister state and come to Tennessee to build us a woman's college. Brother Henry Burnett stayed by the college in the face of attractive offers elsewhere until his growing family compelled him to resign, and go to Mercer University, which place he held for several years, refusing business offers. All these years President George Burnett has managed the college and has done remarkable work on slender resources, raising the college to an A-1 rating. While he merits his vacation, he will be greatly missed.

Somewhere we shall find a strong man to take his position, as the trustees are now at work on this problem. For the new president, we bespeak the hearty support of the brethren. We have a great college at Murfreesboro, one to be proud of; and we must arouse ourselves to the task of making it all that the Burnett brothers have so ably planned.

SOME FACTS AND FIGURES WORTH STUDYING BY SOUTHERN BAPTISTS.

By Lloyd T. Wilson, Corresponding Secy.

Since the 75 Million Campaign was first projected at Atlanta in 1919, Southern Baptists have gone forward in every direction in a remarkable manner, according to a preliminary survey on the matter conducted by Dr. E. P. Aldredge, secretary of survey, statistics and information of the Baptist Sunday School Board. By comparing the statistical report submitted at Atlanta in 1919 with the statistical information that will be presented at Kansas City next May, Dr. Aldredge finds that in the four years that will have intervened by that time, Southern Baptists have gained 881 ministers, 2,723 churches, increased the annual average of baptisms by 118,609 (the total number of baptisms for the four years has been 770,568), and made a net gain in membership of 480,208, or an average net gain each year of more than 120,000. These figures are based upon the reports of the local churches to their district associations.

Other items of progress shown in this preliminary report include a gain for the four-year period of 3,536 Sunday schools, with an increased enrollment of 485,626; 7,320 B.Y.P.U.'s with a membership gain of 222,709 (the number of B.Y.P.U.'s has more than doubled in the last four years), 5,694 local W.M.U. organizations, while the annual gain in contributions to home purposes has been \$9,470,918, the gain to missions and benevolences has been \$5,190,265, contributions to all purposes have been enhanced by \$14,56,183, while the gain in the value of local church property has been \$45,868,421 for the four-year period. The total reported gifts to missions, education and benevolences for the four year period amount to \$42,877,167.

In practically every line, except that of contributions, Southern Baptists went a long way forward during 1922, greatly, outdistancing other denominations in America, with the exception of Roman Catholics (and the Catholic figures are for the whole United States); in the gain in members Southern Baptists baptized 232,442 persons in 1922, according to the report compiled, and had a net gain of 147,253 members. At the same time the Northern Methodists had a net gain of 87,277, Southern Methodists 64,167, Northern Presbyterians 34,557, Lutherans 49,017, Disciples 35,000, Congregationalists 19,046, Episcopalians 15,787, Northern Baptists (estimated) 87,000, and Catholics 219,158.

Indicating other lines of growth among Southern Baptists during 1922, it is shown that there was an increase of 596 in the number of ministers, 1,034 Sunday schools and 97,180 pupils, 1,974 B.Y.P.U.'s with 84,448 increase in members, and an increase of \$12,438,485 in the value of local church property. Last year's contributions to local causes amounted to \$22,412,741, the contributions to missions and benevolences \$10,101,370.10, and the total contributions to all causes \$32,514,111.77.

The present Southern Baptist membership

is 3,367,636, the present number of Sunday schools 21,184 with an enrollment of 2,244,834, and the present number of B.Y.P.U.'s 12,574 with a total membership of 406,459, and the total value of local church property \$114,842,513.

Tennessee Baptists cannot afford to fall behind this year after what they have done during the past three years, but unless we get busy at once and make things count during the next two months we are not going to keep progress with our brethren of other States in the South. I appeal to every pastor and member in the State to rally to the support of our work with a will to win.

TWO NEW SEMINARY STEPS.

By L. R. Scarborough.

The Baptist brotherhood of the South will be interested in two new movements made by the faculty and Board of Trustees of the Southwestern Baptist Theological Seminary.

1. *The raise in standards of scholarship.* They have agreed hereafter they will grant Diplomas to students only on basis of high school education, Bachelor's degrees on basis of two years college work and Master's degrees on four years college work. The rule concerning Diplomas does not apply to a theological student; but they must take three years study, as in other courses only two years.

This does not mean to limit entrance to the Seminary only to students of high school and college education. It only limits the conferring of degrees. Any student without educational prerequisites may enter any class and pursue any course of study and take all we give if he can, and receive for it a certificate of proficiency after completing the required work. It does not close the door of entrance to any, but only limits the conferring of degrees as above. We want this clearly understood. We believe this advance step is in the interest of higher standards of education and better standards of proficiency in all lines of religious work. The medical schools, the dental schools, and more and more of the law schools, are requiring higher standards of scholastic education for their students. We feel that the leadership in Christianity should also stand for these higher standards.

2. *The Seminary Board of Trustees unanimously passed a resolution proposing to offer the Southwestern Seminary to the Southern Baptist Convention, on the conditions that the Southern Convention appoint a Board of Trustees. We suggest two from each state, one from the District of Columbia, and nine others without regard to state lines in order to have a group of men convenient to the Seminary for the purpose of an executive committee, and that these trustees be appointed in four groups to serve one, two, three and four years. If the Southern Convention accepts this offer, then the eleven state conventions now appointing trustees will be asked to approve and authority will be given from the Baptist General Convention of Texas for the transfer of title to the Southern Convention. The proposition also asks the Southern Baptist Convention, in case they accept the Seminary, to invite the*

W. M. U. Convention to appoint an Advisory Board of twentyfive women to act as advisory to the trustees for the administration of the Woman's Missionary Training School. This matter will be brought to the attention of both the Convention and the W. M. U. Convention.

The Board of Trustees of the Seminary has been led to this because the door was opened by the Southern Convention in a report made by a committee headed by Dr. Rufus Weaver at the Jacksonville Convention last year, and by the fact that all of the Southern states are now contributing to the support of the Southwestern Seminary through the 75 Million Campaign and hence should have ownership and control of the institution, and also since we are receiving students from every state in the South and sending back these trained men and women for leadership in these states.

The Seminary has assets of \$1,618,000 and liabilities of \$118,000. So, we offer to the Southern Convention an institution with an enrollment of nearly 800 students, a faculty of 40 scholarly men and women, a plant worth more than a million and a half and with very little liabilities, and ask the Southern Convention to own and control the institution. It is hoped that the next convention will carefully consider this proposition and act in the light of the wisdom which God will give.

RECEIPTS OF THE FOREIGN MISSION BOARD TO MARCH 1.

	1923	1922
ALABAMA	\$42,687.09	\$ 41,583.10
ARKANSAS	28,333.53	2,667.92
DIST. COLUMBIA.	10,832.77	14,403.20
FLORIDA	14,745.93	16,202.98
GEORGIA	90,088.00	100,865.32
ILLINOIS	1,600.00	5,220.00
KENTUCKY	79,868.49	101,874.20
LOUISIANA	15,173.96	14,213.31
MARYLAND	22,040.00	21,790.00
MISSISSIPPI	43,833.44	46,179.50
MISSOURI	19,891.32	19,478.03
NEW MEXICO	3,100.00	3,510.00
NORTH CAROLINA.	106,186.08	76,251.12
OKLAHOMA	15,965.14	2,110.49
SOUTH CAROLINA.	99,554.00	85,349.38
TENNESSEE	32,524.50	50,264.75
TEXAS	231.25	482.53
VIRGINIA	137,721.27	148,825.79
	\$764,376.77	\$751,271.62

SQUARE DEAL FOR CHINESE IN AMERICA WILL AID FOREIGN MISSION CAUSE.

By Frank E. Burkhalter.

Inhuman treatment in American courts of Chinese suspected of being illegally in this country is proving a serious hindrance to the cause of Christian missions in China, in the opinion of Judge F. S. Yager of Louisville, chairman of the committee of eighteen named at the Jacksonville session of the Southern Baptist Convention to investigate the matter, and bring in recommendations at the Kansas City meeting relative to needed amendments in the Chinese exclusion act, passed in 1893.

Chinese born in this country of Chinese parents long resident in California, and who, therefore, are American citizens by virtue of their birth, have been arrested, haled into court, denied a fair trial or the privilege of bail at the hands of Chinamen, convicted of being illegally in the United States, chained together and crowded into cars like cattle and shipped to San Francisco, from which port they have been shipped in a similar manner to whatever port in China might prove the most convenient to the deporting officers, regardless of the section from which the prisoners' parents may have come to America many years ago, according to Judge Yager, who lived in Los Angeles for many years and had considerable experience in trying to secure a fair trial for the Chinese in the federal courts.

Various denominations on the Pacific Coast, seeing the inherent injustice of such mistreatment of the Chinese, to say nothing of its reaction against the cause of missions in China, are urging amendments to the Chinese exclusion laws that will guarantee a fair trial to all Chinese, whether citizens of the U. S. or not, and Judge Yager will urge Southern Baptists, on both humanitarian grounds and for the furtherance of their missionary work in China, to throw the weight of their influence behind the effort to bring about such amendments.

He points out that a short while ago a Chinaman who had been a member of a Baptist church in Los Angeles for fifteen years was deported without a semblance of a fair trial, after many American citizens had testified to his upright character and his general desirability as a citizen. The committee does not desire unrestricted Chinese immigration, but it is persuaded that all people, including Chinamen, are entitled to a square deal on purely humanitarian grounds. It is also persuaded from conference with a number of our own Baptist missionaries to China, that a fair, square deal for Chinamen, especially those of upright character, in the courts of the land will go far toward convincing the people of China that America practices the religion which she delegates missionaries to propagate in other countries,

and will thus open much wider the door of gospel opportunity in this land of teeming millions.

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

March 1, 1922—March 1, 1923.

	1922	1923
Alabama	23,386.57	26,518.31
Arkansas	14,300.97	12,304.57
District of Columbia	7,170.82	6,309.67
Florida	14,942.84	13,922.72
Georgia	45,093.14	51,879.81
Illinois	5,144.34	2,100.00
Kentucky	53,539.79	41,834.65
Louisiana	10,156.74	11,962.91
Maryland	15,660.00	9,500.00
Mississippi	31,736.81	27,057.76
Missouri	12,461.44	12,961.65
New Mexico	2,526.13	2,158.73
North Carolina ..	37,034.60	46,624.18
Oklahoma	13,465.62	17,626.44
South Carolina ...	26,481.84	14,857.80
Tennessee	31,085.40	12,609.65
Texas	12,360.63	6,179.64
Virginia	94,486.83	64,197.66
Miscellaneous	3,509.87	3,758.50
Total	\$454,544.38	\$384,364.65

Concerning the work at West Jackson Baptist church, Treasurer T. H. Campbell writes March 5: "532 in our Sunday school yesterday, which made us again second in attendance in city of this date. The First Methodist lead with 552, an increase of only one over Sunday, February 25, and our increase was 52. We expect to have 600 Sunday, March 11, and to this end we are adding another Sunday school room, seating capacity of 100."

Pastor Theo. W. Gayer desires to announce that Orlinda will hold its Twelfth Annual Bible Conference, April 4-8, with such speakers as F. C. McConnell, W. F. Powell, Lloyd T. Wilson, E. P. Alldredge, Frank Burkhalter, and others. Orlinda will entertain all who come; also the Third meeting of the Robertson County Sunday school and BYPU Convention will be held at Adams March 31-April 1.



"Angels to Beckon Me, Nearer My God to Thee"

Christian Education

Harry Clark, Secretary, Nashville

SOUTHWIDE BAPTIST EDUCATIONAL ASSOCIATION, MEMPHIS, FEBRUARY 20-22, 1923.

Once each year it is the writer's privilege and inspiration to attend the meeting of about 100 of our leading Baptist educators. This is a noble body of men because, for the love of the Master and of the great Baptist denomination, they are giving their best to our Baptist educational institutions. All of them could greatly increase their salaries by going into the state school system, but they have consecrated their talents to the cause of Christian education.

The Baptist pastors of Memphis attended this year's meeting in their city in larger numbers than the preachers of any city where the Association has met in the last six years. When the writer expressed the appreciation which all of us felt at their interest and attendance, they answered that they had been richly repaid by the inspiration and information and insight into our educational problems which they had received. Nevertheless, we wish to express again our thanks for their hearty co-operation.

The addresses were of a high order, marked by consecration and prophetic insight into our problems. It is impossible to mention all the high points; but we would especially call attention to the keynote struck by President W. J. McGlothlin of Furman University on the opening night. The Memphis papers gave large space to his splendid address and selected from it certain epigrams for special attention. Secretary W. C. James gave one of his customary high water mark addresses. Dr. Frederick Eby from the State University of Texas made a strong plea for the denominational college. President H. E. Watters of Union University attracted most favorable comment by his paper. As in every investigation or study that he makes, he went to the bottom of the subject. The writer has heard him in many able reports but never saw him to better advantage than in his report as to what he had found about denominational teaching in our Baptist colleges. He had written to all of the Baptist colleges to find out just how faithfully they were performing their duty to the denomination; and then he had written to the leading Baptist ministers of the South to find out what denominational subjects they thought a Baptist college ought to teach. He found the surprising but gratifying fact that the average Baptist College is doing more than the ministers themselves ask!

President Weaver of Mercer University urged that the Baptists establish a great Baptist University for the South at Mercer. The Georgia brethren propose to the denomination that they will in that case raise a large endowment for Mercer in Georgia itself to be supplemented by Southwide funds. President W. L. Poteat of Wake Forest College delivered one of his typical eloquent and thoughtful addresses. Our own F. H. Leavell

made a strong presentation of the need for the Baptists to build up a program similar to the Y. M. C. A. but strictly Baptist. Out of his rich experience, President George Burnett of Tennessee College gave an able talk on the problem of discipline and social life of a college. He has been unusually successful in throwing the right sort of cultural influences about the young women at Murfreesboro until there has developed a distinct type of refined Christian young womanhood at Tennessee College.

THE COUNCIL OF CHURCH SCHOOLS OF THE SOUTH.

What the brethren will be especially interested to learn about is the great co-operative movement inaugurated by the Baptist and Methodist educational associations to present a solid front to secure justice and fairness from legislatures, the accrediting agencies which many Baptist brethren feel have not always dealt justly with denominational institutions, and state school authorities. On both sides it was definitely agreed that both Baptists and Methodists were vigorously opposed to anything that hinted at a union movement. The Methodist Educational Association and the Baptist Educational Association were both meeting in Memphis on the same days and came together for an afternoon's discussion of their common problems and difficulties. It was agreed that both associations would meet again next year in some city at the same time and would hold separate sessions to deal with their denominational problems but that they would come together for one day of their meeting for discussion of an offensive and defensive alliance. It was agreed that any other denominational educational associations that might wish to meet with us would be welcomed; and it now appears that two other bodies will co-operate, thus forming "The Council of Church Schools of the South." This Council is prohibited from being anything except a conference through which plans can be laid to defend Christian education. Some of the speakers said that there were hostile forces on the outside of the denominations that were trying to destroy Christian education, and that the time had come to present a solid front for the 15,000,000 Christian people of the South. Some said the denominational colleges were being discriminated against and that the time had come to stop it. This organization has already created a great stir in educational circles. The Associated Press was quick to grasp the import of this aggressive step and it sent out a strong account of the organization to all of the leading newspapers of the nation. Both the president and the secretary of the Council of Church Schools of the South are Baptists, Dr. W. L. Poteat as president and Dr. Albert Bond as secretary.

Boston Transcript—If you pin your faith on Coue and die under it, you can get deader and deader.

A SURE DWELLING PLACE: Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psalm 37:3.

COUNCIL OF CHURCH SCHOOLS OF THE SOUTH

By Albert R. Bond

Education under Christian control and patronage has a vital place in American life. It has not yet received its merited attention. The evangelical denominations, however, are giving education a larger place in their plans.

On February 22 at Memphis, Tenn., the Southern Baptist Education Association and the Educational Association of the Methodist Episcopal Church, South, effected the organization of "The Council of Church Schools of the South." An invitation was extended to the other evangelical denominations in the South to become members of the Council.

We give the names of the officers and an outline of the principles of the Council.

EXECUTIVE COMMITTEE.

President W. L. Poteat, President Wake Forest College, Wake Forest, N. C.—President.

Vice-President D. R. Anderson, President Randolph-Macon Woman's College, Lynchburg, Va.—Vice-President.

Albert R. Bond, Editing-Secretary, Education Board, S. B. C., Birmingham, Ala.—Secretary-Treasurer.

Stonewall Anderson, General-Secretary, Board of Education, Methodist Episcopal Church, South, Nashville, Tenn.

S. P. Brooks, President Baylor University, Waco, Texas.

PRINCIPLES OF ORGANIZATION.

- I. Name—Council of Church Schools of the South.
- II. Members—Representatives of universities, colleges, and secondary schools under evangelical church control or patronage, and evangelical church Boards of Education in the South.
- III. Purpose—In part as follows:
 1. To confer on matters of policy.
 2. To plan for co-operative effort:
 - (1) In public discussion on Christian education.
 - (2) In publicity.
 - (3) Unified action with regard to:
 - a. Inter-school relations.
 - b. Public school relations.
 - c. Legislation relating to education.
 - d. Other educational associations.
- IV. Meetings—The Council of Church Schools to hold its annual meeting for one full day during the session of the denominational Associations participating.
- V. Officers—President, Vice-President, Secretary-Treasurer. These officers together with two other members will constitute the Executive Committee. Officers to be elected upon the nomination of a Committee on Nominations?
- VI. Expenses—Expenses to be prorated among the Boards of Education of the several Churches participating.

SERMON

THE MARRIAGE OF THE LAMB

Rev. 19:7

By Ben Cox.

The subject of marriage is always interesting. Its abuse has brought untold suffering to the world, and, on the other hand, the proper use of marriage has brought great blessing. Low views of matrimonial obligations have always and will always be a sure indication of a country's decline. Dr. S. P. Brooks, president of the great Baylor University, has some striking things to say lately on this question. He recommends that the age limit of 22 for men and 20 for women be enforced. Also that the man shall be forced to show reasonable financial ability to support a wife equal to the way in which she was supported in her home; and that notice of marriage shall be posted at least one year in advance. I do not think I would go quite so far as Dr. Brooks in these matters, but certainly, a vigorous reform is needed. We need to encourage sublime views of the matrimonial relationship.

In the Catacombs of Rome have been found some interesting inscriptions. For instance, one of them says:

"To Domina, 375 A. D., my sweetest and most innocent wife, who lived sixteen years and four months, and was married two years, with whom I was not able to live more than six months, during which time I showed her my love as I felt it; none else so loved each other."

Of course, you know that the Taj Mahal, one of the most wonderful structures in India, was built to commemorate the love of a devoted husband for a devoted wife. We are told that:

"He first deceased; she for a little tried to live without him, liked it not, and died."

While I was waiting for the train at Liverpool one day, I picked up a booklet on the subject of marriage, and was very much impressed with a piece of verse written by Mr. S. C. Hall upon the fifty-fourth anniversary of his marriage. These lines have been with me ever since, and I have made much use of them:

"Yes! we go gently down the hill of life,

And thank our God at every step we go;

The husband-lover and the sweetheart-wife.

Of creeping age, what do we care or know?

Each says to each, 'Our fourscore years, thrice told,

Would leave us young: 'the soul is never old.'

What is the grave to us? Can it divide The destiny of two by God made one?

We step across and reach the other side,

To know our blended life is just begun.

These fading faculties are sent to say Heaven is more near today than yesterday."

The sublime illustration of marriage

is often used in the Bible to symbolize the relationship between Christ and the Church. You remember when Paul exhorts them to be not drunk with wine but be filled with the Spirit, and to give thanks always for all things, he then preaches submission,—to be filled with the Spirit always means submission. As we are filled with the Holy Spirit so shall we submit one to another. He then elaborates about the marriage relationship and says:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything.

Husbands love your wives, even as Christ also loved the church, and gave himself for it;

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

When husbands love their wives as their own bodies there will be no trouble about the question of submission. Now the Church is the affianced bride of Christ, as Abraham sent Eliezer to seek out a bride for his son, Isaac, so God the Father has sent the Holy Spirit to seek out a bride for His Son Jesus. I wish you would read the 24th Chap. of Genesis, which tells this wonderful story. Rebecca was willing to go with this servant, just as the Lord's people are willing, when filled with the Holy Spirit. "Thy people shall be willing in the day of thy power," says the Word. As the servant adorned Rebecca, so the Holy Spirit adorns the members of the Bride of Christ.

In our text we are reminded of the fact that the Bride shall get herself ready. The Spirit helps her to do this so that she will be the "bride adorned for her husband."

When Mrs. Cox and I were in Syria we visited one Sunday afternoon, the medical mission conducted by the Episcopalians at Haifa. Coming out from the hospital we saw quite a crowd of people at a distance. Upon inquiry, I found that it was a wedding celebration. They took us over to the crowd where the bridegroom was, and they took the women only to the building where the bride was sitting on a throne very gorgeously arrayed in yellow, "adorned for her husband." So is the Bride of Christ, as we are told in our text, in fine linen, clean and white. Also we are reminded that this fine linen is the righteous deeds of saints. This marriage predicted in our text will be the greatest marriage ever held in all the world's history. Leading up to the text, we note the heralds proclaimed it; the great voice of much people saying, "Hallelujah, salvation and glory and honor and power unto the Lord our God."

Central Baptist Church, Memphis.

REMINISCENCES.

By J. Pike Powers.

Among the items in the issue of the Baptist and Reflector, of February 1 is one of special interest to me,

because it refers to Eli Ball of Virginia. I often heard my father and mother speak of him when I was a child, but I had lost sight of the fact that he was ever the editor of the Religious Herald, which came regularly to our home. He was contemporary with Colonel Hall, Dr. Kirk, George Northern, Andrew Broaddus, the Montagues, Bagbys and other prominent Baptist preachers, many of whom were frequent guests at our home.

Lancaster county, his birth place, lies on the north side of the Rappahannock river and is separated from Westmoreland county where I was born by a narrow strip of Northumberland, and extends into the Chesapeake Bay. Wharton's camp grounds are down there. In this "Northern Neck of Virginia," comprising Stafford, King George, Westmoreland, Richmond, Northumberland and Lancaster (notice the English names), there are no railroads. Most of the produce is shipped on the boats which ply between Fredericksburg and Baltimore. Good roads are being built with government aid through all this section. One of the most interesting things connected with the religious life of the people is the continuance of the old-fashioned camp meetings. The Baptists hold them at Wharton's Grove, the Methodists at Marvin's Grove and others at Kirkland Grove, each for two weeks every summer. Thousands of people during this period leave their homes and come and dwell in tents or small cottages devoting themselves to religious services.

The very first thing I can remember was being carried in the arms of one of our servants to the camp meeting at "Nomini" near our plantation, when I was about two and a half years old—in 1844 or 1845—and I have been "going to meeting" ever since.

"Wakefield" where George Washington was born is less than ten miles from my old home. When I first went there the chimney of the old house in which he first saw the face of his mother was still standing, and two stone slabs in a grove of fig trees bore the inscriptions respectively: George Washington, born February 11, 1732, Martha Custis.—In the rearrangement of our calendar we lost eleven days and now celebrate the 22nd of February as his natal day. I held a protracted meeting in 1868 at Pope's Creek church where my father was a deacon up to the time of his death in 1854, and sixty people were baptized by Elder Robert Ramey. I was not ordained then, but a student at the S. B./Theo. Seminary at Greenville and spending my vacation at home. As this church was only two miles from Wakefield, I saw many people who were acquainted with the descendants and connections of the Washington family. Lawrence Washington was still living in the neighborhood. George's father died when he was a little boy and he was raised by his honored mother. I stood on Marye's Heights last April and looked away across the river upon the beautiful home of Mary (Ball) Washington, where she was raising and training for greatness and glory more than she probably ever dreamed of, though she had the inspiration of "lives of great men all around" her. Westmoreland county used to be called

the Athens of America, because of the literary culture and splendid oratorical powers of many of her citizens.

The old courthouse at Montross is a veritable picture gallery. Four miles away is Stratford, the house of Richard Henry Lee, sometimes styled the Cicero of America, and the birth place of the great Chieftain of the South, General Robert E. Lee. The old brick mansion house with its spacious halls and great airy parlors and reception rooms is still standing facing the broad waters of the Potomac; rows of servant's brick cottages are in the yard shaded by stately pines. It was Henry Lee who delivered in Congress the funeral oration on Washington in which he used the celebrated phrase, "First in war, first in peace, first in the hearts of his countrymen." He prepared the famous "Westmoreland Resolution" at Leedstown which was signed February, 1766, ten years before the Declaration of Independence, by one hundred and fifteen patriotic fathers and was the real procurer of American freedom. And I might add it was he who at the request of the Virginia Convention and of his colleagues prepared in June, 1776, the resolutions for the independence of the colonies, resulting in the Declaration of Independence. Had it not been for his wife's serious illness which called him away from his seat in the Congress at Philadelphia to her bedside in Virginia he would have been named the chairman of the committee to draft the Declaration instead of Mr. Jefferson, the sage of Monticello.

Time would fail me to speak of President Madison, who was born at Port Conway in King George County, George Mason, of Stafford county, author of the Virginia Bill of Rights, Edmond Pendleton, president of the Virginia Court of Appeals of Caroline County, and many other distinguished citizens whose names will never die. Fredericksburg was the central meeting place. I went there seventy-two years ago with my father to visit his sister who lived out on the plank road leading to the wilderness when one of the great battles of the Civil War was fought; I went back again last April and the first thing that attracted my special attention as I went to the Princess Annie Hotel was a large sign on the side of a brick wall which said: George Washington was made a Mason in this house in February, 1754. Another inscription on the side of the "Rising Sun Tavern," informed me that, "Great men used to meet in this house." Kenmore on Washington Avenue is celebrated as the home of Fielding Lewis, a wealthy man and ardent patriot whose second wife was Betty the sister of George Washington. It was his son, Captain Robert Lewis, who delivered the address of welcome to General Lafayette on the occasion of his visit to the town in 1824. Mary Washington was buried at the end of Washington Avenue and a beautiful monument built by the Government marks her last resting place. A white marble monument has also been erected by the Government at Wakefield, with the simple inscription: "The birth place of George Washington."

I am indebted to Dean A. B. Chandler, Jr., M. A., State Normal school, Va. for many facts mentioned herein.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

ATTENDANCE FOR MARCH 11

Chattanooga, First	740
Memphis, First	634
Knoxville, Bell Ave.	573
Memphis, Bellevue	547
Memphis, Temple	505
Knoxville, 5th Ave.	500
Knoxville, First	411
Knoxville, Deadrick Ave.	411
Etowah, First	371
Chattanooga, Central	369
Nashville, Eastland	362
Maryville, First	357
Knoxville, Euclid Ave.	348
Knoxville, Broadway	345
Cleveland, First	340
Nashville, Immanuel	327
Lenoir City, First	301
Humboldt, First	300

Following is the report of awards for Tennessee during the month of February, 1923:

Teacher Training Awards

Associations	Diplomas	Other awards
Beech River	1	19
Beulah	4	...
Big Hatchie	7	5
Bledsoe	5	5
Central	5	73
Chilhowee	1	...
Little Hatchie	1	...
Nashville	12	...
Ocoee	5	16
Providence	...	16
Salem	1	...
Shelby Co	4	...
Sweetwater	3	7
Total	23	145
Total of all awards 168		

B. Y. P. U. Study Course Awards

Beech River	1	24
Beulah	1	...
Bledsoe	4	...
Central	2	2
Cumberland	12	...
Knox Co.	37	16
Nashville	41	16
Ocoee	45	113
Sequatchie	23	...
Shelby Co.	11	...
Sweetwater	8	3
Union	1	...
Wilson Co.	6	2
Total	188	162
Total of all awards 360		
Total of Teacher Training and B.Y.P.U. Awards for month 528		

ORGANIZED CLASSES REGISTERING DURING THE MONTH OF FEBRUARY

Senior and Adults

Fidelis, First, Jonesboro, Mrs. I. G. Murray, teacher. T. E. L., Sweetwater, Mrs. O. D. Flemming, teacher. Victory, Grandview, Nashville, Mrs. Ball teacher. T. E. L., Judson Memorial, Nashville, Mrs. Thomas Jones, Teacher. Fidelis, Judson Memorial, Nashville, Mrs. Annie Cason, teacher. Berean, First, Elizabethton, J. F. Sellar, teacher. Berean, First, Martin, H. C. Witherington, teacher. Builders, Mt. Carmel, Cross Plains, Miss Alma Strother, teacher. Excelsior, Centennial, Nashville, J. K. Lancaster, teacher. Berean-Fidelis,

Grandview, Nashville, Mrs. H. E. Mullins, teacher. T. E. L., South Memphis, Memphis, Mrs. W. L. Norris, teacher. I'll Try Company, Judson Memorial, Nashville, Mrs. C. R. Howard, teacher. Amoma, Dresden, Mrs. J. O. Alexander, teacher.

STANDARD CLASSES FOR

Senior and Adult

Amoma, Union Ave., Memphis, Miss Gulda Aylesworth, teacher. Dorcas, Second, Jackson, Mrs. Linnie Jones, teacher. Fidelis, Seventh, Nashville, Mrs. J. Q. Black, teacher.

Intermediate Department

Race Runners, Central, Bearden, Miss Pearl Acker, teacher. David, Immanuel, Nashville, W. J. Wadling, teacher. Livingstone, Immanuel, Nashville, Mr. A. G. Ewing, teacher. Girl's Crusade, Immanuel, Nashville, Mrs. J. D. Moore, teacher. King's Messengers, Belmont Heights, Nashville, Mrs. W. C. Todd, teacher. Always Ready, Macedonia, New Middleton, Lavelle Coffee, teacher.

SPECIAL NOTICE TO ELEMENTARY WORKERS

"Any standard department of the elementary division of the Sunday school desiring recognition on the Southern Baptist Convention Banner must have its application in the Nashville office not later than April 1."

This announcement is made over the name of Miss Lillian S. Forbes, leader of the Elementary department of our Sunday School Board. I hope our workers may take special notice of this fact and send their reports at once.

Following is a report from the Cleveland Training School written by the pastor, Mr. Sprague. The success of this training school is due more to Pastor Sprague than to any one else. Three workers did most excellent work and each of them are real experts in their line but the thing that makes a training school is the work done by the pastor and local forces before the school is on. We wish to call attention to the note regarding the trip to Stockholm. It is very much desired by the writer that this matter not be pressed for it is out of the question to do a thing like this. I greatly appreciate the kindness that prompted this action and know the true feeling on the part of the ones mentioning it and know the young people are always willing to do more for their leaders than the leaders deserve, but I would be selfish to accept their kind offer and leave the great program we have planned for the summer in the hands of the other workers, thus doubling their duties and increasing their burdens while I was enjoying a trip away. Please do not ask me to do a thing like that. I love every worker over the state for their thoughtfulness of me just the same.

We concluded on Friday night, March 3, the most successful Sunday-school and B.Y.P.U. Training School ever conducted in our city. The teachers, Dave Livingston, Wm. H. Preston and Miss Martha Bourne of Memphis

were all at their very best. Our people were simply swept with enthusiasm over the school and are urging the pastor to give them another week so they can get a diploma on which to put their seals. We have all felt just like a revival had struck our church, and it was one, too, of the right sort. A revival of "Study to show thyself approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." Our attendance ran from 125 the first night (a rainy night) to over 200 the last two nights. There will be around one hundred awards and diplomas received. Can't we find more teachers like the above? Every church in the State should have an annual training school such as we had. Next year we are going after all the Sunday schools in our country, and bring them in to our school. Mrs. Sprague and Miss Bourne have conceived the idea of sending Brother Hudgins to the Stockholm convention. Don't let him say no. Let's send him, young people of the state. Our Union will do its part. Mr. Preston is enthusiastic over the matter, and will take charge of the matter for the young people of the state.—Claude E. Sprague, pastor.

THE HUMBOLDT TRAINING SCHOOL

We will expect to have some one from Humboldt to write up the school there but we call attention to this school only to magnify the work done by the local forces. The school was the best ever held in Humboldt, there being the largest attendance by far. More than 100 in the three classes. All this interest is due to the local forces. In the first place the pastor, Dr. Marriner, is always on his job and thoroughly believes in this training work. His men and women believe with him and this naturally has developed a lot of young people who are thoroughly interested and believe in church work. Mr. C. S. Leavel taught a class in "Training in the Baptist Spirit," and enrolled more than 60 in his class. Mr. Milton had 16 in the Normal Manual while I had 33 in my class with a regular attendance of 28. The church has the best Sunday-school equipment we have seen in the state anywhere. The house is just finished and it was the writer's great pleasure and privilege to speak in the new auditorium the first service after the repair work had been done. On Tuesday of next week they are to have a great banquet with an attendance of 500 or more and a great program. Dr. L. T. Wilson is to be the principal speaker of the occasion. This great church is the best working church we have seen for many a day. We counted 16 men at work in this building at one time getting things ready for the Sunday services next Sunday. Most of these men were being directed by busy business men who find time to give the Lord a part of their time as well as money.

A CLASS IN SEVEN LAWS AT HUMBOLDT

One of the most remarkable classes that it has been our privilege to teach since we have been in the work was a class at Humboldt studying the "Seven Laws of Teaching." We had 28 regular pupils and gave 27 examinations. This book, as all know, is one

of the most unattractive studies we have to the casual student. It is interesting only to the serious student who is hunting for work. This class was interested from the start and became more enthusiastic each evening until it seemed that every one could hardly stop when the bell rang. The most remarkable thing, however, was the personnel of the class. Not only taking the class work but writing out the test on the closing session were eight of the finest business men of the city. I sat and watched two bank cashiers, two members of one of the largest business firms of all West Tennessee and four others of the leading business men of Humboldt take their seats at tables around the room with a set of test questions and with as much earnestness and business-like purpose write out this memory test and proudly handled in their papers with a word of how much they had enjoyed this study. Besides these men, there were nearly twenty of the most intelligent women, young and matured, of all walks of life doing the same thing. Two of the leading workers from another denomination took the work throughout the week and stood the test receiving the same award with the others. Besides these two several others from the other churches attended the last few sessions of the class and became very much interested. There will be 28 examinations from this class as one was sick and could not be present on the closing night. We wanted to call attention to this in order to show how large business men and women are giving themselves seriously to the study of how best to do God's work.

Mr. Milton reports a fine class at South Royal Street last week. More than 30 took the class work and during the week they took a census and greatly improved their organization. South Royal under the leadership of Rev. Garvis Joyner is coming to the front rapidly. The church is taking on new life in every way and bids to become a vital force for good in that section of Jackson. We expect to see the Sunday school grow and the work improve with the coming weeks.

Mr. Livingstone is in a training school with Pastor Sharp at Harriman this week. We have not had the report yet but will give further notice next week.

THE GREAT THING NEEDED

Last week we made some comments on Leadership and Standards. This week we want to suggest that the greatest need is for efficient service rendered by the Individual Christians. In order for any one to render the best service he or she must first dedicate his or her life to God in a definite way. Not choose a calling but give their lives to God and trust Him to lead them into the work that He wants done by them. If we will dedicate our lives and then study that we may be efficient servants, the Lord will give us a place to serve and we need not trouble ourselves about whether we lead others or not. If we do well the thing God wants us to do the people will follow our leadership. I am begging that we stop talking about becoming leaders and prepare ourselves to serve where the Lord wants us. Many of us are keeping ourselves from the richest experiences because

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we are not making preparation to serve. God makes leaders out of efficient servants. The first step in service is surrender to God's will. The next step is to prepare for service by study and practice. Take advantage of "Study Course Week" to prepare for service. If you have no training going on in your church organize a class and begin. Get it into your thinking that it takes work to make this preparation.

**B Y P U
NOTES**

A REMINDER TO ALL B.Y.P.U. MEMBERS

Douglas Hudgins, State Reporter

Spring clothed in all its beauty and rapture, full of that aesthetic something that makes us all take more interest in everything that we are doing is about to burst forth from her coverings of brown and peep forth into 1923 for the first time. Already we have felt the first warm days of spring, and we begin to make our plans for the summer vacation, for the trip we are going to take, for our trip to the Big State Convention in Memphis in June. We feel like we can do twice as much as we have been able to do this winter. But how long will this feeling last?

We have plans already in effect for the State Convention, and we are hoping for the very best Convention in the history of the State, but we are going there with a record of some kind. We have done great things this year but we still have one thing that we must get done before the State Convention.

You have noticed in this paper before that the B.Y.P.U. Convention is making the effort to get the names of all high school Seniors in the State to put in the hands of our educational secretary by the first of May. This we have gotten a start on, but we cannot do this without the help of every B.Y.P.U. in the state.

Letters are going out to leaders in each Association in the State about this matter but you need not wait for this. Take the matter up in your own B.Y.P.U., appoint some one to get the names of the Seniors in the high school in your town, and send them to the State Reporter, Douglas Hudgins, Box 282, Jefferson City, Tenn. If you have no B.Y.P.U. in your town, we would appreciate very much the effort anyway. Give us your earnest cooperation in the matter and we will have put over the third big thing of the year by the time the State Convention comes off in June. Come on! Let's make the record for the 1923 Convention the best ever.

OUR STATE B.Y.P.U. CONVENTION, MEM, JUNE 12-16, 1923

The Eighth Annual B.Y.P.U. Convention of the Baptist Young People of Tennessee will be held in the city of Memphis, beginning Tuesday, June 12th, and continuing until Saturday, the 16th. It is being planned to have this the greatest State B.Y.P.U. Convention in the South this year. A great program is being arranged. Some of our very best speakers from over the South are on the program,

along with our leading young people. Dr. F. F. Brown, Dr. W. F. Powell, Dr. Harry Clark, Mr. Frank H. Leavell, Mrs. Frank H. Leavell, State Secretary T. C. Gardner of Texas, Dr. M. E. Dodd of Shreveport, La., and others.

OFFICERS OF OUR STATE CONVENTION, 1922-23

President: Willett D. Anderson, Knoxville.

Vice-Presidents: Robert Acklin, 828 Jackson Ave., Memphis; B. Stuart Corblitt, 1004 Stainback Ave., Nashville; Emmett D. Rolston, 1210 James Building, Chattanooga.

Secretary: Miss Nannie Phillips, Murfreesboro.

Treasurer: Frank L. Ricketts, Jackson.

Chorister: Gerald Webb, 1410 Carr, Memphis.

Reporter: W. Douglas Hudgins, Tullahoma.

REVIVAL AT UNION UNIVERSITY

By J. E. Skinner

It will be of interest to our people all over the state, as well as all other friends of Christian education, to know that God has again visited Union University with a great spiritual revival.

In connection with the Training School, which was conducted through the first week by W. D. Hudgins and his splendid band of workers, the writer was asked to preach once a day to the entire school, which was assembled in the chapel for an hour's worship each day from 11 to 12 o'clock. These services were preparatory to the revival, which was to have been conducted by Geo. H. Crutcher, of New Orleans, the following week. On account of illness, Dr. Crutcher had to cancel the engagement, and the writer was urged to continue through the revival with two preaching hours each day—11 a. m. and 6:30 p. m.—and a Soul-winner's Meeting at 3:30 p. m. throughout the week as had been previously planned. During the week of the revival, evangelism was not only emphasized in the regular services for that purpose, but the teachers conducted prayer services in their classrooms, sometimes giving the whole period to prayer and religious talks. The Soul-winner's Band, which was composed of both teachers and students, but which was in charge of the latter, did the finest personal work among the lost of the school the writer has ever seen. By the middle of the week the whole hill in every building seemed to be surcharged with Divine power, the lost being saved and the more obstinate on the run from the workers; some, however, breaking down and surrendering to the Saviour in their rooms. Along with the salvation of many that were lost, came also the blessed result of many of the students who were already saved surrendering their lives to the Master's will, for service to which He had, or may call them. After preaching the last sermon Friday night and witnessing the surrender of a number of young lives to the Lord, the writer left the service still in progress, to catch his train for home, but was greeted this morning (Saturday) with a telegram saying: "Four more surrendered to the Lord

after you left"—mentioning the name of a young man for whom everybody was interested from the first, but who was among the hardest to reach, as one of the number.

More and more, and more than ever before, after this blessed experience, the writer praises God for Christian schools, where the miserable textbooks which we are compelled to use in our colleges, may be in the hands of men and women who fear God and trust in His Son as their only Saviour and Lord. Some of the scenes of this revival will linger upon memory's pages for ever. After the message of the hour had been delivered and all who would do so at once had surrendered to the Saviour, a further invitation was extended to those who had difficulties to come to the front for help, prayer and instruction. Then came some of the scenes that can never fade from memory while the world stands. When the proposition was accepted by struggling souls, they were followed to the front by professors and students till every available space was taken, who upon their knees, poured out their hearts to God for the removal of their difficulties, and pointed them to Christ as their only Saviour. Particularly did this happen Thursday night, when "heaven came down our souls to greet, and glory crowned the mercy seat." Other glorious scenes could be reviewed with equal interest, but space forbids. Martin, Tenn.

fine day for the pastor of Watertown Baptist Church and his family. It had been noised around among the church members that Saturday was the pastor's birthday. So without sounding a trumpet or ringing a bell some folks got busy and had everything ready for a surprise. About 3 o'clock in the afternoon they came in full force. Some came in cars, some in buggies, and some walking; but each bringing a gift. The dining room was well filled with good things to eat, besides other gifts too numerous to mention. The pastor was presented with a pocket book which was not empty, besides receiving money from others. After talks by a number of the brethren and words of appreciation spoken by the pastor, the gathering broke up, leaving a very happy pastor and family. These Watertown folks know just how to do this kind of this graciously.

But this it not all. At night, when all had gotten quiet and the writer was busy making preparation for the Lord's Day services, the door bell rang. And who was there but the young people? The finest, happiest lot of youngsters that can be found. The young people presented the pastor with a beautiful and valuable gift, which he greatly values.

After experiencing the pleasures of this birthday, the writer is of the opinion that birthdays should come often, say twice or three times a year.

WE WILL PAY YOU

WATERTOWN PASTOR "POUNDED"

By E. A. Cox.

Last Saturday, February 24, was a

to distribute religious literature in your community. Steady work or spare time. Man or woman. Experience unnecessary. Act quickly. Universal Bible House, 412 Winston Bldg., Philadelphia.

**SALE—SALE
ARMY SHOES**

We have just bought a tremendous stock of Army Munson Last Shoes to be sold to the public direct. Price \$2.75. These shoes are 100% solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11, all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.



The U. S. Stores Co.
1441 Broadway, New York City

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. C. D. Creasman, President, 906 Monroe Street, Nashville
 Mrs. J. T. Altman, Treasurer, 1534 McGavock Street, Nashville
 Mrs. H. E. Mullins, Recording Secretary, Peachtree Street, Nashville

Miss Margaret Buchanan, Corresponding Secretary and Editor
 161 8th Avenue North, Nashville

DIVISIONAL VICE-PRESIDENTS

Mrs. J. H. Anderson, 1105 Circle Park, Knoxville
 Mrs. A. F. Burnley, Columbia
 Mrs. M. G. Bailey, 1217 Overton Park Avenue, Memphis

Miss Julia Allen, Young People's Secretary

"OUR HONOR ROLL"

Mrs. P. E. Burroughs, Nashville
 Mrs. B. E. Garvey, Nashville.
 Mrs. R. L. Harris, Knoxville.
 Mrs. C. D. Creasman, Nashville.
 Margaret Buchanan, Nashville.

Surely, dear friend, you mean to give the \$24.00 more than you had purposed to give or induce some one else to do so because of the great need. Your name might stimulate others to do likewise. It is not for display but to "provoke one another to good works."—M. B.

OUR STANDARD OF EXCELLENCE AND PERSONAL SERVICE REPORTS.

How happy we will all be when these blanks that went out the first week of March, come piling in on time! It will be great to have the fullest best report from Tennessee to our General Union this year that we have ever had. We Can; Will We?

OUR SPRING CAMPAIGN FOR ROYAL SERVICE.

Word comes from Miss Mallory that the close of February, Tennessee is within three hundred and fifty of our State's quota or renewals and new subscriptions for Royal Service.

May we not make Royal Service a "special" for all of our general meetings these remaining weeks?

Will you society officers not make a special effort to enlarge the subscription list in your local society?

I have noted when asking for a show of hands in our general meetings that the number of subscribers is rarely ever a majority of the company. Can we not make Tennessee 100 per cent?

THE POLK COUNTY ASSOCIATION-AL QUARTERLY MEETING OF W. M. U.

The meeting was held at Ducktown, a great copper mine center. Around Ducktown and vicinity one finds the most wonderful scenery. At one moment we are in the Switzerland of America, the next the Arizona of Tennessee.

And wonderful people noted for hospitality and Christian virtues.

Mrs. H. W. McClarey, the consecrated superintendent, presided over this meeting and also spoke on "Relation of W. M. U. to Junior Organizations." Mrs. J. L. Williams of Wetmore spoke on "Mission Study." The pastor, Rev. D. A. Webb, preached a powerful sermon on "Service." The effect of this message was felt through the entire day.

Mrs. M. A. Edens conducted the devotional service in a helpful way.

Mrs. Mary Noel Moody, superintendent of Sweetwater Association, was the speaker of the afternoon; subject

"The Call of the Woman's Missionary Union."

Mrs. Moody afterwards answered questions on W.M.U. work and in the evening spoke in the church to the young people. We had splendid music by the Y.W.A. choir.

The Ducktown society was awarded the pennant for "Efficiency," one point being the good dinner served. A spirit of ready helpfulness was displayed by all.

Mrs. D. A. Webb, the wife of the beloved pastor, seemed everywhere at once, helpfully doing a Mary's and a Martha's part. Brother Webb is ill and at work. Prayers are desired for his complete restoration to health.

The W.M.U. was indebted to Miss Elizabeth Taylor for the fine program and steady hand on the helm.

Miss Taylor, associational secretary, reports also. She says "Our W.M.U. is gaining in strength and we feel sure will do much more in the near future than in the past year."

SUGGESTED PROGRAM FOR APRIL QUARTERLY MEETINGS.

Devotional—
 Welcome and Response—
 Business—Minutes, reports of organizations, count of attendance from each.

Ten or fifteen minutes each given to talks by seven people on the seven causes included in our Campaign—Our Mission, State, Home and Foreign Missions.

Education of our schools.
 Our Benevolences—Hospital, Orphanage, Old Ministers.

Talks—"Our Individual Obligation to Know Our Denominational Work and to have a Part in Carrying it On."

Close with a playlet or demonstration by the Juniors.

SPRINGFIELD W. M. S.

The W.M.S. of Springfield Baptist Church came together for their general meeting Thursday, February 22. The several circles have recently finished the study of "Southern Baptists and Their Far Eastern Missions" and a resume of the work done was the program.

Mrs. Will Berry ably presented the work in South China. Mrs. W. B. Fyke, alternate for her mother, read an excellent paper on Central China.

Mrs. F. McIntosh, discussed Shantung Province—The Holy Land of China.

Mrs. Dawson Shannon gave a quiz on Interior China and Mrs. O. H. Bernard presented Japan.

Mrs. John Sprouse talked interestingly of Chinese religions and education.

Mrs. Dudley Shannon presided at the piano.

Thus closed the Mission study for this year. This study has enthused, informed and created an interest in

missions that could be secured in no other way. Mrs. F. McIntosh, Cor. Secretary W. M. S.

THE SWEETWATER QUARTERLY MEETING

The regular quarterly meeting of the W.M.U. of Sweetwater Association was held with First Baptist church of Athens, Wednesday, February 7, 1923.

Mrs. Moody, our faithful superintendent was in the chair.

Reports of secretary and treasurer were read and approved. Seven societies were represented and had splendid reports.

A committee consisting of Miss Allen, Miss May and Mrs. Dawson was appointed to award pennants.

After a talk by Mrs. Moody, and president's report, we were led in prayer by Brother Waugh.

We then listened to a paper on China by Mrs. Watts and one on Europe by Mrs. Mahan.

Miss Allen next gave a report of a listened to a solo by Miss Helen Dodson and were led in prayer by Dr. Tarwater.

The Mission Study certificates were presented by Brother Flemming. Fifty-two received certificates and eighty-four seals.

Anthem by Athens choir and talk by Brother Mahan, then led in prayer by Mrs. Tipton, after which we had our offering which amounted to \$9.35 and were again led in prayer by Brother Ponder.

The afternoon devotional service was conducted by Brother Elmer Lingerfelt, after which we had an inspiring talk on young people's work by Miss Allen and a solo by Miss Ethel May. The awarding of pennants by Miss Allen follows: Efficiency pennant, Etowah Society; Mission Study pennant, Madisonville Society; Progress pennant, Wetmore Society.

A pageant "The Hope of America" was presented by the Y.W.A.'s of Athens.

Reports of the Junior organizations were given by their leaders, which were very encouraging. Number of certificates received by the R.A.'s, fifteen. Number received by G.A.'s, three.

The following pennants were presented by Mrs. Tipton: Sunbeam Pennant, Etowah Band; Girls Auxillary, Etowah Band; Royal Embassadors, Athens; Young Woman's Auxillary, Athens.

A rising vote of thanks was tendered Athens church for their splendid hospitality.

The meeting closed by singing "Blest Be the Tie that Binds."—Mrs. Velma Williams, secretary, Mrs. J. T. Amos, secretary, pro tem.

"THE JUDGMENT DAY"

The following poem was written by Catherine Graham Miller, fourteen-year-old girl, of Russellville, Tenn.:

Doom descends with crash of thunder
 Heaven and earth are rent asunder,
 Cries of mortals lost in sin;
 Grateful songs that Heaven begin,
 Earthly Monarchs rule no more,
 Kingdoms crumble at Life's door;
 There are millions of souls that look
 to the Son.
 For eternal salvation in the life now
 begun;
 Cleft are the Heavens and the light
 streams through
 Shining on Jerusalem, born anew;
 The Son appears in robe of white,
 Come to judge and mete reward.
 Christ the loving and adored.
 So hasten, ye mortals, prepare Him
 the way
 For ye know not His coming, the hour,
 nor the day.

QUINAH, TEXAS, REVIVAL

By J. G. Hughes, Pastor

As one who watches with constant interest the ongoing of Baptist work in Tennessee I thought you might like a word about a very happy revival in our church here in Quannah. Beginning February 4, and continuing through the 18th, we were engaged in an intensive evangelistic campaign which resulted in many happy returns. There were thirty-six additions, twenty-three coming by baptism. Several made professions who did not join the church, some of whom we look for later.

The writer as pastor did the preaching, speaking each morning from the Book of John and each night Romans. The consecutive study of these two books throughout the two weeks seemed enjoyable to the people. The music was in charge of Mr. and Mrs. H. Virgil Reynolds of Santa Anna, Texas. They operate two pianos and a marimba, a very sweet Central American instrument. I have never had better helpers than these two consecrated workers.

We are happy over the blessings the Lord has given us. Many good wishes to Tennessee Baptists.

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Obituaries

Haste: D. P. Haste was called away to his home above, on January 5, 1923, age 71 years. He was baptized in Salem Baptist Church, 1866, where he lived a Christian life until death. He was clerk of Salem Church 36 years.

Young: Melissa Bryan was born December 4, 1845, and died March 2, 1923. She was converted early in life and joined the Round Lick Baptist church; was married to James Thomas Young September 13, 1866, and with her husband removed to Shop Springs, Tenn. To them seven children were born, of whom Mr. Herbert Young, of Shop Springs, alone survives. She leaves seven brothers and sisters and five grandchildren. Invalid for years, she bore her afflictions with Christian grace and fortitude. Her funeral was conducted from the Shop Springs Baptist church, March 3, 1923, by Rev. J. D. Moore, and her remains laid to rest in the family graveyard.—J. D. M.

Cox: Rev. E. D. Cox, was born in Sullivan County, Tenn., January 14, 1853; died at Jonesboro, Tenn., February 23, 1923.

He was twice married, first to Miss Rebecca Bowman to which union three sons were born, Lofton, William and Hugh. Sometime after the death of his first wife, he married Miss Fannie Hoss, who is related to Bishop Hoss, and spent the remainder of his life happily with her, living on a farm near Jonesboro, and preaching to churches in the country.

Brother Cox was a great preacher, strong on Bible doctrines, preaching always what he believed to be the truth, fearlessly leaving the results with God.—J. K. Haynes.

Parker: Sister Louvenia Parker died of pneumonia January 22, 1923 at the home of her daughter, Mrs. J. O. Perkins in St. Elmo, Tenn. She was born at Varnells, Ga., February 18, 1851 and was converted at the age of 16. She was married to R. A. Parker, March 30, 1871. To this union were born five boys and three girls of which three boys and three girls survive.

Sister Parker was a true Christian, a faithful member of the St. Elmo Baptist church; a loving wife and mother, a devoted sister and a friend to all who were in distress.—A friend.

MISS ELIZABETH COMFORT PERRY.

The subject of this sketch was born in Murfreesboro, Tennessee, more than 70 years ago. She was the oldest of three children—having one sister, Mrs. Josephine Perry Jordan and one brother, Edward Everette Perry. Her father was Rev. W. S. Perry and her mother was Mrs. Nancy (Everette) Perry,—the Everettes being one of the pioneer families of Tennessee. When Miss Perry was yet but a child, the family removed to Memphis, Tennessee, when the father, Rev. W. S. Perry, was associated with Dr. S. H. Ford in publishing

The Baptist Repository the outstanding Baptist magazine of that day. Here in Memphis Miss Perry and her sister and brother attended the public schools, the two sisters finishing the high school course. After graduating in the high school, Miss Perry and her sister attended Mercer Institute at Grenada, Miss., an institution having a four-year college course, of which Rev. W. S. Perry was one of the stockholders and directors. After graduating at Mercer Institute, Miss Perry began teaching. Two years later, her father died and this sorrowful event was followed, three years later, by the mother's death. In the meantime, Miss Perry continued her work as a teacher and having been joined in this work by her sister, the two young ladies, now left alone in the world, determined to go on with their work and to educate their little brother, now twelve years of age. They succeeded in this task, giving their little brother a good education who in turn gave himself to a business career. His success was marked. He never married, and gave his thoughts and plans to make up proper provision for his sisters and his niece, Miss Margaret Perry. He also made special provision for all orphan children in the Tennessee Baptist Orphanage whereby every child that passes its twelfth birthday at the orphanage receives a handsome Bible. Miss Perry, in order to still further help on this work, left a bequest of \$500.00 for the orphanage. Miss Perry became a Christian in her girlhood, being baptized by Dr. S. H. Ford unto the fellowship of the Central Baptist Church, Memphis, Tenn. Six outstanding qualities and graces marked her Christian life and walk, also of which might be emulated by all of us:

1. Reading the Bible every day—without failing.
2. Daily prayer and communion with God.
3. Delight in the privileges of God's house.
4. Love for good religious literature and keeping up with all the movements of the denomination.
5. Desire to give all she had to the poor and needy—especially those who, like herself, had to be left alone in the world.
6. Implicit trust in the goodness and care of God over her life.

More than any other one I have known she lived daily in the spirit of the Psalmist who said: "The Lord is my Shepherd; I shall not want." After the death of Dr. M. D. L. Jordan, Miss Perry came to live with her sister, Mrs. Doctor Jordan with whom she had fought the battles of the early days when their parents were taken. Six years ago she and Mrs. Jordan and their niece, Miss Margaret Perry, built a home at 2204 Belmont Boulevard. Upon the organization of the Belmont Heights Baptist Church, Miss Perry became a charter member of the church and had no greater delight than being present at every service and entering fully into all its work and worship. Taken with a light cold which passed first into a light case of influenza and later into pneumonia she passed peacefully and quietly to her reward without a tremor and apparently without a pain, at 4:45 in the afternoon of February 21, 1923.

The following poem by W. Lomax Childress is perhaps the best expression of Miss Perry's profound trust in the goodness of God ever written:

I cannot tell how soon that land will burst upon my raptured eyes,
Nor when my weary feet shall stand within the gates of paradise;
This much I know: Since God is good, no joy to us will be denied,
And with His purpose understood I shall be satisfied.

I do not know the song they sing, its music passes that of earth,
The angel chorus that shall bring the everlasting day to birth,
But, when I hear the strains that swell where perfect harmonies abide,
And go with God at last to dwell, I shall be satisfied.

I do not know the way I take sometimes, the shadows make it dim;
But Jesus Christ will not forsake and I will walk with Him,
A light to lead, a hand to hold, a plot o'er the stormy tide;
And, when I reach the gates of gold, I shall be satisfied.

I do not know tomorrow's task, nor what the field my soul must till,
But of His wisdom I will ask, and let my soul be still,
If gold or poverty is mine, no final riches will he hide,
And trusting in the love divine, I shall be satisfied.

I cannot tell if peace or pain has in my life the larger part,
Or if the sunshine or the rain must glorify my heart;
I only know that for the blest there is a dawn no dark can hide,
And, when I reach that realm of rest, I shall be satisfied.

Her body was laid to rest in the beautiful cemetery at Smyrna, Tenn. beside that of her devoted brother.

RESOLUTIONS

Whereas, in the death of Miss Deila Stokely, we, the Missionary Society of the First Baptist church of Newport, Tennessee, have lost a friend, a valuable co-worker, and a woman of sterling character.

Be it resolved: That we express the feeling of all the Society and our church when we gave voice to our grief and sorrow at the death, and the loss that we, the Westport group, sustained in the death of this beloved woman; and that we fully appreciate the usefulness and the cooperation in our missionary work in the Westport group. Moreover, that she was loved not only by us, her co-workers, but by all who knew her.

Further be it resolved: that a copy of this resolution be sent to the bereaved family of the deceased; another to the Secretary of the Mis-

sionary Society of the First Baptist church; another to the Baptist and Reflector; and one to our local paper, The Plain Talk.

Mrs. D. G. Allen
Mrs. D. S. Reed
Mrs. A. E. Sparks

A GREAT REVIVAL

By W. T. McPeake.

On Thursday, March 1, at noon the little girls of the Intermediate and Primary Departments of Buena Vista High School were "playing meeting." Two little girls were doing the preaching, other were instructing the unsaved, some of the little girls became convicted. Mrs. McPeake, teacher of the Intermediate Dept., and some of the larger girls hearing the children, went to see what they were doing; finding two little girls under conviction, they were invited to the school building—whereupon the faculty, older pupils, and nearby neighbors sang; prayed and instructed the children. The results were: Fifteen pupils professed faith in Christ. Rev. J. G. Cooper, who was nearby, was called in to witness the scene. He read a portion of the 3rd Chapter of John, and made an encouraging talk to the children. There was a great rejoicing among the children, the faculty and neighbors. The day being far spent, school adjourned for the day.

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ANNOUNCEMENT

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WRITE FOR CATALOGUE

PROTESTANT HOSPITAL

Nashville, Tennessee.

PASTORS' CONFERENCES

NASHVILLE

Eastland: O. L. Halley, pastor; "An Endowed Bondservant" and "Squandering Assets that Cannot Be Replaced." In SS 362, BYPU good. BYPU putting on a Training School.

Immanuel: Ryland Knight, pastor; "An Unfinished World," 1 Cor. 3:10 and "In the Spirit on the Lord's Day," Rev. 1:10. By letter 1; in SS 327.

Seventh: Edgar W. Barnett, pastor; "Jesus Our Sin Bearer," and "Fruit Bearing." In SS 116. In all young people's meetings 62. The storm Sunday night badly damaged the church building, covered by insurance.

Central: Felix W. Muse, pastor; "Can a Business Man Be Religious," and "Life Liberated." In SS 135; in BYPU 65; in Int. 30; in Jr. 30. Splendid day. City BYPU meets with Central church.

Ashland City: M. R. Cooper, supply; "The Church," and "The Whole Armor of God." The pastor is gradually improving and will soon be able to fill his own pulpit.

Park Ave.: A. M. Nicholson, pastor; "Christian Brotherhood," and "The Mission of Jesus." In SS 115; in BYPU No. 1 18, No. 2 20; in Int. 32; in Jr. 22. BYPU Training School on this week.

Lockeland: J. C. Miles, pastor; "The Promise of God," II Pet. 1:3; and "A Famine in the Promised Land" Gen. 12:10-20. In SS 173; all BYPU's good. BYPU's putting on study course week.

Calvary: W. H. Vaughan, pastor; "Carried by Four," and Evang. Wade House preached his first sermon for a revival. In SS 40 in BYPU 22.

Whitsett Chapel: Eli Wright, pastor; "Good News" and "Faith." In SS 30; in Int. 25.

North Edgefield: A. W. Duncan, pastor; "Jewels for His Crown" and "Bible Christianity." In SS 166; in BYPU's 86.

Dickson: N. S. Jackson, pastor; "The Commission" and "Opened Storehouses." By letter 1; in SS 63; in BYPU 20 in Int. 35.

Edgefield: W. M. Wood, pastor; "The Christian's Help in the Time of Trouble" and "The Equipped Christian." In SS 238; in BYPU 55; in Int. 15; in Jr. 18.

Centennial: L. P. Royer, pastor; "Satan Sifting the Lord's Grain" and "The Sinner Seeing Himself as God Sees Him." In SS 130; in BYPU 24; in Jr. 18. Fine day.

Judson Memorial: C. F. Clark, pastor; "Growth in Grace" and "Certainties Connected with Eternity." Rec'd for baptism 1; baptized 6; 3; in SS 217; in BYPU 54; in Int. 23; in Jr. 19.

Grace: J. A. Carmack, pastor; "The Fruit of the Spirit Is Joy" and "Ye Must Be Born Again." In SS 144; BYPU's good. Very rainy day.

KNOXVILLE

Island Home: R. B. Jones, pastor. "Man's Part in Being Saved," and "The Master's Set Purpose." 161 in SS.

Grove City: D. W. Lindsay, pastor. Preaching by R. E. George, on "Soldiering For Christ," and "Soul Winning." 80 in SS. Pastor still in a revival at Marble City.

Fountain City: Neil Acuff, pastor. "The Voice of God" (Psa. 19), and "Matt. 19: 27." 135 in SS.

Immanuel: A. R. Pedigo, pastor. "Grace and Truth," and "A Man Named Matthew." 164 in SS; 100 in BYPU's. One profession.

Central of Fountain City: J. C. Shipe, pastor. Ex. 4: 2, and "The Tenderness of Jesus." 202 in SS; 116 in BYPU. One for baptism.

Bell Avenue: Jas. Allen Smith, pastor. "A Transforming Vision," and "The Unpardonable Sin." 573 in SS, 11 baptized, 8 by letter, 15 for baptism.

Washington Pike: J. A. Lockhart, pastor. "Let Him Deliver Him Now," and "Jesus Calls Missionaries." 75 in SS; 36 in BYPU.

Lincoln Park: J. H. O. Clevenger, pastor. "Our Covenant With God and Man," and "All The Way With the Master." 161 in SS, 1 by letter, 2 for baptism. Splendid BYPU. Rain cut us down in the morning, but great crowd at night.

Deaderick Avenue: G. W. McCall, pastor. "How to Enjoy Being a Christian," and "An Infallible Bible." 411 in SS; 3 by letter; 5 for baptism.

Gillespie Avenue: J. K. Smith, pastor. "The Christian's Crowns," and "Christ Judged That We Escape Judgment," 153 in SS; 93 in BYPU; 2 by letter.

Euclid Avenue: J. W. Wood, pastor. "A Strong Church," and "The Man Who Came Back." 348 in SS; 90 in BYPU; 3 by letter; 15 for baptism. 58 additions, 63 conversions.

Philadelphia: A. B. Johnson, pastor. "What Say Ye to These Things: If God Be For Us Who Can Be Against Us?" and "God Shut the Door." 86 in SS; 21 in BYPU. Large congregation, splendid interest.

Burlington: H. B. Woodward, pastor. "The Unfaithful Servant," and "Isaiah's Vision." 117 in SS.

Broadway: B. A. Bowers, pastor. Preaching by R. C. Huston, on "Law and Grace," and "Vision." Received 6 by letter, 1 for baptism. Dr. Bowers sick.

Fifth Avenue: "What Religion Should Do for a Man," and "Where the Blame Lies If a Sinner Is Lost." 500 in SS; 7 additions.

MEMPHIS

Highland Heights: E. F. Clark, pastor, preached to good congregation at morning hour. Rained out a night. good SS; three BYPU's.

Prescott Memorial: Pastor Jas. H. Oakley, preached at 11 a.m. on "The Church and Its Need." Small crowd at night on account of storm. 185 in SS.

Charleston: O. A. Utley, pastor. Had no services on account of weather and roads.

Calvary: Pastor spoke morning hour on "Paul's Vision at Corinth." Fine spirit in the audience, 139 in SS. Good BYPU services despite the stormy night. Special service by Layman C. W. Crain, Calvary Church, E. W. Porter, Central Church, J. W. McCall, First Church. Large audience for a rainy night.

Bellevue: W. M. Bostick, pastor.

Spoke at both hours. 547 in SS. 4 good unions.

Merton Avenue: Carl M. O'Neal, pastor. Good day. Fine congregations. Good Sunday school and three excellent BYPU's. Theme "How To Build a Great Church." One addition to church.

Central: Pastor Cox preached. "Our Sanctification In Christ," and "Our Glorification In Christ." 2 for baptism.

Central Avenue: W. K. Smith, pastor. Pastor spoke morning hour. Rained out at evening hour.

Seventh Street: I. N. Strother, pastor. Pastor preached morning, "The Christian's Opportunity." Elder J. C. Shultz preached at night. 150 in SS. About 45 attended the BYPU's.

First: Pastor Boone preached to good congregations. One received by letter, two baptized. 593 in SS. A gracious day.

McLemore: Pastor Furr preached both hours. 219 in SS.

Speedway Terrace: Pastor Hill preached morning and evening. 96 in SS.

Temple: Pastor J. Carl McCoy spoke at both hours on, "Holding the Ropes" and "The Wedding Garment." 505 in SS. Fine BYPU's.

Joseph Poyria Italian Missionary: Present in SS, 13; times preached, 2; visits made, 33; families prayed with, 11; tracts distributed, 25.

Hollywood: Pastor preached. 91 in SS. 2 by letter.

German Terrace: J. W. Joyner, pastor preached. Good congregation at the morning service. No service at night on account of rain.

Boulevard: Fine service at the morning hour, conducted by brethren of the church. Pastor preached at Milan in the morning. Preached at home at night. 138 in SS; 2 good BYPU's. Conducted funeral at Milan.

CHATTANOOGA

Avondale: W. A. Moffit, supply pastor; "An Incentive to Christian Living" and "Not Morality nor Good Works but Jesus Christ." In SS, 284.

N. Chattanooga: Wm. Keese, pastor; "Woman and Womanhood" and "Joy Along the Via Dolorosa." In SS, 144; by letter, 2; in BYPU, 51; reporting Daily Bible Reading, 25, made offering 17.

Central: W. L. Pickard, pastor; "The Wonderful Christ" and "The Wonderful Christ." In SS, 369; for baptism, 3. Woman's missionary meeting great. BYPU's largely attended.

Oak Grove Tabernacle: W. C. Tallant, pastor; "Ezekiel's Vision" and "Seeking Things Eternal." All interests good.

St. Elmo: U. S. Thomas, pastor; In SS, 237; by letter, 1. BYPU Training School in session this week. Pastor teaching "Training in Service."

Silverdale: J. A. Maples, pastor; "The Church Built on Peter" and "A Haunted Soul." In SS, 64.

First: John W. Inzer, pastor; "Under the Touch of the Master's Hand" and "The Land of Beginning Again." In SS, 740; baptized, 7; by letter, 3; for baptism, 4.

First, Cleveland: Rev. Claude, pastor; Expository sermon on 7th Chapter of Matthew and "Open Thy Mouth Wide and I Will Fill It." In SS, 340.

Alton Park: B. P. Roach, supply pastor; "Clouds in the Wilderness"

and "Customs, Experiences and Triumphs Among the Heathen." In SS, 148. Capacity audience at evening service.

Chamberlain Ave.: G. T. King, pastor; "A Saviour Who Shrank from no Sinner" and "The Rewards of the Righteous." In SS, 109.

Chickamauga: Geo. W. McClure, pastor; "I and Some Few Men" and "Come Thou into the Ark." In SS, 126. Excellent union.

East Lake: W. R. Hamic, pastor; "Pleasing God" and "The Ripe Harvest." In SS, 202; baptized, 9; by letter, 4. Cottage prayer meeting every night. 11 conversions.

DIPLOMA DISPLAY WEEK MARCH 11-17

MISCELLANEOUS

Etowah, First: A. T. Mohan, pastor; "The War Between Good and Evil" and "Evidences of Love to God." In SS, 371; for baptism, 3.

Big Spring (Cleveland): A. T. Hayes, pastor; "Little Things" and "Now." In SS, 112; in BYPU, 35; in SBB, 28. Crowded house.

Mine City: D. A. Webb, pastor; Matt. 28: 19 and Gen. 32: 28. In SS, 184.

Plasant Hill, Lenoir City: Lloyd T. Householder, pastor; "What Think Ye of Christ?" No night service. In SS, 69. Good rainy-day crowd.

Humboldt: E. H. Marriner, pastor; Dr. Wilson preached morning and evening; great messages. Bible School Annex and remodeled auditorium formally opened. In SS, 300; in BYPU, 117; readers of Exodus 1-5 during week, 111. Had a fine institute last week, the faculty being W. D. Hudgins, W. C. Milton, and C. S. Leavell. Close to 100 awards.

Maryville, First: Pastor J. R. Johnson preached at both morning and evening services also begun series of sermons one for Sunday morning and one for evening service to run to Easter Sunday. In SS, 357.

Thorn Grove: W. H. Inklebarger, pastor; "Our Covenant" and "Evils of Intemperance." In SS, 56.

Kingston: W. C. Creasman, pastor; "Giving Our Best" and "A Woman's Judgment." Attendance at all services off considerably on account of sickness and weather conditions.

DIPLOMA DISPLAY WEEK MARCH 11-17

LOVE'S NOBLE SERVICE

We can not all be preachers and sway with voice and pen
As strong winds sway the forest, the minds and hearts of men;
But we can be evangels to souls within our reach;
There's always love's own gospel for loving hearts to preach.

Tell Him about the heartache, and tell Him the longings, too;
Tell Him the baffled purpose, when you scarce know what to do;
Then, leaving all your weakness with One divinely strong.
Forget that you bore the burden, and carry away the song.

—Sangster.

EVERY PASTOR TEACHING A CLASS DURING STUDY COURSE WEEK MARCH 11-17

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. J. R. Taylor has resigned at Columbus, Ky., and becomes pastor at Bandana and Oscar, Ky., for half time each. A good church loses at this business, but two others gain tremendously.

Rev. W. F. Boren, of Darden, Tenn., is convalescent from a severe attack of influenza, narrowly escaping pneumonia. His churches are Darden, Union and Judson and they have shown him great kindness during his illness.

Dr. D. A. Ellis, of La Belle Place church, Memphis, Tenn., is to assist Rev. A. M. Nix, of Belmont, Miss., in a revival early in the summer. That good church is destined to hear a series of great gospel sermons.

The church at Wickliffe, Ky., has called as pastor Dr. L. R. Hogan of the faculty of Union University, Jackson, Tenn., for half time. He is pastor of Pleasant Plains church near Jackson for one-fourth time.

Rev. J. S. Compere, editor of the Baptist Advance, has an article of three full pages in his paper of last week on "Must the Women Keep Silent?" He says emphatically, No! It is his opinion that you can't afford to accept the "plain meaning" of the language, "Let the Women Keep Silence in the Churches." Wonder if he will apply that to the language, "And in hell he lifted up his eyes."

Rev. W. H. Berry and wife of Magazine, Ark., sailed on February 17, for their field in South Brazil as foreign missionaries. The saints in Arkansas are following them with their prayers and money.

Rev. Giles C. Taylor of Benton, Ark., and Rev. C. D. Owen, of Siloam Springs, Ark., were recently elected district evangelists by the state mission Board of Arkansas, effective April 1. Rev. B. L. Bridges of Paragould, Ark., was elected rural evangelist and Prof. E. S. Campbell, of Harrison, Ark., was elected Sunday-school and B.Y.P.U. field worker effective June 1.

Baptists of Tennessee, as they hear of the resignation of Prof. Geo. J. Burnett, as president of Tennessee College for Women at Murfreesboro, are greatly upset, not to say shocked. He has been president of the school sixteen years, and ranks as one of the most successful Baptist school men in the South. It is said that his decision was influenced by an accumulation of circumstances. The trustees have asked him to reconsider his plans. So say we all!

Evangelist J. W. Hickerson and wife of Fort Worth, Texas, lately held a meeting with the First church, East St. Louis, Ill., resulting in 46 professions and 31 additions, 29 by baptism. Rev. T. M. Estes is the happy pastor.

Northwestern church, near Terrill, Tenn., has called as pastor, Rev. C.

M. Simmons of Martin, Tenn., who succeeds Rev. G. S. Jones. Brother Simmons is one of the Lord's most effective and faithful ministers.

Rev. Arthur Fox of the First church, Mayfield, Ky., has been doing his own preaching in a revival in that church which at last report had resulted in 59 additions and was still going at high speed. The church has about 1,400 members with a Sunday school attendance of 2,400. It is the largest school in the state, and the church feels that it has the biggest pastor.

Dr. P. I. Lipsey of the Baptist Record reports an article in hand urging a change of the time of meeting of the Southern Baptist Convention from May to June. He quotes the arguments used for it. Practically every one of them could be used with equal force against the change.

Dr. J. A. Hackett, aged 90, of Meridian, Miss., is dead. He was for many years editor of the Baptist Record and distinguished himself in that capacity. He was also a capable pastor, filling many important Mississippi pastorates. Surviving him are his wife and one son.

The officials of Mercer University, Macon, Ga., are still obsessed with the idea that the proposed Baptist University for the South should be Mercer University. There will be hearty agreement if they will substitute Union University, Jackson, or Carson and Newman College, Jefferson City, for Mercer University.

Rev. W. J. Epting says he knows some preachers who are "preaching nothing for certain." That's the truth!

Dr. J. B. Weatherspoon of Highland church, Louisville, Ky., lately held a meeting with the church at Franklin, Ky., Rev. J. P. Scruggs, pastor, resulting in 34 additions. Meetings were held in stores, restaurants and livery stables.

Dr. J. B. Moody, of Jacksonville, Fla., though 85 years old has been invited by Hall-Moody Normal, Martin, Tenn., to deliver the commencement address of that splendid institution, May 24. He was for some years dean of theology in that school.

Geo. W. Carroll and wife, who gave \$75,000 to build the chapel of Baylor University, have been members of the First church, Beaumont, Texas, for over 40 years. On February 11, they united with Park Street church Beaumont, solely because they feel that their lives can tell for more with this earnest struggling church than in the strong First church that is so well equipped and prosperous. Publish it in Dan!

It is said that at the top of the Woolworth Building in New York on lower Broadway, a building standing 792 feet above the street, you can look around and your eye covers a territory where dwell almost 10,000,000 people,

fully one-half of whom are either foreign-born or born of foreign parents. Sometimes it looks like we must be content to preach the gospel "as a witness."

Evangelist Sam L. Raborn, of Waco, Texas, and singer R. O. Cawker, of Seminary Hill, Texas, are holding a meeting with Rev. H. Etter of Vandalia, Ill., which at last account had resulted in 103 additions, 81 for baptism. The end is not yet.

In announcing the results of a revival recently held in Grace Street church, Washington, D. C., by Rev. Howard I. Stewart of Leigh Street church, Richmond, Va., he says: "About 60 came forward." Now, just what does that mean? Came forward from what unto what? We will be in painful suspense until we learn.

Evangelist W. G. Hughes, of Statesville, N. C. lately assisted in a revival in Melrose church, Roanoke, Va., resulting in 200 professions and 140 additions, 100 by baptism. Dr. W. T. Wingfield is the happy pastor.

Rev. F. D. King, of Fort Myers, Fla., is to assist Rev. J. Carl McCoy of Temple church, Memphis, Tenn., during the simultaneous services in the churches of that city beginning April 1. It is Brother King's second meeting with that church.

Rev. Charles Hadley Dickey has resigned at Aurora, Ind., to accept a

hearty call to Southwest Lagranger, Ga. He was a member of the graduating class of Carson and Newman College, Jefferson City, in 1915.

The faculty and students of Union University, Jackson, Tenn., and citizens of that city are aroused and distressed over the mysterious disappearance on Monday, March 5, of Miss Ena Williams, aged 55, matron for twenty years of Lovelace Hall, the boarding hall for girls. She was last seen Monday afternoon, but since then has disappeared as if the earth had swallowed her up. Though police detectives and every available agency have been put to work to find her, at last account, nothing had resulted from these efforts. President H. E. Watters and the school forces are doing their utmost to discover her whereabouts.

The invitations to deliver the Commencement sermons of the High School at Wildersville, Tenn., on March 18 and of the High School at Gibson Tenn., on April 22 are hereby gratefully acknowledged and the writer hopes to be able to perform the services asked of him.

If our brain is feverish through anxiety and our hand unsteady, we cannot do anything well. If we are really God's children, we need not give ourselves any concern about the things we need. All we have to do is to seek first God's Kingdom and "all these things" shall be added unto us.

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:

1. Evangelistic Work by missionaries and native Christians.
2. Education, including academic and theological.
3. Missionary residences and church buildings.
4. Hospitals, doctors, nurses and medicines.
5. The printing and circulating of Bibles, Testaments and other Christian literature.
6. Orphanages and the care of the millions of homeless and hungry children;
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

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.

Home Circle

MY PRAYER

I pray not that the God above
Will give me talents more;
I pray not that He will my way
With gold and silver sow.

But this I pray from day to day:
That He my course will steer,
And show me how that I may use
My talents now and here.

I want to help my fellowman
In all that he must do,
And show him how his soul to guide
Into the Harbor True.

And if at last I see that I
Have done but this small mite,
Then I can die and know that I
Have won in life's great fight.
—Norris Gilliam.

THE MISSION OF BAPTISTS

In the providence of God the Baptists have been raised up. If he feeds the fowls of the air, notices the falling of a sparrow, counts the hairs on the heads of His people and clothes with beauty the lily of the valley, He certainly is not regardless of the growth and influence of a religious denomination, numbering millions. Whether their origin and progress are to be traced to the folly and fickleness of men, or to the truth, grace and overruling care of God, they are, doubtless, destined to perform an important part in the concerns of the world. Their rise, advancement and struggles; their persecutions, sufferings and perils, their numbers, resources and prospects, all point in this direction.

God has called us to a great work; has opened to us a wide sphere of usefulness; has committed to our hands a laborious task; has laid upon us weighty obligations; and if we would fulfill our glorious mission, we must be wide-awake and active. All our energies, all our gifts, all our resources and all our influence are demanded in the fulfillment of our task. The world is opposed to us. Our progress must be made against a strong current, and by continual and vigorous efforts. We should heal our divisions, consolidate our ranks and present to our opponents an unbroken front. Our operations should be concentrated or isolated, as may best promote our Redeemer's cause. Let us have no squeamishness about "proselyting." It is our vocation. To "proselyte" sinners to Christ, and believers to the whole system of divine truth, is our solemn mission. We should seek to convert the whole world to Baptist principles, not by any sophistry, or any motives addressed to vanity of selfishness, but by a kind honest and earnest exhibition of God's truth. By this course, whether we are successful or unsuccessful in the diffusion of our sentiments, we shall merit and receive the praise of keeping the ordinances as they were delivered by the apostles, and "so an entrance shall be ministered unto" us "abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." Amen.—J. B. Jeter, 1867.

THE BIBLE BY RADIO

THE STORY OF RUTH; AS TOLD BY A TENNESSEAN TO TWO MILLION PEOPLE.

(Rev. W. Stuart Rule, student at the Southern Baptist Theological Seminary, a resident of Sevierville and former pastor at Oneida, read the following essay over the Louisville, Ky., radio station WHAS to an estimated audience of two million as a reward for winning first place among a group of students in Dr. John R. Sampey's Old Testament class. (C. F. L.) Similar essays are being read daily between four and five o'clock.)

In the days before the Kingdom of Israel, when the judges judged, there is a dire famine in the land of Judah. In Bethlehem lives Elimelech with his two sons and Naomi, his wife. We cannot say whether they are rich or poor, but soon they are brought to the extremity of leaving their Bethlehem home sojourning in the land of Moab, east of the Dead Sea. Before long, the husband dies, and the sons, Mahlon and Chilion, marry Moabitish women.

Ten years have passed. Naomi, alone in a heathen land but for her daughters-in-law, hears of returning prosperity in Judah and decides to return home. With a lingering, wistful look upon the graves of her loved ones (for her sons are now dead), she turns her face westward, her daughters-in-law at her side. But as she leaves Moab she turns her face to her daughters and pleads with them to return to their fathers' houses. Orpah weeps at the warm kiss of her mother-in-law and returns to her home and her gods.

But Ruth will not go! She clings to Naomi and pours forth her heart in those tender words, "Entreat me not to leave thee." So Naomi is on

the way to the land of her birth. The warm spring sun shone down upon the quaint little town of Bethlehem like the smile of God again. "Who is that in the distance? Is this Naomi?" But the answer comes back, "Call me not Naomi, call me Mara; for the Almighty hath dealt bitterly with me." And the ripening barley waves gently as the embittered old woman rests.

But now the picture begins to change. The reapers are busy in the fields and the gleaners are patiently gathering what is left. A new face is seen and the girl is found to be the beautiful daughter of Naomi. A man in rich apparel comes into the field. At his greeting, the reapers bow and return their own. With his usual solicitation for his servants, Boaz glances over the field. The strange girl attracts his attention, and he gives special orders for her protection; the servants are to leave handfuls on purpose for Ruth. Night falls and Ruth returns home.

Days pass and the harvest ends. Boaz is at work on the threshing floor. Ruth, upon instructions from her mother, makes herself known to Boaz that she is his kinswoman. How fatherly he is! How manly! There is another who is a nearer kinsman, but upon his giving Boaz his shoe in token of surrendering his rights as a redeemer of property, Boaz takes this pleasant burden upon himself, and Ruth becomes a rich man's wife. "And the people and the elders said, 'We are witnesses.'"

The picture closes. Ruth is a mother, and grandmother; Naomi is the child's nurse. And what is its name? Ruth's child is named Obed; and out of his loins spring Jesse and David and Jesus.



IS BOAZ "PROPOSING" TO RUTH?

SMILES
SELECTED

The Maiden's Prayer.—"Dear Lord, I ask nothing for myself! Only give mother a son-in-law."

"My hair is coming out," said a man to his doctor. "Please give me something to keep it in."

"Well," said the honest doctor, "here's an old pill box. Will that do?"

"Lady," said Plodding Pete, "dat dog of yours came mighty near biting me."

"Well," replied the matter-of-fact woman, "Caesar is getting old and kind of careless. Every once in a while he misses somebody."

"This is my car," exploded the irate tourist to the garageman, "and what I say about it goes—see?"

Just then a dirty-faced machinist crawled out from under the dead machine and said pleadingly, "Say 'engine,' then, mister!"

THE DECOY

A clergyman, taking occasional duty for a friend in a remote country parish, was greatly scandalized on observing the old verger, who had been collecting the offertory, quietly abstract a fifty-cent piece before presenting the plate at the altar-rail.

After the service he called the old man into the vestry and told him with some emotion that his crime had been discovered.

The verger looked puzzled for a moment. Then a sudden light dawned on him.

"Why, sir, you don't mean that old half-dollar of mine? Why, I've led off with that for the last fifteen years!"
—Everybody's magazine.

A HINDU BOY'S COMPOSITION ON "THE HORSE"

In Sherwood Eddy's book "India Awakening" the following composition, written by a Bombay high school student, is given. Beginners in English naturally make quite as delightful blunders as our missionaries made in their first years of conversing in unknown tongues!

"The horse is a very noble quadruped, but when he is angry he will not do so. He is ridden on the spinal cord by the bridle, and sadly the driver places his foots on the stirrups and divides his lower limbs across the saddle, and drives his animal to the meadow. He has a long mouth, and his head is attached to the trunk by a long protuberance called the neck. He has four legs; two are in the front side, and two afterwards. These are the weapons on which he runs and also defends himself by extending those in the rear in a parallel direction toward his foe. But this he does only when in a vexatious mood. His food is generally grasses and grains. He has power to run as fast as he could. Also there are horses of short sizes. They do the same as the others are generally doing. They have got tail, but not so long as the cow and other such-like animals."