

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 91

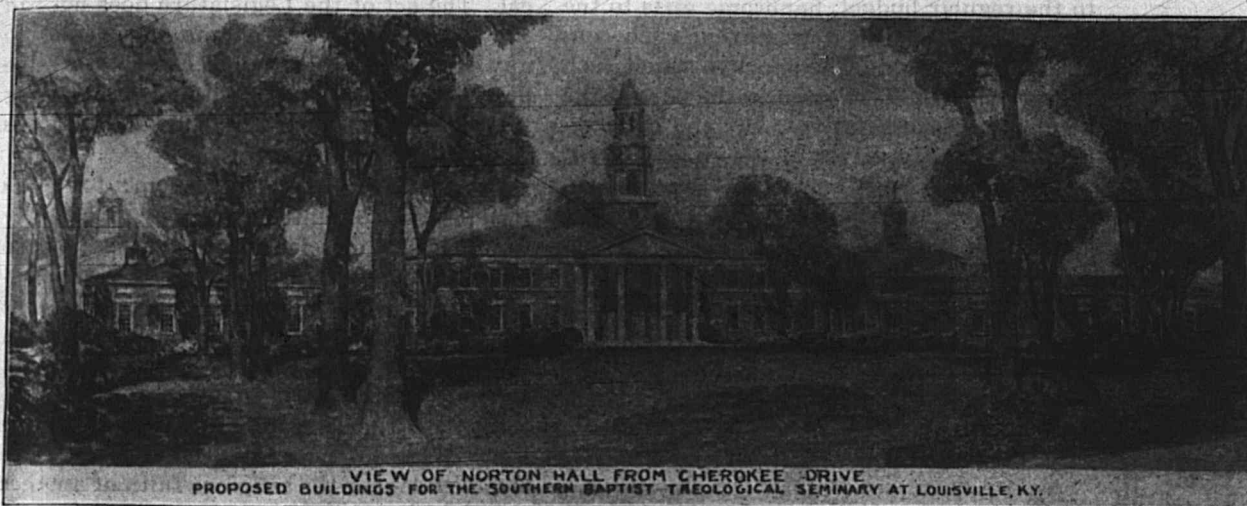
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 17

J. D. MOORE, Editor

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VIEW OF NORTON HALL FROM CHEROKEE DRIVE
PROPOSED BUILDINGS FOR THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY AT LOUISVILLE, KY.

Southern Baptist Theological Seminary Special Building Fund Campaign

NINE REASONS WHY SOUTHERN BAPTISTS SHOULD SUPPLY A BUILDING FUND

By E. Y. Mullins, D.D., LL.D.

Lack of Equipment

Because, a building fund is imperative if the work of the school is to go forward. There is no classroom large enough for our larger classes. The equipment of the Library is far below the needs. We are greatly lacking in office space. Several professors are without offices. The dormitory is overcrowded. The gymnasium is so small that it has been abandoned by many students, who look elsewhere for gymnasium facilities. The heating plant is trembling on the brink of a complete breakdown.

Seminary and Baptist Leadership

Because of the relation of the Seminary to the other work of the denomination. It has supplied more than half of the male missionaries that have been sent out by our Foreign Mission Board. One hundred twenty-nine young women trained in its classrooms have gone to the foreign field.

In 1909, Dr. B. D. Gray, Secretary of the Home Mission Board, said that so important is the work of the Seminary in relation to home missions that Southern Baptists would be justified in making no progress in their general mission work, if necessary, until the Seminary was endowed. Dr. R. J. Willingham, of the Foreign Mission Board, uttered precisely the same sentiment. Another prominent Baptist leader drew a diagram of the organization of the work of the Southern Baptist Convention, representing the various Boards of the Convention by the branches of a great tree, and the trunk of that tree represented the

Southern Baptist Theological Seminary, because it supplied the workers for all the various interests. For the same reason, Dr. Lunsford, of the Relief and Annuity Board, recently said, "The Seminary is the basic benevolence of Southern Baptists."

Neglected in \$75,000,000 Campaign
Because of the small percentage received by the Seminary from the total objective of the \$75,000,000.00 Campaign. These percentages were, on Jan. 1, 1924, as follows:

State Interests	Per Cent
Hospitals \$ 2,225,325.13—	105
Orphanages 3,999,122.63—	85
State and Associational Missions	8,458,870.63— 77
Christian Education, for State Schools 12,146,824.34—	72

Southwide Interests:

Ministerial Relief	1,440,133.31—	58
Foreign Missions	9,235,521.66—	46
Home Missions	5,341,609.89—	44
Bap. Bible Inst.		
New Orleans	372,167.69—	37
Southwestern Bap. Theo. Sem. Ft. Worth Texas	657,536.00—	55

Southern Bap. Theo. Sem., Louisville Direct Results of the Campaign For Students' Fund

Endowment	70,000.00—	14
For Bldg. Fund	50,000.00—	5

While all the above figures have increased since Jan. 1, 1924, the relative proportions of the various quotas remain approximately the same.

Indorsed by S. B. C.

Because the definite instructions of the Convention in 1919 to provide a building fund for the Seminary were not carried out by the Executive Committee. It is needless to

dwell upon this mistake and omission. The Seminary was in no sense to blame. The matter was brought pointedly to the attention of the Executive Committee, and there was no ground of any kind for the omission. An attempt was made in 1920 to correct the mistake by instructing the General Boards to provide a fund of \$1,000,000.00 for Seminary buildings, but owing to the falling off in receipts of the Boards, the Board of Trustees of the Seminary, in January, 1924, passed a vote releasing the Boards from further obligation, provided the Convention itself would take the necessary steps to provide a building fund. This was done in Atlanta last May, when 10 per cent of the Southwide quota was allotted to the Seminary, and in addition the Seminary was voted the privilege of soliciting funds from individuals

Crack Shots from Uncle Gideon's Rifle

A healthy turtle will
grow its own shell.

—J. B. Gambrell.

From O. E. Bryan's Note Book.

throughout the South. The minimum sum required is \$2,000,000.00 as the immediate objective, and more will be needed later.

Imperative Necessity

Because the long delay has created an emergency fraught with great peril. All the work of the Seminary is at the breaking point. The very success of the institution is what has created the crisis. Nothing in our present equipment is adequate. It would be an unspeakable calamity

if the Seminary were compelled to close its doors even for a limited period.

Leader in Theological Education

Because of the place of the Seminary in the general field of theological education in the United States. An unprecedented opportunity presents itself to the Seminary because of present conditions. Many students in all parts of America are turning to this institution for training. The well-known scholarship of its faculty, its loyalty to the Scriptures throughout its history, its ability to equip men in a practical way for their life work are considerations which make the school exceedingly attractive to the young minister wherever he may be located.

Few Appeals

Because the financial appeals of the Seminary to the denomination have been so rare. One of the difficulties of the Seminary has been that it so infrequently makes an appeal to the denomination for large sums of money that its voice is not easily heard when such an appeal is made. In 1909 an endowment movement was started, and it succeeded well. The period covered was four or five years, so that it has been nearly a decade since the Seminary has made a great appeal for funds.

Safeguards Future

Because relief at this time will largely eliminate the Seminary as a financial problem. If our building fund with its minimum objective of \$2,000,000.00 should be provided in 1925, and later an additional amount, then the Seminary while still remaining a financial problem for Southern Baptists, will not be a serious one, because an annual quota of a comparatively limited amount can take care of the deficit in current expenses and other needs. The long delay, however, due to the failure to incorporate our building fund in the \$75,000,000.00 Campaign, makes the present emergency extremely pressing.

New to Southern Baptists

Because Southern Baptists as a whole have never given as much as \$50,000.00 for our present buildings. Some individuals have given large sums. The late George W. and William F. Norton gave \$60,000.00 to build Norton Hall. The late Mrs. J. Lawrence Smith gave \$50,000.00 to build the library. The Honorable Joshua Levering, of Baltimore, gave \$10,000.00 to build the gymnasium. Two or three individuals in New York City gave most of the money for the erection of New York Hall. Apart from this small group of individuals, the denomination had very little to do with the erection of the present buildings. It is, therefore, a peculiar obligation resting upon the denomination at large to provide for the new buildings which are needed at the present time.

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

EDITORIAL

THE SEMINARY SITUATION

The Southern Baptist Theological Seminary at Louisville, Ky., has been for many years an object of pride among Southern Baptists and one of their greatest assets. The training of preachers lies at the foundation for the success and advancement of our churches. To cripple our theological institutions would be suicidal, and to do less for them than their relative importance demands would be short-sighted denominational policy.

Like most all our Baptist institutions, the Seminary has outgrown the provisions which have been made for it and which, until recently, were sufficient to meet ordinary needs. But according to the law of progress, certain stages of enlargement periodically arise which present the alternatives of a decided advance or a distinct retrogression: when an institution must go on from big to larger or will go backward from small-enough to entirely too little!

Because of peculiar conditions relative to the Seminary's participation in the general receipts for South-wide causes hitherto, by which a comparatively small, and consequently an insufficient, amount of money was available for the building program which must be carried out if the institution is to function in the larger way; the Southern Baptist Convention at Atlanta in May, 1924, adopted the following recommendation:

"An emergency now existing in the building program of the Southern Baptist Theological Seminary, we recommend that the Seminary be given the right of approach to individuals, after the simultaneous campaign, for large gifts to the building fund, payable within one year."

The Seminary, therefore, has the right of approach to individuals in our churches in this special effort, observing, as its representatives will be glad to do, the provision of the convention's act by which solicitations for this cause are to be made for private contributions, so that the regular unified pro-

gram may not be discounted or its success diminished by this campaign for seminary designations. The givers themselves will, of course, bear in mind that gifts to this special purpose are not to be considered as part payment of their subscriptions to the 1925 Unified Program, but as extra contributions to a particular object.

No doubt there are many people in our churches who will gladly give, over and above their pledges, or their contributions to the regular budget, handsome gifts to the Seminary. It is most worthy of such consideration and aid. The effort to solicit such subscriptions in Tennessee on the part of the Seminary representatives, has the endorsement of the executives of the State Board; and it is earnestly hoped that our people, as they are approached privately for this cause, will respond most liberally. The object is eminently worthy, and the special effort is justified and made necessary by the extraordinary conditions existing at the Seminary.

DR. WHITLEY IN NASHVILLE

Dr. W. T. Whitley, one of the prominent Baptists of Great Britain and also a leader in Baptist world movements, was a visitor to Nashville last week. He had previously delivered the Gay lectures at our Seminary in Louisville and later visited Atlanta and inspected the work of our Home Mission Board located here. His trip to Nashville gave him opportunity to see something of the Sunday School Board and its vast enterprises. He lectured in the Board's Assembly room at the noon hour on Wednesday, to the great pleasure of the large number of Nashville people who heard him. He went from Nashville to Chicago to attend the sessions of the Executive Committee of the Baptist World Alliance, of which he is the British member. Dr. Whitley has a sister who is a naturalized American citizen and is an author of note, Miss Mary Theodora Whitley, assistant professor of education, Teachers' College, Columbia University. He is an editor of the Publication Society of the Baptist Union of England, and is an authority on many subjects, not only denominational but also historic, scientific and educational. He is a most genial gentleman socially, and to us, his face very strikingly resembled the picture of the reigning English sovereign, King George. He is a Baptist after the type of Southern Baptists and very strongly intimates that there are more of his sort in England than the average American tourist has opportunity, or takes the pains, to find. We think much more of British Baptists because of having known him, as their representative. If he is typical, the Baptists of England take second place to none in loyalty to the fundamentals of our faith and practice.

EVOLUTION LEGISLATION

The State Legislature of Tennessee has passed a law prohibiting the teaching of the evolutionary hypothesis in the public schools of the state. We are convinced that the Legislature is not only within its powers but also within its duty in this matter. Some objection has been raised to this action on the ground that it is an interference with

the principle of academic freedom and also that, if the question is a religious one, it should not be settled by legislation.

While the state cannot teach religion, it is clearly not the duty of the state to teach irreligion. Those who favor the liberty of teaching whereby the youth of the state are taught that their ancestors were various forms of lower animals, are insistent upon the state teaching that which is opposed to religion, is exactly anti-Christian and unbiblical. The act of the Legislature does not call for the teaching of religion but denies to any teacher in the employ of the state the privilege of teaching irreligion or of using text-books that teach it. That is all there is to be said about that.

Concerning academic freedom: for one's own pleasure or culture, one may give liberty to his mental or scientific researches; but no one has any right, as a citizen of a commonwealth, to thrust his findings or conclusions on others who would suffer injury of faith in consequence of it. No man has a right to inflict bodily harm upon another: such a thing is a misdemeanor and is against the law. Why not make it a misdemeanor for one to endanger the religious faith of another through the operation of legal agencies and the activities of the state's teaching forces? Where another's injury begins, one's own liberty stops—or should be stopped. That is all there is about that, too.

BETTER THAN RADIO

Some time ago the following incident was told us by one of our readers. He and his wife are well past the meridian of life and although they are alone now, they have the joy of having given to posterity a large family which is 100 per cent Christian and Baptist. Their sons and daughters, who are home-makers in other communities are, of course, much in their thoughts and prayers. One night as the mother was kneeling at her bed-side and engaged at the moment in prayer for one of her sons, the telephone on the wall near by, rang interrupting her at that point. Responding to the call she recognized the familiar voice of the son whose name she had just whispered in prayer. Over the long distance lines, his brief word sounded clear and sweet; "I just wanted to hear your voice, mother." That was all. By way of the throne of God she heard her boy from afar speak in his own tongue. The Heavenly Father sat at the switch-board through which communication was had between the mother on her knees and her boy in a distant state. There is no other explanation for the coincidence.

Prayer is better than radio. It reaches farther. It gets quicker and more reliable results. When genuine and deep, it is a mighty sending station of spiritual power from which messages flash out through the whole spiritual realm in heaven and on earth. God hears it, and broadcasts the answers. It may not be caught up even by the soul that has uttered the prayer and can be heard by none but those hearts that are "tuned in" and are keyed to the wave-lengths of the power which transmits it. How often God answers our prayers and we fail to hear the answers because we are not in the range of those spiritual metres by which they are

sent. Although the whole earth is electric with the vibrations of God's voice, we hear it not, and we sorely bemoan what seems to be God's indifference to our cries, or wrongly imagine that He either did not hear or declines to answer us. God always answers the prayer of His child, but is His child always sufficiently spiritual that His answer is always heard?

News and Views

At the February meeting of the Board of Managers of the American Bible Society, the Rev. Arthur C. Ryan was elected a general secretary to fill the place made vacant by the recent resignation of Mr. Frank H. Mann.

Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, will return from California in time to preach in his own pulpit March 1st, his twenty-eighth anniversary sermon as pastor of that people.

From Jefferson City, Tenn., Bro. J. P. Carter writes, Feb. 9: "I have accepted the work of the Forest Hill church of which Bro. Miller is a member and the work is starting off fine. I am a junior in Carson and Newman, coming here from the Home Board Evangelist force, where I served for almost six years as evangelistic singer. Am now preparing for the ministry."

The First Church of Watertown and the Baptists of the State are to be congratulated upon the decision of pastor R. F. Skinner, to remain at Watertown, declining the flattering call to another state. Speaking of his labors at Watertown, he says: "I am unable to see that the Lord wants me to leave here yet. The First Church has voted unanimously to go right ahead with the new building just as planned last year. The old building is fast being wrecked and the new building will be pushed with all haste."

Singer Carl M. Camberon writes: "I will be glad to make engagements now with those desiring my services as singer for the spring and summer months. It will be necessary that they write me at once if they secure dates they desire. I go February 22nd, to First Baptist Church, Anna, Ill., to assist Pastor R. A. Morris. Evangelist O. W. Shields, of Girard, Ill., will do the preaching, any message by wire or letter will reach me promptly if addressed to Flintville, Tenn."

Bro. C. L. Montgomery, for the Strand Bible Class of the Central Baptist Church, Memphis, writes, Feb. 11: "At present we are engaged in a little contest with the Agoga Bible Class of the First Baptist Church of Evansville, Indiana, which is being conducted over a period of ten Sundays, seven of which have already passed and we are 931 men in the lead to date. Thirty-eight men were converted at the last Sunday's meeting and we are hoping that thousands will be converted before our contest terminates."

Bro. D. W. Lindsay, on going from the Grove City pastorate to Kingston, writes to say. "I have accepted a call to the Kingston church; and moved on the field February 5th. I was pastor in Knoxville for nearly 10 years. I was first called to Beaumont Avenue Church and served three years; and then received a call to Grove City Church which I served nearly seven years. On February 1st, while I was away, Grove City Church recalled me unanimously and raised my salary \$520. They plead earnestly with me to stay with them; but I felt that the Lord wanted me to go to Kingston; so I declined the call and accepted the work at Kingston. There were about 365 additions to the Grove City Church during the time I was there. There was a steady growth along all lines. I had a loyal people with which to labor. There is a great future for that church."

It is with reluctance that we surrender our claim upon Bro. T. W. Gayer, who has been the apostle of stewardship among Tennessee Baptists for more than two years, who accepts a call to the pastorate of Pineville Baptist Church in Louisiana. He has wrought faithfully and well. His labors will bear fruit on down the years. He is eminently well-qualified for the important position to which he goes. Pineville, a town of about five thousand, just about in the geographical center of the state; separated from Alexandria, a city of some thirty or forty thousand, by the Red River. Several important institutions are located there. So far as Baptists are concerned the most important of these is Louisiana Baptist College. This is the only Baptist college in the state. It belongs to the Southern Association of Colleges, is strictly of college grade with no prep department, and has at present an attendance of about 325. This does not include the summer students. Pineville Baptist Church has 850 members on roll. It has a \$60,000.00 building practically out of debt. The church owns a lot for a pastor's home and plans to build in the near future.

LETTER FROM BRO. T. W. GAYER, WHO GOES TO LOUISIANA

I have offered my resignation to the Executive Board of Tennessee Baptist Convention to accept a call to the pastorate of the Pineville Baptist Church, Pineville, La. I want the privilege of saying a few things to the people of Tennessee.

I came to this state six years ago. At the first meeting of the Convention I was honored with membership on the Executive Board. This position was held for four years, until elected Stewardship Secretary, when I resigned to accept this office. During these six years I have been keenly interested in everything Tennessee Baptists have done. Before becoming a paid worker I spent much time and some money in pushing the work of the Board. I know Tennessee better than any other state. I know its pastors, its churches, its problems, its needs. I love every worker in the state and am interested in all our institutions. Later I want to write about Tennessee as a mission field. Few even of our leaders realize how destitute much of it is.

My heart has always been in the pastorate.

Two years ago I left a great church to accept this position because of my interest in stewardship. For two years I have given to this work all there was in me. Now I return to the work I feel called to do.

Louisiana is my native state. I regret to leave Tennessee but want to go to Louisiana. Calvary Baptist Church, Memphis, called me about the same time that Pineville called. It was hard to decline Calvary. It is a great field and has some of God's noblest workers in it. I believe it has a great future. For twenty-two years I have been away from my native state. This seemed to me God's time to return.

Two or three things make it hard to leave Tennessee. One is the work I am doing. There are scores of churches in this state which have never seen their possibilities. The Lord has allowed me to help some of these. Many of our pastors have not been fortunate enough to secure a college or seminary training. These men need someone to help them in their problems. Most of my time for two years has been spent with these men. It has been a joy to see how they have taken new courage and delight in their work. This state needs several men doing the work I have tried to do. I wish our leaders could see this need.

It is hard to leave Dr. Bryan. He is a great secretary. He is a great statesman and a great Christian. My relations with him have been the closest and most delightful. I have wanted to remain to help him. I appreciate his willingness to allow me to return to a pastorate. I would not go if he advised otherwise.

So far as I know all the workers and all the members of the board are my friends. It has been a joy to work with them. I am taking this method of expressing my love for all of them.

IF LOVE WERE LAUGHTER.

If love were always laughter
And grief were always tears,
With nothing to come after
To mark the waiting years,
I'd pray a life of love to you,
Sent down from heaven above to you,
And never grief come near to you,
To spread its shadow, dear, to you,
If love were always laughter,
And grief were always tears.

But grief brings often laughter,
And love, ah love, brings tears!
And both leave ever after
Their blessings on the years;
So I, dear heart, would sue for you,
A mingling of the two for you,
That grief may lend its calm to you,
And love may send its balm to you—
For grief brings often laughter,
And love brings often tears.

—Annie C. Leavenworth, in *Century*, 1912.

We build our future, thought by thought,
Or good or bad, and know it not—
Yet so the universe is wrought.
Thought is another name for fate.
Choose, then, thy destiny, and wait—
For love brings love and hate brings hate.
—Ella Wheeler Wilcox.

**THE BIBLE UNDER FIRE
OR
WHAT IS ALL THIS TROUBLE
ABOUT?**

By J. L. Campbell, D.D., Chair of
Bible, Carson Newman College.

MODERNISM EXAMINED

1. The Bible. The light of nature is not enough. They have this in the heart of China and India, in Africa and the pagan islands of the sea. Some of the profoundest questions that affect our interests for time and eternity nature cannot answer. What is the character of God? Whence came this vast universe in which we dwell? How is it that man is here? What is this that is wrong with our race? Does God care? Will he hear our prayers? How can we get back into the right relations with him? What about destiny? What of the life hereafter? On these and kindred questions at best the voice of nature is vague and hesitant or wholly silent. Yet these are vital questions. Surely a just and loving God would not allow his creatures to wander bewildered on the dark mountains until at last they stumble into the grave without letting them know. Somewhere the lips of heaven must have spoken in a voice definite, authoritative, commanding. This is the *a priori* argument. It furnishes a presumption in favor of a written revelation.

2. And this revelation is the Bible. Place it aside the sacred books of the Orient and instantly the comparison becomes a contrast. The materialism, the agnosticism, the silly, filthy stories in them with the amors and quarrels of their impure gods, and the sloughs of moral pollution in which they wallow, are no more to be compared to the teaching of the Bible than are their grotesque idols to be compared with the God we worship. All other literature also falls far short. This inspired volume stands forth peerless and alone. Where, anywhere, has anything produced the results that the Bible has? Wherever it has gone and its precepts have been obeyed, it has blotted out nameless sin, it has exalted womanhood, it has blessed childhood, it has purified and ennobled human lives, it has robbed death of its terror, it has sent countless millions singing triumphant home to glory. And its signs and wonders have never ceased. There is not a city, or town, or hamlet, or countryside in all the world where its teachings have been obeyed, but has trophies of its power. If the Bible had its way, wars would cease forever, impurity and crime and wrong would be banished from the earth, and our world would become Paradise restored. Speak of apologies for Christianity! A book that has accomplished what the Bible has needs no apology. It carries its own credentials with it wherever it goes. We leave it for the other fellow to make all the apologies.

3. The Bible teaches the orthodox belief. Let those misguided people who discard the true teaching of this book be rebuked by a prominent Unitarian. He cannot be accused of bias in favor of the evangelical belief. What he is forced to concede he does with

reluctance and regret. This makes his statement of all the more value. Dr. George E. Ellis was the greatest Unitarian scholar, historian, and champion of that belief that New England ever produced. His history of New England Unitarianism is the standard work. In an address delivered by him before the Unitarian Club of Boston on November 8, 1882—then an old man giving the mature thought and conclusions of a long lifetime—he spoke as follows: (He is speaking of the Bible.)

"I have carefully considered the words and thoughts I am about to express, fully apprehending their serious bearing, and that they may startle and grieve others, if not you.

"Fifty years of study, thought, and reading, given largely to the Bible and to the literature that relates to it, have brought me to this conclusion; that the book, taken with a special divine quality and character claimed for it and so extensively assigned to it as inspired and infallible, as a whole and in all its contents, is an orthodox book. It yields the orthodox creed. The vast majority of readers following its leading, its obvious sense, its natural meaning, and yielding to the impression which some of its emphatic texts make upon them, find in it orthodoxy. Only that kind of ingenious, special discrimination, and in candor I must add, forced treatment, which it receives from us Liberals can make the book teach anything but orthodoxy. The evangelical sects, so called, are clearly right in maintaining their view of the Scripture and of its doctrines—and this draws a deep and wide division of creed between them and ourselves." (See *The Christian Register* of the week of November 8, 1882.)

This certainly is a noteworthy statement coming from this outstanding Unitarian. It teaches that the Bible must go or orthodoxy remains. They must get rid of the Book before they can get rid of the evangelical faith. It shows also the reason why Modernists so bitterly attack the Bible. In order to accomplish their purpose they are prepared to mutilate and tear it into pieces. But while they are attempting to do this the Bible is going serenely on its triumphant way. It never exerted so great an influence as it does today. In more than seven hundred languages and dialects it is pointing the children of men to the cross, to the crown, to glory, honor, and immortality. Other tongues are constantly clamoring for new translations. It is estimated that thirty millions of copies of the Scriptures a year are now being published by the different Bible Societies, and the number is constantly increasing. There is a reason. This book satisfies the hunger of the soul as nothing else can do. "And the leaves of the tree were for the healing of the nations." (Revelation 22: 2.)

2. The Virgin Birth.

(a) First objection.

The Modernists would have us believe that it is of no importance whether we accept the records of the virgin birth or not. What does it matter? The reverse of this, however, is the case. It is a matter of vital importance involving as it does (a) the truthfulness of the Scriptures, (b) the purity of

Mary of whom it was said, "Blessed art thou among women," (Luke 1: 42); (c) a shadow on the life of her Son, (d) the fulfillment of prophecy, (e) the relation of Jesus to his ancestors, (f) the incarnation, and generally, (g) the whole question of the supernatural. Those who reject the virgin birth not only reject the veracity of the Scriptures, but logically they end with the rejection of the deity of Christ. While there may be a few exceptions to this, yet the drift is inevitable. All Unitarians reject the infancy records of Matthew and Luke. The late Charles Briggs would not be accused of over-orthodoxy, yet he feels compelled to admit, "if the pre-existent Son of God became incarnate by ordinary generation we could not escape the conclusion that a human individual person was begotten. The Incarnation would not then be a real incarnation, but an inhabitation of Jesus by the Son of God, with two distinct personalities, that of the pre-existent Son of God and that of the begotten son of Joseph." And then he adds, "Only a God-man who had taken human nature into organic union with himself and so identified himself with the human race as to become the common man, the last Adam, the head of the race, could redeem the race. The doctrine of the virgin birth gives us such a God-man." (See *North American Review*, 1906.)

(b) Second objection.

The argument from silence, i. e., why have we not more about the virgin birth in the New Testament? The answer is: If it were only mentioned once this would be amply sufficient. The Sermon on the Mount is given to us only once. The Sermon on the Plain but once. The parable of the Prodigal Son but once. The miracle of the resurrection of Lazarus but once, etc. The beautiful record of the virgin birth is found not once only, but in full detail in two of the gospels, viz; Matthew and Luke. Nor is this all. Did Mark know of it? He did. His gospel was intended to cover only the period of the active ministry of our Lord, from the baptism of John until Christ was received up into heaven. All the infancy records are, therefore designedly left out. But observe how he opens his gospel with the suggestive statement, "The beginning of the gospel of Christ, the Son of God." Did not Gabriel in his message to Mary say, "That which is to be born shall be called holy, the Son of God." (Luke 1: 35, margin R. V.) "The Son of God." Mark introduces his gospel with the identical words that were on the lips of the angel when he addressed the Mother of our Lord. Did John know of the virgin birth? He did. Had he not the earlier gospels before him when he wrote, and did not Mary spend the last years of her life in his house? Does he not assume it when he declares that the Word was God and the Word became flesh? And does he not affirm it when he writes of "the only begotten of the Father," (John 1:14), thus showing that he regarded Christ's birth as free from earthly fatherhood? Did Paul know of it? He did. Was it not Luke who gives the fullest details of the virgin birth, Paul's bosom companion for years, even up till the time of his death? Dr. James Orr has called attention to the fact that Paul uses peculiar and unusual expression when he comes to speak about

the birth of Christ. "God sent forth his Son born (really "come") of a woman," (Galatians 4: 1); "God sending his own Son in the likeness of flesh of sin," (Romans 8: 3); "Being made in the likeness of men, (Philippians 2: 7), etc. While there is a similarity between Christ and other men Paul is always careful to note that there was also something wholly distinct and different. Nor is this all. In the most sweeping way Paul announces the sinfulness of the whole human family. "There is no distinction for all have sinned and fall short of the glory of God." (Romans 3: 22, 23.) But there was before his mind always one great exception. Christ himself "knew no sin." (2 Corinthians 5: 11.) He puts Christ in a class by himself and separate from sinners. So also does Peter, first Epistle 2: 22, "Who did no sin," and John, first Epistle 3: 5, "In him is no sin." In every way the Scriptures guard the sinlessness of our Lord. And this assumes the virgin birth. It was A. B. Bruce who said, "A sinless man is as much a miracle in the moral world as a virgin birth in the physical world." This great truth of the virgin birth is not only explicitly taught but it is assumed and interwoven in the teaching of the New Testament.

(c) Third objection. The myth theory.

That is to say, the Modernist regards the virgin birth as "a biological miracle that our modern minds cannot use." This author, therefore, conceives of "the doctrine of the virgin birth as created in the same way in which the tales about great personalities" in pagan mythology were produced. One cannot fail to notice the characteristic assurance of this remarkable statement. "The modern minds" cannot use the Bible teaching of the virgin birth, forsooth! It is a case of "speak for yourself, John." The Presbyterian General Assembly in the North has a membership of over a million and a half, with nearly ten thousand ministers. In its statement of belief at its meeting in 1916, in Article two, the following was adopted by practically a unanimous vote, viz: "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary." Were there no "modern minds" that voted for this resolution? The Southern Baptist Convention represents three and a half million church members and seventeen thousand ministers. At its meeting in Kansas City in 1923, among other statements, it affirmed its belief that "Jesus Christ was born of the Virgin Mary." Were there no "modern" minds among the three thousand delegates who unanimously voted for this affirmation? And so of other religious bodies. And what shall we say of such men as James Orr, Isaac A. Doener, F. Godet, Sir William Ramsey, M. Neville, Principal Fairbairn, Bishop Lightfoot, Bishop Westcott, Robert Dick, Wilson and J. Gresham Machen of Princeton and E. Y. Mullens and A. T. Robertson of the Southern Baptist Theological Seminary, Louisville, and a host of others like them who have rejoiced to believe in the virgin birth? The utterance of the New York preacher needs revision. But now what about this myth theory? The answer is clear and final. The "great personages" of heathen mythology were not of virgin birth at all. The gods came down in the form of

lustful men or of beasts. The legends are too vile to be described. Says J. H. McCulloch in the Encyclopedia of Religion and Ethics by Hastings in his article on the virgin birth, "The latter (i. e., virgin birth), certainly does not occur where ancient myths of the birth of heroes, great men or kings are concerned. In spite of direct evidence of true human descent, myths told how the gods were their real father. Plato and Augustus were said to be the sons of Apollo, the kings of Egypt were sons of a god and a human mother. In these myths also the mother is already wedded, and the divine parent has a material form, in that form taking the place of a husband." The myths make Buddha's father a god who appears in the form of a white elephant. Apollo, the mythical father of Augustus, appeared in the form of a snake. Ammon the mythical father of Alexander came as a huge serpent, etc." But enough of this. How revolting it is for these misnamed Modernists to hint even at the slightest suggestion of any similarity between the vile adulteries and beastialities of heathen mythology and the chaste and sacred records concerning the blessed virgin and the Holy Child! Nothing could be more repellent to the Jewish mind or to the holy evangelists. As a matter of fact the whole range of pagan mythology does not furnish one single parallel to that of the birth of our Lord. Those were not virgin births at all. This objection can be peremptorily dismissed.

(d) Let us now approach the subject from the positive side.

(1) We have the great prophecy in Isaiah 7: 14 quoted in Matthew 1: 23. "Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel." In Isaiah there is a local application of this scripture. But this does not exhaust its teaching. Like so many prophecies there is a deeper and a farther meaning. And this applies to Christ. This is shown in the name Immanuel, which signifies "God with us," and points to the Incarnation. It is shown also in the word virgin, in the Hebrew "almah" and in the LXX parthenos or virgin. The best way to determine the meaning of "almah" is from the Scripture usage. It is found in the Hebrew Bible seven times. Of Rebekah at the well (Genesis 24: 43); of Moses' sister watching the ark of bulrushes (Exodus 2: 4); of damsels playing with timbrels (Psalm 68: 25); of the way of a man with a maiden (Proverbs 30: 19); twice in the Song of Solomon. "Therefore, do the virgins love thee," (1: 3). "And virgins without number" (6: 8), and "a virgin shall bear a son" (Isaiah 7: 14). From these the meaning would seem clear. The word "almah" signifies a marriageable virgin as was Mary, the betrothed to Joseph, and the mother of our Lord. How beautiful this Messianic prophecy uttered seven hundred years before Christ, and how literally was it fulfilled!

(2) There is the inferential argument. He who lived as never man lived, who taught as never man taught, who died as never man died, who ascended as never man ascended—if we knew nothing more—we would conclude that he must have been born as never man was born. A being like this would have star and sages and angels and would be of

maiden birth. Miracles at the cross, then why not at the cradle? Angels at the tomb, then why not at the manger? A sinless life required a sinless origin. A supernatural life required a supernatural origin. The parts fit. Calvary demands Bethlehem, and nothing less would do. Indeed, with Christ the astonishment would have been had there been no virgin birth. The wonder would have been had there been no outflashings of divine power during his life. All heaven would be struck dumb with amazement had he been holden of death. The Cradle, the Cross, and the Throne are all linked together.

(3) There is the doctrinal necessity. The virgin birth is necessary if we are to have the Incarnation, and the Incarnation is necessary if we are to have the Redeemer of the world. We have dwelt on this subject more fully because it is one that is especially assailed.

(e) The deity of Christ.

Having discredited the truthfulness of the inspired record, the Modernist and the liberal have cut the ground out from under their own feet. Their Jesus was the illegitimate son of a Hebrew maiden. He was a reformer, a great teacher, unfolded certain high ethical ideals, shared some of the mistaken ideas of his time, wrought no miracles, died a martyr to his convictions, made no atonement for sin, never rose from the dead, never ascended to heaven, and his personal coming again is an apocalyptic delusion. The idea of a God is simply a myth. "And if Christ hath not been raised," Paul solemnly declares, "your faith is vain, ye are yet in your sins—and we are of all men most pitiable." (1 Corinthians 15: 7.) Where do the Modernists get this Jesus of theirs? Not in history, not in the Bible, not in the triumphs of the cross. He is simply the creation of their own imagination. No such Jesus ever lived. The only Christ that we know anything about is the Christ of the Word of God. Here we have solid historical facts. And this Christ is the God-man, the Saviour of the world. "All through his ministry he claimed to be the promised Messiah of the Old Testament. (John 4: 25, 26, Matthew 16: 16, etc.) He was God incarnate. The Word was God and the Word became flesh and dwelt among us." (John 1: 1, 14.) He claimed God as his Father among a people who understood by this expression "making himself equal with God." (John 5: 18.) He declared, "I and my Father are one." (John 10: 30.) He is called "Christ who is over all, God blessed forever." (Romans 9: 5.) Of him it is said, "Thy throne, O God, is forever and ever." (Hebrews 1: 8.) Eternity is his, he was "before all things." (Colossians 1: 17.) Creation is his. "For by him were all things created that are in heaven and that are in earth, visible and invisible" (Colossians 1: 16). Omnipresence is his on earth and yet "the Son of man which is in heaven." (John 3: 13.) In heaven and yet "with you always" on earth. (Matthew 28: 20.) Omniscience is his, "Thou knowest all things." (John 16: 13.) Equal honors are his, "all men shall honor the Son as they honor the Father." (John 5: 23.) Omnipotence is his, "all power is given to me in heaven and in earth." (Matthew 28: 18.) Infallibility is his, "Heaven and earth shall pass away, but my words shall never pass

away." (Matthew 24: 35.) Sinlessness is his, "Which of you convicteth me of sin." (John 8: 46.) Worship is his, "At his name every knee shall bow and every tongue confess." (Philippians 2: 10, 11.) Power to forgive sin is his, "Who can forgive sin but God?" The judgment is his. He is to be "the judge of the living and the dead." (Acts 10: 42.) Nor is this all. The deity and humanity of Christ are implied all through his life. It was Dr. Dale who said that "The Divinity of Christ is in solution in the Bible as salt is in sea water." This was the Christ of Paul, of Peter, of John, of the mighty men of God who went forth in the early centuries and shook the world. This was the Christ of the martyrs that marched with songs on their lips to the stake and whose souls, like Elijah, went up to heaven in chariots of fire. This was the Christ of the reformers who shook Europe. This was the Christ of the great missionaries, the William Careys, the Adoniram Judsons, the David Livingstones, the Robert Morrisons, the John Patons, the Hudson Taylors. This was the Christ of the fathers and founders of our own beloved denomination in this Southland.

Modernism proclaims salvation by character. But what character can stand the scrutiny of him before whom all things are naked and open, who knows our most secret thoughts, who even charges his angels with folly? And what is to become of all those who have no character? Modernism has no Saviour, no atonement, no message of deliverance from sin for a lost world. The gospel teaching is, "The Beloved in whom we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace." (Ephesians 1: 7.) And Paul adds, "But though we or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Galatians 1: 8.)

WHY SOUTHERN BAPTISTS SHOULD SUPPLY THE NECESSARY FUNDS FOR THE NEW SEMINARY BUILDINGS.

By Rev. A. U. Boone, D.D.

It is not my intention, in this brief paper, to make a full and complete statement of the vital situation implied in this question, but there are some outstanding considerations which should claim the thought and interest of every Southern Baptist:

1. Owing to an unfortunate mistake, the urgent need of the Seminary was overlooked and neglected in the provisions, which the Steering Committee made in the early days of the 75 Million Dollar Campaign. That is now history. No one is criticized, but this mistake can be corrected, and the Seminary, though somewhat delayed in its rights, can come into its own.

2. The Seminary did have a claim upon the denomination. The Convention of 1919 gave instructions that a definite amount should be given for the new buildings. This is the provision that was overlooked. True, an honest attempt was made to adjust the situation; but as the Campaign neared its completion the Seminary and its Trustees gladly yielded their rights in the matter and



FACULTY, SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

proposed that all efforts be directed toward the lifting up of the South-wide interest, particularly the obligations of the Home and Foreign Boards. This matter was duly presented to the Convention at its last session, and fully endorsed by the Brotherhood, with the understanding that the Seminary would have great liberty in the field after December 31, 1924.

3. The need for new buildings is not only very desirable, but quite imperative. The Seminary is seriously handicapped through lack of room and equipment. Every moment, from now until the buildings have been supplied, will spell loss to our cause. Our students cannot be comfortable in the old plant. Indeed, they cannot be properly housed, and the physical situation is serious. Better provision must be made. It is surely one of those cases when the "King's business requireth haste."

4. It is deliberately written, by this scribe, that there seems to be no better Kingdom investment than in the Seminary. It is engaged in the high and holy work of training our leaders for the future of our Southern Zion. An improved physical situation would attract a larger number of zealous and competent students, and that surely is a matter of most vital importance just now.

This institution, which we all love, is practically, doctrinally and geographically, almost that could be desired. At least, it will be when our people have furnished the money and the buildings have been completed. In this day of danger we should stand by this great lighthouse of our denomination and see to it that our scholarly and consecrated faculty has every possible advantage. "Now is the accepted time." And if our efforts are properly directed, and if we come up to the help of the Lord against the mighty, it is believed that we shall see a more complete provision "for the day of salvation."

A WORD FROM DR. MULLINS.

The following article is by Rev. Allan H. Bissell, the Associate Director of our building campaign, who has lately been secured by our Executive Committee to co-operate in the work during 1925.

Brother Bissell has had wide experience in work of this kind, and I am sure his message will be given very careful attention by all your readers.

E. Y. MULLINS.

AS IT LOOKS TO ME.



By Allan H. Bissell, Associate Director of Building Campaign.

I haven't looked very long, but that is hardly necessary in order to state what may be seen on the surface. Even good eyesight is not essential, for much can be heard.

"Ye have heard of the patience of Job." But have you heard of the patience of President Mullins, Professors Sampey, Robertson, Carver, Eager, Gardner and the other members of the faculty?—devout, earnest, schol-

arly Christian teachers and gentlemen every one. Have you heard of the handicaps under which they work? You shall hear from the pulpit, press and in private interview.

Have you heard of the patience of the students, living and studying under cramped and trying conditions that make their task a burden which they should not be asked to bear, and that gives ample evidence of the popularity of the Seminary in spite of its physical limitations?

That is why I put down on paper:

The Need is Imperative.

It has been for a long time, but much more so now. Serious lack of class and office room, chapel overcrowded and students standing. Heating plant liable to break down any day and cannot be repaired. Dormitory for single students much too small and unsuitable for further use. Married students widely scattered and poorly provided for. And there is no room for expansion on present site. The Seminary is growing; students from 32 states and 17 foreign countries. These young people—our future leaders—must be cared for and trained under more favorable conditions. Further delay would be nothing short of a calamity.

The Cause is Fundamental.

Whatever is vital—whatever concerns Christ's Kingdom and its ongoing is fundamental. Volumes could be written of the great contribution of the Seminary to the stability, the progress and prosperity of our Baptist cause. A majority of the positions of leadership of our denomination, in the South at least, are filled by S.B.T.S. trained men. They are conspicuous among pastors of our full-time churches. They are found in large numbers on mission fields, and in positions of trust and influence in our denominational life. If God has entrusted to us a great task (and we believe He has) and if we are a people of vision, ambition and loyalty (as we believe we are), here is a chance to demonstrate the reality of our profession.

The Interest is Keen.

It is pleasant to record that friends are multiplying these days. They are coming to the fore in offering their services. They are writing encouraging letters and pledging their time and energy and money to the cause. State Secretaries, already heavily burdened with their work, are finding time to counsel and co-operate in various ways. There is a widespread feeling that the Seminary has been neglected; that it is high-time that something be done; that, "Now is the accepted time and now is the day of salvation." Of course, it should be so, but what should be is sometimes delayed. It is heartening to know that a great host recognize the imperative need and believe that Baptists should supply the need now.

The Task is Challenging.

Huge? Yes. Difficult? Yes. Unreasonable? No. Impossible? No! emphatically no! It has in it the elements that appeal to the heroic, the sacrificial. The amount sought is not large. Indeed, it is small when you view our numbers, our resources and our high-calling as Baptists. Greater walls have been scaled; bigger tasks have been accomplished, but few that will mean more to

our future growth and few that will bring greater returns on our investment.

The principal base of supplies is threatened and needs your assistance, brother, sister Baptist, in order to function properly and do its best work. How can we face the great founders of our Seminary—Boyce, Broadus, Williams, Manly—and tell them we have been true to the trust committed to us if we do not meet the demands of the hour? Aye, more, how can we face our Saviour and Lord and expect to hear from His lips, "Well done, thou good and faithful servant," if we do not provide a suitable place in which to train the laborers to go forth into His harvest?

It Can Be Done! It Shall Be Done! It Will Be Done, if we plan and work and pray and give together. To quote another, "You can have prosperity if you will pay the price, with faith, work and co-operation." The Seminary needs you, fellow Baptist. You and the Baptist cause need the Seminary. Let's clasp hands and go forth in His Name to victory.

The battle is on. The heroes of old Never rested their weapons while evil was bold, Never counted the cost in the hour of deep need.

The battle is on, but the Master must lead.

Field Representatives.

Field men have been engaged for the following States, viz.:

Alabama—A. G. Moseley; Arkansas—Z. J. Edge, Ira D. Harris; Florida—E. F. Wright, J. D. McCready; Georgia—W. M. Lee; Missouri—L. B. Arvin; North Carolina—H. F. Brinson, J. T. Bowden, H. P. Ellington, J. A. McDaniel, M. A. Adams; South Carolina—J. Furman Moore, J. E. Bailey, A. P. Turner; Tennessee—C. T. Ricks, C. M. Crossway, W. Frank Moore; Texas—J. L. Gross, Will H. Chappell, A. W. Reaves.

Other men will engaged later, for other states.

TWO DEACONS WHO STARTED REVIVALS.

By L. R. Scarborough.

One of the deacons mentioned was an ancient deacon. His name was Philip. Early chapters in the Acts of the Apostles tell about him. He was a deacon in the First Church of Jerusalem. He was a good man, full of faith and the Holy Ghost. He had a good report of them that were without. He was not an eloquent man, but a faithful and persistent man. He could not be satisfied without winning somebody to Christ. He went out from Jerusalem to Samaria. God was on him. He witnessed, testified, preached; the crowds came; he persisted and kept on. He stirred the whole country and God graciously blessed him. When God was through with him in Samaria the power of the Spirit of God came on others and the good work went on and God called Philip to go across a desert, down a dangerous road to Gaza. There he found a big sinner and by a splendid piece of personal work he won him to Christ, baptized him, and sent him on to remake Ethiopia for Christ; and Philip for twenty years, more or less, as tradition says,

held revivals of religion on the coast of the Mediterranean Sea. Glorious deacon, wonderful revivalist, great personal worker!

A Modern Case.

It was in my second pastorate, twenty years ago. We had had a great service on Sunday and Sunday night in the church. Six men were saved and joined the church Sunday night. Early Monday morning, my senior deacon, "Father" Paxton, came to my study. He was in tears. He could hardly talk. Sobs interrupted his broken message. He said, "Pastor, I did not sleep much last night. I prayed most of the night. I know we have a protracted meeting set for more than a month ahead; but I feel we cannot wait. God is moving on our church and I have come to tell you, by a sort of divine compulsion, that I believe we ought to start a meeting. You do the preaching and we will organize our deacons and church and God will give us a great revival. The deacon's tears and his burning words were like a holy conflagration. The fire in his soul caught the kindling wood in mine. We prayed and wept together. A few of the deacons were called together. A fire broke out in our hearts. Circulars were gotten out. Advertisement was made in the afternoon papers. Telephones were used. Personal workers were sent out. That night we had a good crowd, the next night greater, the next greater. The meeting went on for more than two weeks. I shall never forget that season. It took a week, baptizing every night, to baptize the people that were converted and joined the church. There were nearly 200 additions by baptism, as I now remember it. Nobody helped but the local forces. My, how the deacons worked and how the women and how all the forces went afield, and how God came down in mighty saving power! The Abilene Church will never get away from the power of that meeting, nor will this preacher. The deacon started the meeting, or God started it in his heart and used him as a firebrand to set aflame the kindling wood in the hearts of God's people.

May God give such a deacon and such a meeting to every church in the land.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 1 TO FEBRUARY 1.

	1924	1925
Alabama	\$ 31,250.28	\$ 48,703.53
Arkansas	15,592.45	8,253.00
Dist. Columbia ...	11,125.73	1,831.80
Florida	13,305.17	24,683.87
Georgia	83,116.20	87,869.86
Illinois	200.00
Kentucky	73,019.38	89,662.58
Louisiana	14,687.75	18,059.35
Maryland	19,860.00	16,769.94
Mississippi	39,825.15	72,811.02
Missouri	22,224.24	23,616.07
New Mexico	2,522.00	1,307.60
North Carolina ...	101,948.41	126,841.50
Oklahoma	12,581.32	18,010.85
South Carolina ...	117,748.89	45,392.41
Tennessee	44,505.00	47,429.65
Texas	60.00	19,600.34
Virginia	114,824.43	114,876.54
Total	\$718,196.40	\$765,919.91

Christian Education

Harry Clark, Nashville

THE WONDERFUL BAPTIST STUDENT CONFERENCE.

On February 6-8, there was held at the First Baptist Church at Jackson a gloriously successful conference of Baptist students from the colleges and schools of Tennessee. Although Secretaries Frank Leavell and Louise Foreman have held previous notable Interboard Conferences in Tennessee, this was the largest and most enthusiastic. All six sessions rang true to the keynote, "Make Christ Campus Commander!"

Mr. L. A. Keele of Union University and his two able assistants, Miss Grace Weaver of Tennessee College, and Mr. Sibley Burnett of Carson and Newman College, showed real leadership in gathering the largest attendance of any of the Interboard Conferences that have yet met in eleven of the Southern states this year. Space does not permit the naming of all the other college students who rendered vigorous aid in securing such a large and representative attendance.

Among the denominational workers the convention owes much to the two Interboard secretaries, Dr. I. J. Van Ness, Miss Kathleen Mallory, Dr. O. E. Bryan, Miss Mary Northington, Miss Cornelia Rollow, Mr. W. H. Preston, Rev. W. C. Miller, missionary from Cuba, and our four college presidents.

Those bringing great and stirring messages to the conference were, in the order of their appearance on the program, as follows: Dr. I. J. Van Ness, Dr. A. U. Boone, Dr. J. J. Hurt, Dr. O. E. Bryan, Miss Mallory, Miss Tarwanda Garabedian, the Armenian missionary, Rev. Miller, Miss Foreman and President J. C. Hardy of Baylor College. The talks by the students in the student conferences on campus problems gripped the students and inspired them. The music by Carson and Newman College, by Union University and by Hall Moody Normal was splendid, and the conference was captured by the Tennessee College Glee Club.

Jackson Baptists opened wide their hearts and homes to the visiting delegates. To Union University, the city of Jackson, and Rev. John Jeter Hurt we extend our warmest thanks.

The largest delegation came from Hall-Moody, led by President J. T. Warren and three of his faculty. The second largest delegation came from Tennessee College, led by President E. L. Atwood and two of his faculty. Vanderbilt and the University of Tennessee tied for third place.

Whenever a student from a certain one of the colleges went to the platform to speak, a group of fellow students from that college would gather on the front seat to pray for him while he spoke.

In the student conferences, the young people voted decisively against dancing, studying on Sunday, and absences from Sunday school and church. At one college (not a Baptist college) where dancing is permitted, a survey a month ago showed that only 25 per cent of the students dance, but that the other 75 per cent have no organized forms

of amusement, and, therefore student speakers called on the denominational leaders to help devise innocent recreation for young people.

The students rang true on the honor system in examinations, tests, and daily recitations. Two institutions reported that they are running "Honor Stores," where they have no clerks but each student waits on himself, makes his own change out of the cash register, and takes his purchase with him! This reveals a high moral atmosphere.

Our four college presidents took an active part at the Conference and one of them gave up his place on the program to give more time for the student discussions.

Next October there will be another Baptist Student Conference at Nashville under the leadership of Mr. Sibley Burnett.

MOUNTAIN WORKERS CONFERENCE.

This annual meeting will be held at Knoxville, March 17-19. The main topic this year will be "Work for Young People," but there will also be reports continuing last year's discussion of cooperative organizations for farmers and the education of adults who have not finished the elementary schools. The hotels of Knoxville will allow a 10 per cent reduction on rates. All meetings will be held at the lecture room of the Lawson-McGhee library. For further information write Rev. Isaac Messler, Meadow, Tennessee. We urge all who can be in the city to take advantage of this meeting and get in touch with this great work in the mountains.

THE STUDENTS' VOLUNTEER CONVENTIONS.

We are always thrilled at the idealism and consecration of the young people who have volunteered for ministerial and missionary service. These student volunteers will hold two conferences this year, at Jackson, February 27-March 1 and at Maryville, March 6-8. They expect approximately 100 delegates at each conference. Entertainment and lodging will be furnished all the speakers and representatives, and every effort will be put forth to make their stay pleasant and profitable. Since this convention is interdenominational, there will be special office rooms for each denominational Board Secretary where he can have personal interviews with the young people of his denomination. For information write Miss Anne Van Lopik, Maryville College.

UNION UNIVERSITY.

The Religious Council makes the following report of work done during the month of January, which includes all the activities of the students of Union University.

Twenty-seven regular pastors served forty-seven churches, preaching one hundred and twenty-nine sermons and delivering twenty-five other sermons and addresses.

Fully two dozen students have taken part in the street services holding nineteen services.

There were twelve teaching services conducted at the Sunday school hour.

Six visits were made by the religious workers to the hospitals, looking after the sick.

Thirty-nine prayer services were held by the students at the noon hour each school day and every Thursday evening. At the noon hour twenty or more students were present and each Thursday evening the number present went beyond fifty.

One surrender for the ministry.

You who read this please pray for the religious interests of our students, and for our revival meeting the last of this month.

HALL-MOODY ALUMNI.

Hall-Moody has possessed the power of inspiring its students with an ambition to go on and fill great places in the world. Among its alumni who are playing a great part in education and religious work are: Dean J. M. Watters of the School of Commerce of Georgia Tech, the largest school of commerce in the South; Rev. D. L. Sturgis of Bolivar; Rev. O. W. Taylor of Sturgis, Kentucky; Rev. V. E. Boston of Winona, Mississippi; Rev. D. Edgar Allen of Horse Cave, Kentucky; Rev. A. F. Pickington of Festus, Missouri; Prof. H. L. Smith, City Superintendent of Paris; Prof. W. G. Robinson, Superintendent of Milan; Prof. Alvin Todd, Principal of Coffee County High School.

THE N. E. A. ENDORSES PRIVATE SCHOOLS.

In the past the National Education Association, representing 100,000 teachers of the 48 states, has somewhat ignored private schools. For that reason we are delighted to see that the organization has undergone a change of heart and in its declaration of principles of this last year makes a definite acknowledgement of the valuable services which private schools and colleges have made in both the past and the present and tells the essential importance of these institutions for the future.

Your secretary recommends to any church which is in need of a church secretary, that they get in touch with Miss Mary P. Hinshaw, 415 Watauga Ave., Fountain City, Tennessee. She was a graduate of the University and a student under your secretary's instruction. Later she volunteered for the foreign field and graduated from our W.M.U. Training School at Louisville. Circumstances arose which prevented her being able to go as a missionary; and therefore she is extremely anxious to secure some place as a pastor's assistant. We can strongly endorse her to any church.

DOYLE INSTITUTE.

We are were happy to get an enthusiastic report from County Superintendent W. E. Shockley of White county on the excellent work done by President J. L. McAliley at Doyle. He reports that both patrons and student recognize that they have a masterful principal and that they are enthusiastic about his leadership.

President McAliley plans a six weeks' summer school at Doyle this summer. Because of the cool climate and the low expense, this should appeal to all the teachers of this section; and we trust that the attendance will be large.

THE SEMINARY AND THE PRESENT EMERGENCY

By Professor A. T. Robertson

An emergency exists for the Southern Baptist Theological Seminary beyond the shadow of a doubt. The Southern Baptist Convention in the meeting in Atlanta, last May, made it possible for a large portion of the money needed for the new buildings to be raised during 1925. The Convention thought it had done that at the Atlanta meeting five years before, but it was not done. The orders of the Convention were side-tracked and the Seminary got practically nothing out of the 75 Million Campaign for the building fund. It matters little now why this was done. It was done and the Seminary has had to wait five years and struggle on with the old buildings and a largely increased student body. Then at last a new start has been made, and a real start.

But a real start will not spell success unless every friend of the Seminary rallies to its support during 1925. It will take the combined efforts of all to put the great enterprise over the top. Two millions of dollars are needed now, and that is a great deal of money to raise in one year in small gifts, as most of it will have to be. No multi-millionaires have stepped forward to guarantee the success of the efforts to raise two million dollars, or the other millions that must come to provide homes for the married students and many other things. If ever any one plans to do anything for the Seminary, this is the time to do it. A struggle of all at once will make it possible.

The South is able to do this thing this year. Southern Baptists are able to do it now. The princely giving of Mr. J. B. Duke of North Carolina shows that the South has one man of large wealth with a vision and with faith in the South. There are, no doubt, others who will follow his example. But the present emergency can not be met by waiting for a few men of large means to give the two millions and more. The money must come from a multitude of generous givers, in proportion to their means. There are some Southern Baptists of large means who will give large sums, but there are not enough of these to meet the situation. The point is that no giver must excuse himself from a share in the building fund.

The very fact that the Seminary has had to stand aside during the last five years ought to rally to its support every element among Southern Baptists. It is practically a case of now or never for this fund. Other interests are eager for a chance to appeal to the denomination. In every state there are denominational schools that are poorly equipped, and that deserve help, and that need it. These great interests will not wait indefinitely if the Seminary fails this year to get the response that it ought in its campaign. No one can expect them to wait indefinitely.

Does the Seminary deserve to succeed? What would Southern Baptists be today if the work of the Seminary since 1859 were blotted out? It is not too much to say that the level of the Southern Baptist ministry has been lifted higher than would have been possible otherwise. Our ministers who are missionary in spirit and in life caught much of it

from the Seminary. The pastors who have studied at the Seminary have, with rare exceptions, been loyal to all the organized work of the denomination. They have made possible the great onward strides of all the boards and schools and other enterprises. There is not a worthy Baptist enterprise in the whole South that is not debtor directly or indirectly to the Seminary.

Now is the time to show our love and loyalty to this great mother that has nourished all her children. Words of love are welcome always. They are never out of place. But just now it is money that talks most and loudest. Nothing but money can pay for the brick and mortar, for floors and ceiling, for roof and rooms, for beds and chairs and tables.

The Seminary has over four hundred young ministers now who put up with many inconveniences to get what this institution offers them. The present buildings are wholly inadequate for present needs. The boilers that furnish steam for the buildings are beyond hope of repair. It is inciting disaster to wait longer.

The buildings are now going up. The Convention has ordered the erection of the buildings. The authorities are acting with faith in that order. But pay day is coming and soon. Pledges and money must literally roll in, else disaster confronts us all. For the Seminary to fail is for all Baptist progress in the South to be held up indefinitely.

HOME BOARD EVANGELISM

By T. O. Reese, D.D., Marbury, Ala.

It is reported that after March 1, the department of evangelism of the Home Mission Board, is to be suspended and perhaps finally abolished. Thousands all over the South, will receive this news with sorrow.

Let it be understood that I am not now connected with this or any other department of the Home Board. But for thirteen years I was a member of the evangelistic staff and know its history from the day it was launched—May 14, 1906, to the present hour. I write as a friend of the department. It has had a long and successful career. At one time it was easily the most popular, and many think, the most effective and powerful department of the Home Board's work. During the nearly nineteen years of its history more than 150,000 souls were won to Christ and added to our churches; almost countless multitudes were brought to a closer walk with God; streams of money have poured into every phase of our work from rocks smitten by the rod of these evangelists.

But this department has gone on the rocks. I am sorry. Some may think since I am at the head of an evangelistic staff composed of twenty independent evangelists, that I will rejoice. But not so, I am very sorry in my heart that this, once the greatest evangelistic agency in America, was allowed to die.

The first mistake, I think that was made, was the merging of this department with the department of enlistment. There should be, of course, the closest relation between evangelism and enlistment, but these departments should have functioned as separate departments. From the day of this merging or coordinating of

the two departments, the department of evangelism was doomed.

Perhaps due care was not always exercised in the selection of the evangelists. Criticisms arose concerning the character and work of some of the men. Some of this criticism was just and some of it was very unjust. The department began to lose its prestige and power. Some of the men resigned and others were cut off. Few or no recruits were added. The finances of the Board was such that it seemed imperative that the Board retrench along some lines. The department of evangelism had to bare the brunt of this retrenchment and so it is now to be suspended, perhaps abolished.

It would be difficult now to rejuvenate it and place it back where it once was. The writer wonders if the abolition of this department, is indicative of the attitude of Southern Baptists toward evangelism in general. If so it is a sad hour for us. Southern Baptists have always believed in evangelism. They have been intensely evangelistic. Through the years we have based and built our enterprises on the bed rock of evangelism. Are we about to shift the point of emphasis? Brethren, we cannot afford to let the fires of evangelism be reduced to ashes. Evangelism is basic, vital, fundamental and we are falling upon perilous times if we neglect evangelism or allow it to be relegated to a second or third place in our program. Dr. Scarborough is reported to have said before the State Board of Texas: "We are going too strong on program and machinery and not enough on evangelism." He is absolutely right. The modernist who believes that Christians are turned out like broom handles from a factory, would have education given first place. But this would be putting the cart before the horse. We are to "make disciples" and then "teach them" for aggressive service in the kingdom.

If, in the opinion of the Home Board, the department of evangelism, has served its purpose, and should be abolished, then let the state boards and executive committees put on a vigorous evangelistic program and employ a number of good, sane and effective evangelists. This is perhaps the best way to handle mission evangelism. The stronger churches can then secure pastors or evangelists for their meetings. But we must push evangelism. We must go out after the lost and the unenlisted. Let every church in the bounds of the Convention have some time during the year a real, Scriptural revival of old time religion.

A CALL TO PRAYER

The Baptist Bible Union of North America in conference assembled in Chicago, hereby expresses its deep conviction that the greatest need of the present hour is a great spiritual revival. We believe firmly that the Word of God clearly teaches that such a revival will be possible, to the end of the present age. We have noted with great gratitude to God that in all the denominations great companies of the Lord's people are being inspired, manifestly of the Holy Spirit, to pray for such a spiritual awakening. We recognize the spiritual darkness of the times, and the force of the great modernism movement, which everywhere is seeking

the destruction of the faith; and we believe that only the mighty power of God can turn back the tide.

We, therefore, hereby invite our fellow-believers of all denominations in general, and our fellow-Baptists everywhere in particular, to join with us in at least three days of consecrated prayer for revival. The dates we venture to name are: April first, second and third, with the further suggestion that, where possible, such prayer meetings should be continued on Saturday leading up to Sunday, April 5, when earnest prayer should be offered that God would arise and plead his own cause, in the hope and expectation that the services of that day may be marked throughout the continent by the conversions of thousands of souls.

We suggest that churches, and mission halls, and other places where Christians assemble, be open for prayer during certain hours on all these days; and that in rural or other places where large meetings are impossible, prayer groups be formed; and that thus throughout this period of concentrated prayer, there may be thousands of prayer meetings held all over the land.

Between Modernism and Fundamentalism there is a great gulf fixed; but between true believers of every denomination, the unity of the Spirit still obtains. We, therefore, appeal to all believers, and to the Baptists outside the membership of the Baptist Bible Union, as well as to our own entire membership, to consider this call to prayer on the ground that, however we may differ from each other on minor matters, all evangelical Christians must agree that a revival is necessary. It, therefore, cannot be wrong to pray that God will arise; and that His enemies may be scattered.

We respectfully and earnestly ask that the editor of every evangelical publication in America, and throughout the world, cooperate with us by printing this call to prayer. In many quarters we hear the sound of a going in the tops of the mulberry trees. The fact that in so many directions the desire for a spiritual revival is finding expression in earnest prayer, is, itself, an evidence of the movement of the Spirit of God.

We suggest also that in anticipation of the dates named, all believers who read these words should privately, at the family altar, and in public, earnestly intercede that God may pour upon his people the Spirit of grace and of supplication, that there may be a widespread response to this invitation, in order that when the blessing shall come, as we believe it will, God will be everywhere glorified.

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SUNDAY SCHOOL

Edited by
W. D. HUDGINS, Supt. S. S. and B. Y. P. U. Department **Tallahassee**
DAVID N. LIVINGSTONE, East Tennessee Field Worker **Sweetwater**
W. D. MILTON, West Tennessee Field Worker **Jackson**
MISS ZELLA MAI COLLIE, Elementary Worker **Jackson**

THREE GREAT SUNDAY SCHOOL CONVENTIONS

Programs are being prepared now for the three Sunday School Conventions to be held in April. The East Tennessee Convention meets at Maryville, April 7 to 9. The strongest program ever planned has been arranged for this meeting. Each session will feature some special line of work. The first night there will be a great address on "Spiritual Efficiency," followed by a "get acquainted" meeting.

The second day will begin with addresses along the line of the Sunday school from the general viewpoints. The afternoon will be given over to administration topics, dealing specially with the organized classes. The second night will be made evangelistic night with two great addresses. The second day we will stress efficiency in the morning and a debate in the afternoon. No better meeting has ever been held than this one promises to be.

The West Tennessee Convention meets at Jackson, April 13 to 15. A splendid program has been planned and the largest attendance expected. At each of these conventions this year we are planning to give a special hour to associational work and have all the associational superintendents present and on the platform. Some spicy talks will be made by these men who do the work in the local association.

The Middle Tennessee Convention will meet at Columbia, April 21 to 23. A program similar to the one at Maryville will be had and some special features in the way of a play by the Nashville Young People. These programs will be out in a few days and proper advertising will be done. It is expected that we shall have double the attendance of any preceding convention.

STATE WIDE MEETINGS

The state superintendents' and officers' conference will meet at Ovoca, July 23 and 24. We are hoping to have 400 officers present at this convention as was voted last year. Every man present last year agreed to come back and help to bring every superintendent in his association with him. Programs are being prepared now for this meeting. Some of the best talent of the entire South will be on this schedule.

Following the superintendents' conference on July 25 to 26, will be the state organized class convention. Sunday, July 26, will be adult and young people's day. We are expecting a thousand people there on that day. This day will be organized class day of the encampment. Special features will be had on both Saturday and Sunday of this conference and at that meeting we hope to organize a state-wide organized class convention to meet regularly.

The Tennessee Baptist encampment will meet on July 26, at the close of the organized class session and continue through July 31. We have a splendid contract with the managers this time and have a choice date. The people all over the state are enthusiastic over the encampment. We want it to be the greatest ever held in the South. Some day we hope to have a ground of our own and build it to suit our own thinking. Let everybody boost these general meetings and advertise them in every section. We must make them count this year.

BIBLE CONFERENCES

Two weeks of the Bible conference are over and all except one report a good time. The one at Ripley was shot to pieces by so many speakers not appearing on the program. This we are sorry about but cannot help it, as we thought they were most all

there until it was over. Brother Leavell says they had a good time anyway.

Rev. Richard Owen, Milan writes:

"Let me thank you very sincerely for the great privilege that was ours last week to have the Bible conference here which was originally planned for Trezevant.

"It has been helpful to us all and we want to thank you and all those who had a part in it. We had some splendidly helpful messages and we appreciate them each and every one. Our program was not known in advance so we could not print a local program giving the times and subjects of the addresses, but this did not keep us from having a successful conference. The people came in increasing number until at the last we had good congregations.

We have voted to make this an annual thing, so you see the people are interested. If you are planning to have a series of conferences next Feb. remember we want to be included."

Dr. J. E. Skinner, Martin, Writes:

"I didn't have the chance to talk with you at length about the Lawrenceburg conference, and must take the time to say that, although it was somewhat disappointing in some respects—some of which I mentioned to you—it was really a success. The more I think about it the more I realize that it was a success. There were some six or eight country preachers in attendance, and I never saw men enjoy any thing more in my life. Then the crowds were fine at night and fairly good at the day services—being attended splendidly by the men, and withal, a very fine spirit prevailed with increasing interest. If it closes with the same interest, it is a raving success, in spite of the hindrances.

"A card from Huckaba today says theirs was a success at Huntington. Things are on a boom there, he says."

T. N. Hale, Dresden, Writes:

"Our Bible conference closed last night (Friday). We had a splendid conference. The best attendance we have ever had. At the night services the house was always packed with chairs in every bit of space possible and at several services people were turned away for the want of room. All the speakers did their best and the people here were greatly pleased. There were 7 preachers attending these Bible addresses for a part of the time. The entertainment cost our church \$125 for the week. Lunches at the noon hour were served free to those who attended and more than a hundred were served every day. We had three two-hour periods each day. From 10 to 12, 1 to 3, and 7 to 9."

From Bro. Huckaba, Huntington

"Our Bible conference closed Friday night. This has been the best by far that we have ever had. All the men were on time and at their best. Milton rendered very, very acceptable services. He is great for his line of work.

"The crowds were large and very enthusiastic in their praise of the messages which they heard. The church was greatly helped. We want the Bible conference next year. I am sure we had the Banner conference of all which were on this week. The spiritual tide ran high at every service. To God be all the glory and praise. Pray for the work here.

JANUARY RECORD OF TEACHER TRAINING

Sunday School Normal Studies			
Associations	Diplomas	Seals	Total
Beulah	2	14	16
Big Hatchie		33	33
Concord		40	40

Jefferson Co.	1	1
Knox Co.	13	4
Nashville	11	3
New Salem	1	1
Ocoee	25	30
Riverside	1	1
Robertson Co.	1	9
Shelby Co.	52	119
Weakley Co.	14	4
Madison Co.	6	9
McMinn Co.	14	17
Total	138	284

B.Y.P.U. Study Courses			
Beest River	7	3	10
Beulah	0	1	1
Duck River	0	8	8
Jefferson Co.	8	6	14
Knox Co.	6	12	18
Nashville	9	1	10
Shelby Co.	15	1	15
Total	45	31	76

Stewardship			
Tithers			
Beulah	19	0	0
Cumberland	5	0	5
Holston	7	10	17
Knox Co.	9	0	9
Wilson Co.	8	8	8
Total	34	32	7

B.Y.P.U. GRADUATION DAY

We have been observing the First Sunday in January as B.Y.P.U. Graduation Day. We have set October 1 as the best time for this as that is promotion day in the Sunday, Juniors and Intermediates being promoted in Sunday school that day should also be promoted in B.Y.P.U.

FROM GEORGIA

"Plan of Salvation" Study Course Week

In consideration of the simultaneous evangelistic campaign that will be held in Atlanta, Beginning March 22, the Atlanta City Union went on record, by a unanimous vote, signifying their intention to cooperate in

this campaign in every way possible. So this is the plan adopted.

The fourth week in February is set aside as "Plan of Salvation" study course week. Each local Baptist church will hold this study course, sponsored by the B.Y.P.U. of that church. It is not only for the B.Y.P.U. but for the entire church members. The pastor, as far as possible will be the teacher of this class. Where he cannot be, the State Office will supply teacher.

TO B.Y.P.U. ASSOCIATIONAL PRESIDENTS

How fine it would be if we could secure for once a complete list of all the B.Y.P.U.'s in the State. From the State B.Y.P.U. office at Tallahassee it seems that the best service any one of you can render in the immediate future is to secure for us a full list in your association. The State secretary is by this method urging you to use your initiative in getting this information for him. Call in Mr. Ford, Mr. Dodge, Mr. Franklin, Mr. Buick and other automobile friends to help you. If autos are not made to use in the service of God, then we have no use for them. Use the mails, or telephone. Send messengers to get this information. Get it. Remember the story during the Spanish-American war of how President McKinley sent a messenger to find Garcia. Well, you find "Garcia" and report to the State secretary.

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Baptists Put to Test in 1925 Program

IN CARRYING FORWARD our general organized work through the 1925 Program, Southern Baptists are being put to the test upon the following points:

1. Our gratitude to God for his marvelous blessings upon every phase of our denominational work in recent years.
2. Our ability to work together at a great common Kingdom task.
3. Our Baptist position in preferring to carry on our task of world evangelization in our own way.
4. Our faith in our doctrines and our principles. Are we willing to match our faith with the funds needed to help make that faith known to those who have it not?
5. Our love and loyalty to our Lord. Are we willing to make our rightful contribution to the carrying out of Christ's Commission to preach the whole gospel to the whole world?

BELIEVING THAT SOUTHERN BAPTISTS love their doctrines, their Lord, and the Lord's work, as represented in our general causes, we are appealing to all our Baptist forces—pastors, laymen, women, young people, boys and girls,—to throw themselves unreservedly into the support of the 1925 Program in making the most liberal subscriptions and cash offerings through their own churches and enlisting their unenlisted neighboring churches in the task to the end that all our general missionary, educational and benevolent enterprises may be immediately and adequately provided for and the cause of Christ extended at home and around the world.

HEADQUARTERS COMMITTEE
Nashville, Tennessee

B. Y. P. U. TRAINING — OBEYING — SERVING KEYNOTE — "HIS WILL — MINE".

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville
MISS ROXIE JACOBS, Junior and Intermediate Leader . . 161-6th Ave. No., Nashville
Address all general correspondence to Sunday School and B. Y. P. U. Department,
at Tullahoma.

The Jackson Baptist's Student Convention will be fully reported on Dr. Harry Clark's page, but we wish to add that it was a great meeting indeed. All who had anything to do with the putting on of this great meeting are to be congratulated.

Dr. Harry Clark, Secretary F. H. Leavell, Chairman Lacy Keele and a host of others from Union University were indeed hosts. "The Tenn. College Nightingales" captivated their hearers. Hall-Moody brought a trainload of the choicest of young people. Sibley Burnett of Carson-Newman was chosen chairman for next year to plan for another such meeting. Many other schools of Tennessee were represented. Mr. Cleo McPherson and Jack Smith of Watauga Academy, Butler, Tennessee, perhaps traveled farthest of any to attend the meeting.

The Marie S. Inzer B.Y.P.U. met at the regular time, 6:15 Sunday night February 7, and the orchestra played until 6:25, after which the very interesting Quiz was given by our leader, Mr. Luther Hill. Group No. 2 gave a very nice program, Miss Lucille Blair, leader.

Dates Ahead

Feb.—Bible Conference.
March 1-6—Nashville City-wide Training School.

Dr. John L. Hill, Mrs. C. S. Leavell, Dr. Harry Clark, Dr. Ryland Knight, Dr. John D. Freeman, Dr. Homer N. Grice, Secretary W. H. Preston, Dr. R. E. Grimsley and Secretary R. E. Connelly of Georgia will compose the faculty.

March 8-13—South Wide B.Y.P.U. Study Course Week.

April—S. S. and W. M. U. Regional Conventions.

May 30-3—Simultaneous B.Y.P.U. Associational Conventions for Tennessee.

June 25-28—State B.Y.P.U. Convention, First Baptist Church, Knoxville.

Mrs. D. T. Jenkins of Wilder, Tenn. writes concerning a study class they plan to have, probably during study course week, March 8-13.

An Easter Service for Baptist Sunday Schools

Easter Tidings

A splendid service of Song and Recitation for Easter Sunday. Words by Elsie Duncan Yale, music by J. Lincoln Hall. The Resurrection Story is told in joyful manner, as is fitting, but nevertheless treated with becoming reverence. We feel certain that all who use this service will be greatly pleased.

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March 8-13 is South Wide B.Y.P.U. Study Course Week.

The Nashville City B.Y.P.U. Training School to be held March 1-6 at the First Baptist Church is being effectively boosted each Sunday night preceding by a corps of four minute speakers. Each Friday evening, the chairman of the publicity committee Rev. S. E. Loxley, has the speakers together for a "Dutch" lunch and an inspirational meeting. 503 is their attendance aim for the week.

It was your secretary's privilege to be with Dr. Alldredge at Gallatin on Sunday morning at the opening of the Bible Conference there. They have the Evening Training Service at Gallatin.

Miss Roxie Jacobs and Miss Hatty Potts, teachers in the Nashville City Wide Junior and Intermediate Leaders training school this past week, conducted conferences also each evening for the officers and leaders of the B.Y.P.U.'s of the Immanuel Baptist Church of that city.

Miss Jacobs is this week in an associational junior and intermediate leaders' training school at Harriman. This marks a new day in our work.

The Chattanooga Training School Feb. 8-13

During the past week, Chattanooga and suburbs observed their annual training school in the Highland Park Baptist Church of that city.

The faculty consisted of Secretary H. V. Hamilton of Arkansas, who taught the "Senior Manual," Mrs. A. N. Crowley, of Newport, Tenn., "Junior and Intermediate Leaders," Rev. David N. Livingston of Sweetwater, Tenn., "David the Master Poet."

Dr. W. L. Pickard of Chattanooga, "Parliamentary Law."

Rev. W. C. Tallent of Chattanooga, "Training in Bible Study." President D. Wert Campbell was in charge. Dr. T. W. Calloway, Pastor Director.

Elsewhere on this page is given an account of the Junior and Intermediate leaders' training school held last week in Nashville. It was an exceedingly worth-while one. Highest praise on all sides is heard regarding the work of the two members of the faculty, Miss Roxie Jacobs and Miss Hatty Potts of Knoxville.

The leaders vote enthusiastically an expression of gratitude to Dr. I. J. Van Ness, corresponding secretary of the Sunday School Board, for his making it possible to hold the training school.

LEADERS' CONFERENCE

Nashville's second annual city-wide conference for Junior and Intermediate leaders was held at the First Baptist Church last week with practically all the leaders and many prospective leaders in attendance. Miss Hattie Potts of Knoxville each morning conducted demonstrations such as "How to Organize a B.Y.P.U.," "How to Keep Records," Bible Drills; Socials, etc. Each demonstration was followed by a round table discussion. Mr. Preston led in song services, teaching us songs Juniors and Intermediates enjoy singing. Each one attending this conference declared it to be just the thing to benefit leaders. Mr. J. W. Jones is the splendid city leader.

ASSOCIATIONAL LEADERS' CONFERENCE

The first associational leaders' conference to be held in Tennessee is being held this week in South Harri-

man for the Junior and Intermediate leaders of the Big Sandy associations. Miss Ada Robinson arranged the conference. The following is the program.

7 P.M. Songs Juniors and Intermediates Like

7:15 Demonstration

Monday—How to Organize a B.Y.P.U.

Tuesday—How to Keep Records

Wednesday—Bible and Sword Drills

Thursday—How to Have a B.Y.P.U. Social

Friday—How to Have a Business Meeting and Reach Standard of Excellence

8:00 Round Table Discussion

Every church is urged to send prospective leaders. Every pastor is cordially invited to attend.

NEW JR. AND INT. UNIONS REPORTED SINCE JAN 1.

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First, Jackson, Int. Girls—Miss Sunshine Derryberry.

Lascassas Jr.—Miss Bess Owen and Mrs. Brown.

Livingston Jr.—Rev. R. B. White.

Dyersburg Jr.—Miss Ruth Gibbons.

Gladesville Jr.—Mrs. Howard Clemons.

Murfreesboro Jr.—Miss Nan Phillips.

Radnor, Nashville—Miss Margaret Fly.

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A PLACE FOR ME

My Father has need of the birds and the flowers,
A place for each beautiful tree;
And so I am sure in his wonderful plan
There's a place and a mission for me.

He has a good purpose in all he has made,
And surely I know it must be
That when he pronounced his creation all good,
He meant something lovely for me.

So wherever I go and in all that I do
I crave the clear vision to see
My place in my Father's own wonderful plan,
My task and his blessing for me.

I'd like to use all of my talents and time,
And ever so faithful to be;
That God should not miss any service of mine
To perfect his purpose in me.
—Frances McKinnon Morton.

MARCH HOME MISSION WEEK OF PRAYER PRICED LEAFLETS

For W. M. S.—Sunday: At Life's Daily Crossings, 2c; Monday: How Can We Help the Negro? 2c; Tuesday: A Clarion Call, 2c; Wednesday: Little Ann of Lost Gap, 2c; Thursday: Won Through His Children, 2c; Friday: The Story of the Indians, 2c; Saturday: Outgoing Missionaries, 2c.

For Y. W. A.—They Come Bringing Gifts, 3c

For G. A.—Rachanny of the Southern Mountains, 2c.

For R. A.—Zelig Arnovitch, Immigrant Boy, 2c.

For Sunbeams—A Little True American, 3c.

Order early, please, before March, from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.

IT'S UP TO YOU

Cut out large letters and let the 10 girls hold them, spelling out the challenge, "It's Up To You." I am not a Christian, I am an agnostic, but I am searching for the Truth. I go to America to see if perhaps Christianity is the light," said a Japanese student on his way to America.

There are in the United States 80,000 Japanese and 10,000 Chinese, 3,000 of whom are students in our colleges. Am I introducing any of these to Christ?

Some 18,000 Orientals return home each year, with or without Christ. Has it been because I have not shared him? Every ship carrying missionaries has on it four or five times as many non-Christian Orientals.

United States has spent \$25,000 for every Indian killed in Indian wars. One-third of the Indians in darkest paganism have never heard of the Jesus Road.

Protestant Religious instruction of children averages 24 hours per year; Catholic 200 hours per year; Jewish 250 hours per year. What proportion of that 24 hours do I give?

Twenty-seven million children in the United States are not in Sunday school. Do any of them live on my street?

Our Sisters in Mexico say: "Take the news of conditions in Mexico to the Christian Women of America—they will do the rest." Do we deserve such a tribute?

You have one life to live. If you cannot cross the ocean you can cross the street—will you?

Only let the lives you live be worthy of the Good News which you profess.

Unto Thee, O Lord, do we cry. Help us not to be content to be one more or less of a billion people in this world. Help us to dare to go on a great adventure for Thee.—Selected.

Suggested Outline of Monthly Missionary Meeting

1. Devotional Service
2. Missionary Program
3. Reading of Minutes
4. Roll Call
5. Marking up of Standard
6. Offering
7. Treasurer's Report
8. Report of all Committees
9. Unfinished Business
10. New Business
11. Informal Social Hour

QUICK DIVIDENDS PAY

The late Ambassador Bryce once said that the American negro in the first 30 years of his liberation had made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years. The touch of Christianity helped here greatly, now that the race problem is also a part of our heritage we must keep up that marked progress. The religious nature of the negro invites the serious attention of all progressive Christian forces. As Southern Baptists we co-operate with negroes in a Seminary for training negro preachers in Nashville, men who will go back to their race and truly interpret the riches of grace in Christ Jesus. Five out of every 11 negroes are Protestant church members and there are two Baptists among the 5 for each 1 member of all other denominations. A really Christian attitude of helpfulness on our part will help solve the race problem while it develops the rich usefulness of the negroes. There are probably not more than 70 public high schools for negroes in the towns and cities of our Southland; how can their teachers be trained adequately? Frequently lighting systems and sewerage connections, sidewalks and pavement and police and fire protection are woefully neglected in the negro sections of the cities. Investigate your own city and do not drain American resources by neglect.—College Bulletin.

WATAUGA ACADEMY

Watauga Academy is now finishing its twenty-third year of work. During the years of its history the school has had obstacles to overcome and many reverses to meet. Yet in the record before us we see that the efforts and sacrifices made by our Baptist people have not been in vain. It has always been the policy of the Academy to give thorough preparation for college, and many of our graduates have taken degrees from colleges after three years' work. Realizing that so many boys and girls never reach college, Watauga Academy attempts, too, to give practical training for life, and places above all the development of Christian character.

It is impossible to estimate the amount of good Watauga has done in the past. The lives touched and uplifted, the homes made better, the teachers in our schools, the leaders in our churches, and the throng who have gone out and are now quietly playing their part in the world, prove its influence. Some of the outstanding products are: Hon. B. C. Reece, who is now serving his third term as Representative from the first Congressional district. T. H. Dougherty of the U. S. Veteran's Bureau, headquarters at Knoxville; Miss Danna

Pearce, Public Health nurse of Blount County; Dr. P. D. Stewart, a promising young surgeon of Bristol; Rev. John Slomp, Assistant Professor of English at Carson and Newman College; Miss Laura Reece, teacher of Home Economics, East Tenn. State Normal; Warren Bowman, principal of High School, Verona, Kentucky; McKinley Maines, principal of High School, Elizabethton, Tenn.; Roy Butler, a prominent lawyer in Oregon; Elbert Jordan, with the Bell Telephone Company, Washington, D. C.; Misses Mary Isaacs and Octavia Greenwell, popular teachers at Lenoir City. Space forbids the naming of others who hold responsible positions in various places.

At present the school is doing good work. The enrollment for the year is 78, above the eighth grade. This gives us a select bunch of boys and girls who, as a rule, are studious and interested in their work. This year the literary societies were reorganized, the boys naming theirs "The Smithsonian" in honor of Prof. J. H. Smith (the founder of Holly Springs College, which later became the Watauga Academy). The girls chose to honor the sacred memory of our beloved benefactor, the late Dr. Brown, by calling theirs "The A. E. Brown Literary Society." Both organizations are doing good work, and their influence will tell in the future. Perhaps the most wideawake activities of the school this year are the Young Women's and Girls' Auxiliaries. These two missionary organizations inform and direct our girls as no other work does. The local church B.Y.P.U. gives opportunity for training in this line of service.

Our present needs are to pay off the indebtedness hanging over the school, and in addition from \$500 to \$1,000 are needed for repairs and improvements—new roof for boys' Home, new floor for girls' Home, paints for inside and outside of both homes. Also to meet the desire of needy boys' and girls' scholarships need to be provided, or some means of work. Friends, even outside our association, have been liberal and done much for us in the past. For every donation we sincerely thank them, and now ask for their continued interest and help, not only financial help but for the prayers of every loyal Baptist in our land. May we not fail in the great trust committed to us!—Retta Stout.

AUTHORS' DINNER AT FOREIGN MISSIONS CONFERENCE

Washington, D. C., Jan. 27, 1925

Twilight, snow-covered streets, gleaming lights, darting cars and hurrying pedestrians—Washington on the evening of January 27! Inside the Hotel Washington in the Rose Room were gathering guests invited to celebrate the twenty-fifth anniversary of the Central Committee on the United Study of Foreign Missions at the dinner in honor of the authors of mission study books. About three hundred sat down to dinner at 7:30. At the table where Mrs. Nimmo and I sat there were representatives of the Protestant Episcopal Church, of the Northern Methodists, of the Federation of Women's Foreign Mission Boards and of the Missionary Education Movement. The repast was bountiful and well served and accompanied by the delightful singing of Mrs. W. B. Wheeler.


Afterwards tables were withdrawn and chairs moved closer to the speakers' table, where Mrs. Henry W. Peabody, chairman of the committee, presided. Mrs. Wallace Radcliffe of Washington extended greetings. She has the record of having studied every senior book put out by the

committee. She spoke charmingly and expressed warmest appreciation of Mrs. Peabody—"a woman sent from God." She suggested that Mrs. Peabody's coat-of-arms, although it might not be according to the rules of heraldry, might well consist of the two hemispheres, with a woman's hand bearing aloft the torch, in the sky seven stars for the seven Christian Colleges for Women in the Orient, and below a pen rampant with a printer couchant!

Mrs. Peabody replied that her answer was the record of the twenty-five years with three million copies of senior and one-half million of junior books published. All bills have been paid from the slight margin of profit remaining after the large discount—40 to 45 per cent—allowed to Boards. The committee reports a capital of \$10,000, accumulated through economy, which will guard it against financial crisis. The five-foot shelf of study books is worthy of inspection. All the authors are living. Such work seems to be a guarantee of long life, a good insurance policy. An extract from her report says: "One by-product of united study is the contribution which this great volume of illuminating international literature, prepared by experts in a spirit of love and fairness and studied by millions of women and children, has brought to the better understanding and friendship of the nations. It has had its influence in developing the international mind and has prepared the hearts of the women for the world alliance sure to come."

The crest is the cross, the motto: "One heart, one way." Have we not reason to be proud? A Baptist the chairman, a Baptist the author of six books, more than any other author has contributed, and at least three more Baptists among the group.

The authors present were introduced and responded in three-minute speeches. Perhaps a few extracts may interest: Mrs. Mary Larabee Platt, author of the "Child in the Midst," said: "We must turn from the failures of Christendom to the assured victory of Christianity." She told of a little child who prayed: "Dear Jesus, please keep me handy



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Order from Our Nearest House

to God so I may be ready when He needs me." Dr. Robert E. Speer, author of the "Light of the World," said the great problem of the missionary movement is how to perpetuate the missionary spirit in the church at home. Miss Margaret Burton, author of "Women Workers of the Orient": "When women are friends, men will not fight." Dr. D. J. Fleming, author of "Building with India," said: "Mission study shows the way, binds in loyalty, crystallizes conviction and results in eternal fellowship through Christ." Mary Ninda Gamewell, author of "Ming Kwong," said that China had begun to win out in the race against sin, ignorance and superstition. Jean MacKenzie of "An African Trail," spoke in her inimitable, appealing way of the promise of the work in the jungles of Africa; the early morning bird that wakes one to follow the trail—Mrs. Peabody with her mission study books like that sweet but insistent bird—and the native preparing his potato, his lunch, for the weary missionary because she had cared for him and his sick baby. "Are you not our mother?" says he. "So I will peel you a potato."

Dr. Samuel Zwemer, author of "Moslem Women," quoted a proverb of Mohammed, a part of which I recall: "The pen of the scribe and the ink that it sheds are precious to God." Dr. Harlan P. Beach said some of the results of the mission study movement were: "A dual vision—of God and world needs; improved quality of service; increased quantity of information; sympathy between Christians; growth of dynamic energy." Mrs. E. C. Cronk, author of "Brave Adventures," spoke for authors of junior books. Her view that work with children offers "a second chance" was an interesting one.

Greetings were voiced by representatives from the Federation of Women's Foreign Mission Boards, from Summer Schools, Golden Jubilee, Committee on Literature for Oriental Women and Children and from Everyland Magazine. Introduction of foreign guests followed with responses by Mr. Kenneth MacLennan, Great Britain, Baron Van Boetselear Van Dubbeldam, the Continent, and Mr. T. B. Hiwari, Asia. Each guest was presented with two new books, "Brave Adventures" (Cronk) and "Prayer and Missions" by Mrs. Montgomery, the latter containing an autographed portrait of the author. The benediction was pronounced by the Bishop of St. Albans.

To catch a 11:30 train and to arrive at home at 1:15 A.M. rounded out a very unusual evening. Continued snow and cold weather on the other days of the conference made it impossible for me to attend any more of the sessions.

Mrs. H. M. Wharton.
Baltimore, Md.

THREE DIVISIONAL MEETINGS

The three divisional meetings to be held in April promise to be of unusual interest this year. The West Tennessee meeting will be held in Jackson, April 20-21; Middle Tennessee in Lebanon, April 22-23, and East Tennessee in Knoxville, April 23-24.

Mrs. W. C. James, Dr. O. E. Bryan, Miss Bonnie Ray, returned missionary from China, Miss Mary Northington, Miss Cornelia Rollow, Mr. L. S. Sedberry and Mrs. Hattie Baker will speak at all three meetings. Many attractive features are being planned and a large delegation is expected to be present at each meeting.

TRAINING SCHOOL GOES 100% FOR SEMINARY BUILDINGS

By Chas. F. Leek

"A moment like this is worth living for," was the way one student at "The House Beautiful" characterized the night of January 28, when everyone of the school's staff of seven, pledged to the building fund of the Southern Baptist Theological Seminary the sum of \$2,535.75, and a

"precious" diamond ring. It's worth a great deal, at any time, to enjoy the privilege of the Christian atmosphere at "The House Beautiful," but to witness Christian women, in their own womanly way, unitedly, happily, prayerfully, songfully and sacrificially do so magnificent a thing as they did on this occasion, starts a thrill that shall be heard around the world and that challenges and inspires Southern Baptists to erect the new seminary plant with ease.

No one knows what it cost the young woman, who gave her diamond ring for a cause that she and her comrades felt worthy of all that it seeks, and more. Nor does anyone know the price little Miss Yan Wing Yee, from far away China, paid when she placed \$2 in Dr. Mullins' hands. Nor can the gift of \$250 by a young woman, whose home is outside of the bounds of the Southern Baptist Convention, be weighed, nor the gifts of \$100, of \$75, of \$50, and on down to \$2.

This effort by the Training School was the product of Training School initiative. It was the result of wholesome spontaneity on their part. Significantly there was no external pressure and no excitement, but the whole affair was characterized by a calm enthusiasm and devotion to a worthy task of kingdom consequences. From the gift of the ring, on the one hand, to the gift of the smallest amount, on the other hand, forethought had been given. "She hath done what she could."

Dr. Mullins, director of the campaign; Mr. Allan Bissell, associate director; and several others were invited guests of Miss Carrie U. Littlejohn, principal, and the students and faculty of the Training school, at dinner. After dinner the students expressed their appreciation of the Seminary and its faculty and pledged their loyalty to the seminary in its present undertaking.

Dr. Mullins outlined reasons and motives for giving at this time to the building campaign and Mr. Bissell paid a beautiful tribute to Christian womanhood and her part in great achievements. Then cards were distributed and, after instructions, the young women retired to their rooms for signing their cards.

After a pause of thirty minutes the strains of "Bring Them In" reverberated through "The House Beautiful" and it wasn't long before a handclapping and a cheer was heard, which brought Dr. Mullins to his feet just as one of the students rushed into the parlor exclaiming, "It's a hundred per cent!"

The Training School, while not a unit of the seminary, is vitally related to the work of the seminary through its students' attendance on seminary classes. Of the 544 Baptist foreign missionaries abroad, of which 344 are women, the Training School, during its comparatively short history, has given 124, or 35 per cent of the women missionaries.

FATHER'S ADVICE

My dad and I long years ago, were walking down the street
When suddenly a little dog came yelping round our feet,
He snapped and snarled so viciously—that angry little pup
Appeared to me, as though he thought that he could eat us up;
I turned and threw some stones at

him which always missed the mark, But when I tried to drive him off the louder he would bark.
"Now, son," my father said to me, "just plod along your way
Don't turn your head for yelping dogs. Remember what I say!
You'll notice if you pay no heed to him and hold your peace
That little dog will soon grow tired and all his noise will cease:
But every time you stamp your foot and shout to him; 'Begone,'
You show that he's annoying you and keep him following on.

It is a very ancient dodge that petty minds employ,
They say the gods first angry make the man they would destroy,
And little dogs and little men who snarl behind your back
Will only snarl the louder if you answer their attack;
And they'll have done the very thing they started out to do,
If, being yellow dogs themselves, they make one out of you!
—Edgar A. Guest.

OBITUARIES

Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

On Oct. 1, 1924, a little daughter came to gladden the home of Mr. and Mrs. Delmer Dunnaway. She was a beautiful child, and was named Ruby Lorine. She just lived one short month, but 'twas long enough to twine herself about the heartstrings of her family.

On November 1, 1924, she went to heaven to join little sister Lucile. May the living brothers and sisters so live that some day they will again meet their little sisters, and may the God of all comfort be with the hearts of the bereaved parents.—Bettie Mathes.

Mrs. Oma Sorrels

Oma was born Nov. 29, 1891, died Aug. 21, 1924, age 32 years, 8 months, 8 days. She professed faith in Christ at the age of 13 years, and joined the Baptist church. She was the youngest child of a family of nine children. Three brothers and one sister had gone on before. She leaves to mourn her home-going a husband and one child, a devoted mother and two brothers and two sisters, with many friends. Nineteen years of this noble life was spent in the service of her Lord. She was an active member in church work. Let His will be our will. She has entered into that peaceful rest that awaits those that trust in the Lord.—A Friend.

Hillman

Mrs. W. A. Hillman died Jan. 24, 1925, at her home, 128 Gates Ave., Jackson, Tenn. Her place in church was always filled, both in Sunday school and church. Although our beloved sister was advanced in years, she took a very active part in all church and religious affairs.

Her life will ever be held as an example to all who knew her. Her hands were always willing to help and sympathize with those in trouble, and to help those less fortunate than herself.

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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 15

Memphis, Central	4,076
Nashville, First	1,983
Memphis, First	799
Memphis, Bellevue	782
Knoxville, First	703
Memphis, Temple	685
Chattanooga, First	675
Jackson, First	569
Nashville, Grace	514
Memphis, Union Ave.	503
Nashville, Immanuel	480
Knoxville, Broadway	432
Memphis, La Belle	422
Paris, First	417
Chattanooga, Tabernacle	409
Knoxville, Fifth Ave.	401
Nashville, Judson Memorial	391
Rossville	384
Humboldt, First	367
Ripley	330
Nashville, Third	320
Nashville, Park Ave.	316

CHATTANOOGA

Avondale: T. G. Davis, pastor; "Calling on God and Results" and "Three Great Facts About Sin." By letter 1; SS 189; BYPU's good.

East Lake: W. C. Tallant, pastor; "Where Art Thou?" and Rev. Dan Quinn on "Does it Pay to be a Christian?" SS off; BYPU good.

Central: W. L. Pickard, pastor; "Genesis—Beginnings" and "Abram—Abraham" SS 233-Rain; BYPU 67.

Clifton Hills: W. R. Hamie, pastor; J. C. Jackson, asst., on "Personal Evangelism" and Rev. Hudlow on "Religion in the Homes." SS 165.

Bell Ave.: H. M. Linkour, pastor; "No Fear With Christ" and "Bright Eye and Right Hand Sinner." By letter 6; for baptism 3; SS 100; BYPU 9.

Shoal Creek: A. G. Frost, pastor; "Where is Your Treasure?"

Chamberlain Ave.: G. T. King, pastor; "Why Jesus Came to Earth" and "The Blind Man Healed." SS 90.

Spring Creek, J. H. Palmer, pastor; "Watchman What of the Night" and "Satan's Death Traps." SS 96.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Have Faith in God" and "I Was Afraid." BYPU 74.

Tabernacle, T. W. Callaway, pastor; "Fruit of Spirit" and "Ten Commandments." For baptism 1; baptized 3; SS 409.

E. Chatt.: J. N. Bull, pastor, "Elijah on Mount Horeb" and "How to be Saved." SS 296.

Daisy: J. A. Maples, pastor; "The Small and the Great Battles of Life" and "Selecting a Bride for Isaac." Union Fork: A. Robinson, pastor; Self Sacrifice" and "The Humiliation of Sin." SS 20.

Rossville: J. E. O'Quinn, pastor; "The Kiss of Betrayal" and "Christ the Living Bread." SS 384; BYPU 115. Revival under way. Bro. Walter Burns of Moultrie, Ga., preaching.

Oak Grove: J. N. Monroe, pastor; "Inexcusable Idleness" Matt. 20: 6 and "What Will Ye Do in the End?" Jer. 5: 31. SS 91; BYPU good.

Ooltewah: L. H. Sylar, pastor; Bro. Christenberg on "How to Live" and pastor on "Everybody With a Mine to Work." SS 61.

First, John W. Inzer, pastor; "Jesus, the Cosmopolite" and "Watching Sinners Come to Jesus." By letter 6; for baptism 9; baptized 2; statement 1; SS 675. Two great services with capacity audiences.

Lupton City: W. T. McMahan, pastor; "Holding Fast" and "Lot in His Backslidden Condition." SS 87.

Ridgedale: W. E. Davis, pastor; "Our Possessions Kept for the Master's Use" and "Fourfold Conscience of Sin." By letter 2; SS 177; BYPU 60.

NASHVILLE

Grace: T. M. Roberts, pastor; "The First Church" and "What Must I Do To Be Saved" For baptism 2,

by letter 1; SS 514. Church pastor both hours.

Immanuel: Ryland Knight, pastor. "The Christian Race" and "Jereboam." For baptism 1, by letter 6; SS 480.

Park Ave.: A. M. Nicholson, pastor. "After The Revival, What?" and "The Way of Life." For baptism 1, baptized 6, by profession 1; SS 316. Well attended.

Third: R. M. Jennings, pastor. "The Call of The Nail-pierced Hands" and "A Fool's Funeral of God and God's Funeral of a Fool." For baptism 3, by letter 1; SS 320; B.Y.P.U. 55. Overflow congregation at evening service.

Judson Memorial: R. E. Grimsley pastor. "The Widow's Mite" and "Where Are the Dead?" Baptized 1; SS 391.

Lockeland: J. C. Miles, pastor; "Great Commission" and "Let the Redeemed of the Lord Say So." SS 270.

New Hope: Eli Wright, pastor; "Knowing God Better." Good day.

Seventh: Edgar W. Barnett, pastor. "Tithing" and "Jesus Our Example." By profession 3; SS 268; BYPU 30; Int. BYPU 15; Jr. BYPU 23.

Goodlettsville: H. F. Burns: "I am the Vine Ye Are the Branches." No preaching at night.

North Edgefield: A. W. Duncan, pastor. "Repentance" and "Repentance." One baptized; 284 in SS; 24 in Sr. BYPU; 46 in Jr. BYPU.

Radnor: Geo. L. Stewart, supply; "Walking by Faith" and S. C. Reid on "Stilling the People." SS 87; BYPU 28.

Calvary: W. H. Vaughn, pastor. "Mary Magdalene the First at the Tomb," and "Blind Bartemaeus." SS 185; BYPU 21; Int. BYPU 7; Jr. BYPU 12.

Inglewood: Howard M. Easter, pastor. Preaching by Bro. Don Q. Smith. "Hypocrites." By letter 1; SS 59; BYPU 32.

Grandview: S. W. Kendrick, pastor. "Resurrection Day" and Don Q. Smith at night. By profession 18; SS 178; BYPU 30; Int. BYPU 20. Dr. S. W. Kendrick preached at 11 A.M. Also spoke to the Sunday school in an evangelistic service. Eighteen young people came for prayer and were converted. Old-time shouting.

Centennial: S. W. Kendrick, pastor; "Fruit of a Christian" and "Joy of a Soul Saved." For baptism 1; baptized 1; by profession 1; SS 175; BYPU 32; Int. BYPU 31; Jr. BYPU 25. Rev. L. A. Gupton at request of pastor preached at morning service, pastor at night. Good day.

KNOXVILLE

Gillespie Ave.: J. K. Smith, pastor; Isa. 33: 24 and Luke 19: 10. SS 149.

Elm St.: E. F. Ammons, pastor; "Church of Smyrna" and "Fallen Guilty and Ruined State of Man." SS 100; BYPU 50; by letter 1.

Philadelphia: A. B. Johnson, pastor; Bro. Burnett on "Fruits of Spirit" and pastor on "Resolution." BYPU 36. Large crowds, splendid interest.

Fifth Ave.: J. L. Dance, pastor; "Some Unconquered Foes of Christianity" and "Zeal" John 2: 17. SS 401; BYPU 250; by letter 3.

Euclid Ave.: J. W. Wood, pastor; "The Trinity of the Godhead" and "The Inspiration of the Scriptures." SS 299; BYPU 40.

South Knox: J. K. Haynes, pastor; "Gethsemane" and "The Call of Moses." SS 250; BYPU 107.

Beaumont: D. A. Webb, pastor; "Noah's Times and Testimony" and "Man's Righteousness." SS 124; profession 1; for baptism 1.

Oakwood: W. G. Mahaffey, pastor; "Four Characteristics of New Testament Church" and "The Poverty of the Sinner." SS 129; BYPU 36. Pouring rain.

Central of Bearden: Robt. Humphreys, pastor; "Trusting God" and

Luke 10: 11. SS 135; by letter 4.

First: F. F. Brown, pastor; "Obedience" Judges 17: 6 and "The Place of Christianity in the Enforcement of Law." SS 703; BYPU 206; baptized 3; by letter 15.

Inskip: W. D. Hutton, pastor; "For Zion's Sake" Isa. 62: 1 and "Making a Choice" Jos. 24: 15. SS 83; BYPU 61. Ordained 3 deacons. SS collection \$28.34. Good rainy day.

Immanuel: A. R. Pedigo, pastor; "The Church" and "Starting Right." SS 131; BYPU 42.

MEMPHIS

First: Pastor Boone preached. SS 799.

Eudora: H. T. Whaley, pastor; spoke both hours "Building a Fruitful Life" and "The Holy Spirit." SS 44.

Union Ave.: Pastor Hurt spoke at both hours. For baptism 1; SS 503. Seventh St.: I. N. Strother, pastor; "Early Conversion" and "Meditation on Worth While Things." SS 229; BYPU 40; baptized 2.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to unusually large congregations. Conversion 1; by letter 3; SS 286.

Bellevue: W. M. Bostick, pastor; "The Heart's Love of God" and "Message from Hell." SS 782; by letter 5; for baptism 1; baptized 3. Good unions.

Forest Hill: W. L. Smith, pastor; spoke both hours. SS 70.

Hollywood: Pastor Burk spoke both hours. SS 122; for baptism 4; by letter 2. Splendid unions.

Joseph Papis, Italian Missionary: times preached 2; SS 28; families prayed with 10; tracts distributed 19; visits made 45.

La Belle Place: D. A. Ellis, pastor; spoke at both hours. Baptized 4; SS 422. Good interest in all departments.

Central: Pastor Cox preached at 11 a.m., no meeting at night. For baptism 3; by letter 4; SS 4,076.

New South Memphis: Pastor Norris preached both hours. Crowded house at night. SS 175; good BYPU's.

Greenland Heights: Pastor Chas. Lovejoy spoke at morning hour. For baptism 1; SS 40. Song service at night.

Highland Heights: E. F. Curle, pastor; preached to two fine congregations. SS 245; 4 fine unions.

Speedway Terrace: Norris Palmer, pastor; preached both hours. SS 183; profession 1.

Central Ave.: J. P. Horton, pastor; spoke at the morning hour. Good congregation. SS 170; BYPU's good; by letter 4. Frank Leavill, First church BYPU, gave program at 7:30 p.m.

Calvary: J. P. Harrington spoke at both hours. SS 155.

Temple: J. Carl McCoy spoke at both hours. SS 685; BYPU's 154; by statement 1.

Boulevard: J. H. Wright, pastor; preached at both hours. Profession 1; for baptism 1; SS 200. Pastor preached at Capleville, church called Bro. T. E. Rice for 2 Sundays in a month. Pastor preached a funeral Saturday night. After the service at the auditorium had one profession.

Yale: L. E. Brown, pastor; spoke at both hours. SS 75; 2 good BYPU's; by letter 1.

MISCELLANEOUS

Maryville, First: J. R. Johnson, pastor; preached at both services. Good attendance for a Rainy day. SS 299.

Beech Springs: Rev. C. W. Cecil preached Saturday night, prevented by rain Sunday. Left appointment for first Sunday in March.

Rockwood, First: L. W. Clark, pastor; "Watchfulness" and Peddling for the Devil." SS 287; BYPU 82; Int. 36; Jr. 55. Preached at Cardiff at 2:30.

Decherd, First: A. L. Bates, pastor; "Following the Vision" and "Pure Religion." SS 60; BYPU 50. Raining. Preached at Estell Springs in afternoon.

Paris, First: J. H. Buchanan, pastor; "God's Trumpet" and "Where Will You Spend 2025?" SS 417; prayer meeting 90; BYPU's 97; by letter 3; by profession 2; baptisms 3. Good crowds.

Cleveland, First: C. F. Clark, pastor; "An Advocate with the Father" and "Love that Confers Sonship." Baptized 1; by letter 1.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Beam Pulling and Mote Hunting" and "Warming by the Devil's Fire." SS 180; BYPU's 124. Great congregation at night. Pastor extended unanimous call for another year. Very much rain.

Livingston: R. B. White, pastor; our church has accepted the 1925 Program and now is making monthly offerings to the unified budget. Good service Sunday, in the evening both Sr. and Jr. BYPU's met and rendered a fine program. Pastor preached on "Give God a Chance" and "Jesus Was to Pass That Way."

STRAND BIBLE CLASS

As previously mentioned in the Baptist and Reflector the Strand Bible Class of Memphis, Tenn., is engaged in a great attendance contest with the Agoga Men's Bible Class of Evansville, Ind., running over a period of ten weeks. The purposes of this contest is not only to lead in attendance over the other class, but to create and interest in Sunday school work among other churches. The primary purpose of the class is to reach men and lead them to Christ. During the last two Sundays the class has had the joy of having 95 men surrender themselves to Christ.

Sunday was a record day with the class showing an attendance of 3,389, official count at 10:14 when the attendance is telegraphed to Evansville. The total attendance for the day was 3,527. The attendance of the Agoga Class was 2,040. The total attendance for the two classes to date shows the Strand Class, 11,316; Evansville, 9,036, giving the Strand Class a lead of 2,280.

This was the greatest Sunday school demonstration ever put over by any Sunday school class in Memphis, and is causing much favorable comment over the country.

This class is deeply interested in the Sunday school development of Memphis. A manifest interest is being shown. It is said that since we have put on our contest a movement

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has been started by the negroes to organize a great Bible class for negroes in the down town section of the negro population. "To the utmost parts of the earth" is one of the slogans of this class, that their activities may touch every race to the ends of the earth.

THE ALAMO BIBLE INSTITUTE WAS A GREAT SUCCESS

By I. N. Penick, Pastor

The Bible Conference held last week by Bro. Hudgins and his great company of helpers at Alamo, was surely a great success. Every speaker was at his best and from the opening sermon on Sunday, by Dr. Bryan, to the last address on Friday night by brethren O. F. Huckaba and Dr. Watters, the tides of spiritual power rose higher and still higher. By unanimous vote the church files its earnest request for another one next winter.

Their splendid new building is nearing completion and we hope that soon we may have the Sunday school rooms finished so as to meet all requirements for an A-1 school.

We are now worshipping in the new house at Bells, which has eleven

Sunday school rooms and all so arranged that they open into the audience room. This is the best house, for its cost that we have ever seen and the Sunday school and church congregations have about doubled since we entered it four weeks ago. Nothing will help our churches more than ample equipment.

HUNTINGDON BAPTIST CHURCH

By O. F. Huckaba, Pastor.

Our third annual Bible Conference began the 1st Sunday in February and continued 6 days, closing February 6th. This by far is the best conference ever held in our church. Every speaker seemed to be at his best and our people were greatly inspired by their soul stirring messages. The crowds were unusually large and very attentive. The men who appeared on our program were Drs. Harry Clark, L. O. Leavell, John D. Freeman, C. E. Burts, J. E. Skinner, I. N. Penick, T. W. Gayer and Mr. W. C. Milton.

We desire to thank Bro. Hudgins for sending these able men our way. The Bible Conference is a great blessing to any church and community.

After serving two years as pastor at Clarendon, Ark., Rev. Thos. W. Croxton has resigned to accept the care of the church at Prescott, Ark.

Evangelist R. L. Estes of Shawnee, Okla., is engaged at present in a revival with the students of Simmons College, Abilene, Texas, Prof. J. A. Sandifar, president. Bro. Estes is a successful soul-winner.

The church at Covington, La., has called Rev. B. C. Land of the Baptist Bible Institute, New Orleans, La., and it is believed he will accept.

Rev. H. B. Price, enlistment worker under the State Mission Board in Mississippi, has accepted the care of the church at Magnolia, La., and the saints at that place are rejoicing. He is a good Price.

West Side church, Chester, S. C., is fortunate in securing as pastor Rev. A. L. Willis of Rock Hill, S. C., who has done a great work at the latter place. He succeeds Rev. D. W. Garvin, who becomes pastor at Donald, S. C.

Dr. E. K. Cox of Gloster, Miss., universally beloved in Tennessee, enriched the columns of the Baptist Record last week with an article entitled "Our Greatest Present Need—A Revival." The article is one of distinct clearness and force.

Evangelist Raleigh Wright and singer T. H. Farr have lately closed a meeting at the First church, West Frankfort, Ill., resulting in 57 additions, 50 by baptism. The Sunday schools numbers 873.

Rev. Jas. A. Clarke of Covington, Tenn., whose work there is succeeding so admirably, spent several days last week in Memphis hearing Billy Sunday in the revival he is holding in that city.

Rev. W. Alvin West of Bemis, Tenn., is to assist Rev. W. L. King of Parsons, Tenn., in a revival at Jacks Creek church near Huron, Tenn., beginning Sunday, Aug. 23. A gracious ingathering is confidently expected.

Rev. G. E. Holt of Creal Springs, Ill., began a revival last Sunday in his church in which he is being assisted by Rev. L. E. Holt of Paducah, Ky., and Prof. John W. Means of Oklahoma City, Okla., is in charge of the music. Much interest in being manifested.

The First church, Du Quoin, Ill., Dr. R. F. Doll, pastor, is to begin at once the erection of a house of worship to cost \$125,000. In addition, the equipment will come to \$15,000. The main auditorium will have a seating capacity of 1,000 and there will be 60 rooms in the Sunday-school department.

The Hollywood church, Memphis, Tenn., with a membership of 160 and a Sunday-school enrollment of 160, is showing remarkable growth. It was first organized as a mission in the summer of 1915 by members of the Seventh Street church living in the community. On April 21, 1919, the mission was organized into a church with 15 members. Rev. J. R. Burke is the aggressive pastor.

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REVIVAL ECHOES is the name of our new book for church, Sunday school and revival. Indorsed by Baptist Pastors' Conference of Asheville. 224 pages. Both notations. Cloth 50c, Manilla 35c. We furnish "Any Song Book Under the Sun." THE SEBREN MUSIC CO., Dept. R., Asheville, N. C.

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AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. G. L. Huggins has resigned as pastor of Flat Rock, Ill., effective March 1, when he becomes missionary of Macoupin County Association with headquarters in Carlinville, Ill.

There will be held in the First Church, Oklahoma City, Okla., Dr. Lincoln McConnell, pastor, beginning Sunday, May 24, and continuing a month, a Bible conference and school of evangelism. Effort will be made to induce the attendance of hundreds. The church is supporting three foreign missionaries, in addition to its support of the unified program.

Rev. Solon L. Cole resigns as assistant pastor of Central church, Oklahoma City, Okla., stating that he feels called to preach the gospel rather than do assistant pastoral work. Amen!

The First church, Clayton, Ala., loses its pastor, Rev. W. E. Fendley, who accepts a call to the First church, Live Oak, Fla. It is fitting that Live Oak should have in it a live wire such as Fendley.

Rev. G. J. Rosseau of Marshall, Texas, resigns that pastorate to accept a call to the First church, Pensacola, Fla. Dr. F. C. McConnell of Atlanta, Ga., is his father-in-law.

Rev. R. T. Skinner of Watertown, Tenn., has declined the flattering call to the First Church, Huntsville, Ala., and remains in his present pastorate where work has begun at once on a new and commodious house of worship. It is a delight to know that he is to stay in Tennessee.

Dr. T. W. Gayer of Gallatin, Tenn., stewardship secretary under the State Executive Board, has accepted the care of the First Church, Pineville, La., effective March 1. He goes to a field of boundless opportunity. The church has a membership of about 800.

Dr. O. E. Bryan of Nashville, Tenn., is one of the speakers this week at the celebration of the tenth anniversary of the incumbency of Dr. L. R. Scarborough as president of the Southwestern Baptist Theological Seminary, Fort Worth, Texas. It is a five-day program and other notables of the denomination, like Dr. Bryan, are being heard.

Rev. W. G. Winans has recently resigned his pastorate at Harrison, Ark., to do the work of an evangelist. In a meeting he has just held with Rev. J. I. Owens at Carlisle, Ark., there were 103 additions, 84 by baptism. There were more than 100 professions of faith.

Dr. J. P. Harrington of Crystal Springs, Miss., supplied with great acceptability last Sunday for Calvary Church, Memphis, Tenn. It would be a happy consummation to have him in Tennessee.

Central church, Muskogee, Okla., Dr. W. W. Chancellor, pastor, has just closed a most gracious revival, the pastor doing the preaching. There were 156 additions. Singer C. L. Randall of Fort Smith, Ark., led the music.

Rev. S. L. Stealey of Oklahoma City, Okla., student in the Seminary at Louisville, Ky., has been called to the church at Campbellsburg, Ky., and has accepted, preaching every Sunday. He is the son of Dr. C. P. Stealey of the Baptist Messenger.

During the three years of the pastorate of Rev. Elmer Ridgeway at Duncan, Okla., there have been 767 additions to the church. The Taylor evangelistic party will begin a meeting in his church, Feb. 22nd. Bro. Ridgeway is a Tennessee product.

Dr. O. E. Bryan of Nashville, Tenn., corresponding secretary of the State Executive Board, has accepted an invitation to preach the dedicatory sermon of the new building of Rick Hill church near Warrens Bluff, Tenn., Sunday, May 10. The saints are elated.

The Second Church, Little Rock, Ark., Dr. C. B. Waller, pastor, is to be assisted in a revival beginning Sunday, March 8, by Len G. Broughton of Jacksonville, Fla. Mark our prediction! There'll be no small stir in that town before Dr. Broughton has finished.

The First church, North Little Rock, Ark., has secured as pastor, Rev. T. L. Harris of Webb City, Mo., effective March 1. It is said to be a field of magnificent possibilities. Rev. J. G. White recently resigned as pastor.

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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

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Nashville, Tennessee

KINDNESS

One never knows,
How far a word of kindness goes;
One never sees
How far a smile of friendship flees,
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred,
Man goes his way
And tells with every passing day,
Until life's end;
"Once unto me he played the friend."

We cannot say
What lips are praising us today,
We cannot tell
Whose prayers ask God to guard as well
But kindness lives
Beyond the memory of him who gives.

—Edgar A. Guest.

THE SEMINARY AND MISSIONS

W. O. Carver, Professor of Comparative Religion and Missions

The Seminary exists to train men for Kingdom building and Kingdom extension is a very important feature in Kingdom building. The churches are working organizations of the Kingdom. This is their reason for existence. The pastors are their leaders. In their cooperation work they demand a wider and more specialized leadership. The denomination has grown enormously in numbers, and almost immeasurably in the spirit and form of its cooperative construction and agencies, since the middle of last century.

It is the duty of a theological school to understand the nature, the spirit, the aims, the ideals and the possibilities, of the organization; the agencies and the methods of the Kingdom, of the denomination, and of the churches whose ministry and leaders are sent to it and who seek it for their training.

It was the good fortune of the Southern Baptist Seminary to get started right and to be guided by its founders for more than a generation. Thus its ideals became a sacred heritage and a guiding inspiration. Through these founders the Spirit of God breathed into its corpus a holy soul, vital and impelling enough to determine its type and perpetuate its function.

From the first day until now missions have been an essential feature of this controlling spirit, which is the Seminary's soul. Early in its career, Dr. Broadus declared that if ever from the mast head of this ship the banner of loyalty to the world commission of our Christ should be lowered he would leave the ship. No man has ever held place in the faculty who did not share this conviction and determination.

Every phase of Kingdom extension has found advocacy and interpretation in this institution through all the years. Never in any single line of its growth has the denomination advanced in its expansive aim and work that the men of this school were not in the van with the leaders of that growth. It were a grievous disappointment, a shame, if it were not so.

"Missionary day," dedicated sacredly to the consideration of the missionary doctrine, ideal and work, has

been a feature of the Seminary life every month from the first session to the latest, and must be to the end. Until twenty-five years ago every student was invited to join the Seminary society for missionary inquiry, of which every member of the faculty was an active member. Then it was recognized that the Seminary was, in its very nature, such a society—for both inquiry and service—and every one who comes into its body becomes de facto a member of the society.

It was thirty years ago that there came to teach in the Seminary that marvelous teacher, H. H. Harris, who had for thirty years led the Foreign Mission Board as its president. At once he inaugurated a special course in missions for such students as would take it as a special. He soon came to the end of his service and passed to his reward. It fell to this writer to take up his class in missions. Asked a little later to become a professor in the Seminary, I consented on condition that missions and the study of the Religions of the World should be made a part of the curriculum, to which the Seminary heartily agreed, and the first chair of missions in America was inaugurated. Later, more definite place and recognition accorded this department.

Since the early days of "student volunteers" a "band" has existed here and cultivated their souls in this consecration. The Gay Lectureship was inaugurated with a course on missions. In every class this subject finds emphasis.

For a time a "pioneer band" was maintained, of men who sought to devote themselves to home missions, but place was not found in the denominational machinery for use of men so specifically to be set apart for life service. The spirit, however, remains and for every phase of our work the workers are forthcoming.

No better testimony can be presented of the place of this seminary in missions than by some extracts from the address of Secretary T. B. Ray on the occasion of celebrating Dr. Mullins' twenty-five years of presidential service:

Dr. Ray says: "At once let us say that the greatest factor outside of the Foreign Mission Board in carrying our evangel to the lands afar, has been the Southern Baptist Theological Seminary. It has instilled into the pastors of our Southland a devotion for foreign missions which has inspired them to lead their people to support the world-wide cause. It has given more missionaries to the Foreign Mission Board than all other institutions combined. It is of no little significance that the man who has been president of the Southern Baptist Theological Seminary for a quarter of a century, was for a while a secretary of the Foreign Mission Board. His unfailing sympathy and discriminating understanding of our problems, augmented by the same attitude upon the part of every member of the beloved faculty, have maintained through all the years a most delightful cooperation between the Seminary and the Foreign Mission Board."

"So great is our sense of gratitude to Dr. Mullins and the faculty that we find ourselves unable adequately to express our profound appreciation. Hail to them! May they go on with increasing grace for another

quarter of a century in their blessed mission service."

"In estimating the missionary contribution of the Southern Baptist Theological Seminary we usually think of the missionaries who are sent out to the field. This gift is inestimable, and we will speak of it again, but we must call attention here to another product without which nothing could be done. I refer to the missionary pastors. This numerous body of men who have received their inspiration and training within these Seminary walls, is one of the most aggressive, effective and faithful forces for foreign missions to be found in all the world.

"Forty-five missionaries of our Board had been trained in the Southern Baptist Theological Seminary before Dr. Mullins came to the presidency. In other words, the Seminary gave to us forty-five missionaries in the forty years of its existence before Dr. Mullins' time. Since then the Seminary has given us 131 missionaries, or three times as many, in the last twenty-five years as it had given in the previous forty years. If we add to these the 111 graduates from the Woman's Missionary Training School (many have been added literally), the number is five times as large."

"When we turn our attention to the schools we find the same fact to be true. If we include those who have gone out from the Woman's Missionary Union Training School, we discover at the head of practically all of our schools of higher training, for both boys and girls, and the missionary schools as well, graduates from this great institution. It could therefore, be fairly said that the Southern Baptist Theological Seminary is teaching more students abroad than it is at home. Only the headquarters of the Southern Baptist Theological Seminary is located in Louisville. Its activities throb throughout our missionary world."

"I remember once when I was in the Seminary advising with students with a view to their going out as missionaries, I spoke in Chapel on the call to surrender for foreign missions. The next morning without any suggestion on my part, Dr. Mullins spoke in chapel on "What is the will of God, and how to find it for one's life." He augmented the appeal made the day before with characteristic clarity and earnestness. He might well have been that day a recruiting secretary of the Foreign Mission Board. His lucid discussion of that subject helped the young men to see the divine will, and his earnestness made us all realize that he wished us to follow unhesitatingly and fearlessly that will wherever it might take us. He showed no fear of the consequences; he had no apprehension that too many would volunteer for the foreign field; he was perfectly willing for the Lord to take the best and all to the foreign field, if God so desired.

"I believe that in the attitude exhibited that day by Dr. Mullins is found the greatest contribution that the Southern Baptist Theological Seminary has made to foreign missions."

THE ECLIPSE

The following from the New York Times is well worth reprinting:

"The perfect golden ring of light,

with a blazing jewel set in it, was a sight that will never be forgotten by those who had the good fortune to see the eclipse yesterday morning from a place of vantage. The celestial spectacle was all that could have been desired by the millions who in the weird darkness that was turned upon the earth turned their faces, like Parsee all, toward the same spot in the sky. It was not the gradual obscuration that invited wonder or awe, for every day sees the sun obscured by the earth itself. It was not even the flinging of the shadow across the Palisades, as seen from the topmost tower of the city, nor the quivering shadows on the white stretches of snow. It was the sudden showing of this annulet in the sky, as beautiful as the first bow of promise—a jeweled ring as a sign that sun, moon and stars have kept and will keep their engagement with the earth; for Mercury and Venus, Al-tair and Vega, were there as visible witnesses in the sight of astronomers and even those who had but darkened glasses. It was as a pledge from Him with whom is "no variableness, neither shadow of turning."

Tomorrow may bring us news of words which the scientists have overheard in this converse of the sun and moon and the nearer stars, for man has learned their spectroscopic alphabet and can read and understand what is burning in their inmost selves or shining in their stellar skies. The astronomers may have further advice about the Einstein theory, or whisperings of a planet nearer the sun than Mercury, or word of a new planet in the sun. But the great lesson of the eclipse to the masses of those who saw it is that one little unusual phenomenon in the skies makes us realize how closely akin we all are in this common planetary boat out on an ethereal sea that has no visible shores."



Pat and Mike were having a fist fight. Pat was landing every blow he aimed upon Mike's anatomy. Mike's friend Bill stood by, an interested onlooker. Finally he shouted: "Mike! For the love of Pete, and can't yez stop iny of thim?"

Mike blurted back: "An do yez see iny of thim goin' by?"

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him to do better.—The Churchman."