

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 22

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, March. 20, 1924

Price \$2.00 per Year

WHO ARE THE GOOD?

Are they to whom the church accords high place
To settle points of doctrine, creed or grace?
Or they who would excel in holiness,
Without a thought a brother's soul to bless?
Ah, no! my heart, not here
Dwells the true goodness that our God holds dear.
But hallowed lives there are, whose fragrances rise
Like clouds of holy incense to the skies.
The lonely cell would seem a selfish choice
To these—and yet the throng hears not their voice
But quiet homes, and sin's dark haunts, could tell
Of those with whom the Master loves to dwell.
Who leave their own souls to the Father's care,
And carry heaven's radiance with them everywhere.
Too meek and lowly for earth's empty fame,
In heaven's high courts they bear a shining name,
And tread life's common pathways fair and sweet;
And angels watch for their returning feet.
These are the good.

—Australian Christian.

A COMPARISON OF RECEIPTS ON 75 MILLION CAMPAIGN.

By Lloyd T. Wilson, Treasurer.

First Year May 1 to March 1... \$520,700.54
Second Year May 1 to March 1... 330,046.30
Third Year May 1 to March 1... 254,041.21
Fourth Year May 1 to March 1... 209,721.41
Fifth Year May 1 to March 1... 236,427.15

These figures show that we are ahead of last year to this date, but this gain was made in October receipts. Since then we have fallen behind last year's receipts. We must have \$500,000.00 during March and April if we are to come to the end of the Convention year with a satisfactory report. We simply cannot afford to do less than this. Many of us are going to meet our pledges in full by April 30. That date closes the five years originally agreed upon.

BONUS FOR DECREASED EXPENSES.

Many large corporations have adopted the "profit sharing" plan whereby their employees receive a part of the profits of the concerns. But our railroads do not often make more than their expenses and frequently not that much, so that their common stock is not quoted very high and is not ordinarily productive. Hence if the railways participate in the plan at all, they must do so on some other basis than a profit! Southern Railway announces that, effective March 1, it has made an agreement with its train employees covering a period of three years which grants an increase of approximately 5 per cent in the base rates of pay for the entire period and a bonus for the second and third year dependent upon the degree of efficiency on their part as evidenced by decreasing expenses which are directly under their control. This experiment will be watched with interest.

THE TASK NOW FOR BAPTIST LEADERS.

By L. R. Scarborough.

Every pastor, missionary, woman and layman leader among Southern Baptists now faces one titan's, supreme, heroic task. This is to create in himself or herself and through that to others the conquering will to win a worthy Campaign victory. Our people are able to reach the 75 million goal! They can do it out of the million pledgers, the two million members who did not pledge, the one million new members received in two years, their offerings above pledges and their sacrificial gifts. They can win, and they will if they are led to do it. It's a task of right leadership. If our leaders falter, hesitate, compromise, play things down, throw off, side-track for something else, put on the soft peddle, pussyfoot, and fail to present and practice the Calvary spirit, the plain heroic, self-denying example before the people, we will fail. I would call our leaders to their best and beyond. Oh! my fellow workers in the task, for Christ's causes let's go in now to win. Seventy-five million for the Master will be climactic achievement of His cross. Recreate, create in yourself and in your people the spirit that will not let us fail. That is the one supreme, superlatively important matter facing Southern Baptists at this time. We are able to win, will we? We won't unless we will it. We will if we will it. It's the task of leaders to inspire that will. Let's be not recreant in this holy trusteeship of leadership now.

FEDERAL CONTROL OF MOVIE PRODUCTION.

The World Prohibition and Reform Federation of Washington, D. C., deplors the fact, as brought out in the Moving Picture Conference recently held in that city, that almost the whole moving picture industry in the United States is controlled by five Jews: Fox, Zuker, Loew, Loemle and Lasky; and that these men apparently have in mind only the profits they can make from the business of producing pictures. We further quote from the Federation's bulletin:

It goes without saying that so long as the five men who now control the industry have their way things will continue as they are and Will Hays, who is paid by them and controlled by them and who has fought the only laws which have been of help in certain states, may not be looked to as the solution of the problem, either for alteration or betterment.

Hon. W. D. Upshaw, Congressman from Georgia, who is well known among Southern Baptists, has a bill before the House to inspect and regulate moving picture production. It is very evident that Will Hays will never accomplish anything worth while in the manipulation of productions after they have been screened and filmed. We think well of Upshaw's idea and trust it may be practicable and that he can have his bill adopted by Congress.

CHURCH MUSIC.

Music has from time immemorial been a part of the worship of God. No other religion finds expression in song as ours does. The Psalmist employed all the known musical instruments in making melody unto Jehovah. Singing was a characteristic of worship in New Testament times. Sentiments of praise and petition often find utterance most readily in sacred song. We have come to the place where two extremes are at hand, both of which should be avoided. One is that of classical composition or "high-brow" stuff which conforms to the latest models and standards of the opera; which is not sacred in its harmonies and which is rendered in church mostly to secure certain music tones in instruments or to display the merits of the human voice. The artists themselves may find a sort of spiritual exhilaration in it, but it is out of all range with the ordinary hearer. The other extreme, and the one to which we are most apt to lean, is that of the lighter, frivolous, near-jazz, half-ragtime music which characterizes the greater part of our popular song books today. There has been a decided concession made by publishers to popular tastes which are not high enough in their appreciation of sacred music. The ordinary two-step does not offer better time and rhythm for dancing than does the average composition in the ordinary song book which is labeled "For use in church, Sunday school, and Young People's Societies." For the most part, the music is not devotional, spiritual. Good words set to unworthy music is like a pearl in a swine's snout! Composers of popular songs, no doubt, face the alternatives of giving the folks what they want or else of starving until they can educate the people up to what they ought to demand! We wish to serve notice on publishers of song books that they only who can strike the happy medium between the "high-brow" and the "rag-time", in sacred composition will have very much success in the future.

IF WINTER COMES.

If winter comes, and winds blow wild and chill,
If queenly roses perish with the cold,
Be well assured that from the ashen mould
Shall burgeon lovely gardens that shall fill
The earth with beauty. For the wood and hill,
By north wind shorn, bright robes of living green
Shall soon be wrought, unheard, unseen,
By Him who turns destruction to His will.
If winter comes—alas, and it shall come!—
Men's hearts will ache, by lonely brooding pent;
In that bleak hour shall every choir be dumb
That fills our hearts today with sweet content:
Yet Life still reigns, and soon the year will bring
Maytime and joy, with all things blossoming.
—Thomas Curtis Clark in "Lincoln and Others"

Baptist and Reflector

(Continuing the Baptist Builder.)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

Lloyd T. Wilson, Corresponding Secretary and Treasurer
161 Eighth Ave., N., Nashville, Tenn.

COMMITTEE ON PUBLICATIONS AND LITERATURE

W. F. POWELL,

Chairman

L. S. EWTON

J. H. BUCHANAN,

J. D. MOORE,

Editor

GEO. C. ROWLETT

NORMAN SMITH

J. H. SHARP

LLOYD T. WILSON,

Treasurer

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

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

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

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

Sample copies to any address, free.

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

Budget Price—\$2.00 payable quarterly in advance.

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

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

EDITORIAL

HOUSEHOLD OF FAITH.

Spiritual succession is a matter of faith instead of birth and is a thing of character instead of geneology. None can claim special privileges from God solely in consequence of a noble ancestry or precedence. Every soul is a separate creation of God and He deals with each individually. The influences of heredity and association are factors in shaping the course of a life but they are not the primary sources of it. What one is in character is determined by one's personal relation to God separate and apart from one's connections with all who have gone before him and all who now associate with him.

Human sponsorship in religion is both unscriptural and unreasonable. One can not stand in the place of another. The only substitution which is provided in the revelation and in the plan of God for mankind is that of Jesus Christ, the sin-bearer, the Lamb of God that taketh away the sin of the world, the Savior of the world. Between God and men there is no other intermediary save Jesus only. Even the parent, or next-of-kin, is not sufficiently identified with an individual as to be able to answer to God for him, in his behalf or in his stead.

While the faith of one is not transferable and the righteousness of one can not be imparted to another, (the righteousness of Christ only being transmissible), it is true that individual faith does make the connection between the soul and God: That, too, without reference to the incidents of race characteristics, family lineage, social position or educational standing. When Zachaeus accepted Jesus, "he also was a son of Abraham" and was entitled to all the privileges of membership in the household of faith and the family of God. The Ethiopian eunuch who believed in Jesus was entitled to baptism at the hands of Philip as truly as were the converted Jews who were saved under

the preaching of Peter on the day of Pentecost. Cornelius, the Roman soldier, was recognized by Peter as a fit subject for baptism, concerning whom he said, "Seeing he hath believed as well as we." God is no respecter of persons. The yellow man, the red man, the black man, the white man, the rich and the poor, the learned and the illiterate, the elite and the outcast are each separately a child of Abraham if he exercises faith in Jesus Christ as the Son of God and are altogether one body in Christ and members one of another in the household of faith.

Election is a means of selection. God chose Abraham as the progenitor of a spiritual progeny; as the "father of the faithful." There were some of his seed that were not of his household of faith and did not attain to a real succession from him. He was elected as the agent for the transmission of the covenant blessings, and not as the sole repository of them. He was blest in order that he should become a blessing. The recipients of God's special favors are brought under obligation to share them with all the rest of mankind, and only those who are willing to acknowledge such an obligation and to be bound by it, give evidence of having been called of God to be His special agents.

This obligation is two-fold: (1) Evangelistic; or our duty toward the lost; to give them the gospel by word and example, directly and indirectly, "in season and out of season"; and (2) fraternal; or our duty to fellow Christians by rendering help and encouragement; to minister to a brother's need,

to give even "a cup of cold water in the name of a disciple."

Are we, as a people the objects of special blessings from God our Father? When we correctly compare our condition with that of the rest of the world, we must either acknowledge that we are or else we would show such a base ingratitude that it would render us absolutely unworthy of what God has done. Shall we keep faith with God as well as in Him? Shall we, as it were, justify Him in choosing us as His greatest beneficiaries? Shall we maintain our position in the household of faith and as the elect channels of blessings for the world?

In Paul's time there were those, Hymaneus and Alexander especially, who concerning the faith had made shipwreck. They had not renounced nor denied their personal faith, but they had "fallen down" on their jobs as servants of Jesus Christ, and had failed to make good in their Christian profession before the world. They had accordingly wrecked their usefulness and lost their place in the company of disciples. As transmitters of the Gospel, they had failed.

Continuity of God's blessings can be guaranteed only in case they are passed on. Unfaithfulness breaks the connection between their source and their object, so that they cease. The prophet Eli was not allowed a successor as priest from among his own sons because he had failed as a father. Wherein he had been unfaithful, his household was stopped in the public or professional service of God.

Tennessee Baptists are Able to Do a Big Thing

Baptists of Tennessee are able to do a big thing for God in completing their obligations to the 75 Million Campaign for 1924 if they really desire to do so earnestly enough. Our numbers and resources are more than sufficient.

NOTHING IS IMPOSSIBLE

for an army like this if God is its commander and every soldier is enlisted and doing his best. Every Tennessee Baptist who has been regenerated by the power of the Holy Spirit, whose garments have been made white in the blood of the Lamb, loves God and a lost world. If all will do their duty during 1924 for the glory of God and the salvation of lost souls, they will find a new power and a new joy in service, for God the Father vouchsafes his own power and joy to all his children who serve him faithfully.

BAPTIST INCOME IS \$85,000,000

Tennessee Baptists have an income each year of \$87,412,390. If they would give one-tenth of this amount to God this year they would not only take care of all their obligations to the

Campaign, embracing missions in Tennessee, the South, and around the world, Christian education, hospitals, orphanages and ministerial relief, but of all their local work as well.

A lost world and a loving Savior are looking to Southern Baptists to do a big thing this year and Southern Baptists will succeed in this only as Tennessee Baptists help.

"Duty Done Means Victory Won"

Executive Board—Tennessee Baptist Convention

NEWS AND VIEWS

Fifth Sunday Meeting of the Knox County Association of Baptists is to be held with Little Flat Creek Church, near Corryton March 28-30, 1924.

The Fifth Sunday meeting of the Polk County Association will begin Friday, March 28, at New Zion church, near Farmer, Tenn. An attractive program has been arranged.

The Executive Board of the Tennessee Baptist State Convention met Tuesday, March 11, in the Assembly room of the Sunday School Board at Nashville. We will give a full report of the proceedings next week.

April 10th and 11th are the dates announced for the Women's Law Enforcement Convention to be held in Washington, D. C., with the object of sending through the country a clarion call for law enforcement, with special stress on Prohibition enforcement.

Bishop H. M. DuBose of the Methodist Episcopal Church, South, has announced through his publishers, Cokesbury Press, Nashville, Tennessee, the publication of the second installment of the Aftermath Series, in twelve booklets, 20c, each, a symposium of discussions of the problems of Bible criticism.

Dr. Ben Cox, Memphis, secretary of the Baptist Memorial Hospital Trustees, announces: "At the last meeting of the stockholders and also at the meeting of the directors, it was decided unanimously to procure a new charter for our hospital, vesting control and ownership in the three Baptist Conventions of Mississippi, Arkansas and Tennessee."

Grim facts regarding the starvation of the children of Germany are presented in a statement issued by the Federal Council of Church under the title "Do the Children Need Us?" It paints a "black picture" of the situation not only among the children but also among the aged and the general population. The churches declare that 2,500,000 children are starving. A half million of them are under school age.

Brother E. L. Walslagel, singer, writes March 14: "I am passing through Tennessee today on my way to Forth Smith, Ark., where for the next two weeks I shall be assisting Pastor B. V. Ferguson in a meeting at the First church. It will be my third engagement there during the past five years. Just helped Brethren L. S. Gaines and A. J. Dickinson, Jr., in excellent meetings in their great churches, Paris, Ky., and Newport News, Va. I go to Middlesboro, Ky., April 13.

Pastor E. G. Johnson, First church, Lenoir City, Tenn., reports that he is in a revival meeting with his church, doing the preaching himself, assisted in song by Mr. and Mrs. P. L. Amos of Etowah, Tenn., and that there are large congregations and much interest in spite of the rain and the snow.

We greatly appreciate the following message from Brother John G. Carmichael, pastor of Jefferson Street Baptist church, Los Angeles, Cal.: "Born in Tennessee; educated in Tennessee and Kentucky, I must still have a Southern paper, and there is not better to me than the Baptist and Reflector. I have read it all my life and shall continue to do so."

Dr. J. L. Hill, book editor of the Sunday School Board introduces Evangelist Carson Taylor: "I have learned with interest that my old friend, Rev.

Carson Taylor, is now a resident of Tennessee and may be reached in care of Central Baptist church, Memphis. Brother Taylor has had some eighteen years of experience as pastor and evangelist and is favorably known in many sections of our Southland. He preaches the oldtime gospel, and is especially effective as singer of the old songs. His presence in any church will prove a blessing, and I am hoping that he may be kept busy in Tennessee. Brother Taylor has his own tent for summertime campaigns and will prove a strong factor in the up-building of rural churches and communities."

From Horse Cave, Ky., Brother D. Edgar Allen, writes March 7: "On coming to Horse Cave two months ago

we found the church with long standing internal differences, after five weeks of preparation we began a meeting doing the preaching at the request of the church. Spent first week getting the church together, they confessed and forgave. Then we pointed out their responsibility for intercessory prayer and personal service to God and for lost souls. There were 37 professions of saving faith, 23 additions by letter, one by relation, 26 for baptism and other to follow. Sunday school has grown every week until it is now 3 times as large as when we came. The Senior B.Y.P.U. has doubled in interest and attendance, a Junior Union has been organized, and we plan to organize an Intermediate next Sunday. With our faith in God we plan to go forward in His work.

How Victory Can Be Won

Victory in completing the 75 Million Campaign during 1924 can be won by the following processes:

1. Every Southern Baptist who is interested in furthering God's causes praying victory through in his own heart.
2. Every one who prays for success working as diligently as he prays.
3. Every one who made a Campaign pledge paying that pledge in full, even if he has to wear cheaper clothes, eat cheaper food, burn less gasoline, indulge in fewer luxuries and practice for a period genuine self-denial for the causes of Christ.
4. Every Baptist who did not make a pledge to the Campaign originally making a liberal cash offering now for missions, Christian education, and benevolences.
5. Every one who has completed the payment of his pledge and those who have come into larger earning power since the Campaign began making special thank offerings to God at this time.
6. Every pastor laying the accomplishments and opportunities of the Campaign upon the hearts of his people and challenging them to a heroic task.
7. Every layman, every woman, every young person, every boy and girl, throwing themselves into the task with the vision, enthusiasm and zeal that marked our efforts in getting the 75 million dollars subscribed in 1919, and seeking to win for the glory of God.

"DUTY DONE MEANS VICTORY WON"

Baptist 75 Million Campaign

MEETINGS FOR THE SUMMER

By J. Y. Butler, Missionary.

I would like to announce, through the "Baptist and Reflector," meetings for the summer which have been arranged. My first meeting will be at Decaturville, beginning the fourth Sunday in July, with D. L. Sturgis of Bolivar doing the preaching, the meeting to continue one week; from Decaturville to Cedar Grove, continuing one week there; from Cedar Grove to Bath Springs, beginning the second Sunday in August, continuing one week; from Bath Springs to Standing Rock (Perry Co.), beginning the third Sunday in August and continuing one week; from Standing Rock to

Tom's Creek, beginning the fourth Sunday in August and continuing one week.

These are the meetings for the five churches that I serve, leaving open dates for other meetings in July and September. Will be glad to have engagements for July and September. This is my first work in Beech River Association. Any church desiring my help in a meeting, I will be glad to arrange for same. I am anxious to form every acquaintance possible, but had much rather win lost souls to Christ. This being the fifth and last year of the Seventy-five Million Campaign, may it be a glorious year in which all of our pledges will be paid up and in which many, many souls will be won to Christ.

Decaturville, Tenn.

FROM OLD SINKING CREEK BAPTIST CHURCH

By James Stout, Pastor

Sinking Creek Baptist Church, the oldest in the State of Tennessee, was reorganized a short time ago, is progressing nicely although the winter has been against us on account of the old dilapidated house which is one hundred year old that we have to worship in; congregations are fine and the church is growing. Will organize Sunday school the first Sunday in March. We hope to begin our new church building early in the spring and we hope that every Baptist in the state will aid us with their prayers and money in the erection of a nice modern church building that will be on honor to the pioneer Baptists of the country. We as Baptists cannot afford to let the our Lord's business fail. The membership is small at present but we shall have a revival in the spring or summer hoping to gather up a large number of members as a result. We are praying for a strong church here; brethren, pray for us.

FROM ELKVILLE, ILL.

By L. O. Vermillion

Brother Patterson and I are here in the midst of a gracious revival. Brother E. H. Zipprodt, a Southwestern Seminary man, is the efficient and aggressive pastor. He has the work well in hand. We are having overflow crowds. The ushers said that hundreds of people were turned away last night because there was no more room in the house. There have been more than twenty professions of faith. There were several professions last night after we dismissed the congregation and some told me that they were converted at the morning service that have not come out openly yet, but promised me that they would. Eighteen have united with the church the first week. Will not all who read these lines pray for the blessings of God to be upon us.

My time has all been taken since the first of the year and I have only one open date before the meeting of the Convention in Atlanta, next May. Any pastor of church desiring Brother Patterson and myself for April, 27th and following may write me, Jackson, Tennessee. My next meeting will be with the Hall Street church in Owensboro, Kentucky.

We have had good meetings recently in Mountain View, Arkansas, and Batesville, Arkansas. I crave an interest in the prayers of all Tennessee Baptists.

WEST TENNESSEE SUNDAY SCHOOL CONVENTION

The West Tennessee Baptist Sunday School Convention will meet with the First church, Paris, Tenn., April 15-17. The convention sermon will be delivered Tuesday night by Rev. Wilson Woodcock of Brownsville, or his alternate, Rev. R. E. Guy of Jackson.

There will be no reduction in railroad fare, the attendance at previous meetings of those traveling on the certified plan not being large enough to meet the drastic requirements of the carriers. The conditions for reduction in fare are prohibitive so far as Conventions are concerned, which have an attendance of less than 300.

Mr. J. K. Currier, Paris, Tenn., chairman of the Entertainment Committee, urges that you send him your name if you want entertainment during the Paris Convention.

Let's send him 500 names!

Fleetwood Ball, Secretary, Lexington, Tenn.

Three Important Days:

March 30, Mission Day in Sunday School

April 2 All Day of Prayer

April 6 Pay-up Day

Contributions

THE SEMINARY BUILDING EMERGENCY.

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

Number One—The History of the Building Movement.

This is the first of a series of four or five brief articles to inform the denomination of the emergency which exists in the building plans of the Southern Baptist Theological Seminary. We have kept silent during the Seventy-five Million Campaign, because we did not wish to interfere with the success of that great movement. The Seminary has been practically ignored in the plans adopted. As will appear later, very meagre results have come to the school from the Campaign. Through an unfortunate mistake, the building fund was omitted, and the fact that we are now four years behind time creates a serious crisis. I will give, first, a brief word as to the history of the movement.

The conviction that a new location for the Seminary would be necessary took shape in the minds of the faculty about fifteen or sixteen years ago. The matter was laid before the Board in our annual reports. The Board approved the proposal and sent a committee to Louisville after its annual meeting in Baltimore, in 1910. The committee spent two or three days investigating available sites. They finally agreed to purchase forty-four acres on the Brownsboro Road in the north-eastern section of the city.

The World War created an entirely new situation. Originally the Louisville Traction Company had agreed to build a line to connect the city with this location; but its finances were in a state of great depression following the war, and no hope was held out that a line could be built there any time in the near future.

A very much more attractive location was found about a mile closer to the city, known as The Beeches, containing about fifty acres. It is regarded as the most beautiful tract anywhere within the corporate limits of Louisville. It is a short distance from our most attractive park—Cherokee. This tract was purchased at a cost of about \$100,000. The original tract was sold and the proceeds used in part payment for the new tract. However, there is still an indebtedness of \$55,000 on the new tract. The north end of this tract is about three squares from the Crescent Hill car line, and on the south it has a frontage of about a thousand feet on one of the most important boulevards running out of Louisville. It is the consensus of opinion that the location is ideal for our purpose. Students will be in easy access of Louisville and all its facilities for missionary work and the broadening of the educational process. Rapid transit has completely changed conditions since the days when the Seminary was in the heart of Louisville.

Reasons for Removal.

The reasons for moving to a new location may be briefly summed up as follows:

1. The present buildings are old and out of date. They were never adequately equipped with necessary facilities. They were built when the student body was much smaller than at present. They are all much too small now. Some of them were built for cheap material. Especially is this true of New York Hall, the student's dormitory.

2. The second reason is our over-crowded condition. No class room is large enough for our largest classes. The chapel cannot seat the crowds when the attendance of all the students is called for. The faculty has grown until several members of it have no offices. This is very inconvenient, as it makes it difficult for students to have access to them. We have reached the capacity of all our buildings, and in several important respects the attendance is now beyond our capacity.

3. The noise of the streets, added to the cramped condition, makes the situation very difficult. Except in the winter months, when all the windows may be closed, it is extremely difficult to conduct classes in Norton Hall, on account of the noises from Broadway and Fourth Avenue. About five months of the Seminary session of eight months we are disturbed in this way.

4. A fourth reason is the lack of outdoor facilities for exercise for the students. We have two tennis courts on the rear of the Norton Hall lot and a little cramped space in the rear of New York Hall. Modern students wisely cultivate the physical and thus promote health and efficiency. Our situation in the heart of Louisville greatly hinders this phase of student activity. The Levering Gymnasium has served an admirable purpose, but it is now far too small and will have to be rebuilt on a larger scale.

5. Another reason is the threatened breakdown of our heating plant. Some years ago it was necessary to install an independent heater in the library. A crack in the boiler this winter warns us that this will have to be replaced before long. It has been only temporarily repaired. The principal heating plant in the basement of the kitchen of New York Hall is also on the verge of a breakdown. It has been patched up repeatedly in the past two or three years to prevent a complete collapse. We will be under the necessity of abandoning our present buildings when this breakdown occurs, or we will be compelled at very great expense to install a new heating system.

6. All the buildings otherwise require great expenditure of money to put them in proper condition if they are to be used much longer. This is particularly true of New York Hall. The floors were made of first-sawn pine lumber, and the surface became so rough in the halls that it was almost impossible to clean them, and about fifteen years ago we laid new floors in the main halls, but the floors of the rooms remain as they were originally. The furniture in many rooms needs replacing. Perhaps, at the lowest estimate, \$100,000 would be required to restore our buildings for continued service. In some instances students have actually left the Seminary because the rooms were so uninviting. We have, from time to time, of course, repaired and replenished the furniture, but we are practicing strict economy

in this regard. In short, it has become self-evident that the condition of our buildings will drive us out of them soon.

THE RISING TIDES OF VICTORY.

By L. R. Scarborough.

Dr. Truett's Great Sermon.

I have been in the Nashville office, on the Campaign job twenty days, up to this writing. I am thrilled with the response, the enthusiasm, the rising tides of victory! Hundreds of letters from pastors, laymen, secretaries, women, bring messages of cheer, faith, full-length co-operation: The following are evidences of the rising tide.

1. At a mass meeting in Chattanooga, with most of the churches of the city and association represented, around 400 picked leaders stood in mass saying, "We are going to pay our pledges and do our best to bring our churches up to full victory."

2. At one of the greatest meetings the South has ever had, under the leadership of Dr. Henderson, at Memphis, hundreds of laymen and preachers representing every section of the South, in a great high hour committed themselves without reservation to paying their own pledges and doing their best to bring their churches, their associations, and their states up to one hundred per cent on their pledges. It was one of the most significant meetings the south has seen.

3. West End Church, Jackson, Tennessee, in a great service Sunday night, February 17th, said, "We will pay in full our Campaign pledges. We are supporting a missionary over and above our pledges"; and spontaneously, without urgency, they themselves, with an overflowing enthusiasm, raised more than \$1,700.00 for Foreign Missions. This is above their pledge to the Campaign.

4. A fine layman in the South said to me, "When the Campaign was started, wife and I decided to give \$1,000.00. After hearing you speak twice we actually pledged \$10,000 and have paid it all and in addition found great joy in giving to one of our schools \$50,000 more." He started out to give \$1,000.00 and has already paid in \$70,000.00. Are there not many Baptists in the South who will thus grow in their liberality?

5. At Little Rock, Arkansas, Tuesday, the 19th, with hundreds of laymen and preachers and women from every section of the state present, with the auditorium of the Second Baptist Church packed, every man and woman, in one of the highest hours anybody ever saw, pledged themselves to pay their own pledges, do their best to see that their church pledges are paid, and that their associational pledges are paid.

6. A fine Arkansas layman, after hearing a Campaign speech, driving home with his wife in their new Hupmobile Sedan, got to talking about their Campaign pledge. He said to her, "We owe \$1,666.00." She said, "How much did we pay for this car?" "Nineteen hundred dollars," he said. She said, "I do not want to ride in this car any more until we pay what we owe Christ." He said, "I feel the same way about it." He borrowed the money, paid his pledge, and says his car never did run so smoothly. He said, "A con-

science with its pledges paid up makes a fine companion to ride with." If every Baptist who is behind on his pledge and drives an automobile would stop driving his car until he pays up his pledge, we would have the 75 million in cash by May 1st. Mote it be so.

7. Dr. Truett preached one of the greatest sermons anybody ever heard at the Arkansas all-state meeting, on II Chronicles 29: 27—"Hezekiah commanded to offer the burnt offering upon the altar; and when the burnt offering began, the song of the Lord began also, and the trumpets together with the instruments of David the king of Israel." His point and his mighty message was whenever God's people begin to sacrifice, to offer the burnt offering, songs of victory begin in Heaven and on earth. I wish every Baptist pastor in the South would make a great heart-burning message from this text and preach it to his people and practice it and get his people to practice it. Victory will be assured.

The tide is rising. Everywhere the Campaign is getting on the consciences of the people. They are saying, "We will pay our vows to God. We will not let our churches lag behind." These signs are the foretokens of victory. May the tides rise until the hills and the valleys are flooded and victory is assured.

ACHIEVING VICTORY.

(Used as the opening remarks at a praise service, Baptist Men's Convention, Memphis, Tenn., Feb. 13, 1924, by W. D. Powell of Chattanooga, Tenn.)

Friends: The words chosen by our Committee, as the theme for discussion tonight, deeply impress me. Perhaps there are no two words in our language that have greater power to thrill the souls of real men than *achievement* and *victory*!

To achieve is to accomplish by valor or skill or perseverance some worthy task; to bring to a successful conclusion some difficult undertaking.

Victory is the state of being a victor; the state attained by overpowering in combat or struggle the person or thing that opposes. Both words imply a manly contest for a worthy prize, and this is true whether the contest be one of physical prowess, intellectual mastery, or moral supremacy.

The task which we Southern Baptists set for ourselves more than four years ago seems in every way worthy of heroic efforts to finish. We have not yet achieved. The victory is not yet ours. There is still hope, and, I take it, we have met here at this hour to consider the best means of finishing our task.

In every great struggle, deserving to be crowned with victory, there are several factors that help to determine the outcome. Some of these factors can be seen with the natural eye, and it is to these the world ascribes the victory. There are other factors, no less potent, which cannot be seen except by that vision that pierces the invisible.

Six years ago a great horde of steel-clad Huns were trampling a path of desolation across the fairest lands of Europe. They were butchering men, women and children. They were demolishing with shell and flame the most splendid cathedrals of worship, and

the most costly museums of art that sheltered the masterpieces of the centuries. The great red line of battle, extending from the English Channel to the Alps, was bending like a bow, nearer and nearer each day toward the capital of France. Nothing seemed able to stop the advance. The world stood aghast, for it seemed that human civilization would be swept from the face of the earth.

Then there came a day when there was no advance. Slowly the great bow began to straighten, then to bend the other way. Soon the Hindenberg line was broken, and the Huns were on the run back across the Rhine. The world shouted *victory*! What brought it? Was it the strategy and the splendid generalship of Marshal Foch? Was it the dogged stubbornness of the English and Scotch? Was it the fiery impetuosity of the French, fighting with the desperation of despair, with their backs to the wall, to save their beautiful capital? Was it the matchless valor of our own brave boys who threw themselves into the breach and said, "They shall not pass"? Yes, it was all of these, but I am inclined to think there was another factor, as invisible and intangible as the air the soldiers breathed, that turned that battle line!

All of us remember so well that dark day, when the invaders were almost in sight of Paris, when the shells from the big Berthas were already falling in her streets, or crashing through her palaces, there came from the heads of our government, led by the splendid idealism of Woodrow Wilson, now so recently gone to his reward, a call for a day of prayer. Of course, we didn't all pray; but many people did pray. I dare say more people prayed that day than ever before in our national history. In the great city churches the rich forgot the pipe organ and cushioned pews and fell on the floor to pray. In the village chapel and in the country church by the roadside, the gray-haired minister called the old men, the women and children to prayer. In the busy factory office the manager stopped the click of typewriters, and led his office force in prayer. Out yonder on the farm, where the old father and his boy, too young to be drafted, followed the plow in the furrow, there went up a prayer. And from a million American homes, scattered from ocean to ocean and from the cold lakes to the orange groves, from which some soldier boy had gone "over there," such a volume of prayer went up as heaven never heard before. Then something happened!

I don't know what you think about it, but I am simple enough to believe that God heard that cry and changed the battle front of Europe. Nor is it the pious church member alone who believes this way. The leaders in battle believed it.

Looking over my scrap-book the other day, I came across the Thanksgiving speech of John J. Pershing, delivered at the army headquarters in France, November 28, 1918, while the shout of victory was still in the air, and when the ink was scarcely dry on the articles of agreement in the Armistice.

To our brave boys, flushed with triumph, he said: "Victory was our goal. It is the

hard won gift of the soldier to his country. Only the soldier knows the cost of the gift we now present to the nation. As soldiers inspired by every spiritual sentiment we have each silently prayed that the success of righteousness should be ours. Today with thankfulness we humbly acknowledge that His strength has given us the victory. We are thankful that the privilege has been given to us to serve in such a cause."

In the contest we are now waging the best weapons of our warfare are not carnal. We, too, must achieve through prayer.

But you say, have not our leaders repeatedly called us to prayer? and have we not prayed? Yes, some have. I believe Dr. Gray and Dr. Love, crushed under the burdens of our Home and Foreign Boards, have prayed. I believe Dr. Scarborough, who is leading the fight to the finish, has prayed. I believe the sainted Gambrell prayed till the Master took him to that "higher ground" about which he used to love to sing, and I fancy that he is now looking down in deep solicitude at the progress of the battle which he helped to start four years ago. And some others have prayed. But I am persuaded that all of us have not prayed so earnestly about this matter as we did about our boys in France, and when we do, I am sure the victory will be ours.

A GREAT CONFERENCE.

By T. W. Gayer.

Every year for six years Oklahoma Baptists have put on a Rural Life Conference at their Baptist college at Shawnee. This year they combined with this conference the Layman's Meeting and Missionary Rally, making a great enlistment conference. The State Mission Board pays the traveling expenses and the Shawnee people furnish free entertainment to all the one-fourth and one-half time pastors of the state. About 200 of these pastors from every part of the state were present from the beginning to the end.

Dr. J. B. Tidwell of Baylor University spoke seven times on: "The Gospel in Genesis," Mr. J. E. Byrd, the State Sunday-school secretary of Mississippi, spoke six times on "The Rural Sunday School"; Dr. J. B. Rounds, state mission secretary of Oklahoma, spoke three times on "Denominational Life"; Drs. O. E. Bryan and L. R. Scarborough spoke on the 75 Million Campaign and related matters; M. H. Wolf and I. W. Shannon spoke on the laymen's Task; Harry L. Strickland spoke on the adult Bible class; Miss Margaret Lackey, state W.M.U. secretary of Mississippi, spoke on woman's work. The writer gave seven addresses on "The Country Church." One of the remarkable things about this conference was that every speaker on the program was present and rendered his part.

The conference cannot be described. It was like an old-fashioned revival meeting in power. The brethren often manifested a desire to openly rejoice. It was like a school in work, beginning at 8:15 in the morning and running until 10 or 11 at night. I would like to say that this is the most constructive thing which I have seen done by any state

to help the country pastors and their work. Too long have they been neglected. We have more than 22,000 country churches in the Southern Baptist Convention; we have more than 1,800 country Baptist churches in Tennessee. This is our greatest and most neglected task.

It was a great personal joy to renew my fellowship with Oklahoma brethren. Several years ago I conducted a revival meeting in this same college. I had the joy of meeting a number of my converts, some of them are now pastors and others are college students.

RECEIPTS OF THE FOREIGN MISSION BOARD TO MARCH 1.

	1924	1923	1922
Alabama	37,382.01	42,687.09	41,583.10
Arkansas	15,592.45	28,333.53	2,667.92
Dist. Columbia	11,125.73	10,832.77	14,403.20
Florida	15,390.31	14,745.93	16,202.98
Georgia	95,373.80	90,088.00	100,865.32
Illinois	1,197.50	1,600.00	5,220.00
Kentucky	88,776.25	79,868.49	101,874.20
Louisiana	16,537.25	15,173.96	14,213.31
Maryland	21,360.00	22,040.00	21,790.00
Mississippi	45,224.73	43,833.44	46,179.50
Missouri	27,330.92	19,891.32	19,478.03
New Mexico	2,522.00	3,100.00	3,510.00
North Carolina	105,081.74	106,186.08	76,251.12
Oklahoma	19,598.92	15,965.14	2,110.49
South Carolina	126,828.49	99,554.00	85,349.38
Tennessee	49,930.00	32,524.50	50,264.75
Texas	66.10	231.25	482.53
Virginia	132,824.43	137,721.27	148,825.79
	812,142.63	764,376.77	751,271.62

THE STATE SECRETARIES MID-WINTER MEETING.

By Lloyd T. Wilson.

Through glorious conditions extended to them by outside pastors, our state secretaries were privileged to held their annual mid-winter conference in the city of Havana, Cuba, February 19 to 25.

Those in attendance were: S. B. Rogers of Florida; L. T. Wilson of Tennessee; R. D. Garland of Virginia; T. J. Watts of South Carolina (representing Dr. Burts); E. D. Solomon, Louisiana; C. M. Thompson, Kentucky; C. E. Maddry, North Carolina; R. B. Gunter, Mississippi; W. H. Baylor, Maryland; B. F. Rodman, Illinois; Arch C. Cree of Georgia; and S. H. Bennett of Alabama, (representing Secretary Green). Dr. S. B. Rogers of Florida was re-elected president and Arch C. Cree, Secretary.

The writer and Secretary Garland of Virginia, were accompanied by their wives and Secretary Rogers of Florida by his daughter. In referring to these ladies, Dr. Cree, says in his reprint of the meeting to the Index: A certain color and distinction were given to the party this year by the presence of three most estimable ladies attached to secretarial families, Mrs. Robert Garland of Richmond, Va.; Mrs. Lloyd T. Wilson of Nashville, Tenn., and Miss Yeteva Rogers of Jacksonville, Fla.

The Journey to Key West.

The first stop on the journey was made at Jacksonville, in fact that is where the parties met on Sunday, the 17th inst. to begin the trip. Of course, we all took advantage of the opportunity to hear Dr. L. G. Broughton preach to his great audience at the First Church or rather in the Duval Theater where the church is worshipping at present while their building is undergoing repairs. We greatly enjoyed the service and the sermon. Dr. Broughton is doing as usual a good work.

The second stop was at Miami, where we were met by Dr. J. L. White, pastor Trinity Church, and his able assistant, a beloved friend of ours, Mr. P. L. Johnson, who was formerly with our First Church, Chattanooga. These brethren along with other members of the churches of Miami showed us over the city. It was an enjoyable ride over a most wonderful city which has grown from nothing in a few years. Jacksonville and Miami are "wonderful cities."

Our next stop was Key West, which is almost on hundred miles out in the sea, from the mainland of Florida, but the trip was made all the way on train. This road is a wonderful piece of construction. And will no doubt stand for years to come as a monument to the skill and ability of Florida's master railroad builder. We were met here by representatives from the First Baptist Church, who escorted us to the Hotel Casa-Marina, where we spent the night. This is a wonderful hotel and is located only a few feet from the Atlantic Beach.

On to Havana.

We spent the night in Key West and held our first session after dinner that evening. Next morning we left for Havana on the steamer, Governor Cobb. The distance is 90 miles, but across one of the most turbulent pieces of water to be found any where in American waters.

The writer had expected no serious trouble since making the trip all the way to Stockholm and back last summer without any mishaps, but he soon discovered that he was doomed to disappointment. The fact is that all our party, except Secretaries Solomon and Cree and Mrs. Wilson, went down under the strain and retired from public view to the quietude of their staterooms for rest, meditation and new experiences.

We were all glad when we came into quiet waters and soon all were well and happy. Steaming into Havana harbor, passing Moro Castle we soon found ourselves ready to disembark and make our way into the beautiful and historic city of Havana. Here we were met by Dr. M. N. McCall, superintendent of our work on the Island of Cuba and pastor of the Baptist Temple in the city of Havana. We stopped while in Havana at the Royal Palm Hotel, Mrs. W. E. Todgham, manager, where we had splendid accommodations and where we found all employees anxious to show us every courtesy possible to make our stay pleasant and agreeable. We are under many obligations to the Florida East Coast Railway Company and Peninsula and Occidental Steamship Company for special courtesies extended.

The visit to Cuba was greatly enjoyed by all of us and our Conference was one of the most helpful we have ever held. It was a distinct disappointment to us that a few of the secretaries were unable to attend this very important meeting.

The Word in Cuba.

In addition to the benefits derived from the conference held each morning and evening when the secretaries studied together their problems and plans from various viewpoints, they had the opportunity of seeing and studying our great mission work on the

Island of Cuba. What revelations we had as we saw the work that our Home Board missionaries are doing and also looked in upon the finer work being done by two self-supporting schools and churches in Havana. Our own Dr. M. N. McCall, and his assistants, are surely doing marvelous things. Our Home Board has wrought well in Cuba. The possibilities for the future are indeed great.

SOME STARTLING TRIUMPHS.

By L. R. Scarborough.

Every Southern Baptist heart should be made to exult over the marvelous successes on the foreign field in the last four years. We owe a big debt in the banks of Richmond; but we have big dividends to show for this obligation on the foreign fields. Look at some of them:

Four years ago we had 328 missionaries. Today we have 540—a gain of 212; four years ago 627 native workers, today 2820—a gain of 2193. We have increased our churches on the foreign field by a gain of 386, our church membership by a gain of 53,669. We have baptized 40,000 on the foreign field; and this is nearly as many members as we had four years ago after 75 years of labor. Four years ago we had 760 Sunday schools; today we have 1447—a gain of 687. We have 31,992 people in Sunday school more than we had four years ago. We have 284 day schools more than we had four years ago. We have 17,067 students in our day schools more than we had four years ago. Four years ago our Board was working in nine great nations; today it is working in sixteen.

These are marvelous results calling for gratitude, reconsecration of ourselves, a new hope in our world-program, a new liberality towards foreign missions, a deeper loyalty to our Campaign covenants. The blessings of God challenge us. The calls of triumph He has given us sound in our hearts to go forward, do our best. These are but some of the victories on the foreign field. All about us in the home field are similar triumphs. We must not fail of the last dollar of the 75 million. Christ's causes call for Christ's cash from Christ's Christian.

Shall we be faithful to God in these days when fidelity to him counts for so much, both toward the kingdom of Christ and in the maintenance of our own integrity and position as Christians? Let each one of us stand in his place and do his full duty. Why should we be blest above others except to become a blessing to others?

RELIEF AND ANNUITY BOARD, S. B. C.

Receipts, 75 Million Campaign, from May 1, 1923 to Feb. 1, 1924.

	By States Gross	Expenses	Net
Alabama	5,610.91	878.71	4,732.20
Arkansas	1,587.44	.....	1,587.44
District of Columbia	1,267.81	.....	1,267.81
Florida	1,581.62	88.31	1,493.31
Georgia	13,611.31	459.99	13,151.32
Illinois	.....	.....	.....
Kentucky	10,711.98	.....	10,711.98
Louisiana	563.13	.....	563.13
Maryland	3,500.00	.....	3,500.00
Mississippi	2,393.82	.....	2,393.82
New Mexico	127.50	47.61	79.89
North Carolina	16,278.57	.....	16,278.57
Oklahoma	1,889.32	371.04	1,518.28
Tennessee	9,986.28	.....	9,986.28
Texas	15,000.00	.....	15,000.00
Virginia	30,816.79	.....	30,816.79
Totals	114,926.48	1,845.66	113,080.82

The Foreign Mission Board's Functions and Reliability

THE FOREIGN MISSION BOARD of the Southern Baptist Convention is the organization and corporation which the Southern Baptist Convention has created and empowered to receive, hold and administer money and estates for Foreign Missions. Since this is true and the Convention expects the Foreign Mission Board to solicit gifts in money and estates for the work which the Board is appointed to study and conduct, it is fitting that certain facts should be given to the Baptist brotherhood and sisterhood, and that these facts should be kept in mind.

A Dozen Important Facts

FACT ONE. The Foreign Mission Board is seventy-nine years old, May 1845-May 1924.

FACT TWO. It has been located in the City of Richmond for the whole period of its existence.

FACT THREE. It is incorporated under the corporation laws of Virginia. This State has a Corporation Commission under which all financial corporations secure their charters and have their financial reliability certified.

FACT FOUR. This Board is a Ten Million Dollar Corporation under as secure a charter as Virginia can give any corporation.

FACT FIVE. In addition to its lawful charter which gives it the same guarantee that is given other financial concerns, this Board is backed by the religious conscience of more than three million white Baptists in the Southern States. If, as the banks say, moral security is better than collateral, this Board has good credit.

FACT SIX. During the existence of this Board thousands of banks and other financial corporations have failed throughout the South, but no one has ever lost a dollar by this Board, although it has been in operation seventy-nine years and has done kingdom business of millions of dollars in a large part of the world. Moreover, there is not, to our knowledge, an instance in the history of the Baptist denomination of a mission board of the regular organized work defaulting for so much as a penny or becoming insolvent.

FACT SEVEN. The Board has a system of bookkeeping which stands approved by the highest authority in certified public accounting, and a man for Treasurer who has experience in banking methods, is a Baptist church member and Sunday School attendant, and is, besides, bonded by a responsible bonding company.

FACT EIGHT. The Treasurer's accounts are subject to the scrutiny of the Board which receives monthly reports from him, are audited by a certified accountant who is not a member of the Board, and the accounts of the Treasurer and Auditor are approved annually by the Southern Baptist Convention.

FACT NINE. The Foreign Mission Board is composed of men (and now two women) who have been carefully selected because of their Christian character, their representative standing among Southern Baptists, and their intelligent and devoted interest in Foreign Missions.

FACT TEN. The Board is composed of some of the leading Baptist pastors of the South, some of the best business and professional talent of Richmond and the South, including banking and investment talent of the highest order.

FACT ELEVEN. These Board members love and live to serve the Baptist denomination and Foreign Missions, to safeguard foreign mission investments and to promote foreign mission interests; and not one of these board members has ever been offered or accepted a dollar for his or her services.

FACT TWELVE. The Board has educational institutions, hospitals, etc., with as great needs and as great fields for service as any such institutions at home, besides the evangelistic and other phases of the great work. Southern Baptists have made the Foreign Mission Board responsible for their very largest task and should now give the Board some of their largest gifts.

NOTE:—The Legal Title of the Board Is:

Foreign Mission Board of the Southern Baptist Convention

Correspondence is invited from those who are interested in any of these forms of investment, by J. F. Love, Corresponding Secretary, Box 1595, Richmond, Virginia.

The Board's Appeal to the Denomination



¶ The Board solicits financial support for Foreign Missions in three forms as follows:

- (1) In cash gifts to Foreign Missions.
- (2) In estates and bequests. Bequests can be made to the Board for Foreign Missions as such, or to the Board for one of its Colleges, Seminaries, or Publishing Houses, or the will may convey the bequest to the Board as a Memorial Endowment of the Board for all its work or for Evangelism, or one of its institutions.
- (3) Investment in Annuity Bonds. The Board issues Annuity Bonds at a good rate of interest for money upon which donors must have interest while they live, but which they would have serve Foreign Missions after they are dead. Money put into an Annuity Bond is without expense of commissions or other legal fees and interest is paid semi-annually.

Christian Education

Harry Clark, Secretary, Nashville

A FINE MAN WANTS TO RETURN TO THE SOUTH.

The secretary would like to recommend to churches without a pastor Rev. L. D. Mitchell, Seminary Hill, Texas, who has been for several years pastor in Oklahoma. Born and reared in South Carolina, he is anxious as soon as he finishes his present studies at Seminary Hill to return to the old time South. He is especially fitted to work as educational director or as worker in a college town, since he has taken special training for this field.

OUR COMPLIMENTS TO THE FIRST BAPTIST CHURCH OF KNOXVILLE.

Dr. F. F. Brown, the beloved pastor, and Oran E. Turner, the educational director of the First Church at Knoxville, are doing a great work for the whole state brotherhood in oversight of the Baptist students at the University of Tennessee. During the summer Dr. Brown wrote to all the Baptist preachers of the state to learn the names and addresses of the young Baptist students who expected to attend the university. When these names were secured the students were written to and urged to affiliate themselves with the church upon their arrival in Knoxville. Now a special U. T. class in the Sunday school is taught by our loyal and devoted layman, Mr. J. H. Anderson, and a special B. Y. P. U. is organized for university students. Since this church is nearer to the university than any other church of any other denomination, it has a special responsibility and a special opportunity. In some states, the claim is made that there are more Baptist students at the state university than at the denominational colleges, but that is certainly not true in this state. Last year there were 300 Baptist students at the University of Tennessee, compared with 1,947 in the Baptist colleges of this state. However, we are anxious to see those 300 held loyal to their denomination, and we are grateful to Dr. Brown and his colleagues for their service to our Baptist young people in Knoxville.

PROF. J. L. McALILEY OF UNION UNIVERSITY, JACKSON, TENN., VISITS DOYLE COLLEGE.

By Mrs. Lennie Jones.

On Thursday, February 28, Prof. J. L. McAliley, of Union University, arrived in Doyle, Tenn., with his stereopticon with which he illustrated four splendid lectures on Latin subjects at the Doyle College. Thursday, Friday, Saturday, and Sunday evenings, he preached in the Baptist Church, illustrating his sermons with splendid pictures. In these sermons he carried his audiences through the Bible showing them all of the most important characters and scenes in both the Old and New Testaments. Sunday evening his subject was, "The Morning, Noon and Evening of the Life of Christ." Surely no unsaved person could listen to this mes-

sage and watch the pictures without feeling God's Spirit striving with him to accept the sacrifice made for him by our loving Saviour. At the Sunday morning hour, Brother McAliley spoke on, "What Hast Thou in Thine Hand?" At this service he painted for the citizens of Doyle a splendid word-picture of the opportunities that are theirs for the advancement of school and Kingdom work. Sunday afternoon he preached on "Co-operation," using many objects to impress the truths of this great message on the minds and hearts of his hearers.

The house was packed at all these services and the people of Doyle, of all denominations, were delighted with each sermon and lecture. No school that has in it a course in Latin can afford not to have Prof. McAliley come and talk to the pupils and patrons about this great subject and show them his splendid pictures. Then, the illustrated sermons will do more to impress the people of the community with Bible truths than anything else that can be imagined. We feel that eternity alone can measure the good he accomplished during his brief sojourn with us.

May God's richest blessings rest upon him, and the great school which he represents in our prayer.

PARTIAL REPORT OF RELIGIOUS WORK DONE BY FORCES IN UNION UNIVERSITY DURING FEBRUARY.

By I. N. Penick.

One hundred and eighteen sermons were delivered in the churches.

Ninety-six addresses were made on religious topics.

Twenty-one professions were made on the streets and in the prisons.

Many tithers are reported in the churches.

During the great meetings at the First Church and in the college there were prayer meetings held daily in the dormitories and in the class rooms. Every student in the boarding halls is converted, and only a few of those living in the city are left. Many surrendered for definite service, five for foreign mission work; two for the ministry and every one connected with the school was stirred and moved greatly by the power of the Spirit.

With the coming of spring the preachers and workers hope to reach many of the pastorless churches, school houses and open fields in this section. All help to find open doors for service will be appreciated.

THE SUNDAY SCHOOL BOARD AND THE 75 MILLION CAMPAIGN

By L. R. Scarborough.

The Sunday School Board, by the suggestion of its Secretary, Dr. Van Ness, has done a great work for the 75 Million Campaign in giving free offices for headquarters for these four years, also without cost acting as treasurer and financing the headquarters expense. I am sure the denomination greatly appreciates this service.

But Dr. Van Ness has led in two distinctive contributions to the Campaign recently. One is, he has given free of cost to the 75 Million Campaign the advertising space, certain pages of the covers of the Sunday school literature, the third and fourth quarters. For this space he has refused \$25,000. The brotherhood will want to watch the backs of the Sunday school literature for the Campaign's stirring message.

Another distinctive contribution he is making is in a spiritual way. Every weekday, twenty minutes to twelve o'clock, all the forces of the Sunday School Board, more than 100 of them—heads of departments, stenographers, clerks, bookkeepers, and all—suspend their work and come together in a great prayer meeting for the success of the Campaign. These meetings are stirring and are greatly helpful. Let the brotherhood know that the forces of this great publishing agency are praying daily for the success of the Campaign.

I wanted the denomination to know what our great Sunday School Board through its Secretary is doing for the Campaign.

The insurance press is authority for the statement that new life insurance written in 1923 probably will exceed 1922's record by two billion dollars. About \$64,000,000,000 of life insurance is now in force in this country. Last year 12,000,000 industrial policies were issued for \$2,250,000,000, and 50,000,000 such policies were in force at the end of the year.

THOMAS W. WRENNE AND COMPANY

Bankers

WRENNE BANK BLDG.

REAL ESTATE

Sales — Loans — Rentals —

Ocean Steamship Agts.

Pressure on Home Missions

Pressure of Debt for Four Years.
Pressure to support work on Present Basis.
Pressure to retrieve ground lost by Forced Retrenchment.
Pressure to enter new fields of Dire and Crying Need.

PRESS

the CAMPAIGN and relieve this PRESSURE.



B. D. GRAY, Corresponding Secretary
1004 Healey Building Atlanta, Georgia



Address of W. I. Pittman, Birmingham, Alabama, before the South-Wide Baptist Men's Convention, Memphis, Tennessee, February 13, 1924.

Mr. Chairman and Brethren:

It is not my purpose this morning to theorize nor to indulge in prophecies. Neither shall I enunciate any principles or beliefs except those principles and beliefs that form the basis for a program initiated by the deacons of the Birmingham, First Baptist Church. My instructions from Brother Henderson are that I give you the story of our Deacon's Training School and the results thus far achieved so far as we are able to measure them. Some of the things I shall relate may seem foreign to my subject, but I went over these items with our pastor, Dr. Hobbs, before I left Birmingham and he regards our progress along the lines I shall mention as an outgrowth in a large measure of the enlargement of our Board of Deacons and the training schools held for and by the Board. In these training classes our deacons got new visions of our possibilities, a desire to do something definite, toward planning and executing our program, and inspiration to go forward with the work.

What you laymen want is a workable plan for furthering the kingdom program, and the program which is working so wonderfully in our church will prove just as successful in any other church, if the laymen of that church will consecrate themselves to the task of carrying it through as our laymen have done.

Let me say in the first place that I do not discount or undervalue the splendid leadership which we have in our pastor, Dr. J. R. Hobbs, and the additional leadership we now have in Mr. and Mrs. J. Fred Scholfield. Dr. Hobbs is undoubtedly one of the greatest preachers and leaders in the Southern Baptist Convention, and in my opinion Mr. and Mrs. Scholfield are without equals as gospel singers and soul winners.

Dr. Hobbs came to us five years ago from Jonesboro, Arkansas. All this time he has been sowing seed and laying foundations; but it was not until one year ago last month, when our laymen initiated their program, that the great harvest began. Since then our program has been growing in scope, power, and velocity from Sunday to Sunday until now the results stagger the imagination. These results I shall later describe in some detail.

On the first of January, 1923, we had a membership in our church of one thousand and ninety-three and twenty-four deacons. We recognized that we had in our membership a large number of talented, consecrated men who might be greatly developed and stimulated to make a greater contribution to our program if given definite church responsibility. Furthermore, a large number of our twenty-four deacons had served in this capacity for a long time and were not as aggressive as they might have been. The Junior Chamber of Commerce and other organizations of young men taught us that in such organizations there is energy, initiative, and vision; that with our older deacons to hold them in check, these young men would mean much, if properly lined up as deacons of our church. Consequently, we proceeded to elect thirty-three new deacons, giving us fifty-seven in all. Yes, we have "fifty-seven varieties" and not a dissenter among them! Sixteen of this total number were made Life Deacons, twenty-four were made Senior Deacons, and the remaining number were made Junior Deacons, elected for one year and who could not succeed themselves. These new deacons accepted, were duly ordained, and then the entire roster enrolled in the Deacons' School, which held two hour sessions in the basement of our church every night for a week. The average attendance in this school was about fifty. We had a good supper together from 6 to 6:30. Let me say here that it is conducive of good, Christian fellowship, fine spirit, and harmony for the deacons to often meet and eat together. From 6:30 to 7:00 we had an inspirational address by

some outstanding layman or church worker. Dr. Hobbs spoke on Monday night, Darby H. Brown, Chairman of the Board of Deacons of the South-side Baptist Church, spoke on Tuesday night. The present speaker, as Superintendent of the Sunday school, spoke on Wednesday night, and so on through the week. From 7:00 to 8:00 we studied "Agar's Modern Money Methods" with Professor T. J. York, who is now Educational Director of the First Baptist Church, Jacksonville, Florida. After a week's earnest study of that book, we concluded that the Lord would not have come into the world and established His church without approving a plan for financing that church; that He had approved such plan; that that plan was systematic and proportionate giving with the tithe as the minimum; and that we as deacons must first subscribe to the plan and then sell it to every member of our church. Finally, by a unanimous vote, our deacons accepted the program and agreed to go out two and two, as the apostles of old, and carry the program to every member of the congregation. The date of our enlistment campaign was set for April 1, and from February 1, to that date every member of the church was made thoroughly familiar with the program by letters from the pastor, letters from the Chairman of the Board of Deacons, the published report in our church bulletin every Sunday setting forth the plan, and, by especial discourses by Dr. Hobbs from the pulpit on the question of Stewardship as related to our program.

Our canvass was made in April, and over ninety per cent of our resident membership subscribed on the basis outlined. Our deacons kept going back and calling on members allotted to them until practically every member of the church had been visited. It took more than two months to finally complete the canvass. We not only solicited subscriptions, but we found out the needs of our needy, the infirmities of our sick, and successes of our prosperous, all of which was valuable information. We also carried to our people our Sunday School, B.Y.P.U., and W.M.U. Organizations. We told them that we had a need and a definite place for them in these Organizations.

Now I shall state briefly some of the concrete results obtained in our church from January 1, 1923, to date. Immediately after the inauguration of our program by the newly organized Board of Deacons, every organization and department of our church began to grow, and they have all continued to grow in almost geometrical proportion ever since.

As I said before, we had one thousand and ninety-three members on January 1, 1923, and during the year 1923 five hundred and twenty-six new members joined the church, giving us an increase of practically fifty per cent in membership during the year. Thus far this year (and this is February 15) one hundred and thirty new members have been recorded. Last Sunday a week ago, thirty-five people joined the church, twelve of whom came for Baptism. Last Sunday we had thirty-seven additions, fourteen of whom were for Baptism, and it is notable that on these two Sundays all but three of these candidates for Baptism were grown men and women. It cheers and rejoices our hearts to see our pastor baptize a large number of men and women nearly every Sunday night at 7:15. At the night services of our church all available seats in our combined church and Sunday-school auditorium are taken.

The financial results of our campaign have also been gratifying, not to say anything of a great deal of relief work that was done last year by various organizations of our church, the money for which did not pass through our treasurer's hands; our church treasurer last year received \$44,020.82 as against \$28,390.00 in 1922. Our church has no wealthy people in it, and this growth in contribution represents an increased number of subscriptions and more liberal giving on the part of old contributors.

As to our Sunday school, on the first Sunday in February, 1923, the day of ordination of new deacons, we had five hundred and ninety in Sunday school. On the first Sunday in February this year our attendance was one thousand one hundred and twenty, and of this number three hundred and twenty-five were grown men and three hundred and ten were grown women. The number of teachers and officers has increased from sixty-four to one hundred and fifteen. While our pastor was on a three-months' tour of Europe last summer we had Rev. Louis Entzminger with us for awhile, and he gave our Sunday school great impetus. He is a great Sunday-school organizer and any church would do well to secure his services.

Realizing that one of our greatest problems in a so rapidly growing church was that of assimilating our new members, our deacons organized themselves into a visiting squad and every first Sunday they meet at the church at 2 o'clock and visit until 4 o'clock, calling on the new members who have come in during the month. The cards of these new members are geographically arranged, the deacons and other laymen go out two and two, and after a thirty minute visit with these new members we are able to recognize them when we see them in church, shake hands with them, and make them feel at home. We also learn something of their abilities and talents and know better how to set them into an active place in our program. The deacons also have a large organization who go early to church, post themselves at the doors, shake hands with all comers, and extend to them an invitation to come again to our church and Sunday school.

Led by Mr. Scholfield we have a rapidly growing "Workers' Council," composed of deacons and other laymen, who have lunch together from 12:30 to 1:30 every Monday at the Molton Hotel. This group makes plans for furthering the work of the church, and every man agrees to pray every day for our pastor and program, to make a definite effort each week to win someone to Christ, and to give one dollar out of every ten of his income for the church program.

We make an effort to head up all of our activity in the church services, and link up vitally all of our organizations with the church. The Sunday school that does not recognize that it is a definite part of the church and that does not link itself up with the church program and services in a vital way, will not succeed and does not deserve to succeed. Let me add also that an organized Bible Class that does not recognize that it is a part of the Sunday school and in turn a part of the church, in my opinion, is worth very little to any Sunday school or church organization.

Another great stimulus to our work has been the organization of a definite Radio Congregation. The idea of such a congregation was conceived by Mr. Scholfield, approved by the Board of Deacons, and immediately the W.S.Y. Broadcasting Station of the Alabama Power Company was secured for our services for every Sunday evening. Our plans for the Radio Congregation were announced over Radio "listeners in" invited to enroll, and now we have members enrolled in this congregation in thirty-seven states, Cuba, Canada, and Mexico. We have their names and addresses and each week mail to them a bulletin giving the program for the following Sunday. We get from fifty to two hundred letters each week from these people telling how they enjoy the services and a good many of these letters contain contributions for our work. Many of the members of this congregation are shut-ins and people so far removed from church that they can't attend.

Of course all of this growth has resulted in our plant becoming entirely inadequate and we now have an expansion program on. Additional property has been purchased and all of our people are entering enthusiastically into the expansion program.

I have gone somewhat into detail in outlining what our laymen have done because, as I said in the beginning,

Brother Henderson requested me to do so. I have had no idea of boasting or exploiting the church of which I am a member. The Lord is blessing our work and multiplying our efforts. Work will always win in any field of endeavor, and consecrated effort in Kingdom work will bear greater fruit than in any other field, because God will lend His power and blessing to it.

In closing I want to make two statements. First, it is my firm conviction that when people go to church they want to hear old-fashioned, unadulterated gospel preached and sung. The smartest preacher in America who delivers from his pulpit lectures on ethics, political economy, current literature, etc., will never speak to the crowd that came to our church last Sunday morning to hear Dr. Hobbs preach on John 3: 16. Furthermore, a one thousand dollar quartette singing an oratorio from the choir loft will not reach the hearts of people like "Rock of Ages" or "Nearer My God to Thee" when sung reverently by choir and congregation.

My final statement is this: The greatest guide ever given to men for their social, political, and spiritual lives is the Bible. There is not a problem in the world today whether social, political, or spiritual for which a solution cannot be found in the Bible. I am a thirty-second degree Mason, the President of a Luncheon Club, a member of other Fraternities, but I want to state that I have never learned a moral or spiritual lesson in any of these organizations that did not have its foundation or counterpart in the Bible. The church and our church schools are our mediums for promulgating the teachings of the Bible and of winning men to the Master, who speaks to us through its inspired pages. Furthermore, most of the good work we are doing through other organizations could be better done throughout churches if we as members of the church were functioning as we should. The harvest is white, the Lord wants to use us and can work through us mightily as He did through Peter and Paul. Let us as laymen yield ourselves to genuine, consecrated, sacrificial services through the medium which He established. That is His Established Church, the Church of the Living God.

ORGANIZATION OF THE INGLEWOOD BAPTIST CHURCH

By Edgar W. Barnett.

At a call of the brethren, a presbytery composed of A. W. Duncan, W. M. Wood, W. C. Golden, A. M. Nicholson, J. A. Carmack and Edgar W. Barnett met Sunday afternoon at 3 o'clock, March 9, 1924, at the home of W. R. Overall to assist in the organization of a church. A. W. Duncan was elected moderator and Edgar W. Barnett secretary. W. M. Wood preached the sermon from Phil. 4: 9; subject, "The Winning Church." J. A. Carmack led in prayer. W. C. Golden read the articles of faith and church covenant. These were adopted by brethren who were to be constituent members of the church. There were 31 to go into the organization. Upon motion of W. C. Golden they were recognized as a regular Missionary Baptist Church. An offering of \$5.71 was taken for missions. There are 47 others who will at once join. That will give a membership of 78. A pastor is to be called, a lot secured and a temporary building erected at once. This church is located in one of the most promising sections of the city. A. M. Nicholson led in the closing prayer.

Speech was given to the ordinary sort of men, whereby to communicate their mind but to wise men, whereby to conceal it.—Robert South.

It is a venerable fact that, if a man makes a practice of, and takes a delight in, believing and spreading evil of people indifferent to him, he will end in believing evil of folk very near and dear.—"Watches of the Night," Kipling.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tulahoma

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

The Organized Class Contest for last Sunday shows the following results:

No. Classes reporting, 76
No. Classes averaging 100%, 4
No. Classes averaging more than 80%, 14

No. New Pupils for the one Sunday, 258

Those classes making a perfect grade are, Baraca, 17th Ave. Mission; Pep, Central; Fidelis, 17th Ave. Mission and Adult 17th Ave. Mission.

The Training School at Belmont Heights which has been on this week reports good attendance and splendid work. Classes were taught as follows: New Testament Studies, Dr. Freeman; Junior, Miss Collie and Normal Manual; Superintendent Todd. It was our pleasure to be present on the opening night and speak on "The Intermediate Pupil."

Mr. Preston reports splendid training school with Dr. J. C. McCoy helping, at Humboldt. We never fail to have a good school at Humboldt. Dr. Marriner never allows anything to happen in his church. He makes it happen in a great way.

The executive board elected Miss Roxie Jacobs to become our Junior B.Y.P.U. leader, beginning June 1. We greatly appreciate this kindness on the part of the Board and congratulate ourselves and the younger people of the state upon securing Miss Roxie as our leader. We will have some more to say about her later.

Thinking that the annual report which was made to the Board will be of interest to our workers we reproduce it here for your consideration.

Don't forget the East Tennessee Sunday School Convention which meets in April at Rogersville. The dates are 7 to 9 instead of the original time. Programs are being mailed out now for this meeting.

Mr. Livingstone reports a good training school at South Pittsburgh this week. We were sorry not to have had another worker with him there but everybody seems busy these days.

Cleveland will be on next week with a great training week. It will be a delight to be with Brother C. F. Clark in his new field. He is doing a splendid work at Cleveland. It is the purpose to take a census and grade the school next Sunday.

Classes are being reported from every corner of the state this week. Our young people take seriously anything they undertake. When you say Study Course it means for all to observe the announcement. Many churches have on as many as three classes all being taught by their own forces.

QUARTERLY REPORT OF THE SUNDAY SCHOOL AND B.Y.P.U. DEPARTMENT STATE EXECUTIVE BOARD

W. D. Hudgins, Supt.

We are glad to report the best four months work in our history. Not in visible results but in foundations laid and plans and programs set.

We have conducted 49 full week training schools with enrollment of more than 4,000. 70 training classes have been taught with total enrollment of 4,402.

We have in the four months sent out from the Tulahoma office:

Sunday school awards, 218 diplomas, 727 other awards, total 945.

B.Y.P.U. awards, 380 diplomas, 718 other awards, total 1,098.

Stewardship awards, 353 diplomas,

45 other awards, total 398. Enrolled 89 tithers.

Bible Conferences

The Bible Conferences were put on in February with splendid results at most places. The purpose of these conferences was to enlist the preachers and bring them in touch with the general work. The country preachers were brought in touch with their city brethren and the prejudices broken down between the two classes. Not so many attended from the communities as we had hoped, because of the impression that these conferences were for just preachers. At all the conferences we had more than 100 ministers.

Dresden	\$19.46	
Parsons	24.56	
West Tenn.		\$ 44.02
Lawrenceburg	65.58	
Tulahoma	39.13	
Shop Springs	38.65	
Gallatin	68.60	
Clarksville	57.98	
Middle Tenn.		269.94
Cookville	25.72	
Harriman	59.22	
Oneida	41.02	
Rogersville	24.72	
East Tenn.		189.30
Total cost of all conferences	503.26	
Average	41.94	
Number weeks volunteer help, 44;		
number hours taught including lecture periods, 84; total estimated enrollment, 2,675; total work volunteer help in all schools 64.		

The matter of selecting a Junior Leader in the B.Y.P.U. Department of our work was left to the superintendent and committee. Miss Roxie Jacobs has been chosen to begin June 1. If the Board approves of this action.

We are planning to put on an intensive Rural campaign in a few of the most backward associations and to work the others with our regular field workers and volunteer helpers. In this way we hope to make the appropriations go as far as possible.

The state-wide Superintendents' Conference, the State B.Y.P.U. Convention and the Tennessee Baptist Encampment will be held this year at Ovoca beginning July 23, and running through August 3.

Other work as usual will be done in every nook and corner of the state.

"FARMER BROWN'S CONVERSION TO THE DOCTRINE OF STEWARDSHIP"

Write at once to the B.Y.P.U. Department at Tulahoma for a sample copy of this new attractive play written by Dr. R. E. Grimsley of Knoxville. Put it on in your church. Other copies will be sent free upon request.

THE HUMBOLDT SCHOOL

The Humboldt Baptist church under the leadership of Dr. E. H. Marriner had a training school this past week with Dr. J. Carl McCoy of Memphis and your state secretary on the faculty.

An enrollment of close to 100 took the work, "Training in Church Membership" and "Old Testament Studies" were the books taught. The presence of a fine group of business men in the classes and the general spirit of the church made a deep impression on those who visited this growing field.

BYPU NOTES

Here are four pertinent quotations for the B.Y.P.U. member.

B. Blessed are the pure in heart for they shall see God.

Y. Ye are the salt of the earth.
P. Press toward the mark for the prize of the high calling of God in Christ Jesus.
U. Upon this rock I build my church and the gates of Hell shall not prevail against it.

OUR 4 REGIONAL CONVENTIONS

In order to reach more Baptist Young People and to lessen traveling expenses, four Regional Conventions have been planned for this year. Number 1 will be at Cleveland, April 17-19, for the Western portion of East Tennessee. Number 2 will be held at Springfield in connection with the Sunday School Convention, April 23-25.

Number 3 will be held at Morristown, May 1-2. Number 4 will be held in West Tennessee at a most desirable place, to be announced later.

Plan to attend your convention. The best speakers obtainable will appear on the programs.

THE OVOCA MEETING

It seems like everybody is planning to attend the Encampment, July 23-August 3, at Ovoca. Folks are asking about what they are to bring and how many can come from each Union, etc. We can promise to those who come twelve days of delightful fellowship and inspiration.

The B.Y.P.U. Convention meets at

Ovoca on 4 of the days, July 24-27 inclusive.

BIBLE CONFERENCE

Friendship Baptist Church, Willard, Tenn., beginning March 23, and continuing through March 30.

Speakers and their subjects.

Mon., 7:30 p. m. Dr. T. W. Gayer, speaker. Subject, "Mobilizing the Churches."

Tues., 7:30 p. m. Dr. I. J. Van Ness, speaker. Subject, "A Soul-winning Sunday School."

Wed., 7:30 p. m. Dr. Jno. L. Hill, speaker. Subject, "Loyalty."

Thurs., 7:30 p. m. Dr. E. P. Aldridge, speaker. Subject, "Progressive Religion."

Fri., 7:30 p. m. Judge Shropshire and M. B. Smith, speakers. Subject, "Co-operative Laymen."

Sat., 7:30 p. m. Mr. Monroe Clinton, speaker. Subject, "The Church of Tomorrow."

Sun., 11:00 a. m. Sermon by Rev J. H. Grimes.

Sun., 3:00 p. m. Miss Mary Northington, speaker. Subject, "A World Vision of Working women."

Sun., 7:30 p. m. Dr. Loyd T. Wilson, speaker. Subject, "The Intrepid Spirit of Unity."

P. E. Burnley, Publicity Committee.

LaFollette, First: D. B. Bowers, pastor; preached both hours. SS 330; BYPU's 95. Large congregations at the regular worship. Fine spirit. 10 or 15 made request for prayer.



THE BEST BIBLE IN THE WORLD FOR THE MONEY

ILLUSTRATED SELF-PRONOUNCING GIFT BIBLE

SUITABLE FOR YOUNG AND OLD
BOUND IN GENUINE FLEXIBLE LEATHER

CONTAINING
THE KING JAMES OR AUTHORIZED VERSION OF THE OLD AND NEW TESTAMENTS

HAS
SELF-PRONOUNCING TEXT
All the proper words being accented and divided into syllables for quick and easy pronunciation

THE TYPE IS LARGE AND CLEAR
having been selected for its open face, which makes it easily read

IT ALSO CONTAINS
A NEW SERIES OF HELPS TO THE STUDY OF THE BIBLE
Selected for their general utility

INCLUDING
4500 QUESTIONS & ANSWERS ON THE OLD AND NEW TESTAMENTS

which unfold the Scriptures. A feature of great value to old and young

31 BEAUTIFUL ILLUSTRATIONS
showing scenes and incidents of Bible History, handsomely printed on enamel paper in phototone ink

12 MAPS OF THE BIBLE LANDS IN COLORS

Printed on superior white paper, size 5 1/2 x 8 1/2 inches. Suitable to carry or for home reading

BOUND IN GENUINE FLEXIBLE LEATHER, with overlapping covers, red under gold edges, round corners, headband and purple marker. Each Bible packed in handsome box

This Special Bible is bound in DIVINITY CIRCUIT STYLE (overlapping covers). It is so durable and so flexibly BOUND IN GENUINE FRENCH SEAL LEATHER that it can be rolled without injury to binding or sewing. The Bible has red under gold edges, headband and purple marker. Each Bible is carefully packed in a neat and substantial box.

SPECIAL EASTER OFFER
PRICE ONLY \$2.45
PREPAID

USE THIS COUPON

THE INTERNATIONAL BIBLE LEAGUE
1010 Arch Street, Philadelphia, Pa.

Please send, All Charges Prepaid, THE EASTER GIFT BIBLE which you are offering at a SPECIAL PRICE OF \$2.45. I enclose herewith Money Order for the amount.
(This Bible furnished with Patent Thumb Index, 45 cents extra)
Name in gold on cover, 30 cents extra

NAME.....

ADDRESS.....

Satisfaction Guaranteed Money Back for the Asking


CAIN AND ABLE.

Text: Genesis 4.

Cain and Abel came to sacrifice, but we cannot tell so much about the men at the time of sacrifice as we can after the sacrifice. You cannot tell what a man is by simply meeting him at church. You must meet him in his store, the office, in the shop, on the street, the train, in the home. You cannot tell what sort of a man he is by simply meeting him on Sunday. You must know what sort of a man he is on Monday, on Tuesday, on Wednesday, Thursday, Friday, and Saturday. What effect has your Sunday service on your Monday habits? That is the question. An old lady complimented a pastor on his sermon the day before. It pleased him much and he said, "what part of the sermon helped you most?" "Well, I don't remember exactly," she replied. "Well," he said, "tell me something about the sermon," but she could not tell him anything. "Well," said the preacher, "you seem to have forgotten the sermon—how could it have helped you?" She replied, "In my little shop where I sell fruits and vegetables I had a bushel measure which was short. After your sermon I went right home and burned up the bushel measure." Although she could not remember the words of his sermon, she caught its spirit and it lived after she had left the church. I repeat, you can best tell what a man is not on Sunday but on Monday. Not at the church, but after the church.

Here we come to the first offering on record. Cain brought the fruits of the ground. Abel the lamb and we are told that God had "respect unto Abel and his offering." Note very carefully the order here. God had respect unto "Abel and his offering." Abel is always more important than the offering. Perhaps the fruit of the ground that Cain brought was worth a good deal more money than the lamb that Abel brought, but the trouble was not with the offering but the offerer. It is not your substance that God wants, so much as yourself. It is very true that "not what we give, but what we share—the gift, without he giver, is bare." The reason the Macedonians were so acceptable to the Lord was because they first gave their own selves to the Lord. The reason that Jesus was willing to stop and preach a sermon about the two mites of the poor widow was because she had first given herself, so that "mite" was changed to "might." There are those, indeed, who would make God a Receiver, but he insists always that it shall be "more blessed to give than to receive." We are reminded by Paul that "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things." And does not the Psalmist say in Psalm 50: 8-15: "I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds, for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving and pay thy vows unto the Most High, and call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." Their sacrifices and burnt offerings were numerous enough—too numerous. The offerings were all right, but the offerers were not all right. Note carefully that this wonderful verse calling on us to call on him in the day of trouble is placed immediately after the offerer has made himself right with God. The key note, of course here is found in the two words—"By Faith." "By faith Abel offered unto God a more excellent sacrifice than Cain." This faith offering is always an offering of self; always a

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

THE SUNDAY SCHOOL MANUAL

P. E. Burroughs, Educational Secretary

This Sunday School Manual is the outgrowth of an evolutionary process. It is a part of the history of the Sunday school movement among Southern Baptists.

1. In 1902, the Sunday School Board issued a 90-page booklet entitled, "Normal Studies for the Sunday School Workers." This booklet, written by B. W. Spilman, the Board's first field worker, has by a gradual evolution become "The Sunday School Manual," as it is now offered.
2. In 1909, the Sunday School Board revised the above named book and issued "The Convention Normal Manual for Sunday School Workers." This book comprised three divisions, as follows: "Sunday School Methods and History," "The Pupil and His Needs," "The Books of the Bible," written respectively by B. W. Spilman, L. P. Leavell and H. C. Moore.
3. In 1913, "The Convention Normal Manual" was issued as a further revision. This edition comprised three Divisions: "The Sunday School," "The Pupil," and "The Bible," these Divisions being written by B. W. Spilman, L. P. Leavell and P. E. Burroughs.
4. In 1918, The Manual was revised, certain parts being rewritten, the old name and the former Divisions being continued.
5. In 1924, the book has again been revised in all of its parts and certain sections have been rewritten.
 - (1) The name is changed to "The Sunday School Manual."
 - (2) The new book comprises only two Divisions: "The Sunday School" and "The Bible."
 - (3) Very naturally the most extended changes are made in the treatment of "Management" (now called "Organization") and "Teaching." These sections have been rewritten in order to bring the message into full harmony with our present ideals and our present terminology.
 - (4) For "The Senior Department," the new book substitutes "The Young People's Department," while the age limits become: Young People's Department, 17 to about 24; Adult Department, about 25 up.

PRICE, CLOTH, 75 CENTS; PAPER, 50 CENTS.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE PUBLISHERS TENNESSEE

Europe - Egypt - Greece
- Palestine -
--\$455 to \$1390--

Midnight Sun--Lapland Alaska--The Great West

World's Sunday School Convention

Our Tours Give as Much as Any
Give More than Many
Cost Less Than Any

Write Today for Itinerary

"Travel Free From Worry" With

THE WICKER TOURS

RICHMOND, VA.

sacrifice of self. Cain's offering implies fruit brought in the sweat of the face. You remember that the priests were to wear no garments of wool or wool mixed with cotton because wool encouraged perspiration. Their garments must be made of linen, all these things emphasizing that the faith offering is the big offering because the faith offering brings self. And so Abel came with faith in God, and shall we not say faith also in the coming substitute, the Lamb slain for sinners? God had made coverings for Adam and Eve of skins of animals, which meant the shedding of blood.

Abel's lamb meant the shedding of blood, and indeed, "without shedding of blood, there is no remission." Jesus says in John 6: 53: "Verily, verily I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." You remember on the Mount of Transfiguration he spoke of his decease which he should accomplish at Jerusalem, and when he said those memorable words, "It is finished," we

are reminded that he said them with a "loud voice." Usually men do not speak in a loud voice, but here is triumph—here is culmination of all the typical lambs slain. Each offering pointed as an index finger to the Lamb slain for sinners before the foundation of the world. Adam and Eve, when sin came into their lives, tried to get along with something put on; they found that they needed something put in. A sad mistake is often made today, that of trying to substitute something put on for something put in. There are those who think that we are now in the Laodicean Age. If so the words of the Lord to that church are very striking "because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see." Laodicea was rich; Laodicea was self-satisfied, but Laodicea was trying to get along with something put on instead of something put in.

MISCELLANEOUS

Ripley: Leonard O. Leavell, pastor; "Can We Believe in Miracles?" and "The Interceding Christ" SS 277; 1 addition for baptism.

Madison, Ala.: Evangelist R. D. Cecil supplied both hours. SS 43; good BYPU. Good day.

Sweetwater: O. D. Fleming, pastor; "The Missionary Enterprise" and "The Path of Righteousness." SS 328.

Rockwood, First: L. W. Clark, pastor; "The Condition of Discipleship" and Rev. W. C. Creasman on "God's Dollar." SS 329; BYPU's 110; by letter 1. Brother Creasman's sermon was timely and with reward.

Centerville: Alvin L. Bates, pastor; spoke at both hours, "The Glory of Christ, Night Prayer" in afternoon at Crossroads on "The Bow a Token." Good SS and BYPU; fine day with us good crowd.

Monerey, First: W. M. Griffith, pastor; "Baptism" and "Prodigality." Fine congregation at the morning hour, considering the amount of snow and ice. The evening attendance was not so large, but we had a good day. SS 159.

Lenoir City, First: Splendid address by Engineer C. A. "Kitt" Trainer at Baraca class, People's theater, 9:30, on "Watching" 197 present. He also spoke at morning service at church. In afternoon "Parson Jack" Johnston spoke at Grand theater on "Is the Apple Rotten" to large audience. At 6:30 p.m. Intermediate BYPU gave excellent entertainment. At evening hour Pastor Johnston delivered wonderful message on "Importance of Making Choice." Much interest in all services. Revival to continue 2 weeks. P. L. Anons and wife sing at all services. SS 442.

Ocoee: R. A. Thomas, pastor; Saturday business meeting pastor spoke on "Backsliding." Sunday, "The Rainbow a Token of our Covenant" and "The Crime of Standing Still." SS 72; good attendance; BYPU 47; 1 funeral. Good mid-week prayer meeting, very good week.

West Jackson: R. E. Guy, pastor; preached at both services. SS 670; by letter 4; by baptism 1; good BYPU's.

Maryville, First: J. R. Johnson, pastor; preached at both services. SS 522; all services well attended.

Calvary, Alcoa: J. H. O'Clenger, pastor; "The Sweetness of God's Word" and "Three Worthies, or Does It Pay to Serve God." SS 251; great BYPU's, much interest, growing rapidly.

Cleveland, First: C. F. Clark, pastor "God" and "The Arrest, the Trial, the Verdict." SS 386.

Moristown, First: J. Harvey Deere, pastor; "The Shepherd Psalm" and "Why I Believe Christ Is Coming Again." SS 508; 2 additions.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. W. J. Cox, President, 115 N. Evergreen, Memphis.
Mrs. J. T. Altman, Treas., 1534 McGavock St., Nashville.
Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville.
Miss Mary Northington, Corresponding Sec., and Editor
161 8th Avenue North, Nashville

DIVISIONAL VICE-PRESIDENTS

Mrs. R. S. C. Berry, Morristown
Mrs. W. G. Mahaffey, Murfreesboro
Mrs. M. G. Bailey, 1217 Overton Park Avenue, Memphis
Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent
North, Nashville

DUTY DONE MEANS VICTORY WON

By Margaret McRae Lackey.

(Tune, "Jesus Saves.")
Let the joyous slogan ring:
"Duty done, duty done."
Till o'er completed task we sing:
"Victory won, victory won."
Be the challenge that we face,
Quickly met ere set of sun;
Glorious then this year of grace,
With duty done, victory won.

The clarion call to you and me:
"Duty done, duty done."
We'll change to ring o'er land and sea:
"Victory won, victory won."
For His goodness and His grace,
We will complete what we've
begun;
We'll meet our Master face to face,
With duty done, victory won.

Then let the slogan loudly ring:
"Duty done, duty done."
Till every heart with joy will sing:
"Victory won, victory won."
Let the millions hear the word—
Millions dying 'neath the sun—
Let them know our risen Lord,
Through duty done, victory won.

W. M. U. DISTRICT CONVENTIONS

East Tennessee, April 8, 9, at Johnson City. Chairman of hospitality, Mrs. F. N. McNeese, Johnson City.
West Tennessee, Paris, April 14, 15, Chairman of hospitality, Mr. John Currier, Paris, Tenn.
Middle Tennessee, Springfield, April 21, 22. Chairman of hospitality, Mr. W. W. McClanahan, Springfield.
Those expecting to attend either of these conventions will please write to the chairman of hospitality as given above so that homes may be assigned.

PROGRAM TOPICS FOR 1925

January—For Christ's Sake and the Gospel.
February—Struggle for Religious Liberty in America.
March—The Heritage of Home Mission Opportunities.
April—Present Day Persecutions in Europe.
May—Southern Baptist Educational History.
June—Industrial Foreign Missions.
July—Our Schools in Foreign Lands.
August—Home Mission.
September—Stewardship of Time and Personality.
October—Ways of Winning (Year Book).
November—The Child and the Future of the South.
December—Children of Other Lands.

MARGARET FUND STUDENT IN NEED

One of our girls who is a daughter of a missionary in South America is in need of money. She is in college and her expenses there are paid by the Margaret Fund, but she is musical and as she expects to go back to South America as a missionary, she feels that she must study music. She does not have the money she needs for clothes that are a real necessity. Her parents are our partners in service. May we not have the joy of helping this child of theirs? Send any gifts to Miss Mary Northington, 161 8th Ave. North, Nashville, Tenn.

EAST TENNESSEE W. M. U.

East Tennessee Baptist women are interested in the Divisional Meeting

of their Baptist Woman's Missionary Union, which will be held in Johnson City, April 8 and 9.

A conference of Superintendents of all East Tennessee Associations will be held on Tuesday afternoon, April 8, at 2:30 o'clock.

At 6 p. m. there will be a Y. W. A. banquet, tendered by the Johnson City church to all delegates from the Young Woman's Auxiliary. Y. W. A. girls will serve as speakers, toastmistress, etc., with a plenteous sprinkling of pep songs and yells. At 7:30 p. m. the Johnson City Y. W. A. will present a pageant, and an inspirational address from Dr. L. R. Scarborough, distinguished Southern Baptist speaker, will feature this program.

On Wednesday, messages will be heard from state and general officers—Mrs. W. J. Cox of Memphis, Misses Mary Northington and Jessie Dye of Nashville, Mrs. J. H. Anderson and Mrs. C. D. Creasman, Knoxville, and Miss Blanche White of Birmingham, Ala.

The presence of and messages of Olive Edens, East Tennessee's own missionary now en route home on furlough from the mission fields of Africa, will lend striking interest to each of these services.

All names of W. M. U. delegates should be reported to Mrs. F. M. McNeese, Johnson City. All Y. W. A. names should be reported to Miss Iva Williams, hospitality chairman for young people, Johnson City.
Mrs. R. S. C. Berry,
East Tennessee Vice President.



A MISSIONARY HEN

Did you notice the figures from your society on this page on February 27? This old hen can easily beat the record of many societies. Give her a chance! Save all Sunday eggs for the Campaign from now till Easter, and see if your report to Mrs. Altman will not be a better one.

Let the children gather the eggs, and let them pay something on the Campaign. You are cheating your own child if you have failed to encourage him to give to the Campaign.

SUGGESTED LEAFLETS

Supplement to Program April—
South America

	Cents
An Endless Chain	4
An Impersonation of a Woman of Peru	2
Captain Allen Gardiner, a Hero (R. A.)	2
Carlotta the Faithful	3
Heroines of Faith	2
The Need of Latin America	2
What One Tract Did in Argentina	2

Why Evangelize Romanists 2
The Other America (G. A.) 2
The Ever-Living Christ (Easter Pageant) 10
Order from W. M. U., 1111 Age-Herald Building, Birmingham, Ala.

SUGGESTED PROGRAM FOR APRIL QUARTERLY MEETINGS

Pastor's Day
"Duty Done Means Victory Won"

10:00 Devotional: Challenge of Duty.
1 Cor. 4: 1-2. James 3: 15-20.
James 4: 17; Rom. 15: 21.
10:15 Welcome: Pastor of hostess church. Response—Visiting pastor.
10:25 Recognition of preachers present.
10:30 How the W. M. U. Organization Can Help to Win the Victory in My Church. A Pastor.
10:40 How the Pastor Can Help Our Societies.
10:50 What hath God Wrought through Southern Baptist in the Past Four Years? A Pastor.
11:15 Missionary Sermon: "Duty Done Means Victory Won."
Campaign song.

Lunch

1:00 Executive Board meeting.
1:30 Devotional-Rewards in Christian Victory. 2 Tim 4: 6-8.
1:45 Business.
"Loving Cup" reports. (Let each society report number points reached on Standard of Excellence).
2:30 The Campaign Gifts of the W. M. U. (Write to W. M. U. 161 8th Ave. for record).
Four Minute speeches:
Prayer.
2:40 Victory through Sacrifice Work. Prayer for Victory.
Song.
3:00 Our Part in the Victory—by S. R. A. G. A. leader and Y. W. A. member.

LAWRENCE COUNTY ASSOCIATION

Do you think it will rain? This was a needless question when we were in Lawrenceburg for it poured. We were to take a trip to the Holy Land in the evening, and we feared it would be a lonesome journey but to our delight a large number came and the conductor was happy with her party.

The next day the Lawrence County W. M. U. elected officers and organized for definite service. (With Mrs. J. D. Moore as leader we are confident of results. One W. M. U. was organized immediately after the meeting and plans have been made for the next quarterly meeting. Watch Lawrence County W. M. U. grow.

OUR YOUNG PEOPLE

The Student Conference at Murfreesboro was a real success. Our Y. W. A.'s came together at the Y. W. A. banquet and we can say that it was a perfect success. A girl from each college made a short report of the work in her college. The Tennessee Glee Club sang during the banquet. The table was decorated with little dolls that wore badges saying, "On to Ridgcrest!"

After the Conference, Miss Juliette Mather accompanied me to Jackson. We had a wonderful meeting on the 25th. One hundred and thirty Y. W. A. girls were present. Miss Mather spoke to the girls and helped us organize a City Y. W. A. It was a real

success and I am sure will mean much to the girls of Jackson.

On the 26th we went to Martin. The Y. W. A. of Hall-Moody is wide-awake, due to Mrs. Canady's leadership. The girls are going to be A-1, if they keep up their present record. Miss Mather spoke three times while in Martin and each talk was an inspiration.

The following day we went to Memphis. We found in Memphis a wide-awake group of girls. They were all enthusiastic about a Y. W. A. Council, and a committee was appointed to nominate the officers for the Council. They are meeting again on the 28th to complete the organization.

MIDDLE TENNESSEE BANQUET

We are going to have a G. A. and Y. W. A. banquet at Springfield, April 22, at 5:30 p. m. Fifty cents a plate.

WEST TENNESSEE BANQUET

The West Tennessee banquet will be April 15, at 5:30 in Paris. Seventy-five cents a plate.

EAST TENNESSEE BANQUET

East Tennessee Y. W. A. banquet will be April 9, at 6:30 in Johnson City. Young women remember the dates for your banquet. We are going to have lovely programs in each division. Be sure to come!

God is a sun shining with perpetual splendor, and not like the ruler of the day, who is sometimes eclipsed and at other times clouded, now retires from us and then returns, according to the revolution of the year. —John Dick.

School Desks

Opera Chairs,
Folding Chairs,
Church Pews,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

TUBERCULOSIS

Should have skilled attention and treatment. Delay is
DANGEROUS—EXPENSIVE
For full information address
BAPTIST SANATORIUM, El Paso, Texas

An Easter Service for Baptist Sunday Schools

Resurrection Light



This service of songs, exercises, and recitations for Easter has been arranged for the purpose of supplying an especially melodious rendition of the story of the Resurrection. The whole service has been carefully edited so that it may be

adopted without the usual examination before purchasing.
\$6.00 a hundred
80 cents a dozen
\$3.25 for fifty
Single copy, 7 cents

We carry a complete stock of Easter Supplies for the church and Sunday school.
**Easter Services Offering Envelopes
Greeting Cards Bibles Testaments
Communion Supplies**



Send for Circular of Easter Supplies

**The American Baptist
Publication Society**
1701-1703 Chestnut Street
Philadelphia

16 Ashburton Place, Boston 1107 McGee St., Kansas City
125 N. Wabash Ave., Chicago 439 Burke Building, Seattle
313 W. Third St., Los Angeles 223 Church St., Toronto

Order from Our Nearest House

A WONDERFUL REVIVAL

By John Jeter Hurt.

The First Church of Jackson has been blessed with a real revival. At the suggestion of the deacons, the pastor preached each night at the church for two weeks. He also preached each morning at 11 o'clock at Union University. Mr. J. Fred Scholfield, of Birmingham, had charge of the music. We think he is the very best. He has dignity without loss of vitality; reverence without sacrifice of enthusiasm; friendliness toward his crowd without admixture of undue familiarity. He is a helper indeed.

Here are some of the results of the meeting which can be tabulated: (1) The addition of 123 members to the church; (2) the raising of \$20,000 in spot cash, and the burning of every evidence of indebtedness on the building; (3) every unsaved student of the University campus brought to Christ; (4) some half dozen or more volunteers for the foreign field, who have already joined the Volunteer Band, and the surrender of three fine young students to preach the gospel. I suppose I might inject (5) as a personal element and say that \$1,000 was added to the pastor's salary, the increase dating back to January 1.

The above paragraph deals with statistics. It would take the pen of an angel to tell of the spirit which characterized our people. That spirit began in the fifty or more neighborhood prayer meetings, which were conducted the week before the meetings at the church. Men led in public prayer who had never done so before. Fathers and mothers made request with trembling lips for prayers for their children. Strong men and women talked earnestly about how to reach their friends, and went after them. The raising of the \$20,000 in spot cash came right in the midst of the revival, and threw no damper upon it. Why should not a great sacrificial offering help a revival? My busiest men got together in little groups for consultation and for effort. They telephoned me again and again to give attention to preaching, and they would take care of the \$20,000. And they did. The spirit of the fathers came down upon the sons, and the smoke of burning notes went heavenward to tell the flood of witnesses there that those left behind are carrying on. There is not a nobler group of laymen in all the South than those who stand about me.

What shall I say of the great souls at Union? They gave the gospel the best hour of the day. Prayer meetings were held by groups innumerable. Learned professors became evangelists without effort, and labored unceasingly to show their students God's way. Christian students put their arms about their comrades and loved them into the kingdom. The afternoon prayer meetings of professors and students together were like unto Pentecostal experiences. At the last service the last unsaved young man came to Christ amidst the hallelujahs of his comrades. Many of us will remember in Heaven that last noon meeting in the Chapel, when about the platform were gathered the volunteers for Foreign Missions, those who had dedicated their talents to the ministry, and those who had found Christ. Hand shaking was not enough for some of them. They fell into the arms of their intimate friends, and wept for joy.

I thank God for His providence, which led me to such a people—and to such a field of service.
Jackson, Tenn.

ABOUT ROGER WILLIAMS

By J. E. Morgan.

It has been said by some that Roger Williams was the founder of the Missionary Baptist church of America, which I deny. Roger Williams landed at Boston, February 5, 1631.

He had become disgusted with the corruptions of the Church of England and sought a home in the Puritan colony of Massachusetts, but when he

found the Puritan Church at Boston still holding communication with the Church of England, he refused to unite with them.

Roger Williams was baptized by Ezekiel Holman, one of his company, who was not a Baptist, hence, Roger Williams was not a legal administrator.

One John Clark, about the year 1630 was sent to America by the Missionary Baptist Church of England. So John Clark organized the first Baptist church in America. He was a legal administrator.

Surely happiness is reflective, like the light of Heaven; and every countenance, bright with smiles and glowing with innocent enjoyment, is a mirror, transmitting to others the rays of a supreme and ever-shining benevolence.—Washington Irving.

Love ever gives—
Forgives—outlives—
And ever stands
With open hands.
And while it lives,
It gives.
For this is Love's prerogative—
To give,—and give,—and give.
Oxenham.

A Wonderful
Opportunity
for
Ambitious
Young Women

YOU CAN BECOME A PROFESSIONAL NURSE AND EARN ALL OF YOUR LIVING EXPENSES WHILE IN TRAINING.

The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded upon request.

WRITE FOR CATALOGUE

PROTESTANT HOSPITAL

Nashville, Tennessee

NEW BIBLE BOOKS

Every preacher, Sunday school teacher, Bible student and Christian home should have the following books by Dr. J. B. Tidwell of Baylor University.

"GENESIS OR A STUDY OF THE PLAN OF REDEMPTION." A timely book. A new approach to the subject.

"THE BIBLE BOOK BY BOOK." A manual for the study of each book of the Bible—a real guide.

"THE GOSPELS AND THE LIFE OF CHRIST." This book gives all that is needed to enable one to master the content and meaning of the Gospels and Life of Christ.

Price \$1.50 each.

BAYLOR UNIVERSITY PRESS, Waco, Texas

Soggy
Biscuits
and
Indigestion

From time immemorial, leavening gas has made the "touch" which made the paste of flour and water a digestible food—the staff of life. A flat and soggy loaf or biscuit is an unleavened food. So it is that leavening agents such as yeast or baking powder are employed.

To insure to the American housewife complete leavening of her biscuits, cakes, muffins, etc., which is so important to perfect digestion, the pure food authorities found it wise to require a certain standard of leavening strength in baking powder.

To maintain this guaranty of digestibility—to insure minimum deterioration of leavening strength, baking powder is packed in tin. This prevents absorption of atmospheric moisture. Dampness produces premature reaction in the can—results in loss of leavening gas.

The food official, would properly condemn baking powder if packed in cheap sacks.

But what about self rising flour? It comes to the southern housewife from remote northern mills packed in porous bags. What happens to this mixture of baking materials and flour?

Chemical analysis shows that much of it has lost its leavening strength before it reaches the consumer.

Breadstuffs made with such self-rising flours cannot rise properly—they come to the table heavy, flat, and soggy.

Why don't the pure food officials demand that self-rising flours contain 0.5% leavening gas, the equivalent to the 12% required of baking powder?

Calumet Baking Powder is scientifically and legally correct—the last spoonful is as pure and sure as the first.

Packed in tin—keeps the strength in

PASTORS' CONFERENCES

ATTENDANCE MARCH 16.

Nashville First	1,611
(Allen Fort Bible Class 1,010.)	
Knoxville, Bell Ave.	1,102
Knoxville, First	1,026
Memphis, First	1,006
Memphis, Bellevue	915
Memphis, Central	759
Memphis, Temple	759
Knoxville, Fifth Ave.	755
Jackson, West	670
Jackson, First	663
Knoxville, Broadway	587
Chattanooga, Tabernacle	555
Johnson City, Central	533
Knoxville, Euclid Ave.	529
Knoxville, Deaderick Ave.	528
Maryville, First	522
Morristown, First	508
Nashville, Eastland	504
Memphis, La Bell Place	487
Etowah, First	480
Lenoir City, First	442
Erwin, First	440
Nashville, Immanuel	428
Knoxville, Lonsdale	414
Chattanooga, Avondale	400
Cleveland, First	386
Harriman, Trenton St.	373
Chattanooga, Central	369
Newport, First	366
Knoxville, South	364
Knoxville, Island Home	363
Nashville, Edgefield	360
Kingsport	345
Paris, First	330
La Follette, First	330
Rockwood, First	329
Sweetwater	328
Nashville, Belmont Heights	324
Fountain City, Central	312
Nashville, Grandview	311
Chattanooga, St. Elmo	309
Nashville, Grace	305
Chattanooga, North	302
Athens, First	302

NASHVILLE

Grace: J. A. Carmack, pastor; "Indebtedness" Dr. Parker Shields gave his moving picture "Lest We Forget." SS 305; BYPU's good. A fine day with large audiences.

Immanuel: Ryland Knight, pastor; "The Blessing of Belonging" and "Adam Who Started." By letter 1; SS 428.

Eastland: O. L. Hailey, pastor; "He Can Who Believes He Can" and "Disadvantages of not Being a Christian." SS 504; BYPU's good. Pastor's Bible class at 6:45 p.m. quite interesting.

Belmont Heights: John D. Freeman, pastor. "Baptist Achievements" and "Glory of the Commonplace." SS 324; BYPU 14; Int. 27; Jr. 16. Pastor preached at the Masonic Home in the afternoon.

Mission: S. E. Loxley, pastor; "Use Your Talents" and "Jesus Paid It All." SS 185; BYPU 48. Fine day.

Edgefield: W. M. Wood, pastor; "Why Redeem our Pledges" and "Bitter Waters." SS 360; St. BYPU 45; Int. 12; Jr. 21; by letter 2; by baptism 1. Eighteen saved at Orphans' Home at 3 o'clock service.

Central: W. C. Golden, supply; "The Test of Abraham's Faith" and "The Folly of Atheism." SS 82; BYPU 19; Int. 20; Jr. 10. Good services.

Park Ave.: A. M. Nicholson, pastor; "Food for the Multitudes" and "The Touch that Blesses." By letter 1; SS 276; BYPU No. 1, 14, No. 2, 20; Int. 15; Jr. 15.

Grandview: Don Q. Smith, pastor; "Services and Rewards" and "The Great Day of God's Wrath." By letter 1; SS 311; BYPU 25; Int. 28; Jr. 21. Brother S. N. Fitzpatrick preached at both hours. Our people were greatly pleased with his services while the pastor was away. Brother Fitzpatrick is available for supply work and is a blessing to both pastor and church where he preaches.

Seventh: Edgar W. Barnett, pastor; "Creation of the Sabbath" and "Some Things the Scriptures Can Do for Us." By letter 2; SS 254; BYPU 20; Jr. 31.

Third: E. P. Alldredge, supply; "The Christian's Greater Heritage" and "Where Is the Lamb for the Burnt Offering." SS 290. Church called R. M. Jennings of Covington who has accepted and expects to be on the field by next Sunday.

North Edgefield: A. W. Duncan, pastor; "When God Opens the Heart" and "Spiritual Slumber." SS 254; Sr. BYPU 26; Jr. 60.

Bakers Grove: Eli Wright, pastor; "Doing Right."

Centennial: L. P. Royer, pastor; "Why Believe in and Support Foreign Missions" and "The Fears of a Soul in a Lost Life." By letter 2; SS 154; BYPU's fine attendance in all. Record-breaking attendance at all services.

Calvary: W. H. Vaughan, pastor; "Pay Our Pledges to the 75 Million" and "Personal Work." SS 158; BYPU 14; Int. 22.

The Inglewood Baptist church: SS 37. Prof. Caldwell, supt. Preaching at morning hour by Rev. P. E. Burroughs.

KNOXVILLE

Fifth Ave.: J. L. Dance, pastor; "Will Southern Baptists Pay their Vows?" and "Some Vital Questions the Bible Answers." SS 755; baptized 3; by letter 1; four joined.

Inskip: W. D. Hutton, pastor; Jno. 11; 40 and 111; 9. SS 123; BYPU 53; SS collection \$31.53.

Deaderick Ave.: G. W. McCall, pastor; "The Vicar of Christ" and "The Supreme Occasion of Rejoicing." SS 528; 2 received for baptism.

Lonsdale: W. A. Atchley, pastor; "The Prayer-Life" and "What Jesus Is to the Believer." SS 414; BYPU 145; 26 Sunbeams.

Central of Bearden: Robt. Humphrey, pastor; "Soul Winning the Principal Mission of the Christian" and "Neglecting Salvation." SS 112; by letter 2.

Fountain City: Neill Acuff, pastor; "Faith Applied" and "Building Tabernacles." SS 165.

Smithwood: Chas. P. Jones, pastor; "The Consolation of Israel" and "Christ—the Rise and Fall of Many." SS 198; BYPU 61; by letter 3.

Island Home: C. D. Creasman, pastor; "Backsliding" and "The Choice of Equipment." SS 363; BYPU 102.

S. Knoxville: M. E. Miller, pastor; Num. 23; 21 and Jno. 15; 4. SS 364.

Gillespie Ave.: J. K. Smith, pastor; Matt. 28; 11 and Acts 16; 30. SS 227.

Bell Ave.: James Allen Smith, pastor; "My Anchor Holds" and "Going to Hell in Doves." SS 1,102; BYPU 350; baptized 2.

Euclid Ave.: J. W. Wood, pastor; Prov. 6; 3 and Isaiah 5; 4. SS 529; BYPU 80; by letter 3. Will enlarge building.

Clinton: C. A. Ladd, pastor; "Permanent Word" and "The Darkness that Ends." SS 232; BYPU 60.

Central of Fountain City: J. C. Shipe, pastor; "Work Out Your Own Salvation" and sacred concert by choir at the evening hour. SS 312; BYPU 120. Fine congregations.

Jones Chapel: Pastor Pelton and R. C. Huston, evangelist on "Eternity." Started meeting, pray for us.

First: F. F. Brown, pastor; "Deep calls unto Deep" and "Drifting." SS 1,026; BYPU 130; by letter 8.

Lincoln Park: J. C. Collum, pastor; "Seeing Visions" and "Excuse Making." SS 236; by letter 2. Large audiences at both services.

Philadelphia: A. B. Johnson, pastor; "Remember Lot's Wife" and "What Shall I do with Jesus Called Christ?" SS 83; BYPU 40; by letter 3. 52 in prayer meeting.

Mt. View: J. R. Dykes, pastor; "The Law of Self Preservation" and "What Jesus Came to Do." SS 218.

Beaumont: D. A. Webb, pastor; Rev. 3; 15 and Matt. 16; 18. SS 161.

Third Creek: W. E. Conner, pastor;

"The Way to Happiness" and "Magnifying the Word." SS 112; great day.

Marble City: R. E. George, pastor; and D. W. Lindsay of Grove City on "A Solemn Decree" Gen. 3: 19. The pastor is being assisted in a revival meeting by the pastor of Grove City, D. W. Lindsay.

Grove City: D. W. Lindsay, pastor; "The Last Days" and Rev. E. F. Amos on "The Narrow Way." SS 175; BYPU 25.

Washington Pike: J. A. Lockhart, pastor; "Going Away" and "Reproving a Duty." SS 125; BYPU 56; baptized 3; by letter 1.

Trenton St., Harriman: J. H. Sharp, pastor; "Thou Shalt not Covet" and "Joseph the White Knight." SS 373; BYPU 80. In Clinch St. Mission 177.

MEMPHIS

Rowan: A. H. Smith, pastor. 126 in SS, 2 for baptism.

McLemore: Pastor Furr preached at both hours. 277 in SS.

Central: Pastor Cox preached, 5 for baptism, 5 by letter, 2 restorations. 759 in SS.

Temple: Pastor J. Carl McCoy spoke at evening hour, W. H. Preston at morning hour. 759 in SS, 2 by letter, 3 baptized.

Hollywood: Pastor preached, 127 in SS, 2 good BYPU's 1 marriage.

Prescott Memorial: Jas. H. Oakley, pastor "Sacrificial Love" and "Christ, the Bread of Life." 294 in SS, 81 in BYPU. Six additions, 1 for baptism, 5 by letter. Conducted vesper service at Normal School at 6 p.m. One funeral. BYPU training school this week. Large offering on building fund.

Calvary: Dr. E. H. Cox, Jackson, Tenn. spoke at the 11 a.m. hour. Pastor conducted services at night. 172 in SS, about 65 in BYPU's.

Speedway Terrace: Revival meeting begun under L. C. Wolf and Mrs. Williams. Large congregations. 2 additions by letter. 199 in SS.

Eudora: Pastor spoke both hours. "The Deceitfulness of Sin," and "Man-Made Gods." 56 in SS, 1 for baptism.

Bartlett: Rev. O. A. Utley, pastor. Spoke at both hours, two real good services. 86 in SS.

Highland Heights: Evangelist L. C. Wolfe closed a great meeting with us Sunday, 33 additions, 18 baptisms. 248 in SS, three BYPU's.

First: Pastor Boone preached in the morning. Mr. Frank H. Leavell lectured at night on travels, particularly in Egypt and Palestine. 1,006 in SS.

Boulevard: Pastor J. H. Wright, preached at morning hour. Bro. E. K. Cox preached a most interesting sermon at night. 225 in SS, about 70 in BYPU's. Splendid congregations.

New South Memphis: Rev. W. L. Norris preached both hours. Large crowd. 129 in SS, 73 in BYPU. Plastering of new church basement finished. When concrete floor is poured will enter the church. All happy, working and liberal.

Bellvue: Pastor W. M. Bostick spoke morning hour dedication message Church of Christ. Dr. A. U. Boone spoke at evening hour on "Faith Once Delivered to Saints." Had great fellowship week. 915 in SS, 5 by letter, 3 by experience, 2 baptized. Glorious day.

Forrest Hill: W. L. Smith, pastor. "The Church That Will Win" and "The New Birth." Fine crowds. 50 in SS.

La Belle Place: Pastor D. A. Ellis spoke at both hours. The Lord's Supper was observed at the morning hour. 48 in SS, 2 by letter. Good interest.

Lucy: Pastor Burk spoke both hours. Splendid audience. 57 in SS. Joseph Papia Italian Missionary: Times preached, 2; present in SS, 24; families prayed with, 7; tracts distributed, 23; visits made, 39.

Greenland Heights: Pastor Lovejoy spoke at both hours. 50 in SS, 27 in BYPU. Good congregations. 1 by letter.

Seventh Street: Pastor Strother preached. 227 in SS, 2 added by statement.

CHATTANOOGA

Avondale: T. G. Davis, pastor. "Paul's Bonds and the Progress of the Gospel," and "The Resurrection of Jesus." 400 in SS, 1 by letter. Good BYPU. Sr. BYPU gave interesting program at the beginning of the evening service.

Tabernacle: T. W. Callaway, pastor. "Second Coming of Christ," in Thessalonians, and "Daniel, True Greatness." 555 in SS, four unions, 2 by letter, 1 for baptism.

American: "An Abiding City," and "Americanism." 287 in SS, 2 for baptism.

East Lake: C. H. Cosby, pastor "Go Forward," and "Go Out Into the Highways and Hedges and Compel Them to Come In." 227 in SS.

Daisy: J. A. Maples, pastor. "Samuel, the Man of Prayer," and "Repentance." 116 in SS, 25 in Jr. BYPU, 3 for prayer. Good spiritual services, large congregations at both hours.

North Chattanooga: Wm. Keese, pastor. "Saul's New Heart." 302 in SS. Evening service and BYPU held with Gipsy Smith campaign.

Chickamauga, Ga.: Geo. W. McClure, pastor. Rev. W. R. Hamic on "Prayer," and pastor on "Redeeming the Time." 148 in SS, 1 converted.

Central: W. L. Pickard, pastor. "Faith The Soul-Anchor." 369 in SS. All evening services merged in the Gipsy Smith meeting.

St. Elmo: U. S. Thomas, pastor. "The Call of the Heart," and "Confusion of Tongues." 309 in SS.

Alton Park: T. J. Smith, pastor. "The Show Bread," and "Persuading Them About Jesus." 157 in SS, good BYPU.

Chamberlain Avenue: G. T. King, pastor. "God's Invitation, Man's Acceptance," and "A Man in Hell." 135 in SS, 1 by letter, 1 for baptism.

Oak Grove: W. C. Fallant, pastor. "It Is I, Be Not Afraid" and "Office and Work of Holy Ghost." 115 in SS, 30 in BYPU. Splendid address by Dr. G. A. Chrum on Power of Love and 75 Million Pledge.

Ridgedale: W. E. Davis, pastor. "Four Traits of a Christian." 186 in SS. No services at night on account of Gipsy Smith meeting.

Dayton: W. A. Moffitt, pastor "Put On the Whole Armor of God," and "Is There a Personal Devil?" 155 in SS, good BYPU, 2 by letter, 6 for baptism. Fine congregations. Good congregations.

First: John W. Inzer, pastor "Consecrated, Spirit Directed, God Honoring Co-operation." Evening service given over to Gipsy Smith meeting. 7 by letter, 1 baptized.

McMINN COUNTY

Liberty: J. W. Townsend, pastor; "Paul's Consecration." Very good day. Etowah, First: C. F. Mahan, pastor. "The Purpose of Christ's Coming" and "Some Lessons from the Life of David." SS 480; BYPU 35; Int. 24; Jr. 34; prayer meeting 90.

North Etowah: F. A. Webb, pastor; James 5; 11 and Hebrews 11: 1. SS 106. We organized a WMU last week pray for us.

Athens, First: J. Herschel Ponder, pastor; "Is the First Baptist Church at Athens a Missionary Baptist Church?" and Am I My Brother's Keeper?" SS 302; BYPU 21; Int. 14; Jr. 16; prayer meeting 52. Wonderful deepening missionary interest.

Charleston: T. R. Waggener, pastor; Gal. 6; 9 and Isa. 21; 11, spoke on the 75 Million Campaign at night. SS 25. Pastor accepted call to New Friendship church, seven miles from Charleston.

Macedonia: F. R. Sherrill, pastor; "Soul Winning—He that Winneth Souls is Wise." SS 76.

Wetmore: Frank M. Waugh, pastor; "How to Be Filled with the Spirit" and "The Funeral Service of a Rich Man." SS 125; prayer meeting 59.

Mt. Pisgah: J. R. Land, pastor; "The Spirit and Object of the 75 Million Campaign" and Psalm 42: 1-2. SS 35; prayer meeting 15.

Blinks: "Where can you find the truth these days?"

Jinks: "About half way between how fast he tells the judge his car can go and how fast he tells his friends it can go."

The shades of night were falling fast, The fool "stepped on it" and rushed past.

A crash—he died without a sound; They opened up his head and found—
Excelsior!"

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Dr. A. U. Boone of the First church, Memphis, Tenn., lately read a paper before the monthly interdenominational Pastor's Conference of that city, on "The Christian Idea of God." The paper is said to have been strong in conviction, rich in Scriptural quotations, exalting Jesus Christ as the embodiment of God in the flesh.

The ministers' Association of Columbia, Tenn., took cognizance of the passing of Rev. J. H. Barber from the care of the First Baptist church of that city by passing ringing resolutions, saying that "both in his personal life and in his public utterances Brother Barber has always maintained the highest ideals of Christian duty."

Rev. Wilson Woodcock and the church at Brownsville, Tenn., are enjoying a revival this week in which Rev. D. A. Ellis of La Belle Place church, Memphis, Tenn., is doing the preaching. Gracious results are confidently expected.

Rev. W. R. Cooper, pastor of Lowrey Memorial church, Blue Mountain, Miss., recently preached in a revival in his church. E. A. Petroff led the singing. There were 96 additions, 30 by letter. It was in every way a great meeting.

Rev. Roland Leavell of Lawrenceburg, Ky., is to assist Rev. W. E. Farr in a revival at the First church, Grenada, Miss., beginning April 6. S. M. Armstrong and wife of Shreveport, La., will lead the music.

From a defective flue, fire caught the roof of Piney Creek church near Reager, Tenn., while Sunday school was in progress and the house would have been totally destroyed but for the speedy and effective work of all present. The roof was badly damaged but that was promptly replaced with a new and better one.

Since October, Rev. S. B. Ogle, a native of Tennessee, has been pastor at Princeton, W. Va., and the work is growing by leaps and bounds. At nearly every evening service from one to four come forward accepting Christ and requesting baptism. Brother Ogle has held several pastorates in Tennessee.

Dr. J. W. Porter of Louisville, Ky., lately assisted Rev. C. G. Roadnol in a revival at Graceburg, Ind., resulting in 175 additions, 141 for baptism. Chas. Yelton of Mt. Juliet, Tenn., led the music. Three Catholics became Baptists.

Dr. J. L. Campbell, dean of the Bible Department of Carson-Newman College, Jefferson City, Tenn., is to teach in the summer course of Moody Bible Institute, Chicago, Ill., this year.

Rev. T. F. Lowry of Parsons, Tenn., is to assist Rev. A. U. Nunnery of Parsons, Tenn., in a revival at Unity church near Huron, Tenn., beginning July 27. These good brethren are congenial yoke-fellows.

We are reliably informed that Memphis, Tenn., will invite the Southern Baptist Convention of 1925 and our prediction is that the invitation will be joyously and hilariously accepted.

The church at Hartsville, Tenn., where Rev. John T. Oakley is pastor, will be remodeled at once according to modern church plans suited for Sunday school convenience. A baptistry will also be installed. Brother Oakley seems to be renewing his youth, bringing things to pass in the Lord's cause.

The corner stone of the new \$70,000 church being built at Homer, La., was laid on a recent Sunday. Rev. S. H. Frazier, the pastor, was master of ceremonies and Revs. D. C. Freeman of Minden, J. C. Robinson of Ruston and A. J. Smith of Haynesville were the speakers.

Rev. K. L. Chapman, formerly pastor at Whiteville, Tenn., lately held a meeting with his church at Farmersville, Texas, doing the preaching. Dow Mooney and wife of Fort Worth, Texas, led the singing. There were 40 conversions and 30 additions to the church.

Hosts of Tennessee friends will sympathize with Dr. William Lunsford and wife of Dallas, Texas, in their sorrow over the death of their son-in-law, Wendell Spencer, Jr. He married their only daughter, Miss Julia. Complications from an operation for appendicitis was the cause of death.

Rev. J. R. Nutt of the First church, Lufkin, Texas, about the juiciest Nutt in the South, is to be assisted in a gracious revival by Rev. E. F. Adams of the First church, Galveston, Texas. The Lufkin church has \$30,000 in cash in the bank toward building a church to cost about \$75,000.

Mrs. Sarah Stewart Autry, aged 75, an estimable Christian woman, died Wednesday at her home near Lexington, Tenn., of the infirmities of old age. She was a member of the Cumberland Presbyterian church, but her son, E. W. Hatt, and brother, Deacon R. W. Stewart, are loyal Baptists. The writer preached her funeral at Palestine Presbyterian church, Friday.

Rev. O. F. Huckaba of Huntingdon, Tenn., is happy over the fact that the contract for the new church at Junction City, Tenn., has been let and work will begin at the earliest practicable moment. The new house will cost between \$8,000 and \$10,000. Brother Huckaba is doing a great work at that place holding services on Sunday afternoons.

Evangelist Luke Rader, who lately joined the Baptist Tabernacle church, Atlanta, Ga., from another denomination, was ordained to the gospel ministry by Tabernacle church. Dr. Chas. W. Daniel of the First church, Atlanta, Ga., preached the sermon and Dr. F. C. McConnell delivered the charge.

The many friends of Prof. Geo. J. Burnett, former president of Tennessee College for Women at Murfreesboro, Tenn., will be interested to know that he has located at Pulaski, Va. The church at that place will receive a loyal, useful member.

Fifteenth Avenue church, Meridan, Miss., loses its pastor, Rev. E. E. Hantsberry, who resigned to take effect May 3, when he will enter evangelistic work. The Baptist Record says the church offered every "inducement" for him to stay. What is that?

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS, MAY 1, TO MARCH 1.

	1921	1922	1923	1924
Alabama	\$ 33,029.92	\$23,386.57	\$26,518.31	\$18,776.49
Arkansas	8,602.74	11,300.97	12,304.57	11,742.92
District of Columbia	2,147.94	7,170.82	6,309.67	6,200.85
Florida	16,955.05	14,942.84	13,922.72	14,124.39
Georgia	89,369.16	45,093.14	51,879.81	48,100.97
Illinois	8,061.50	5,144.34	2,100.00	1,000.00
Kentucky	75,015.62	53,539.79	41,834.65	48,317.30
Louisiana	15,928.63	10,156.74	11,962.91	12,261.09
Maryland	23,093.20	15,660.00	9,500.00	12,709.32
Mississippi	28,677.50	31,736.81	27,057.76	29,726.53
Missouri	19,078.51	12,461.44	12,961.65	15,502.28
North Carolina	90,985.71	37,054.60	46,624.18	47,893.57
New Mexico	5,040.00	2,526.13	2,158.73	1,547.84
Oklahoma	1,313.50	13,465.62	17,626.44	17,221.42
South Carolina	33,355.59	26,481.84	14,857.80	21,045.10
Tennessee	35,576.80	31,085.40	12,609.65	26,223.20
Texas*	14,971.50	12,360.63	6,179.64	182.39
Virginia	158,575.42	94,486.83	64,197.66	73,992.02
Miscellaneous	12,054.88	3,509.87	3,758.50	2,117.58

Total\$651,830.97 \$454,544.38 \$384,364.65 \$408,685.26

*Texas said at the beginning of the campaign that they could not remit monthly but by seasons. The great body of Texas gifts comes in April.

The Modern Woman's Favorite Car

Chevrolet Utility Coupe appeals strongly to the bachelor maid or busy matron. Its graceful lines, fine finish, extra wide doors, big, cheerful windows, and deep upholstery meet her aesthetic requirements.

Its sturdy construction, economy, ease of operation, and roomy package compartment convince her of its practical value.

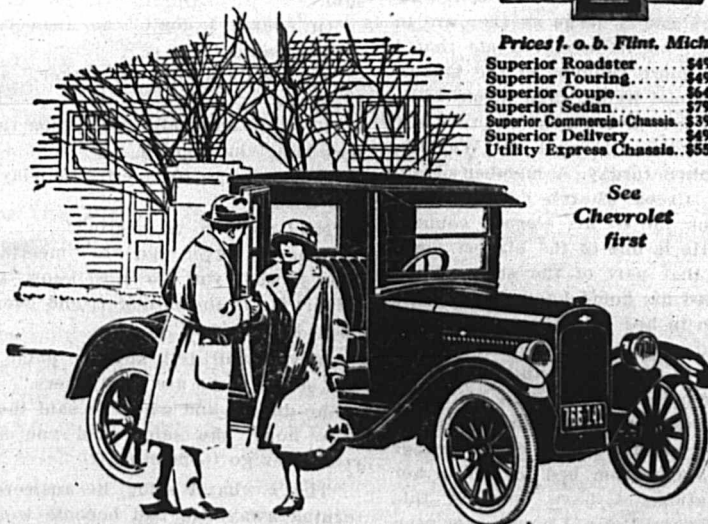
More and more women are becoming owners and drivers of their own transportation units.

For business, social, or marketing purposes, Chevrolet saves an immense amount of valuable time and conserves the energy of today's busy woman.

for Economical Transportation



Prices f. o. b. Flint, Mich.
Superior Roadster\$490
Superior Touring\$495
Superior Coupe\$640
Superior Sedan\$795
Superior Commercial Chassis\$395
Superior Delivery\$495
Utility Express Chassis\$550



See
Chevrolet
first

Utility Coupe \$640 f. o. b. Flint, Mich.

CHEVROLET MOTOR COMPANY

Division of General Motors Corporation

DETROIT, MICH.

Three Important Days:

March 30, Mission Day in Sunday School

April 2 All Day of Prayer

April 6 Pay-up Day

Home Circle

IF HE SHOULD COME

If Jesus should tramp the streets to-night,

Storm-beaten and hungry for bread,
Seeking a room and a candle light
And a clean though humble bed,

Would we welcome the Workman in,
Though He came with panting
breath,

His hands all bruised and his garments thin—

This workman from Nazareth?

Would rich folks hurry to bind His
bruise

And shelter His stricken form?

Would they take God in with His
muddy shoes

Out of the pitiless storm?

Are they not too busy wreathing
their flowers

Or heaping their golden store—

Too busy chasing the bubble hours

For the poor man's God at the door?

And if He should come where church-
men bow,

Forgetting the greater sin,

Would He pause with a light on His
wounded brow

Would He turn and enter in?

And what would He think of their
creeds so dim,

Of their weak uplifted hands,

Of their foolish prayers going up to
Him

Out of a thousand lands?

RELIGION IN THE HOME

By G. M. Savage

I enjoy my trips to the country so much. I wouldn't give up my country churches for city churches. To be sure Sunday schools and church congregations are not as large as they are in the city, but it seems to me that I can see more religion in the homes, more normal living, than in cities.

I will give a touch of my two last Sunday visits. I went to Wheeler, Miss., on Saturday. A member of my Osburn Creek Church came for me and took me to his elegant country home. He is one of the biggest farmers in that part of the state. When I reached his home I found six of his children in bed with the measles, and the next morning the number was increased to seven, with the eighth and last one evidently beginning his share.

But the beauty of it all was the laughter and good cheer of the mother as she went from bed to bed in her ministrations. I have been at this home several times. I have never seen either the father or mother, who always speak kindly to the children, have to tell one of them the second time. I have seen some women more disturbed and making very much more racket over just one puny child than this mother was making over all eight, besides the attention she gave to the meals. I would have felt that it was an imposition to visit a home almost anywhere else under such circumstances. A beautiful exhibition of the working of Christianity.

Yesterday seven miles of muddy road and rain stretched between me and the depot. I took dinner in a happy little cottage by the road, saw another exhibition of beautiful home

life. The children were good old-fashioned country children, such children as you used to see when the maxim was regnant in home life, "Little children are to be seen, not heard." This mother of six children prepared with her own skill a most excellent dinner. She said to me, "I used to hear you preach at Wheeler when I was just a little child." I am still preaching at Wheeler to better congregations than long ago. This could not be possible if the Bible were not an inexhaustible source of knowledge.

It seems to me that preachers lose some of the greatest joys when they stay so short a time at any place as not to build up friendships. It takes a long time to build up enduring friendships.

HOLWORTHY HALL, NOTED AUTHOR, TELLS OF HIS LIFE

As to my personal story, I am at a loss. There are two or three items, however, which might be worked up into something readable.

The first one is in 1921: I was made a Doctor of Letters by Wake Forest College, in Wake Forest, North Carolina. This college has a student body of about six hundred, all Southerners; it is a denominational institution, and it gives very few honorary degrees. I

happen to have a winter home in Pinehurst, North Carolina, but I am neither a Southerner nor an adherent of the denomination it represents. The compliment, then, was all the more profound—and it was given to me because, according to the wording of the president's introduction, the college wanted to show its appreciation of a man who, in spite of the necessity of earning a living by magazine fiction, was conscientiously trying also to be a stylist. A little later, at a reception, the president phrased it differently: "This man writes the best English (about things not worth writing about) of any man of his age. I am firmly convinced that if he hadn't abandoned himself to fiction, he might have made an honest living!"—Designer Magazine.

There is a spectacle grander than the ocean, and that is the conscience. There is a spectacle grander than the sky, and it is the interior of the soul. To write a poem of the human conscience, were the subject only one man, and he the lowest of men, would be reducing all epic poems into one supreme and final epos. It is no more possible to prevent thought from reverting to an ideal than the sea from returning to the shore. With the sailor this is called the tide; with the culprit it is called remorse. God heaves the soul like the ocean.—Joseph Cook.

Boys and Girls

THE LITTLE MISSIONARY

A little girl, when her father was sick, went to the post office and said, "Please give me my father's letters," with a sweet childish voice.

"Who is your father?" said the postmaster.

"Don't you know my father?" she said.

"Of course I don't," he answered.

"Why should I?"

"Everybody knows my father," she answered.

"There is certainly one person that does not," he replied.

"Don't you go to meeting Sunday?" she asked.

"No I don't go to meeting."

"What! Never go to meeting? That's why you do not know my father. He is the minister, and everybody knows him."

"If you will tell me his name, I will see if there are any letters."

She did so, and when he said there were none, she said, "Did you say you never go to meeting?"

"That's what I said," he answered, turning away. He had become worse than careless about such things. The little girl walked away looking sad.

Next day the postmaster told her there were no letters, and turned away.

But she was not to be foiled in her purpose, and said, "You never saw my father, did you?"

"Not to know him," he replied.

"Everybody likes him that knows him, and they say he is a nice preacher."

The postmaster laughed and said he did not doubt it.

"Don't you ever go to meeting?"

"Not in these days."

"You would like to hear my father. Everybody does."

The question became too close for him and he again turned away.

Next day he offered her a letter directed to her father, saying, "It has come at last."

"He will be glad to have it," she said thanking him, then with earnestness continued, "I wish you knew my father; you would like him."

"I have no doubt I should if he is anything like his daughter."

"I wish you would come next Sunday and hear him preach. I know you will be pleased."

"I don't know anybody there; I should feel like a stranger."

"You'll know me, and I shall be so happy to see you. You can come to our pew."

He objected again and again, but she persisted in her childish way until at last he promised to go. He did not look entirely pleased, but she ran off, pleased enough.

Sabbath morning she anxiously looked out of her window to see if the day would be fine. She was early in her pew, and turned nervously a great many times toward the door, and at last beckoned with her little hand. A tall man came awkwardly forward and entered the pew. She nestled up to his side and placed her hand in his.

She thought her father never preached better. God certainly helped him. She looked up into the gentleman's face and saw tears starting from his eyes, and then she pressed his hand in hers. He hurried out of the church, after thanking her for the seat.

The next week, however, he came to see her father and had a long talk with him. The door was shut, but there were sounds of a person in prayer. After the man went, the minister told her that she had brought a soul to Jesus, and that he had found rest and peace.—Unknown.



Beth: "Does your husband confide his business troubles to you?"

Ruth: "Yes, indeed. Every time I buy anything."

Wife—Dear, if you'll get a car I can save a lot of clothes during our vacation this summer.

Hub—How do you mean,

Wife—Well, you see, if we go to one hotel as formerly, I'll need seven dresses; whereas, if we have a car I can get one dress and we'll go to seven hotels.

Bystander—"I observe that you treat that gentleman very respectfully."

Garageman—"Yes, he's one of our early settlers."

Bystander—"Early settlers? Why, he's not more than forty years of age."

Garageman—"That may be true, but he pays his bills on the first of every month."

A young matron of Baltimore, upon entering her nursery, found her youngest in tears.

"Why, what's the matter with Harry?" she asked the nurse.

"He's mad, mum," explained the nurse, "because I wouldn't let him go to the Simonses across the strait."

"And why wouldn't you let him go, Norah?"

"Because, mum, they're having charades, so he said, an' I wasn't sure whether he had had them or not."

An Assyrian tablet of 2800 B. C. has been translated by a missionary of the American Board and bears words which ring familiarly to us modern people. It says: "Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. Every man wants to write a book. The end of the world is evidently approaching."

Sometime ago there was a head-on collision on a certain railway and numbers of people were injured.

When the wrecker arrived, their crew began searching the wreckage for bodies before attempting to move any of the cars, and found an old negro Pullman porter fast asleep in the wreckage. After waking he was asked, "Didn't you know that you were in a serious wreck?" He replied, "No sah, boss; I did feel sumpin' kind o' jolty, but I tought dey was aputtin' on de dinah."

Hilda liked to play hookey, but had some difficulty in indulging in her favorite sport because every time she stayed away from school the teacher sent a note to her mother.

One day she decided to try to circumvent this embarrassing procedure. She rang up her teacher from a pay station and, disguising her voice as well as she was able, said:

"I have rung up to tell you that Hilda will not be at school today."

"Oh, very well," replied the teacher. "Who is this speaking?"

To this unexpected question poor Hilda replied. "This is my mother."