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SPEAKING THE TRUTH IN LOVE

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INTERESTS OF WORLDWIDE WORK OF BAPTISTS SET FORWARD AT MEETING EXECUTIVE COMMITTEE, BAPTIST WORLD ALLIANCE.

By Frank E. Burkhalter.

In what was regarded by the members as the most successful meeting, in many ways, yet held by the Executive Committee of the Baptist World Alliance in Chicago, February 25 and 26, the following actions, significant for Baptist work the world around, were taken:

1. It was definitely agreed that the Baptist World Alliance has a distinct mission to perform other than the holding of inspirational meetings every five years, this mission being defined as furthering Baptist unity, promoting Baptist fellowship and proclaiming the Baptist message to the whole world.

2. The work of the Alliance and of the executive committee was placed upon a more definite and firmer basis through the adoption of an annual budget of \$10,000, this sum to be pro-rated among the principal Baptist groups of the world as follows: Northern Baptist Convention, \$2,500; Southern Baptist Convention, \$2,500; National Baptist Convention, \$1,250; Canadian Baptists, \$750; European Baptists, including those of Great Britain, \$1,250; Australia, New Zealand and South Africa, \$1,250; Asia, \$250; Latin America, \$250. Each group will be left free to raise its contributions to this budget in whatever way its official representatives may deem best.

3. The resignation of Dr. J. H. Shakespeare, of London, as secretary for the Eastern hemisphere was accepted—Dr. Shakespeare's ill health making his resignation necessary—and Dr. J. H. Rushbrooke, of London, Baptist Commissioner for Europe, was elected to fill the vacancy. To succeed Dr. Rushbrooke on the executive committee, the Rev. Gilbert Laws, pastor of East Croydon Baptist Church, near London, was named.

4. Tentative plans were outlined for a presidential visit to the Baptist families of the earth between now and the next meeting of the Alliance at Toronto in 1928. In the event President Mullins' health will not permit his making this trip the officers of the Alliance will probably choose some other representative Baptist to perform this mission.

5. It was not deemed wise to hold a European Baptist Congress in 1926. The committee believed a series of conferences on a smaller but more intensive scale in the various countries of Europe would prove much more effective and much less expensive, and the matter of holding these was referred to the several foreign mission boards operating

in Europe for such action as they deem is needed on their respective fields.

6. Feeling that evangelism is of first importance in every Baptist program, the committee named a special sub-committee to draft an appeal to the Baptists of the world to go afield as never before in the task of winning the unsaved of every land to Christ. This committee includes Dr. L. R. Scarborough, of Fort Worth; Dr. C. A. Barbour, of Rochester; Dr. J. H. Rushbrooke, of London; Dr. William Kuhn and Dr. Lacey K. Williams, of Chicago.

7. It was recommended to Baptist churches everywhere that the first Sunday in February for the next three years be observed as a day of special prayer in the interest of all Baptist work around the world. Regional secretaries will furnish their respective constituencies with such detailed information as may be necessary.

Crack Shots from Uncle Gideon's Rifle

No pulpit ought to sound
like a frog-pond. People
won't hear a croaker long.
The people have sense.

—J. B. Gambrell.

From O. E. Bryan's Note Book.

8. Various treasurers of the special fund inaugurated at Philadelphia in 1911 for the establishment of a Baptist seminary in Russia were directed to turn over their funds to Mr. Herbert Matthews, of Toronto, treasurer of the Alliance. This fund now amounts to between \$55,000 and \$60,000. The British committee bought with its funds in 1912, a tract of 2 3-4 acres of ground in what is now Leningrad, on which it was planned the American Committees would erect the needed buildings. The World War prevented the carrying out of these plans, the property has been practically confiscated for the time being by the new regime in Russia, and any definite step toward further provisions for the Seminary must await further developments. An auditing committee will audit the accounts of the various treasurers, this committee being headed by Dr. Clifton D. Gray, Lewiston, Me., the American secretary.

9. The general situation in Russia as regards the welfare of Baptists and the progress of Baptist work there was reported as greatly improved by Dr. Rushbrooke, while Secretaries Love and Franklin, of the Foreign Mission agencies, now operating in Russia, expressed the hope that ultimately plans might be developed whereby all the Baptist groups of the world might have a share in carrying out a great Baptist program in Russia. This hope was based on two considerations: First, the large possibilities in Russia for the future; and, second, the force

which an example of world Baptist unity would have in more closely uniting the two large Baptist groups in Russia.

10. Through a statement prepared by Secretary Love and Dr. Z. T. Cody, Baptist churches everywhere and in America in particular, were warned against independent appeals coming from the various foreign fields, the statement urging that all such appeals be referred to the foreign mission agencies operating in the countries concerned. The majority of these appeals come from wholly unworthy persons, the statement declared.

11. Dr. Rushbrooke was delegated to enter in the minutes a statement of appreciation of the late Dr. John Clifford, former president, who died in 1923; and Drs. W. T. Whitley and J. F. Love will perform similar missions in the cases of Joel W. Lall, of India, and F. M. Edwards, of Brazil, vice-presidents, both of whom have died within the past few months. Drs. Rushbrooke, Mullins and W. A. Cameron were named to draft a statement of appreciation of the services to the Alliance of Dr. Shakespeare. The committee had a special season of prayer that God would restore President Mullins, who was prevented by illness from attending the meeting, and Dr. Shakespeare, to their health. Dr. Barbour served as chairman of the meeting in the absence of Dr. Mullins, and Dr. Whitley, of London, was named recording secretary.

12. Special committees were named to represent the general committee in cooperation with the officers of the women's and young people's work, the committee on women's work including Drs. Scarborough, Rushbrooke and Cameron, and that on young people's work the same as that just named with Dr. W. S. Abernathy. By means of this special cooperation it is hoped to effect a closer unity between these groups and the Alliance proper and help these groups find the fields of their largest usefulness.

13. The date for the Toronto Congress in 1928, was set for late in June. A committee consisting of the five general officers of the Alliance will serve as a tentative program committee, with final action being taken by the entire executive committee. To this committee was referred a suggestion from President Mullins to the effect that an exhibition be arranged for the Toronto Congress whereby an exchange of ideas and plans for the most effective doing of definite forms of Christian work might be had among the various participating Baptist groups.

In the schools of the United States there are 20,000,000 pupils, more than the entire population of Persia, Portugal, or any South American nation. This enables us to see the importance of American education. We have a nation in our schools alone.

Baptist and Reflector

(Continuing the Baptist Builder)

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

EDITORIAL

THE PLACE OF PREACHING IN OUR PROGRAM.

It is not our purpose to discuss the history or the art of preaching, but merely to call attention to the place and importance it should have among all evangelical Christians in general and among Baptists in particular. These evidently need to be restated and emphasized. The functions of the minister of the gospel in their relations to present-day needs of the people, should be carefully analyzed and scrupulously observed. There is no necessity for a "new," or another, gospel and there are no worth while demands for a "new" preacher. The old gospel and the old-time preacher ought to come up for a new valuation and prominence.

Preaching is Ordained of God.

Preaching is peculiar to Christianity. No other religion in the world has it. It was established by Christ and was practiced by His apostles in their efforts to carry out His commands. It consists in the delivery of a message from God by His specially appointed servants. Both the message and the messenger are God's very own. The carrier has no right either to change or to decline to carry the tidings committed into his hands.

No man should enter the ministry who is not called of God to preach. However devout one may be, or however anxious he may be for the spread of the gospel and the salvation of souls, he has no authority to preach unless he has received a commission from God to do that very thing. This call is definite and peculiar—just as in the olden times one of a king's couriers was detailed to carry his messages or orders to any part of his empire while other couriers just as honorable and loyal, perhaps, were allowed to remain at court.

Qualities of Preaching.

Preaching is an appeal to the heart, rather than directly to the intellect, of man. It does not, therefore, deal with a system

of philosophy, but bears a message of life. It has to do with the Holy Spirit and the Word of God on the one hand, and with human experience and the forms of organized Christianity on the other. It is not primarily a dispenser of knowledge but is rather the voice of a revelation.

So it is not conventional but spiritual. It does not pattern after the ordinances of men, nor does it need to conform to human standards of style or delivery. It transcends the bounds of scholastic or academic training. Learned men said of Jesus, the Christ, "How knoweth this man letters, having never learned?" Just so, there are preachers today who have great power in the delivery of the Word but who have never won any sort of degree for proficiency in scholarship, and have never attained any distinction either in Biblical or theological education. But they are not ignorant men. They are learned in the things of God; and having attained that knowledge, they are seriously lacking in no other equipment for their special business.

Essential to Public Worship.

As a distinctive feature of our religion, the preaching of the gospel in public assemblies is necessary to public worship. There may be elementary worship among the Quakers who either sit still or testify as they may be impulsively moved to speak, in public gatherings. There may be some sort of religious meditation on the part of a Catholic devotee who bows for hours at an individual shrine in a cathedral. The monk in his cloistered cell, alone and secluded, may be buried deep in spiritual contemplations and study. But without a voice, the soul of a worshiper is silent and solitary and does not come into fruitful fellowship with other devout souls. Preaching is expressive of a message which fills a common need as well as individual wants.

Worship Necessary to Service.

Where divine worship is neglected, Christian service is meager and scant. Frequently the two are identical and thus combine to form the composite: "work-ship." They are really, and practically inseparable. Any other phase of religious service can better be neglected than worship.

Although preaching is necessarily hortatory and appeals directly to the emotions, it has a background of teaching or instruction. But it accomplishes what teaching alone can never do. Our Sunday school classes often err in making themselves major instead of minor to the preaching of the gospel, and many of their members are conspicuous for their absence from the regular preaching services. Every form of organization for efficiency should converge at the preaching service; and members of young people's unions, and men's and women's societies in the churches, should regard it as their supreme business to make the preaching of the Word more effective and fruitful. It is wrong to suppose that these auxiliary organizations have enough of the worship element in them to satisfy the ordinary spiritual needs of their members. It is very evident that the preaching of the gospel should be more faithfully fostered and supported by the various organizations now existing in our churches.

Place of Preaching in Missions.

That which is fundamental at home should be considered primary abroad. From the first, Christianity was mostly promoted through preaching. Have men so radically changed that it should now be introduced more largely by other means? Is preaching to receive any less emphasis because other instrumentalities are being used to evangelize the nations? Not at all. It will continue throughout the present age to be God's appointed plan for carrying the gospel into all the world, and every other means employed to accomplish that same end should be secondary and contributory to it.

It is well to have hospitals and schools, alms-houses and orphanages, medical dispensaries and agricultural experiment stations connected with our missionary enterprises; but the primary business of the missionary must ever be the preaching of the Word. Jesus miraculously provided a hungry multitude with loaves and fishes, but subsequently saved from sin mighty few of the thousands He had fed. A ministry to the physical needs of people is worthy and Christlike, but it does not adequately carry the life-giving message to them.

"Faith cometh by hearing (not by tasting a sandwich or a dose of medicine) and hearing cometh by the Word of God" as it is delivered by one who is commissioned of the Lord to bear it and whose witness, therefore, will be given out of an earnest heart and will be accompanied by the demonstration and power of the Holy Spirit. We do not need to do less for hospitals and for our eleemosynary and educational institutions both in our homeland and in foreign countries; but we do need to put more emphasis on preaching and more money into preachers who will stand as evangelists of the truth in the dark places of the earth and who will lead the lost and erring into the way of light and life eternal.

Propagating Power of Preaching.

In order more effectually to carry on all our other agencies for extending the kingdom of Christ, there must needs be more preaching which is characterized by divine power. Preaching of this kind will propagate itself,—it will beget preachers; it will carry itself on by providing adequate and worthy successors and will accumulate the men and the money sufficient to enable it to finish its course and to win its crown. Wherever preaching is discounted or even improperly accounted, young men do not usually hear the call to preach and old men mostly shut up their pocketbooks against the appeals of the Lord's causes. Wherever it is duly appreciated and used as God's greatest means of presenting to lost men the gospel as the power of God unto the salvation of every one who believes, all other conditions for carrying forward Christ's work in the world will be very easily supplied.

A Baptist Necessity.

For a ministry in spiritual things, other bodies of Christians may depend more or less on sacraments or the services of priests or prelates as a means of religious enlightenment and of divine favor; but Baptists, in their approach and appeal to the Most High, must rely directly and entirely upon the

Word as the only agent and to Jesus Christ, the great High Priest, as the only Administrator. If others have need to emphasize the priesthood of Jesus, Baptists more. The only claim to special service which any of them can have is that of being a voice—a message-bearer without authority to do anything else with it than to deliver it to those for whom it is intended. Among Baptists, preaching should have a place and a prominence which it cannot have among others who are not evangelical in their faith or who are not democratic in their form of church government and among whom, therefore, the minister is disrobed of his divine commission in proportion as he is popularly supposed to be robed in a particular kind of cloth. Let us never lower our estimate and appreciation of preaching; always remembering that it will have power with men when it is filled and accompanied with the power of God.

News and Views

At the Bible Institute held at Columbia (Tenn.), Second Baptist Church, Pastor J. M. Rogers reports that the speakers were: Miss Mary Northington, Rev. F. G. Laverder, Capt. Moyers, Col. Crossland, Revs. Hight, Baker, Westall and the pastor.

Bellevue Baptist Church, of Memphis, Rev. W. M. Bostick, pastor, issues a beautiful pamphlet giving full report of the new church building and finance committee together with a brief history of the church. The church is to be most happily felicitated on its splendid plant.

Pastor T. N. Hale, of Dresden, wishes to make the following correction: "I noticed in your write-up of our Bible Conference here at Dresden you said seven preachers attended part of the time. It was seventeen instead of seven. May be I made an error in reporting number to you."

Brother R. E. Franklin, chairman board of deacons, First Baptist Church of Jackson, Tenn., writes, March 6: "Dr. M. E. Dodd, of Shreveport, La., has been with us for the past ten days, conducting revival services in the First Baptist Church. There has been great crowds at all of the services, and people throughout the entire city have been deeply interested. We feel that God is doing a great work through Dr. Dodd, and we are proud of him since he was a graduate of Union University of this city."

Pastor E. A. Cox writes March 5: "My work at Mountain City is moving along beautifully. Since being called to this field a little over a year ago, the Sunday school has doubled, the finances have quadrupled, and the work has a fine healthy growth in all departments. When I was first called to this pastorate, the church bought one of the best homes in the town for their pastor to live in. There have been more than 110 additions on the field. All in all, I have never worked with a more responsive, aggressive people than those here in Johnson County."

Brother C. S. Burns, Jr. B.Y.P.U. leader in First Baptist Church of Hot Springs, Ark., writes, March 6: "Dr. Reeves of Clarksville has been with the First Baptist Church in a three weeks' revival which resulted in many conversions and 16 baptisms into the Christian faith. I wish to say that we know he is a great evangelist, and that I am happy to report 12 baptisms out of our Junior B.Y.P.U., which is about one-third of its membership."

The Bible is not only very emphatic in the declaration "That God created all things; the world and all that therein is," but He very plainly tells us what He made it for. "God created all things to the intent that now, unto the principalities and powers in the heavenly places might be made known by the church, the manifold wisdom of God, according to the eternal purpose, which He purposed in Christ Jesus our Lord." Eph. 3: 9-11. It is great to know Him, and to work with Him in the execution of His highest revealed purposes.—J. B. Alexander.

The Baptist Church at Leland, Mississippi, E. H. Marriner, Ph.D., pastor, has just closed an eventful and resultful meeting of eighteen days. Dr. J. B. Phillips, of Chattanooga, Tenn., did the preaching in his usual dynamic way, leading the members into a real campaign for soul-saving. There were 71 additions to the church. The free-will offering amounted to \$1,125.12, \$257.87 for incidental expenses and \$867.25 for the preacher. "J. B." knows God and knows how to make him more real to others.

Brother C. M. Crossway makes the following announcement: "I have just closed out my fourth year as pastor of the First Baptist Church, Marlow, Okla. In these four years the Lord has wonderfully blessed our efforts. The church has had a splendid growth in all of its departments. It was a very tender and sad hour with both pastor and people as we presented our resignation, effective the first of March, to accept place with the Southern Baptist Seminary as one of their field workers, working in the interests of the Building Fund. My headquarters will be in Nashville, my territory a part of Tennessee. We are not at all strangers to the people of our native state. Our little visit away was only seven years in duration. Three of these were spent in the Southwestern Seminary at Fort Worth, Texas, and at the same time pastor of the Baptist Church at Everman, Texas. After completing our Th.M. work in this institution we became pastor at the First Baptist Church of Marlow Okla., in which pastorate we have had many pleasant experiences. Since we have accepted this place with our great Seminary at Louisville, and our assigned territory is in Tennessee, we trust that our pastors and people shall encourage and assist us in every way possible. We are indeed glad to be back in Tennessee and shall endeavor to put our very life in this campaign."

It costs \$15,000,000 more every year to arrest, convict and keep in prison American youths under 25 years of age than it does to educate all of the children in the United States.

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS.

May 1—March 1.

| | 1924 | 1925 |
|-------------------------|--------------|--------------|
| Alabama | \$ 18,776.49 | \$ 26,677.53 |
| Arkansas | 11,742.92 | 1,677.98 |
| Dist. of Columbia | 6,200.85 | 1,124.68 |
| Florida | 14,124.39 | 20,802.17 |
| Georgia | 48,400.97 | 54,400.83 |
| Illinois | 1,000.00 | 232.22 |
| Kentucky | 48,317.30 | 46,989.50 |
| Louisiana | 12,261.09 | 14,336.15 |
| Maryland | 12,709.32 | 10,295.89 |
| Mississippi | 29,726.53 | 43,151.60 |
| Missouri | 15,502.28 | 16,560.38 |
| New Mexico | 1,547.84 | 1,346.17 |
| North Carolina | 47,893.57 | 59,307.26 |
| Oklahoma | 17,221.42 | 11,166.54 |
| South Carolina | 21,045.10 | 13,188.97 |
| Tennessee | 26,223.20 | 27,273.84 |
| Texas | 182.39 | 15,663.85 |
| Virginia | 73,992.02 | 76,974.91 |
| Miscellaneous | 2,117.58 | 4,558.85 |
| Total | \$408,685.26 | \$445,719.32 |

RECEIPTS BY STATES OF FOREIGN MISSION BOARD FROM MAY 1 TO MARCH 1.

| | 1925 | 1924 |
|-------------------------|--------------|--------------|
| Alabama | \$ 52,727.60 | \$ 37,382.01 |
| Arkansas | 8,308.00 | 15,592.45 |
| Dist. of Columbia | 1,832.80 | 11,125.73 |
| Florida | 26,944.45 | 15,390.31 |
| Georgia | 99,609.46 | 95,373.80 |
| Illinois | 1,274.38 | 1,197.50 |
| Kentucky | 90,346.78 | 88,776.25 |
| Louisiana | 21,425.81 | 16,537.25 |
| Maryland | 18,730.88 | 21,360.00 |
| Mississippi | 75,644.24 | 45,224.73 |
| Missouri | 30,607.24 | 27,330.92 |
| New Mexico | 1,626.51 | 2,522.00 |
| North Carolina | 131,677.22 | 105,081.74 |
| Oklahoma | 21,706.50 | 19,598.92 |
| South Carolina | 52,081.71 | 126,828.49 |
| Tennessee | 53,890.64 | 49,930.00 |
| Texas | 22,219.14 | 66.10 |
| Virginia | 152,337.11 | 132,824.43 |
| Total | \$862,990.47 | \$812,142.63 |

COMPARATIVE STATEMENT OF RELIEF AND ANNUITY BOARD RECEIPTS FROM STATES.

May 1 to March 1.

| | 1924 | 1925 |
|-------------------------|--------------|--------------|
| Alabama | \$ 5,950.70 | \$ 9,051.05 |
| Arkansas | 1,587.44 | 741.83 |
| Dist. of Columbia | 1,267.81 | 228.41 |
| Florida | 1,690.82 | 2,524.79 |
| Georgia | 15,410.72 | 13,539.25 |
| Illinois | | |
| Kentucky | 13,381.12 | 11,867.36 |
| Louisiana | 630.17 | 818.83 |
| Maryland | 3,500.00 | 2,617.29 |
| Mississippi | 2,571.69 | 4,030.90 |
| New Mexico | 69.80 | 156.00 |
| North Carolina | 16,278.57 | 24,391.20 |
| Oklahoma | 1,775.21 | 2,482.78 |
| Tennessee | 9,000.00 | 13,650.66 |
| Texas | 15,000.00 | 13,712.00 |
| Virginia | 30,816.79 | 38,756.05 |
| Total | \$118,930.92 | \$138,568.40 |

Contributions

TRUTH.

By G. M. Savage.

All truths are compatible; no two truths conflict.

Whatever theory we may have that conflicts with any clear, thus saith the Lord, is necessarily erroneous. In such case one may say that he cannot see how the two comport, or agree; but the thing he should say is, that he can see that they do conflict, and that one or the other is wrong. The incomprehensible and the impossible are two very different things. Let me illustrate:

The two assertions that God is from everlasting to everlasting, that is, His existence never had a beginning, is incomprehensible; at the same time, the assertion that the existence of God had an absolute beginning is equally incomprehensible. But the two assertions are related to each other as contradictories; therefore, one of them must be true while the other must be false. The human mind cannot say which is true, or which is false. Here we are entirely dependent upon revelation, the revelation that God Himself makes concerning Himself.

The human mind is so constituted as easily to receive all assertions that are true, when the terms in which these assertions are made are simple and clear.

It is incumbent on teachers and preachers to speak so as to be understood, and ready to give an answer to any question that is understood. The human mind is so constituted that the profoundest and most accurate thinkers are most easily understood; and before he delivers himself, he ought to be in an attitude and able to make assertions that do not shock the mind with their inconsistency.

To me it is clear that there is no conflict between the assertions of God's fore-knowledge, election and predestination with the assertions that it is our duty to be thoroughly evangelistic, and call upon all men everywhere to repent.

Paul, the apostle, was a model evangelist. This I am prepared to show, and may show in some subsequent article.

It should be a maxim with us all: Secret things belong to the Lord, but things revealed belong to us and our children.

THE SOUTHERN SEMINARY BUILDING PROGRAM.

By L. R. Scarborough.

I wish to say a most heartfelt word about the building program of our great Southern Seminary at Louisville. I am for it full-length and have good reasons. Dr. Mullins knows full well, as he will say, that the failure of the Seminary to get its part out of the 75 Million Campaign was in no sense due to me nor the Campaign Commission. We had nothing to do with appropriations. We were agents for raising funds and not appropriating or distributing funds. I was sympathetic and cooperant with his plans all the way through, as he himself will say. The South-

western Seminary was to get \$500,000 from Southwide funds, \$500,000 as a loan fund from the three Boards, \$500,000 out of state funds from Texas, and the Training School was to get \$200,000 out of Southwide funds—\$1,700,000 in all. We got, all told, about \$790,000. Around \$350,000 of this was from Texas funds and more than \$100,000 of that was collections of notes which we had had for years. The three Boards paid us on the loan fund only three times.

This by way of explanation. I would like to count whatever influence I may have with Southern Baptists in hearty sympathy and cooperation with this new building program with our Seminary at Louisville.

Reasons for This Program

1. The Seminary and the Denomination need these buildings and need them now.

2. The Seminary deserves this enlarged plant. If any institution on earth merits the support of its constituency because of service rendered, our Southern Seminary merits the largest and best support of Southern Baptists at this time for the following reasons:

(1) It has been for nearly three generations Southern Baptists' greatest asset in calling out, training and growing a glorious gospel leadership in the ministry. It has given around 7,000 preachers in all fields of gospel service. They have been our mightiest factors in leading our people in church and kingdom triumphs.

(2) It has been the training camp for some of the world's greatest preachers and leaders in scholarship—Boyce, Broadus, Mullins, Sampey, Robertson, Dargan, Kerfoot and scores of others—and it is growing in its faculty and out a group of worthy successors to these whose deeds of noble service fill the world.

(3) It has been and is today a mighty bulwark of orthodoxy against the onslaughts of modernism, Unitarianism, unionism, evolution and other forms of heresy. Suppose our Southern Seminary had departed from the old paths of gospel truth as other institutions in other sections have done, what would have been the results to the truth in the South and the world? The Southern Seminary, with its princely scholars and leaders, has stood true and has been to us a great defensive and a great aggressive force against error in all the realms of truth. This alone is a sufficient reason for Southern Baptists' giving in one year all the \$2,000,000 and more which the Seminary needs now for its buildings. Its faculty and students are not only true to the truth in its great fundamentals, but loyal to all the work of Southern Baptists. They stand foursquare for the program of our churches.

(4) Its spiritual, missionary and evangelistic contribution to our churches, institutions and causes, put all our people under an eternal debt to the Seminary. Everywhere in all sections of the Christian and missionary world the power and influence of this great Seminary are felt in a mighty way. Its faculty, its teachings, its students everywhere are missionary, evangelistic, aggressive and militant.

There are other reasons, but these are pre-eminently sufficient for calling out, enlisting and challenging the full, speedy, prompt, liberal cooperation, prayers and money of

Southern Baptists. The Southern Convention unanimously voted to give to the Southern Seminary 10 per cent of all Southwide funds and the right of way for special, designated gifts from individuals. I would urge, with my heart in my hands, our pastors, women, laymen, all our forces to give full cooperation to Dr. Mullins and his organization to the glorious consummation of his plans in this matter—so meaningful to the cause of our Redeemer in all the world. I speak for the Southwestern Seminary faculty and students our best prayers, love and cooperation in the speedy accomplishment of this noble task. It can be done and ought to be done without hurt to our other great causes and institutions. It ought to and will help everything dear to our hearts.

Seminary Hill, Texas.

ITEMS ON PROGRESS OF 1925 PROGRAM.

Church and Missionary Training Camp Held in Arkansas.

In the hope of enlisting the key pastors in all the 75 counties of Arkansas in the fuller information upon and support of the 1925 Program, the State Board of Arkansas, under the leadership of Secretaries Rogers and Masters, arranged for a two days' Church and Missionary Training Camp to be held with the First Baptist Church in Little Rock, January 29 and 30.

The railroad transportation of the various pastors invited was paid by the State Board, along with \$2 a day during their stay in Arkansas toward their rooms and meals. Provision had been made for the presentation to each person attending the conference of a complimentary copy of Dr. J. T. Henderson's new book on "Financing the Church," while through the courtesy of several laymen of the state, complimentary copies of Dr. W. T. Conner's book, "A System of Christian Doctrines," had been provided for each pastor in attendance. Dr. Henderson was present and devoted four one-hour periods to the exposition of his book in a study course, while the Conner book was not distributed until the close of the second day, this being one inducement to all the pastors in attendance to remain until the camp had been completed.

A representative of the Headquarters Office attended the larger part of the camp and found it eminently worth-while from the standpoint of the fuller information, enlistment and inspiration of the key men of the various counties.

At the recent session of the Arkansas State Convention the Board was authorized to employ Rev. L. D. Summers, a capable pastor and enlistment worker, to give his whole time to special enlistment work this year. Brother Summers had a large part in conducting this State camp, and now that it is over, he will seek to reproduce the school in a way in every one of the 75 counties of the state and as far as possible introduce mission study courses and other training, and enlist preachers in every cooperating Baptist church in the state during the months of February and March.

For the information of the Secretaries, a copy of the full program of the camp is enclosed herewith. Practically every speaker on the program was present and all the workers attending agreed that it was the

most successful state conference that had been held so far by Arkansas Baptists.

While it is impossible to mention all of the excellent suggestions that were set forth at the conference, the writer ventures to enumerate a few of the outstanding ones which he feels will be most helpful to workers in other states, as follows:

1. With a view to the more adequate support of our denominational program in the future, as well as promoting the spiritual welfare of the oncoming generation, Dr. B. V. Ferguson, pastor of the First Baptist Church at Fort Smith, Arkansas, has enlisted 175 members of his Young People's Unions as regular titheers.

2. Dr. Ferguson also put on the Every Member Canvass in his church in a manner that produced unusual results and that promises helpful suggestions to other churches. This was his plan: Beginning with the first of November he selected ten teams of his most dependable workers and divided the church roll proportionately among these various teams. Instead of waiting until November 30 for these teams to get busy in making the Every Member Canvass, he charged them with the responsibility of getting the persons whose names appeared on their rolls out to the regular preaching services on each Sunday during that month. With nearly the whole church membership the pastor presented the appeal of the 1925 Program from Sunday to Sunday with the result that when Sunday, November 30, arrived, practically the entire membership of the church was fairly well informed upon the general plan of the 1925 Program and the needs of the various causes embraced therein.

A final message on the Program was delivered on Sunday morning, November 30, this being principally an inspirational deliverance. Thus, while practically all the members were present, together, and sitting under the spell of the best inspirational address the pastor could bring, subscription cards to the 1925 Program were passed through the congregation and every member was asked to make his or her subscription at that time. The result was that of the \$25,000 budget that had been agreed upon, \$20,000 was subscribed at this one service. This results in members making larger subscriptions than they would have done had they been permitted to go to their homes and lose some of the inspiration of the morning service; relieved the canvassers of the heavy work in calling upon the members in their homes for subscriptions, and served to magnify the church as the common treasury of all kingdom resources.

Dr. Ferguson brought out the point that it is fatal for any church to call upon only the persons of large means, pointing out the fact that of the \$20,000 subscribed at his morning service, 50 per cent was subscribed by persons paying less than \$1 per week.

Another pastor pointed out how that he stimulated the principle of every member having a share in the support of the church budget by posting in the vestibule of his church each month a list of the names of all the members who had paid up their subscriptions to date.

Another pastor told how that he published a similar bulletin, but in addition to giving

the names, printed the amounts which each subscriber gave.

Another pastor told how that once each quarter he published an honor roll of all the members of the church who had paid up to date.

Knoxville Church Sets Fast Pace.

J. H. Anderson, prominent merchant of Knoxville, Tennessee, whose liberality and loyalty to all our causes is well known, in a personal letter to the writer sets forth how the First Baptist Church, of that city, is going forward in a wonderful fashion. It will be recalled that this church gives twice as much to denominational enterprises as it invests in its local work; its 1925 budget calling for \$35,000 for local expenses, and \$70,000 for the 1925 Program. Brother Anderson advises that the weekly collections for the 1925 Budget are practically 100 per cent of the subscriptions made, and he expects that within the next month his church will go on record as instructing its treasurer to forward one-twelfth of the \$70,000 for the 1925 Program to the State Board each month.

Illinois Church Will Pay Subscriptions in Full.

C. M. Wasson, coal dealer, and active Baptist worker, whose membership is in the First Baptist Church of Harrisburg, Ill., advises that the church there has pledged \$5,000 to the 1925 Program and that he is going to see to it that every dollar of that amount is paid. If more of our laymen can be imbued with this spirit, it will greatly reinforce all our kingdom enterprises.

Notes from the Field.

Dr. C. W. Duke, Tampa, Florida, reports that his church is encouraging the surrounding churches to adopt the budget system in support of all kingdom enterprises as well as local church expenses.

Many district associations in Virginia and North Carolina reported to the general headquarters that different individuals were named to direct the putting on of the budget for the 1925 Program in the churches of their associations.

Rev. J. R. Johnson, First Baptist Church, Maryville, Tenn., finds the pastors of the Chilhowee Association opposed to the budget plan for the most part, but he is pushing the work of installing the budget with vigor and hopes with the help of a good laymen's committee to make considerable progress in spite of opposition. The budget of the Maryville Church is better than it was for any average year of the 75 Million Campaign.

Rev. W. H. McKenzie, recently of the Ervay Street Church, Dallas, has given considerable time to the State Board in conducting budget clinics in Texas. He has just resigned the pastorate of the Ervay Street Church to go to the First Church, Waxahachie, which he has already committed to the budget system. He has also assisted in lining up the other churches of the Ellis County Association in the interest of the 1925 Program and all cooperating churches in the association save one have completed their canvass.

The Memorial Baptist Church, Norfolk, Virginia, only three years old, and which has never received a cent from the State Board, put on the canvass for the 1925 Program and doubled the amount for which it was asked by the executive committee of the district association. The pastor, Rev. J. T. Riddick, advises that every cent subscribed will be paid and more and that the church building will be enlarged at the same time.

Rev. R. W. Settle, Slater, Missouri, writes that every church in that association except two, and these are pastorless, have completed the every-member canvass and that the association is behind both the State and Southwide interests in the 1925 Program 100 per cent strong.

Rev. O. L. Smith, of the First Baptist Church, Longview, Texas, has given considerable time to the State Board in helping put over the budget in the churches in East Texas in addition to directing the work in his own congregation.

The First Baptist Church of Frankfort, Kentucky, Rev. Chesterfield Turner pastor, writes that his church closed out the 75 Million Campaign in excess of the amount pledged and subscribed a budget for 1925 a little in excess of the average for the 75 Million Campaign. He finds a slight reaction in his congregation which he is striving diligently to overcome.

Rev. J. L. Claxton, State Enlistment Worker, stationed at Albany, Georgia, and who has responsibility for 15 associations, writes as follows: "More churches have taken the canvass than ever before and the churches which have taken canvasses year after year have done it more thoroughly this year than ever before. Many of the best churches in my territory are slow in making reports to the State Office for the fact that they are taking the time to see every member as they have never done before."

Dr. O. C. S. Wallace, Eutaw Place Baptist Church, Baltimore, advises that his church went beyond its pledge in its payment to the 75 Million Campaign, and that the transition from the Campaign to the 1925 Program was made with great thoroughness throughout Maryland.

Raleigh Wright and Singer Theo. H. Farr closed their work as evangelists of the Home Mission Board with a fine meeting with the First Baptist Church, West Frankfort, Ill., Rev. J. A. Musgrove pastor. The congregations were large. The Sunday school increased from 450 to 900. There were 77 additions, 66 for baptism. These brethren are now in Pinckneyville, Ill. From there they go to Cartersville, Ill., thence to Atlanta, Ga.

Mr. and Mrs. John Imrie, widely-known Scotch evangelistic singers, are booking engagements for the spring and summer months to assist pastors or an evangelist. They are endorsed by leading Baptist ministers, and are thoroughly experienced for evangelistic services. They can be addressed care of First Baptist Church, Houston, Texas, where they are members.

PROVISIONAL PROGRAM STATE BAPTIST MEN'S CONVENTION.

First Baptist Church, Nashville, Tenn.
April 6-7.

Night Session, 7:20.

Andrew L. Todd, Murfreesboro, Presiding
7:20 Praise Service—H. L. Brantley, Nashville.
7:30 Sacred Concert by Tennessee College Glee Club.
7:50 Words of Welcome (10 minutes)—John Bell Keeble, Nashville.
8:00 Response (10 minutes)—Andrew L. Todd, Murfreesboro.
8:10 Song.
8:15 Men and the Kingdom (30 minutes)—Dr. John Jeter Hurt, Jackson.
8:45 Men and the Church (15 minutes)—Judge R. B. Williams.
9:00 Voluntary Suggestions and Testimonies (3 minutes each).
Adjourn.

Morning Session, April 7.

I. B. Tigrett, Jackson, Presiding
9:15 Praise Service—Geo. W. Card, Nashville.
9:35 The Deacon:
 (1) Scriptural Qualifications (10 minutes)—Dr. W. C. Reeves, Clarksville.
 (2) His Duties (10 minutes)—J. W. Bishop, Chattanooga.
 (3) The Whole Church for Whole Kingdom Program—W. D. Hudgins, Tullahoma.
10:05 Song.
10:10 Stewardship:
 (1) Of Money (15 minutes)—J. H. Anderson, Knoxville.
 (2) "Six Cylinder Stewardship" (25 minutes)—Russ Hill, Middlesboro, Ky.
10:50 Testimonies (3 minutes each).
11:10 Song.
11:15 Men and the Baptist Program—Dr. C. E. Burts, Nashville.
11:30 Home and Foreign Missions, Their Claim Upon Men—George Wofford, Johnson City.
11:45 Missions in the State—Dr. O. E. Bryan, Nashville.
1200 Adjourn.

Afternoon Session, 2:30.

J. F. Brownlow, Columbia, Presiding
2:30 Praise Service (15 minutes)—Prof. W. W. Combs.
2:45 Enlistment and Every Member Cautious:
 (1) Importance (15 minutes)—Dr. John L. Hill, Nashville.
 (2) Method (15 minutes)—E. B. Patton, Jackson.
 (3) Weekly Offering (15 minutes)—T. J. York, Chattanooga.
3:30 Open Conference.
3:45 Brotherhoods (15 minutes)—Dr. J. T. Henderson, Knoxville.
4:00 Men and Schools (15 minutes)—Dr. Harry Clark, Nashville.
4:15 Laymen and Their District Association (15 minutes)—W. C. Smedley, East Chattanooga.
4:30 Open Conference.

4:45 Layman's Spiritual Life—Prof. Jas. T. Warren, Martin.
5:00 Adjourn.

Night Session, 7:30.

C. L. Montgomery, Memphis, Presiding
7:30 Praise Service.
8:00 Men's Bible Classes and Kingdom Service (15 minutes)—Geo. Fort, Clarksville.
8:30 Echoes (15 minutes).
8:45 Song.
8:50 World Situation and Outlook—Judge Clifford Davis, Memphis.
Adjourn.

Speakers to be held to time allotted.

The Laymen's Committee of Tennessee is pleased to announce this attractive program for the Men's Convention to be held in the First Baptist Church of Nashville, April 6 and 7. As will be seen, some of the ablest speakers within the state and outside will appear upon the program. Large opportunity will be given also for voluntary discussion and conference work. It is to be an occasion not only of fine fellowship but for the earnest consideration of the various phases of our Kingdom work. It is to be a men's convention composed of pastors and laymen. Organized men's classes and brotherhoods are asked to elect one or more representatives and urge them to attend. The Baptist men of Nashville are behind this convention and extend a cordial invitation to the Baptist men throughout Tennessee to attend.

This is one of the great number of State Men's Conventions being held throughout the South during the early spring.

The convention will be on the self-entertaining plan, but reasonable rates can be secured at hotels and lodging places.

Local Reception Committee—H. P. Jacobs, chairman, P. G. Terry, B. R. Kennedy, D. E. Short, H. W. Crook, E. T. Wohlbald, Dr. B. F. Byrd, I. L. Ferguson, A. L. Stewart, E. A. Pickup, A. J. Sanders, J. H. Barrett.

Laymen's Committee for Tennessee—H. E. Mullens, chairman, J. D. Hamilton, T. L. Cate, Clifford Davis, J. T. Warren, J. F. Brownlow, A. L. Todd, H. D. Blanc, C. S. Stephens, C. D. Little, L. W. Alexander, E. L. Willson, J. L. Moore, T. L. Thompson, Norman Smith, Edgar M. Cook.

BRAZILIAN BAPTIST CONVENTION.

By Jno. W. Shepard, President Rio College and Seminary.

Another milestone in Baptist history has been passed in Brazil. The Brazilian Baptist Convention has just had one of the most momentous sessions of the whole history of seventeen years.

Reminiscences.

The writer of these lines was one of the favored number present in the first session of this convention in 1907, in the old city of Bahia. That was one of the greatest privileges of my eighteen years of missionary experience. It was in the cool of the evening and the tropical sun had sunk behind the western horizon, when our ship southbound entered the bay of San Salvador (Bahia). The lower and upper city stood out in bold relief in the light reflected from the glowing

western skies. It was a picture long to be remembered. The thronging groups of oarboats were soon gathered about the ship, with the wrangle of competing oarsmen seeking the patronage of passengers destined for this port. We were soon gliding across the calm waters of the bay and in a little while found ourselves in the old First Church building looking for the first time on the assembly of Baptist folk from North and South and afar. It was a picture which remained indelible in my memory. Dr. Z. C. Taylor sat on one side and Dr. W. B. Bagby, nestor of Baptist work in Brazil, on the other, of the first President of the Convention, Dr. F. F. Soren. Those days that followed were great days. They were days of vision and of far-seeing planning for the future of a great cause. Essentially all of the Boards of our Convention were organized during those days. The mission work of the Convention was studied, the Publication and Education Boards were organized. Plans were laid for a system of education in essentially the molds which have been followed out ever since. By common request of all the missionaries a central college and seminary in Rio was founded then by the Foreign Mission Board, under a board of trustees elected by the Convention and Foreign Mission Board. The other phases of the work received due attention.

History.

One cannot trace the interesting steps of the Brazilian Baptist Convention down through these seventeen years. It would be exceedingly engaging but too long for an article like this. There were but a few weak churches then, scattered far and wide. The group of missionaries was small. In the Federal capital then there were some three churches; now there are eighteen. The growth here has been paralleled in other parts. From a few hundreds of believers the number has multiplied to about thirty thousand. Our educational work has grown from some three small schools then existent of some two or three hundred students to many schools of importance and thousands of pupils and students.

Crisis.

It is no wonder that great concern was felt by many who have accompanied the growth of so important a work from the beginning, when we came together in the last session of the Convention on January 16, 1925. Serious disturbances had existed in the north of Brazil for many months. Questions of serious import threatened to divide permanently the Convention. Threatening clouds hung on the horizon of our united Baptist work in all Brazil. Prayer was made by many and anxiety was in many a heart.

Dr. Love's Visit.

It was a fortunate thing that God sent his servant, Dr. Love, to us at this time. The resolution of many problems was rendered easier by his coming. It is a great thing to have the name Love; it is great indeed to be able to demonstrate the power of love incarnate as our great Foreign Mission Secretary did in the recent Convention. He simply loved the misunderstandings away, and the divided into unity, the dissatisfied into harmony. Surely the power of God was

manifested in the life of his servant on this occasion. He came with the Spirit of God upon him and struck the keynote of the situation when he sounded the note of a larger autonomy for all our work. The young Baptist denomination in Brazil has had a rapid growth and has come to maturity more rapidly than some of us can realize. The small clothes of earlier days were pinching and hindering the normal growth of the youth. Dr. Love co-operating with a committee of the Convention gave a new cut, a larger suit, to the growing boy and everybody went away satisfied and happy. May God bless our Secretary of Foreign Missions, for his sacrifice in coming to Brazil at this time and interpreting for us the needs of the hour as he did. He will have a great place in the heart of Brazilian Baptists in all time to come.

A MARVELOUS EXAMPLE IN EVANGELISM AND KINGDOM-BUILDING.

By L. R. Scarborough.

For years I have watched with peculiar interest the wonderful work done by Pastor H. R. Holcomb and his church at Mansfield, La. I wrote him to give me a brief write-up of the plan and achievements in his notable work in sectional soul-winning and Kingdom-building around his church. I give the brotherhood the benefit of what he says in answer to my request. He only briefly tells the wonderful story of results during the years of his pastorate. If all the county-seat towns and cities of the South had such a movement as this in them what a mighty conquest Baptists would have! This was Paul's method. He did this sort of thing at Ephesus, Antioch and other places. It is the New Testament plan of taking care of the "regions beyond" every great central place. I suggest that others follow throughout the South this plan. We must go in for a greater movement to win souls, enlist our country and suburban communities. Dr. Holcomb is doing an almost unexampled work not only in evangelism but enlistment, stewardship and denominational development. I give below his letter. Study it and follow as near as you can his plan in the organization of your section.

"I greatly appreciate your kind words relative to the work done here and in our association, and will try to comply with your request. You know there are many, many things regarding evangelism and helping churches that cannot be put on paper.

"Having, I trust, a heaven-born passion for souls, and having been an evangelist, I saw the great need of the small town and rural evangelism, the source of Baptist manpower.

"I found Mansfield, as most parish site towns, with a brick wall around it, not so old but quite as thick and high as the old China wall, and hence, the work of the church here circumscribed. I begun by laying the need of associational evangelism upon the hearts of my own people, and by prayer, preaching and pounding upon the thing with all the earnestness of my soul. It dawned upon our church and the walls fell down, and if they ever fall anywhere, they will fall from inside

pressure. We came to feel that we owed the country something. All our professional men, our bankers, our business houses, our political officers, live because of the country. We draw their money, their trade, their manpower, and thereby weaken the country districts. As debtors we went back with every spiritual aid possible.

I found no trouble in getting into the country communities and churches. They received me gladly. I have for seven years preached on an average of four nights a week in the association. Have held many, many evangelistic meetings, counseled with them, prayed with them, and rejoiced with them.

"Our people five years ago erected a great tabernacle with a seating capacity of about three thousand, where all of our churches (twenty-two) meet during the summer for a great evangelistic meeting. The planning together, the pulling together, the praying together and prevailing together has brought a wonderful fellowship. Some results: Saved our own church from dry rot; twelve hundred net gain in membership among the churches; a live Sunday school and B.Y.P.U. in every church; budget plan of financing in three-fourths of the churches; 'Baptist Message' in the budget of every church.

"Our preachers' conference is four years old. It was originally planned for the preachers of our own Parish. It has widened in its scope, deepened in its interest, until this year fifteen associations of the state were represented with more than sixty preachers. We studied our problems, we prayed for solutions, we spent four hours a day in God's Word. We had some mountain-top experiences.

"Our plan and aim for 1925: A religious census of the parish March 15th, one thousand Baptists working one day; evangelistic meeting in every community during the year; one central meeting in our tabernacle; praying for two thousand souls to be saved. All finances will be divided on a forty-sixty basis, sixty being kept at home, forty through the Board.

"Now, Brother Scarborough, I have written this poorly. You may take it, restate it, and if it shall inspire anybody, anywhere, we shall praise the Lord for it and thank Him for you, as the instrument through which it might go out."

SOUTHWIDE EDUCATION IN THE CAMPAIGN.

By Albert R. Bond, Editorial Secretary Education Board, S. B. C.

The final reports on the receipts for Southwide education in the 75 Million Campaign were received the first of March. Hence it has not been possible to give a statement until now. The credits to the states include the amounts of Campaign expenses charged by them against the Southwide objects. The amounts distributed to the institutions include their proportion of the Campaign expenses charged by the states. The Education Board made no charge for handling the funds. The total allocation for Southwide education in the Campaign was \$3,000,000.00. The total receipts from the Campaign for Southwide

education amount to \$1,524,666.09, which is 58 per cent of the allocation.

Receipts by States.

| From May 1, 1919, to Close of Campaign | |
|--|--------------|
| Alabama | \$ 83,741.42 |
| Arkansas | 40,829.36 |
| District of Columbia | 12,252.45 |
| Florida | 39,630.26 |
| Georgia | 177,554.60 |
| Illinois | 14,876.19 |
| Kentucky | 190,416.22 |
| Louisiana | 52,532.12 |
| Maryland | 35,033.45 |
| Mississippi | 100,387.35 |
| Missouri | 5,031.53 |
| New Mexico | 8,185.39 |
| North Carolina | 154,339.69 |
| Oklahoma | 34,395.30 |
| South Carolina | 120,709.77 |
| Tennessee | 97,714.72 |
| Texas | 153,555.99 |
| Virginia | 202,628.03 |
| Miscellaneous | 853.25 |

Total \$1,524,666.09

Distribution to Institutions.

| Southern Baptist Theological | |
|---|---------------|
| Seminary | \$ 254,110.91 |
| Southwestern Baptist Theological Seminary | |
| Baptist Bible Institute | 254,110.91 |
| W.M.U. Training School | 152,466.56 |
| Southwestern Training School | 101,644.39 |
| American Baptist Theological | |
| Seminary | 101,644.40 |
| Montezuma College | 50,882.24 |
| Stetson University | 50,822.23 |
| Ouachita College | 50,822.24 |
| Ewing College | 50,822.23 |
| Louisiana College | 50,822.24 |
| Ridgecrest | 25,411.11 |
| Education Board | 127,055.72 |

Total \$1,524,666.09

THE DEATH OF A CHRISTIAN AND OF AN INFIDEL.

The French nurse who was present at the deathbed of Voltaire, being urged to attend an Englishman whose case was critical, said: "Is he a Christian?" "Yes," was the reply, "he is a Christian in the highest and best sense of the term. But why do you ask?" "Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—Rev. Geo. F. Pentecost, D.D.

In view of the long connection of Chief Justice Howard William Taft with the law faculty of Yale University, it is interesting to learn that his daughter, Mrs. Helen Taft Manning, has been elected dean of the famous woman's college, Bryn Mawr, to take effect next September.

Apostles' Benediction.

"Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, to him be the glory in the church, and in Christ Jesus, unto all the generations of the eternal ages. Amen."

Christian Education

Harry Clark, Nashville

HALL MOODY NEWS.

One of the most interesting organizations in this state is the "Evangelistic Force" organized among the students at Hall Moody. Last fall they gave the play, "Farmer Brown's Conversion to the Doctrine of Stewardship" 16 times. Although no admission was charged, all expenses were defrayed by free will offerings.

A former alumnus, Mr. Ralph C. Dailey, who has taken his Bachelor's Degree from Ewing College, our Baptist college in Illinois, and his Master's Degree in the University of Nebraska, has been re-elected Professor of History and Political Science in Bethel College.

With his customary vigor, President Warren has already launched his plans for his next summer school, which will open June 1st. He has already secured the approval of his work by the State Department of Education and his bulletins will soon be issued. Last year every room both in Ellis Home and Lovelace Home was taken before the opening day. Anyone who is wishing to enter there, should hasten to send in the room reservation fee of \$5. There are many interesting courses which will be offered, among which our eyes is attracted by the courses in Christian Citizenship, Christian Ethics and Christian Education.

UNION UNIVERSITY NEWS.

One of the greatest losses that Union University has suffered in many years is the death of Mrs. L. D. Rutledge, one of its noblest and greatest teachers. She was an inspiration to the students and to the faculty. We deeply sympathize with her husband and the whole institution in this great loss.

This week Rev. M. E. Dodd, one of the most famous alumni of Union University, is conducting a great revival at Union University. Although there are only about a dozen unsaved young people in the institution, this revival deeply stirred the student body as Dr. Dodd is urging wavering young people to face the issue of their life plans. Since Dr. Dodd became pastor of the First Baptist Church at Shreveport in 1912, he has built the church membership from 500 to over 3,000 and has recently added a \$400,000 addition to his church building.

Among some old papers, has recently been found an account of Union University at the time that the Civil War started, telling of the wild enthusiasm with which the students entered the Confederate Army.

DOYLE INSTITUTE.

Every report that we get from Doyle Institute is a tribute to the great work which is being done there this year by Professor J. L. McAliley, who was formerly professor of Latin at Union University. We are happy that he has determined to stay there again next year and build upon the great founda-

tion which he has already laid. The institution already has taken on a new appearance and the atmosphere has completely changed. Any student within fifty miles of Doyle would be more than justified in borrowing money to pay board and tuition to have the privilege of studying under the faculty they have there this year.

The Doyle students came back from the Jackson Student Conference and enthused the whole student body with the new resolves and visions which they got in that great Christian meeting. Every day they hold a prayer meeting which every high school student in the institution attends.

Arrangements have been made for a new printing press and complete equipment to be installed in order to print a school paper and to do the printing for the merchants of the town. All of the work will be done by students who will thus have a chance to earn part of their expenses.

LIFE INSURANCE FOR BEQUESTS.

There are many who long to be able to make a substantial gift to some of our educational institutions but feel that they cannot afford to donate the money in cash. The life insurance companies are all making a strong effort to secure life insurance policies in behalf of institutions because they call for small annual payments. These insurance policies save interest, taxes, expenses for executors, inheritance taxes and avoid any contests over wills! In forty cities, "community trusts" or foundations in behalf of local institutions are asking, through the public press, that citizens take out such life insurance for their local institutions.

A COLLEGE 52 STORIES HIGH.

The whole nation has been stunned by the startling proposition from Chancellor Bowman, of Pittsburgh University, to raise one building for an eighth of a mile, 608 feet high, on a base of 360x260 feet. This building of 12 floors will be large enough to accommodate 12,000 students and will cost \$10,000,000. There will be "batteries" of high speed elevators to race to the various class rooms, laboratories, shops and libraries in this immense building. This is just an evidence of the mammoth leap which colleges are now making. Colleges have to "grow or go." They cannot stand still.

\$100,000 LIFE INSURANCE.

Mrs. Eli Moore Townsend, who has long been identified with the famous girls' college, Baylor College, at Belton, Texas, the largest institution for girls in the South, is carrying insurance in the sum of \$100,000 on her life, all of it payable to Baylor College.

The handsome residence of Judge Hugh McClung, in the fashionable Circle Park of Knoxville, has been offered the University of Tennessee for a girls' dormitory. This gift is easily worth \$30,000. We wish that some of our colleges could be so fortunate in the matter of local donations.

MISS HILDA TUBB'S PLAY.

Friday of last week, there was most suc-

cessfully given at the conclusion of the Nashville Citywide B. Y. P. U. Training School the first presentation at Nashville, of Miss Hilda Tubb's splendid play, "Why They Went to College." This is proving most popular with the young people everywhere. Mrs. Connie Picker, of Braggadocio, Missouri, and Mrs. Hattie Baker, of Hall Moody College, Martin, Tennessee, have sent for copies of this playlet. We hope that this play will be presented at every citywide B. Y. P. U. training school this year. It takes about 30 minutes to present.

We sympathize greatly with Cumberland University in its great loss in the burning of its dormitory. The press stated that the loss was \$75,000 partly covered by insurance; but it will be difficult to replace this handsome building for any such sum. Cumberland University is doing a great work and we trust that the Presbyterians will rally to the institution in its hour of need.

PRESBYTERIANS PLAN PROGRESS.

On George Washington's birthday, the Presbyterian U. S. A. denomination observed a day of prayer for their students in all their denominational schools and colleges throughout the United States. At this time an effort was made to increase their endowment for education. This denomination has four theological seminaries (as against the Baptists' two), two schools for colored men and women where we have none, eighteen colleges, ten junior colleges, thirty preparatory schools, 156 elementary schools and a training school for lay workers. They are trying at present to raise a large endowment for the Presbyterian University at Memphis.

"MOVE UP OR MOVE OUT!"

Educational institutions can no longer stand still, because the forward progress of their sister institutions is stupendous. Within this last year, \$85,000,000 were spent for new education buildings in 16 Southern states. Of this \$20,000,000 went for college buildings. With our sister colleges going forward with such great speed, we dare not stand still.

We wish to thank Mr. Frank Burkhalter most gratefully for another gift of books for our mountain mission schools. We wish that we had more laymen as interested in education as he is.

The following men ordained deacons in the First Baptist Church of Rockwood, Tenn., February 18, 1925: C. A. Hinds, H. B. Waller, Dr. C. O. Johnson, J. D. Ward. The pastor, L. W. Clark, was assisted in the service by Rev. G. T. King, of Chattanooga, Tenn., and Rev. J. N. Bull, of Chattanooga, Tenn., Rev. S. J. Parks, of Rockwood, and the deacons of the First Church.

Brother J. B. Alexander painfully regrets the fact that he was deprived of the privilege of being with the brethren and taking his part on the program at the "Bible Conferences" at Springfield and Lawrenceburg. He has been absent from his pulpit four weeks now, suffering severe attack of "flu." He is reported better.

SCRIPTURAL SUBJECTS FOR WATER BAPTISM

By J. P. Bilyeu.

There are four classes of people in the world: The infant, the idiot, the sinner, the Christian or disciple. "Neither Jesus nor any of His disciples commanded the baptism of an infant, idiot or sinner. Any one baptizing an infant, idiot or sinner is baptizing on their own responsibility and without a command of Christ or any of His apostles. We will open our Bibles and see who is commanded in God's word to be baptized, and who are scriptural subjects for water baptism.

The first preacher that ever baptized was John the Baptist, and he demanded evidence of repentance before he would baptize. Matt. 3: 9, "Bring forth therefore fruits meet for repentance." From Matthew's statement, John did not baptize infants, idiots or sinners. Neither one of the three could bring evidence of repentance.

The Bible teaches the baptism of a believer, or Christian, Matt. 28: 19, "Go ye therefore and teach all nations, baptizing them." This going and teaching all nations means to make disciples or Christians and then baptize those who have been made disciples or Christians; Mark 16: 15, 16; "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here are two inspired writers, Matthew and Mark. Their testimony must not conflict. Their testimony must agree. Matthew says: Make disciples or Christians of all nations; then baptize them. Mark says: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark does not say that one will be damned because he has not been baptized, but does say: "He that believeth not shall be damned." One's damnation does not depend on his baptism but on his unbelief in Jesus Christ. "He that believeth not shall be damned."

In the minds of some people there is a difference between Matthew's statement and Mark's statement. I am perfectly willing to let Christ settle this difference if there be any. John 4: 1: "When therefore the Lord, knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples."

We see from the above scripture that Jesus made disciples but did not baptize any one. He made disciples without water baptism. We see that the disciples baptized those whom Christ had made disciples of. If Matthew and Mark followed the example of Jesus in making disciples (and I am quite sure they both mean to follow Christ and his example of making disciples) each one must have made disciples or Christians before water baptism.

I want to introduce two people that were saved by Christ in the house. Luke 5: 18, 19: "And behold men brought in a bed a man which was taken with a palsy and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they

might bring him in because of the multitude they went up on the housetop and let him down where Jesus was. And when He saw their faith, He said unto him: 'Man thy sins are forgiven thee,' right there in the house. Luke 7: 47, 50: "Wherefore I say unto thee her sins which are many are forgiven." Verse 50: "And He said to the woman, 'thy faith hath saved thee, go in peace.'" Right there in the house. Each of these, both the man and woman were saved in the house without baptism.

There is not a case on record where any one went to Christ or any of his disciples to have a devil cast out, or to be healed or to be saved, and Christ or any of the disciples told any one to be baptized in order to get rid of the devil or in order to be saved. Nowhere on record can it be found. Philip baptized the Eunuch: Acts 8. This Eunuch was reading Isaiah, the Prophet, and Philip opened his mouth and began at the same scripture and preached Christ unto him. As they journeyed along they came unto a certain water. The Eunuch said to Philip: "Here is water, what doth hinder me to be baptized?" Philip said: "If thou believest with all thine heart thou mayest." The Eunuch said: "I believe that Jesus Christ is the Son of God."

Let us examine God's word and see what condition this believer in Christ is in: John 5: 24: "A believer hath everlasting life." A believer in Christ has remission of sins. Acts 10: 43: "To Him give all the prophets witness that through His name whosoever believeth in Him shall receive the remission of sins." A believer is born of God. John 5: "Whosoever believeth that Jesus is the Christ is born of God."

The only scriptural subject for water baptism hath everlasting life and will not come into condemnation. This believer has the remission of sins and is born of God; all before and without water baptism. This Eunuch made his confession. He said he believed that Jesus Christ is the Son of God. John 4: 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him and he in God. So Philip baptized a man that had eternal life, had the remission of sins and was a child of God.

No church is commanded by precept or example to baptize sinners. Matthew says: Make disciples or Christians and then baptize them. Peter did not baptize sinners, he baptized those who had gladly received his word, Acts 2: 41. And those who had received the Holy Ghost, Acts 10: 47: "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?"

If Peter's testimony is true (and I believe it is), he nor any of the apostles baptized sinners on the Day of Pentecost. When the apostles and elders came together to consider this matter of Peter's going to the Gentiles, or house of Cornelius, and preaching the Gospel to them, Acts 15: 6. Peter said: Acts 15: 8, 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us." Peter here is telling us that God gave the Gentiles the Holy Ghost just like He did the Jews, or "us" Jews at Pentecost. It is sure that the people at the house of Cornelius received the

Holy Ghost before water baptism. Acts 10: 47: "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?"

Peter further tells us, in Acts 15: 9: "That God put no difference between us and them, purifying their hearts by faith." If the people at the house of Cornelius received the Holy Ghost before water baptism, and the word says they did, in order that there be no difference, as Peter says, the people at Pentecost did receive the Holy Ghost before baptism. If one receives the Holy Ghost before water baptism, and the other after water baptism, there is quite a difference, but Peter says: There is no difference. If Cornelius received the Holy Ghost before water baptism, so did the disciples at Pentecost receive the Holy Ghost before water baptism.

EVANGELISM TO THE FRONT

By Evangelist L. O. Vermillion, Jackson, Tenn.

I am glad to note that the action of the Home Mission Board in temporarily suspending the Department of Evangelism is causing a wide spread discussion of this theme and is bringing about a readjustment in the thinking of folks about it. Dr. Victor I. Masters and Dr. L. R. Scarborough are writing some very fine things and others are beginning to see that we have been reading the commission wrong. This is not intended as a criticism but as a statement of fact. We have been working as though the commission read, "Go ye, therefore and teach and train and enlist, then evangelize." But Jesus put the making of disciples first. Dr. Scarborough says, "Soul winning is the heart of the gospel, the center of the commission, the mighty message of Jesus, of the Acts of the Apostles, of Paul, the apostles, of John the Baptist. This great matter throbs through every pulse-beat of the Gospel heart."

Some of our State Boards have been spending thousands of dollars for teaching and training and enlistment, which is all fine, but have not had a single evangelist in the field; now the Home Board has suspended activities along this line; if the present trend were to continue where shall we land? "The number of baptisms has declined in two years steadily downward about 25,000 a year throughout the South. Last year, two thousand churches more than the year before reported no baptisms at all. A total of nine thousand and last year have no record of anybody being saved or baptized. This is tragical." Let us look the facts in the face. The only way for Baptists to succeed is by looking all of the facts squarely in the face and, in the Spirit of Jesus seeking their solution. And somehow we must find a way to correlate all of the interests of the denomination so that one interest will not go forward at the expense of another, or to the hurt of another, or the rank and file of the people who furnish the money to do the work will rebel, because they want all of the program to go forward together, and certainly there is no part of the program that the common people are more vitally interested in seeing go forward than they are in seeing the soul winning end of it go. I know the hearts of the

people of the South, for I have been living with them for these five years and have discussed the work with them, and I know that they are greatly interested in Evangelism. To them it is the one great objective toward which everything should point.

I am not a pessimist. I believe in the leaders and in the people. I believe in the forward strides of the Gospel message. It will win, it must win, Christ is a conquering Saviour, but we may help or hinder that advance. We ought to advance it by placing the supreme emphasis on evangelism, where Jesus, the early churches and the Holy Spirit placed it.

Occasionally I hear a man crying out warnings about evangelists filling our churches with unsaved people, and apparently laying the blame for all of the undeveloped and undesirable material in our churches at the door of the evangelist. There is a type of evangelism that is very undesirable, it is true. But in catching the good in the net, it is necessary that the bad should be caught as well. I do not blame any evangelist who preaches the truth of God's Book for getting some unsaved people in the net. The trouble is in the sorting of the good and the bad, and that is the work of the pastor and the church. Old-fashioned church discipline is almost a thing of the past. Remember, brother, that Jesus had a devil in the crowd and he was a preacher, an apostle, and treasurer of the twelve, that all of the early churches were troubled with some folks who were undesirable and that our churches will have this problem until the end of time. Remember, again, that God has called some to be evangelists, and that the God-called evangelist is a part of his program for perfecting the saints as well as reaching the lost. The evangelist ought to preach the doctrines, for the scriptures clearly indicate that he is called thereunto.

No, the danger is not there, it is rather that we shall swing so far away from the wrong kind of evangelism that we shall become rebels, consciously or unconsciously, against the ringing command of the Lord Jesus and allow the spirit of evangelism to die in our hearts, in our churches and in our denomination. "Without the militant evangelism of Christ and His gospel our churches will be on the scrap-heap sooner or later." — (Scarborough.)

I fear that we have already set our work back by years of progress because we have not given this matter of evangelism the first place in our thinking and our program. It is the firm conviction of my heart that if the Home Mission Board, the State Mission Boards, and all of the denominational leaders had given evangelism the foremost place in our program, which it deserved, that we would have raised, not only \$56,000,000 plus, but would have raised more money than was pledged to the campaign, which was in the neighborhood of \$92,000,000. We would then have had more for our schools, hospitals, training work, yea, all of our enterprises than we have had. Besides the morale of our people would have been that of an aggressive conquering army, jubilant over victory, ready for any task that the Spirit might lead us to undertake.

SUNDAY SCHOOL

Edited by

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

SUNDAY SCHOOL NOTES

Report of Study Courses in Sunday school, B.Y.P.U. and Stewardship for month ending Feb. 28, 1925:

Teacher Training Courses

| Associations | Dip-lomas | Other Awd's. | Total |
|----------------------|-----------|--------------|-------|
| Beulah | 44 | 44 | 44 |
| Big Emory | 14 | 14 | 14 |
| Big Hatchie | 1 | 4 | 5 |
| Chilhowee | 7 | 7 | 7 |
| Concord | 6 | 6 | 6 |
| Duck River | 3 | 3 | 3 |
| Friendship | 2 | 2 | 2 |
| Holston | 1 | 1 | 1 |
| Holston Valley | 2 | 2 | 2 |
| Jefferson Co. | 1 | 1 | 1 |
| Knox Co. | 5 | 3 | 8 |
| Nashville | 1 | 53 | 54 |
| Ocoee | 18 | 18 | 18 |
| Robertson Co. | 1 | 7 | 8 |
| Sequatchie | 6 | 4 | 10 |
| Shelby Co. | 7 | 117 | 124 |
| Weakley Co. | 4 | 4 | 4 |
| Wilson Co. | 1 | 1 | 2 |
| McMinn Co. | 8 | 8 | 8 |
| Madison Co. | 2 | 9 | 11 |
| Total | 36 | 296 | 332 |

B.Y.P.U. Awards

| | | | |
|-------------------|-----|-----|-----|
| Chilhowee | 12 | 8 | 20 |
| Duck River | 41 | 1 | 42 |
| Knox Co. | 126 | 194 | 310 |
| Nashville | 14 | 5 | 19 |
| Ocoee | 14 | 14 | 14 |
| Sequatchie | 17 | 17 | 17 |
| Shelby Co. | 16 | 3 | 19 |
| Madison Co. | 4 | 1 | 5 |
| Hardeman Co. | 53 | 53 | 53 |
| Total | 230 | 269 | 499 |

Stewardship

| Tithers | | |
|-----------------|----|-----|
| Chilhowee | 9 | 9 |
| Knox Co. | 42 | 70 |
| Shelby Co. | 32 | 32 |
| Wilson Co. | 2 | 2 |
| E. Tenn. | 28 | 28 |
| Total | 43 | 141 |

ORGANIZED CLASSES REGISTERING IN FEBRUARY

Young People and Adults

Griffith, Avondale, Chattanooga, Mrs. J. E. Hodge, teacher; Euzelean, Highland Park, Chattanooga, Mrs. J. B. Phillips, teacher; Euzelean, McCaysville, Copperhill, Addie Thompson, teacher; Fidelis, First, Dickson, Mrs. Ina Wynn, teacher; Adult, Bear Wallow, Flintville, J. M. Eaton, teacher; Men's, Crouches Creek, Jellico, W. B. Seiler, teacher; Young Married Men, Seventh St., Memphis, E. A. Roper, teacher; Alathean, First, Nashville, Mrs. Sophia Edwards, teacher; Euzelean, Prescott Memorial, Memphis, Normal, Mrs. S. D. Coker, teacher; Fidelis, First, Richard City, J. A. Hughes, teacher; Glad Girls, First, Sweetwater, Mrs. F. E. Huf-fine, teacher.

Standard Classes—Boosters, First, Monterey, Miss Flossie Carroll, teacher; Friendship, Belmont Heights, Nashville, Mrs. Jno. White, teacher.

Intermediates

Sheaf Gatherers, Central, Bearden, Mrs. M. Alva Lee, teacher; Always Ready, Second Bethlehem, Oneida, Leland Thomas, teacher; Always Ready, Grace, Nashville, Mrs. W. E. Jacobs, teacher; Faithful Girls, First, Martin, Mrs. Dew, teacher; Always Ready, First, Mrs. F. J. Grant, teacher.

Standard Classes—Always Ready, First, Chattanooga, Mrs. Bertie E. Vickers, teacher.

A splendid training class was conducted at Wartrace during the past week, studying the Bible division of the Normal Manual. Something like 25 in the class and took the work.

Mr. Livingstone reports a fine class at Cash Point, last week, with a large attendance. More than 200 in many of the sessions. Dave always gets 'em.

Mr. Livingstone and Miss Collie are at Doyle this week in a training school with Bro. E. P. Baldridge and the good people there.

Mr. Milton goes to Maury City this week with Bro. J. T. Barker. We are expecting a good report from his work there.

The writer is in the office this week but will teach a class in the Sunday School Manual at night. Much interest is being manifested in this class.

Miss Grace Oliphant, Riceville, reports as follows: "B.Y.P.U. here is doing good work, with increased interest. We are looking forward to having Mr. Preston with us in a training school next quarter, and also thinking about the associational B.Y.P.U. meeting in May and the convention in June.

"The members of the Riceville B.Y.P.U. were delightfully entertained on Saturday evening, February 21, when a George Washington social was held by the union, at the home of Miss Grace Oliphant. Patriotic colors and flags were used as decorations throughout the house.

In addition to several contests in which the Washington idea predominated, a radio program was enjoyed.

At the close of the contests refreshments were served by the social committee of the B.Y.P.U.

About thirty-five members were present.

Sorry I didn't get to talk with you while you were in Etowah Monday. I tried to get you, but you had gone before I got connections through. I am planning to go over there either tomorrow or Thursday."

The Bible Conference closed Friday, Feb. 27, with the best week of the entire campaign. The conferences at Harriman, Dayton, Etowah and Chilhowee were all very fine. The two, Etowah and Harriman, were the best attended by ministers of all. Harriman had something like 21 preachers and Etowah about as many. Reports of these meetings will be made as soon as we have time to hear from the pastors.

Last week a training school at Brownsville, Cash Point and Bell Buckle. The writer will be in Bell Buckle every night, but will be in the office each day this week getting programs ready for the three conventions and Summer meetings.

A Bible conference will be held at West Point church, March 22 to 27. This one was left out of the general program through misunderstanding, but will be put on in great fashion in March. The regular lecturers will be Rev. Fleetwood Ball and Leland S. Sedberry. The special speakers will be W. D. Hudgins, J. B. Alexander and J. C. Collum.

Rev. F. M. Dowell writes from McMinnville: "Our Bible conference closed last Friday night with a great inspirational address by Dr. Freeman on 'The Sure Way to Win.' The conference was a success from start to finish. The crowds were large all the time, especially at the night meetings when we had capacity houses.

"This was the first conference ever held with our church, and therefore our people didn't know much about them, but they are now sold on the conference and we are in line for a great conference next year.

We had the pleasure of hearing Dr. David N. Livingstone in three great addresses; Rev. S. P. White in two; Rev. W. M. Wood in three; Rev. L. S. Ewton and Dr. J. D. Freeman were here all the week.

"As a result of these mighty messages my church, the town, and all the preachers have taken on new life and will be able during this year

to do greater things for the Master. "I want to thank you for giving us the conference and for the great preachers you sent us."

W. C. Milton writes from Newport: "If you wouldn't think that I was boosting myself, I'd tell you that I got more satisfaction out of the nine days work at Newport than any other nine days of my life. I've never seen more interest than was shown there yesterday. In spite of fire, which came just as we were to meet at the church to instruct the census takers, we had more than eighty people present who took part in taking the census.

Yesterday we had a good number assorting, grading and tabulating the returns. We found more than two thousand Baptist possibilities in the town. (About 1,600 for First church and 487 for Second.)

They were very much delighted with Miss Collie's work. She did the kind of work that we all now know that she can do. She had an average attendance of around forty, in her class. A much larger number in the class at one time or another. I had over eighty in my class at end of week, an average attendance of sixty-five or seventy. Started with only forty-three.

Rev. A. F. Mahon, Etowah, writes: "I am writing to say that our conference grew in interest from the very first. We closed on a mountain-top. This has been by far the best one I have attended in attendance and interest. There were about 20 of our preachers first and last, here, and most of them stayed with it to the close. Everybody voted to have another one."

A FARM FOR HARRISON-CHILHOWEE INSTITUTE

By J. L. Jeffries, Secretary-Treasurer

Friends of Harrison-Chilhowee Institute have reason to be thankful. In all her history the school has not received a more far-reaching impetus than recently when friends and patrons met in the auditorium and pledged themselves in a movement to purchase a much needed farm close by.

Dr. J. R. Johnson and Rev. J. R. Dykes of Maryville, were present, and after stirring addresses by them and members of the faculty, cash and pledges were secured. Brethern W. W. Bailey and J. E. Hicks, pastors in the Chilhowee and Sevier associations, were designated to continue the campaign and make a more complete canvass of the immediate field. To date approximately \$3,500 in cash and notes have been secured.

This leaves a balance of \$1,500 necessary to pay for the land and put it in operation. We are hoping that other friends who have a special interest in mountain school work, will hear the call and provide this amount. Already one such friend, although he is helping a half-dozen or more boys with work-scholarships—scholarships which enable the student to earn one-half his expense working on the campus, has sent in his check for \$200 for this fund. Surely there are others.

The purchase of an acre (\$132), appeals to a number of individuals. W.M.U.'s and other organizations. Those who have contributed this amount are Mr. and Mrs. Jas. G. Johnson of Knoxville, one acre each; Rev. W. W. Bailey and wife; Mr. C. A. Kyker, Sevierville; Mr. A. B. Davis and wife, of Maryville; the W.M.U. of Broadway Baptist church, Knoxville; Judge R. A. Brown, Knoxville and Mr. J. E. Barton and Mrs. Martha Atchley of the faculty, one each. It has been gratifying to see

the response from the student body and people of the community.

We shall be enabled now to meet a greater number of applications from boys and girls asking for an opportunity to work their way through school. It is not intended to use this farm in experimental work but solely to give employment to students and to provide, if possible, some income to the school.

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B. Y. P. U. TRAINING — OBEYING — SERVING

KEYNOTE — "HIS WILL — MINE".

Edited by

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NASHVILLE'S TENTH ANNUAL CITY B. Y. P. U. TRAINING SCHOOL, FIRST BAPTIST CHURCH, MARCH 1-6

Friday night, March 6, brought to a close one of the most successful training schools in the history of the Nashville City B. Y. P. U. More than five hundred young people were present to witness the play "Why They Went to College" written by Miss Hilda Tubbs, a member of the W. F. Powell Union, of the First Baptist church, which was presented on Friday night in the main auditorium. The average attendance each night upon the school was about three hundred.

Two of the outstanding features of the school were the courses, "How to Have a 'Daily Vacation Bible School,'" taught by Dr. Homer L. Grice; and "Pithy Points in Public Speaking," taught by Mrs. C. S. Leavell, of Memphis, neither of these having been taught before. Both classes proved a blessing to the school. Other classes were, "David, the Master Poet," taught by Secretary R. E. Connelly, of Georgia; "Plan of Salvation," by R. E. Grimley, Nashville; the Senior B. Y. P. U. Manual, by Secretary William H. Preston, Knoxville; and "Parliamentary Law" by Dr. John L. Hill, Nashville.

The institute opened with the usual mass meeting on Sunday afternoon at the First church, Dr. Harry Clark bringing the address of inspiration, "The Call of the World," in his inimitable fashion. Supper was served in the church each evening at 7 o'clock, with fifteen minutes given over to entertainment immediately following. On Wednesday night, Dr. John L. Hill brought the "Consecration and Rededication" address when some two hundred young people responded to the call of a "surrendered life" by standing.

The school proved a great blessing to the Nashville young people, and it was with a tinge of regret that they saw it close on Friday night to have to wait another year before the next school could be held.

CITY JUNIOR AND INTERMEDIATE B. Y. P. U. MEETING

The City Junior and Intermediate B. Y. P. U. meeting was held at North Edgefield. The meeting was presided over by Mr. H. J. Chandler. There was a short devotional and reports from the different unions given. The Park Ave. Intermediates carried away the efficiency banner and the Edgefield Intermediates took the attendance banner. The North Edgefield Juniors and Intermediates presented a pageant which was very interesting. Two readings were given by Junior girls of North Edgefield. A most excellent talk was given by Mr. Wm. H. Preston, emphasizing happiness, which seemed to be the key note of the program.

The next meeting will be held at Park Avenue church, April 12.

Miss Hattie Potts writes concerning the Nashville Junior-Intermediate leaders' school: "I don't know when I have ever enjoyed doing anything as much as I did teaching that Leaders' class."

Miss Roxie Jacobs, our State Intermediate-Junior leader, is in Baltimore, Maryland, this week as Junior-Intermediate specialist in their city training school.

The Spirit of Missions. Long may the spirit of missions burn in our hearts! Long may we teach our children the principles of missions. March 29 will be our Big Day for Home and Foreign Missions in our Southern Baptist Sunday schools. If you do not get a copy of the program,

sent from the Baptist Sunday School Board, write the office of the State Secretary.

INFORMATION, PLEASE!

A leader's personal questionnaire might well take this form:
Is my B. Y. P. U. A-1?
Is the attendance good?
Is the behavior a problem?
Do I prepare my part well?
Do I "nag" my members?
Am I tactful in leading?
Do I follow the Leader's Quarterly?
Does my union have proper equipment?
How much earnest prayer and study do I give my Lord's work?

A THOUSAND A-1 B. Y. P. U.'s FOR THE SOUTH FOR THE SECOND QUARTER IS OUR AIM

We are suggesting that the B. Y. P. U.'s put on the little play, "Making the Standard of Excellence," some time before the beginning of next quarter with the idea of setting the Second Quarter as the quarter when we would make a special effort to make the B. Y. P. U. A-1. These copies of the play will be mailed to you free upon your request for them. We have set as our aim for the South for the Second Quarter 1,000 B. Y. P. U.'s. Tennessee's part of that number will be 100—This is rather a reasonable expectation and we hope the unions will cooperate with us in bringing Tennessee's quota up. Order the play now, and be ready to give it before the quarter is over.

HOW TO MAKE THE BIBLE READERS' COURSE SUCCEED IN YOUR B. Y. P. U.

The Bible readers' leader should be chairman of the instruction committee. The special business of this committee should be to enlist, through personal work, every member of the union in reading the Bible readings daily. The standard of excellence now requires that at least 50 per cent of the members shall read daily. There should be one good worker in each group of the B. Y. P. U. whose business it is every Sunday night to get a list of those who have not read during the past week and then try personally to get them enlisted during the next week. The Bible readers' leader should be very careful not to neglect this work of the instruction committee.

In addition to the work of the committee some suggestions are given here which will help in making a success of the weekly quiz and drill:

1. It should be conducted without a quarterly. The leader may have suggestions prepared ready to give, but written on paper.
2. The drill should be full of interest, inspiration and pep.
3. Remember it is a quiz and drill and not a lecture by the leader.
4. The leader and his work should be commended by the president; this puts new life into the work.
5. It should be limited to 6 or 8 minutes.
6. The quiz and drill itself should have variety. Some suggestions are the following:

(1) Contest of groups. A score keeper may be used and several points given for questions answered or key verses given.

(2) Members conduct quiz. The Sunday before, the leader announces that each member must come prepared with a pointed question or key verse to ask. At the appointed time he takes charge and calls on a member to answer a question. He answers it, and in turn calls on another member to answer his, so on until the time is up.

D. V. B. S.

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| | |
|---|--------|
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| The Community Daily Vacation Bible School—Knapp | 1.00 |
| Sidelights on the Daily Vacation Bible School—Knapp | 1.00 |
| Music Manual for Use in D.V.B.S.—Hazzard | 1.50 |
| As the Twig is Bent—Limouze (Habit Stories) | .40 |
| Thirty Character Building Stories—Knapp (Habit Stories) .. | .20 |
| Use of Projects in Religious Education—Hartley | 1.00 |
| Dramatization of Bible Stories—Miller | 1.25 |
| Handwork in Religious Education—Wardle | 1.25 |
| Story Telling Lessons—Tralle | .75 |
| Story Telling for Teachers of Beginners and Primary Children—Cather | .60 |
| Methods with Beginners—Danielson | .60 |
| Methods for Primary Teachers—Lewis | .60 |
| Church Work with Juniors—Brockway | 1.00 |
| Good American Vacation Lessons—Danielson (Patriotic) .. | 1.00 |
| Church and Sunday School Handcraft for Boys—Hall | 2.00 |

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| | |
|---|--------|
| First Year Beginner (for teachers only) | \$1.60 |
| First Year Primary (for teachers only) | 1.60 |
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| | |
|---|--------|
| Advertising Tags (in lieu of buttons), per hundred | \$0.50 |
| Enrollment-Record Cards, per hundred, Boys, .50; Girls .. | .50 |
| Offering Envelopes (used at commencement), per hundred .. | .50 |
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Homer L. Grice, Secretary, D.V.B.S. Department

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENNESSEE

(3) Sometimes drill or key verses alone, calling on various groups to give them, occasionally have the entire union give them in concert.

(4) "The Surprise Drill" is effective. The leader has come prepared, with his questions written on separate slips of paper. At the time for the drill the leader distributes these slips, asking the members not to open them until called upon. When distributed he calls upon the members who have the slips to answer their questions.

(5) Have favorite key verses given. The leader announced the Sunday before for every member of the union to be prepared with one.

(6) Occasionally the leader asks for minute reports of each day's lesson from different members whom she has privately requested to report. This brings out the timid ones.

In the B. Y. P. U. then in the B. R. C., as well as elsewhere, we may apply the test and see if we are securing results. If the purpose and aim of the B. R. C. is reached, viz:

(1) To create the habit of daily Bible reading.

(2) To instill a love for God's word.

(3) To lead young Christians to win the lost to Christ, then we may well say that we are making our Bible quiz and drill go. We can if we will. Will we do it?

(Note—Bible Reader's Leaders should clip this article from the Baptist and Reflector and keep it for future reference. President, you do the same thing.)

LETTER FROM WALES, TENN.

By D. B. Booker

I believe my work at Liberty Hill is moving nicely, considering the weather and sickness. We have had lots of pneumonia but no deaths so

far. We are hoping that all will recover.

We have had some trouble with wildcaters, but don't think we will have as much now. We believe they caught the king bee. They raided his house and he had the outfit in his kitchen on his stove and his tea was still warm. So we hope we won't have as much trouble this year as we have had. I hope when the weather gets warm and the health of our people gets better that our work will

\$\$\$\$\$\$\$\$\$

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Name

Town State

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 East Tenn. Vice-Pres.....Mrs. R. L. Harris, Fountain City
 Middle Tenn. Vice-Pres.....Mrs. B. H. Allen, 161 8th Ave., N., Nashville
 West Tenn. Vice-Pres.....Mrs. M. G. Bailey, 1217 Overton Park, Memphis
 Cor. Sec. and Editor.....Miss Mary Northington, Headquarters for W. M. U., 161 8th Ave., N., Nashville

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Y. W. A. and G. A. Leader.....Miss Cornelia Rollow, 161 8th Ave., N., Nashville
 R. A. Leader.....Rev. L. S. Sedberry, Lewisburg
 S. B. Leader.....Mrs. Hattie Baker, Martin
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DOYLE, SPARTA AND McMINN- VILLE

We have had many delightful field trips in the past few weeks, but limited space has made it impossible to tell of our interesting experiences. Last week a visit to one of our Home Board schools, Doyle, just before our special home mission offering for our mountain schools, makes me anxious to report.

Doyle is a little town between McMinnville and Sparta. For forty years the Baptists have owned and operated a school here. Dr. B. H. DeMent taught in this school and Dr. O. W. Carver was one of his pupils. For many years it has been the property of the Home Mission Board. It is the only school in town. We have two good dormitories and an administration building. Mr. J. L. McAliley, a graduate of Union University, is principal of the school and a very fine one. His teachers are Union graduates, so the boys and girls have fine opportunities for training. He is anxious to have the best preparatory school possible and to make it a feeder for our denominational colleges. Any young man who failed to get a high school education and who now is ashamed to go to his town high school will find this a most congenial place. Board is \$12.50 a month, and room rent \$2.50.

The school is in great need of a piano. Why not give them yours that is never used? Any money for this fund should be sent to Mrs. J. L. McAliley, Doyle.

It was a real joy to speak to the students and also to meet with the W. M. S. and to organize the Sunbeams and to plan for the school Y. W. A. A noon prayer service is held each day and every high school student attends. There is only one unsaved boy in the school and all are confident that he will be won.

Doyle and Sparta are most fortunate in having Rev. B. P. Baldrige as pastor. He is a graduate of Union and Forth Worth Seminary. It was a happy experience to your secretary to meet a large crowd at Sparta. This faithful band of Baptists have no church house and they certainly deserve help. The women planned to organize a W. M. S.

McMinnville was visited on the same trip. Here we have a very live church with Rev. L. M. Dowell as pastor. It was a joy to meet with the W. M. S. in the afternoon and to travel through the Holy Land in the evening.

We are always happy to have the privilege of visiting our schools and churches.

CONCORD ASSOCIATION

(Rutherford County, Tenn.)

The quarterly meeting of the W. M. U. of Concord Association met with the First Baptist Church of Murfreesboro on Friday, January 16. Miss Rachel Van Cleave, Association Superintendent, presided.

Opening hymn, "Onward Christian Soldiers."

Devotional led by Miss Willie Jean Stewart, of Nashville.

A most cordial welcome was given us by Mrs. Walker of Murfreesboro church. Response by Miss Cora Mae Atwood, of Christiana church.

The writer spoke on "The Challenge to Carry Out Our New Plans."

Prayer led by Mrs. E. L. Atwood. Address by Mrs. W. B. Miller, returned Missionary from Cuba.

Song, "Send the Light."

Our Secretary, Dr. O. E. Bryan, gave us a soul-stirring message on "The 1925 Program a Worthy Challenge."

Solo, "My Task," Mrs. Sam Cox. Dismissed for lunch by pastor of Christiana, J. C. Pitt.

All who were present can testify that the Murfreesboro ladies have no rival in serving appetizing lunches, and their generous hospitality was greatly enjoyed. The afternoon devotional was led by Miss Bess Acree, of Clarksville. (We were fortunate to have her since the Sunday School Clinic was in session at that time.)

Miss Vancleave spoke on "The Associational Standard—A Challenge."

Mrs. John A. Gupton, of Nashville, talked on the "White Cross Needs."

Solo, "A Little Bit of Love," Mrs. Clyde Reagor.

Our Y. W. A. and G. A. leader, Miss Cornelia Rollow, spoke on "The Challenge of Youth." Miss Rollow brought us a most helpful and inspiring message.

Miss Cora Mae Atwood, of Christiana, was appointed Stewardship Chairman for our association.

Mrs. Lida Woodfin led us in an earnest prayer for the speedy recovery, if it be His will, of Mrs. R. L. Smith, our capable and sincere Christiana W. M. S. president.

The G. A. demonstration of Murfreesboro was very much appreciated by the visiting societies.

Mrs. Austin Crouch dismissed the meeting with prayer.

We are fortunate in having an efficient Associational Superintendent, Miss Van Cleave, with whom it is a joy to work; in fact, it is a pleasure to be associated in the Master's work with ladies with such beautiful spirit of co-operation as exists between those of the various societies in the Association.

The next quarterly meeting will meet with Christiana church in April. Mrs. J. C. Pitt, Christiana, Tenn.

A LETTER FROM JERUSALEM

Jerusalem, Palestine,
Feb. 2, 1925.

Happy New Year to all of you!

And I really mean that for every one of the 365 days of 1925, and I want you to know it now for maybe another reminder of it may not reach you often or at all during this same year, and yet I will constantly have you in my heart and thoughts and prayers. How I do trust that the Christmas season was as happy a time for you as it was for our little group here in Jerusalem! The days were full to the brim with tasks, with plans for others, with greetings from friends in all parts of the world, and with gifts from others. We were all well, we had the joy of telling the Christmas story to others, and we had the strength that comes from the knowledge of remembrance in the prayers of many friends, so why shouldn't it have been a blessed season for us?

Here in the home our John enjoyed his Christmas tree early in the morning, along with his little Jewish neighbors. Of course they do not celebrate the time, but they were glad to come in and enjoy with John, and although we couldn't speak much Hebrew to them and they knew just as little English or Arabic, still it was an opportunity to connect in their minds the time of love-gifts with the name of Jesus. Later on Mr. Watts and I left them here to continue their enjoyment while we went to the Mission Room for a service. There was only a small group there, but it was a blessed time we had together. Throughout the afternoon and evening there were many callers, each coming according to the custom of the country to extend the greetings of the season. On the evening of the 26th, we tried what success we might have in carrying out a social for those with whom

we have been in touch. Although we had not expected more than 35 and the weather was most unfavorable, 45 came and seemed to enjoy all we had in store for them. Differences of religion create such barriers among these people that we have felt the need of getting together in some such informal way so as to feel a little better acquainted with each other. And yet there was a little wondering if it could be done successfully. Jews, Moslems, Roman Catholics, Greeks, Greek Orthodox, and various Protestants were there, and yet we had such a good time together. Several of the Moslem young men promised to come on condition that they would not be expected to mix with the ladies as they were not accustomed to such. Of course, the promise was given, but when the time came and the games started, of their own accord they joined in and played with ladies, young and old, such "rowdy" games as "Going to Jerusalem," "Blind Man's Buff," etc. We kept them as busy as possible with games, music, readings, etc., so that all pronounced the evening an enjoyable one. One of the great blessings that we feel can come from such occasions is religious tolerance and that it will soon lead to real religious liberty. And then on New Year's Day our little inner group were together for the observance of the Lord's Supper. And so our holidays were spent.

At Rasheiyia, Syria, it is the custom to hold a week of prayer from Christmas Eve until New Year. This year the meetings were well-attended in spite of extremely cold weather, and as an answer to prayers, four who have been attending services there for some time asked for baptism, which will, of course, be given after further personal teaching and preparation. I trust they will show such a change in their lives as a certain young man who was baptized there last year. He was a Catholic whose moral conduct was shameful. He came first to our church for the sake of laughing at these Baptists, but as he entered and saw how quiet and reverent everyone was, he listened, became interested, continued coming, and invited his comrades to come with him. After two years of continual perseverance he became quite changed, was genuinely converted and baptized, after he had quit drinking arak, swearing, using God's name in vain, etc.

During the holidays the little daughter of Brother Boushy, the pastor at Kefr Mishkey, a little woe-begone village near Rasheiyia, died of measles. In all the villages they mourn greatly and loudly over their dead and do all possible to arouse the tears of those assembled. But Brother Boushy acted so differently that, when Brother David went over from Rasheiyia for the funeral, the people brought accusations against him! Brother David took the opportunity to explain to them that as real Christians we should not mourn like those who have no hope of the resurrection, but should believe that death to the believer is only sleep. Brother Boushy was most patient and showed a true Christian spirit, so that I hope others may follow his good example in the days to come.

My heart just rejoices in the little beginnings that are being made in the women's work in all our stations. At Nazareth the wife of the pastor has weekly meetings for song, prayer and Bible study with an average attendance around 75 or 80. For some time now the pastor's wife at Rasheiyia has been attempting the same kind of meetings in her home, and now has an enrollment of 25, with an average attendance of 20. Among these are Baptists, Catholics, Greeks

and Druses, and she has great hopes of reaching a few Mohammedan women.

And then I grow most enthusiastic when I talk about our little beginnings here in Jerusalem, because I am in real touch with this work here and am struggling with it. As some of you know, I organized our seven Baptist women last August into something as near like a W. M. S. as I could with what material I had. They were not very enthusiastic about it then, but they are faithful and so agreed because I asked them to. We have held weekly meetings, giving three a month to the study of Acts and the other one to a Mission program. At first it was almost impossible to try to plan a Mission program because there were only one or two to take part, but I hoped that our informal discussion of the Bible study would accustom them to talking among themselves. And evidently it has. Mrs. Hanna, the Texas

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A new automatic and self-regulating device has been invented by John A. Stransky, 278 Fourth St., Pukwana, South Dakota, with which automobiles have made from 35 to 57 miles on a gallon of gasoline. It removes carbon and reduces spark plug trouble and overheating. It can be installed by any one in five minutes. Mr. Stransky wants distributors and is willing to send a sample at his own risk. Write him today.

Adv.

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The invisible ear drum invented by A. O. Leonard, which is a miniature megaphone, fitting inside the ear entirely out of sight, is restoring the hearing of hundreds of people in New York City. Mr. Leonard invented this drum to relieve himself of deafness and head noises, and it does this so successfully that no one could tell he is a deaf man. It is effective when deafness is caused by catarrh or by perforated or wholly destroyed natural drums. A request for information to A. O. Leonard, Suite 584, 70 Fifth Ave., New York City, will be given a prompt reply. advt.

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wife of our Syrian worker here, who has only been out here since August, has taken the presidency and is doing splendid work with them. The membership is now about 17 or 18—I am unable to say exactly, for I was not able to attend the last meeting and two or three were to join then. Usually there are at least 14 present, and they are all beginning to want to talk. A week ago they decided they wanted to have two mission programs a month instead of one, so my Royal Service and World Comrades are going to be kept busy! How they do enjoy the stories and ideas from World Comrades! I guess all of us are that much like children, aren't we? The membership here is English, American, Jewish and Arabic, quite a "mix-up," eh? There are several who would like to come if we had our programs in Hebrew or Arabic, but at present we haven't been able to attempt more than the English. I still hope to have English, Hebrew and Arabic circles within another year.

Mr. Hanna is gradually drawing more and more into his Arabic services on Sunday morning, and his English Bible classes during the week. Several Moslems and Greeks are earnestly seeking the truth. At our English services on Sunday afternoons only a small group of 12 or 15 gathers, yet they are faithful enough that we feel it worth-while to continue such meetings. The Jewish meetings which were held on Saturdays during part of the summer were stopped for a while because of the severe persecution that came upon our Jewish worker, so that his friends and those really interested were afraid to be seen with him or to attend any such meetings. Just two weeks ago these meetings were resumed. We don't expect the attendance to be near so large as formerly, but we do know that there is a tiny inner circle who are willing to take the consequences of such a profession of their faith in Christ, and they are willing to try to win others who have already admitted the truth of Christianity but are unwilling to suffer for Him. It is a joy to know that there is this small group who have been tested and have proved that the strength of Christ could uphold them through all things. One of the Jewish women plays, one of the men is a trained singer, has a lovely voice and is a good Hebrew scholar and has translated many of our Christian hymns into Hebrew; another has made hectograph copies of those hymns, put them in notebooks so that they have neat little hymn books with almost no expense, and they love to sing! I only hope it won't be so very long before Mr. Watts can preach to them in Hebrew instead of through an interpreter.

I do trust that these little facts jotted down hastily will give to those of you who have this work on your hearts some of the needs for prayer that we feel so constantly here, and also some of the reasons for thanksgiving to the Father for the many blessings that He is sending constantly. It is a joy to us to know that it is your work, our work, and His work that we are all doing here together—and surely the Christmas season with its many reminders of your remembrance of us has increased that joy for the whole year ahead of us. May the Kingdom of God be closer indeed before this year of 1925 is spent and may each of us, both there and here, be used of Him in making it so.

Of course, you understand that these greetings are from Mr. Watts as well as myself, and that both of us treasure each message that you have time to send us throughout the days and weeks and months.

Yours sincerely,
Mattie Leila R. Watts.

PARK AVENUE, NASHVILLE,
REVIVAL

By A. M. Nicholson, Pastor

Just after Christmas upon returning from a visit to his wife's people in Oklahoma, Evangelist M. G. Lea-

man came to Nashville for a stop over of a few days waiting for Mrs. Leaman to join him there, expecting then to go on to North Carolina for his next engagement. On the second Sunday in January he was asked to preach at Park Ave., where he held a very remarkable meeting about eighteen months ago. By the time for the close of the evening service the church had come to the conclusion that it would be well to ask Bro. Leaman to continue for a few days with the church in evangelistic effort. This he consented to do. The meeting continued on through four full weeks and grew in interest to the last. There was a large number of professions, forty-four received into the membership of the church, and the church greatly revived in every way. Federations were organized for the sole purpose of personal work. These are moving off in their work in a fine way with a prospect of doing great good. Bro. Leaman is one of the best evangelists in the South, and Park Avenue is truly grateful for the privilege of having him for this time. His Nashville address is 1403 McKinney Avenue. He has now returned to North Carolina for other engagements where he has been holding meetings for the last eighteen months with wonderful success.

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.

IN MEMORY OF MARY SUE SQUIBB

Once again death has come into our midst and claimed as its victim Mary Sue Squibb, the only daughter of Mr. and Mrs. W. S. Squibb. Mary Sue was born Dec. 8, 1895, and departed this life October 24, 1924, age 29 years, 10 months and 16 days. She leaves to mourn her loss a father and mother, and two brothers, Paul and Hal, a host of relatives and friends. When thirteen years of age she gave her heart to God and united with the Limestone Baptist Church, of which she was a consistent member at the time of her death. Fortunately, she was reared with church privileges, social advantages and fine home influences, which molded the ideals of her beautiful and useful life.

To her church she was faithful and devoted, interested in its growth and performed well the duties and obligations as they came to her. She served as organist for a number of years and was teacher in the Sunday school. In this work she was greatly interested. Mary Sue had been in declining health for several months and a greater part of the time was confined to her room—doubtless suffering intensely, but she bore it all without a murmur. The patience, hopefulness and courage that she displayed throughout her illness were evidences of her trust and faith in God. She never failed to greet her friends with a smile and words of gladness and appreciation for their coming and any kindness they had shown her. Thus she scattered sunshine all along the way and even in her last moments it was not of her own but the comfort of others she was thinking. Mary Sue was cheerful, kind, thoughtful, an admirer of simplicity. These with other admirable traits endeared her to her associates, making her a favorite. She was devoted to her home and loved ones and untiring in her efforts to make home happy and attractive. She was talented and industrious, well fitted for a further useful life—

but the God whom she trusted so beautifully, whispered, "Tis enough, come unto me," and to him who knoweth and doeth all things well, we say, "Not our will but Thine be done." Truly we can say a pure and noble girl has gone from us, but her life lives, ever entreating us to strive for the higher and better things of life.

Funeral services were conducted at the Limestone Baptist Church by her pastor, H. F. Templeton.

She was laid to rest in the Sulphur Spring cemetery, beneath a mound of beautiful flowers, a token of love and high esteem in which she was held. Pall-bearers and flower-bearers were her girl classmates and close friends.

Mrs. John W. Keefauver.

House: Mrs. J. H. House was born July 3, 1872, died Feb. 8, 1925. Before her marriage, April 8, 1896, she was Miss Dollie Bell Hazelwood. She leaves a husband and two sons with a host of relatives to mourn her death. She was converted while young and joined Harmony Baptist Church, later joined Whiteville Baptist Church. In the death of Mrs. House, Whiteville W. M. U. has lost one of its best workers. We are sad without her. Miss her bright face and words of comfort and cheer. She was a ray of sunshine wherever she went, always glad to help all with whom she met. Often expressed her faith in her Heavenly Father, and we will often recall her last words when she was leaving this world. She told her husband, I have a home in heaven, dying as she lived, steadfast in the faith. God makes no mistakes. He plucks the flowers from the garden, sometimes it seems when their fragrance is the sweetest. Heaven is only nearer and dearer to us by our loved ones going on before.

It is a sweet thought to know she was ready.

This promise is to all who keep steadfast in the faith. We sympathize with family. May God comfort you in this sad hour.—W. M. U., Whiteville Baptist Church, Mrs. Mary Fleet.

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THE mother who permits constipation in her baby or older child is risking the health, even the life, of her little one.

Fretfulness, feverishness, night terrors, grinding the teeth in sleep, biliousness, coated tongue, loss of appetite, any of these may indicate constipation. Poisons from the child's stagnant intestine are flooding the little body, and if left unchecked may lead to serious consequences.

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SUNDAY SCHOOL ATTENDANCE FOR MARCH 8, 1925

| | |
|----------------------------|--------|
| Memphis, Central | 14,722 |
| Nashville, First | 2,182 |
| Chattanooga, First | 1,029 |
| Memphis, Temple | 862 |
| Memphis, First | 809 |
| Knoxville, Fifth Ave. | 802 |
| Memphis, Bellevue | 777 |
| Knoxville, Broadway | 756 |
| Etowah, First | 710 |
| Jackson, First | 710 |
| Johnson City, Central | 627 |
| Nashville, Immanuel | 604 |
| Maryville, First | 592 |
| Chattanooga, Highland Park | 580 |
| Jackson, West | 577 |
| Chattanooga, Tab. | 569 |
| Nashville, Grace | 538 |
| Memphis, Union Ave. | 526 |
| Rossville, First | 478 |
| La Follette, First | 475 |
| Morristown, First | 461 |
| Memphis, La Belle Place | 464 |
| Chattanooga, East | 430 |
| Chattanooga, Clifton Hills | 430 |
| Nashville, Edgefield | 424 |
| Newport, First | 409 |
| Nashville, Belmont Heights | 393 |
| Chattanooga, Central | 380 |
| Cleveland, First | 374 |
| Paris, First | 364 |
| Nashville, Judson Memorial | 361 |
| Humboldt, First | 355 |
| Chattanooga, Avondale | 352 |
| Lenoir City, First | 341 |
| Elizabethton, First | 328 |
| Greenville, First | 318 |
| Nashville, North Edgefield | 311 |
| Alcoa, Calvary | 307 |
| Nashville, Park Ave. | 301 |

KNOXVILLE

Fifth Ave.: J. L. Dance, pastor; preached both hours. SS 802; BYPU's 195.

Calvary: R. A. Thomas, supply; "Jesus Abiding" Luke 24: 29, and "The Personality and Work of the Holy Spirit Today" John 14: 26. Three good B.Y.P.U.'s; SS 141.

(We regret that the reports of the Knoxville pastors both last week and this, were delayed in mails, and were not received in time for publication.—Editor.)

CHATTANOOGA

Silverdale: J. W. Shoemate, pastor; "What is a Christian?"

Ridgedale: W. E. Davis, pastor; "Soul Winning" and A great musical program at night. In SS, 273; by statement, 1.

Woodland Park: E. G. Epperson, pastor; "Walking with God" and "The Calls of God." In SS, 179; BYPU, good. Several at altar for prayer.

Cleveland, First: G. F. Clark, pastor; "Love's Victory" and "Overcoming the World." In SS, 374; by letter, 2; baptized, 4.

Chamberlain Ave.: G. T. King, pastor; "Repentance" and "The Lost Ones." In SS, 189; BYPU, good.

Highland Park: J. B. Phillips, pastor; "Paul's Three Great Statements in the 8th of Romans" and "Mary as the Roman Catholic Church Presents Her and Mary as the Bible Presents Her." In SS, 580; 8 united with the church; baptized, 4.

Tyner: J. H. Palmer, pastor; "Man's Place in the Divine Order" and "Divine Pardon." In SS, 100. Services were very good.

Alton Park: T. J. Smith, pastor; "In the Last Days' Perilous Times." In SS, 207; for baptism, 5; BYPU, good; fine services.

School Creek: A. G. Frost, pastor; "Wells Without Water." In SS, 31.

Red Bank: J. A. Maples, pastor; "Breaking the Alabaster Box" and "The Conversion of a Robber." In SS, 185; in BYPU, 42.

Avondale: T. G. Davis, pastor; "Separation from the World" and "A Lad Who Routed a Whole Army." In SS, 352; in Sr. BYPU, 23; in Int. BYPU, 32.

Clifton Hills: J. C. Jackson, assist-

ant pastor; J. C. Norris preached in morning and J. C. Jackson at night on "The Great Physician." In SS, 430.

Post Chapel: Chap. H. N. Blanchard, pastor; No preaching in morning. Rev. G. H. Shahbaz at night on "Christian Persecution." In SS, 75. Much interest shown in Persian mission story.

East Chattanooga: J. N. Bull, pastor; "Jesus as King, Servant, Man and God" and "Some Lessons from the Life of Job." In SS, 430; in BYPU, 67; two professions.

Rossville, First: J. E. O'Quinn, pastor; "World Wide Missions" and Dr. Y. H. Shahbaz at night on "Missionary Story." In SS, 478; in BYPU, 130; good day.

Ooltewah: L. H. Sylar, pastor; "The Secret of a Happy Life" and "Automobile Religion." In SS, 113.

North Chattanooga: Wm. S. Keese, pastor; "Compelled to Bear the Cross of Jesus" and "When Zion Travails." In SS, 220; BYPU's, good. Bro. T. F. Calloway and T. E. Bush begin meeting next Sunday.

Chicamauga, Ga.: Geo. W. McClure, pastor; "Such as I Have, I Give" and "Jesus Heals a Leper." By letter, 4.

Oak Grove: J. N. Monroe, pastor; Rev. A. C. Pettit in morning on "The High Aim of the Church" and pastor at night on "Fruitful Excuses." In SS, 149; BYPU's, good; for baptism, 1.

Burning Bush, Ga.: R. R. Denny, pastor; "Building a Life" and "Faith's Victory." In SS, 70; in BYPU, 65.

Central: W. L. Pickard, pastor; "The Christian's Vision of Christ's Vision" and "A Strange Five." In SS, 380; in BYPU, 70; fine congregation.

First: John W. Inzer, pastor; Dr. L. O. Dawson on "Light at the Evening Tide" and "Life's Purpose." In SS, 1,029; by letter, 5.

Lutton City: W. T. McMahan, pastor; Evening text: "Man as a Failure." In SS, 87.

Tabernacle: W. T. Calloway, pastor; Y. H. Shabaz, Persian Missionary; "His Experience in Persia" and Lee Johnson at night. In SS, 569. Brother Calloway in Ashland, Ky., holding revival, will be absent four weeks.

NASHVILLE

Grace: Tom L. Roberts, pastor. Dr. E. C. Dargan; "The School of the Prophets" and pastor on "A Woman's Choice." SS 538; BYPU 32; Int. BYPU 27; Jr. BYPU 15.

Immanuel: Ryland Knight, pastor; Dr. A. T. Robertson, morning; pastor at night on "In Tirzah." SS 604; BYPU 90.

Belmont Heights: John D. Freeman, pastor. "Godliness" and "The Start for Fame." For baptism, 1; by letter 1; by profession, 1; SS 393; BYPU 40; Int. BYPU 21; Jr. BYPU 18.

Edgefield: W. M. Wood, pastor. "Behold the Man" and "Looking unto Jesus." For baptism, 1; by letter, 3; by profession, 1; SS 424; BYPU 35; Int. BYPU 25; Jr. BYPU 15.

North Edgefield: A. W. Duncan, pastor. "The Bible, the Basis of Christian Unity" and "The Souls in Divinual Responsibility to God." One baptized; SS 311; Sr. BYPU 18; Jr. BYPU 46.

Judson Memorial: R. E. Grimsley, pastor. "Go" and "Scene at Calvary." SS 361.

Park Ave.: A. M. Nicholson, pastor. "Right Standards of Living" and "After Death." For baptism, 1; by profession 2; SS 301; BYPU 27; Int. BYPU 29; Jr. BYPU 13.

Inglewood: Howard M. Estes, pastor. "Scriptural Church Government" and "Love Analyzed." By letter 3; SS 65; BYPU 28.

Calvary: W. H. Vaughan, pastor. "The Three Crosses" and "Baptism." Baptized, 2; SS 235; BYPU 28; Int. BYPU 17.

Hopewell: Don. Q. Smith, pastor.

"The Good Samaritan" and "Christ in All."

First Baptist: W. F. Powell, pastor. Dr. A. G. Mosely of Southern Baptist Theological Seminary, pastor at night on "Are Men More Religious?" For baptism 2; baptized 6; by letter 4. The First Baptist Church broadcasting station WCB2 is operating every Sunday night on a wave length of 236 meters, and nineteen states reported a recent program.

Centennial: S. W. Kendrick pastor. Pastor closed his work to take up pastorate of Grandview Heights. Good day. For baptism 2; baptized 3; SS 150; BYPU 30; Int. BYPU 28; Jr. BYPU 25.

Grandview: Rev. R. T. Ricks spoke at the morning hour in the interest of the seminary. Don Q. Smith preached the evening hour on "Repentance." SS 170; Extra fine BYPU's.

MEMPHIS

Highland Heights: Pastor preached at both hours to fine congregations. Additions 2; SS 255; 4 good unions. Eudora: Pastor Whaley spoke twice. SS 45.

Egypt: C. S. Koonce preached at eleven o'clock.

Union Ave.: Pastor spoke at both hours. SS 526; for baptism 2; by letter 2.

Seventh St.: I. N. Strother, pastor; "Promoting the Revival Spirit" and the Barthean class at night. SS, 242; 2 good unions.

Germantown: J. W. Joyner, pastor; spoke morning and night. Fine congregations.

Boulevard: J. H. Wright, pastor; preached both hours. Had the funeral at the church at 3 p.m. of one of our best women. Professions 4; for baptism 4; by letter 1; SS 208; 3 good BYPU's. Have three training classes in BYPU's beginning Thursday night, this week.

Joseph Pappia, Italian missionary: times preached 2; SS 35; families prayed with 7; tracts distributed 22; visits made 47.

First: Pastor Boone preached. By letter 5; by baptism 3; SS 809. Dr. R. W. Hooker organized a new church at Marion, Ark. Thirty-three in number. Prospects bright.

New South Memphis: Pastor Norris preached both hours. Good crowds. For prayer 10; SS 150. 26 men taking course in Stewardship.

Bellevue: W. M. Bostick, pastor; "D. V. B. School" and "The Hands of Jesus." SS 777; by letter 3; for baptism 1; baptized 1; good unions.

Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours. Small crowds. Small SS, 34.

Rowan: J. P. Horton, of Central Ave. preached 3 times. Good congregations, 2 conversions. Meeting to continue through the week.

Central Ave.: Walter D. Coomer, supply; "Christ from Cradle to Throne" and "The Power of Faithful and Availing Prayer." Attendance good. SS and BYPU good in attendance; interest fine.

Yale: L. E. Brown, pastor; spoke at morning hour. GA's rendered a splendid missionary program at the evening hour. SS 89; 2 good BYPU's.

Merton Ave.: E. J. Hill, pastor; good congregations. Splendid interest manifested. For baptism 1; by letter 1; SS 155; good BYPU's.

Hollywood: Pastor Burk preaching by L. P. Fleming. SS 146; by letter 9; for baptism 10; Revival continues. Bro. Fleming is doing some splendid preaching.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to unusually large congregations. Three conversions and four additions, three for baptism and one by letter. SS 341; good unions. BYPU training school on this week.

Central: Ben Cox, pastor; Rev. H. S. Hughes spoke at both hours. 14,722 in SS on account of contest with Evansville, Ind. 3 received.

Temple: J. Carl McCoy, pastor; Evangelist King spoke at both hours. Meeting continues. By letter 18; by statement 4; for baptism 22; SS 862; BYPU's 250.

La Belle Place: D. A. Ellis, pastor; good interest in all services. Meeting begins March 29. C. B. Waller of Little Rock, Ark., doing preaching. For baptism 4; SS 464.

MISCELLANEOUS

Wartburg: Had a great day today. Pastor Bee preached morning and evening. Received one by letter. Moved into new church Saturday. Unfinished but can use it. We owe something on it yet but are trusting the Lord and going forward. Have ten volunteers for special service in church. One teacher and four or five students in school who plan to be foreign missionaries and three boys who are to become ministers.

Oakdale: L. A. Hurst, pastor; "The Greatest Gift and the Greatest Love" and "The Perils and Blessings of Christ." A large congregation at the evening service and a good day. In SS, 159. A number stayed away on account of sickness.

West Jackson: Pastor R. E. Guy preached at both hours; good day. In SS, 577; BYPU's well attended; by letter, 2; baptism, 1.

First, Etowah: A. F. Mahan, pastor; "God's Love" and "The Heart Fool." In SS, 710; good BYPU's; by letter, 3; great crowds.

White House: E. W. Stone, pastor; "Loyalty to Christ" and "Why Doesn't God Kill the Devil?" Good congregations and good day. We have just put a new roof on our church and will soon paper and paint the church. Our people are becoming awakened in a great way, and are beginning to do things. We are planning for a revival some time this spring and are praying for a great spiritual awakening.

LaFollette, First: We are in the midst of the greatest revival in the history of the church. Dr. T. C. Crane of Jellico is doing the preaching. He is a great man; more than 150 have already come out for Christ. We had to move the meeting to the club house on account of room. The pastor of the church here preached for Dr. Crume at Jellico. In SS, 475.

Maryville, First: J. R. Johnson, pastor; Dr. R. O. Franklin, missionary from Siam preached at the morning hour and pastor at night. In SS, 592; in BYPU, 3.

Kingston: D. W. Lindsay, pastor; "A Mind to Work." No services at night on account of revival at the Methodist Church. In SS, 175; in Sr. BYPU, 30; in Jr. BYPU, 25.

Oneida: First: John T. Jenkins, pastor; "The Teaching on Church Life" and "Conditions to Answered Prayer." In SS, 225; good BYPU just getting started anew. Delightful crowds at both preaching services. Sunday was our third day in worship with these great people. Prospects are as good as we have ever seen for kingdom advancement.

Lenoir City, First: W. C. Creasman, pastor; "Vessels of Clay" and "The Witch of Endor." In SS, 341; in BYPU's, 80; by letter, 1.

Big Spring (Cleveland): A. T. Hayes, pastor; Saturday night: "The Spirit, God's Power"; Sunday morning: "The Challenge to God's People"; and Sunday night: "Strong Men Needed." In SS, 148; in BYPU, 50; for baptism, 2. Splendid interest in all services; many conversions in cottage prayer meetings and these are uniting with church.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "I Will Not, and Did; I Will, and Did Not" and "A Jailor Saved from Suicide." In SS, 307. Since last report, 2 conversions; 3 reclaimed; by letter, 2; for baptism, 2. Many requests for prayer; great interest for our revival to begin next Sunday.

Monterey: W. M. Griffith, pastor; "Come" and "An Element of Terror in Religion." In SS, 234. Fine day and good attendance at all our services, notwithstanding many of our people were kept away from the service on account of sickness.

McMinnville: F. M. Dowell, pastor; "Stirring Up the Nest" and "The Gospel Call." In SS, 206; in BYPU, 66. WMU observed week of prayer. Raised \$50.00 to furnish room at Doyle Institute, young ladies' home. Great day; fine interest.

Bethel: A. L. Bates, pastor; "Christian Race" and "Christian Faithfulness." In SS, 115; in BYPU, 40; good day.

Elizabethton, First: J. H. Ponder, pastor; "No Meat in the House" and "Is the Young Man Safe?" In SS, 328.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Evangelist W. L. Head of Atlanta, Ga., is holding meetings in and near Tampa, Fla. He has engagements in that section to occupy his time for at least three months.

Evangelist D. P. Montgomery of Greenville, S. C., spent a part of last week the guest of his daughter in Blue Mountain, Miss. He is available for meetings in this section.

The church and pastor, Rev. A. L. Bates, Decherd, Tenn., will begin a meeting on Sunday, March 29, the pastor doing the preaching. The work is advancing under his leadership. Ordained two deacons last Sunday.

The Fifth Sunday meeting of Beech River Association will be held with Sardis Ridge church, near Parsons, Tenn., beginning Friday night, March 27. Rev. C. A. Morrison of Lexington, Tenn., will preach the introductory sermon and Rev. John T. Bradfield of Darden, Tenn., the missionary sermon.

Dr. Rufus Ford accepts the chair of Bible in Morris College, Sumter, S. C., and has already entered upon his duties. He will not rattle around like the ordinary Ford.

Rev. R. L. Austin of Bearden, Ark., will inaugurate a revival March 8, doing the preaching. Singer S. R. Stine and wife of Woodburn, Ky., will have charge of the music.

For the second time Rev. Jeff Davis becomes pastor of the First church, Snyder, Texas, and the work begins most auspiciously. He is a highly respected man.

That was a wonderful revival in Trinity church, Houston, Texas, in which Dr. J. L. Gross assisted the pastor, Rev. J. L. Griffith. There were 157 additions.

Dr. H. P. Hurt of Union Avenue church, Memphis, Tenn., is preaching a series of three sermons on "The Church of the New Testament." The T. E. L. class in his Sunday school is supporting a ministerial student in Union University, Jackson, Tenn.

Rev. J. P. Horton of Central Avenue church, Memphis, Tenn., is assisting Rev. A. H. Smith of Rowan Memorial church, Memphis, Tenn., beginning last Sunday. Much is being accomplished.

Rev. A. M. Nix of Belmont, Miss., has arranged to hold a revival in his church at Red Bay, Ala., beginning July 22, and continuing eight days. The writer has accepted an invitation to do the preaching.

Rev. M. C. Vick of the First church, Clarksdale, Miss., formerly pastor at Brownsville, Tenn., is to be assisted in a revival beginning April 5, by Rev. L. R. Christie. The music will be in charge of Mrs. James A. Martin, Jr., of Clarksdale.

Dr. D. A. Ellis and La Belle Place church, Memphis, Tenn., will be assisted in a revival beginning Sunday, March 29, by Dr. Calvin B. Waller of the Second church, Little Rock, Ark. A great spiritual awakening is expected.

The First church, Indianapolis, Ind., is to be assisted in a revival which began last Sunday by Dr. Geo. W. Truett of Dallas, Texas. The services and great sermons are mightily gripping the city.

Rev. J. H. Pennock has resigned as pastor at Nash, Okla., where he has been pastor for 14 months. It is understood that he will do evangelistic work.

A most remarkable meeting has just closed at Boynton, Okla., in which there were 234 conversions, resulting in doubling the membership of the church and increasing the Sunday school attendance three-fold. The pastor, Rev. R. D. Evans, was assisted by Rev. C. Bowles of Henryetta, Okla. The meeting was in progress four weeks.

Charles Forbes Taylor, "the English Boy-evangelist," and party are announced to begin a revival in the First church, Tulsa, Okla., March 22. The pastor, Dr. W. O. Anderson, and members are getting ready for a vigorous campaign.

Evangelist Gypsy Smith, Jr., who is holding a revival in Yazoo City, Miss., delivered an especial address to the Strand Bible Class of the Central Baptist church, Memphis, Tenn., last Sunday morning and returned to his engagement in Yazoo City by aeroplane. He can have it!

The First church, Greenwood, Miss., is fortunate in securing as pastor, Rev. E. J. Caswell of West Point, Miss., to succeed Dr. J. W. Storer who went to Grove Avenue church, Richmond, Va. The Greenwood saints went after Bro. Caswell in vigorous fashion.

Rev. Bryan Simmons, one of the most virile ministers in Mississippi, has moved to Learned, Miss., to accept the care of Bethel, New Hope and Shady Grove churches. Country churches deserve the best in the land.

Dr. E. M. Poteat of Shanghai, China and Miss Brittingham of the same city, have announced their engagement to be married, the event to transpire in June. Dr. Poteat teaches in Shanghai Baptist College and the young lady is a missionary. It will be remembered that he was for many years president of Furman University, Greenville, S. C.

In the recent revival in which Dr. J. D. Ray of Hattiesburg, Miss., was assisted by Dr. W. W. Hamilton of St. Charles Avenue church, New Orleans, La., there were 30 additions. P. S. Rowland of Macon, Ga., led the music.

Evangelist A. V. Reese and Singer John Beall are concluding a meeting with Rev. W. B. Haynie and the First church, Pascagoula, Miss. It has been a notable success. Bro. Reese is state evangelist of Alabama.

Rev. C. A. Morrison of Lexington, Tenn., missionary pastor in Beech River Association, has been called to the care of the church at Luray, Tenn., and is planning to serve that church in connection with his regular work at Huron on the first Sunday in each month. The two are close together. Bro. Morrison is completing three new houses of worship.

Rev. O. F. Huckaba of Huntingdon, Tenn., has launched in his church a Business Men's Bible class movement which is meeting with great favor. Bro. Huckaba is an everlasting worker and strongly contends for the fundamentals of the faith, there being no uncertain sound about his preaching.



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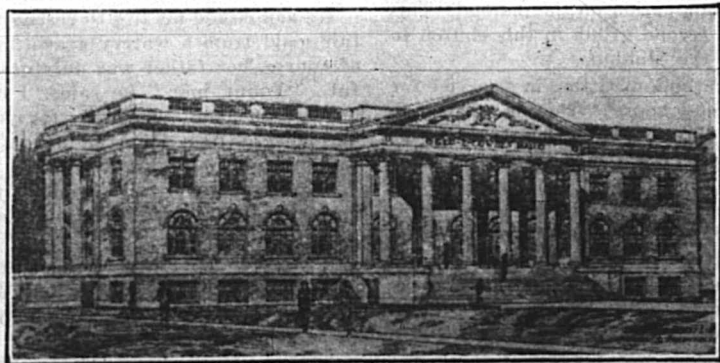
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LEAVE NOT THE WORDS OF THE SAVIOUR UNSPOKEN

By Ressa Cowan

Leave not the words of the Saviour
unspoken,
Though it may cost the esteem of
the world;
Bear ye the word to some heart that
is broken,
Tell of His "Banner of Love" now
unfurled.
Quench not the Spirit but speak as
He moves you,
Some one is waiting the message to
hear;
Jesus would use you, would show that
He loves you,
Letting you bring the glad message
of cheer.

Leave not the words of the Saviour
unspoken,
Speak as the Spirit shall bid you
each hour;
None of his promises e'er shall be
broken,
He will uphold you by His mighty
power.
Be not dismayed though the world
may not heed you,
Speak, and His words shall ac-
complish His will;
Walk in the way that His Spirit shall
lead you,
Lo, He has said, "I have need of
you still.

"Leave not my words to a lost world
unspoken,
"Lo, I have made you a 'Watchman
of Man';
Speak, and my Spirit I'll give as a
token
That ye are my witness and this
is my plan.
How shall the world ever hear the
Glad Story,
Unless my witnesses faithful shall
prove,
Speaking of righteousness, judgment,
and glory,
Sinners to fear and repentance to
move?"

"MY GRACE IS SUFFICIENT FOR THEE" 2 Cor. 12: 9

By E. W. Winfrey

That "thorn"—or "stake"—"in the
flesh" was from God. It was appoint-
ed Paul to keep him humble. But,
when it reached his consciousness
Satan had it in hand and used it. One
compares the case of Job, who was
twice handed over to the devil to
be tested. We need to be kept from
remaining in excessive spiritual atti-
tudes. There are fixed limitations
to air planes! Disciples desired to
remain with the Master on the Mount
of Transfiguration. But they had to
come down with Him, to the place of
calm and practical instruction and
to the place of work. (Job 1: 12;
2: 6; Mark 9: 2ff.)

"My grace is sufficient for thee;"
"My help is enough for you." Does
it mean that God's grace in arresting
him, calling him, commissioning him,
should satisfy all of Paul's desires?
That this abundant grace—this glori-
ous flood of God's compassion—
should forever satisfy all of the
Apostle's longing? Or does it rather
mean that God's grace in using him,
from day to day in different scenes,
should fully satisfy him?

In either case, the assurance an-

swered Paul's prayer. He did not get
the peculiar blessing he sought. He
did not get deliverance from the
thorn—which pressed and burned it-
self into his flesh and pierced to the
marrow, and thrust itself into his
very soul. But, he did get a larger
blessing—that God had given His
grace to Paul! Paul could stand
forth in the light of a consciousness
that God loved him and that God
was with him and that God was us-
ing him for the glory of God! So,
perhaps, you have been answered of-
ten. Not with deliverance from the
sorrow, the distress, the pain, the dis-
appointment, the grievous affliction,
but, there came to you the sweet
persuasion that God's using grace had
been granted you!

Think how God employed this
man—He gave him power to testify
at Damascus, and at Jerusalem, and
power to work out his theology in
private. He gave him power and
wisdom to carry an offering to Jeru-
salem for the poor Christians, and
for his first and second and third
missionary journeys—to Cilicia, Cy-
prus, Salamis, Paphos, Perga, Anti-
och of Pisidia, Iconium, Lycaonia,
Lystra, Derbe, sometimes working
miracles, sometimes bitterly perse-
cuted—power to attend the first great
church-conference, and power to toil
at Antioch, at Philippi, at Thessa-
lonica, at Berea, at Athens, at Cor-
inth, at Ephesus, then again at Jeru-
salem, before Felix and Festus and
Agrippa, and among the sailors, and
at Rome—and power to write those
great letters, his thirteen vital
Epistles which are so largely the life
of the church today. In spite of all
of his weaknesses, his life was a great
and glorious success.

But, Paul gloried first and chiefly
in the successes of the Christ. In
so far as his own weakness and per-
secutions were the background on
which Jesus was honored, he found
real pleasure and satisfaction in
them. You lose your house—a cruel
fire, or flood, or earthquake robs you
of it! But, thirty days—sixty days—
ninety days later you are wearing joy-
ful smiles. Kind friends and the lov-
ing God have given you a better
house and that without any impover-
ishment to any one! In so far as
your losses and your limitations are
the occasion of greater gain, you re-
joice in them. And, in so far as our
limitation and sufferings mean gains
for the Christ we shall praise Him
for them!

For human government, doubtless,
democracy is the best form yet de-
vised. But, this great physical uni-
verse is a monarchy! The sun, Mer-
cury, Venus, earth, Mars, Jupiter,
Saturn, Uranus, Neptune, the plane-
toids, the fixed stars—all follow
their courses and their orbits and
their cycles under the control of the
One Personality. Possibly, there is
also a great mental monarchy—in
which every degree of intelligence is
wrought upon and ordered and devel-
oped by the one Supreme Intellig-
ence. There is, perhaps, also a moral
monarchy—in which every soul is
subject to the ordering of the One
Spirit of righteousness, without re-
sponsibility for human lapses. I know
that there is a spiritual monarchy,
of which Jesus is the Lord and King,
and in which He gives faith and love
and hope and righteousness and life!
With expanded ideas of their mean-
ing we adopt the words of Thomas,
"My Lord and my God,"—bringing

all of our weaknesses and all of our
powers into subjection to Him!

THE B.Y.P.U. IN CHINA

By J. T. Williams

The Baptist Young Peoples' Union
is already making for itself a place
in the life of the Baptist churches
in China. It has only a little more
than a year of history, but is already
proving the wisdom of its existence
here. Only a few churches have given
this organization a chance, but all
who have tried it find that it fills a
need in the training of the young
people for service in the churches.

Organizing a B.Y.P.U. in China is
somewhat different from what it is
in America. Here in most places the
young people have never seen or
heard of the B.Y.P.U., while there it
would be difficult to find a person who
has not been hearing of it all his life
even though he has not seen it actu-
ally working. A favorite plan for
organizing new unions in America is
for a group from a well established
union to go out to a new place and
put on a model program to show them
what it is. But what are we to do
here in China where there is not an
organized union within a thousand
miles of us?

Here is the way it was done at one
church in Canton. A group of about
fifty young men and women were se-
lected from the schools and called to-
gether to study the B.Y.P.U. Manual.
After a thorough study of the Man-
ual they were organized into a union
and began to put on programs. Af-
ter having secured from the Manual
an idea of what to do they were soon
putting on programs equal to those
in well organized unions in America.

On Sunday night, January 18,
1925, the two unions of the Tungshan
church in Canton held a combined
service at the church service hour.
There were two parts to the program,
or perhaps it would be more accurate
to say two programs, for they were
separate, the one following the other.
They first put on a regular meeting
including business matters and a
splendid program. The second pro-
gram was graduating exercises for a
group of fifty-nine who had just taken
the examination on the manual. This
is the second group in this church to
finish the Manual.

Just think of sitting in a service for
two solid hours! That is what they
did. No one, not even the three or
four do-it-and-get-through-with-it
Americans present, got tired of the
service, for all the way through it
was full of interest. The program
would not suffer in comparison with
the best in America. (It has not oc-
curred to these young people to read
a speech out of the quarterly. Will
you please not suggest it to them.)
Every minute of the graduating ex-
ercises had something to appeal to
the interest of the throng who were
seated in the auditorium. A chorus,
cornet and flute duet, violin solo, and
a duet made up the delightful musi-
cal part of the program. The speak-
ing, songs, and special music were
all uplifting, but the most inspiring
part of the exercises was the award-
ing of diplomas. The eight of that
fifty-nine young people with radiant
faces and open hearts standing be-
fore the great audience to receive
the award as public recognition of
faithful work done was enough to set
the imagination going in ecstasy over

what it all means for our Lord and
the coming of His Kingdom.

The B.Y.P.U. by the genius of its
organization, its method of work and
its buoyant spirit of service is ad-
mirably adapted to the training needs
of the young people of China. They
seem to have no sense of embarrass-
ment in getting up before a crowd to
speak. Indeed, they take a great
delight in having a part in the pro-
grams.

We are just beginning to have
training classes in China. The only
books we have at present are the
Manual and Mullins' Baptist Beliefs.
About two hundred have finished the
study of the Manual and have receiv-
ed the diploma. One class will soon
finish Mullins' Baptist Beliefs. In a
few months we shall have another
book ready. We expect to provide
a regular course as rapidly as we need
it.

To you in America, who do things
in such a big way, our aim for this
year may seem very small, but give
us fifty years and we shall show you
something. Our aim in the training
line for 1925 is Four Hundred
B.Y.P.U. Diplomas—One for Each
Million of the Population of China.
Will all the young people of the South
who read this pray that we may
reach our goal and that the B.Y.P.U.
work in China may honor our Mas-
ter.



"We have just learned of a teacher
who started poor twenty years ago
and has retired with the comfortable
fortune of \$50,000. This was ac-
quired through industry, economy,
conscientious effort, indomitable per-
severance, and the death of an uncle
who left her an estate valued at
\$49,999.50."

The new watchman at the observa-
tory was watching some one using the
big telescope. Just then a star fell.
"Begorra," he said to himself,
"that fella sure is a crack shot."

He had risked his life to rescue the
fair maid from a watery grave, and,
of course, her father was duly grate-
ful. "Young man," he said, "I can
never thank you sufficiently for your
heroic act. You incurred an awful
risk in saving my only daughter."

"None whatever, sir," replied the
amateur life-saver; "I am already
married."

"You seem to be able-bodied and
healthy," she remarked; "you ought
to be strong enough to work."

"True enough, lady," he replied.
"And you seem beautiful enough to
be in the movies, but evidently you
prefer the simple life."

Her cold look vanished and she
gave him a good meal.

A doctor and his Irish coachman
were driving past a duck pond when
the coachman said, "Oi hate thim
birds, sorr."

"Why should you hate the poor
creatures, Pat?" asked the doctor.
"I'm sure they never do you any
harm."

"Sure, sorr, don't you hear thim
mocking you? You niver pass thim
but they call, 'Quack, quack, quack!'"