

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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SEA-FEVER

*I must go down to the sea again, to the lonely sea and sky,
And all that I ask is a good ship, and a star to steer her by,
And the wheel's kick, and the wind's song, and the white sail's shaking,
And a gray mist on the sea's face and a great dawn breaking.*

—JOHN MASEFIELD.

NOT TORN BY DIVISIONS.

In the foreword of the Confession of Faith put forth by the Baptist Bible Union of America, over the signatures of W. B. Riley, T. T. Shields and A. C. Dixon, we find the following statement:

"Practically every Convention, state and local Association, and almost every mission station and local church is the subject and scene of strife."

This statement is wide of the truth if the term "strife" is used to express a serious organic disturbance, or the presence of factions in the churches or in the denomination. At a great many Baptist meetings there is a decided difference of opinion on many matters among the members, but it is usually true they wind up in a beautiful "get together" spirit. We know of no such strife anywhere in Tennessee, either in any of the churches, or Associations or in the State Convention.

Our opinion is that such a condition is a figment of the speakers' minds, and that such utterances as they make are the only visible sign that it exists at all. Furthermore, even if there were strife and division, would the Baptist Bible Union, by constituting itself a distinct and separate segment, minister

to the unity and peace of our Baptist Zion?

We do not find anything particularly objectionable in the Confession of Faith, as it follows the New Hampshire and Philadelphia Confessions, and corresponds very generally to what Baptists believe as to the great doctrines of the Bible. Just why this statement about "strife" being so rampant should be thrown into the statement of faith, we do not know unless it was an effort to justify the Baptist Bible Union as a movement, and to announce itself as the peace-maker in a troubled Baptist constituency.

Fundamentalism as a cult is unnecessary. Why would it not be enough to be just a Baptist, a plain Baptist without any trimmings, and with no more sense than to take the plain teachings of God's word at their natural meaning? Why should Baptists publish themselves as the "setters forth" of fundamental doctrines and assume an attitude, whether they intend it or not, that "we are the people and wisdom will die with us!" The man whose place is most important does not so reckon it himself. The man who holds teachings most fundamental, does not see why all men should not believe them, and hence they come out in his life and labors as natural products rather than sporadic developments.

CONFESSION OF SIN.

Christians should confess their sins "one to another." The Roman Catholic Confessional is an apostate form of a Scriptural command. To God first every known sin should be confessed and deplored; then to some intimate sympathetic heart it should be acknowledged. It would strengthen the weak spirit and afford the benefits of human sympathy and fellowship.

TREND OF DAILY PAPER EDITORIALS.

Although there are many things in the large daily paper which exploit the ulcers of society and offer to the public much that is unpleasant to know, yet the trend among some of the leading dailies of late has been to introduce subjects of a distinctly religious nature by able editorial discussion. We are pleased to note how many of these are orthodox. Editors who are not trained in theology but whose discernment of the times is accurate present the old truths as the practical solution of present-day problems. It is a good sign. Mr. Edmonds, of the Manufacturer's Record, does not hesitate to mention the Cross of Jesus and the cotton market of the South in the same issue. Why should he? The Wall Street Journal speaks of the Gospel as the solution of the money problem. The Nashville Tennessean preaches a sermon on the Resurrection of Jesus. Colliers Weekly presents a homily on Love as the Fulfillment of the Law. And other papers speak in like manner. We like to see good reading in a big daily, or weekly, of national circulation and repute.

DEATH, THE BEGINNING.

Shapeless and grim,
A shadow dim
O'erhung the ways,
And darkened all my days.
And all who saw,
With bated breath,
Said, "It is Death!"

And I, in weakness
Slipping towards the Night,
In sore affright
Looked up. And lo!—
No Spectre grim,
But just a dim,
Sweet face,
A sweet high mother-face,
A face like Christ's own mother's face
Alight with tenderness
And grace.

"Thou art not Death!" I cried—
For Life's supremest fantasy
Had never thus envisaged Death to me—
"Thou art not Death—the End!"

In accents winning,
Came the answer,—"Friend,
There is no Death!
I am the Beginning,
—Not the End."

—John Oxenham.

Baptist and Reflector

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EDITORIAL

SOUTHERN BAPTIST CONVENTION COMMITTEE ON ORDER.

The committee on Order of Business for the Southern Baptist Convention met Tuesday, March 27, at the office of the chairman, Dr. O. L. Hailey, in the Baptist Sunday School Board Building, Nashville, Tenn., with the following members present: Drs. J. B. Tidwell, Baylor University, Waco, Texas, W. W. Chancellor, Oklahoma City, Okla., and H. T. Stephenson, Washington, D. C. Visitors present were Drs. A. R. Bond, of Birmingham, Ala., I. J. Van Ness, of Nashville, Mr. Frank E. Burkhalter, of Nashville, and the editor of the BAPTIST AND REFLECTOR.

Dr. Hailey had thoroughly canvassed all the conditions which are to be consulted in making up the program of the Convention, and had expressions from members of the various Boards and other activities of the Convention regarding features to be presented. It was apparent that the work of this committee is not only one of the most important but is also one of the most difficult connected with the sessions of the Convention. It was, furthermore, very evident that the committee is open to suggestions from every side and welcomes any constructive criticism which may be offered, and is solicitous only for the best interests of the various interests which are increasing both in their number and their need for a hearing before the general body of Southern Baptists.

In addition to the suggested program, or order of business, for the Convention, the committee will make certain recommendations to the body, the more important of which are:

1. After this year dispense with all addresses of welcome and the consequent responses thereto.
2. Limit all nomination speeches to five minutes each.

3. Name a committee to study all the work fostered by the Convention and bring in a report a year hence recommending means for the better correlation or coordination of these various lines of activity.
4. Place under the direction of the program committee the arrangements for all memorial services held by the convention.

5. Provide on Sunday night at the Convention hall each year a special service to be addressed by foreign missionaries at home on furlough.
6. The executive committee of the Convention, at its recent session in Atlanta, instructed the committee on order of business to have charge of all services held in the Convention hall from the hour the Convention opens until it adjourns. The committee on order will probably decide that in the interest of avoiding confusion and embarrassment no services should be held in the Convention hall in the interim between sessions of the convention in the future.

The hours for this year, as recommended by the committee, will be from 9 a.m. to 12:30 p.m., 2:30 p.m. to 5:30 p.m., and 7:30 p.m. to whatever hour the convention may care to continue.

THE "IMMINENT" SECOND COMING OF CHRIST.

In the "Confession of Faith" made by the Baptist Bible Union promoters, there appears a clause which states: "We believe in the visible, personal and imminent return of our Lord," which some have understood to be an expressed declaration of so-called Premillennialism. Without attempting to classify or distinguish the statement as one thing or another, it seems that it does not contain any objectionable feature. The question hinges on the word "imminent." If in the minds of its framers, it means "immediate," we would object to it. But if it is understood to mean "liable to occur at any time," we would agree.

There are two errors which should be avoided: one is that the "Lord delayeth His coming" and that the Second Advent can not take place for at least a thousand years yet; and the other is that He is coming immediately, and that the time can not be deferred. Both views limit the dispensation of the Holy Spirit and set aside the fact that the Heavenly Father only knows the times and the seasons, and that the era, to say nothing of the approximate date, of the Second Coming of our Lord is a secret which God the Father has not made known even to the Son.

The Lord may come at any time. His people long to see Him. But it is childish to imagine that He must come back to the earth according to a schedule which we, in the exercise of a most devout human and finite understanding, have made out for him. We must not follow our personal inclinations on the one hand, nor be guided by cold judgment, on the other. The Bible has left the time of the Second Coming in doubt, and therefore the only safe and Scriptural view is that He may return at any time, and that it is our duty to be looking for Him, to get things ready for Him and then abide the Father's will concerning the great event.

"EVOLUTION AND BELIEF IN GOD."

We are publishing this week an article by Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, on "Evolution and Belief in God," which was written for the Religious Herald and which is of general interest in view of the recent wide-spread discussion of the Evolution question. The article by Brother Keese, of North Chattanooga, published last week, refers to a quotation from Dr. Kerfoot contained in Dr. Mullins presentation of the matter.

Clarity of thinking on the subject is very necessary, and Dr. Mullins has evidently exemplified it. Much of the controversy has arisen out of confused notions concerning the various theories of evolution and in the unfortunate use or definition of terms. The term "Evolution" is offensive, and suggests descent of man from monkeys through monkey processes! Dr. Mullins' article is not at all controversial, and states that the view which is unobjectionable to him is not a theory of evolution, though it is commonly so called.

Hence Dr. Kerfoot was not an "Evolutionist" in the sense which is generally attached to the word. But since the law of progress is manifest in the history of man, as in the revelation of God among men, the name might be "Developmentalist" if the term "Evolution" could be got rid of. We do not like the word at all. It suggests the wrong idea. And a word is to be approved or condemned according to whether it sets forth to the common understanding a true or false statement.

CATHOLIC PRIEST EXECUTED IN RUSSIA.

Dispatches from Moscow, April 3, state that Monsignor Budevich, a Roman Catholic prelate, was executed by the Soviet government on the charge of treason. Later reports say that he was not executed, but the first news was probably correct. Clemency for him was urged by a number of the nations, our own country among them, on the ground that his conviction was a case of Soviet prejudice against all religions and of Russia's disregard of religious liberty. We hold no brief for the Bolsheviki but venture to say that there were some grounds, whether sufficient or not, for the conviction of Budevich, since it is well known that European Catholics especially recognize the Vatican as the supreme seat of civil as well as religious authority on earth, and pay allegiance to the pope as their temporal ruler as well as their ecclesiastical head. "To obey God rather than man" is a principal which is righteous only when the civil authorities trespass upon the consciences of the people, and it is an entirely different thing from a revolt against one's government growing out of an allegiance to a foreign religious potentate as the supreme temporal authority. As long as Catholics hold to the idea of a world-power, they are going to be subject to, and in many instances guilty of, the charge of treason against the government under which they live.

99

News and Views

Evangelist M. G. Leaman and singer R. S. Raborn are engaged in a city-wide evangelistic campaign in Lebanon, Tenn., with fine crowds and interest.

Under the splendid leadership of Rev. A. C. Sherwood, the First church of Erwin is advancing nicely and the Sunday school attendance a week ago was 461.

The Thirty-second Anniversary Convention of the Baptist Young People's Union of America is to be held in Boston, Massachusetts, July 4-8, 1923.

Evangelist Wade House and singer W. E. Broadus are engaged in meetings at Calvary Baptist church, Nashville, with services at 7:30 every night.

Dr. G. H. Crutcher especially recommends to our churches Mr. and Mrs. A. E. Pardue as song leaders in evangelistic meetings. They finish their course at the Baptist Bible Institute May 11.

Rev. T. P. Stanfield, of Dunlap, Tenn., was in Nashville last week whither he had come with his son for an operation. We are glad to report that the young man is improving nicely.

The Baptist Sunday School Board's Departments report, for Tennessee, during the month of March: Intermediate classes enrolled, 3; Senior classes enrolled, 19; total educational awards for the month, 330.

Brother Z. P. Freeman requests change in address from Mendoza to Casillia del Correo, 5 F 1, Buenos Aires, Argentina, S. A., and says: "The work here in Argentina is growing rapidly and many are being saved."

From Chattanooga, Mrs. S. D. Hodges writes March 24, that Rev. W. R. Hamic, pastor of the East Lake Baptist church, and Mrs. Hamic, were honor guests at a reception given March 21, by the members of the Woman's Missionary Society.

Miss Delma Fuqua, who has been guest in his home for some time, says: "The many friends of Rev. C. A. McIlroy, of Nashville, will be rejoiced to know that he is improving although slowly after an illness lasting three months."

March 30 was the 72nd birthday of Rev. John T. Oakley, of Hartsville, who is in the sixteenth year of that pastorate and has been 53 years in the ministry. He is hale and full of vigor, and no doubt many years will be allotted him yet.

We succeeded in pilfering from Dr. Lloyd T. Wilson the following item from a letter to him from Dr. B. W. Vining, Conservation secretary of Texas Baptist Executive Board, Dallas, with whom Dr. Wilson recently made

a tour of the Lone Star State: "I have received a great many fine echoes from your visit. In one place two fellows paid up their pledge the afternoon that you spoke, immediately after leaving the church. In other places comes very fine word of the influence of your message."

Pastor P. W. Carney of Liberty, Tenn., writes that the Bible Institute held at Liberty, March 25 to 28 was a success in every way, that the speeches and the dinner got "better and better every day and in every way"; and that the folk propose to make it an annual session of joy.

Dr. W. J. Stewart has arranged for a Special Baptist train to leave Nashville, May 15, at 12:15 noon, arriving Kansas City 6:40 a. m. May 16, giving the delegates and visitors plenty of time to reach their hotels before the meeting of the convention at 10:00 a. m. Write him at Box 3, Nashville, for reservation.

The first meeting of the B.Y.P.U. and Sunday School Convention of the Unity Association will be held at Medon, Tenn., April 20, with an attractive one day program. Brother C. H. Sturgis and pastor C. H. Parish invite everybody but especially urge that every B.Y.P.U. and Sunday school in the Unity Association have representatives present.

From Brownsville, Tenn., pastor Wilson Woodcock writes March 22: "Our church here has begun the dismantling of the present church house preparatory to erecting a new building. The plans are for a standard Sunday school building with all departments separated and a commodious auditorium. The building with equipment will cost at least \$60,000."

The itinerary of the Ham-Ramsey Evangelistic party is announced as follows:

March-April	Fayetteville, N. C.
May-June,	Houston, Texas.
July	Morehead City, N. C.
September-October	Albany, Alabama.
October-November	Athens, Alabama.
November-December	Bristow, Oklahoma.

Rev. C. M. Dutton, pastor of New Providence church informs us that on March 19, a band of "intruders" visited him and his family and contrary to the custom of intruders left the kitchen shelves and floor filled with all kinds of groceries. He was almost overcome by the spirit of the invaders into his private domain, and says, "Am I worthy?" Well, Brother Dutton, the Lord and His folks can tell you better about that.

Brother J. F. Rogers writes from Henning, Tenn., April 3: "The Henning, Nutbush and Durhamville Baptist churches have recently called me as pastor and I have moved on the field locating at Henning, and took up the work the last Sunday in March. I feel, as some of our prominent men have said, that I have a great people to work with. They are energetic, progressive, cultured and liberal. Just a few days after we moved, the grocery hack came to the kitchen

door with nice things to eat. The colored boy wanted to know if that was what folks called a shower and said he would like to see a rain. We have had a gracious reception, and are praying that God may bless our labors here for His glory."

Space forbids we publish in full the program of the Fifth Sunday meeting which is to be held at Mary's Chapel Church, three miles east of Ripley, Tenn., beginning Friday, April 27. The committee says that all trains will be met at Ripley for delegates and visitors.

Lord Carnarvon, the English earl, who won international reputation as the discoverer of King Tutankamens tomb, died April 4, from blood poison supposed to have been caused by the bite of a spider; but it is also thought that he came in contact with some unknown poison, in his work among the relics, which was used by the ancient embalmers either to preserve the dead or else to protect the mummy from intruders.

Rev. Macon C. Vick, pastor First church, Clarksdale, Miss., will have been in that pastorate two years the first of May. To date 176 have been received by him into the church. The pastor expects to pay off the balance of a \$30,000 debt very soon, and reports that last year the church raised, besides the 75 Million Campaign offerings, nearly \$12,000. Brother H. M. King, of Jackson, has been with him in meetings lately resulting in 40 additions with others expected to join later.

The Rev. Frank M. Goodchild, D.D., pastor of the Central Baptist church, New York City, on March 27, and 29, delivered a series of seven addresses before the Baptist students of the Moody Bible Institute, Chicago, Ill. Dr. Goodchild's subjects were as follows: "Baptist Principles," "Baptist Doctrine," "Baptist Polity," "Baptist Ordinances," Baptist History and the Present Denominational Organization," "Baptist Heroes," and "The Relation of Baptists to Other Christian Bodies."

SPECIAL TO CHURCH TREASURERS.

By Lloyd T. Wilson, Cor. Secretary.

My office will be glad to furnish as many blank statements and printed envelopes for use in collecting 75 Million Campaign pledges as may be needed by any of local churches. Let Treasurers simply drop me a card saying how many the church needs and they will be promptly mailed out.

TO STOCKHOLM TOURISTS:

It is very important that we send the editor of the Baptist and Reflector to Stockholm. If the Baptists of Tennessee who are going to Stockholm will arrange for their trip through the Baptist and Reflector office, Dr. Moore can go to Stockholm without additional expense to them and with no expense to the Baptists of the state. I trust that those who are planning to go to Stockholm will bear this in mind in making their arrangements.

RYLAND KNIGHT,
President of Executive Board.

Contributions

HOSPITAL AND OTHER MEMPHIS MATTERS.

By M. D. Jeffries.

The latest Memphis Baptist church to get housed is the Speedway Terrace church, Rev. J. O. Hill, pastor. They organized five years ago this March. After three years in a residence they went into the basement of their church home, on the dirt, July 1922; by winter they were under permanent roof. Since January first the house on the outside, and the auditorium, have been completed. It is a model workshop for all branches of church work. The auditorium and galleries will seat about 700. Twenty-five thousand dollars have been expended, with a debt of some nine thousand, on five yearly payments. The pastor has led valiantly and the people have sacrificed joyously. In the last three years five of our churches have entered new buildings and the sixth, Bellevue, will enter their new auditorium this summer; and, too, First church is laying the foundation of their new Sunday school house.

Since the first of the year, by order of the program committee, M. D. Jeffries has afflicted the Baptist Pastor's Conference with more than a half dozen papers, of Bible doctrines. The paper in the Baptist and Reflector of March 22nd on The Doctrine of Christian Fellowship was one of them, printed by the direction of the conference. The conference and the writer of these papers are out of it now, and therefore both are happy.

The cause of Bible religion has been greatly strengthened in Memphis by the fifth annual series of lectures, on Scripture teaching, given by Dr. Wm. Evans, of Chicago, the first half of March, in Goodwyn Institute. Great crowds, at noonday and evening heard these lectures. Two other important events for Memphis Christians are the closing of Sunday movies and theatres, after September first, and the coming in the Spring of 1924 of Billy Sunday.

The Baptist crowd of Memphis did not crowd as they should have done to hear Dr. L. R. Scarborough when he was with us for two services, March 23rd; but those of us who did hear him rejoiced in his strong, informing, inspiring messages and were sorry for those who failed to hear.

The latest point of Memphis Baptist news is that the simultaneous meetings in our churches begin April first. Earnest prayer is being made in the meeting of pastors in the different churches, and of members in the homes, for the blessing of the Father on these efforts. The young people in many of the churches are taking active part in getting ready. In several of the churches the pastors will do the preaching; in others outside preachers and singers will assist.

And now about the Hospital: Like all the other Kingdom workers in the Southern Baptist Convention, those having the hospital on their hearts are much concerned to

see full payment of 75 Million pledges. The hospital prospered, and is well equipped for its work, but there is a bonded indebtedness of \$270,000.00. An annual payment of some \$40,000.00 has to be made on this. The end of the Convention year is a time of concern with hospital folks, as with others.

We wish to lay again on the hearts of all friends of young women entering training as nurses, that they see that these young people do not go to schools from which they will want to be released, after a bit of experience. By the rule of the National Nurses Association, made for the protection of the sick in the hospitals, nurses in training may not leave one school and be received into another. We are constantly having applications which are embarrassing to all concerned. Be sure the young women start in some standard school.

A class of some twenty or more will graduate from our Training School in May. About that time the High Schools and Grammar Schools will be closing. A number of teachers would very much better their work and condition if they would come for training about the first of June. And there should be a number of young women for the High Schools, from 18 to 25 years of age, who should enter. We shall be glad to hear from them or their pastors, or W.M.U. leaders.

Somehow there has been an unusual number of preachers and preachers folks in the hospital this winter, especially Baptists and Methodists. While the hospital has been more crowded, on account of influenza, and more than usual sickness in the nurse's school, we are glad that all preachers and preachers folks have been taken care of on the usual complimentary terms. Like other patients, some of the preacher folks stay only a short stay. Most people like to leave the hospital as soon as possible. This is fortunate, for thus room is made for others needing the places, for treatment and healing.

The service rendered by physicians and hospitals is very expensive. The character of the equipment needed and the technical service involved makes it so. Few people realize how much of this service is rendered free of charge. This is true because the people unable to pay, or deserving special consideration, need the service of the physician or hospital just as much as those who can pay, and physicians and hospitals feel under obligation to render the needed service. A widely known and skilled surgeon said the other day, not boasting nor complaining, that he found, on summing up, that forty per cent of the service he and his associate were rendering was being done free of charge. So we bear one another's burdens.

VICTORY THROUGH PRAYER.

By L. S. Ewton.

The Springfield Baptist church has been feeling keenly, for some years, the need of an addition to our church to take care of the large and growing Sunday school. But it seemed that we could not build this addition and pay our pledges to the 75 Million Cam-

paign, and we felt that we must pay what we had already promised the Lord. So our first thought was to wait until the close of the present Campaign, but the thought comes back, shall we give less to missions and the other objects of the convention at the end of the Campaign than we are giving now. I certainly hope not, but hope we will have developed to where we will gladly give more.

So about three weeks ago, we took hold of the building program in real earnestness. The deacons asked our Hustlers (that is the young men's S. S. Class) to take the lead and see if this money could be raised. They met night after night to plan and pray for this undertaking. When the appointed day came for the canvass, March 23, this class had the completest organization I have ever seen. On the morning of March the 23rd it was raining a downpour. It was a gloomy morning, but the faith of the Hustlers did not waver. Twenty-six were expected to report at the church at eight o'clock that morning for duty and twenty-six reported on time. This record could hardly be equaled, and especially when you are reminded that every one of these fellows are busy business men. And more faithful work I have never seen.

We set as our goal \$15,000.00 believing that we could perhaps build what we needed for that money. When the workers came in at noon to partake of the bountiful meal which had been prepared at the church by our good women, they reported \$16,030.00, and when we met again at 7:30, they reported nearly \$21,000.00. Some of our good men are yet to be seen. We think it will reach nearly \$22,000.00.

I am writing this mostly to say that we believe it was a victory through prayer. We simply prayed through to victory. We preached on prayer, we talked prayer everywhere, we wrote to many praying people over the state asking them to pray for victory that day for the glory of God. The young men never had a meeting of even a committee without much prayer. The night before the canvass was made some of us did not sleep much, but spent most of the night in prayer. When the workers went out, they found that ONE had gone before them and they did not have to beg the people to give, they were ready. Some even met them at the door with a pencil in hand ready to sign up. It was glorious. "The good hand of our God was upon us." The people saw the need, they prayed, they were united, they sacrificed.

On Sunday morning our church was packed and such a fine spirit I have never seen before. If you had stepped in you would have come at once to the conclusion that we were in the midst of a great revival of religion. And indeed we were. Our church is in better condition to do great things for the Master than it has ever been. Now if all our churches will pray and work and sacrifice for the 75 Million Campaign as we did for this Sunday school Addition, we would have glorious victory. We want to do our best out here. We crave that our friends who prayed for our success in this will also pray for victory to come to work to the ends of the earth.

101

900,000,000 Unsaved Persons Live on Our Mission Fields

In the 17 foreign countries on every side of the globe where Southern Baptists are now carrying on missionary operations, there are 900,000,000 unsaved people, or more than one-half the total population of the world.

Will our Baptist people pause and think of the responsibility that is theirs in giving these people the gospel that is able to make them wise unto salvation?

What are we doing to see that all these people learn of Jesus Christ, the only one who can save them from eternal death?

Last year Southern Baptists expended less than \$2,000,000 in carrying out a world program in response to the command of our Lord. Because of this small response the Foreign Mission Board was unable to provide our workers with \$700,000 in necessary equipment and to supply more workers.

A liberal cash response on the part of all Southern Baptists to the call of missions during the month of April will make it possible for much of this equipment to be provided and greatly increase the efficiency of missionaries in winning, teaching and healing the millions of their constituents, and will make it possible for countless thousands to be saved who otherwise will never hear of Jesus Christ.

At the same time this response helps the cause of foreign missions it will also strengthen home and state missions, Christian education, and our great benevolent interests as embraced in our orphanages, hospitals and ministerial relief work.

CAN GOD RELY ON TENNESSEE BAPTISTS TO DO THEIR DUTY?

LLOYD T. WILSON, Corresponding Secretary

EVOLUTION AND BELIEF IN GOD.

By President E. Y. Mullins, D.D., LL.D.,
Louisville, Ky.

I was in Florida when "Anxious Inquirer's" question addressed to me appeared in the Herald. Hence the delay in my reply. I am glad to answer the questions, so far as I am able to do so.

"Anxious Inquirer's," referring to the law of continuity, asks: "Is it true or false?" Referring to my article, he says: "He has shown very clearly that conceiving of evolution as without God, Christ and the Supernatural, the faith is undermined, but he does not touch upon the question everybody is asking, Can a man believe in any form of evolution and in God, too?"

I can best answer both of these statements by making, first of all, some general statements. These include certain principles of thought and will enable us to understand how variations arise among thinkers.

I begin with the following: The most important elements in any man's thinking are the things he assumes at the outset. These assumptious control at every stage of thought, if the thinker is logical and consistent.

In regard to the evolution theory, there are three current assumptions, which I consider. There may be some other variations, but these are the most important. The first assumption is that the law of continuity, in and of itself, is all that is needed to explain all events of whatsoever kind. In physics, in chemistry, in biology, in psychology, in ethics, in sociology and in religion the law prevails. Our choices are not free. They are compelled by preceding causes, exactly like ordinary physical events. Push over the first brick in a row, and each brick will push over the one next to it in due course. Our choices and acts of will are like these bricks, not free in their action, but merely links in a physical series. What we call moral and religious choices are not different from other choices. What we call mind, soul or will is an attenuated form of matter, like a bubble which rises on a lake. Prick the bubble and it collapses and becomes a part of the water of the lake. Thought, soul, will, are bubbles of the brain, which have no existence apart from the brain.

This is the way the law of continuity works when it is made the only and sufficient principle of explanation of events. It is based on the idea that the amount of energy may pass from one phase to another. Coal may become heat; heat may become steam; steam may become vapor; vapor may pass off into other forms; but there is no increase or decrease in the amount of energy in the universe. This is the law of the conservation, or transformation of energy, or more briefly the law of continuity.

Now, the evolutionist who conceives continuity in this way does not find and has no use for God. The "resident forces" of the universe are sufficient for his purposes. For him a personal spiritual being whom we call God needlessly complicates the problem of science, and, in fact, is no more than a super-

stitution. Belief in God and the theory of evolution held in this form are wholly contradictory ideas.

The second assumption is that the idea of God is necessary to explain the universe, but that God's method of creation and evolution is to be found in the law of continuity. The aim is to recognize the working principle of science and at the same time save religion and ethics. This view is what is known generally as theistic evolution. God made the world, but He made it gradually. Evolution was His method. This theory relies much upon what is known as the *immanence* of God. God indwells in nature. Everything is caused by God working from within. He has a purpose, a plan, a goal. The whole creation moves towards "one far-off divine event," perhaps the perfected kingdom of God. The chief weakness of the theory is its failure to recognize the transcendence as well as the immanence of God. God is in the universe, but He is also above it. The theory tends to lock God up in a cage of natural law. It is difficult to find room for the virgin birth, the miracles and resurrection of Christ. In many of its advocates it denies all these things as in conflict with our modern "thought forms." God exists, but He never deviates from natural law. The theory finds difficulty in keeping away from the edge of the abyss of materialism. Belief in God undoubtedly is held by many who hold this form of evolution, but unless they go further and become Christians, they have a great deal of trouble keeping alive their faith in God, and if they consistently rely upon the divine immanence alone, they are certain to deny some fundamental Christian truths.

The third assumption begins with acceptance of the Christian religion. The Bible is the authoritative and inspired word of God. Jesus is the divine Son of God, the atoning Saviour of the world. The miracles of the New Testament, including Christ's resurrection and ascension, are well attested in the records in Christian history and confirmed by natural law or continuity, but He works through human freedom. He transcends natural laws; He utilizes them for redemptive purposes. God is creative in the sense that He rises above the law of continuity and above the "resident forces" of nature when the needs of His kingdom require it.

Now, beginning with this assumption of the truth of Christianity, many modern men hold what they call a theory of evolution. God made the world gradually. The six days of Genesis were not twenty-four hour days, but extended periods. The order of creation in Genesis from lower to higher forms is the order of modern biology. The Genesis account is true when correctly understood. But the writer of the Bible could not anticipate modern science fully without being misunderstood. They employ the language of phenomena or appearances. To me it is nonsense to talk about "conflicts" between the Bible and science. There are no such conflicts. Science and the Bible have totally different purposes. These purposes lie on entirely different levels, the natural and spiritual.

Now, if God, transcendent as well as immanent, is present everywhere in creation, He lifted the process of evolution to a new level whenever it was needed. Thus the various "missing links," in evolution are provided for. Or, rather, God's creative power takes the place of the so-called missing links.

This type of thought is known as Christian evolution, or Christian theistic evolution. It differs radically from the first two types in the preceding discussion in its assumptions. It takes for granted the truths of Christianity. Surely it is consistent with belief in God, and the Bible, and miracles, and the atonement, and all the vital truths of Christianity. It is not only consistent with them, it presumes and requires them.

It is held by a large number of Christian thinkers. I mention the late Dr. A. H. Strong, president of Rochester Theological Seminary; the late Dr. James Orr, of Scotland, staunch defender of the Orthodox religion; Professor Abraham Kuyper, of Holland, another stalwart of Orthodoxy; most of the writers mentioned in my article on "The Present Situation in Theology," and by many others, including the late Professor F. H. Kerfoot, who taught theology many years in the Southern Baptist Theological Seminary, as well as his predecessor, Dr. James P. Boyce. Dr. Kerfoot says: "There can be no question that much of creation, as it exists today and has existed for ages, was brought into being by means of evolution, or development. In this secondary creation by development, or evolution, God used the material which He had originally created; and by means of this previously made material, and largely if not altogether by the laws which He gave this material, and by His guiding providence He has evolved a very different sort of universe from that which He originally created. But the consideration is that originally there was no being or existence in the universe except God, and that God brought into being a universe without the use of pre-existing material. This leaves the largest room for all real evolution." (Boyce's Abstract of Systematic Theology, Revised by F. H. Kerfoot, pp. 141 and 142.)

Now, I hope in the preceding I have answered the questions of "Anxious Inquirer," addressed to me in a recent number of the Religious Herald.

Before closing this article I will anticipate another question or two which "Anxious Inquirer" will probably be disposed to ask, viz, What are your own views, and what your conclusions? My reply is:

First. That the third view outlined above, while unobjectionable in its main features, is in the strict sense of the world not a theory of evolution. Evolution, according to Baldwin's dictionary of Philosophy and Psychology, is "the continued production of life in accordance with the theory of descent. It is opposed to special creation."

Second. That usages is gradually extending the meaning of the word evolution, so that it is extremely difficult to limit it to the strict biological conception. The popular meaning, as contrasted with the technical, is more akin to the idea of development, and

103

the latter is what the Christian theistic evolutionists have in mind.

Third. Much misunderstanding will be avoided by keeping the above points in mind as to the meaning of the word. It is vain and useless to argue against the dictionary, or against the expanding meaning of the word. The present diverse meanings of the word are unfortunate, even if they are unavoidable. This diversity imposes upon all those who claim to be evolutionists the duty of carefulness and accuracy in defining their terms, and of making very clear their Christian convictions.

Fourth. The most important point about a professor or preacher is not what he calls himself, but what are his fundamental assumptions. Does he begin by accepting the established truths of the New Testament? If he does so in sincerity, he will not be swept from his moorings by radical assumptions of naturalism, whether worked out in biology, psychology, sociology, or any other form.

Fifth. We are bound to accept any proved fact of science, but this will never disprove the Bible. No established fact of biology or other science has disproved any one of the great Christian verities. Two things Baptists are, by their doctrine and by their traditions, bound to do: First, insist that their teachers be loyal to the Christian fundamentals; second, encourage and sympathize with the search for truth in all realms of knowledge.—*Religious Herald*.

SOME VERY URGENT REASONS WHY TENNESSEE BAPTISTS MUST RAISE AT LEAST \$350,000.00 DURING THE MONTH OF APRIL.

By Lloyd T. Wilson, Cor. Secretary.

1. It will take that much to enable us to round out net receipts of \$550,000.00 for this year and we need that much at the very lowest to meet the requirements for the year.

2. If we go below this amount we are almost sure to lose our place of leadership among the Southern States. Up to last year we were in the lead on a per cent basis of collections.

3. If we fall under this amount Tennessee will become a liability on the Ministerial Relief and Annuities Board of the Southern Baptist Convention. We have already drawn this year far more than we have been able to remit this Board. Four years ago we had 25 old ministers receiving aid, but today we have about 85, which is more than any other state in the South, except Georgia and Texas and these states have double as many Baptists as Tennessee. Other states with larger membership have considerably less old ministers on the Board. At present we are giving nothing to the Annuities department of the work and overdrawing all we give to the Board.

4. The blessings of the Lord upon our people, both materially and spiritually, call for at least as much as the average for the past three years and that will mean about \$350,000.00 for April. Of course, with that we will not average up the year with the past three. It would take more than that

by at least \$175,000.00. We are in better condition to pay this year than at any time since the Campaign began, except the first year.

5. We may suffer if we fail. We can't afford to trifle with the Lord. We made our promises to Him and He will expect us to keep them, unless we have an excuse that is worthy.

RELIGIOUS LIBERTY IN ROUMANIA.

By Dr. J. H. Rushbrooke, Baptist Commissioner for Europe.

Stories of persecution continue to reach this country from Rumania. Since the beginning of the present year several instances of interference with Baptists have been reported. Dr. Clifford has visited the Rumanian Minister in London, who has promised to make enquiries.

Meanwhile, a "Constitutional Law" has been placed before the Rumanian Legislature by the Government, and is now under discussion. It is intended to apply to the whole of the Rumanian territory as defined by the Peace Treaties. The section referring to religious liberty are amazing in their self-contradictory character. They commence with a declaration of religious freedom in a form to which no objection could be taken, and then proceed to destroy this freedom by a succession of restrictions. A list of Confessions to which liberty of worship is granted includes Greek Orthodox, Roman Catholic, Reformed, Unitarian, and even Jewish and Mohammedan, but there is no mention of Baptists, Adventists, or such groups. All cults are expressly placed under the control and supervision of the State. For the children in schools there is no conscience clause. Propaganda with the object of securing converts is forbidden, and even private persuasion directed to the same end. The chief officials of a Confession can be inducted to office only with the approval of the King on the recommendation of the Government. Attacks on "the honour or existence of another cult" are made penal offences punishable by heavy fine; if they occur in a place of worship and in connection with a service the place of worship may either be temporarily or permanently closed. It is needless to point out the countless opportunities of repression which such an enactment places in the hands of the authorities. Religious marriage is made compulsory.

These are but examples of the proposals contained in a *projet de loi* which from first to last is in conflict with Western conceptions of religious freedom. For the honour of a country which counts as one of our allies it is to be hoped that the Rumanian Parliament will refuse its sanction.

Dr. Russell H. Conwell, one of the outstanding Baptists of the world, was recently awarded the Edward Bok gold medal prize and a check for \$10,000, as the one man of Philadelphia who more than any other last year contributed to the largest and best interests of that city. Mr. Conwell will use the proceeds of the cash prize as he has used millions received from his lectures, in the education of needy young men.

RELIEF AND ANNUITY BOARD, OF THE SOUTHERN BAPTIST CONVENTION.

1608 Kirby Bldg.—Dallas, Texas.

Comparative Statement of Total Net Receipts from States, Covering a Period of Eleven Months From May 1, 1921 to April 1, 1922.

as against Receipts from May 1, 1922 to April 1, 1923.

	1921-22	1922-23
Alabama	\$ 9,802.73	\$ 7,389.90
Arkansas	2,870.77	1,535.79
Dist. of Col.	1,820.60	2,234.46
Florida	2,016.92	1,769.56
Georgia	14,897.32	11,895.03
Illinois	1,406.43	500.00
Kentucky	17,668.87	11,918.54
Louisiana	23.75	683.86
Maryland	5,500.00	4,000.00
Mississippi	3,355.67	2,868.26
New Mexico ...	126.31	107.93
North Carolina	23,912.11	29,587.32
Oklahoma	700.00	2,086.36
Tennessee	12,400.00	7,500.00
Texas	30,000.00	27,500.00
Virginia	45,361.54	38,379.34
Totals	\$172,863.02	\$149,956.35

Pastor O. W. Taylor writes from Sturgis, Ky.: March 18-23, the Sturgis Baptist church held a very successful Bible Institute. The program listed the following speakers: C. O. Simpson, L. B. English, M. E. Staley, B. H. Duncan, I. S. Hicks, R. E. Downing, H. B. Taylor, W. D. Nowlin, Arthur Fox, and H. E. Watters. Of this number, Brother Downing could not speak on account of the condition of his throat, and Prof. Watters could not be present because of prohibitive circumstances. Regret was freely expressed because these brethren could not speak. But we had a great Institute, with fervent, informing, inspiring messages. Our people are stronger doctrinally, spiritually, and in a practical way. They want another Institute next year. The Lord was with us, and spoke to us through His servants, and our hearts burned within us. Come again, brethren, and God bless you."

WANTED 50 NURSES AT ONCE.

The Baptist Memorial Hospital is crowded. The executive committee has decided to open one hundred (100) additional beds at once. DO YOU WANT TO BE A GRADUATE NURSE? If so, send application to Miss Myrtle Archer c/o Hughla Dockery Training School for Nurses, Memphis, Tennessee, one of the best schools in the South, with a splendid teaching faculty and has every modern convenience. Fire-proof, steam heated, electric lighted, swimming pool, shower bath, reception rooms, orchestra, radio and tennis court. Everything right up to date.

SPECIAL.

For the fifty girls first accepting, free uniforms, books and other things that will not be given as soon as Training School is filled, and we have a waiting list. WRITE AT ONCE to Miss Archer.

Christian Education

Harry Clark, Secretary, Nashville

ENGAGEMENTS OF THE EDUCATIONAL SECRETARY.

To save correspondence with the many friends who are kind enough to send invitations which cannot be accepted, the following itinerary is printed. If there are nearby places that can be visited on this itinerary, invitations will be gratefully received.

April 12 and 13. Birmingham. Conference of the Baptist Educational Survey Commission.

April 14 and 15. Chattanooga. Student Conference for Baptist Interboard Commission.

April 16 and 17. Office. Night of 17th at Tullahoma.

April 18. Tullahoma, Middle Tenn. Sunday School Association.

April 19. Doyle.

April 20 and 21. Office.

April 22. Daisy and Soddy, near Chattanooga.

April 23. Robbins, above Harriman.

April 24, 25, 26. East Tennessee Sunday School Convention, Jefferson City.

April 27. Powell Station near Knoxville, 2 P.M.

April 28. Office.

April 29. Chapel Hill. 11 A.M.

April 30. Office.

May 1. Clarksburg, near McKenzie.

May 2. Ramer, below Jackson.

May 3. Kenton.

May 4. Trimble.

May 5. En route to Nashville.

May 6. Sparta.

May 7. Cookeville en route to Knoxville.

May 8. Madisonville.

May 9. Harrison Chilhowee.

May 10. Sevierville. 10 A.M.

May 11. Vacant.

May 12. Office.

May 13. Centreville. 11 A.M.

May 14. En route.

May 15. McKenzie. 10 A.M.

May 16. Henderson.

May 17. Huntingdon.

May 18. Camden.

May 19. Office.

May 20. Orlinda.

May 21. Office.

May 22. Harriman.

May 23. Vacant.

May 24. Athens.

May 25. Greenville.

May 26 and 27. Vacant at present, East Tennessee engagements desired.

Unless otherwise stated, the above dates are for night. Almost all the above dates are for commencement addresses.

UNION UNIVERSITY NEWS.

Prof. and Mrs. Dunn have been absent for a month at Hot Springs on account of Prof. Dunn's ill health. Since they had endeared themselves so very much to the boys of Adams Hall that they had become to be known as "Father and Mother" Dunn, they

were warmly welcomed on their return. Having visited often in the dormitory, I know the splendid influence that these two servants of God are having in molding the lives of our young people there.

One of the great advantages in the denominational college is the attention given to debating and public speaking, for they occupy the place which athletics take at large state Institutions. This is undoubtedly one reason that so many distinguished men come from our denominational colleges. After the Carson-Newman debate on March 16th., the debators went vigorously to work to prepare for the debate with Louisiana College on April 26th, and Wade Forest on May 12th. We are so much gratified at the exchange of courtesies between the Carson-Newman team and the Union University team that we are going to publish what the Union University newspaper says about Carson-Newman. Each college had two teams, one of which debated at home and the other visited the opposing college. The faculty and students at each Institution did their utmost to extend hospitality in a worthy manner. We are pleased to read the comment of the Union University paper: "Although Carson-Newman suffered a loss at each place, the debators showed that they were high-class gentlemen by the manner in which they took defeat. There is such a thing as victory in defeat. Most of us are so constituted that we can stand a dozen defeats better than one victory."

We have all been grieved at the death of Miss Ena Williams, who had been for so many years the efficient matron of the dining hall. For the sake of her invalid sister, she left her estate on annuity, the interest going to her sister during her life time but the principal going to missions at her sister's death. Her sister is thus relieved from the care of the estate. The new matron, Mrs. Mayer, has already begun to win her way with the students.

BOOK REVIEWS.

LEARN TO LIVE, by Daniel A. Poling, the associate President United Society of Christian Endeavor, \$1.50 net, 208 pages by Fleming H. Revell Company. This is a book of talks supposed to be written for young people. Delightful as they are, the majority of the 16 essays are better suited to men of 30. However, there are in the book five essays that are specially well adapted for talks to young people. There is not a dull page in the book. The last essay is a very good exposure of spiritualism.

A HISTORY OF RELIGIOUS EDUCATION IN RECENT TIMES, by Arlo Ayres Brown, who is well known to Tennesseans as the president of the University of Chattanooga. \$1.25 net, postage extra, 276 pages with a bibliography at the end of each chapter. We recommend this book heartily to all pastors, Sunday school workers and general readers. It is written in a very readable style, has a summary and list of questions for discussion at the end of each chapter (which makes it very suitable for institute or reading circle work) and has

each chapter well outlined in the table of contents. The book has splendid material for any who have addresses to make to Sunday school conventions.

PREACHING BY LAYMEN, By Ozora S. Davis, President Chicago Theological Seminary, with introduction by Roger W. Babson, 200 pages. Strongly recommended to all leaders of laymen's organizations and to pastors of large churches. It is a very novel plea for preaching by laymen in neglected fields. It has many suggestions as to how an untrained layman may prepare talks for such occasions, how he should deliver them, and how he should "Cast the Net" and follow up his results. I wish one of these books could be put into every church library in the State. Especially should teachers of large men's classes read this book, for those who have to prepare talks each Sunday would find helpful suggestions.

THE FAITH THAT OVERCOMES THE WORLD, by Van Rensselaer Gibson, Lecturer of the Episcopal Progressive Thought Movement. The author believes thoroughly that Christ is the solution for overcoming fear, ignorance, failure, sin, sickness, death. He feels that materialistic philosophies are breaking down and that we are on the brink of an unprecedented spiritual awakening. The book would be especially valuable to put in the hands of those suffering from nervous disorders and perhaps on the verge of becoming Christian Scientists. As one might expect of an Episcopalian each chapter closes with "Meditations," some Bible verses, and a prayer. Our Episcopalian friends are probably doing more to meet the challenge of Christian Science by a definite program of teaching than any other denomination. For those who wish to study the Episcopalian attack on this problem at its best, this book is valuable.

THE HIGH CALLING: Be ye therefore perfect as your father which is in heaven is perfect.—Matthew 5:48.

RIGHT REASONING: Let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.—Isa. 1: 18.

TUBERCULOSIS SPECIALISTS, ATTENTION.

A Baptist physician with first class medical education and considerable Sanatorium experience in the treatment of tuberculosis can secure a position with Southern Baptist Sanatorium, El Paso, Texas. Address H. F. Vermillion, Supt.

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105

CARSON NEWMAN CLAIMS RICH BLESSINGS IN REVIVAL MEETINGS

By Douglas Hudgins

From the revival services held in the First Baptist church, for the past two weeks, Carson Newman College and the entire community about Jefferson City claim the choicest of God's richest blessings. These meetings have been in progress since the 11th of March and it is not known definitely when they will be closed, but it is thought they will close tomorrow.

When the Board of Deacons met some six or eight weeks ago, they voted to invite Dr. Mullins from Louisville, but he had a previous engagement and could not make the trip. Then a call went to an evangelist in Virginia and he, too, could not be with us. Then, as a last resort, Brother Walker, from Danville, Ky., was asked to come and he consented, but when the date set for the beginning of the meeting came, he was held at home by sickness, and in despair the deacons met on Wednesday night and were about to decide not to have the meeting, when some one suggested that Dr. Sams and Dr. Campbell do the work. This was heartily approved of, and the announcement was made and accordingly, services were started on Sunday morning. The Sunday night, the lights went off and continued off until Wednesday night, but these things, all sent of God, could not move his people here from having the revival they had had their hearts and souls on for so long.

Laboring through all these difficulties and hindrances, the work went on. The singers led the music as though there were no difficulty at all, and God spoke through Dr. Sams and Dr. Campbell, and made them his very mouthpiece. Dr. Sams did the preaching at night, and Dr. Campbell in the afternoon.

Mr. and Mrs. H. Evans McKinley, talented and consecrated leaders of the music, were of a wonderful help in the result accomplished. Not only did they prove a great help and inspiration by their work as musicians, but they were a wonderful blessing to the people of the school and town in that they were always doing work with a personal touch.

Great audiences thronged the church at every service, and the very atmosphere of the place was charged with spiritual fervor that men and women moved in the audiences as if led by the hand of God literally. Young men talked to their friends, business men pled with their associates, students worked with students, and everywhere one could see the hand of God as it worked. The results were marvelous.

In the first place, from the first night, the Christian people as one body took a new stand for the Master and pledged themselves to pray the prayer "Lord, what will thou have me to do," and to put this in effect, they went to work. Now, every young lady in the College, and virtually every young man, has either made a complete surrender to the Master or has renewed his vows. Not those who are mere students, but every member of the football, basketball and baseball squads have taken a definite stand for the Master. Usually the members of the athletic teams are the hardest

ones to reach, but God can work wonders, and by his power and the consecrated work of the associates of these men, they have taken him at his word. The captain of this year's football squad, and present coach of the school was as earnest in his work of talking to his men about their souls salvation as he was in taking to them about their games. Is it so wonderful then that Carson Newman has such good seasons in its work in that realm?

Weeks before the services began, the young people of the College held prayer meetings every day, and in answer to their prayers, the results have been seen. Every evening thirty minutes before preaching service, the young people of the town and College would meet and hold conferences and prayer meetings. Is it wonderful then that such a blessing should come from God? Without the suggestion of any member of the faculty, prayer meetings of thanksgiving to God were held in all the dormitories after the services each night, and in the private homes, in the privacy of their rooms, the young men would gather and have an hour or more of fellowship together, and in this way many souls were led to Christ. It would not be uncommon to see one member of the baseball team talking to his companion about those all important questions out on the steps, or on the campus. It was God's hand through it all, and it was because He wanted the people of the town and College to do the work that He might get the glory and not some one gotten from another state or town.

The consecrated earnest work of Dr. Sams and Dr. Campbell, and the faithful and prayerful work of the pastor, Brother Patton, and the help and prayers of the deacons and all the Christian people will never be forgotten. Had it no been for these things, no such result would have been attained.

We have never seen such an outburst and outpouring of God's spirit, and never has there been such an overmastering, pervasive spiritual atmosphere as is to be found among the student body, and among those of the town who were active in the work of the meeting. It is the prayer of every member of the faculty of the school and those connected therewith that every student matriculated here this year may have a saving knowledge of Jesus Christ. We believe that this will come about and the task of enlisting those won to the Master in some definite line of service has already begun, and many are expected to join one of the churches of the town tomorrow.

The citizens of the town, and especially the members of the Baptist church, have made a new covenant with their Lord, and the sympathetic co-operation given by these people show that they are interested.

The work of Mr. and Mrs. McKinley is highly appreciated, and they leave a body of people that love them both and are loath to see them go. They were supposed to be in South Pittsburg this week, but they sent one of the student body, Mr. H. D. Weaver,

there in their place and will be there next week.

It is plain that God meant from the very first to have the people of the church and town to do this work themselves, and now since they have done their part so well, they feel that they rejoice for the blessing that they have gotten, and give God all the Glory.

REVIVAL AT BUTLER

By E. M. Cox

It was the pleasure of the writer to assist the pastor of the Butler Baptist church in a series of revival services, which lasted thirteen days. Brother R. M. DeVault, the beloved pastor, has a noble band of people to labor with at Butler. He is also pastor of two country churches near Butler. He is doing a noble work in these churches and is greatly beloved by every one. The visible results of the meeting, were twenty or twenty-five professions and many reconsecrations. On the last Sunday the pastor baptized fifteen into the fellowship of the church. Several are approved for baptism. While there it was my privilege to speak to the students of Watauga Academy at the chapel services. At this service, thirty or forty young people consecrated themselves for any service the Lord wanted them to do.

I am made to believe that the Baptists of East Tennessee do not realize what a valuable asset to the denomination this school is. Situated as it is, in the densest Baptist population on earth, it deserves the patronage and support of our people. I believe it is the greatest single asset of Baptists in upper East Tennessee. The faculty is composed of noble men and women who are laboring under very adverse conditions and receiving a small salary for the services rendered. These teachers are all college graduates and are making a sacrifice to teach in this school. The school is very much in need of money at this time. So far the school is receiving only enough to pay the salary of the principal which is small indeed. There is a great need for better equipment in the school. There is a small library, but far too small for the needs of the school. There is no laboratory equipment at all, and this is a great handicap for the students. The boys' dormitory is very poorly furnished, while the girls' dormitory has been recently refurnished, but not as it should be.

The school is greatly in need of money, and I would be glad to see some of our noble men and women who are able, give liberally to this great and needy cause. Could there be a nobler work than to prepare their places as the men and women of these ambitious boys and girls to take tomorrow? We shall suffer a great and irreparable loss if we neglect this much needed work. It is true that from the mountains have come our greatest teachers, statesmen, lawyers and preachers, and can we afford to neglect the training of these young people who are as equally ambitious as their fore-fathers. Only eternity will reveal the value of the work being done in this school. Let the Baptists of East Tennessee awake to the need of this school, and give liberally to its support.



ADAM AND EVE DRIVEN FROM THE GARDEN OF EDEN BECAUSE THEY DISOBEYED GOD.

THE SINNER'S CONDITION.

Exile from the commonwealth of Israel; stranger from the covenant of promise; having no hope; and without God in the world.

THE CHRISTIAN'S ASSURANCE.

But now in Christ Jesus ye that were once afar off are made nigh in the blood of Christ.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

West Tennessee Sunday School Convention on this week at Brownsville Let everybody go to Brownsville this week. Let's have 500 at this convention.

Tullahoma reports 282 in Sunday school last Sunday. In four years this school has grown from less than 50 to nearly 300 in actual attendance.

The Middle Tennessee Sunday School Convention meets at Tullahoma April 17 to 19. The people are preparing to care for 500 delegates at this convention. They are preparing to run a double header each night and have the speakers speak to both crowds. Let every Sunday school send a large delegation Never has there been a better program gotten together than this one at Tullahoma.

It has been our privilege and pleasure to attend the Georgia State Sunday School Convention where they had 1,200 delegates. Each day they fed more than 2,000 people for lunch. This one was one of the greatest inspirations I have ever had. It makes us want a state convention here in Tennessee. Why should we not have a state organization in Sunday School Work as well as in everything else? We could have 1,500 as well, if the towns would entertain it, as they do in Georgia and Miss.

The Railroad Certificates are ready now for distribution to the State B.Y.P.U. Convention. Write for them as we do not wish to waste them sending them out promiscuously.

IMPORTANT NOTICE

Take note of the following program of the East Tennessee Sunday School Convention, meeting at Jefferson City, April 24 to 26. Let's make this the biggest yet. Help to make this convention a power in East Tennessee as the West Tennessee Convention is a power in West Tennessee.

EAST TENNESSEE SUNDAY SCHOOL CONVENTION—JEFFERSON CITY, APRIL 24-26, 1923.

PROGRAM

Tuesday April 24, 1923.

- 7:30 Song and Praise—Local Choir. Devotions—Willette D. Anderson, President State B.Y.P.U. Convention.
- 8:30 Welcome Words—Superintendent Everett. Response — Superintendent Smith, Maryville.
- 8:20 Address—"Carson-Newman College and Our East Tennessee Young People."—Douglas Hudgins.
- 8:40 Annual Sermon—Dr. F. F. Brown. Announcements and adjournment.

Wednesday, April 25—Morning

- 9:00 Devotions—Rev. E. F. Wright.
- 9:30 Organization and election of Officers.

- 10:00 Address—"The Test of a Great Bible School"—J. H. Sharp.
- 10:30 Address—"The Divide"—W. D. Hudgins.
- 11:00 Address—"Teaching Young People"—Mrs. Johnson.
- 11:30 Address—"Our Sunday School Development." — Dr. E. F. Wright.

Afternoon

- 1:30 Sectional Conferences. Elementary—Mrs. Johnson. Intermediate—Miss Clarice Hamilton. Senior and Adults—Mr. Livingstone. B.Y.P.U.—Sibley Burnett.
- 2:30 Devotions—Rev. D. B. Bowers.
- 2:30 Address—"Our Mountain School Encampments"—Rev. Robert M. DeVault.
- 3:00 Address—"Taking Care of the Associational Work"—Rev. R. E. Corum.
- 3:10 Training—What, How and Why—W. D. Hudgins.

Evening

- 7:30 Special Song Service—Local Young People.
- 8:00 Address—"The Young People and the Churches"—Prof. Harry Clark.
- 8:35 Special Music.
- 8:45 Address—"Magnifying the Church"—Dr. A. F. Mahan. Adjournment.

Thursday, April 26—Morning

- 9:00 Devotions—J. H. Ponder.
- 9:30 Reports of Committees and miscellaneous Business.
- 9:45 Reports of Associational Superintendents.
- 10:15 Address—"My Biggest Problems"—H. D. Rule, T. L. Cate, and A. Jesse Winegar.
- 10:45 Address—"Building the Sunday School."—L. T. McSpadden.
- 11:05 Talk—"Making the Associational Unit Effective"—W. D. Hudgins.
- 11:30 Special Music.
- 11:35 Address—Dr. L. T. Wilson.

Afternoon

- 1:15 Conferences. Elementary—Mrs. Johnson. Intermediate—Miss Clarice Hamilton. Seniors and Adults—Mr. Livingstone. Officers—Mr. Hudgins.
- 2:00 Devotions—C. E. Sprague.
- 2:00 "Teaching the Class"—O. E. Turner.
- 2:30 "The Power House"—Dr. L. M. Roper.
- 3:00 "Winning the World"—A. L. Crawley.
- 3:30 A Worthy Program for East Tennessee Young People.—R. B. Jones.
- 4:00 Short Talks from the Messengers.

SUMMER NORMAL FOR SS., BYPU AND STUDENT WORKERS

By J. M. Price

Realizing the need for more advanced courses than are offered in the regular training classes, the School of Religious Education of Southwestern

Baptist Theological Seminary will offer from May 28 to June 22 courses of study along the following lines for SS., B.Y.P.U., and Student Workers.

1. Sunday School Administration.
2. B.Y.P.U. Administration.
3. The Week-day Church school.
4. The Vacation Church school.
5. Principles of Teaching.
6. Recreational Leadership.
7. Field S.S. Work.
9. Story Telling.
10. Hand work.
11. Child Psychology.
12. Church Finances.
13. Church Publicity.
14. Church Architecture.
15. Student Secretarial work.

There will be offered in other departments of the Seminary, courses of study in New Testament History, Christian Doctrines, Evangelism, Bible Interpretation, Baptist History, Church Music, Missions and other subjects. Many of the above courses will run through the second month of the summer school, June 25 to July 20.

In addition to the above courses, story hours and demonstration church socials will be conducted, a Vacation church school will be in session, a group of special workers will be in training for rural S.S. and B.Y.P.U. work, and the state Sunday School Superintendent's Conference will have its annual meeting.

Besides the regular teachers in Religious Education the following will assist in the work: Secretaries T. C. Gardner, Wm. P. Phillips, and J. P. Boone of Texas; Secretaries H. Beauchamp, Arthur Flake, and Miss Annie L. Williams of the Sunday School Board, and Miss Vera Hunt Director of Young People's work in the First Baptist Church of El Paso.

There will be no charge for tuition or matriculation, and board and room will cost only \$6.00 per week. Last summer we had about seventy-five for these special lines of work alone. This year we hope to have at least one hundred. It is a delightful place in which to spend a month in special study. Come and be with us.

**B Y P U
NOTES**

THE STATE B.Y.P.U. CONVENTION

The annual State Convention of the Baptist Young People of Tennessee will be called to order by the state president Willett D. Anderson, of Knoxville on Tuesday afternoon, June 12, at 2:30 P. M. A splendid musical program is being arranged in which many city and associational choruses will be heard. Dr. John L. Hill, one of our most popular speakers of the South, will bring the afternoon message. This in itself should bring all there on time. Following the program the committees of the convention will be appointed.

Beginning at 7: o'clock in the evening of Tuesday our state chorister Gerald Webb, of Memphis, will take charge and beginning with this will follow one of the most inspirational programs of the whole convention. Dr. W. F. Powell will bring his message on "The Vision of Youth." Following this the entertainment committee of Memphis B.Y.P.U. will be in charge.

This is but a sample of the program as it extends throughout the week

closing on Friday night, June 15. The keynote of the convention this year will be "Christ Pre-eminent." Some of the greatest speakers of the South have been secured to take part on the program. Dr. M. E. Dood, pastor of the First Baptist Church of Shreveport, Louisiana will bring the message at the Sunrise Prayer Service Friday morning. Miss Jessie Burrall of Stevens College, Columbia, Missouri, teacher of a class of 1,200 students, will bring a message each morning at the closing time. On Wednesday her talk will be "Knowing Christ Through Prayer" and on Thursday "Knowing Christ Through His Word."

It has been planned to have special luncheons each day for special groups of workers in order to get these workers together for a short inspirational meeting. City and Associational leaders will meet one day—Junior and Intermediate leaders another day and on Friday noon the new officers will meet together at the noon hour. Each delegate is expected to attend every session. Ample time has been set aside for recreation including auto trips and a field day and other special attractions.

Memphis is planning to entertain at least 2,000 visitors and this is going to be without doubt the greatest convention our denomination has ever held in this state. Remember the dates, June 12 to 16.

PROGRAM JEFFERSON COUNTY ASSOCIATIONAL B.Y.P.U.—NEW MARKET, APRIL 29

9:30 to 10:30 A.M. Sunday School.
Morning Session

- 10:30 Called to Order by President Caughran. Victorious Praise. Song Service, led by Mr. Herbert Weaver.
- 10:45 Scripture and Prayer—Mr. J. A. Austin, Nance's Grove.
- 10:50 Special Music—Vocal solo—Miss Louise Wells.
- 10:55 Business Session. Roll Call by Secretary. Appointment of Committees. Nominating Committees. Time and Place Committee. Publicity Committee. Report of Committees appointed at last meeting. County Districts Assigned.
- 11:10 Leaders in the Future—S. C. Burnett.
- 11:25 Violin Solo—Miss Zenobia Jones
- 11:35 "The Entrustment of Youth"—Dr. J. D. Bruner.
- 12:00 Lunch. Every one bring basket lunch.

Afternoon.

- 1:30 Make His Praise Glorious—Led by Herbert Weaver.
- 1:45 "The Associational B.Y.P.U.—W. H. Preston, State B.Y.P.U. Secretary.
- 2:00 Report of Committees Election of Officers.
- 2:15 How to Organize a B.Y.P.U.—Mr. Frank Smith.
- 2:30 University Y.M.C.A. Quartette, Knoxville
- 2:40 Demonstration Program—First Church, Jefferson City—Miss Ida Loveday, Group Captain.
- 3:15 Enlistment for Service Through the B.Y.P.U.—W. D. Anderson.
- 3:30 Junior Choir—B.Y.P.U., New Market.

3:45 How to Maintain a Group—Mr. Clyde Churchman.

4:00 Adjournment.
Aim for the Year.
"A Union in Every Church in Jefferson County Association!"

S. C. Caughran, Pres.
Rev. J. F. Hale,
S. C. Burnett,
Grace Cox, Secy.
Committee.

A NEW B.Y.P.U.

A new Senior B.Y.P.U. has recently been organized at Immanuel Baptist church, Nashville, with a membership of thirty. Mr. Joe Martin, a fine, wide-awake young man, is president. Under the splendid leadership of Mr. W. J. Wadlington, director of B.Y.P.U. work in the church, new life and enthusiasm is being manifested by the young people and a real effort is being made by both Senior Unions to attain the A-1 Standard.

A TRIP TO TEXAS

Recently it was your Secretary's good fortune to be able to take part in the City Training School at Dallas, Texas, teaching in the Gaston Avenue Baptist Church. This week of work was an exchange week with Secretary T. C. Gardner who is to be present at the State Convention in June.

Besides visiting Dallas we found it possible to meet with many Tennessee folks who have been "loaned" to Texas for a short time.

In the Seminary at Fort Worth, Mr. and Mrs. T. B. Mañton, Prof. Lambright, Rev. Mark Harris, Rev. B. F. Collins, Mrs. Katherine Bass Cole and others sent their greetings back home.

THE MARYVILLE TRAINING SCHOOL

During the week, March 25-30, a combined Sunday school and B.Y.P.U. Training School was held at the First Church, Maryville. Dr. J. R. Johnson, the pastor, and Supt. R. O. Smith were in charge and worked up a splendid interest for the week's work.

The class work started at 5:15 each afternoon and continued with the exception of the lunch and lecture periods until 9 o'clock.

Nearly 60 Intermediates and Seniors were enrolled in the Manual Class taught by your state secretary. In the Junior Manual Class, Miss Hattie Potts, the teacher, had over 40 enrolled.

Mr. Hudgins taught a class for church officers which was thoroughly appreciated by the deacons and their wives.

Rev. O. D. Fleming, of Sweetwater, taught the first and second divisions of the normal manual. Brother Moore, of Maryville carried a class through the Bible Division of the Manual.

The meeting closed out on Friday night with a fine spirit manifested and with greater enthusiasm and zeal for Christian work.

Brother Johnson is doing a splendid work at Maryville. Plans for next years' training school are already being made.

Monterey: J. L. Shinn, pastor: "Weighed and Wanting," and "Trials and How to Meet Them." SS average for past three Sundays 201; Sen. and Jr., B.Y.P.U.'s doing fine work. Work moving nicely.

ONE OF OUR STATE CONVENTION SPEAKERS



Dr. F. F. Brown, pastor of the First Baptist Church, Knoxville, Tennessee, who will speak at the state convention in Memphis, June 12 to 16. Dr. Brown will bring one of the most practical messages of the whole meeting on "The Young People, the Home, and the Church."

MARTIN MEETING

By W. M. Wood

On March 19, I began a meeting with Dr. J. E. Skinner of the First Baptist Church, Martin, which continued for twelve days and nights. The interest and attendance was splendid from the first. Dr. Skinner had everything in first class shape for the meeting. Brother Carl M. Cambrón of Flintville, Tenn., led the singing and that is to say it was well done. The First church is a unit in every way. I do not know when I have found people more harmonious and loyal than this people. They love their pastor and co-operate with him. It seems to be a happy union. It has become necessary for the church to enlarge its quarters, so in a few weeks the auditorium will be extended and many additional Sunday school rooms added and a new steam heating plant installed. The church will be greatly beautified. They will be ready for the Convention this fall and are anxious that our people shall come from the four corners of the state. I was delighted with my visit to this church and to see their splendid ideals of kingdom enlargement. Blessings on Dr. Skinner and his great church.

There were fifteen additions when I left, ten others converted who will join and several backsliders reclaimed.

SOUTHERN BAPTIST CONVENTION ANNOUNCEMENTS FOR 1923

The Sixty-eighth session (seventy-eighth year) of the Southern Baptist Convention will open in Kansas City, Missouri, at 10 A.M., Wednesday, May 16, 1923, and is expected to adjourn on the Monday following.

The preacher of the Convention Sermon will be Rev. R. G. Bowers, D.D., Texas, or his alternate, Rev. T. C. Skinner, D.D., South Carolina.

The sessions of the Convention will be held in Convention Hall at corner of Central and Thirteenth Streets, which is in the heart of the business

district and within three blocks of headquarters hotel, the Baltimore.

Registration

The Secretaries' office for the registration of messengers will be open in the lobby within the main (Thirteenth Street) entrance of Convention Hall at 8:30 A.M., Tuesday, May 15, and daily from 8 A.M., as soon as possible after reaching Kansas City.

Credentials

All messengers must present in person their credentials. Each messenger on the Financial Basis (Class I) should present a card signed and supplied on request by the Corresponding or General Secretary in his State. Each messenger on the Association Basis (Class II) should bring a printed copy of the Association Minutes containing his appointment, or a written certificate from the Moderator or Clerk of the Association. All names and postoffices, if not printed, should be very plainly written, preferably typewritten, so as to insure accuracy in the list which will appear in the Convention Annual.

On the acceptance of his or her credentials, each messenger will receive a badge which will admit to the floor of the Convention.

Railroad Rates

Reduced rates to the Convention on the basis of fare and one-half for the round trip with minimum of \$1 for the round trip have been granted by the following Passenger Associations:

The Southeastern, the Southwestern, the Central and the New England, from all points;

The Western from all points in Colorado, Illinois, Kansas, Missouri under its jurisdiction, also from New Mexico;

The Trunk Line from points in New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of Wheeling, Parkersburg and Kenova).

Round trip tickets will be sold upon presentation of Identification Certificates to ticket agents at time of purchase of tickets. These Identification Certificates are in the hands of State Secretaries for distribution, on application, to messengers from their respective States, each Certificate being good also for dependent members of the holder's family.

Round trip tickets, good via the same route in both directions, will be sold May 12 to 18, inclusive, and will be good to reach original starting points returning prior to midnight of May 26.

Tickets will be validated in Kansas City by ticket agents at the regular ticket offices of the lines over which the tickets read into Kansas City on any date to and including final return limit, and when validated will be good for return leaving Kansas City on any date within final return limit, but passenger must reach original starting point prior to midnight of May 26.

Southeastern Clergy certificates will be good from points in Southeastern territory to Kansas City, and from Kansas City, returning to points in Southeastern territory, but would not be good between points exclusively in Western Territory.

Edgar Y. Mullins, President.
Hight C. Moore,
J. Henry Burnett, Secretaries

WOMAN'S MISSIONARY UNION

The thirty-fifth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Kansas City, Missouri, May 16-21, 1923. The opening session which will feature the work done by S. B. C. women foreign missionaries, will convene at 8 o'clock on Wednesday night, the 16th, the final regular session occurring on Friday night, the 18th, when the program will be in the interest of W.M.U. organizations among the young people. It is sincerely hoped that at each session many visitors as well as delegates and vice-presidents will be in attendance. On Wednesday, the 16th, beginning at 9 A.M., the annual meeting of the Margaret Fund Committee, Boards of W.M.U. Training School and W.M.U. Executive Committee will be held. These three meetings will take place in the Doric Room on the parlor floor of the Baltimore Hotel, which is the headquarters hotel. On this same floor W.M.U. delegates and visitors will be registered beginning Tuesday noon, the 15th, and continuing through Wednesday. That night registration will be transferred to the Grand Avenue Temple.

The W.M.U. sermon will be preached on Sunday morning, the 20th, at Calvary Branch Baptist Church. The W.M.U. Secretaries, and Field Workers' Council will hold its annual all-day session on Monday, the 21st.

Mrs. W. C. James,
W.M.U. President.
Kathleen Mallory,
Corresponding Secretary.

MINERALIZED WATER ROUTS CHICKEN LICE

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

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls drink the mineralized water, all



lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs and meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big \$1 packages for only \$1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 998, 1100 Coca Cola Building, Kansas City, Mo., and the two \$1 packages, enough for 100 gallons of water, will be mailed. Pay the postman \$1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. C. D. Creasman, President, 906 Monroe Street,.....Nashville
 Mrs. J. T. Altman, Treasurer, 1534 McCayock 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

TULLAHOMA

Hail to the City—fair Tullahoma!
 Of many good things she can boast—
 Once at W.M.U. Convention, attendance

Of women on program, demanded a toast—
 'Tis told far and near—we want you to hear it,
 "All sixteen on program were there."

Hail to the City—fair Tullahoma!
 Wonder if history does itself e'er repeat?

If so "good luck" will be surely our portion,
 For we're going again to that blessed retreat.

'Tis told far and near—we want you to hear it,
 "All sixteen on program were there."

Hail to the City—fair Tullahoma!
 Wonderful people abide in that place—
 We cannot forget their showers of kindness,

Though seven years have sped, since we've met face to face.
 'Tis told far and near—we want you to hear it,

"All sixteen on program were there."

Hail to the City—fair Tullahoma!
 Baptist women come on—April 17th the day—

Yes, come on—by steam car—by auto or buggy—

Be sure that you get there—it surely will pay.

'Tis told far and near—we want you to hear it—

"All sixteen on program were there."
 —Mrs. A. F. Burnley.

"THE HOME STRETCH"

Dear friends and co-workers we are in the last month of our S.B.C. year. Our books for 1922-23 close with April. May we not make this the best month of the year?

The W.M.U. treasurer's letter of reminder has gone out to treasurers of W.M.S. and Y.W.A. and leaders of junior organizations. The last quarter is usually the best quarter of the year. May this not be the very best of the whole Campaign period; by giving and reporting our gifts on time. Send in your report, then if any laggards give later, wire it in, in large amounts.

—M.B.

CUMBERLAND ASSOCIATION QUARTERLY MEETING

Mrs. W. H. Vaughn, Mrs. Kimmons and your secretary were visitors in the meeting of Cumberland W.M.U. Tuesday, March 27, at Little Hope Church. Mrs. Widick, superintendent, had her program planned for the 20th but the weather justified a change of date. Dr. Frey kindly met out train; as the superintendent was with us, we were on time.

A good delegation was present; Mrs. Dr. Frey extended a welcome, Mrs.

Miller and Mrs. Vaughn responded. It was a joyful occasion for Mrs. Vaughn, her first visit to the church where she had been a real helpmeet for her husband as pastor. Her place in the hearts of the people were evident.

Mrs. Reeves, of Clarksville, was first on the program in a splendid talk on the theme, "Why Have the Family Altar?" Your secretary was asked to present the "Campaign" just before lunch.

At this hour we were grouped in the different classrooms and served with a dinner "fit for a king"—bountiful and delicious.

The afternoon was full of interest. Mrs. Caroland made one of the best talks on "Personal Service" I have ever heard—"The Aim, Need and Reward of Personal Service."

Mrs. Kimmons made Mission Study so attractive we are sure many more will want to begin the study of some book. She then presented certificates to two large classes in Harmony and Little Hope societies, taught by Mrs. Widick.

Mrs. Warfield made a good talk on "How to Enlist the Indifferent Woman." Mrs. Acree spoke briefly on "How the Missionary Society can Help the Pastor."

Mrs. Cockerell's subject was "Our Seasons of Prayer."

In the business session, after hearing reports from the five societies represented, plans were discussed for the coming into the association of our new field worker, Miss Jessie Dye. Cumberland asks to be first.

Mrs. Jack Wilson was elected Young People's Leader, and Mesdames Lawrence, Elmer Winn, Warfield and B. F. Wallace, chairmen of different groups of churches to aid the superintendent.

Mrs. Vaughn's heart-to-heart talk that all appreciated and enjoyed was followed by a pleasing feature. The present superintendent called Mrs. Acree and Mrs. Vaughn to the front and after loving mention of Miss Josie Winn a former superintendent who has gone on to her reward, and Mrs. Russell another superintendent, presented to these greatly loved workers a sheaf of jonquills and ferns, a faint expression of love and appreciation.

"Blest Be the Tie That Binds" was sung. We returned to Nashville pronouncing it a good day.—M.B.

ASSOCIATIONAL W.M.U. ORGANIZED

The meeting at S. Pittsburg, Wednesday, March 28, to organize the Sequatchie Valley Associational W.M.U. was a great success.

Each society was well represented and four newly organized ones formed part of the Union.

Mrs. Wm. Lodge, superintendent of the Association presided. A missionary sermon was delivered by Rev. T. P. Stanfield of Dunlap and special music furnished by Mr. and Mrs. McKinney, evangelist, musicians and visitors.

A permanent, enthusiastic organiza-

tion was perfected. We welcome Sequatchie Valley into the Organized Ranks!

OUR STANDARD OF EXCELLENCE BLANKS

Please return these, filled out yes or no, if you have not sent them in already. We ought to have at least 1,000 at this time—we have only 106 of all grades.

Help Tennessee have a good report at Kansas City. Make that third point and send in your blank.—M.B.

10,000 SUBSCRIBERS TO WORLD COMRADES BY MAY 15

YOUNG PEOPLE'S NOTES

EXHIBIT AT KANSAS CITY

All ready for the Annual Meeting? May 15 will soon be here.

Counsellors and Leaders, you can't afford to miss the exhibit planned by Young People's Department. The best posters, handwork and project work used during the past year in Young People's Societies will be on display.

If you have something especially good that would add to our exhibit please write your secretary at once.

Let us show the actual work we are doing. Gather your best posters and handwork and notify this office. Plan to attend the S. B. Convention.

7,748? WHAT! SUBSCRIBERS TO WORLD COMRADES LET'S MAKE IT 10,000

BAPTIST STUDENT CONVENTION APRIL 13-16—CHATTANOOGA

The Baptist Students from five States are meeting in Chattanooga on the above dates.

Illinois, Kentucky, Tennessee, Mississippi, Alabama, Georgia and Florida will all be represented.

The program is social, spiritual, educational, practical and will mean much to the Religious life of the Baptist Students. Our own Miss Mather will be one of the speakers.

Surely no activity in our S.B.C. Ranks deserves more prayer, sympathy, interest and co-operation from leaders and young people.

As go our Baptist schools so shall be the future Baptist leadership. We ask your earnest prayers during this meeting. Remember April 13-16.

SOURCE OF TRUE HELP: My help cometh from the Lord, which made heaven and earth.—Psalm 121: 2.

"A POUNDING"

By H. A. West.

While sitting around our fireside some nights ago, the quietude was disturbed by the entrance of a host composed of members of the Baptist Church, and others who came, bringing with them a dray wagon pretty well loaded with eats of most every kind, which was gladly received, and much appreciated by the pastor of the Rutherford Baptist Church and his family. After having enjoyed an hour of pleasantness with those who came, and after their departure, wife, children, and I went into the dining room finding it well supplied, at which time we saw a demonstration of the language of David when he said, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Psalms 37: 25. I, with my family, wish to express to the Baptists and others, our hearty thanks for the wonderful spirit which they have manifested toward us in both spiritual and temporal things. The Lord is wonderfully blessing our efforts, and no better people have I

WANTED

YOUNG MEN and WOMEN to take training for high-salaried positions. You can take training at your home or at this college. DRAUGHON'S BUSINESS COLLEGE, Dept. BR., Nashville, Tenn.

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HELPS FOR THE VACATION AND WEEK-DAY SCHOOLS

How to Conduct a Church Vacation School

By ALBERT H. GAGE

THE result of actual experience in promoting, conducting, and supervising Church Vacation Schools, and written for pastors, Sunday school workers, and young people who are interested in the conduct of a week-day school during the vacation period. \$1.50 net

The Use of Projects in Religious Education. By Gertrude Hartley. \$1.00 net.

Story-Telling Lessons. By Henry E. Tralle. 75 cents net.

Church Work with Juniors. By Meme Brockway. \$1.00 net.

Evangelism of Youth. By Albert H. Gage. \$1.00 net.

Living Hymns. A new 128-page song book. Manila, 15 cents; cloth boards, 30 cents.

Church Vacation School Certificate. Beautifully printed in colors, 12 1/2 x 9 1/2 inches. 40 cents a dozen.

Send for circular of supplies for the Church Vacation and Week-day Schools

ever served than the people of Rutherford. We are delighted to be on the field.

A GREAT REVIVAL

By Pastor W. A. Atchley

The greatest revival ever held in the Lonsdale Baptist church, Knoxville, was conducted by Rev. Mel. G. Leamon, beginning March 14, and closing the 30. The meetings, from the first to the last service, grew in number, interest and power. Brother Leamon's messages were very effective in moving to action both backsliders and unsaved. His appeals, at the close of his sermons, were the most effective that I have ever heard, never failing of results. This whole section of the city was deeply benefited. Men, who had not been in church for years, were beginning to come when the meeting closed.

There were at least 250 professions, conversions and re-conversions. 69 baptized and 20 received by letters. Three of the best and brightest young people in the church consecrated themselves to some definite service for their Master. The church unanimously and enthusiastically invited Brother Leamon to conduct another revival meeting, beginning the first Sunday in November. Mr. and Mrs. Leamon won a large place in the hearts of all the people of this section of the city. Mr. Robert Halley, son of Dr. O. L. Halley, directed the music. Mr. Halley is a young man of ability and thoroughly consecrated to the Lord's work. The people here learned to love him.

A GREAT REVIVAL AT JASPER, ALABAMA

By Sam N. Eisey

It has been our pleasure and privilege to assist Dr. J. J. Taylor in a great meeting with his great church at Jasper, Ala., Dr. Taylor doing the preaching and the writer conducting the song service.

It was pronounced by many as the best meeting in the history of the church, the high and grammar schools dismissing daily for the day services and the town people turned out in throngs. While we never "keep count" on numbers there were some 75 or 80 professions and a number coming in by letter. Among those making profession were some of the leading business men of the town.

As a preacher Dr. Taylor has no superior in the South. He has a great people to minister unto. They are a great united, loyal band. God's blessings upon them!
Lexington, Ky.

Obituaries

Mrs. Clara Ruth Farmer—Clara Ruth was the daughter of Rev. M. E. and Clara Hurt Wooldridge, was born October 12, 1891; she professed faith in Christ at the age of nine, and on the following year was baptized into the Henry Baptist church. She was married to Fred Farmer 1914. Leaves her husband, two little girls, Elizabeth and Harriet, together with the devoted father and the following brothers

and sisters, Senter Meacham Wooldridge, M. E. Wooldridge, Jr., Harriet Wooldridge, Margaret Wooldridge, Steavie D. Wooldridge, Leroy and Murry Virginia Wooldridge, to mourn her departure.

Clara Ruth died February 1, 1923, was a devoted Christian and ready to answer the summons without a murmur.

The writer who knew Clara Ruth from a child can gladly say that she at all times manifested that sweet, kind, Christian spirit, that was her guide in all her way and conversation through life. In her girlhood days she was made to know her Lord, and to partake of His grace, so in all her months of suffering she never showed the slightest spirit of rebellion, but was perfectly submissive and in the last hours of life she said to her father that she would love to live for her loved ones, but if God wanted her to come to Him, she was ready to go.

"They shall be mine, saith the Lord of host, in that day when I make up my jewels." "The Lord's portion is His people; Jacob is the lot of His inheritance."

Clara Ruth is God's inheritance, she is God's jewel, she is God's child, "dear to Him as the apple of His eye."

She was to Him as a signet upon His hand and the crown upon His head. O! what an honor it was for God to say to her, I will be your God and you shall be my child.

Beyond angels, beyond heaven, beyond all my other creatures, I reserve you together with all my chosen ones unto Myself.

The grace cannot hold any portion of the covenanted ones; eternal life is the portion of the whole man.

From these great thoughts and facts may the husband, little girls, father and brothers and sisters, see by faith a better, a brighter day, when the heavenly Father who called Clara Ruth, shall call them, and may there be a reunion of the family once for all.

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death."

Our sacramental host marches onward to the New Jerusalem.—G.T.M.

Trotter:—One of the truest, and sincerest of Christians entered his abiding home of rest, joy, and peace, when on the 24th of January, 1923, J. B. Trotter was called away to be forever with his Lord.

He leaves a wife and 11 children, 3 girls and 8 boys to mourn their loss. He was born in Polk County Tennessee, October 1, 1855; professed faith in Christ in 1877 and joined the Good Springs Baptist Church of McMinn County and moved his membership to Salem Baptist Church in Rhea County. He was ordained by that church January 17, 1892, and later moved his membership to New Union Church of which he was a member when he died. He was moderator of Tennessee Valley Association a number of times and was moderator when he died.—J. P. Massengill.

Woodall:—Mrs. Jennie Woodall was born July 27, 1846; was married to Jerome Woodall September 19, 1878; departed this life February 15, 1923. She professed religion when young and joined the church. She was a good kind mother and a good companion.

She leaves a husband and three daughters, a brother and sister to mourn their loss, besides a host of relatives and friends. She has fought a good fight and gained a crown, and has left an example worthy of emulation.—Mrs. Sallie Carroll, Mrs. Lizzie Garrett, Mrs. Mollie Weatherley.
Norene, Tenn.

Smith:—Richard King Smith, son of Mr. and Mrs. John T. Smith, was born February 2, 1897; professed faith in Christ when about 16 years of age, and united with the Beaumont Avenue Baptist Church. He lived a consecrated Christian life until the 28th day of February, 1923. His loving heavenly Father took him home to His mansion above.

King lived the days and years of his life on earth so faithful and true, so sober, just and Godly, that not only was he a model to the community while he lived, but he left an appealing example calling all to follow in his steps.—Mary A. Gregg.

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PASTORS' CONFERENCES

S. S. ATTENDANCE, APR. 8

Nashville, First	1316
(Knickerbocker 719)	
Knoxville, First	1078
Chattanooga, First	965
Knoxville, Belle Ave.	931
Memphis, First	836
Memphis, Central	704
Knoxville, 5th Ave.	697
Knoxville, Deaderick Ave.	629
Jackson, West	624
Memphis, Temple	616
Johnson City, Central	606
Memphis, Bellvue	587
Knoxville, Broadway	583
Maryville, First	511
Morristown, First	435
Knoxville, Lonsdale	465
Chattanooga, Highland Park	424
Knoxville, Euclid Ave.	418
Memphis, La Belle Place	410
Etowah, First	404
Knoxville, South	390
Nashville, Immanuel	389
Chattanooga, St. Elmo	383
Chattanooga, Central	379
Nashville, Eastland	377
Chattanooga, Avondale	365
Cleveland, First	362
Rossville	359
Lenoir City, First	357
Elizabethton	352
Humboldt	348
Nashville, Edgefield	346
Chattanooga, East	334
Nashville, Third	321
Ripley	315
Martin, First	313
Nashville, Judson Memorial	308

NASHVILLE

Edgefield Church: W. M. Wood, pastor; "A Life Worthy of the Gospel" and "Six Duties of God's Children"; In SS, 346; In B.Y.P.U. 45; In Int. B.Y.P.U. 15; In Jr. B.Y.P.U. 25.

Seventh Church: Edgar W. Barnett, pastor; "Sins Blotted Out" and "Conversion of Abraham"; In S.S., 202; In B.Y.P.U. 32; In Jr. B.Y.P.U. 40.

Dickson Church: N. S. Jackson, pastor; "Love" and "I Know My Redeemer—Liveth."; In S.S. 134; Good B.Y.P.U.'s. Good day.

Central Church: Felix W. Muse, pastor; "Hearing Ears" and "The Sinner's Lack"; Received for baptism 1; baptism 1; by letter 1; Profession 1; In SS. 135; In B.Y.P.U. 45; In Int. B.Y.P.U. 20; In Jr. B.Y.P.U. 15. Splendid day.

Park Avenue Church: A. M. Nicholson, pastor; "Christian Liberty" and "Jesus and His Associates"; In S.S. 214; Good attendance at B.Y.U.U.

Centennial Church: L. P. Royer, pastor; "Unpaid Vows and Some of the Consequences" and "Seeking the Lord."; received by letter 5; S.S. and B.Y.P.U.'s well attended.

North Edgefield: A. W. Duncan, pastor; "Abiding in Christ" and "The Cleansing Power of the Blood."; in S.S. 272; In B.Y.P.U.'s 78.

Whitsett Chapel Church: Eli Wright pastor; "Why Call Ye Me Lord and Do Not the Things I Say?" Matt. 6:46; In S.S. 20; In Int. B.Y.P.U. 15; Preached Uncle Dock Elkhart's funeral at 10:00 A. M.

Eastland Church: O. L. Halley, pastor; "We Would See Jesus" and "Now We See Jesus"; In SS 377; In B.Y.P.U. 25; In Int. B.Y.P.U. 20; In Jr. B.Y.P.U. 18.

Immanuel Church: Ryland Knight, pastor; "Remembering Jesus" 2 Timothy 2: 8 and "The Barren Fig Tree" Luke 13: 6-8; received for baptism 1; by letter 1; In SS, 389.

Third Church: C. D. Creasman, pastor; "The Unity of God" and "The Unpardonable Sin"; In SS 321; In B.Y.P.U. 30; In Int., B.Y.P.U. 18; In Jr. B.Y.P.U. 26.

Judson Merodial Church: C. F. Clark, pastor; "The Church in God's Plan" and "Life from Death"; baptized 1; In S.S. 308; In B.Y.P.U. 48; In Int. B.Y.P.U. 26; In Jr. B.Y.P.U. 18.

Smith Spring: C. B. Baker, pastor; In SS. 65; Senior B.Y.P.U. 15; Jr. B.Y.P.U. 26; "Stir up Gift of God in Thee" and "Crucifixion."

Mission Church: S. E. Loxley, pastor; "The Coming Revival"; In S.S. 86. Dr. W. F. Powell begins a revival.

Lockland Church: J. C. Miles, pastor; "Melchizedek" and "Abraham the Hebrew"; In SS 251; In B.Y.P.U.'s good. Our quarterly financial report shows the church in the best condition in its history.

CHATTANOOGA

St. Elmo Church: U. S. Thomas, pastor; "The Lord's Supper" and "Women and the Kingdom"; In SS, 383; received by letter 2; Three additions for baptism.

Chickamauga Church: Geo. W. McClure, pastor; "Christ the Foundation" and "Music"; In SS, 161; Excellent B.Y.P.U.

East Chattanooga Church: J. N. Bull, pastor; "Satan or the Devil" and "Who are the Friends of Jesus?"; In SS, 334; one for baptism.

Rossville Church: J. Bernard Talant, pastor; "The God Planned Life" and "Citizenship"; In SS, 359; one joined by baptism.

Highland Park Church: J. B. Phillips, pastor; "The Church of Jesus Christ" and "Sin and The Ten Commandments"; In SS, 424; 7 additions.

Central Church: W. L. Pickard, pastor; "Christian Brotherhood" and "Glorifying the Commonplace"; In SS, 379; baptized 1; received by letter 1; five deacons elected; B.Y.P.U.'s largely attended.

Oak Grove Tabernacle: W. C. Talant, pastor; "The Christian's Test" and "Jesus is the Way, the Truth and Life"; In SS, 118; good B.Y.P.U. and SS, spirit.

Chamberlain Avenue Church: G. T. King, pastor; preaching by R. C. Huston both hours; In SS 144; baptized 21; received by letter, 6; 4 approved for baptism; 48 conversions; 8 reclaimed.

Alton Park church: preaching by T. J. Smith; "Faith" and "Walk With God"; In SS, 196.

East Lake Church: W. R. Hamic, pastor; "Home" and "Touching Jesus" In SS, 220; baptized 18; received by letter 7; 75 professing at a Garage in the last 6 nights.

Tyner Church: J. N. Monroe, pastor; "God's Challenge to Us"—Matt. 6: 10, and "Belshazzar's Feast"—Dan. 5: 1; In SS, 120; Good B.Y.P.U.'s and Prayer meeting.

Ooltawah Church: L. H. Syler, pastor; "A Waiting People" and "A Knocking Saviour"; In SS, 92.

Ridgedale Church: W. E. Davis, pastor; "Missions" and in the evening by A. Robertson, "Bearing Fruit"; In SS, 172.

Avodale Church: T. G. Davis, pastor; preaching both hours; In SS 365.

Woodland Park Church: J. N. Poe, pastor; "Burden Bearing" and "The Hour Has Come"; In SS, 140.

North Chattanooga Church. Wm. S. Keese, pastor; "Lot—Has He Been Justly Criticized?" and "The Danger of Looking Back"; In SS, 228; Excellent congregations and B.Y.P.U.

First Church: John W. Inzer, pastor; "Christ or Chaos" and 'In Life's Playhouse'; In SS, 965; received by letter 7; received for baptism 3.

MEMPHIS

McLemore Ave. Church: Rev. J. D. Allen preached at both hours; 20 received; 16 by letter, 4 for baptism; In SS, 268.

Boulevard Church: Brother Don Q. Smith has been preaching during the week; great sermons; Results of the week, 43 additions; 250 in SS, 3 fine B.Y.P.U.'s; Great crowds.

Hollywood: Pastor preached at both hours; 104 in SS; 2 good B.Y.P.U.'s; 1 by letter.

Joseph Papia Italian Missionary:

Present in SS, 13; Finis preached, 2; families prayed with 12; visits made, 32; tracts distributed, 25.

Speedway Terrace: J. O. Hill, pastor; Rev. W. H. Morgan preached to large congregation; Delta Minute Men gave thrilling testimonies; 13 additions; 165 in SS.

Temple: J. Carl McCoy, pastor; services in charge of Evangelists F. D. King and E. L. Wolslagel; 616 in SS; 528 at Men's Meeting at 3 p.m.; 42 additions since last report; 100 B.Y.P.U. members stayed for preaching service.

Eudora: H. T. Whaley, pastor; Preached at morning hour; 46 in SS; 2 received by letter; 1 for baptism.

First Church: A. U. Boone, pastor; Dr. J. W. Storèr preaching; 22 additions to date; In SS, 836; meetings continue all the week.

Bellevue: W. M. Bostick, pastor; preached both hours; In SS, 587; 9 additions since last report; 7 by baptism.

Central Church: Pastor Cox preached; 3 received; 8 baptized; 704 in SS.

Germantown: J. W. Joyner, pastor; preached both morning and evening; good congregations; one addition.

Prescott Memorial: Rev. John T. Oakley, preached at 11 a.m., on "Experimental Religion and the Plan of Salvation." 19 additions during the day, making 37 additions the first week of the revival. Meeting continues. 258 in SS, great crowds and a great meeting.

La Belle Pl.: Pastor D. A. Ellis spoke at both hours to great congregations. Six received so far in meeting. 410 in SS. Meeting continues through week with prospects of many additions. Great interest.

KNOXVILLE

Burlington: H. B. Woodward, pastor. "Enoch Walked With God" and "Five Things None Ought to Ever Forget." In SS, 206; fine BYPU's. Had a splendid day.

Washington Pike: J. A. Lockhart, pastor. "The Books Opened" and "Keeping Faith in God." In SS, 95; in BYPU, 50.

Gillespie Ave.: J. K. Smith, pastor. "Heroes and Martyrs of Faith" and "The Whereabouts of Men." In SS, 257; in BYPU, 87; by letter, 2; by experience, 1.

Deaderick Ave.: G. W. McCall, pastor. "First Century Methods With Twentieth Century Men" and "How the Death of Christ Saves Us." In SS, 629; by letter, 2. Just returned from good meeting with Woodlawn Church, Birmingham, Ala.

Clinton First: L. W. Clark, pastor. "The Joy Set Before Him" and "The Father's Gift to the Son." In SS, 238; baptized, 2; in BYPU, 74. One approved for baptism.

Sevierville: R. E. Corum, pastor. "Building the New Church" and "A Midnight Struggle." In SS, 276; in BYPU, 35.

Philadelphia: A. B. Johnson, pastor. "Our Lord's Gospel" and "This Do In Remembrance of Me." In SS, 78; in BYPU, 22. Observed Lord's Supper at evening hour; large crowds.

Lincoln Park: J. H. O. Clevenger, pastor. "How to Build a Church" and "Sub-soiling." In SS, 260; in BYPU, 36; by letter, 3. Growing in interest and numbers.

Fountain City: Neill Acuff, pastor. "Like-Minded" and "One Thing Thou Lackest." In SS, 201; in BYPU, 70.

Bell Ave.: Jas. Allen Smith, pastor. "The Dawning of a New Day" and "Just Outside the Door." In SS, 931; baptized, 1; by letter, 3; for baptism, 4.

Immanuel: A. R. Pedigo, pastor. "Church Covenant" and "Christ of the World." In SS, 239; enrollment, 1.

Smithwood: Chas. P. Jones, pastor. "Deliverance From the Power of Sin" and "My Partner." In SS, 178.

Oakwood: R. E. Grimsley, pastor. "Denying Christ" and "Christ's Compassion for His Murderers." In SS, 284; by letter, 7.

Central of Fountain City: J. C. Shipe, pastor. "Acts 5: 11" and "The Two Ways." In SS, 313; in BYPU, 140. Fine congregations.

Third Creek: W. E. Conn, pastor. "Little Sins" and "John 5: 32." In SS, 113.

Euclid Ave.: J. W. Wood, pastor. "The Holy Spirit" and "Final Perseverence of the Saintly." In SS, 418; in BYPU, 95; by baptism, 1; 1 conversion.

Lonsdale: W. A. Atchley, pastor. "Graces to Be Developed" and "Thoughtfulness the Beginning of New Life." In SS, 465; in BYPU, 170; by baptism, 8; 1 approved for baptism.

South Knoxville: M. E. Miller, pastor. "Rom. 1: 16" and "1 Kings 18: 12." In SS, 390.

Grove City: D. W. Lindsay, pastor. "Come Thou and Go With Us." and "Five Great Wonders." In SS, 198; by baptism, 6; 6 conversions.

First: F. F. Brown, pastor. "Foreign Missions." Evening services by the young people. In SS, 1,078; in BYPU, 95; by letter, 3; by baptism, 1.

Fifth Ave.: J. L. Dance, pastor. Preaching at morning hour: "The Christian Passover." Dr. Sams, President Carson Newman College, preached at the evening hour a special sermon to the BYPU. In SS, 697; by letter, 2; by baptism, 1.

CLARKSVILLE

First: W. C. Reeves, pastor; "Constant and Lively Activity in World-Wide Missions—the Duty of Every Christian" and "Abiding Under the Wrath of God."

Cumberland City: J. T. Jenkins, pastor; "The Supreme Need of Today" and "God's Call to Service."

Spring Creek: T. H. Roark, pastor; "The 75 Million Campaign" and "Training in Stewardship", taught by pastor.

Kenwood: R. G. Taylor and T. H. Roark supplied the pulpit in the afternoon in the interest of the 75 Million Campaign.

Blooming Grove: M. I. Crocker, pastor; "God's Call to His Children" and "Prayer."

West Fork: G. G. Graber, pastor; "Our 75 Million Pledges" and "The Master Calleth for Thee."

New Providence: A. L. Bates, pastor; "Sermon to SS Teachers" and "Our relation to the blood of Christ."

Harmony: C. R. Widick, pastor; Saturday, B.Y.P.U. district convention. Speakers were W. H. Preston, D. P. DeHart, T. P. Simmons. Bethel College Quartet sang and a glorious meeting is reported. Four churches in district promise to meet 75 Million Quota.

Dotsenville: A. L. Bates, pastor; Afternoon, "The Precious Blood of Christ."

MICELLANEOUS

Dresden: T. N. Hale, pastor; Dr. R. W. Hooker, of Memphis, spoke at 11 o'clock on his experience as a Medical Missionary in Mexico. Had splendid crowd. T. N. Hale, pastor spoke at night on "Paying the Passage"; Fine SS and BYPU's; At 3 p.m. the pastor T. N. Hale spoke at Shiloh, 2 miles north of Dresden to a good crowd.

Athens First: J. Herschel Ponder, pastor; In SS 228; "Glad Tidings from the Mountain Tops" and "Righteousness Which Grows Out of Faith".

Cleveland First: C. E. Sprague, pastor; on 10th chapter of Matthew at 11 a.m.; 362 in SS. Since Wednesday evening, the Union Bible Conference has been going on, conducted by workers of Moody Bible Institute. Leading the music, Prof. Troy and great messages by Dr. Geo. E. Guille and Dr. Henry Ostram; continues through next Sunday.

Maryville, First: J. R. Johnson, pastor; preached at both services; good attendance to all service; 5 by letter; baptizing at night service; 511 in SS.

Mine City: D. A. Webb, pastor; 2 Tim. 2: 9 and 2 Tim. 2: 26; In SS, 168; B.Y.P.U. 12.

Etowah, First: Brother Thomas, of Knoxville, Tenn., preached to large congregations; 404 in SS; Brother Mahan is at Elizabethton holding a meeting.

Kingston: W. C. Creasman, pastor; No service in the morning. Pastor preached at night on "Modern Witchcraft"; good congregation; In SS, 176.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. L. H. Hall, of McKenzie, Tenn., who is making a signal success of his pastorate at that place, speaks with warm praise of the addresses of Prof. J. T. Warren, of Martin, Rev. A. R. McGehee, of Martin, Dr. I. N. Penick, of Jackson, Revs. O. F. Huckaba, of Huntingdon, J. E. Skinner, of Martin, H. A. Todd, of Trenton, L. R. Riley, of Trezevant, G. T. Mayo, and T. N. Hall, of Dresden, and Hon. Geo. C. Rowlett, of Martin, in a Bible Institute at McKenzie, last week. It was our privilege to hear only Brother L. R. Riley, and his address was superb. The church showed the visitors abundant hospitality.

The church at Earlington, Ky., has called Rev. A. R. McGehee, of Martin, Tenn., and hopes he will accept. Frankly, we covet so good a man for Tennessee.

Rev. Ralph A. Todd, son of Rev. H. A. Todd, the good pastor of the church of Trenton, Tenn., is taking the A.B. degree at Union University, Jackson, Tenn., in June and is available for pastoral duties. Let not adjoining states entice him away from Tennessee. He is a Baptist after the type of his father, and that is 100 per cent.

Galveston, Texas, is to invite the Southern Baptist Convention of 1924, so writes Rev. E. F. Adams, pastor of the First church, that city. Here's our vote right now for it to go there. It portends a dip in the Gulf.

Rev. W. M. Kelley, of Stigler, Okla., resigns the pastorate there to accept a call to Searcy, Ark., effective April 1.

Evangelist J. A. Scott, who for many years has been an evangelist of the Home Mission Board, severs that connection to accept the care of the Second Church, Pomona, Calif. His singer, Carroll C. Elsey, who has been his associate for several years, is anxious to make another alignment.

Rev. H. A. Todd, of Trenton, Tenn., who has been preaching two Sunday afternoons in each month for Laneview church, four miles in the country, will be assisted in a revival there the latter part of July by Rev. L. H. Hall, of McKenzie, Tenn. They are congenial yoke-fellows.

J. B. Rounds, corresponding secretary of the Baptist General Convention of Oklahoma, declines to allow the Baptists of that state to take Mission money to pay his expenses to the Baptist World Alliance in Stockholm. Amen! In these stressful times when all Boards are in debt, it is wise to conserve. But we would oppose using Mission money to send delegates to that meeting for graver reasons.

Dr. Jas. B. Leavell, of the First church, Houston, Texas, is to assist Dr. S. J. Porter, of the First Church, Oklahoma City, Okla., in a revival beginning next Sunday. Extensive preparations are being made for a successful engagement.

Rev. J. T. Early, of Blackwell, Okla., well known in Tennessee, lately assisted Rev. W. M. Joslin, of Bay City, Texas, in a meeting which resulted in 62 additions, 47 by baptism. H. Vergil Reynolds and wife led the music.

The First Church, Jonesboro, Ark., has called Rev. A. J. Dickinson, Jr., of the First church, Tupelo, Miss., and it is understood he will accept. That church has been pastorless since the going of Dr. Austin Crouch to the Home Mission Board.

The Baptist Bible Union of America, sponsored by Drs. W. B. Riley, of Minneapolis, T. T. Shields, of Toronto, A. C. Dixon, of Baltimore and J. Frank Norris, of Fort Worth, is to be held in

Kansas City, Mo., May 10-15, just preceding the Southern Baptist Convention. Thank the Lord, this is a free country! But the Southern Baptist Convention, as a co-operative agency, ought to be enough for every Southern Baptist.

Rev. J. E. McPeake, of Warrens Bluff, Tenn., has been called to the care of the church at Roff, Okla., for half time and also churches adjacent for the other half time. He is a graduate of Union University, Jackson, Tenn. It is thought he will accept.

Rev. R. A. Kimbrough, of Blue Mountain, Miss., enlistment Missionary for the northeastern section of the state, has resigned his commission with the State Board to accept a call as pastor at Charleston, Miss., effective May 1. "Kimps" has the shepherd-heart and the Charleston Saints are to be congratulated.

Rev. J. W. Mount, a former Tennessee, has resigned as pastor of the church at Jonesville, La. Come home, beloved!

It is announced that Dr. R. T. Bryan, for 36 years missionary to China, will return to China in June. Dr. Bryan while on his furlough has been teaching in the Southwestern Baptist Theological Seminary, Fort Worth. A missionary once, a missionary always!

Rev. Leon W. Sloan, of Bastrop, La., has accepted a call to Ardis Memorial Church, Shreveport, La., and will enter upon his duties at once.

In the First Church, Shreveport, La., Dr. M. E. Dodd, pastor, on Sunday April 1, there were 2,309 in Sunday school and 24 additions to the church during the day. Evangelist Charles Forbes Taylor began a revival.

It is said that the committee on Order of Business is going to recommend at Kansas City, that the Southern Baptist Convention hereafter dispense with all addresses of welcome and responses. We fail to see the good sense in the proposition. Such addresses, with a reasonable time limit, add variety and spice to the program and have a distinct value. Besides, Dr. Geo. W. Truett took his start to Southwise prominence by a masterly welcome address.

The date for the dedication of the new \$110,000 house of worship of the First church, Paris, Tenn., Rev. J. H. Buchanan, pastor, has been changed from April 29 to May 27. However, the same program will be carried out. Following a day's program of impressive dedication services, a two weeks' revival will be held, former pastors of the church conducting the services the first week and Dr. J. W. Gillon, of Winchester, Ky., the last week. The postponement is due to inability to install the new \$10,000 pipe organ as soon as had been expected.

Acknowledgement is here made of indebtedness to Rev. Chas. T. Beall, of Germantown, Ky., for complimentary copies of "The Church News Letter," a weekly publication of four pages issued in the interest of Two Lick church.

His Tennessee friends will read with interest that the members of the Second church, Little Rock, Ark., have granted Dr. Calvin B. Waller a leave of absence with instructions to go to the Baptist World Alliance in Stockholm with all expenses paid. They will do the gracious thing to pay his wife's expenses also.

Union University, Jackson, Tenn., which has the largest enrollment in its history, is adding two new build-

ings. A structure costing \$25,000 is being built to take care of the domestic science and business departments. A gymnasium costing \$15,000 is also being erected. President H. E. Watters is expecting the largest summer school enrollment in the school's history.

The International Sunday School Lesson Committee, composed of representatives of practically every evangelical denomination in the United States and Canada, began its annual spring meeting in Nashville Friday, April 5. Drs. I. J. Van Ness and E. C. Dargan, of the Sunday School Board and Dr. J. R. Sampey, of the Seminary at Louisville, represent Southern Baptists on the Committee. It is the third time in 40 years that the committee has met in the South. They will map out the Sunday school lessons for 1928.

Following his acceptance of the call to Southside church, Albany-Decatur, Ala., Rev. E. Floyd Olive, of Iron City, Tenn., began a revival in the church Tuesday night, April 3rd.

At a meeting of the Executive Board

of Central Association in Humboldt, Tenn., last week it was decided to divide the body into three associations according to counties. The churches in Madison, Gibson and Carroll Counties will be organized respectively into new bodies. Dr. E. K. Cox, of Jackson, presided over, and Dr. H. E. Watters, of Jackson addressed the Board.

Rev. P. D. Mangum, of the First church, Charleston, Mo., reports 413 in Sunday school on April 1. There were 23 additions to the church in March with any special effort, and during the last six months there have been 100 additions.

Rev. E. H. Marriner, of Humboldt, Tenn., has been on a speaking tour in Texas, in the interest of the 75 Million Campaign and it is said he captivated his hearers everywhere.

Lenoir City, First: E. G. Johnson, pastor: "Playing Thimble, or Hold Fast to What I Give You" and "Sick People"; 3 by letter; 2 for baptism; in SS, 357; B.Y.P.U.'s closing a splendid institute with 75 per cent of members enrolled.

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<i>The Place Where Church Folk Feel at Home</i>	
	NEAR SOUTHERN RAILWAY STATION
	WATAUGA
	Knoxville, Tenn.

Why Pay Campaign Pledges NOW?

There are strong reasons for paying NOW the full per cent. of all Campaign pledges due to April 30, and equally strong reasons against postponing the payment to a later date.

REASONS:

1. This year is a crucial one in the Campaign. If we can get **WITHIN SIGHT** of victory NOW, we will **GO TO VICTORY NEXT YEAR**.
2. Those who pay NOW will **ENCOURAGE** those who are slow to pay. **EXAMPLE COUNTS**.
3. Payments NOW will **STOP** the large **INTEREST** bills which the Boards are paying.
4. **MONEY** given Foreign Missions NOW WILL GO FURTHER than it will later. **ONE DOLLAR** put in Europe at the present rate of exchange will accomplish more than **TEN** in a few years.
5. Payment NOW is **DUE THOSE WHO HAVE PAID**. Why should they be **BURDENED** while you are **EASED**? There ought to be **EQUALITY**.
6. Pay NOW because **OPPORTUNITIES WILL NOT WAIT**.
7. By paying NOW we may **SAVE THE SPIRIT OF OUR MISSIONARIES AND NATIVE CHRISTIANS WHO HAVE SACRIFICED TO THE LIMIT**.
8. Paying NOW we may **SAVE OUR INFLUENCE** on the foreign fields.
9. Pay NOW and help **SAVE OUR CREDIT** with banks. The Foreign Mission Board owes **TWELVE HUNDRED THOUSAND DOLLARS NOW**.
10. The **WORK WAITS** and suffers **WHILE WE WAIT** to pay our pledges.
11. Pay NOW and **FIND FELLOWSHIP WITH CHRIST IN SACRIFICE**. Others have.

If you have paid your pledge or did not make one, make a thankoffering NOW to help the Foreign Mission Board meet a desperate situation. Do it NOW.

J. F. LOVE, CORRESPONDING SECRETARY,
FOREIGN MISSION BOARD
Richmond, Va.

Home Circle

CHUMS

By J. W. Foley

He lives acrost the street from us
An' ain't as big as me;
His mother takes in washin', 'cuz
They're poor as they can be.
But every night he brings his slate,
An' 'en I do his sums
An' help him get his lessons straight,
'Cuz him an' me is chums.

He fell an' hurt hi'self one day
The summer before last,
A' 'at's what makes him limp 't way
An' don't grow very fast.
So w'en I got a piece of pie
Or maybe nuts or plums,
I always give him some, 'cuz I
Get lots, an' we are chums.

But my! his mother's awful queer;
'Cuz w'en we're home again,
She wipes her eyes—a great big tear—
An' says: "God bless you, Ben!
Th' Lord will bless you all your days
W'en the great judgment comes."
But I say I don't need no praise,
'Cuz him and me is chums.
—From an Exchange.

GOSPEL SINGING

By R. F. Aingell, Jr.

There is such a great demand today for gospel singers, and gospel singing that there is hardly a church that does not have a special singer during the revival season at least.

And what is expected of him is only supplemented by the preacher who brings the gospel message without a melody.

He is expected (and justly so) to prepare the minds and hearts of the people for receiving the message of the gospel.

He is expected to keep the choir in the best of humor, and each one to be given the very seat that he or she should desire regardless of their ability. He is expected to be just on time, and to have songs to suit the subject when he often does not know what the subject is to be five minutes before the time for the song service to begin.

He is expected to conduct a prayer meeting in which he shall be able to get at least every deacon in the church to lead a prayer.

He is expected to take up all the offerings and to see to it that they are ample for every need.

He is expected to know what the favorite hymn of every old person in the community is and to sing that song nearly every service.

When he is invited out for dinner, he is expected to sing all the afternoon for Grandma, and the little folks, and never get tired, or demand rest.

With those requirements placed on the shoulders of one human being, then I ask what should be the attitude of the church and pastor in helping to produce the best results?

I answer, that every one that can sing should do so (and that is a greater per cent of the people than commonly sing).

Those who can not sing should be

earnestly praying for those that do sing.

Those that do not pray (and there should be none of those) should be attentive to hear the message of the song.

But it seems that a great many times the singer is expected to just put a spell on the people like putting a coat on a man. But there are but few who have this ability, and there should be fewer than there is. For a spell that can be slipped on a man like a coat can be slipped off in the same way, and that is generally the case just as soon as he leaves the church.

But the question is what is Gospel Singing? I will say that we might divide it into three subdivisions. (1) The song. (2) The singer. (3) The manner.

The Song

A gospel song is one that not only hints at what the gospel contains but it contains the real gospel itself. For I fail to understand how we can have gospel singing and not sing the gospel.

I had the pleasure some months ago to be in conversation with one of the most popular song poets that lives in the United States, and mentioned this part of the question to him; to which he replied, "If you were to write the gospel into every poem that you write you could by no means fill the calls that come to you for words." There, my brethren, is the real trouble; it is a desire to fill the calls and let the spiritual side take care of itself.

Nor is the composer entirely to blame for this sad condition, for if the people would not sing inferior songs, he would quit writing them. I have heard choirs sing song after song that no reputable minister would dare stand before an intelligent audience and preach the same ideas that are conveyed therein; and yet he would compliment the song when it was sung. But the sad part of this is that we could point out many such songs in our much-beloved Baptist song books.

And just here I wish to risk this statement: There are more children whose religious minds are taught by the wording of songs than there are that are taught by Bible stories.

The Singer

I shall not say so much about him least I should offend myself. But let it suffice at this time to say, that he should know music, how to use it, and when to use it.

But since he is to be "a gospel singer," he should above all be well versed in the gospel; that he may be able to know when he is singing a gospel song.

And since the Bible requires that we sing with the spirit, he should, without doubt be a spirit-filled man. For no one can sing what he himself does not possess.

Again we are commanded to sing with understanding, and how can one understand the spiritual side of a song when he has not the spirit himself.

The Manner

What do I mean by manner? First, I want to tell what I do not mean.

I do not mean that you should sing with such exactness of facial expression that you would only tell the people that you wanted them to know that you had studied voice. They will find that out for themselves if you have vocal culture. I do not mean that you should stand, or direct, in such a precise manner as only to be telling the people that you are a student of some great music school. They will also find this out or otherwise.

I do not mean that you should use that trembling voice that is only the imitation of an old broken-down French voice that was no longer in repute at home and was taught to the Americans just because they love to be humbugged.

I mean that you should be natural, not formal and mechanical.

I mean that you should be so completely filled with the message, and spirit of the song, that the people can catch the same from you as you sing.

God has promised that His Word shall accomplish that whereunto He hath sent it. And it will do that in song if we will keep ourselves out of the way.

We read in Eph. 2-8, that "By grace are ye saved through faith," Then faith is the channel, and if you stop up that channel with yourself, if you stop it by singing heresy, then grace no longer flows through you.

SMILES

SELECTED

Teacher (angrily)—"I'd just like to be your mother for about ten minutes, young man."

Bright Boy—"Well, I'll speak to father about it."

John—I hear Bill was kicked off the squad.

Jack—How so?

John—He was told to tackle the dummy and he tackled the coach.

During a very hot spell a man was riding in his Ford with one foot hanging out over the door. A small boy, noticing this, shouted after him: "Hey, mister! Did you lose your other roller skate?"

"Bill," the poet gasped to his friend, "I wrote a poem about my little boy and begin the first verse with these words:

"My son, my pigmy counterpart."

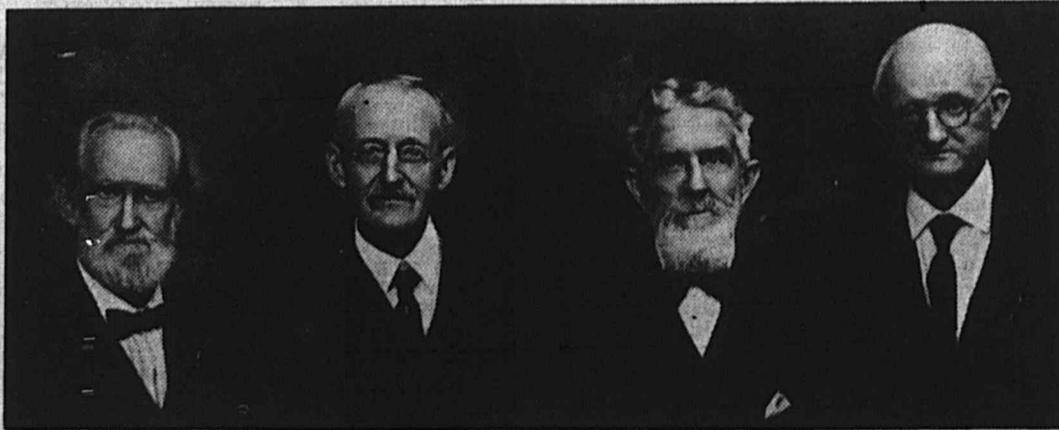
"Yes, yes?"

The poet drew a newspaper from his pocket.

"Read!" he blazed. "See what that compositor did to my opening line?"

The friend read aloud: "My son, my pig, my counterpart."

Personal Liberty.—A Hyde Park Orator returning home flushed with his efforts, and also from certain spirituous causes, found a mild curate seated opposite him in the tramcar. "It may interest you to know," he said truculently, "that I don't believe in the existence of a 'heaven.'" The curate merely nodded, and went on reading his newspaper. "You don't quite realize what I'm trying to make clear. I want you to understand that I don't believe for a single, solitary moment that such a palce as 'heaven exists.'" "All right, all right," answered the curate pleasantly, "go to hell, only don't make quite so much fuss about it."



John Cruze, 84

C. C. Hill, 75

R. Binning, 78

W. C. Frazier, 74

THE SCHOLFIELD QUARTET

The First Baptist Church of Knoxville, Tenn., made a special musical feature of a song by this quartet at the evening service, March 25. It was not "Old Folks' Night" either! But it was an example which could be followed by many churches with impelling popular interest. The quartet was organized by Fred J. Scholfield, evangelistic singer, and is composed of laymen of the First Baptist Church of Knoxville. The old hymns are their favorite songs.